



# BUILDING BRIDGES/DISMANTLING RACISM FOR THE COMMON GOOD

Dr. Ada Lois Fisher Center for Social Justice and  
Racial Healing at the University of Science and Arts  
of Oklahoma

June 9-11, 2021 | Virtual Conference

# ABOUT THE CONFERENCE

Thank you for joining the Dr. Ada Sipuel Fisher Center for Social Justice and Racial Healing for the 2021 “Building Bridges/Dismantling Racism for the Common Good” virtual conference. Our lineup includes 10 live sessions and 19 on-demand sessions. In addition, the Institute for the Healing of Memories (IHOM) will conduct dialog sessions and workshops for conference participants. The entire conference will be online. We are proud to welcome celebrated human rights activist Father Michael Lapsley, founder of the Institute for the Healing of Memories, who will present the keynote address on Wednesday, June 9th.

## “Building Bridges/Dismantling Racism”

The 2021 Building Bridges/Dismantling Racism for the Common Good Conference strives to bring together scholars, community activists, and the general public to examine the characteristics of systemic racism and its impact on everyday life. In so doing, our goal is to create a learning environment of authentic exchange—a sort of teach-in—for all participants.



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## How to Attend

Click to Access: [JOIN CONFERENCE](#)

Or paste this link into your browser:

<https://usao.zoom.us/j/95708786965?pwd=SzYvSnFWV0RqYXJqN3BkYXZNUNLUT09>

Links for IHOM Dialog Sessions and Workshops will be provided to those who signed up for them by IHOM-NA. Any inquires can be directed to [info.healingofmemories-na.org](http://info.healingofmemories-na.org)

# THANK YOU

**The Dr. Ada Lois Fisher Center for Social Justice and Racial Healing at the University of Science and Arts of Oklahoma would like to express our gratitude to our supporters.**

Thanks to the generosity of individuals and organizations, we were able to make this conference a reality and also make it available to participants free of charge.

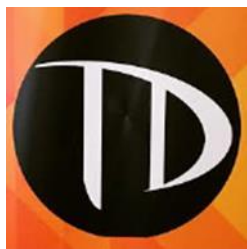


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The Respect Diversity Foundation



Thick Descriptions



Dr. Krista Jones and Rev. Dr. B. Craig Stinson      Julia Clifford

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# LIVE SESSIONS AT A GLANCE

See the schedule below. Audience members will have the opportunity to ask questions after each presentation. All sessions are listed in US Central Standard Time and will be recorded.

## Wednesday, June 9

- 9:00-9:10 a.m. **Welcome**, Dr. John Feaver, USAO President and Dr. Tonnia L. Anderson, Director of the Dr. Ada Fisher Center for Social Justice and Racial Healing
- 9:20-10:20 a.m. **Keynote Speaker Father Michael Lapsley**  
Renowned human rights activist and founder of the Institute for the Healing of Memories
- 10:30-11:15 a.m. **“Social Justice Movements Require Constant Revision: How Do We Start Embodying Liberation?”** Serena Prammanasudh
- 11:25-12:10 p.m. **“Justiceology by Design: A Socially Mindful Approach to Institutional Equity,”** Jonathan Andrew Pérez, JD
- 12:20-1:05 p.m. **“How Racism Impacts the Developing Child,”** Suzette Chang
- 1:15-1:55 p.m. **“Black Lives Inside Red Lines. . .We Got the Blues”** Rev. T. Sheri Dickerson
- 2:00 p.m. Dialog Sessions for IHOM Registered Participants

## Thursday, June 10

- 9:00-10:00 a.m. **“The Long-Term Social and Individual Impact of Racism on Children of All Ethnic/Cultural Backgrounds.”** Dr. Noel Jacobs
- 10: 10-10:55 a.m. **“I’m Not Racist, But....’ Unsettling Settler-Colonial Education.”** Dr. Cornel Pewewardy (Comanche-Kiowa)
- 11:05-11:50 a.m. **“Understanding Hegemonic Whiteness,”** Dr. Mark Schmitt
- 12:00-12:45 p.m. **“Education ‘Conscientizes’ Social & Political Conditions,”** Dr. Nyla A. Khan
- 12:55-1:40 p.m. **“Independent Media in Indian Country,”** Kellie J. Lewis (Pawnee/Kiowa/Wichita)
- 1:45-1:55 p.m. **Closing Remarks**
- 2:00 p.m. Dialog Sessions for IHOM Registered Participants

# Institute for the Healing of Memories Workshops

Friday, June 11

IHOM Workshops are free to conference participants, but are limited to those who pre-registered for those workshops. Space is limited. Confirmation links to IHOM workshops will be sent directly by staff at IHOM. These links are separate from those that grant access to the Live Conference Sessions for Building Bridges/Dismantling Racism. If you have any questions about IHOM Workshops, please email: [info.healingofmemories-na.org](mailto:info.healingofmemories-na.org)

## What are Healing of Memories Workshops?

By exploring and acknowledging the emotional and spiritual wounds carried by individuals, communities and nations, Healing of Memories workshops help to break the destructive cycle of suffering, anger and violence that can disfigure societies. The workshops enable people from different ethnic groups, races, and faith traditions reach a better understanding of themselves and each other. Healing of Memories workshops are held in safe, secure venues and led by trained facilitators, who pose questions for personal reflection that catalyze participants' ability to get in touch with their feelings and ideas of identity, agency, justice, peace, healing and reconciliation.

## ON-DEMAND SESSIONS AT A GLANCE

[“Economics of the Racial Wealth Gap,”](#) Dr. Jennifer Long, Professor of Economics, University of Science and Arts of Oklahoma

[“Your Vote Still Matters,”](#) Dr. Andrea Benjamin, Associate Professor of the Clara Luper Department of African & African American Studies, University of Oklahoma

[“Never Forget,”](#) Michael Korenblit, Co-Founder and President of Respect Diversity Foundation

[“You Have No ‘White’ to Be Here: Identity and Community Making Practices in Alt-Tech Spheres,”](#) Caitlin Bland, MA candidate in Sexuality Studies at San Francisco State University

[“Building Bridges through Interdisciplinary Practice: Creating Inclusive and Shared Places through Narrative Writing,”](#) Dr. Yasmin Rioux, instructor of English Composition, Communications, and ESL, Germany

[“Evangelical Protestants & Anti-Structural Cognition,”](#) Dr. Chris Garneau, Associate Professor of Sociology, University of Science and Arts of Oklahoma

**“Unapologetically Inclusive in an Unapologetically Alienating Academia: Roundtable Discussion,”** Alana King, (Ph.D. student in Literature) Kristina Kirk (Ph.D. candidate in Arts and Humanities), and Sunny Williams, (Ph.D. student in Philosophy), University of Texas at Dallas

**“Hollering Theology: Exploring Liberation Theology in Central Appalachia,”** Rev. Robert Musick, Chaplain/Instructor of Religion, University of Pikeville, Kentucky

**“Survival on the Food Web: Asian/America and the Creation of Food Networks in Times of Crisis,”** Ann Tran, Ph. D. student in the Department of American Studies & Ethnicity at the University of Southern California

**“A Roaring, Ranting, Sleek Man-Thief:’ The Social Institution of ‘Angry White Men’ in Frederick Douglass’ Narrative,”** Abby Mangel, Ph.D. student in English at the University of Texas at San Antonio

**“Growing Hate: The Vice, Racist Hate Speech, and Key Events Influencing the White Nationalist Movement in the United States Since 2007,”** Brendan Hogan, Honors student in the Department of Philosophy & Department of Political Science, University of Connecticut

**“Educational Strategies for Youth Empowerment in Conflict Zones: Transforming, Not Transmitting Trauma,”** Dr. Nyla Ali Khan, Professor, Rose State College, courtesy of the Oklahoma Governor’s International Team Speakers’ Forum

**“American ‘Assemblages:’ A Response to Racial Violence in Pauline Hopkins’ for One Blood: Or the Hidden Self,”** Marietta Kosma, Ph.D. student in English language and literature at University of Oxford, United Kingdom

**“Using Children’s Literature to Build Bridges,”** Dr. Jeanne Mather, Professor Emeritus, Department of Education, University of Science and Arts of Oklahoma

**“Black Lives Matter: Race, Self-Pride and Intellectual Justice in Toni Morrison’s *God Help the Child* and John Steinbeck’s *Of Mice and Men*,”** Dr. Soumaya Bouacida, Lecturer of English Literature, Skikda University, Algeria, and Taki Eddine Lahmar, undergraduate student of English, Skikda University, Algeria

**“Illuminating the Missing and Murdered Indigenous Women, Girls, and Two Spirit Atrocity,”** Nicole Rikard, Ph.D. PhD student at the University of Arkansas studying literatures of Native Nations and Indigenous Studies.

**“Racism, Displacement and Class Struggle in Showtime’s *Penny Dreadful: City of Angels*,”** Elena Apostolaki, PhD candidate at the a.r.t.e.s. Graduate School for the Humanities Cologne of the University of Cologne, Germany.

[“An Informal Discussion about the Importance of Political Participation and the Obstacles Women Face Seeking Political Office: Some Advice from Sally’s List,”](#) Sara Jane Rose, Founder & Executive Director of Sally’s List and Alyssa Fisher, Program Manager of Sally’s List

[“Reflections from a Veteran of the Civil Rights Movement,”](#) Marilyn Luper Hildreth

## LIVE SESSION DESCRIPTIONS

### Wednesday, June 9

9:00-9:10 a.m.

**Welcome,** Dr. Ada Fisher Center for Social Justice and Racial Healing at USAO  
Director Tonnia L. Anderson, Ph.D.



### Wednesday, 9:20-10:20 a.m.

#### **Keynote Speaker Father Michael Lapsley**

Father Michael Lapsley is a South African Anglican priest and an internationally renowned human rights activist and founder of the Institute for the Healing of Memories. During the height of apartheid repression, he became chaplain to students at both black and white universities in Durban. In 1976, he began to speak out on behalf of schoolchildren who were being shot, detained and tortured. As a result, he was expelled from the country. During this

period of exile, Lapsley traveled around the world, mobilizing faith communities to oppose apartheid and support the liberation struggle. In 1990, the South African Civil Cooperation Bureau sent him a letter bomb, causing the loss of both hands and his left eye. In 1993, he became Chaplain of the Trauma Centre for Victims of Violence and Torture in Cape Town, which assisted the country's Truth and Reconciliation Commission (TRC). This work led to the establishment, in 1998, of the Institute for Healing of Memories (IHOM) based in Cape Town, South Africa. The organization now works with different groups across the globe addressing the needs of those affected by political violence; those affected and infected by HIV and AIDS; refugees and asylum seekers; prisoners and war veterans. In commenting upon the significance of Father Lapsley, Nelson Mandela indicated, "Michael's life represents a compelling metaphor: We read about a foreigner who came to our country and was transformed by what he saw of the injustices of apartheid. His life is part of the tapestry of many long journeys and struggles of our people."

### **Wednesday, 10:30-11:15 a.m.**

#### **"Social Justice Movements Require Constant Revision: How Do We Start Embodying Liberation?" Serena Prammanasudh**

Against a backdrop of increasing anti-Asian American violence, Prammanasudh will share her lived experiences of trauma, healing, (un)learning, and reclaiming ways of knowing amid the pervasive and oppressive systems of racism, immigration, capitalism, empire, and colonialism. This presentation will breakdown current general social justice movement efforts and their prospects for building the futures that next generations need and deserve. Through storytelling, participants can expect to learn that identifying and changing the root causes of oppression is not enough; that being in solidarity with the oppressed is not enough; and that (re)humanizing ourselves and others is the work of our lifetime. This presentation will provide actionable next steps for participants to take in their daily lives to challenge their own understandings and to truly fight for justice for all.

### **Wednesday, 11:25-12:10 p.m.**

#### **"Justiceology by Design: A Socially Mindful Approach to Institutional Equity," Jonathan Andrew Pérez**

Pérez examines ways to bolster the work of "justice" and anti-racist practitioners and offices dedicated to fairness, justice and public safety. Understanding the systemic inequities that permeate the criminal justice systems necessitates an interdisciplinary understanding of how history, public policy, and cultural practices have operated to marginalize communities of color. His presentation looks at critical strategies for training criminal law practitioners, defenders, and judges about systemic inequities that limit justice for marginalized groups.



### **Wednesday, 12:20-1:05 p.m.**

#### **“How Racism Impacts the Developing Child,” Suzette Chang**

Chang discusses how racism is simultaneously critical to contemporary thought, and yet it is poorly defined. *Racism* as a term has and continues to shift in meaning(s), action(s) and purpose(s). This fluidity problematizes how children are able to understand and cope within racialized environments that *may* or *may not* acknowledge the existence of racism or how it manifests in concrete ways. She explores what everyday racism looks like for children, how they internalize it, and offers strategies and tools to help them survive and thrive.

### **Wednesday, 1:15-1:55 p.m.**

#### **“Black Lives inside Red Lines. . .We Got the Blues,” Rev. T. Sheri Dickerson**

Rev. Dickerson reflects upon the challenges to address racial inequality within the United States and particularly within deep-red states. As gerrymandering and voter suppression laws increase, the ability of racial minorities to participate within the political process decreases. State laws that make the introduction of subjects on race and diversity within public school systems illegal not only present a distorted view of America’s past, but also mobilizes censorship as a political tool to stifle the experiences of people of color. As states pass laws that allow motorists to run over non-violent protestors with their vehicles, the very right to peacefully protest injustice is under siege. The issue for Dickerson is not just what these things mean for people of color, but what are the implications for the future of American democracy?

### **Wednesday, 2:00 p.m.**

#### **Dialog Sessions for IHOM Registered Participants**

**Note: IHOM will send links directly to participants who preregistered with them for the Dialog Sessions**

## **Thursday, June 10**

### **Thursday, 9:00-10:00 a.m.**

#### **“The Long-Term Social and Individual Impact of Racism on Children of All Ethnic/Cultural Backgrounds,” Dr. Noel Jacobs**

Dr. Noel Jacobs discusses the importance of examining the impact of racism on white children as well as children of color. Though less studied and less of a public focus, racism, he argues, harms the developing white child as well as children of color. From an early age, white children receive signals from immediate and extended environments, schools, and social systems that the world is just and those who suffer are less worthy or have earned their suffering. As the white child grows, this impacts them neurodevelopmentally, and in social settings confirmation bias causes them to see racial injustice and marginalization as proof of moral failing, and makes it

more difficult to see systemic racism over time, perpetuating racist institutions and systems. The system, and the self-perpetuating harm to both white communities and communities of color will not end if we do not work on ending racism and racist world views in childhood while we are working on systemic change in the "adult" world. As a result, countering these messages from the earliest possible ages serves to help all children and begin to shift developmental understanding toward adulthood.

### **Thursday, 10:10-10:55 a.m.**

#### **“I’m Not Racist, But....’ Unsettling Settler-Colonial Education,” Dr. Cornel Pewewardy (Comanche-Kiowa)**

Dr. Pewewardy examines and interprets contemporary attitudes, behaviors, and beliefs about race in the U.S. and argues that “race” is fundamentally a moral problem. People confusedly and inadequately defend themselves against the charge that they have committed a racist act by saying “I’m not a racist.” Case studies demonstrate the complacency of settler-colonialism in its representation of its troubled relationship with Indigenous peoples, and exposes the institutional dynamics that drive structured racism. The settler-colonial conundrum of “playing Indian” at Thanksgiving, Halloween, and as sports mascots are classic, annual examples of cultural appropriation for which society gets called out—only to be met by an immediate response “I’m not racist, but...” Dr. Pewewardy offers ways for people to talk about the racialized features of society without falling into name-calling or defensiveness. The goal is to assist participants to develop anticolonial literacy so that teachers can counter colonialism and better support Indigenous students in K-12 schools and higher education institutions.

### **Thursday, 11:05-11:50 a.m.**

#### **“Understanding Hegemonic Whiteness: Cultural and Historical Figurations,” Dr. Mark Schmitt**

Schmitt examines the social, cultural, and historical circumstances that shape the idea of whiteness into a hegemonic social identity which perpetuates social hierarchies and inequalities based upon ethnicity. Understanding white hegemony and the resulting racism produced necessitates studying the production of white identities in such contexts. He will demonstrate this approach by highlighting how different figurations of whiteness formed white hegemony during specific historical moments from modern Western colonialism to the present day, such as the curious case of Irish vs. Anglo-British whiteness, the role of class, and figurations of “tainted,” hyper-visible whiteness such as “white trash” (in the US) and the “chavs” (in the UK).

### **Thursday, 12:00-12:45 p.m.**

#### **“Education ‘Conscientizes’ Social and Political Conditions,” Dr. Nyla Ali Khan**

Dr. Khan asks a central question: Can the purported permanent damage to “people’s lives and bodies” in conflict zones be ameliorated, and if so, how? Her presentation discusses the imperative of engaging with people in local communities and building on the resilience displayed by those communities in the wake of humanitarian disasters, and incorporating communitarian coping strategies into educational methodologies that seek to empower such communities. Communities cannot be revived and nations cannot be rebuilt unless we actively work to rehabilitate those who have witnessed or encountered acts of barbarity or savagery; rebuild trust within and between communities; encourage young adults to acknowledge and celebrate heterogeneity; enrich learning environments where young people embrace authenticity and forge social cohesion; laud them for building up leadership abilities, and train them to participate in decision-making processes. It also becomes necessary to encourage discussion on the role of individual responsibility; increase awareness that the enjoyment of rights works in tandem with the shouldering of responsibilities; and enhance the emotional ability of young people to contribute to the repair of their communities, nations, and themselves

### **Thursday, 12:55-1:40 p.m.**

#### **“Independent Media in Indian Country,” Kellie J. Lewis (Pawnee/Kiowa/Wichita)**

Lewis examines the importance of independent media outlets for the Native American community to call attention to problems that continue to lack tribal or federal government priority. Such issues have such little attention within mainstream and tribal-government sponsored media, and shedding light on Indian issues is difficult. However, problems are exacerbated by tribal and cultural norms of silence. Media in Indian Country is a tribal-run agency. Any official news or media releases are filtered through Tribal leadership. Lewis argues that social media both harms and helps these issues. While social media is the only way for many Tribal citizens to engage in their Tribe's political and social activities, access to accurate information is not complete. This also does not address the Tribal citizens who either do not have access to social media or the internet at all. The question becomes how to reach those people and encourage whole participation. Independent Native Media gives a voice to Tribal citizens who may not have it otherwise. These outlets encourage citizens to talk about political, cultural or social issues without fear of retaliation. Independent Native media has the power to open the floodgates where Indian issues are concerned.

### **Thursday, 1:45-1:55 p.m.**

#### **Closing Remarks**

### **Thursday, 2:00 p.m.**

#### **Dialog Sessions for IHOM Registered Participants**

**Note: IHOM will send links to those who preregistered with them for the Dialog Sessions**

**Friday, June 11**

**Institute for the Healing of Memories Workshops\***

**9:00 am-1:00 pm**            **IHOM Workshops**

**1:00 pm-5:00 pm**        **IHOM Workshops**

*\*Pre-registration with IHOM required.*

**ON-DEMAND SESSION DESCRIPTIONS**

**“Economics of the Racial Wealth Gap,”** Dr. Jennifer Long

This is a provocative and eye-opening presentation about the disparity of wealth in America. Dr. Long discusses the limitations of the standard economic model. It is problematic because it does not really deal with social realities that perpetuate economic inequities. Economists, she admits, are not really trained to examine race or other social categories. Consequently, issues of discrimination are not considered. According to this model, if discrimination exists, the market will adjust the problem. It will not last. Rational reasons for discrimination must exist because capitalism is a rational system. Individual effort is what matters in terms of disparity of wealth. Long indicates that the “boot strap” narrative is a component of the grand narrative of American success, and that our economy is strong because of *individual effort* and *innovation*—not forced labor or genocide. There, Dr. Long breaks down the economic consequences of racial stratification and how that contributes to a disparity of wealth.

**“Your Vote Still Matters,”** Dr. Andrea Benjamin

This presentation reminds citizens of the importance of voting and the impact it holds within a democratic society, especially on the local level where voter turn-out is ironically least, but it makes the most direct impact upon lives of individual citizens. Dr. Benjamin gives a historical overview of the franchise within the United States, demonstrating how this privilege transformed into a right over time for white males and eventually expanded to include historical marginalized groups. From there, she discusses voter suppression, gerrymandering, and offers strategies for mobilizing the power of the franchise.

**“Never Forget,”** Michael Korenblit

Based off of the lives of Korenblit’s parents (Manya and Meyer), who survived the Holocaust, this presentation looks at how the ideology of white supremacy manifested itself as Nazism in Europe and Jim Crow in the United States. Korenblit discusses how white supremacy existed on

both sides the Atlantic, and what it looked like in terms of public policy and human suffering. He also discusses the threat of white supremacy within present-day American society.

**“You Have No ‘White’ to Be Here: Identity and Community Making Practices in Alt-Tech Spheres,”** Caitlin Bland

Explores the ways in which White identity is created and reinforced through spaces of exclusion on the Internet. I examine sites from the alt-tech sphere—spaces on the Internet that offer alternative community spaces for members of the alt-right. Popping up about a decade ago, these sites are framed as better choices for members of the alt-right. Mainstream platforms such as Twitter, Patreon, and even Reddit, are viewed as complicit in the silencing and punishing of the views espoused by the alt-right. They have become overrun with “libtards” and “normies”, crowding out the voices of those who believed in uncensored speech laced with nationalism, racism, and violence. The result is a new iteration of “whites only” spaces. Through the creation of platforms that cater to the ideology of the alt-right, members are forming community through exclusion and reproducing racist ideas that then transfer from the world of computer binary of ones and zeros to the tangible binary of same and Other.

**“Building Bridges through Interdisciplinary Practice: Creating Inclusive and Shared Places through Narrative Writing,”** Dr. Yasmin Rioux

Examines how the shared experience of narrative writing can act as a foundation for a collective physical and symbolic space where students find ways to combine prior knowledge and experiences with new information. Writing is a “mode of enquiry” that offers student writers a way to not only reflect on new information, content, and related material but also to recognize their responses to the experience of engaging with subject matter, and realize individual reflections and perceptions that can then be expressed through self-produced texts. Using narrative writing as a way to engage and draw out the students’ discursal selves allows international students to examine their multilingual, multifaceted, multi-geographical, and interdisciplinary identities through the act of textual production in a shared and collectively maintained commonplace that emphasizes inclusion and equality. Considering student empowerment, inclusivity, and the elimination of discriminating factors, writing about their prior knowledge coupled with reflections on the presently shared spaces, allows international students to “develop the authority to identify themselves as the author of their texts,” which can be conducive to establishing a sense of belonging and inclusion.

**“Evangelical Protestants & Anti-Structural Cognition: White Christian Nationalism and Views of Racial Inequality,”** Dr. Chris Garneau

Garneau examines how religion shapes attitudes on racial inequality. Religion, historically, has played a role in supporting structures of inequality. Religious scholars find that religion impacts a variety of attitudes about sex & gender, LGBTQIA+ issues, politics & government, and race and ethnicity. How do we explain racial inequality? We have individualistic explanations

(biological and cultural) and structural explanations (institutional and historical). His findings support the idea that white evangelical Christians tend to embrace anti-structural explanations of racial inequality. These tendencies seem to stem from the following assumptions: 1) an emphasis on individualism and relationalism; 2) the belief that God created all humans equally; 3) the US is essentially fair. This creates a problem of understanding. If people are created equally and fairness exists in society, then inequality can only exist because of the fault of the individual.

**“Unapologetically Inclusive in an Unapologetically Alienating Academia: Roundtable Discussion,”** Alana King, Kristina Kirk, and Sunny Williams

King, Kirk, and Williams discuss their challenges in providing an inclusive environment for undergraduate students and the strategies they employ. King states: “As a student of color, it has been rare to be assigned readings written by someone who looks like me. As an instructor of color, I intentionally seek ways to create an inclusive environment. My portion of the roundtable discussion will focus on the little ways I have been able to use lectures, assignments, and activities to diversify my sections of Rhetoric and literature courses.” Kirk indicates, “As a white scholar and teacher, it is my duty to bring this topic unapologetically into my classroom. Yet, like the rest of the country, many of my students fear indoctrination by the liberal agenda and actively resist lessons meant to teach empathy and understanding. I use rap as a way to bring underrepresented voices into the classroom. Through this practice, my students gain knowledge of rhetoric and writing as well as their own inherent biases. In my portion of the roundtable, I discuss the uses of process pedagogy to create inclusivity and endorse empathy in the composition classroom.” Lastly, Williams adds, “DNA science and philosophy have proven that race is not biological, but a social construct based on physical markers. It is important to explore the origins of such systems of epistemic oppression that perpetuate ideologies regarding race. While my students come away from my rhetoric course with an understanding of how to make an effective argument, they also come to comprehend the realities of the black experience in America. For example, I utilize Barbara Jordan’s 1974 impeachment speech and Martin Luther King’s Letter from a Birmingham Jail to help my students to understand Aristotle’s ethos, pathos, and logos.”

**“Hollering Theology: Exploring Liberation Theology in Central Appalachia,”**  
Rev. Robert Musick

Musick uses the framework of liberation theology to assess the structures of oppression within central Appalachia and to forge strategies of empowerment. He outlines different stereotypes popularly used to distort perceptions of people from the region and how those perceptions can become internalized into negative self-concepts. He looks at the impact of “extraction” economies over time on central Appalachia and how these have functioned as an engine of poverty. These factors exist in addition to high mortality rates, drug addiction, and limited opportunities for empowerment. He shares how he has used liberation theology to mobilize positive social change within this region.

**“Survival on the Food Web: Asian/America and the Creation of Food Networks in Times of Crisis,” Ann Tran**

Asian/Americans in the United States have long defined themselves through food and culinary practices that celebrate their cultural identities. Although the production and consumption of Asian food has been a part of the American landscape since the arrival of the first Asian immigrants in the mid-19th century, racism and exclusionary acts have been endemic to the history of Asian/American experiences. In times of crisis, such acts have been accompanied by violence, economic and verbal abuse. Since the rise of COVID-19 in March of 2020, anti-Asian sentiments and xenophobia have led to significant numbers of restaurant closures and discriminatory incidents toward to Asian-identifying individuals in the United States. Community-building in the aftermath of these incidents has been crucial to the continuation and protection of these food cultures. She investigates how the support of Asian/American communities on Facebook revived previously deserted Asian-owned restaurant businesses in the wake of the pandemic. In response to the shuttering of numerous Asian eateries and mom-and-pop shops in their local cities, groups such as SGV (San Gabriel Valley) Eats and Asian Grubhub in DFDUB (DFW) have increased delivery and take-out orders at these restaurants by promoting sales, local favorites, and unique dishes through their members’ Facebook posts. Drawing upon the prolific archives of food images on the internet and studies of representation and media by Stuart Hall, she argues that digital images can engender both racial distaste for Asian food vis-à-vis the virus and desirable tastes for cultural cuisine. She analyzes how these Asian/American groups push back against racist representations of their bodies by using language and images that center community and belonging.

**“‘A Roaring, Ranting, Sleek Man-Thief:’ The Social Institution of ‘Angry White Men’ in Frederick Douglass’ *Narrative*,” Abby Mangel**

Mangel uses Frederick Douglass’ *Narrative* of his emancipation from slavery as a cultural lens to explore the agitation that white men accustomed to power feel whenever their social authority is questioned or contested. Although steeped in a specific historical context, Douglass’ portrayal of racism remains uncomfortably pertinent to contemporary life. Antagonistic characters like Captain Anthony and Mr. Covey represent the extreme hatred of a cultural institution known as “Angry White Men,” a group that sociologist Michael Kimmel describes by referring to the theory of relative deprivation. As Kimmel explains, “White men’s anger comes from the potent fusion of two sentiments—entitlement and a sense of victimization” (x). Indeed, the white masculine fear of being treated as a social inferior motivates characters in the pages of Douglass’ *Narrative* to combat the advancement of historically oppressed populations. This phenomenon is apparent in Douglass’ illustration of Southern aristocracy, which he shows hinged upon a racial caste system that privileged the white lower class above a recognizable subordinate. In Douglass’ time, the stress of economic disenfranchisement motivated wealthy slaveholders to reinforce existing power dynamics through both literal and figurative violence. Douglass acknowledges the ideology of whiteness and its inherent ties to oppressive structures, all of which continue to influence the present state of racial politics in America. Race may be a social construction, but it

is palatable enough to change the fundamental shape of life, and part of white privilege is a white person's ability to ignore the ways that a white racial identity has benefitted him or her.

**“Growing Hate: The Vice, Racist Hate Speech, and Key Events Influencing the White Nationalist Movement in the United States since 2007,”** Brendon Hogan

Hogan's presentation is part of a larger project, “Combating White Nationalism: A Comparative Analysis of EU and US Anti-Hate Speech Policy,” which is an analysis of EU and US policy used to combat the rise of white nationalism. He compares the reasons for and political implications of the EU's "Code of Conduct on Countering Illegal Hate Speech Online" with Section 230 of the US's "Communications Decency Act. By examining online public blog posts from six EU and six US white nationalist leader's blogs from 2007 to 2020, he carries out a quantitative content analysis using natural language software to study the words used within the blogs, tracking words indicative of in-group bias like ‘we, whites, comrade’ and out-group bias like ‘they, foreigner, colored’ to compare how these intergroup biases are used before and after implementations of and updates to the two policies. The resulting findings adds to the limited research on countering online hate speech, which has mostly been centered on countering violent jihadism. Guided by a psychological framework, this project can provide unique insight into whether or not the two studied policies have led prominent white nationalist leaders to shift their online rhetoric. As these groups continue to grow in size and popularity in the EU and US, this project can also inform future policy efforts to regulate white nationalist hate speech.

**“Educational Strategies for Youth Empowerment in Conflict Zones: Transforming, Not Transmitting Trauma,”** Dr. Nyla Ali Khan (courtesy of Oklahoma Governor's International Team Speakers Forum)

Dr. Khan explores how educational strategies for youth empowerment in regions that are torn apart by conflict as well as religious and sectarian divides can be deployed as an effective tool to encourage the youth to create healing within themselves and their communities. She believes that the stories of you people are those of resilience, not defeat. She hopes that younger generations are given opportunities to tell their own stories, instead of being made to internalize stories that are imposed upon them. Education empowers young people to channel their anger and take the political process forward in a constructive fashion.

**“American ‘Assemblages:’ A Response to Racial Violence in Pauline Hopkins’ for One Blood: Or the Hidden Self,”** Marietta Kosma

Examines Pauline Hopkins's *Of One Blood: Or, the Hidden Self* (1902-1903) to explore the racial violence inflicted on the black female body, emphasizing the narrative of rape. Hopkins's work builds around patterns of inheritance through which the legacies of domination over the black female body have been reinvigorated in contemporary narratives of domination and abuse. Her writing compliments contemporary transnational narratives of slavery reparations and challenges the contemporary discourse of color blindness. Analysis of the political causes of violence directed at the black female body are heavily laden by the intersection of race, class and



gender something that has not been taken into account in many reparations arguments. The presentation explores how the black female body has been outlawed and susceptible to sexual violence, as rape has been condoned. Hopkins opens up a third identitarian space of existence for these victimized bodies that is not confined by the strictures of gender, race and color, thereby challenging the bodily violence they were subjected to. Hopkins exposes the violence of her time which can be connected to the violence that black women experience today, as part of a larger project of white political dominance. This presentation attempts to show the connection between the systemic violence of the past and the reproduction of such violent practices in the present.

**“Using Children’s Literature to Build Bridges,”** Dr. Jeanne Mather

This presentation looks at the power of multicultural children’s literature to building bridges across cultures, races, and geographic spaces. As Mather points out, literature expands children’s to ability to participate in their immediate environments and to expand those boundaries to life spaces outside of their immediate environments. Multicultural children’s literature should not be viewed as a mechanism to empower only children of color, but it can empower all children. Towards this end, she challenges educators and caretakers to identify ways that children’s literature can be used to build bridges, to recognize that the term “diversity” represents many attributes, and to think about how multicultural topics can be used to explore issue beyond the obvious subject. In short, this presentation is an invaluable toolkit on how to use children’s literature as a means of fostering inclusion and connectivity.

**“Black Lives Matter: Race, Self-Pride and Intellectual Justice in Toni Morrison’s *God Help the Child* and John Steinbeck’s *Of Mice and Men*,”** Dr. Soumaya Bouacida and Taki Eddine Lahmar

This presentation sheds light on race, self- pride and intellectual justice for African Americans in both John Steinbeck’s *Of Mice and Men* and Toni Morrison’s *God Help the Child* from Asante’ s Afrocentric idea. Booker and Crooks, the characters through which the two Authors have typified the enormous misery of black-skinned people, share some similarities which are unified under the banner of Afrocentricity. Foremost, knowledge is the most eminent trait which Booker and Crooks are characterized with. Booker Starbern is grown up in a warm familial ambiance surrounded by his father, mother, and siblings. The parents consider reading books as the most suitable means which can polish and refine their children’s minds. Booker himself is a good reader as he prevent himself from being befallen by the "anathema” of the capitalist myth that says the more one gains, the happier he will. On the other side, Crooks, the sharp-witted black man who is in charge of the barn in the ranch, entertain himself by reading a lot of books. He becomes able to analyze facts as he tells Slim and Lennie of the difficulty to own a ranch. Self-pride is another characteristic of Afrocentricity that both Crooks and Booker share.

**“Illuminating the Missing and Murdered Indigenous Women, Girls, and Two Spirit Atrocity,”** Nicole Rikard

Media coverage (or a lack thereof) is an undeniable source of the perpetuation of racism in the United States. As we stand together to subvert and dismantle systematically racist institutions, systems, and individuals, the media is a sphere of influence that cannot be ignored. In the current

model, there is an irrefutable pattern of under- and mis-reporting crimes committed against victims of color, especially Indigenous Americans and Alaska Natives, Asians and Pacific Islanders, and Hispanics. This is due, in part, to the Black-White binary that persists in media coverage. This binary positions Caucasian and African Americans at the center of “race relations” in the United States, and this is an inaccurate and harmful representation that forces other minority groups and their respective concerns out of the media’s focus and political discourse. A horrifyingly large number of people that have irrefutably been further victimized by this binary and the media’s mis- and under-representation are the thousands of missing and murdered Indigenous women, girls, and two spirit individuals in the United States and Canada.

**“Racism, Displacement and Class Struggle in Showtime’s Penny Dreadful: City of Angels,”**

Elena Apostolaki

*Penny Dreadful: City of Angels* is the spin-off of a television anthology that began in 2014 with *Penny Dreadful*, created by John Logan. *City of Angels* is set in Los Angeles during 1938, a time and place deeply infused with political and social tension. It focuses on the intersection of ethnic and racial oppression, police investigation, and Nazi subversion. At the center of the main story is a Chicano family residing in the working-class neighborhood of Belvedere Heights and their everyday experiences with racism and police brutality. Using the deep traditions of Mexican-American folklore—like the mythology of Santa Muerte—and the element of the supernatural, *City of Angels* depicts the complex racial and political landscape of Los Angeles during a period which draws many parallels to our current reality. Mexican-Americans and the Mexican population are treated as second-class citizens, while politicians and businessmen are hustling for money, power and influence.

**“An Informal Discussion about the Importance of Political Participation and the Obstacles Women Face Seeking Political Office: Some Advice from Sally’s List,”** Sara Jane Rose, Founder & Executive Director of Sally’s List and Alyssa Fisher, Program Manager of Sally’s List

Since 2010, Sally’s List has empowered candidates and campaign staff. As a nonpartisan organization, the women of Sally’s List support community-building issues like public education, healthcare, and a strong economy. Their training programs mobilize women from diverse backgrounds to make a long-lasting impact in their communities by empowering them to create change and reshape the conversation so that all women can have a place at the table.

**“Reflections from a Veteran of the Civil Rights Movement,”** Marilyn Luper-Hildreth

Luper-Hildreth discusses how a play written by her mother Clara Luper about the Montgomery Bus Boycott transformed the lives of the children who performed it in New York City. The experience of being in an environment where Jim Crow laws did not exist made the young performers question segregation. It put them and their teacher on a path to challenge segregation and led to the OKC Sit-In Movement, which lasted from 1958-1964.

## FILM SCREENINGS



“No one knew that a group of children in Oklahoma City were heroes; not even the children themselves. For six years, a group of kids went into restaurants and asked for service. It never got violent; it never made national news; but, together, they went around every restaurant except for one before the 1964 Civil Rights Act. Fifty years later, *Children of the Civil Rights* documentary film shares their six year odyssey to freedom.”

Thanks to the generosity of Julia Clifford, director of *Children of the Civil Rights* (2015) documentary film, participants of Building Bridges/Dismantling Racism for the Common Good can view this powerful documentary of determination, resilience, and faith.

Access: [CHILDREN OF THE CIVIL RIGHTS](#)

Password: civil1958



Thanks to the Institute for the Healing of Memories for allowing conference participants to view *The Father Michael Lapsley Story*, an inspirational documentary of a social justice warrior.

Access: [THE FATHER MICHAEL LAPSLEY STORY](#)

# ANTI-RACISM/RACIAL JUSTICE RESOURCES

## Building Bridges/Dismantling Racism for the Common Good Virtual Conference | June 9-11, 2021

**Note:** The following list of materials is admittedly incomplete. A vast array of sources exist, but think of this list as a starting point or a journey that offers insight on the voices, histories, and useful strategies for dismantling racism.

### Pedagogical Essays, Articles, and Books

- Gloria Anzaldua – [“Tlilli, Tlapalli: The Path of the Red and Black Ink”](#)
- James Baldwin – [“A Talk to Teachers”](#)
- bell hooks – [Teaching to Transgress: Education as the Practice of Freedom](#)
- Audre Lorde – [“Poetry is Not a Luxury”](#)
- Jill Magi – [“Decoding/Recoding Whiteness: The Contemporary Moment, Some Theory, Some Autobiography”](#)
- Carlos Tejeda and Manuel Espinoza – [Toward a Decolonizing Pedagogy: Social Justice Reconsidered](#)
- [“White Fragility, Anti-Racist Pedagogy, and the Weight of History”](#) – Justin Gomer and Christopher Petrella, *Black Perspectives*
- [“What ‘White Folks Who Teach in the Hood’ Get Wrong About Education”](#) – Kenya Downs, *PBS*
- [“The Emotional, Uncomfortable Classroom”](#) – Jasmine Harris, *Inside Higher Education*
- [“Explaining White Privilege to a Broke White Person”](#)—Gina Crosley-Corcoran

### Further Reading

- *White Fragility* by Robin DiAngelo
- *Me and White Supremacy* by Layla F. Saad
- *Women, Race & Class* by Angela Davis
- *So You Want to Talk About Race* by Ijeoma Oluo
- *The New Jim Crow* by Michelle Alexander
- *Killing Rage: Ending Racism* by bell hooks
- *Between the World and Me* by Ta-Nehisi Coates
- *Just Mercy* by Bryan Stevenson
- *I Know Why the Caged Bird Sings* by Maya Angelou
- *Black Image in the White Mind* by George M. Fredrickson
- *Bury My Heart at Wounded Knee* by Dee Brown
- *Genocide of the Mind* by MariJo Moore
- *Stringing Rosaries* by Denise K. Lajimodiere
- *Immigrant Acts* by Lisa Lowe

- *America is in the Heart* by Carlos Bulosan
- *No-No Boy* by John Okada
- *No Mexicans, Women, or Dogs Allowed* by Cynthia E. Orozco
- *The House of Broken Angels* by Luis Alberto Urrea
- *Healing Racial Trauma* by Sheila Wise Rowe
- *Post Traumatic Slave Syndrome* by Joy Degruy
- *Measuring the Effects of Racism* by Robert T. Carter and Alex L. Pieterse
- *Intersections of Whiteness* by Mark Schmitt and Evangelia Kindinger (eds.)
- *Why I'm No Longer Talking to White People About Race* by Reni Eddo-Lodge

## Watch

- *13th* (Ava DuVernay): Netflix
- *American Son* (Kenny Leon): Netflix
- *The Black Power Mixtape: 1967-1975*: Available to rent
- *Blindspotting* (Carlos López Estrada): Hulu with Cinemax or available to rent
- *Clemency* (Chinonye Chukwu): Available to rent
- *Dear White People* (Justin Simien): Netflix
- *Fruitvale Station* (Ryan Coogler): Available to rent
- *I Am Not Your Negro* (James Baldwin documentary): On Kanopy and available to rent
- *If Beale Street Could Talk* (Barry Jenkins): Hulu
- *Just Mercy* (Destin Daniel Cretton): Available to rent for free in June in the U.S.
- *King in the Wilderness* (Martin Luther King, Jr. documentary): HBO
- *See You Yesterday* (Stefon Bristol): Netflix
- *Selma* (Ava DuVernay): Available to rent
- *The Black Panthers: Vanguard of the Revolution*: Available to rent
- *The Hate U Give* (George Tillman, Jr.): Hulu with Cinemax
- *When They See Us* (Ava DuVernay): Netflix
- *Ferguson: A Report from Occupied Territory*: YouTube
- *1921 Tulsa Race Massacre (Black Wall Street)*: YouTube
- *Native American Boarding Schools*: YouTube
- *Birth of a White Nation* by Dr. Jacqueline Battalora: YouTube

## Follow

- Antiracism Center: [Twitter](#)
- Audre Lorde Project: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Black Women's Blueprint: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Color Of Change: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Colorlines: [Twitter](#) | [Instagram](#) | [Facebook](#)
- The Conscious Kid: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Equal Justice Initiative (EJI): [Twitter](#) | [Instagram](#) | [Facebook](#)
- Families Belong Together: [Twitter](#) | [Instagram](#) | [Facebook](#)

- The Leadership Conference on Civil & Human Rights: [Twitter](#) | [Instagram](#) | [Facebook](#)
- MPowerChange: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Muslim Girl: [Twitter](#) | [Instagram](#) | [Facebook](#)
- NAACP: [Twitter](#) | [Instagram](#) | [Facebook](#)
- National Domestic Workers Alliance: [Twitter](#) | [Instagram](#) | [Facebook](#)
- RAICES: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Showing Up for Racial Justice (SURJ): [Twitter](#) | [Instagram](#) | [Facebook](#)
- SisterSong: [Twitter](#) | [Instagram](#) | [Facebook](#)
- United We Dream: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Institute for the Healing of Memories: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Institute for the Healing of Memories – North America: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Thick Descriptions: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Respect Diversity Foundation: [Twitter](#) | [Facebook](#)
- Sally’s List: [Twitter](#) | [Instagram](#) | [Facebook](#)
- Black Lives Matter: [Twitter](#) | [Facebook](#)
- Oklahoma Black Lives Matter: [Twitter](#) | [Facebook](#)
- [1921 Tulsa Race Massacre Commission](#)
- [Dr. Ada Lois Fisher Center for Social Justice and Racial Healing at USAO](#)

## Listen/Subscribe

- [1619](#) podcast
- [About Race](#) podcast
- [Code Switch](#) podcast
- [Intersectionality Matters! with Kimberlé Crenshaw](#) podcast
- [Momentum: A Race Forward Podcast](#)
- [Pod For The Cause](#) podcast
- [Pod Save the People with DeRay Mckesson](#) podcast
- [Seeing White](#) podcast

## Review

- [7 Virtual Mental Health Resources Supporting Black People Right Now](#)
- [Talking points and resources that might help guide conversations with allies](#)
- [75 Things White People Can Do for Racial Justice](#)
- [Courageous Conversations](#)
- [www.justiceforbigfloyd.com/make-calls](#)
- [www.runwithmaud.com/call](#)
- [www.standwithbre.com/call](#)
- [Anti-Racism Project](#)
- [Jenna Arnold’s resources \(books and people to follow\)](#)
- [Rachel Ricketts’ anti-racism resources](#)
- [Resources for White People to Learn and Talk About Race and Racism](#)
- [Save the Tears: White Woman’s Guide by Tatiana Mac](#)
- [Showing Up For Racial Justice’s educational toolkits](#)

- [The \[White\] Shift on Instagram](#)
- [“Why is this happening?” — an introduction to police brutality from 100 Year Hoodie](#)
- [Zinn Education Project’s teaching materials](#)

## Mobilize & Transform

Fight for ongoing racial justice and systemic change:

- Resources to educate about [Anti-Asian Hate](#).
- Listen to this [NPR podcast](#) to hear conversations and understand the uptick in violence against Asian Americans.
- Strategies for [combating](#) Anti-Asian American Violence.
- Join your local [Black Lives Matter chapter](#) and donate.
- Connect with your local [Showing Up for Racial Justice chapter](#).
- Support the [Native Justice Coalition](#).
- Support your [local bail fund](#) supporting protest rapid response and working to abolish money bail.
- Support immigrant justice through the [American Friends Service Committee](#).
- Sign the [Movement for Black Lives petition](#).
- Contribute to the [Families Belong Together](#) organization.
- Write op-eds and letters to the editors of local and national publications.
- Contact your school board, police department, city council and state legislature and demand change at the local and state level.
- Read, listen, and learn.

## Examples and Resources for Using Children’s Literature to Build Bridges by [Dr. Jeanne Mather](#)

### Examples for introducing new languages

- *Hello World! Greetings in 42 Languages Around the Globe* by Manya Stojic
- *Halala Means Welcome! A Book of Zulu Words* by Ken Wilson-Max
- *A Sign Language Alphabet Handsigns* by Kathleen Fain
- *Petite Rouge: A Cajun Red Riding Hood* by Mike Artell
- *Say Hola to Spanish* by Sudan Middleton Elya
- *Carmen Learns English* by Judy Cox

### Some general examples

- *The Color of Us* by Karen Katz
- *Antiracist Baby* by Ibram X. Kendi
- *If the World Were a Village: A Book about the World’s People* by David Smith

- *People* by Peter Spier
- *Under Our Skin: Kids Talk about Race* by Debbie Holsclaw Birdseye and Tome Birdseye
- *We are All Alike We are All Different* by the Cheltenham Elementary School Kindergartners
- *Marisol McDonald Doesn't Match* by Monica Brown

### **Some personal favorites**

- *Terrible Things: An Allegory of the Holocaust* by Eve Bunting
- *Sami and the Time of the Troubles* by Florence Parry Heide & Judith Heide Gilliland
- *Vinnie and Abraham* by Dawn FitzGerald
- *Nettie's Trip South* by Ann Turner
- *Warriors Don't Cry* by Melba Pattillo Beals
- *Separate is Never Equal: Sylvia Mendez & Her Family's Fight for Desegregation* by Duncan Tonatiuh
- *Farewell to Manzanar* by Jeanne Wakatsuki Houston & James D. Houston
- *Deaf Culture A to Z* by Walter Paul Kelley
- *Encounter* by Jane Yolan
- *People of Peace: 40 inspiring icons* by Sandrine Mirza & Le Duo
- *Listen to the Wind: The Story of Dr. Greg & Three Cups of Tea* by Greg Mortenson and Susan L. Roth
- *Passage to Freedom: The Sugihara Story* by Ken Mochizuki

### **Examples with International Elements**

- *Amelia to Zora: Twenty-Six Women who Changed the World* by Cynthia Chin-Lee
- *Akira to Zoltán: Twenty-Six Men Who Changed the World* by Cynthia Chin-Lee
- *Young Gifted and Black* by Jamia Wilson
- *Brothers in Hope: The Story of the Lost Boys of Sudan* by Mary Williams
- *For the Right to Learn: Malala Yousafzai's Story* by Rebecca Langston-George
- *Grandfather Gandhi* by Arun Gandhi & Bethany Hegedus
- *Diego* by Jeanette Winter
- *Escape to Freedom Brave Young Refugees* by Allan Zuito
- *The Grand Mosque of Paris: A Story of How Muslims Rescued Jews During the Holocaust* by Karen Gray Ruelle & Deborah Durland DeSaix



- *Jars of Hope: How One Woman Helped Save 2,500 Children During the Holocaust* by Jennifer Roy
- *The Underground Reporters* by Kathy Kacer
- *1001 Inventions & Awesome Facts from Muslim Civilization* published by National Geographic
- *Market Days from Market to Market Around the World* by Marti Shoheit

### **Examples Highlighting Women**

- *Remember the Ladies: 100 Great American Women* by Cheryl Harness
- *They Called Her Molly Pitcher* by Anne Rockwell
- *Nurse, Soldier, Spy: The Story of Sarah Edmonds a Civil War Hero* by Marissa Moss
- *Celebrating Women in Mathematics and Science* edited by Miriam P. Cooney
- *Shooting for the Moon: The Amazing Life and Times of Annie Oakley* by Stephen Krensky
- *Queen of the Diamond: The Lizzie Murphy Story* by Emily Arnold McCully
- *I Dissent: Ruth Bader Ginsburg Makes Her Mark* by Debbie Levy
- *Cool Women* by Dawn Chipman, Mari Florence, Naomi Wax
- *Marvelous Mattie: How Margaret E. Knight Became an Inventor* by Emily Arnold McCully
- *She Persisted: 13 American Women Who Changed the World* by Chelsea Clinton

### **Examples Highlighting African Americans**

- *Henry's Freedom Box: A True Story from the Underground Railroad* by Ellen Levine
- *Amos Fortune: Free Man* by Elizabeth Yates
- *The Forgotten Heroes: The Story of the Buffalo Soldiers* by Clinton Cox
- *Courage has No Color: The True Story of the Triple Nickles America's First Black Paratroopers* by Tanya Lee Stone
- *The Color of Culture* by Mona Lake Jones
- *This is the Rope: A Story from the Great Migration* by Jacqueline Woodson
- *Up from the Ashes* by Hannibal B. Johnson
- *Claudette Colvin: Twice Toward Justice* by Phillip Hoose
- *Someday is Now: Clara Luper and the 1958 Oklahoma City Sit-ins* by Olughemisola Rhuday-Perkovich

### **Examples Highlighting Asians and Asian Pacific Islanders**

- *Rosie's Tiger* by Anna Myers
- *Heroes* by Ken Mochizuki
- *Imprisoned: The Betrayal of Japanese Americans During World War II* by Martin W. Sandler
- *Sixteen Years in Sixteen Seconds: The Sammy Lee Story* by Paula Yoo and Dom Lee
- *The Name Jar* by Yangsook Choi
- *Ruby's Wish* by Shirin Yim Bridges
- *Angel Child, Dragon Child* by Michele Maria Surat
- *Golden Domes and Silver Lanterns: A Muslim Book of Colors* by Hena Khan

### **Examples Highlighting Hispanic Culture**

- *Journey of the Sparrow* by Fran Leeper Bliss with the Assistance of Daisy Cubias
- *Family Pictures: Cuadros de familia* by Carmen Loma Garza
- *Esperanza Rising* by Pam Munoz Ryan
- *Chato's Kitchen* by Gary Soto
- *¿Cuántos monstruos?* By Joanne & David Wylie
- *No is No Sí is Yes* by Ana Calan
- *The Skirt* by Gary Soto
- *Adiós, Anna* by Patricia Reilly Giff
- *Off We Go to Mexico! An Adventure in the Sun* by Laurie Krebs and Christopher Corr
- *Sonia Sotomayor: a judge grows in the Bronx* by Jonah Winter

### **Examples Highlighting Native Americans**

- *Rough Face Girl* by Rafe Marti
- *D is for Drum: A Native American Alphabet Book* by Michael Shoulders
- *Code Talker: A Novel About the Navajo Marines of World War Two* by Joseph Bruchac
- *TeAta: Oklahoma Cultural Treasure* by Pati Hailey
- *The Great American Bunion Derby* by Molly Levite Griffis
- *The Owl's So* by Janet Campbell Hale
- *Jingle Dancer* by Cynthia L Smith, Cornelius Van Wright, et al.
- *Fry Bread: A Native American Family Story* by Kevin Noble Maillard and Juana Martinez-Neal

## Examples Introducing LGBTQ

- *And Tango Makes Three* by Richardson & Parnell
- *Families* by Susan Kuklin
- *Heather Has Two Mommies* by Lesléa Newman
- *Families* by Shelley Rotner and Sheila M. Kelly
- *Pride: The Story of Harvey Milk and the Rainbow Flag* by Rob Sanders

## Suggested Resources

- **Teaching Asian American History through Children’s Literature** by Noreen Nassem Rodriguez  
[https://docs.google.com/presentation/d/1HpjYb9OevXBO2XrvX-M1TAsrcQLxOCIfDNZqkuyUXZk/edit#slide=id.g19ab52e701\\_0\\_49](https://docs.google.com/presentation/d/1HpjYb9OevXBO2XrvX-M1TAsrcQLxOCIfDNZqkuyUXZk/edit#slide=id.g19ab52e701_0_49)
- Building Diverse Collections of LGBTQ-Inclusive Literature to expand Windows and Mirrors for Youth: <https://ncte.org/blog/2019/03/lgbtq-inclusive-childrens-literature/>
- NEA recommendation for Immigrant stories:  
<https://www.nea.org/advocating-for-change/new-from-nea/coming-american-books-celebrating-immigrants-refugees>
- ALA’s **The Importance of Diversity in Library Programs and Material Collections for Children - References and Resources**  
<http://www.ala.org/alsc/importance-diversity-references-and-resources>
- Wee Read children's books, **The 2020 Ultimate List of Diverse Children’s Books**  
<http://hereweeread.com/2019/11/the-2020-ultimate-list-of-diverse-childrens-books.html>
- Multicultural Children’s Book Day-- Diversity Book Lists & Activities for Teachers and Parents <https://multiculturalchildrensbookday.com/multicultural-reading-resources/diversity-book-lists-for-kids/>
- **PBS’s Children’s Books with Strong Black Characters**

<https://www.pbs.org/parents/thrive/childrens-books-about-race-and-diversity>

- **PBS suggestions for Diverse Children’s Literature**

<https://www.pbs.org/parents/search/ages-all/topics-all/shows-all/types-all/keyword-children+s+books+on+diversity>

- **Learning for Justice** (formerly Teaching Tolerance)

Home website <https://www.learningforjustice.org/topics>

**Children’s Literature resources**

<https://www.learningforjustice.org/search?query=children%27s%20literature>

- ***Classroom Spice*** a multicultural interdisciplinary newsletter which includes articles relating to diversity and a review of multicultural children’s literature. It is published once or twice a year through the University of Science and Arts of Oklahoma, in Chickasha Oklahoma. It is a free service provided to help teachers adjust to an ever-changing student population and a global citizenry. It provides background information on a variety of subjects as well as teaching strategies to help with multicultural education and social studies. There is a wide range of topics from African American inventors to Native American tribes, from tips for teaching ELL to teaching children of poverty, and many more. Each issue contains feature articles and a children's literature section (K-12), and many include a student activity page. While the publication is copyrighted, duplication is encouraged for use in classrooms.

<https://usao.edu/academics/education-and-speech-language-pathology/classroom-spice.html>

## Featured Keynote Speakers

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**Father Michael Lapsley**

In 1973 he arrived in Durban, South Africa, as an undergraduate student. Soon thereafter, during the height of apartheid repression, he became chaplain to students at both black and white universities in Durban. In 1976, he began to speak out on behalf of schoolchildren who were being shot, detained and tortured. In 1993, he became Chaplain of the Trauma Centre for Victims of Violence and Torture in Cape Town, which assisted the country's Truth and Reconciliation Commission (TRC). This work led to the establishment, in 1998, of the Institute for Healing of Memories (IHOM) in Cape Town. The IHOM aims to allow many more South Africans to tell their stories in workshops where they work through their trauma.

The IHOM is based in Cape Town, South Africa, but Fr Michael has worked in many other countries, in Africa and across the world. The organization now works with groups including those affected by political violence; those affected and infected by HIV and AIDS; refugees and asylum seekers; prisoners and war veterans. The IHOM is also represented in the United States.



**Dr. Nyla Ali Khan**

A prolific writer, scholar, and editor, Dr. Khan's work heavily focuses on the political issues and strife of her homeland, Jammu and Kashmir, India. Through her writings, she critically observes the sociopolitical discourse in South Asia, particularly Kashmir, through an oblique focus from the margins instead of from an elitist center. She is involved in the restoration of the State

Archives in Kashmir, a project on which she is working in collaboration with senior administrators in Jammu and Kashmir. Her goal is to engage in reflective action as an educator working with diverse cultural and social groups questioning the exclusivity of cultural nationalism, the erosion of cultural syncretism, the ever-increasing dominance of religious fundamentalism, and the irrational resistance to cultural and linguistic differences. She believes that acknowledging our complicity in oppression, re-conceptualizing paradigmatic structures, and mobilizing cultural and political coalitions are riddled with conflict but it is the need of the day for us to engage in these processes. Her publications include including *The Fiction of Nationality in an Era of Transnationalism* and *Islam, Women, and Violence in Kashmir: Between India and Pakistan*.



**Suzette Chang**

Anthropologist, lecturer, community activist and bridge builder, Suzette Chang is the founder and CEO of Thick Descriptions. Thick Descriptions provides education in science for kids during school breaks, sustainable diversity and inclusion for educators and adults. She identifies and navigates opportunities to bridge gaps by investing in individuals, organizations, and corporations through cultural intelligence and scientific empowerment. From the perspectives of biology, culture, archaeology and language, Suzette works with like-minded investors to disrupt the false perception that customary beliefs define human beings and is committed to shirring ineffective perspectives of social and scientific understandings within the context of health, culture, language, history and other spaces that influence the quality of human life.



**Dr. Mark Schmitt**

Dr. Mark Schmitt is a Stuart Hall Fellow and Research Associate of English and American Studies within the Cultural Studies Program at the Technische Universität Dortmund in Germany. He is the author of many publications including *British White Trash: Figurations of Tainted Whiteness* and co-editor of *Intersections of Whiteness* (2019). His research, publications

and teaching focus on social abjection, the intersections of race and class and their cultural figurations, theories of British Cultural Studies and Critical Race/Whiteness Studies.



**Dr. Noel Jacobs**

Dr. Noel Jacobs is an Associate Professor of Pediatrics and licensed health service psychologist in the section of General and Community Pediatrics at OU Health Sciences Center, where he serves patients with a range of chronic conditions. Dr. Jacobs has 13 years' experience teaching and training undergraduates, graduates and postdoctoral trainees in child psychology as well as providing direct services and psychological testing to children and families. He writes in the area of living well and finding whole life regardless of health, and conducts research in the areas of teaching effectiveness and quality of life over time in children with chronic illnesses. Dr. Jacobs currently serves as Vice President of The Interfaith Alliance of Oklahoma and chairs the Beyond Coexistence initiative, the organization's community service program designed to build relationships across differences while volunteers serve the greater OKC area in tangible ways. He is also Program Director for The Respect Diversity Foundation and helps create teaching and learning opportunities for people of all ages, to grow tolerance and respect for others.



**Rev. T. Sheri Dickerson**

Rev. Dickerson is co-founder and executive director of Black Lives Matter-Oklahoma and serves on the national board for the Women's March. She serves as a mentor to dynamic young movement leaders, and an extension of her village of powerful women mentors and activist Icons. She sat under the direct tutelage of the late Dr. Maya Angelou and the Legendary Clara Luper who helped develop her spirit of altruism, community service, grassroots organizing, advocacy and creative multitasking. Sheri's experience inside the foster care system compels her to give back to young people in foster care systems as a volunteer for CASA, and the One Child at a Time Fostering and Adoption program. Sheri serves as a political consultant and strategist to progressive candidates running for office in Oklahoma with her company Epiphany Consulting.

She also is a facilitator and trainer with Partners In-Progress LLC, specializing in Diversity and Inclusion trainings.



**Jonathan Andrew Perez, Esq.**

Mr. Perez served as a Senior Assistant District Attorney for Brooklyn, New York, in charge of social and procedural justice policy. He founded Online Racial Justice Training after the murder of George Floyd. The training is aimed at contextualizing racial injustice in history and law for schools, lawyers, and institutes supporting racial justice agendas. He has conducted extensive workshops and lectures promoting training for better equity and diversity decisions within the American justice system. Mr. Perez teaches courses on law and communities of color at Wesleyan University.



**Serena Prammanasudh**

Serena is a community organizer, managing campaigns with United We Dream Network. Her Bachelor of Arts in International and Area Studies and Spanish from the University of Oklahoma together with her Master of Science in Development Studies from the London School of Economics and Political Science led her to social justice work. For over 6 years, she has worked with diverse immigrant communities — from refugee resettlement with Catholic Charities to employment-based and temporary visas with the University of Oklahoma Health Sciences Center, and with undocumented and mixed-status families as Executive Director of Dream Action Oklahoma.



# ACKNOWLEDGEMENTS

When video images of George Floyd's final moments hit the media last summer, members of the Dr. Ada Lois Fisher Center for Social Justice and Racial Healing Community Advisory Board and I met and discussed what we could do to make a tiny difference on how others understood the oppressive yolk of racism that blights the promises of American equality and justice. From that conversation, the idea for Building Bridges/Dismantling Racism for the Common Good was born. Since that time, we have worked to bring the idea to life and it has been a global effort.

While financial support for Building Bridges/Dismantling Racism conference made this event possible, the generous gifts of time and encouragement made this conference a reality. Personally, I have been profoundly touched by the support of goodwill from those who believe in the mission of the Fisher Center for Social Justice and Racial Healing. Such generosity began with Anita Hill, whose support birthed the Fisher Center into being two years ago. This conference is an indirect result of her goodwill and faith that individuals can and *should* build bridges of support for one another. This is what we set out to do with this conference. So, I want to express my deepest gratitude to everyone who has contributed to make this conference a reality. I hope this conference will be as meaningful to you as the journey on realizing it has been to me.

Thank you!

Dr. Tonnia L. Anderson  
Associate Professor of History and American Studies  
Director of the Dr. Ada Lois Fisher Center for Social Justice and Racial Healing  
University of Science and Arts of Oklahoma



## **Land Acknowledgement Statement (Tentative):**

The Indigenous history of the land the University of Science and Arts of Oklahoma (Science & Arts) campus sits on goes back to time immemorial, and across that expanse of time, many successive groups have lived here and created sacred legacies in this area. We recognize the historical connection our university has with its Indigenous community on whose traditional lands we learn, live, reflect, and teach. We fully recognize, support, and advocate for the sovereign rights of all 39 Nations within the state of Oklahoma. In so doing, we seek continuity and connection to the past as we look to the future with increased collaboration with our Indigenous neighbors.