

(Kara Knight) Well, hello everyone and welcome to today's webinar entitled, "From Wenches to Those Loud, Black Girls: Primary Sources as Bridges to Courageous Conversation." We are so delighted to have Jean Swindle here from Rockford University. Jean is the Education Department and Unit Head at Rockford University and the director of the Teaching with Primary Sources branch project there as well. She's presented all sorts of places at national conferences, international conferences on culturally relevant and reality pedagogies, so she is coming to us with some excellent expertise on these topics, and I'm really excited. Also, if you would like, you can also tweet us. Our handle is-like hashtag-no, our Twitter handle is "historyedmnhs" and Jean's Twitter handle is "jeanswindle," so I'll just pop those in the chatbox if that is of interest to you, you can tweet at us or send a direct message if you have a question that you'd like to send that way or follow us if you'd like all of that is great. And with that, I am just going to hand things over to Jean and let's get started. (Jean Swindle) Great, thanks a lot Kara. I'd like to welcome everyone and thank you for tuning in at 7:00 or 8:00 or 10:00 or 12:00, I don't know what time zone you're in, but just thanks; and I really want to, and I'm grateful for the opportunity to share something that I'm passionate about and passionate about looking at primary sources to best disrupt normative discourses and how disrupting those discourses help our students actually engage in conversations that are difficult in that light. And as we go through today, I'd like to share with you and thanks so much everybody at Inquiry in the Upper Midwest, because these ladies rock; they have been absolutely phenomenal as well with teaching with the resources at the Library of Congress. And at the end of the presentation, we'll have a couple of slides so you can kind of see how you can access some of those resources and join the teaching professional network to be able to tap into some of the lesson plans and things that are already there. But, first myself. This is a much better picture than tonight. I'm coming off a very, very intense run to the end of the semester. They have three weeks left in the course of school. You can imagine everyone is dragging their feet in making it to the finish line, but I can say that we're so, so very encouraged, because we see so many things happening. And I wanted to let you know that traditionally I come from a background that I kind of slid into education; I used to be a diplomat and then I had this moment when I was stationed in Asuncion, Paraguay on my first tour and I quit and I stayed in the country and my parents thought I was crazy and it was just really nuts. But then I got into education and I started teaching at a school there and obtained my Masters in Secondary Education. And one of the professors I met there courted me and wrote me consistently and I think he put me in his calendar for about a ten year period, but every six months I'd get an e-mail from him saying, 'Why don't you come back to the University of Alabama for your Ph.D. in Education?' And I did. I studied social and foundational studies their instructional leadership, principally and in that I actually stumbled upon primary sources. I always worked with primary sources, but using primary sources in instruction and doing so in a critical way, I can honestly say I did not think to do that; I always wanted to do that, but I think once I studied my particular program which was social and cultural foundations of education, I really understood how I could do that in a very, very engaging way. And so, what I will say is, you know, for today some of the goals that I have, I just want us to take a look at the ways in which I've used primary sources to interpret social narratives and understanding that those social narratives don't just reside in the social, but they also reside in the political, they reside in the economic, they reside in strata's of power and we'll see some of the examples and how I've used them in the past. And also, we'll take a look at the Call for Courageous Conversations from the Pacific Equity Group and Singleton and his colleagues came up with this-giving a shout out to them. Kara actually gave a link to their website and I encourage you to use them. But they are courageous conversations and, in this webinar, we're actually going to look at two examples of primary source use and it's actually the same set of primary sources that I use to be able to talk about two very, very important issues in education

today. And as we go through this, I know that every single one of us has had a different schooling experiences and when I talk about schooling experiences, I don't mean educational experiences; I mean schooling experiences as far as experiences within the schooling structure in whatever situation that we were in. And we know that schooling is not neutral, so I want us to recall any silences that we may have felt in our schooling experiences and how having the courageous conversations or not having the courageous conversations actually affected us; and particularly how silencing them did. And also in the end what we'll close with is just a couple of slides that will show you how to link into the teaching with primary sources resources for teachers. So, do we have any questions about where we're heading up until now? (Kara Knight) Not thus far. I did share the Courageous Conversation link in the chatbox, but generally, I think we're all just getting settled. And, please, lead on Jean. Thank you. (Jean Swindle) I have to apologize if you hear cars and buses in the background; I live off a main road and my building is 128 years old and it's beautiful. So, you'll hear some noise there, but we'll just keep forging forward. Now with the courageous conversations we sometimes ask, "Why courageous conversations?" Because I believe that we're living in a period now where people are like why do we always need to talk about race, why do we always need to talk about class, why do we need to talk about this, why do we always need to talk about inclusion, why do we need to talk about things that are excluded? And the reality is we've made some progress but have a lot more to make. And with those courageous conversations, when we take a look at it, we know that like for example if you take a look at Google Scholar you will see since 2010 over 4,960 articles that have to do with the resegregation of U.S. schools. So, some articles and some research tell us that our schools are more segregated now than they were before the Civil Rights Act in 1964. And we look at other data that are telling us that 64% of Americans believe that today racism is still a problem; 30 believe that it exists, but that it is not a problem; 3% believe that it no longer exists, and about 1% believes that it's never been a problem. So, we see that there's a huge percentage of people that say, "You know there's some things going on and we may need to do something about it." And with that, I want to tell you and I would like to say this, that we know that our developmental psychologist will tell us that, you know that babies notice things, they notice differences; they notice differences in eye color; they notice differences in skin color; they notice differences in hair texture. And those aren't bad things just because they're observant and they see that differences exist. And I point that out because at times we often say we shouldn't talk about these things with young children and that's not true. Really, there are a couple of things to remember even though I'm talking about using these primary sources to engage in critical conversations with those that are a little bit older, and I'll tell you about my populations later. I do want to say this, when it comes to speaking with younger children, if you are a teacher of younger children, about these conversations, listen, don't shush them up when they mention race, number one. Number two, wait for them to bring it up, because sometimes they will, and it will be apropos to be able to guide them through conversations and to learn from them also. And be proactive in helping them to build awareness about diversity and you don't have to build awareness about diversity when diversity happens. You build awareness about diversity because our world is diverse. So often I hear teachers talking about the fact that they live in an all-white school or this all-black school or 95% of their students are Hispanic. And I said then you have the responsibility to bring the world to them; to bring diversity to them; to help them see, to reach in a little and reach out and see and understand some elements of diversity. And even in this day and age, we can see we have so many resources that can help us do that. And not in just superficial ways, but really in profound ways. And when a child experiences prejudice, grown-ups need to both address these feelings and to fight the prejudice. We don't need to tell kids, that you know what, it will all go away. We need to listen, and we need to be able, because harm has been caused. And if an injury has been caused, we

know we talk about ACE's-adverse childhood traumas, we know that an injury has been caused; we don't just, you know, ignore it, we say what can we do and how can we acknowledge that. And you don't need to avoid topics like slavery or the Holocaust or sex trafficking. Instead, you can give these kids facts and you can talk about it and you can help them to become allies. So, I like to stress that as far as why these courageous conversations and then courageous conversations, for those of you that have studied the model, there are some conditions and the conditions are listed and you talk with kids and say, this is probably going to be personal and you're going to feel some type of way about it, as we say. And expect to feel uncomfortable and that's okay. Often, we kind of structure learning as always being fun and I kind of burst my kids' bubbles-my preservice teachers, as well as I teach masters and doctoral students. I say, guess what, learning isn't always fun, but it should be engaging, it should be significant. I often tell them some of the most important lessons, some of the lasting lessons I learned in life, were not fun. Some of the lasting lessons that I learned in school, were not fun, but they were engaging, they were significant to me, they were meaningful to me. And so, I want you to, just as educators, when we have these conversations, realize that there's going to be some discomfort; these aren't fun conversations, but they're necessary conversations. Now, one of the things that I would like for us to think about when we talk about primary sources and we have benefits of the past, you know primary sources are so incredibly rich for us because they develop critical thinking skills. When we have children, adults engaging, but also, they can help deepen critical thinking if we look at them as bridges to the present as they help link history, as they help link causal relations, as they help link voices that were not present in the past. They also help us acquire empathy for the human condition because we're able to see or hear and we're able to have some type of experiential significance with what someone else has lived, what someone else has recorded; what they felt in that moment. And here in the present as a bridge that can activate empathy for humankind. They consider different points of view for analysis and we want to, when we talk about their bridges to the present, with primary sources when we're taking a look at is they consider different points of view for analysis. In the present, we can also consider what's not acknowledged, what's the voice that's missing, what's the voice that has been silenced during this and that's a powerful tool. And primary sources as a benefit of the past help us construct knowledge when in the future, they really help us come to understanding. They help us be able to say, you know what, these and we know when kids make a connection with primary sources, they're able to say, "Gosh, that was happening then, but look what's happening now" and be able to appreciate experiences and understandings of others. And there's an understanding of the continuum of history and we can understand bridges to present conditions. And we'll take a look, and that will be exemplified in the examples that we use tonight. Now, I will give a disclaimer. As we're going through, my first disclaimer is I hope you're not offended by language, I hope you're not offended by context; that's not my intent. As Kara mentioned, I very much believe reality pedagogy. And I work with urban youth; I work in urban schools. Prior to that, I worked in international urban schools. I sometimes worked in situations where kids had to pedal along the streets with their 5-year old, 4-year old, 3-month old brothers during the night and the come to school two hours. And so really my experience is just in living in life, I don't shut my eyes to reality. So, you'll, I hope no one's offended by some of the language that may be expressed in some of these sources, but they're primary sources. But also, I want to tell you that this presentation is this and here we have a picture of many different types of ships and it's not this. So, on this, we have examples so different types of ships and as you can see, you have different types of ships that are suited for different types of areas, that are suited for different types of functions and for different types of situations. They have, you know, all of these examples of ships and vessels and one's a model. I don't want this to be a model, because one of my premises is you have to be able to take parameters and you

modify them according to what we need and what our situation dictates. I often have students who say, "Dr. Swindle, can we get an example?" and what you really want is a model and I say, "No, I'll give you an example, but I will not give you a model, because I do not want you to follow something so precisely that you do not have wiggle room to modify it according to your context." And so, I just want you to look at, just what I share with you and what we have as some examples and not a model. So, hopefully, that is clear there. And one of the things that I like to share, you know, is the title is like why wenches, why loud black girls? And one of my, one of the areas I'm very interested in is black girlhood studies. And as a southerner, I'm originally from the southern part of the U.S. and the South is very interesting, you know, you have 60% of the concentration of African Americans live in the southern states. And I come from a very traditional family as far as religion's concerned and all this other stuff. And I turned out to be what they would call a little heathen they love and one of the reasons why is I questioned so many things when I was younger. And one of the things I questioned was this construction of black women and black girls and what we were expected to do and why we're expected to do it. And when I actually started going through school, I realized that oh my goodness, there are all of these dominating and controlling images of the black female that are scary. And so, wenches, many of you might be familiar with Patricia Hill Collins who wrote "Black Feminist Thought" in 2002, "Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment." And she writes about the controlling images that have historically been attributed to black women since the first black woman was brought to the U.S. And those are controlling images that black women have been aware of, they fought against, and they've actually resisted those images. And historically it's been that way and why loud, black girls, some of you may be familiar with Signithia Fordham's piece on 'Those Loud, Black Girls' which was an ethnographic study of why schooling personnel looked at black girls as being loud and they attributed certain qualities to them and in doing so they actually talked about them being more adult than they are. And so, we talk about these images and the subjective ideas that people have about black girls and what that means and it's like why does that matter, why is that a big deal? And one of the reasons why it is a big deal is because, I try to engage with my students and say if these were controlling images because again we are talking about primary sources and they're thinking it's way back then, you know. But when I bring it and map it onto the present it can be very, very powerful. So, I'll give you an example of how I did this at one time. The case that we have particularly, some of you may know the case of Autherine Lucy Foster. Autherine Lucy Foster was the first African American to attend the University of Alabama. She did so in 1950-she was accepted in 1953. Once admissions found out that she was African American they actually said no. She and Thurgood Marshall, he was her attorney, went to the Supreme Court and she was allowed admission in 1956. So, on February 3, 1956, she actually graced the halls of the University of Alabama for the first time. And at the Hoole Special Collections Library at the University of Alabama, you actually have all of this rich primary source documents about Autherine Lucy. And the University of Alabama in 2013 celebrated their 50th year of desegregation. Now, you're going to say the dates are off a little bit; it's because Autherine Lucy did not graduate initially from the University of Alabama. She did graduate in 2003, I believe along with her daughter. But what happened was that finally in 1963, Vivian Malone and James Hood were the first two African Americans who actually attended the University of Alabama and graduated from the University of Alabama. But almost a decade before this, seven years before that, Autherine Lucy went to the University of Alabama and she lasted about three days. She lasted for three days and was later expelled, because of the riots that ensued once she had been admitted. And it's a very, very powerful image and everyone sees some of these images and Autherine Lucy had actually gone to school that Thursday, Friday and the president of the University of Alabama who was Oliver Wendall Carmichael had actually

been called back from a conference in Louisiana. And you can imagine-I taught at the University of Alabama for five years and when I present this story as far as school access is concerned and access to higher education, my students are engaged; they're like, "Oh my gosh, Dr. Swindle. This is what it was, really? Look at those idiots." You know, you can imagine everything that they're saying. They're getting their dander up, because how in the world could this be like this, because we are very, very proud as you know, the University of Alabama alumni of our institution and absolutely love it. And so, as I go through and I'm choosing these primary sources to give this history-sometimes I give it my philosophy of education class, sometimes in my history of education class, sometimes in my sociology of education class-they're very much engaged, because they're connected with the context, because it has to do with the University that many of them have desired to attend for a very, very long time. So, you can imagine that as I'm using these and showing these images, they are very, very connected with it. And so, on February 6, Autherine Lucy was expelled and she and Thurgood Marshall then went to file a claim. And there's a primary source in the Hoole Special Collections Library, which is the primary source library at the University of Alabama, where there's a letter from a university employee. And the university employee writes the following: he said and wrote this on February 4, 1956, and made this following statement from the board. He said, "In view of the recent occurrences on the campus of the University of Alabama and the acts and threats of violence participated in by outsiders, for the safety of Autherine Lucy a student recently admitted under the order of the Federal Court and the safety of other students and faculty members of the University of Alabama and only for that reason and exercising of police power of the University of Alabama, for the safety of those on campus, the board of trustees at the University of Alabama excludes Autherine Lucy until further notice from attending classes at the University of Alabama." So, that's an anonymous account that was written and you can imagine, by now my students are like, "Oh no, Dr. Swindle, that's just written to be able to protect the University; They're putting it, they're slating it as protection for her, but it's not." So, they're going on and on and as we go through, I tell them that what's very interesting to ask why. And I say, well, let's take a look-let's take a look why. And at the Hoole Special Collections Library, the Carmichael Collection, which is-there were two Carmichaels; there was a father and a son who were presidents of the University of Alabama. When Autherine Lucy went to the University of Alabama it was the son. And there are twenty-four boxes at Hoole Library that are a collection from his time as president of the University of Alabama. Three of those boxes have letters that the public wrote to the president after Autherine Lucy was expelled. And it made national news; it made international news. And what I did was when going through those primary sources, sifted through and what was absolutely amazing was that so many letters contained information and discourses about the sexualized narratives and why Autherine Lucy should not be there. And so, it talked about what people saw as far as conceptualizations of the black female body. And I present these to my students and ask them one of the guiding questions: How can those popular narratives about the female body, really about anybody be evidenced in how Lucy was formed the discourse of how she could access higher education at the University of Alabama? Because at this time, Lucy had already attended the local HPCU, she had gotten her equivalent of her A.A. in Education and she did not have any other options for getting her bachelor's and getting her teaching certificate outside of the University of Alabama in that area. And so, that's one of the guiding questions that I ask and then when I always speak with students I say when I'm looking at certain things, I do put on certain lenses. And so, the particular lens that I was looking at here since we talked about access, space was critical geography. And in critical geography it was basically, we're taking a look at, you know, what are the interrelationships of space, place and power and identity. And with those identities and differences, borders borderlands reproduction resistance is global and local. It's like what does this mean. What does it mean and how does it mean it? And why is this important?

And so, these are elements that I look at and I also tell them, I say, "Listen, I'm looking at this from black, feminist thought perspective." Because since we're looking at all of these letters that were written about this African American woman, why don't we let the black, female voice talk back to them as Bellwoods would say. And so, as we're going through this most of my students in the five years that I taught there, I would say that about 98 of my students were female, 98 of my students were white, probably 99% of them were white and so at this point, they are really feeling very, very interested in being able to see that this is so much injustice and they are right. And so, as we go through, I cycle them through some of the questions of why was this a question of sex and sexuality, because you had these dominant narratives about miscegenation and fear of contamination of white and black blood. You know that up until the 1980's, actually some of the lower southern states still had miscegenation laws on their books; South Carolina, my home state was one of them. And it goes back to this economics and practice of breeding in post-slavery and female-black females-were really criticized and judged by their sexuality. And so, you can imagine that as I'm putting this out there, my students are like hold up, wait a minute. You know they're still saying that this is in the past. And I say let's see evidence. And when I did this particular archival research, I actually went through hundreds of letters. And what was amazing in the letters that were sent to President Carmichael were the dominant narratives and comments about Lucy's sexuality and it wasn't just about Lucy's sexuality; it was representative of how society conceptualized the black female's sexuality. And why is that important? Because it was used as a reason to talk about exclusion from, you know, the social economy. It was used as a reason to talk about exclusion in many other forms also. And when I go through, I cycle them through, and explain that here are some examples. And I give them these examples, and these aren't examples that were pulled and say one mention of this. These examples were actually representative of multiple-dozens and dozens of people-who mentioned this type of narrative. And as Patricia Hill Collins had pointed out in 'Black, Feminist Thought', these narratives have existed for, you know, centuries in the U.S. about the black female body. And I show these kids the snapshots, these students snapshots, of some of these letters and actually Angela Davis says that these aren't narratives that black women believe, she said they were white supremacist sexual narratives of black women that were configured and conjectured to be able to protect white supremacy instead of being able to break it down and say listen, we need to talk about inclusion; we need to examine those. And so, when I present these narratives to my students and I mention to them and I don't have the analysis here, but I show them an analysis of how many mentions of this how many mentions of this in those letters. And they're often amazed. I say, let me show you just one example. And this one right here came up time and time again; the image of that wench. And what was interesting about this particular letter was that this was a registered nurse who wrote an undated letter and she said, you know, "Why can't the courts make Autherine Lucy now read to you? Accepting Autherine Lucy as a student, have her give a Wassermann blood test to find out how much syphilis she has. And if the test shows positive, would that at least keep her out of the dormitories, if not out of the college? If you have not a law Alabama to that effect, why don't you not in all southern states, including Alabama, make a law to that end? At one time, when I was in training, I read in a doctor's medical journal that 90% of all more pigmented people were syphilitic." So, these were in some of the letters were coming in and this is this conceptualization of her as a wench, and again this is not just one mention, this is multiple mentions, but this is representative of a mention. And, there were also so many ideas that had to do with seductress. And again, my students are often very, very put off by this, because they can't believe that people in the 1950s actually said this about this

woman who, if we took a look at the pictures, is very decent looking, a very decent looking woman. And so, this assumption that she, that the black female, was inherently immoral. And there was one lady in 1956, she actually petitioned President Carmichael to ban Lucy from campus, because she said 'We have some soldier boys in school and that's why it hits me so hard that you want to put a negro woman in their classes and punish them if they don't let her do so. It's a shame, a shame. If you want to equalize yourself with the negros, we don't care, but please don't punish our soldiers.' So that was an anonymous letter that came on February 16. And you can imagine that at this time and instance-and when I use this in my History of Ed class, my students immediately talk about the GI Bills and they say, "OK, Dr. Swindle, so we're talking about, she's actually referring to soldiers who could access college because of the GI Bills." And I'm very glad that they're making those connections, but I also have them make the connection that, wow, isn't it amazing that they felt this black woman was so dangerous to these soldiers, that her mere presence would cause them grave harm when war didn't. And so when we go through, we also cycle through some of the narratives, because many of the letters and these letters as I said are just one of many, many letters believe that Lucy personified like being a black savage, like a "Birth of the Nation" style, but she represented the black race, particularly the black man who was coming in to molest any white woman. And this particular letter went on and on and on about that fear. And here this is March 4 from San Antonio. And what you often saw was white supremacist sexualized narratives. One that said, you know, said but there's a good black girl. And the great thing about letter writing in the 1950s and before and a little bit after is that folks wrote letters and they also cut out newspaper clippings and they wrote on the clippings and they sent those and they said here is what I mean, see what I'm saying. And it's absolutely such a rich trove of how people were thinking and what their thoughts were linked to and how they were using other sources actually to justify-actually a way to substantiate their thoughts. As we always tell our students, "You know you need to substantiate what you're saying. Where's the evidence?" And they would send in the evidence with the letters. And here you have this image of what a good, black girl looks like. And so, a Texas resident wrote on March 5th that, "Some blacks were still uncouth because whites were simply not giving them the opportunities to assimilate to white society." And so, another person wrote in and put in this letter, this is how you actually tame the black girl; you put her near a bunch of white girls and keep her and isolate them and pretty soon she'll be okay. So, there was narrative after narrative after narrative that pointed to this. So, as you can imagine my students at this point are thinking a little bit. And we go in and we get to the supremacist narrative that, one that's been reproduced in film and so many different arenas that of the mammy, the good black woman; the useful black woman that actually takes care of someone else's children. She's that "big momma," you know that Medea persona. And my students often connect with this and when I present these to them, they're actually very, very interested and they make some connections; many of them automatically tend to make connections to Tyler Perry movies and his Medea figure. And I commend them on that actually is a very, very good connection. And then when we go through, I say, you know so, let's talk about the significances of all of this. And we talk about this because, all of these letters-there were hundreds and hundreds of letters that came in-that reproduce the exact same narratives and they reproduce the same thoughts. So, they really talked about a social discourse about the black female body. And these stereotypes were developed. And so, we're talking about, you know, economic, political exclusion. And so, you can imagine by this time, my students have all of these emotions. They are sad, they are mad, they can't believe it. I listen to them; I give them time to externalize some of what they say, what they believe. They're angry, they want to cry. But, if you look at the bottom right hand corner, they're relieved, because they're like, "Dr. Swindle, it is so great that we're no longer like that. It is so great that that time has passed." And I bring them to this; I

say, you know what, since this is the University of Alabama and we are so proud of our heritage, we're so proud of what we do, and we have made history. And I do believe in celebrating accomplishments; I do believe in celebrating community. I often show this for them. This is Elliot Spillers; he's the first African American SGA President selected at the University of Alabama. That made history. It was very significant. People were very, very proud. And then here comes the cognitive dissonance. What I call the cognitive dissonance for them and it's this: As we're going through, I say what about this? And what I do is I try to connect the past to the present, because on September 11, 2013, the Crimson White, which is the University of Alabama's newspaper came out with an article titled, "The Final Barrier; 50 Years Later Segregation Still Exists." And it was written by Abbey Crain and Matt Ford who were two University of Alabama students-journalist students-and they both belonged to the Greek system at the University of Alabama. And what they did, what happened basically, was that University of Alabama at the time had two African American board of trustee members. One of the board of trustees' member's granddaughter wanted to pledge in one of the predominantly white or historically white sororities and she was looked over. And many of the sororities had looked over girls of color for a very, very long time. And what they brought out was that this is racism, and this is discrimination, and this is segregation in a different form. And so, I ask them, because most of my students-also a great percentage of them-are sorority, belong to sororities. And so, you can imagine that at this point after we've read all of this; we've looked at all of these primary sources about UA's history, about exclusion of Autherine Lucy, about what public opinion was and they are emotional about this. They can't believe it. They are glad that we are no longer like this. We celebrate and we recognize, and I say, 'Listen, we've come this far. UA should be very proud. Look you've people elected your first SGA president, but bam, what's going on here?' And what usually happens is that there's a lot of thought and the first time I presented class this way, I can tell you that my fifty students were just silent. And they were silent, because they had to realize that we've come a long way, but why do we have these conversations? Why aren't we allowing these black girls into our sororities? There were some sororities that had chants on staying white forever. And when this article came out, Abbey Crain and Matt Ford were very valiant students in the sense that they belonged to the Greek system, but they felt strongly enough about this and felt strongly enough about not reproducing social injustice that they wrote about and they critiqued one of the systems that has brought them brotherhood, sisterhood that they loved and that they valued, that they see a lot of good in. And so, being able to bring that to the fore and make that connection has been a very, very powerful experience for them. And you can see that, you know, this actually made national news; it made international news. UA was brought under a lot of scrutiny because of that as they should have. But for my students, I also talk about it in sexualized and sexist narratives also, because they talked about the sororities, but they didn't talk about the segregation in the fraternities. So, for me it was very interesting that there was a focus in that instance most. I'm in the teaching program and so most of my students are preservice teachers are teachers, I ask them about that. I ask how does it feel that, you know, that you're brother fraternities are not being raked over the coals, but the same things exist. And so, it has brought forth a lot of conversations. I can tell you that when I give this lesson, I usually have my office hours filled for the next couple of weeks, because I have students how want to delve deeper and they want to talk about some of these things. And it's just taking something that's very, very specific to their area and moving it to somewhere they can figure it out and have some critical conversations about it. I'll cycle through, because I see we have little time. Do I have any questions up until now? (Kara Knight) Not yet, but I'm thinking about this in terms of like I definitely had a lot of moments as I'm watching and I'm learning from you, Jean. And I'm thinking about, wow, how do you apply, this example is so specific, right, as you said you're showing us examples not a model. So, I'm

wondering how everybody is thinking about, you know, ways they might apply this in their classroom, questions they might have about how they might apply this to their classroom, but kind of thinking about what are some things to think about in terms of your student body and in terms of the community in which they live in and the cultures in which they belong to in that community; to think about how they might create an experience for their own students to talk about an issue of great importance. Because I'm thinking about there's a lot of connections between the community and the experiences of U.A. students in connection to a larger discussion about race and segregation and racism, right, so how do we find those threads to bring them down to that more personal level for their students. (Jean Swindle) Well, one of the things that I believe is capitalizing on the moment. And since the University of Alabama at this time was celebrating the 50th, they were having their bicentennial, they were celebrating the 50th year celebration of the integration of the University of Alabama; I said, oh, this will be excellent to take a look at and to do. And so, being able to take a deep dive into that and this can be as much of a classroom project, also. I did the archival work, but students can do this archival work, also. And you can say how can I bring it in and how can I do so in a way; what do they see; what are they reading; what do they not see. And so, I believe that, I certainly believe in capitalizing on the moment. (Kara Knight) When you did this, the first time especially, and subsequent times with other classes, to what degree did you kind of listen to what the students were saying and kind of just as you went to the way that you presented this information and the way you kind of went through the sequence? (Jean Swindle) The first time, I just ripped the Band-Aid off. I was just straight up. I ripped the Band-Aid off, I said, "Oh my gosh, look at this." And was really, it was a powerful moment for my students and as we'd gone through, I had other students cycle through, I've gone through and I said, "Hmm. Let's take a look at these and tell me what you think." And for some of them, because when I rip the Band-Aid off, it was during the bicentennial, so it was a very, very important moment and it was a very raw moment, it was a very good moment. And during some of the other times, I've had them take a look at the primary sources and be able to come up with their own categories and mirror how, you know, black women have realized this for a very long time; we know that this conversation has been going on for a very long time. So, this is how it can be critiqued. So, I help them come up with their own ideas, their own readings of the primary sources and then I'll bring in some other information so they can make some connections. (Kara Knight) Yeah. I have so many questions. Please, if anyone else has any questions, please type them in the chat box. I'd be happy to share them, but I still have more questions. (Jean Swindle) And, I'll go onto our second, what I call our second cognitive dissonance. Because I use some of the same information, when I talk about this very important issue. And I have talked about this with urban girls, middle school and high school, as well as preservice teachers and use the same ideas. I talk about Autherine Lucy as far as what objective and subjective narratives are or what social narratives are. So, when we talk about social discourse, what kind of social discourses do we have about a particular person or a particular type of person. The great thing about a bunch of urban black girls is they just throw it out there, and so I have a lot of fun when I talk to them about this. But then, it becomes very real, because I give Lucy's case and we talk about narratives and wow, these were some of the social discourses about these black women and about black women that still exist today and it meant that they could not access-that she could not access elements of higher education, spaces of higher education. So, that becomes economic, that becomes something that has to do with well-being; it becomes when we come to where we talk about basic needs, it goes into that camp. And then, I talk to them about this; I talk to them about a study that came out in 2017 on black girls. And our study, and my preservice teachers and my in-service teachers, I do this also with in-service teachers, they're hit by this because, they actually see many parallels being in the schools, they actually see a lot of parallels and

nd it causes a lot of pause and a lot of thought for them. But I reference this study from 2017 from Georgetown Law, where we had black girls who were split into four different categories. And you had about 325 adults who were surveyed, very different racial/ethnic backgrounds. 69% of them had beyond a high school diploma, 62% were females 74 were white and about 39% of those surveyed were between the ages of 25 and 34. And the reason why this is important is because the data told us this: that compared to white girls of the same age, the survey participants believed that black girls needed less nurturing, less protection. That they needed less support, they needed to be comforted less, that they were more independent, that they knew more about sex, more about adult topics. And what I do is with my in-service teachers and my urban city girls who are in school-some in middle school, some in high school-say, "Listen, what does this mean as far as the disproportionate percentage of black girls who are in the juvenile justice system?" And so, I go through and I explain this concept of adultification to them. And they're two forms of it; one form is the first and the second form is the second. What this study found is black girls are normally thought of in this second form, so it's a social/cultural stereotype that children know more, they perceive more, they have different characteristics based on their race. And when I go through this and we look at this study there's some very, very poignant discrepancies form. And what you'll see, and what can be a little bit disturbing with this, is the fact that when we take a look at it, we see that they think that the age group that is 10-14, that's the highest percentage of adultification. And you can see ages 5-9 and that's when we're thinking that black girls are grown, they need less protection, and they know more about sex. And so, being able to say, wow, what does that mean about how we're treating them in schools. And so, when we have these conversations, we go through and have these conversations and I tell them, I say, "Let's take a look what the data are telling us." So the data are telling us this; the data are telling us and I'll jump here that when it comes to-so I can't get my points up there-but the data are telling us when it comes to school suspensions and when it comes to different elements that we have black girls are 2.5 times more likely to be admitted to certain things. And one of the reasons why, and when they look at these stats, and you'll see that we have minor violations and they're usually surprised as some of these and I say we're talking about minor violations and some of these are subjective. We're talking about for disobedience, which depending on where you are could be subjective; disruptive behavior, whatever that may mean for some people. And we look at these percentages of black girls really being penalized more so. And even though they're 8% of the enrollment, they're 13% of those who are suspended. And when we go through that, and one of the problems, one of the issues that we see is that when I comes to black girls and some of the subjective behaviors, those where not everyone might be on the same page, we see that they are being actually suspended and penalized at disproportionate rates than even, than black boys, than others. So, that's a very interesting form and when I do it with the pre-service teachers, we talk about...a lot of them are shaken, because, excuse me-the in-service teachers, because a lot of them see the fact that, "You know, Dr. Swindle, you're right. This happened today." And usually and adultly they're able to tell me what's and then I bring to the fore some of their district statistics that usually prove the same thing. I usually have to go through the district office to aggregate some of the data, to be able to see so, what's the state of black girls. It's interesting when I talk to the middle school and high school girls about it, because they're like, you know it's right, but we talk about it as far as behavior's concerned. So, I approach it a little bit differently for them to let them know we may not be able to tackle these...we may not be able to tackle these attitudes immediately, but what we can do is we can work on changing the narrative and you may be code switching a little bit until you can make it through. And, when we look at it, even when we go to the juvenile justice system, black girls are 20% more likely than white girls to be formally petitioned. And we go through and we talk these things and they're really very shocked

and when going through these, I often say, you know, when we look at what the data are telling us and what research are telling us, sorry, it jumped through here inadvertently, what data are telling us and what research is telling us we really have to look at what are some of the lasting stereotypes that we have about people in different skins, in different spaces, in different places. And how is that playing out and how is the access that we allow or not allow in higher education institutions and the experiences that they have in our schooling complex. What we also see, and I break it down, and for my girls I actually help them to see something about what are some of these lasting images, you know. When it talks about black girls are loud, that they need less protection, that they need, those are hypersexualized images of a child; we saw that, you know, there's an adultification that's very high in ages 5-9 for black girls and that they need less protection and less nurturing. We already sculpt them in this "mammy" role in what we think of these girls because of who they are, the skin that they're in, are not the same as other girls. And so, we engage in those kind of conversations and I use the Lucy platform and some other primary sources also, to use that. And so, you can see where those are just two examples of how I use them to be able to have these conversations-one about segregation in some our higher ed institutions still and others about our percentage of black girls who are actually being overly represented in a disproportionate manner in the juvenile and penal system-the juvenile detention system, the penal system, as well as in discipline systems for what we would consider what would be subjective, what would go along with social narrative reasons. I'm trying to watch our time. So, do you have any questions or comments about that? (Kara Knight) Yes, I think we've got some comments in terms of, you know, just responses to this data. It's really just frustrating data, you know. Kind of some expressions of this is infuriating to hear. Yeah, and I'm thinking about, I'm wondering about like how can we use this data to empower our students? You know, because you kind of talked about how you work with students who are in K-12 and how you used it differently than how you used it for preservice teachers. And I'm also thinking about how can, yeah, how do you use this data with students and how might you use it with other teachers. (Jean Swindle) Well, I am fortunate to be working with an urban education program where we do have a restorative justice model. We talk to them about restorative justice; we talk to them about restorative practices. And so, for many of the in-service teachers who have some of these urban girls, is their questions of being able to say, okay, I need to be cognizant, because how can I repair harm. And honestly, for some of the girls it's letting them know this is the reality. And we don't like that it's like this; I'm sorry that it's like this, but it's like this. And engaging them in a conversation about what can they do about that. And I hate, to a degree, to put the onus on them too, because it's not fair. But in reality pedagogy, what we really have to do is we have to, in the words of Freire we have to teach our kids to read the world and to read text. So, for them to be completely critically literate in their situation and I believe that that's power, too. (Kara Knight) Yeah, still kind of bring those critical literacy skills from more academic tasks and applying them to kind of social tasks. (Jean Swindle) Most definitely. (Kara Knight) Okay. I also wanted to ask, I don't know how anybody doesn't have like a thousand questions, I'm thinking about this from the perspective of a white teacher, and I'm a white teacher and I've taught, you know, in different places where my students and I don't share the same cultural background and I have more, kind of a, I've had a lot of privileges in my life that they don't necessarily share. And so, I'm thinking about how to kind of come at some of these issues of race and equity from a position of privilege. And how do we facilitate these conversations with our students in ways that help students feel empowered and don't kind of position ourselves in a way to speak for them. (Jean Swindle) Solving problems, be the white savior. (Kara Knight) Yeah. (Jean Swindle) Well, I think that one of the things, and what's interesting in my experience, I've been on the other side of the coin in many regards, because for a long time I taught internationally and I was the only person of

color in the school; so it was a very just weird and wonderful situation at the same time. But I had to learn how to be culturally literate in Korean culture. I had to learn how to be culturally literate for Paraguayans and Germans. And one of the, and this may sound very, very crazy, but honestly, I believe that the most important characteristic that we can have is to be genuine. And I think that it's okay to tell a student, I don't know, I don't have it figured out, I need to ask you, let me ask your family, let me ask your community, help me, because I don't know. And so, for example, when I was in a very, very, very specific conservative Korean setting and I addressed really critical literatures, some Amy Tan writing, that had to do with over bearing parents, you know, and the pressure that a lot of these kids faced. I actually presented literature and I did ask them, I said, "I don't mean to offend. I don't mean to do that, but can you help me? How can we engage this?" And I think that that level of sincerity, letting them know that I'm not trying to save you, I'm not trying to free you, you know, I'm just trying to see how can we engage in these conversations, because I want you to think critically and I want to be edified by your critical thought. And that's been very, very-that's what's worked for me a lot of times, because I learned that they, you know, the white savior, black savior, the Korean savior, whatever savior, Latino savior, Latinx savior you know what, a lot of times that doesn't work, because someone's always going to say you don't know my situation; you don't know my situation, but please tell me how can I help or what can I or can I not do. But being able to have the conversations is powerful. (Kara Knight) Yeah, that makes a ton of sense. I'm also wondering about, kind of, school environments and I was thinking about back when I was teaching in the public school and I was thinking about, oh goodness, it's past 8 you guys, I'm sorry. Never mind, I'll just stop. Jean, I'll talk to you later. (Jean Swindle) I did have some tips on there. And I believe in shooting for the cognitive dissonance and, of course, having these conversations really creating a safe place. In all of my spaces, I do not censor language; I want someone to speak their truth and I try to establish an environment where we understand that if someone is speaking their truth, I'll let them speak it in the language their most comfortable with. I definitely believe in that and if that means that someone says "nigga" in the middle of something, they just say it. And I hold to that and I own that and that's very important to me. And I believe those are ways in which we can engage in those conversations and I certainly believe it to be beneficial to do so, because students do tend to get. I think the generation of students we have, want to talk about these things. And so, it's great that we have educators who want to facilitate these conversations. And before we leave, I did want to just note, there are so many teachers who have done so much work with the Teaching with Primary Sources Network. They have lesson plans, there are digital collections. There are things already done, you don't have to go through twenty boxes of letters like I did. What you can do is just sign on to this network and you can see some of the lessons and some of the digital resources and primary sources and primary sources recording that are already together for lesson plans. And you can go and it was created, the Primary Sources Teacher Network, by the Library of Congress. And it's a really valuable resource for teachers, if you got to this website here and you can do a log-in there and just cycle through and follow through with the log-in and you will have great access to some wonderful materials. It's a very simple registration process and once you get in and here's the home page and what it looks like. And there are different groups who work on different things or are interested in different topics and they share resources. And there are albums that people make that are open and available to all teachers and there are commentaries. So, please utilize that resource for your classroom, for you. It's again, my belief is to work smarter, not harder, so if you want to tap into some primary resources, primary sources, that'll be resources for your classroom or just even if you're a

community activist or just community engagers, I think it'll be great. But I just want to thank you for tuning in and thank you, Kara, for hosting us tonight.

(Kara Knight) Yes! Yes, it's my esteemed pleasure. I really appreciate everybody taking the time and taking these extra minutes here at the end. I do appreciate this and please don't hesitate to contact me or Dr. Swindle about courageous conversations ask any questions, e-mail us, any way you want to communicate with these ideas or thinking about them in new ways. I mean I think we all had a lot to reflect on. There's a lot of information; I was taking furious notes and, as I said, I had a lot of questions. I hope that everybody enjoyed their time and got a lot out of it and I appreciate you taking the time to be with us. (Jean Swindle) Thank you very much. My pleasure, Kara. Thanks, everyone. Thanks for tuning in.