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Introduction
Cities of Peace teach-in Series

“The good we secure for ourselves is precarious and uncertain...until it is secured for all of us and incorporated into our common life.”
– Jane Addams

“The way to right wrongs is to shine the light of truth on them.”
– Ida B. Wells

“Healing justice requires us to address the institutional causes of trauma, while simultaneously building practices in school and communities that promote well-being.”
– Shawn Ginwright

Cities of Peace is an intergenerational initiative which connects the struggles of young people in Chicago and Phnom Penh, as they organize to transform harm caused by state and interpersonal violence and create community healing. Using our own site-specific histories as a jumping off point, the Jane Addams Hull-House Museum (JAHHM) at the University of Illinois at Chicago and the Peace Institute of Cambodia (PIC) formed delegations of youth Peace Fellows who interrogated the roots of structural and interpersonal violence and practiced transformative justice. Over the course of two years, we have participated in an international exchange through which Chicago Peace Fellows visited Cambodia in April 2015 and Khmer Peace Fellows visited Chicago in July 2015.

During the second year of the initiative, we worked in partnership with the Chicago Grassroots Curriculum Taskforce to develop a trauma-informed critical curriculum which included original research, lesson plans, community organizing techniques, arts interventions, and interviews from program participants in Chicago and Cambodia. In addition, we supported the production of a documentary film created in collaboration with Free Spirit Media which is a companion to the curriculum and act as a powerful counter-narrative to popular media representations of young people of color and LGBTQ young folk.

In the spring of 2016, we facilitated a Cities of Peace teach-in series which engaged 25 Chicago Public School teachers and youth workers in trauma-informed teaching and learning. We used the tenets of popular education rooted in action and reflection to co-create knowledge grounded in research and lived experience. We practiced critical pedagogy aimed at deconstructing systems of oppression and domination to lift up narratives of resistance and strategies for healing. We invited collaboration, risk-taking, resource sharing, and the exploration of ongoing opportunities to learn and grow together.

Each teach-in focused on a specific form of violence explored through the lens of Hull-House, Cambodian and/or Chicago history. Research and storytelling on genocide, policing, incarceration, gender-based violence, migration and displacement, education, and intergenerational trauma guided each workshop. We partnered with cultural organizations, artists, activists, and scholars to co-create opportunities for action and reflection within each learning module. Participating educators received curriculum chapters in advance of each workshop and created monthly lesson plans inspired by the teach-ins. In an effort to engage multiple learning styles, we created a Facebook group and encouraged peer-to-peer learning through mini-cohorts which met independently outside the teach-in structure.

We believe in teaching culturally relevant history, uncovering systems of power, and highlighting struggles for liberation. However, we realize that historical narratives, particularly around issues of structural and interpersonal violence, may present content that is triggering and even re-traumatizing for both students and educators. We recognize that trauma experienced by students, their communities, as well as trauma inherited from their parents and grandparents is detrimental. We aim to acknowledge this harm and create resources for students and educators to identify their own stressors, triggers, and coping mechanisms to better support one another. We also aim to develop classroom strategies to transform moments of harm into opportunities of healing.

“It is part of our task as revolutionary people, people who want deeprooted, radical change, to be as whole as it is possible for us to be. This can only be done if we face the reality of what oppression really means in our lives, not as abstract systems subject to analysis, but as an avalanche of traumas which leave a wake of devastation in the lives of real people who nevertheless remain human, complex, and full of possibility.”
– Aurora Levins Morales

TRAUMA

Any major event (witnessed or experienced) that upsets or interrupts our ability to cope with daily life.

COPING MECHANISMS

Conscious or unconscious responses to stressors, which may include acting out, self-medication, dissociation, humor, avoidance, denial, etc.
**TRIGGER**
An experience that causes someone to recall a past traumatic memory. This might be a sight, sound, smell, touch, or taste.

**STRESSOR**
Something that creates an increase in adrenaline that then triggers your internal stress response mechanism. Think iceberg of emotions: a buildup of negative emotion which peaks to a response, usually anger.

**A TRAUMA-INFORMED PRACTICE**
- Aims to avoid re-victimization
- Believes many problem behaviors began as understandable attempts to cope
- Strives to maximize choices for the survivor and control over the healing process
- Understands each survivor in the context of life experiences and cultural background (Alvarez and Sloan, 2010)

**HEALING JUSTICE**
- Transforming the institutions and relationships that are causing harm in the first place (Wallace 2010)
- Collectively healing and building hope (Ginwright, 2016)

**PRACTICES OF RESILIENCY**
- A vigorous approach to life
- A sense of meaningfulness
- An internal locus of control (vs. external)
- A way to conceptualize this is the “ability of a person to bounce back from challenges through feelings of control, commitment and the ability to see change as a challenge.” (Phelps et al., 2009)

**POST-TRAUMATIC GROWTH**
- “Resilient survivors continue therefore, to grow and even thrive in spite of and quite often because of their history.” (Armour, 2007)
- Survivors of trauma who strengthen their abilities and find wisdom that allows them emotional growth in relationships with others are often referred to as experiencing post-traumatic growth
- Strengthening of relationships/sense of connection
- Increased sense of personal strengths
- Awareness of increased possibilities in life

**CREATING SAFER SPACES**
We aim to create spaces that hold our full humanity and support trust, vulnerability, creativity, growth, and compassion. As such, we gather community guidelines and create practices of individual and group accountability. We believe that this process, rather than a top down and punitive approach, is in line with creating safer communities which transform harm into healing.

**ACCESSIBILITY**
We were committed to creating a dynamic learning environment which engages different types of learners. We also worked towards centering the experiences of youth, people of color, women, femmes, LGBTQ folk, migrants, immigrants, refugees, and people with disabilities. All workshops are ADA accessible, including ASL, scent-free, childcare, and dietary needs will be met to the best of our capacity. Each teach-in was structured to provide support around needs as they arised, including the guidance of Keisa Reynolds, a trauma-informed space keeper as well as resources and strategies for self and community care.
Trauma-informed Facilitation Techniques

These are some recommendations from the Cities of Peace team, co-created through trial and error, this is by no means a comprehensive list. All practices should be developed collectively through a process which engages community participants and is rooted in their needs and assets.

ESTABLISHING COMMUNITY AGREEMENTS

- Visible Agenda
- Establishing Shared Values and Guidelines
- Creating Community Accountability Process
- Continuously referencing community guidelines, values as necessary

CREATING A SAFER SPACE

- Gender-neutral bathrooms
- Designated processing space
- Designated pulse checker/check-in person
- Garden of Ideas/Needs Board
- Scent-free
- Art materials
- Intentionally inviting participants, facilitators, and guest speakers from diverse backgrounds (age, race, ethnicity, gender, sexuality, ability, class, etc.)
- Music

CONTENT

- Connecting structural violence to interpersonal violence
- Centering stories of QTPOC/migrants/femmes/people with disabilities
- Uplifting stories of resilience and resistance
- Primary and secondary, culturally relevant resource list, as well as tangible materials
- Dynamic curriculum (i.e. poetry, film, dance, zines, academic research, oral histories, etc.)
- List of vocabulary terms and definitions
- Collaborative bibliography to which participants can add

METHODODOLOGY

- Plan in advance - research, content development, community/relationship building, creating the space, detailed minute by minute agendas
- Consider capacity of facilitators and participants
- Movement-based activities
- Popular education
- Storytelling and discussion
- Culturally specific content
- Active listening
- Unstructured reflection and processing time
- Make resources accessible online and in person
- Art and other creative practices
- Mix of big group/small group/pair share/and solo work/reflection
- Intergenerational/youth-led space
- Centering victims/survivors of trauma and oppression
- Ongoing formal and informal evaluation and feedback
- Unstructured spaces to keep conversation going (i.e. social media, mini cohorts)

HOLISTIC NEEDS

- Food that is informed by cultural and dietary needs of the community
- Hydration station
- Regular breaks

ROLES

- Time keeper
- Being aware of logistics (i.e. food, supplies)
- Make specific roles for facilitators
- Opportunities for participants to lead, present and share their skills
- Structure opportunities for peer-to-peer feedback
- Social/emotional space keeper
Empathy-building

SUGGESTED STRATEGIES & SKILLS TO DEVELOP FOR FACILITATORS

Do personal work. Think about and ask yourself how your privilege, embodiment, authority may impact your students and their trust in you.

Establish boundaries, determine and express your capacity. Respect your students’ boundaries.

Avoid making assumptions about what and/or how someone might or might not have experienced harm.

Listen to the survivor; center the survivor or person who has been through harm.

Learn about your students. Provide culturally-relevant educational materials and materials that speak to your students’ lived experiences.

Think intersectionally. Consider that oppression can be experienced in multiple ways and that there are many layers to it: historical, intergenerational, gender-based, racial, class, ability.

Work with the person who was harmed to create the conditions for them to exercise agency if they want your support. Do this in proportion to your capacity. When capacity limits you, you can provide resources and other supporting agents.

Create a community in your classroom so your students have the option to reach out to their peers especially in cases when they might not reach out to you.

Activity: Read the quotes on the following page. Educators/learners should have time to read, digest, reread, reflect on and process these quotes. Create space for them to be processed and discussed as a group. Only use the quotes you have capacity to discuss and process; one quote may be sufficient. Create guiding questions to help the group delve into the quote(s) and to help access the meaning expressed in them. Consider how understanding lived-experience that is not your own may help you empathize with someone. Realize that this is not everyone’s lived experience, yet it is still valuable. Consider how the following quotes depict the author’s lived-experience and how some aspects may intersect with experiences that are similar or that vary widely. Ask yourself what creates these conditions.

NEPLANTA & NEPLANTERAS

“Nepantla” is a Nahuatl (Mexican indigenous language) word meaning “in-between space.” Author Gloria Anzaldúa adopted this term and used it to represent psychic/spiritual/material points of potential transformation “…Nepantla indicates liminal space where transformation can occur. …Nepantla indicates space/times of great confusion, anxiety, and loss of control.”

“During nepantla, our worldviews and self-identities are shattered. Nepantla is painful, messy, confusing, and chaotic; it signals unexpected, uncontrollable shifts, transitions, and changes. Nepantla hurts!!!! But nepantla is also a time of self-reflection, choice, and potential growth”

CULTURAL TYRANNY

“La gorra, el rebozo, la mantilla are symbols of my culture’s “protection” of women. Culture (read males) professes to protect women. Actually it keeps women in rigidly defined roles. It keeps the girlchild from other men - don’t poach on my preserves, only I can touch my child’s body. Our mothers taught us well, Los hombres nomás quieren una cosa; men aren’t to be trusted, they are selfish and are like children. Mothers made sure we didn’t walk into a room full of brothers or fathers or uncles in nightgowns or shorts. We were never alone with men, not even those of our family”.

“Through our mothers, the culture gave us mixed messages: No voy a dejar que ningún pelado desgraciado maltrate a mis hijos. And in the next breath it would say, La mujer tiene que hacer lo que le diga el hombre. Which was it to be - strong, or submissive, rebellious or conforming?”

INTIMATE TERRORISM: LIFE IN THE BORDERLANDS

“The world is not a safe place to live in. We shiver in separate cells in enclosed cities, shoulders hunched, barely keeping the panic below the surface of the skin, daily drinking shock along with our morning coffee, fearing the torches being set to our buildings, the attacks in the streets. Shutting down. Woman does not feel safe when her own culture, and white culture, are critical of her; when the males of all races hunt her as prey.”


2 Ibid.


4 Ibid.
Intergenerational Trauma, Resistance, & Healing
DAILY LESSON PLANS FOR CITIES OF PEACE: INTERGENERATIONAL TRAUMA, RESISTANCE & HEALING

Circle: What does it mean to resist injustice?

Author: Amy Navvab, Cities of Peace Teach-In Participant

Age range: 6th-12th grade

Time: 43-45 minutes

Abstract for lesson: This lesson is envisioned as a precursor for students to analyze forms of resistance & struggles against imperialism in Cambodia & the U.S. This lesson aims to build student’s vocabulary around what is resistance through a lens of justice and injustice. Students will have the opportunity to learn the definition of these key terms and then discuss how these ideas relate to their life and our school community.

Essential Question: What does it mean to resist injustice?

Students will be able to:
- Develop understanding around key terms: resistance, justice, injustice, and bystander
- Reflect on how they have stood up against injustice/engaged in resistance
- Identify areas of injustice that impact their community
- Reflect on how they have and can resist injustice

Key Vocabulary: Resistance, Justice, Injustice, Bystander

CIRCLE TEMPLATE

Introduction (2 mins)
1. Teacher welcomes class and explains goals for today’s lesson and essential question.

Relational check-in and reminder of norms (5-8 mins)
1. In one word describe how you are feeling today?
2. Teacher gives time for every student to share their one word check-in.
3. Teacher affirms that everyone is coming into today’s lessons with different feelings and reminds class the importance of following class norms (active listening, move up/move back: mindful of talking time, expressing discomfort, etc).

Distribute and read definitions of “resistance, justice, and injustice” (3 mins)
1. Have students read out loud together or ask for everyone to read silently.

Four Corner Activity (30 minutes):
1. Around the room in 4 corners/stations have one of the following questions posted with large sticky paper:
   - What is a time you resisted injustice?
   - Describe a time when you saw/knew something unjust was happening but did nothing OR perpetuated injustice?
   - What are some injustices that face young people in our community?
   - What are ways we as a school community are resisting injustice? What are ways we can resist injustice?

2. Instruct students to go to one corner to start (being mindful to have an even distribution to start. You may choose to count off the class by fours to distribute groups).
3. Once at a corner have students get in pairs to discuss question for 4 minutes (there will be multiple pairs talking at each corner).
4. After 4 minutes students should write a quick note about their conversation on the big sticky paper.
5. Instruct students to move to next corner for another round. Students should read group’s previous notes and then talk with a new partner for 4 minutes, and then leave note on big sticky paper.
   • Repeat process for all corners.

Summarize and share out
1. Put big sticky paper from all four corners in the front of room for everyone to see.
2. If students will not be able to see comments, have instructor read out loud OR allow students to get up and read all the different notes.
3. After have everyone sit down. Ask students:
   • What are some common themes across our questions?
     i. What are things many of us talked about?
     ii. Did you have any a-ha moments during your conversations?
• What have you learned about resistance from talking with your peers?
• What questions do you still have?
  i. (record in parking lot)

**RESISTANCE, JUSTICE, INJUSTICE AND BYSTANDER DEFINITIONS**

**re·sist·ance**
ra´zistəns/noun
1. the refusal to accept or comply with something; the attempt to prevent something by action or argument: "she put up no resistance to being led away"
2. the ability not to be affected by something, especially adversely: "some of us have a lower resistance to cold than others"

**jus·tice**
'jəstəs/noun
1. just behavior or treatment.
2. "a concern for justice, peace, and genuine respect for people"

   *syno:
   - fairness, justness, fair play, fair-mindedness, equity, evenhandedness, impartiality, objectivity, neutrality, disinterestedness, honesty, righteousness, morals, morality
   - "I appealed to his sense of justice"

**in·jus·tice**
in´jəstəs/noun
1. lack of fairness or justice.
2. "the injustice of the death penalty"
   • an unjust act or occurrence
   • plural noun: injustices
   • "brooding over life’s injustices"

   *syno:
   - unfairness, unjustness, inequity, corruption;

**by·stand·er**
'bi,standər/noun
1. a person who is present at an event or incident but does not take part.
DAILY LESSON PLANS FOR CITIES OF PEACE: INTERGENERATIONAL TRAUMA, RESISTANCE & HEALING

How to address harm without doing more harm

Author: Annie Terrell, Cities of Peace Teach-In Participant

Age range: PreK-2nd Grade

Time: 45 minutes-1 hour

Note: This lesson is a sister plan to the plan introducing the peace table.

Learning Target: SWBAT describe the four part apology and why it is useful to bringing us together and solving problems without causing more harm.

CCSS: SL.1.1-SL.1.6

Essential Questions: Who can solve your problems? What are the most productive and healing ways to solve problems? What kind of language do we use when we are hurt? How do you feel when you find out you’ve hurt someone? How can your feelings affect your reactions?

Vocabulary: Intention, Impact, Boundary, Consent, Apology, Forgiveness, Accountability, empathy

Materials: anchor chart for four part apology

GRR LESSON

Connect: Remember this scenario? You are walking to lunch when the student behind you steps on your shoe. You fall and hurt your knee. Another student laughs. Now, you are brave, you say to the friend “When you laughed I felt sad because I was really hurt. What I want is for you to say you are sorry.” Your friend looks away and doesn’t say anything for a minute and then sneers and says “sorry” (say it in an insincere and mean way). How do you feel? Turn and tell a partner, what could you do?

Model: So I heard a lot of different things from you when you talked to your friends. Something I think is important before making a choice is to think about, for each choice, what the consequences might be for everyone. In our scenario the friend who laughed paused for a moment, so they already have some good skills. I mean, problem solving can feel scary, but there’s something that makes it easier, and it’s called Empathy. When we empathize we try to feel how someone else must be feeling. If we say “sorry” (say in dismissive insincere way) it could make someone feel even worse than before! Especially after someone has been brave enough to speak up and try to fix it with you. It can be sad and scary to apologize though! What if the person who laughed wasn’t trying to be mean? Do they still need to apologize? Turn and talk to your partner!

Yes! When we apologize we are working to make our intentions, what we wanted to happen, with our impact, how it affected someone else. This is how we go from fighting to friends! Now, let me share with you an amazing way to apologize that can fix things instead of making them worse! Show chart with four part apology. Read each part and have students repeat.

I’m sorry for ______
It was wrong because ______
I won’t do it again
How can I make it right?

So if I were the kid who laughed I could make things better by saying: “I’m sorry for laughing”. “It was wrong because it hurt your feelings, and I don’t want to do that!” “I won’t do it again. How can I make it right?”

How do you think that is better or worse than just saying “sorry”? Active Engagement: Have students help to come up with an apology someone could make for the following scenarios. Start with whole group and then let students work with partners when they are a little more comfortable, taking turns being the one to apologize…

• Someone tells you they were mad when you took their pencil because it was their special birthday pencil.
• A friend tells you they were sad when you stepped on their foot during line up because it hurt their toe and made them sad.
• A friend tells you that when you made a face at them they felt sad because it seemed like you were making fun of them (**challenge-- what if you didn’t even know you were making a face?)
• A friend says that when you interrupted them they felt mad because they didn’t get to share with the group.
• A friend tells you that when you didn’t wait for them at recess you felt sad because you promised and you broke your word.

Discuss with students how these apologies can help make things better.
Ask how it feels to apologize for something this way. Will it be useful in your life? How? When? Where?

**Independent practice:** Students use the sentence frames to write an apology to one of the statements written in the previous lesson (introducing the peace table/I feel statements).

**Assessment:** Use a checklist to monitor student conversations, making note of their strengths and weaknesses during active engagement. Use independent practice as assessment as well.

**Differentiation:**
- For students who struggle it is acceptable to have them orally tell you their response. Teachers can write their words down in highlighter and students can trace over and write what they said.
- Have sentence frames already printed for students to trace and add onto.
- Attach an image to each part of the sentence frame to help students identify these phrases independently. Practice each sentence frame with the class repeatedly, use jazz chants if helpful.

**CONCEPTS STUDENTS SHOULD LEARN BEFORE OR DURING THESE LESSONS:**
- **Consent:** we ask before we touch, take or share something someone told us
- **Boundary:** you have a right to say no! The only one who can touch you is someone who asked for your consent.
- **Intention:** what you hope or intend to happen.
- **Impact:** how someone else experiences your actions
- **How to state a problem (I feel language)**
- **Empathy** (use video on Empathy in flocabulary or Brene Brown video on empathy vs. sympathy)

**TEACHING EXAMPLE:**

When you are sad you like hugs. You see a friend is sad. You hug them and they scream and kick at you and run away. What happened? Your intentions (to make your friend feel better) did not line up with your impact (that the kid was even more traumatized). You don’t need to know WHY it bugged them to respect that they don’t want to be hugged to feel better. You aren’t a bad person, but you do have a chance to learn how to be a better friend. And from this we learn: We ask consent first because that is how we find out about people’s boundaries. That is how our intentions and our impact can line up. Empathy allows us to feel with this friend, imagining the fear or reasons for their reaction allows us to feel what they are feeling instead of feeling angry they have feelings.
Intergenerational Trauma, Resistance & Healing

What is inter-generational trauma? In short, it is the transmission or passing down of trauma from the first generation, who endured the trauma, to the next, and so on, in various forms. This is especially prevalent when the society one lives in either continues to contribute to trauma, fosters instability, or fails to help people fully heal from and address the root causes of that trauma. As a result, a cycle can persist unless people find ways to break the cycle through healing, peace, and stability.

The following pages are examples of original writing and poetry that was created as a means to process and overcome intergenerational trauma. The following works are by Alina Nuth, Cities of Peace Fellow and daughter of Khmer refugees.

OK

Identity no longer seeking
Validation in letters
That make words.
To make sound.
For someone else
to question.
We are but mere wavelengths
Radiating out.
Skin.

SCIENCE LESSONS ANCHORED IN THOUGHT

The law of conservation of mass states that energy is neither created nor destroyed.

Baby plant releases a breath oxygen after converting the sunlight it absorbs. Sunlight that becomes cellulary stored.

The core of these calcified bones carries a storage of memories handed down. Within families.

And just like how energy prepares itself for transformation when phosphate breaks apart from phosphate.

We will prepare ourselves to embody the lessons from the stories we will soon hear.

And when that high energy phosphate breaks, my bones will not harbor hate.

Because the power of choice drives my machinery.

And I choose to be a victim no more.

I’ve been reincarnated into dimensions of an outline as the spirits align along my spine.

And I recognize myself as I construct internalized bindings from instances of othering.

unlearning, unlearning, unlearning.

While In the process of finding people who also resonate healing frequency,
I see now that everyone is weaving their story.
Into wavelengths of varying degrees.
Bounded by skin holds that holds us in.

The tension in my shoulders.
The roundedness of my grandfather’s nose.
The binary of choosing sides when the nature of the problem is systemic.
The interpersonal dealings of gossip.
The bullets that hit.
Causes me to build stock
In meditation and knits.

The violence that erupts from a ill nurtured thought.
Thread woven into a tapestry that’s been bought.

From 1975-1979,
They were fed nothing but the grain of the harvest.
Sounds romantic.
But the rations-
Were cups of rice in a pot full of water.
It made porridge to feed fifty people.
Inadequate fuel for a hard day of labor.

I was raised by a generation of survivors. Whose mitochondria had to breakdown those glucose grains.

And hide identities to avoid blood stains.
A legacy that has been imprinted into her DNA.
The epigenetic transmission to her daughter’s brain.
Reconstructed the story of a family pain.
Masses of people underwent cellular respiration for Angkar. Fear and paranoia made their leaders full.
What lessons can be learned from the jungles of Cambodia. To the borderlands of Thailand. And on a plane to Chicago.
The sewing machine that made clothing during the Khmer Rouge.
My mother's hands. Her eyes. Movie reel of the mind.
The balance of knowledge without threat or jealousy. Loving kindness. Leading a life with equanimity. Channel the spirits and set them free. Sound the horns to mark a new spree.

POEM USED TO INTRODUCE ART ACTIVITY IN CAMBODIA
Land.
Taken aback and stolen Interchanged, exchanged, gunpowder, and explosions.
How do we peel apart The nature and steel? And build back trust in relationships That heal?
Neighbors, players, party makers, Shakers.
We are all seeking spaces That are safer.
Sokapeap pleu chet.
The road has not been broken. But whole in our hearts.
Not taken apart, For new starts.
It is built on our ancestors shoulders. Seeking out arms that will hold us.
Let's start the show and let action stew.

BRING THE REALITY FORTH
I envision my visions breaking free from the prisons of my psychosis. My ancestors have followed me to this land. They're giving me a helping hand. And telling me not to weep. For the dying have not died in vain. They imprinted a legacy before they were slain.
Into prayer.
Chi don chi tha roui nough khdey na?
These ancestors roam here. Surfacing like a storm here. They are not meant to be forgotten. Not left aside to rotten. But embraced and traced into future generations of young ones healing. Peeling. Off a layer of trauma for the scab that is healing, and formed, and ready to be aired out.
Plights of the sorrows on borrowed time from hades. Underground, underworld, hidden ethnic enclaves that go unnoticed. Until gentrification floats us. To to top, against the rocks, wiping ground with my socks.
Mosaic tiles paint a picture by year. 1975 Revolutionary tears.
Are we prepared to build up new structures when the old ones wear?

INNER PEACE SPEAKS
Homeostasis of the brain. Meditative state. Constantly warring to not go insane. In this industrialized dystopia. Where machines hum the pain of trees, animals, and plants vying for space. Time to embrace. The idea of dimensional existence. Hearts beating persistence. Writing this in resistance...
#cambodiatochicago
I regret pulling out the blades of grass. Their cell walls slowly, yet rapidly dividing. Gentle to myself after realizing the anxious habit grew out of the fact that my insides were dying. The flora was lies. The fauna generated spies. And processed foods
became normalized. Growing to get rooted. Thoughts heard, processed, and not muted. Neurally networked to connect to outputs. Actions, behaviors, constantly conditioned to be well suited. For success in a society as we are all yearning for that mobility. Not recognizing much much it creates instability. Identities are plenty, instances are many. I’m immobilized, suspended in air. Hoping for a bend in this patriarchal air. Language is critical. The ability to be political. Khnoum pinke be daike, and this reality literal.

Few process the best intentions that are not always about making money. Hungry. Running. Fold. Paper into mold. I’ve got chains, but they’re gold. I’m not the one to hold. Black folx were captured and sold. Economics gained on slaves and the fact remains that their legacy is never told, with enough justice, attention, care. Not fair.

Karma reincarnated into present life. Khnoum daike yesop roul de dong. Out jung pinke because that means I’ll have to call out this game for what it really is. Sick. Insane. Hungry. Money. Power. Wealth. Shame. Questions. Gathering. Intelligence. The relevance. Of how we initiate a process to trust again, and recover from the harms that are constantly marring the spiritual path to enlightenment.

Absolve yourselves of your sins and wash away the harm. Take a bullet only if you know how to do the surgery. And don’t forget where we are all coming from...

The Sun.

Radiates the energy that the plants adsorbs.
And converts into food that is cellurally stored.
For the fruits, trees, leaves, and roots that industrialization ignores.

In one generation, I see how much my family has changed what they eat. I’m reclaiming the space inside my brain do you see? It’s a place to set down a mat where I can let myself breathe.

So close your eyes.
Breathe a sigh.
Imagine yourself sitting alone outside. Then imagine your brain free from flies that oftentimes drives us insane.

Have a seat in your brain. The space where there is no need to refrain.

When you’re ready, get up.
Take a walk along your neural folds. Venture inside and examine the structure that unfolds.

Visit your hippocampus. Make a fuss about how we always seem to forget, and understand that ancestral memory lingers when you next get triggered and don’t know why.

Say thanks to your hypothalamus for holding it down and regulating your temp. Attend to your right amygdala, and don’t let media feed your fears.

Acknowledge the automatic thoughts that go by. Either peacefully like clouds in the sky, or anxiously and consuming like a tsunami tide. Don’t place judgement on these thoughts. Imagine them radiating uncaught like a wave out your brain as you walk. Think about the process of how you filter your talk. The stories your share and the ones you choose not to air. Imagine the hurt convert into a scabs that eventually peel. The scar fades, but never really goes away among this steel. And finally, recognize that inherent in you is your own ability to heal yourself.

So streamline those thoughts, find breath, and place love in the ones you trust.
Gender-Based Violence, Resistance & Healing
Transgressing Cultures of Silence: Finding Healing from Gender Based Trauma
Lauren O’Brien, Cities of Peace Program Assistant

Even tonight and I need to take a walk and clear my head about this poem about why I can’t go out without changing my clothes my shoes my body posture my gender identity my age my status as a woman alone in the evening/ alone on the streets/alone not being the point/ the point being that I can’t do what I want to do with my own body because I am the wrong sex the wrong age the wrong skin and suppose it was not here in the city but down on the beach/ or far into the woods and I wanted to go there by myself thinking about God/or thinking about children or thinking about the world/all of it disclosed by the stars and the silence: I could not go and I could not think and I could not stay there alone as I need to be alone because I can’t do what I want to do with my own body... I have been the meaning of rape I have been the problem everyone seeks to eliminate by forced penetration with or without the evidence of slime and/ but let this be unmistakable this poem is not consent I do not consent to my mother to my father to the teachers to the F.B.I. to South Africa to Bedford-Stuy
to Park Avenue to American Airlines to the hardon idlers on the corners to the sneaky creeps in cars I am not wrong: Wrong is not my name My name is my own my own my own and I can’t tell you who the hell set things up like this but I can tell you that from now on my resistance my simple and daily and nightly self-determination may very well cost you your life.”

— An excerpt from “A Poem About My Rights” by June Jordan1

INTRODUCTION: “I AM THE HISTORY OF THE REJECTION OF WHO I AM”

I was introduced to June Jordan at the age of 17. The eloquence and power of her prose mesmerized me, and although her words stirred something within me, I wasn’t quite sure what that was. Returning to the poem today, one line truly resonates with me, “I am the history of the rejection of who I am.” As the grandchild of Southern cotton pickers and Caribbean immigrants, my elders made every effort to bestow my family’s history and traditions within me. It was understood that I would learn this history, preserve it, and then find ways to make it accessible for future generations of my family. Historically, the stories of marginalized individuals are often ignored, trivialized and at worst, undocumented. Recognizing this fact, I was given the special responsibility of weaving our family stories into a powerful narrative. As an act of resistance, my storytelling would highlight our triumphs over adversity as Black people. Yet, while crafting our celebratory narrative, I am simultaneously encouraged to erase the ugly aspects of our history. This encouragement is unspoken but quite clear. Traumatic experiences with racism and poverty are fair game, while sharing instances of interpersonal trauma is completely off limits and a major threat to the infrastructure of our family.

Reflecting on the traditions of storytelling in my family, I recognize the consistent omission of our deep history of interpersonal violence. Violent events between family members that left unforgettable imprints on many of our membranes but are intentionally reduced and twisted to be remembered as figments of our imagination. I am the history of the

rejection of who I am and although I perceive this erasure of our history as some sort of coping mechanism, I am still forced to find ways towards personal healing while respecting my family’s rejection of our past.

How can I continue to love someone who has harmed another person that I love? In what ways can I find healing without explicitly disclosing information surrounding incidents of harm? How do I stop the cycle of intergenerational harm that haunts me without causing more harm to my loved ones? Although these are questions still marinating within me, my goal for this chapter is to share some strategies towards healing. Healing is a lifelong process and is also a deeply personalized experience. My healing comes in the form of storytelling, but I encourage others to explore what healing means and looks like for them. This chapter will provide ideas for initiating and facilitating trauma-informed dialogue and healing activities but these methods are meant as starting points to inspire your own unique radical methods for resistance and healing. Like all forms of interpersonal violence, gender-based trauma is complex and may create more questions than answers. Nonetheless, I hope this chapter will assist you along your path towards healing.

**WHAT IS GENDER BASED VIOLENCE?**

Gender-based violence is physical, psychological, or even economic violence directed towards an individual based on their biological sex, gender identity or socially defined norms of masculinity and femininity. We are taught ideas about gender norms from the moment we are born. These ideas are often socially constructed and can misrepresent what gender truly is. There are two common misconceptions about gender. The first is that gender is a binary and every individual is either male or female based on his or her anatomy. However, this concept of a binary does not fully encompass the complexity of gender. A more accurate depiction of gender views it as a spectrum or continuum of possibilities. The second popular myth about gender is that it is synonymous with sex. Sex refers to biological differences between males and females. These anatomical differences relate to physical attributes assigned at birth such as genitalia and reproductive structures as well as sex chromosomes, hormones and gonads. In contrast, gender can be defined as “the complex interrelationship between an individual’s sex (gender biology), one’s internal sense of self as male, female, both or neither (gender identity) as well as one’s outward presentations and behaviors (gender expression) related to that perception, including their gender role.” Now that we understand what gender is, it is important to explore its connection with patriarchy.

Patriarchy can be defined as a “social organization marked by the supremacy of the father in the clan or family in both domestic and religious functions.” It is characterized by male domination and when reinforced results in the practice of sexism—prejudice, stereotyping, or discrimination, typically against female identified persons, on the basis of sex. However, patriarchy should not be “reduced to a sum of individual acts of discrimination. It is a coherent system that shapes all aspects of life, both collective and individual.” Like patriarchy, the impact of gender-based violence transcends the interpersonal level and can affect entire communities and societies.

All communities are impacted by patriarchy and gender-based trauma, but the history of trauma within communities of color is deeply rooted in their history as racialized individuals. When looking at gender-based violence, we must use this intersectional lens. In 1989, Kimberle Crenshaw, an African-American legal scholar, coined the term intersectionality in her influential article, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics,” to discuss the ways that Black women are excluded and marginalized within feminist and civil rights movements. The term describes the processes by which different types of discrimination and oppressions interact and intersect with one another. Crenshaw describes intersectionality as “a way of thinking about identity and its relationship to power.” An understanding of intersectionality is important because it highlights intraracial marginalization of individuals within groups that they identify with. As Andrea Smith points out, “If sexual violence is not simply a tool of patriarchy but also a tool of colonialism and racism, then entire communities of color are the victims of sexual violence.”

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we examine the history of colonization and genocide we must recognize that not only have individual experiences of interpersonal gender based violence been silenced, but so have the long histories of state-based gendered violence towards communities of color. In this sense, history as a discipline further inflicts more damage on communities of color, as this history is unexplored and unacknowledged when looking at gender-based violence. Therefore, it is especially important to examine the connections between state and gender-based violence.

"I WALK IN THE HISTORY OF MY PEOPLE”
- A HISTORICAL LOOK AT GENDERED STATE VIOLENCE

There are women locked in my joints
for refusing to speak to the police
My red blood full of those
arrested, in flight, shot
My tendons stretched brittle with anger
do not look like white roots of peace
In my marrow are hungry faces who live on land the whites
don’t want
In my marrow women who walk 5 miles every day for water
In my marrow the swollen faces of my people who are not allowed
to hunt
to move
to be
In the scars on my knee you can see the children torn from their families
bludgeoned into government schools
You can see through the pins in my bones that we are prisoners of a long war
My knee is so badly wounded no one will look at it
The pus of the past oozes from every pore
The infection has gone on for at least 300 years
My sacred beliefs have been made pencils, names of cities, gas stations
My knee is wounded so badly that I limp constantly
Anger is my crutch
I hold myself upright with it

My knee is wounded
see
How I Am Still Walking”
—Chrystos, “I Walk in the History of My People”

The individual incidents of sexual violence experienced by indigenous people today echo 500 years of sexual colonization in which their bodies have been deemed inherently impure. When European settlers first migrated to the New World in 1453, there was an estimated population of 10 million indigenous people. Yet by 1900, the Native American population had dropped to around 300,000. In addition to disease and physical violence, sexual violence was one of the most powerful tools of the destruction and genocide of indigenous bodies. This violence was not only normalized with socially constructed ideas about native bodies, but it was also seen as an integral component of the formation of the American nation state.

In 1885, multinational consumer good company Proctor & Gamble printed this ad for Ivory Soap:

We were once factious, fierce and wild,
In peaceful arts unreconciled
Our blankets smeared with grease and stains
From buffalo meat and settlers’ veins.
Through summer’s dust and heat content
From moon to moon unwashed we went,
But IVORY SOAP came like a ray
Of light across our darkened way
And now we’re civil, kind and good
And keep the laws as people should,
We wear our linen, lawn and lace
As well as folks with paper face
And now I take, where’er we go
This cake of IVORY SOAP to show
What civilized my squaw and me
And made us clean and fair to see.¹¹

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¹⁹ Smith, Conquest, 7.
Looking at this ad we can begin to see some of the negative views towards indigenous bodies. Because their physical existence threatened the construction of the nation-state, Native bodies were demonized as other, primitive, and disposable. Ads such as the one pictured above demonstrate racist characterizations of the Native body within the colonial imagination. Viewing the bodies as naturally dirty and impure, colonizers are justified in their actions of sexual violence towards Native people. Additionally, religion was often used to help support the stigmatization of Native bodies. According to Smith (2005), Christian colonizers often compared indigenous people to the biblical Canaanites: “What makes Canaanites supposedly worthy of destruction in the biblical narrative and Indian peoples supposedly worthy of destruction in the eyes of their colonizer is that they both personify sexual sin.”

Therefore, if Native bodies were inherently sinful, their mere existence was an act of sin. By viewing Native Americans in this sense, colonizers could justify their acts of violence and genocide as Christian acts to prevent further sin.

Furthermore, the vilification of Native people was also used as a tool to maintain control over white women. The image of indigenous people as savages necessitated the protection of white womanhood. This dichotomy was often portrayed in captivity narratives that were falsely presented as first person narratives of “white women who were abducted by ‘savages’ and forced to undergo untold savagery.” Although presented as factual, the majority of these stories were fictional accounts by white men in an attempt to perpetuate a false sense of fear and justify their patriarchal dominion as a means to protect white women from Native men. As Smith states, “meanwhile, Native women are completely absent from this picture, and consequently, their sexual brutalization at the hands of white men escapes notice.”

Although Native men and women were both victims of sexual violence, violence against indigenous women was viewed as “critical to the success of the economic, cultural, and political colonization.” As the bearers of future generations, indigenous women were primary targeted for their ability to reproduce: “Control over reproduction is essential in destroying a people; if the women of a nation are not disproportionately killed, the nation’s population can always rebound.”

While European colonizers used sexual violence to eliminate indigenous communities, slaveowners utilized sexual violence to reproduce an exploitable labor force.

**“WE ARE THE WRONG PEOPLE OF THE WRONG SKIN ON THE WRONG CONTINENT:” SLAVERY & GENDER BASED VIOLENCE**

(...)But I now entered on my fifteenth year—a sad epoch in the life of a slave girl. My master began to whisper foul words in my ear. Young as I was, I could not remain ignorant of their import [meaning]. I tried to treat them with indifference or contempt...He tried his utmost to corrupt the pure principles my grandmother had instilled. He peopled my young mind with unclean images, such as only a vile monster could think of. I turned from him with disgust and hatred. But he was my master. I was compelled to live under the same roof with him—where I saw a man forty years my senior daily violating the most sacred commandments of nature. He told me I was his property, that I must be subject to his will in all things. My soul revolted against the mean tyranny. But where could I turn for protection? No matter whether the slave girl be as black as ebony or as fair as her mistress. In either case, there is no shadow of law to protect her from insult, from violence, or even from death; all these are inflicted by fiends who bear the shape of men. The mistress, who ought to protect the helpless victim, has no other feelings towards her but those of jealousy and rage. The degradation, the wrongs, the vices, that grow out of slavery, are more than I can describe. They are greater than you would willingly believe...

—*Harriet Jacobs*

In her memoir, *Incidents in the Life of a Slave Girl*, Harriet Jacobs explains that at the age of 15, she began to experience routine sexual harassment from her slave owner. As Jacobs explains in the excerpt above, as a slave she was considered property and therefore possessed no true protection against the will of her owner. "Enslaved women were forced to submit to their masters’ sexual advances, perhaps bearing children who would engender the rage of a master’s wife, and from whom...

12 Smith, Conquest, 10.
13 Smith, Conquest, 15.
14 Smith, Conquest, 15.
15 Smith, Conquest, 20.
16 Smith, Conquest, 13.
17 Smith, Conquest, 25.
18 “Dangerous Intersections”
19 Smith, Conquest, 27.
they might be separated as a result.”

Although, Jacobs was fortunate to eventually escape her tyrant and secure her freedom, her experience was unique. As an extremely dehumanizing process, slavery attacked the mental, physical, and spiritual well-being of African-Americans.

Similar to the colonization of Native Americans, part of the dehumanizing process of slavery was the colonists’ use of gender based violence to assert unequal power dynamics and racial hierarchy. As Jennifer Hallam explains, “The white man’s claim to the slave body, male as well as female, was inherent in the concept of the slave trade and was tangibly realized perhaps nowhere more than on the auction block, where captive Africans were stripped of their clothing, oiled down, and poked and prodded by potential buyers.” The first slaves brought to North America were predominantly male. Physically, young African men were highly favored and more valuable to slave owners because of their ability to perform more labor intensive duties. However, despite a preference for male labor, colonists still purchased African women in high numbers because they were more readily available and cheaper than their male counterparts. Additionally, the institution of slavery, transformed Black motherhood from a celebrated important rite of passage to an economic advantage for slave owners to multiply their labor force. Masters often forced ‘good breeders’ among slave populations to produce strong children they could use on their plantations and sell for high value. In addition to forced breeding with other enslaved men, Black women were also forced to submit to the sexual desires of their of their masters. As a result, “the average enslaved woman at this time gave birth to her first child at nineteen years old and thereafter, bore one child every two and a half years.” Even after birth, enslaved women were still expected to continue their duties of the plantation and prioritize the needs of her master above those of her own children. Furthermore, reproduction also brought the harrowing possibility that the enslaved mother might “be witness to her daughter suffering the same fate.”

The antebellum era created a dangerous prelude to gender based violence following the emancipation of slaves. During the antebellum era, freedom and racial identity were determined by the race of a child’s mother. “In the south a child’s legal status as slave or free followed the mother: if your mother was free you were free; if your mother was as slave you were a slave.” As a result, the rape of Black women was not only tolerated, but also sometimes even encouraged because it maintained the racial status quo. There is a common misconception that liaisons between Black men and white women have always resulted in outrage and violence. However, “in the dominant visions of the antebellum south, Black women seduced white men and poorer white women were capable of seducing Black men.”

This is because slavery as a system created a desire to preserve and protect the Black body as physical property. Therefore, as the major source of labor within the slave economy, Black men were more protected from deadly violence as their predecessors would be after the civil war. Though emancipation dissolved past constructions of race and a legal system of racial hierarchy, it removed the necessity of protection and restraint for violence against all Black bodies. As a result, Black bodies, mobility, and sexuality were demonized, and violence, such as lynchings, were seen as a means to secure the protection of white bodies and racial hierarchy.

Today we can still recognize the ways that Black bodies are not valued or protected. When reflecting on these contemporary examples we can recognize historical connections with harm and trauma caused through colonization and slavery. As Andrea Smith states, “in these histories, while women of color suffered from routine sexual exploitation in the process of racist and colonial expansion, men of color become stereotyped as sexual predators.” When thinking of paths towards healing, it is important to acknowledge the ways that this intergenerational trauma influences the ways that we recognize and discuss gender based violence. As we continue, I encourage you consider the history intergenerational trauma within your own families, communities, and cultures and think about the ways it resurfaces within your own personal experiences? In what ways does intergenerational trauma help to perpetuate further harm? How might our understanding of intergenerational trauma help us to transform this harm into healing?

23 Hamlin, “Historical Overview,” 2.
26 Martha Hodes, White Women, Black Men: Illicit Sex in the Nineteenth-Century South (New Haven, CT: Yale University Press, 1997), 5.
27 Hodes, White Women, Black Men, 5.
28 Smith, Conquest, 25.
"HOW TO TAME A WILD TONGUE" - GENDER BASED TRAUMA IN A CULTURE OF SILENCE

We’re going to have to control your tongue,” the dentist says, pulling out all the metal from my mouth. Silver bits plop and tinkle into the basin. My mouth is a motherlode. The dentist is cleaning out my roots. I get a whiff of the stench when I gasp. “I can’t cap that tooth yet, you’re still draining,” he says. We’re going to have to do something about your tongue, I hear the anger rising in his voice. My tongue keeps pushing out the wads of cotton, pushing back the drills, the long thin needles. “I’ve never seen anything as strong or as stubborn,” he says. And I think, how do you tame a wild tongue, train it to be quiet, how do you bridle and saddle it? How do you make it lie down? Who is to say that robbing a people of its language is less violent than war?26

One of the most important lines of the passage above is the final question posed to the reader: “Who is to say that robbing a people of its language is less violent than war?”26 When thinking about gender based trauma, how often do we associate silence as a physical act of violence? Yet, I’m sure we all can think of instances that involved the silencing of victims and incidents of trauma from historical memory. “Gender based violence undermines the health, dignity, security and autonomy of its victims, yet it remains shrouded in a culture of silence.”33 This culture of silence often aids with the perpetuation of gender based violence and influences assumptions about what types of gender based violence are appropriate to talk about.

Many people associate gender based violence as crimes that are committed by strangers. However, the majority of victims of gender based violence experienced trauma at the hands of people close to them, such as an acquaintance, friend, partner, or even relative. The National Institute of Justice reports that two-thirds of victims between the ages 18-29 and 6 out of 10 sexual assault victims had a prior relationship with their offenders.32 As we continue on, I encourage you to consider what types of gender based violence are we allowed to talk about? If we recognize intergenerational violence by the state as genocide and war crimes, how do we view intergenerational harm within the family? In what ways can we better recognize how society contributes to a culture of silence? What is the long term effect of blaming victims of sexual assault and normalizing male sexual violence?33

BLURRED LINES: RAPE CULTURE & THE NORMALIZATION OF GENDER BASED VIOLENCE

In 2013, Robin Thicke, Pharrell Williams, and T.I. released a single titled “Blurred Lines” that instantly rose to the top of the music charts in 19 countries worldwide and stayed there for 317 weeks. Using an instrumental inspired by musical legend Marvin Gaye, the song became a major summer anthem and the soundtrack of major sporting events, awards shows, commercials, and received several Grammy nominations. Although it was clear that the song was a hit, it also brought up an important question: what does “blurred lines” mean within the context of the song? The male artists behind the song described it as about men being rejected. However, many others saw the lyrics as a promotion of rape culture with its glorification of sexual coercion.34 Take a look at some of the lyrics below:

Ok, now he was close
Tried to domesticate you
But you’re an animal
Baby, it’s in your nature
Just let me liberate you...
I hate these blurred lines
I know you want it
I know you want it
I know you want it
But you’re a good girl
The way you grab me
Must wanna get nasty...35

If you were to turn on the radio or even the television and hear these lyrics what would you think “Blurred Lines” means?

Rape culture is so ingrained within American culture that members of society often unconsciously participate in dialogues, behaviors, and

26 Gloria Anzaldúa, Borderlands/La Frontera: The New Mestiza (San Francisco, CA: Aunt Lute Books, 1999), 75.
27 Anzaldúa, Borderlands/La Frontera, 75.
institutions that perpetuate gender-based violence. American society thrives off mass consumption and technological media engagement. We are constantly sent messages through multiple mediums about what to consume from our food to the shoes on our feet. If you take a closer look at media images in television, magazines, product packaging, and social media you will recognize gender-based images that perpetuate patriarchy. As Julia Wood states, “All forms of media communicate images of the sexes many of which perpetuate unrealistic, stereotypical, and limiting perceptions.”

Rape culture is present within jokes, images, language, laws, and other everyday phenomena that we see and hear and it assists in validating and normalizing gender based violence. Images that perpetuate patriarchy and sexism can also reflect the intersection between race in genre. Communities of color often blend myth and reality in the creation of public images of themselves. Anti-violence educator Jackson Katz explains,

If you’re a young man growing up in this culture and the culture is telling you that being a man means being powerful (...) but you don’t have a lot of real power, one thing that you do have access to is your body and your ability to present yourself physically as somebody who’s worthy of respect (...) Men who have more power, men who have financial power and workplace authority and forms of abstract power like that don’t have to be as physically powerful because they can exert their power in other ways.

As individuals that lack power within society, men of color are often pressured to promote excessive masculinity which can be seen as a coping mechanism against racism. Although this may provide healing for one group, women of color are often further objectified and harmed. Furthermore, many of these images about gender and race-based stereotypes help perpetuate intergenerational harm derived from slavery and colonization. In this sense, how do we address harm without causing further harm? One suggestion is that communities of color must find ways to challenge racism and other power structures without ignoring issues of gender and sexuality. Furthermore, we must also challenge the box that the media and society places men in. This sentiment was expressed in the 2006 PBS documentary *Hip-Hop: Beyond Beats and Rhymes* by Director Byron Hurt. Hurt believes that “through introspection and an opportunity to engage in dialogue around what masculinity means, young men and boys can find ways to move outside of the box.”

Rape culture not only normalizes male sexual violence but it also perpetuates assumptions about victims and offenders. According to the Wisconsin Coalition Against Sexual Assault, “historically, society has been unwilling to recognize that sex offenders are often well respected community members rather than deranged outsiders.” Therefore, when we view offenders in this way, we simplify the complexity of the interpersonal nature of gender based trauma and reporting. As explained earlier, most victims of gender-based violence know their offenders. Although some victims find solace through reporting, for others reporting can be perceived as causing more harm. “Reporting on gender-based violence means discussing issues that are often considered ‘taboo,’ and talking publicly about intimate and distressing matters.”

Furthermore, this assumption about offenders helps perpetuate the narrative of false accusations. This idea of false accusations “stems from an inability to see oneself, a friend, or a loved one as being capable of perpetuating such assault or abuse; it is easier to blame the victim.”

Victims of gender-based violence are often chosen for their perceived vulnerability to attack rather than how sexually appealing they are to the offender. According to the United Nations Population Fund (UNPF), “assaults are motivated primarily out of anger and/or a need to feel powerful by controlling, abusing, dominating, or humiliating the victim.”

This is important because it dispels the myth that certain clothing and behavior makes you more susceptible to sexual violence. Acknowledging these power dynamics within sexual violence helps us not to blame victims for their own trauma.

It is important to recognize that all people regardless of their gender, race, class, and sexuality can experience gender based violence. As reported by the Wisconsin Coalition Against Sexual Assault, “sexual assault is not defined by the gender of the offender or the victim: anyone

36 Beyond Beats & Rhymes.


41 “Lesbian, Gay, Bi-Sexual, Transgendered (LGBT) Populations and Sexual Assault.”

42 “Lesbian, Gay, Bi-Sexual, Transgendered (LGBT) Populations and Sexual Assault.”

43 “Lesbian, Gay, Bi-Sexual, Transgendered (LGBT) Populations and Sexual Assault.”
is capable of assaulting a person of any gender.” Assumptions about rape culture are often limited to visions of victims as heterosexual. This perception in addition to homophobia, causes sexual assault in the LGBTQ community to be “rendered invisible or dismissed outright despite Center for Disease Control statistics that show the sexual assault rate for LGBT individuals is comparable or higher than the sexual assault rate for heterosexual individual.” For example, “a staggering 64% of transgender people have experienced sexual assault in their lifetime.” Gender based violence against LGBTQ people is often an act of hate and homophobia and is used as a way to punish and humiliate them for their sexuality.

Additionally, other systems of oppression, like mass incarceration, connect with gender based violence against LGBTQ individuals. According to the National Center for Transgender Equality, “nearly one in six transgender people (including 21% of transgender women) have been incarcerated at some point in their lives.” These high rates of incarceration are driven by higher levels of interaction with police. This is because LGBTQ folks are more likely to be on the streets because of disproportionate rates of poverty and homelessness and/or being unwelcome at home. Because of their identities, LGBTQ folks are often victims of employment discrimination and are often forced to work in underground or illegal street economies. Once arrested, their risk of abuse increases. LGBTQ folk, especially transpeople, become even more vulnerable to harm when placed into prisons they do not self-identify with, denied transition-related medical care, and even with measures meant to protect them such as prolonged isolation other inmates.

Violence perpetrated against LGBTQ folks particularly femmes/ female identified people and POC has as much to do with control and domination and power and the previously mentioned types of violence. Thinking back to the concept of intersectionality, in what ways can we see how patriarchy, racism, and homophobia influence victims of gender based violence?

As mentioned earlier, LGBTQ folks are more vulnerable to harm when they lack access to safe environments. Unfortunately, this is not simply a problem of the 21st century. Similar to current times, LGBTQ folks living during the Victorian Era, or the 19th century, also struggled to find safe havens. One historical queer space and safe haven was Chicago’s Hull House settlement.

**Hull-House as a Feminist Utopia & Safe Haven**

In 1889, Jane Addams and Ellen Gates Starr envisioned a radical space for social democracy that not only sought to eradicate poverty, but also empower women by challenging society’s gender oppressive ideas. The Hull-House Settlement “sought to create alternative models of living that responded to the systems of patriarchy and capitalism that had long prevented women from entering the public sphere.” Created and run by women, Hull-House can now be envisioned as a Feminist Utopia that broke down traditional definitions of gender and family. It allowed privileged, often unmarried, women to live and work together while they attempted to create a more just and peaceful world. Transforming ideas about the domestic sphere, Hull-House residents from different class, religious, and ethnic backgrounds shared a communal abode where they cooked and ate together. They “drew up plans for collective laundries and consumer cooperatives, and even wrote utopian fiction that envisioned urban landscapes without men and without housework.” While living in the settlement house they didn’t live exclusively with their blood relatives, but had more of what is called chosen family. This parallels a strong social structure for later generations of LGBTQ people also living with chosen families, perhaps truly out of choice or perhaps out of necessity for those ostracized by their blood relatives.

In addition to a Feminist Utopia, Hull-House was also a safe haven for women breaking social codes. During the nineteenth century women could not vote, own their own property, or divorce and voluntarily choose to raise their children without their husbands. For notable Hull-House resident and labor activist, Florence Kelley, Hull-House was a sanctuary that enabled her and her children to escape from an abusive relationship with her husband. Joining Hull-House helped Kelley gain a new sense of personal autonomy. In a letter to her mother she wrote, “in the few weeks of my stay here I have won for the children and myself many and dear friends whose generous hospitality astonishes me. It is understood that I am to resume the maiden name and the children are to have it.”

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44 “Lesbian, Gay, Bi-Sexual, Transgendered (LGBT) Populations and Sexual Assault.”
46 Paulk, “Sexual Assault in the LGBT Community.”
“I AM NOT WRONG. WRONG IS NOT MY NAME”:
EXPLORING OPTIONS FOR HEALING

What does true healing look like? There is no definite answer. Healing is not a one-size-fits-all type of thing and it depends solely on the individual. As educators it is important to recognize our own perceived expectations of what healing looks like. Society often creates a healing rubric that values healing through the processing or performing of one’s own feelings. However, these assumptions about healing do not fully take into account which populations are allowed to display emotions and who is allowed to perform rage as a form of resistance. It is important to reflect on what are we doing to survivors when we have an idea of what healing looks like. Furthermore, how do we support healing outside of prescriptive rubrics? For some, healing is telling their story through art or poetry, while for others healing may be immersing yourself in your work, never having to talk about it.

While others may have ways of healing that may look like self-harm or harming others. How do we create space for agency within the healing process without enabling and supporting harmful behavior? Educators need not to prescribe what healing, disclosure, and survival means, but instead provide spaces and opportunities for students to create personal solutions that allow them to move through this trauma even if that means without being explicit about it. How can we do this? Through listening and encouraging alternative options for expression.

Gender-based violence is complex and sometimes critical dialogue requires more than words. One way we can be creative in our path towards healing is recognizing the variety of ways trauma impacts us and the multitude of responses. Trauma can impact an individual’s mind, body, and spirit so by experimenting with activities that are art or movement-based help us to acknowledge our multifaceted selves and our diverse needs for healing.

Florence Kelley came from a wealthy Quaker and Unitarian family in Philadelphia. Her parents were both avid abolitionists and advocated for women’s rights. Kelley’s primary education consisted of her father’s library of fiction and poetry. She went on to study history social science at Cornell University. Because universities in the United States were not granting doctoral degrees to women in 1882, her friend Susan B. Anthony suggested that she study at the University of Zurich. While studying in Zurich, Kelley met and married Lazare Wischnewetsky, a Russian-Polish medical student with whom she had three children. When they moved to New York, Kelley “quickly became known as a sharp critic of state bureaus of labor statistics for their inadequate attention to child labor, and she published articles on child labor in popular magazines. Unfortunately, her husband had no luck establishing himself as a doctor, and became abusive towards her.

In New York, “the sole ground for a divorce at the time was adultery, whereas Illinois led other states in legally acceptable grounds for divorce which could be granted for incompatibility, non support, cruelty, desertion, drunkenness, and for many other reasons.” As a result, at the end of 1891, Kelley fled with their children to Chicago. She remained in hiding for several months from her husband and immediately found a home among the other reformers.

In her autobiography, Kelley explains that upon arrival she and her children were welcomed as if they had been invited. The remarkable women of Hull-House “helped her reconstruct her political identity within women’s class-bridging activism and provided her an economic and emotional alternative to married life.” In 1892, the law stated that children belonged to their father. Legally, Kelley did not have the right to take her children. However, Kelley’s time at Hull-House helped build her confidence to confront her husband. The judge granted custody of the children to Kelley, however because she and her husband were not legal residents of Illinois their divorce was not granted until 1900.

For Florence Kelley, Hull-House was a sanctuary to allowed her a place to heal through opportunities to help other women and children. However, Florence Kelley was also an educated white woman who had enough privilege to have the means and social safety net to leave her husband. What safe havens exist for women and children who cannot leave? Or victims who do not have access to communities of support? Can you think of any alternative safe havens for those that lack access to resources for healing?


52 Sklar, “Florence Kelley.”

53 “The Life and Times of Florence Kelley in Chicago 1891-1899.”
DAILY LESSON PLANS FOR CITIES OF PEACE:
GENDER-BASED VIOLENCE, RESISTANCE & HEALING

Using Public Art to Talk About Gender-Based Violence

Author: Alexandra Antoine, Cities of Peace Teach-In Participant

Subject(s): Visual arts

Grades: 6th-8th

Time: 1-2 week(s)

TODAY’S CONTENT SYNOPSIS

Students will analyze and discuss the work of contemporary artist Tatyana Fazlalizadeh, specifically, her “Stop Telling Women To Smile” project. Teacher and students will look at the ways gender has been constructed in our society, our own definitions of what a girl and boy are and its relationship to gender-based violence.

STUDENT PROJECT OF ACTION WORKING TOWARDS

Students will create their own self-portrait with pencil/charcoal on paper using the ‘grid’ technique and will incorporate a statement they feel represents their opinion on gender-based harassment and/or violence.

ESSENTIAL QUESTION(S)

• How do you define a girl? Why?
• How do you define a boy? Why?
• How does our society, community, and personal experiences shape our definitions of boys and girls?
• What is gender-based violence?
• How is gender-based violence influenced by our societies ideals of gender?
UNIT'S ENDURING UNDERSTANDING
How can we use public art and our opinions to shape how we see each other authentically for as we are regardless of gender

KEY VOCABULARY WORDS/TERMS
Gender, Gender-based violence, Girl, Boy, Influence, Society

TRAUMA-INFORMED STRATEGIES
Centering victims/survivors of trauma and oppression
Dynamic curriculum (ie. poetry, film, dance, zines, academic research, oral histories, etc.)
List of vocabulary terms and definitions
Storytelling and discussion

PRIMARY TEXT(S) USED (MULTIMEDIA)
Tatyana Fazlalizadeh
http://www.tlynnfaz.com/
(See VIDEO section at bottom of lesson plan)

KEY SKILLS, CONTENT STANDARDS, OR COMPETENCIES
Illinois National Visual Arts Standards:
VA:Cr1.1.5a Combine ideas to generate and innovative idea for art making.
VA:Cr2.2.5a Demonstrate quality craftsmanship through care for and use of materials, tools, and equipment.
VA:Re.7.2.5a Identify and analyze cultural associations suggested by visual imagery.
VA:Re.8.1.4a Interpret art by referring to contextual information, and analyzing relevant subject matter, characteristics of form, and use of media.

Materials:
Large sheets of white paper, scissors, pencil, oil pastels, colored pencils, markers, crayons

STUDENT LEARNING STEPS
Students will (opener, main work, conclusion):

Day 1:
Each student will be given a paper cutout of a boy and a girl and will be asked to write down the characteristics they feel make up a girl and boy on the respective cutouts.

Students will turn to the person next to them and share the words they used and why for 2 minutes while the other person actively listens. They will switch for the next 2 minutes to give the listener time to share and be heard.

The teacher will begin by posting the definition of Gender on the board and reading it out loud and pointing out key words from the definition such as: gender roles, societal roles, social structure. Then we will do the same with the word Stereotype and its’ definition.

The questions will be posed: “Do the words written inside of your cutouts fit the stereotype of a girl and boy? If so, why do you think it does? (Students will be given 5 minutes to have a group discussion with everyone at their table)

Afterwards we will look at the videos associated with this lesson and discuss as a class how the students feel about each one, being sure to point out what we found interesting, what we may not agree with and what these videos say about how gender is viewed in our society.

Day 2-3:
In preparation for the art-making portion of this project we will look at the work of Tatyana Fazlalizadeh.

Our guiding questions as we look at her work will be:
*What is her work about?
*Who is her work about and who is her work addressing?
*How does her work speak to gender-based violence?
*How can public art be used as a tool to voice our opinions?

After looking at her work the students will create their own self-portraits using the outline of their bodies (They will take a full or half body picture and cut out the silhouette of their body to create the outline).

Looking back on how our perceived gender roles are connected to gender-based violence, students will add text around the outside of their silhouette that represents their opinions of and/or experience with gender-based violence.
Day 4:
The students will now decorate the inside of this silhouette with words and terms they feel appropriately define how they feel in their own body and not how they are stereotypically perceived of based on their gender.

**We will look at how gender-based violence affects girls, boys and non-conforming genders throughout the project.

ASSESSMENTS OF / FOR LEARNING

Formative or Summative (circle one): **Summative**

SWBAT define gender and gender-based violence.

SWBAT create a silhouette portrait addressing gender-based violence and gender structures.

SWBAT analyze the contemporary artwork of Tatyana Fazlalizadeh in relation to gender-based violence.

VIDEOS:

“Be A Man”
https://www.youtube.com/watch?v=KYvWhzSKoC4

“Always #likeAgirl”
https://www.youtube.com/watch?v=XjiQbjWYDTs&ecb=ANyPxKoT-accFMTJ4PLDrAxGBd-NJ01_BM0bJAZTZumUBzfmbXakgZxnVstq-B5H5SilYxJtQzkgP0dioGbsPgtEcOIrD86mQ

“Slap her”: Children’s Reactions
https://www.youtube.com/watch?v=bzOcKQ_mbQ

DAILY LESSON PLANS FOR CITIES OF PEACE: GENDER-BASED VIOLENCE, RESISTANCE & HEALING

How is gender-based violence normalized?

Author: Quenna Barrrett, Cities of Peace Teach-In Participant

Age range: 9-99

Time: 2 Hours

TODAY’S CONTENT SYNOPSIS

The group uses Image Theatre to visualize and analyze gender-based violence and the normalization of it, and to explore resistance to the normalization.

STUDENT PROJECT OF ACTION WORKING TOWARDS

Theatrical story telling of a participant chosen issue.

ESSENTIAL QUESTION(S)

What happens when theatre artists allow an understanding of themselves and the world to inform perceptions about theatre and the purpose of their work?

UNIT’S ENDURING UNDERSTANDING

Theatre artists understand and can communicate their creative process as they analyze the way the world may be understood.

KEY VOCABULARY WORDS/TERMS

Violence

Gender based violence

Trauma

Harm

Normalization

Love
TRAUMA-INFORMED STRATEGIES
Self-care strategies implemented throughout the lesson
Discussion and activities rooted in lived experience and culturally relevant examples
Music (Lauryn Hill + songs about love)
Movement based activities
Group generated content (on resistance)

PRIMARY TEXT(S) USED (MULTIMEDIA)
Rihanna + Chris Brown case (web articles)
What's Love Got to do With It (scenes from film, found articles from time)
bell hooks -All About Love excerpt
Helene Schulman - Psychologies of Liberation excerpt on normalization

OTHER TEXT (MATERIALS)
Lauryn Hill - Miseducation snippets on love
Gender based violence cases that are not just cis, Male-Female relationships
12 Years A Slave excerpt

KEY SKILLS, CONTENT STANDARDS, OR COMPETENCIES
National Core Art Standards::
Anchor Standard: Relate artistic ideas and works with societal, cultural, and historical context to deepen understanding.
National Core Art Standards:
Process Component: Interrelate

STUDENT LEARNING STEPS
Students will (opener, main work, conclusion):
Check In Activity
Opening Circle-Read bell hooks together

Warm Ups: Image of the Hour (general, then more focused on “love” topics, ie: the first time you knew you were in love, your mother the hour after your birth)
Focus: Image theatre + Gender Based Violence: What is gender-based violence? How do we see it in society/culture? When and how does something become “normalized”? (use primary texts as examples for this discussion)
Image Circle 1: make an image of the word love (individually then in small groups). For the individual round, the goal is to invite images that are true for the person—that bring up for them a real feeling/memory/association of love (we will return to this image as self-care throughout the session).
Tableau 1: In small groups, participants will be prompted to “make images” of domestic violence, or oppression at home. I will ask the group to look at all the images and pose the questions: “What do we see, what do we infer, is this realistic, do we see this happening in real life”. We will then break down the components of the images: who are the characters, what is the story. This will lead into the discussion about gender-based violence and normalization. Using primary and other texts, we will consider first the historical role of gender-based violence, particularly in this country on women of color, and then the ways it shows up in contemporary and popular culture.
Tableau 2: Go back to your image of love. Spend a few moments there. Expand the image to really encapsulate that memory/feeling.
Tableau 2: Invite the group to think about a time they may have been harmed by someone they loved. Invite images. One person whose story it is will “sculpt” or “mold” the group into a tableau of that experience. If it doesn’t come out naturally, invite the stories about how one continues to love a person who has harmed them. What does that look like?
Do Dissociation-Thought, Speech, and Action technique with each of these tableaus, turning them into moving scenes.
Some Debrief questions: Where do the “oppressors” learn the language and acceptability of harm from? How are we apart of that learning? What are the ways in which we combat normalized harm? Conversation about current societal norms and how they contribute to rape and gender based violence culture/culture of silence.
Tableau 3: Invite images/scenes that address gender-based violence and pose a question about how it is normalized. Debrief. Discuss how people today do already combat gender-based violence and culture of silence. Where do we see this in the media, pop culture, or daily lives?
Image Circle 3: Go back to your image of love. Spend a few moments there.

Closing Circle/Check Out - What is one way you can address gender-based violence in your daily life?

**Note:** Linked activities lead to Augusto Boal’s Games for Actors and Non Actors; you will have to look at the table of contents for the page number to locate the activity in the book.

**ASSESSMENTS OF / FOR LEARNING**

Formative or Summative (circle one):
Students will be able to:
- Explore how cultural, global, and historic belief systems affect creative choices in a drama/theatre work.
- Develop a drama/theatre work that identifies and questions cultural, global, and historic belief systems.

**SKILL-BUILDING QUESTIONS TO CONSIDER WHEN ADDRESSING GENDER-BASED VIOLENCE**

1. are you ready to hear somebody talk about it?
2. how are you going to react when you hear this?
3. how are you doing?
4. what does “fine” mean?
5. are we able to identify our emotions, triggers and coping mechanisms? If so, how?
6. how are we dealing and processing with what we identify?
7. how’s that working out for you?
8. how are we dealing with our biases about what healing looks like?
9. what is an educator’s responsibility to their students?
10. what is the goal of this activity, project, discussion?
11. how are we establishing and continuously cultivating trust?
12. how do we avoid paternalism while still using an accountability process that isn’t punitive?
13. how do we distinguish being helpful from doing what makes you feel like you’re being helpful? how do we hold space for each other?
14. are you aware of your mandated reporting responsibilities?
15. how do you let someone know you have legal obligations without shutting them down?
16. is your student already part of a systemic/institution? how might reporting them impact them?

**Modifications/Differentiation:**
Participants always have the option to “opt out” of or “pass” an activity.

**Gender-based Violence Resources**

**ENRICHMENT / HOMEWORK**

Look for examples in daily life, or opportunities, for ways to combat and address issues of gender-based violence. Consider school, home, church, and other communities.

**Modifications/Differentiation**
Can take photos/videos or write a written reflection of observations.
RESOURCE LIST

The Courage To Heal

The Dark End of the Street

Rape on the Public Agenda

Revolution Starts at Home

Sex for Survivors

No! (Film)
Dir. Aishah Shahidah Simmons. AfroLez, 2006. DVD.
Documentary about intraracial rape survivorship and healing through art, slavery, and sexual assault

Chrystos (Native poet)
Writes about her experience of violence & growing up in an abusive family

Adrienne Rich (Rape Poem)

For Colored Girls (Play)

Man of All Work (radio play)
An exploration of the ways in which Black female domestic workers experience sexual violence by their white employers and how it is made invisible.

Surviving the Silence: Black Women’s Stories of Rape - Charlotte Pierce-Baker

Crude Conversations With Boys Who Fake Laughter Often
by Warsan Shire

Walking by Zora Howard (poem/video) on street harassment and sexualization of young girls.

#FastTailedGirls - article on a hashtag that addresses the hyper-sexualization and victim-blaming on young black girls.

Supporting a Survivor of Sexual Assault Zine
iambecauseweare.files.wordpress.com/2007/02/survivor-support-booklet1.pdf

CRISIS INTERVENTION/ADVOCACY/MOBILIZING ORGS

Rape Crisis Hotline operating 24 hours a day, 7 days a week, the Rape Crisis Hotlines provides survivors of sexual assault/abuse and their significant others immediate support, crisis intervention and referrals for the city of Chicago and surrounding suburbs. The volunteers and staff at the hotline have received extensive training in sexual assault crisis intervention.

Battered Women’s Network Domestic Violence Hotline better for access to referrals/resources.
Rape Victims Advocates (RVA) is an independent, not-for-profit organization dedicated to the healing and empowerment of sexual assault survivors through non-judgmental crisis intervention counseling, individual and group counseling, and medical and legal advocacy in the greater Chicago metropolitan area. You can contact RVA’s Education and Training department for presentations for your students and trainings for yourself and/or colleagues. Youth under 18 can get medical advocacy in hospitals; youth under 13 will likely get further assistance through Chicago Children’s Advocacy Center.

Chicago Children’s Advocacy Center Offers trainings on child sexual abuse and creating safe spaces for children. They are also the place for children under 13 who have experienced various forms of abuse. Note: they do partner with law enforcement.

Chicago Women’s Health Center Their waitlist is really long. If you are under 16 it’s really hard to find a place that will provide anonymous and confidential services.

Girlfriends/A Long Walk Home Founded in 2003, A Long Walk Home, Inc. (ALWH) is a Chicago-based national non-profit that uses art to educate, inspire, and mobilize young people to end violence against girls and women.

Apna Ghar, Inc. Provides holistic services and conducts advocacy across immigrant communities to end gender violence.

Illinois Caucus for Adolescent Health is a network of empowered youth and allied adults who transform public consciousness and build capacity of family, school and healthcare systems to support the sexual health, identities, and rights of youth. We educate, advocate, and organize for reproductive justice for youth in Illinois.

Between Friends is a nonprofit agency dedicated to breaking the cycle of domestic violence and building a community free of abuse.

Mujeres Latinas en Acción (Mujeres), a bilingual/bicultural agency, empowers Latinas by providing services which reflect their values and culture and being and advocate on the issues that make a difference in their lives.

Sarah Bernstee is a sexual health educator who may be good for talking to older youth about consent and healthy sexual relationships.

ARTS INTERVENTIONS/CONFERENCES/ COMMUNITY ORGANIZING SPACES

INCITE! is a nation-wide network of radical feminists of color working to end violence against women, gender non-conforming, and trans people of color, and their communities.

Love & Protect is a volunteer-led and volunteer-run grassroots effort. Members are individuals working through an abolitionist framework who have affiliations with various projects and organizations across Chicago. Love & Protect supports those who identify as women and gender nonconforming persons of color who are criminalized or harmed by state and interpersonal violence.

No Selves to Defend Mariame Kaba and Project Nia’s anthology locates Marissa’s case within a historical context that criminalizes and punishes women (particularly of color) for self-defense.

Blood at the Root: Unearthing the Stories of State Violence Against Black Women is an exhibition which focuses our attention on the fact that all #BlackWomensLivesMatter and all #BlackGirlsLivesMatter. Relying on various artifacts, the curators narrate the experiences and resistance of Black women and girls (trans and non-trans) who have been brutalized, imprisoned and killed by the state and its agents.

* Resources and guiding questions developed in collaboration with Rachel Caidor and Keisa Reynolds.
Movement and Education, Resistance, & Healing
A History of Schooling and Educational Inequities in the United States
Pamela Quintana, Chicago Peace Fellow

The following is a brief overview of aspects of the history of schooling in the United States with some focus on Chicago. Schooling is the specific form of education provided by the United States government in public schools. Today when we look at problems within public schools, such as closings, high testing rates, curricula that centers whiteness, or criminalization in schools, it is important to also look at the history and ideas out of which schooling came from. This essay points out some recurring themes which have shaped schooling from the start. Some of these themes are: the increased use and circulation of European texts and expansion of literacy through the British colonies, industrialization and discrimination based on class, the creation of American national identity, and discrimination based on immigration status and race with a specific focus on anti-Black laws and policies.

BASIC CRITICAL HISTORY OF SCHOOLING IN THE UNITED STATES OF AMERICA: 1700s

The history of schooling in the United States starts with industrialization, the shift from an economy based on farming to one based on manufacturing. In the 1700s, colonizers and other immigrants who settled on this land were mostly farmers and “work was learned on farms and plantations.”

Education was about the land and farming. Other formal education was not mandatory. If it existed in someone’s community, it would last from 10 to 12 weeks and would be managed and paid for by community members like parents and the church. This meant that only people who could afford it would get formal education, which was typically religious and community-driven, as opposed to government-run.

2 Ibid.

THE IDEAS THAT STARTED SCHOOLING

After the American Revolutionary War (1775-1783), the Founding Fathers looked to shape what it meant to be an American citizen. The Founding Fathers are the group of men who are considered to be the founders of an independent United States (John Adams, Benjamin Franklin, Alexander Hamilton, John Jay, Thomas Jefferson, James Madison, and George Washington). These men had political power and wealth; oftentimes they were industrialists — meaning they managed industries and were some of the wealthiest people in the country. They argued that offering everyone an education would create educated citizens who would be politically conscious and, by virtue of that, could pick great leaders. This influenced what knowledge was considered valuable. Even though knowledge about the land had been considered to be the most valuable, at this time, there was a rise in literacy levels as formal schooling began to have more value.

Literacy was encouraged in the British colonies through the circulation of texts by European theorists who emphasized the importance of reason, Protestantism which encouraged rote memorization of specific religious ideas through songs, and through the rise of industrialization which valued order and obedience. Some of the most influential ideas of European Theorists shaped the direction of education in the early United States. Oftentimes their texts included ideas on what it meant to be human (rational, moral, thinking, male, white). The United States had been a British colony and therefore was influenced by these ideas and promoted them even after attaining independence.

With independence and a growing and developing country, the need for “skilled” workers was created; in other words, people who could read, write, operate machinery. This also created the “unskilled” worker, which was a person who doesn’t have those skills. The skilled worker was the one who received a more specialized education outside of farms and plantations. In order for industrialization to thrive, the United States needed skilled workers and therefore a specific type of education for most of the population. For years, many parents fought against this type education system that the Founding Fathers were proposing precisely because it would be government-controlled, as opposed to being controlled by the local community.

With the start of the first public schools in the late 1820s, it’s clear

3 Ibid.
4 Ibid.
5 Ibid.
how the creation of an American national identity, industrialization and literacy influenced education. The first public high school opened in 1827 and was government-run; power was more centralized than in the 1700s when individual communities would pay for and govern formal education. Within 10 years of the first public school, the first McGuffey’s *Reader* was published in 1836. The McGuffey school readers have historically been used to teach the English language, “patriotism, integrity, honesty, industry, temperance, courage, politeness,” as well as other conventionally “moral and intellectual virtues.” Schools were very useful for teaching and spreading ideas of *Americanness*, which traditionally refers to white people with citizenship and who speak English, though we know that people who make up the United States have roots in many parts of the world. The traditional ideas of *Americanness* is why we often hear of immigrant groups who have been in the United States for generations and are not white referred to as Mexican-American, but we less often hear of white immigrants referred to as German-American, for example.

Schools were also a good for promoting specific cultural values like patriotism, valuing “well-spoken” English, English specific literacy, obedience, and reason or being a moral citizen. One of the ways teachings were disseminated was through poems; *What I Live For* by George Linnaeus Banks (1821-1881), which includes a line referring to men being ruled by reason, is a good example of the type of American citizen the public school system was trying to shape.

Furthermore, with the help of major industrialists, the U.S. schooling system became *compulsory*. This means that it became mandated by law for children to learn under increasingly unified, standardized and controlled teaching practices. For example, the use of McGuffey *Readers* or the Gary Plan. Because industrialists were heavily investing in schooling, they were able to mold it and implement reforms like the Gary Plan, “which launched mass departmentalized schedules, bells, and assembly-line movement throughout the day” in Gary, Indiana.” These practices inculcated uniformity and obedience and were aligned with what the Founding Fathers had in mind when centralizing the government-controlled school system.

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**EARLY SCHOOLING IN CHICAGO**

Chicago also had government-controlled schooling. Shortly after it became a city in 1833, Chicago enacted its first School Law in 1835. This law stated that aid to fund schools was provided for “all white children,” even though Black children were allowed to attend these schools, the law specified that the aid wasn’t intended for them. At this time and in the early 1900s, many white immigrants were not yet considered white and were discriminated against for this reason; this changed with time. Chicago was not the only city that passed specific laws regarding school access. These laws were also occurring at the state level: in 1827, for example, Massachusetts passed a law making all grades of public school open to all pupils free of charge. Chicago’s first School Law is meaningful because it shows the anti-Black and anti-immigrant (specifically those that they defined as not being “white”) sentiment that existed at the time and how laws promoted it. This attitude was not only a reflection of the education system as a whole, but also of what was happening in broader society.

What schools taught ran deep and influenced people outside of public schools. For example, morality was thought to be passed specifically through education, hence the McGuffey *Readers* teachings. Poor immigrants were educated through charity schools established by Reformers. These schools weren’t public. Some Reformers created charity schools that “targeted the poor as a separate group (. . .) [and] treated poverty as a defect of character, not a defect of the system.” The goal of charity schools was to teach poor students how to be good and moral citizens. This was because it was thought that their poverty was a result of their biology and lack of morals and not industrialization and our economic system which oppressed them in a variety of ways (factories were very dangerous to work in, hired children, offered low wages and were not regulated initially). Morality was taught in various ways in charity schools. For instance, through the established culture in classrooms, through control of teacher licensing, and through

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10 Though most immigrants at the time were southern and eastern European, and therefore white by today’s standards, at the time, they were not considered white yet.

curricula. In this way, even if you were not attending a public school, ideas of Americanization, morality and industrialization were still reaching you.

**THE HULL-HOUSE SETTLEMENT**

Chicago’s Near West Side neighborhood boasted of a settlement house established by Reformers - the researchers, educators, artists and political activists that were trying to reshape society. The Hull-House Settlement differed in many ways from the charity schools mentioned above, as it was founded as a type of community center that instead of offering charity, attempted to work collaboratively with the population it served.

The goal of the Hull-House and other Reformers was to work in solidarity with the community. For example, at the time it was very common for 5 and 6 year olds to work in factories for 10+ hours a day alongside their parents. Some of the Reformers attempted to reshape that idea by organizing to reduce the amount of hours they worked to 8 instead of 10-16. The demanded to have the freedom to decide what to do with their time. They also created opportunities for children to learn, play and socialize with other children through the Girls and Boys Clubs, bringing the first playgrounds to Chicago, community gardens and their Labor Museum. Hull-House also offered alternative learning spaces which provided respite to people facing deportation, exploitation in factories, racism, hunger, health issues, and disenfranchisement.

The majority of the residents living at Hull-House were Reformers and they came from middle class to upper middle class backgrounds. They were educated and often American citizens, as well as white, unlike many of the immigrants they served. However, there were a few cases where people of color and immigrants came in as researchers and residents, though in these cases they were often wealthy and had formal education, as well.

The type of education promoted and developed at Hull-House was different from that of the charity schools and public schools. Hull-House often created programs that came out of the expressed needs of their immigrant neighbors. They provided nurseries and kindergartens for the children of parents who worked all day. The Mary Crane Nursery, for example, provided meals, baths and even vaccines for the children who attended. The nursery also provided birth control for those who wanted it, which was not legal at the time. They worked with children who otherwise would not have access to nutritious meals, baths, healthcare, or daycare given the extreme poverty their immigrant parents lived in.

Hull-House also provided different types of programs that encouraged play, creativity, movement, art-making, expression and culture. Hull-House even had a summer camp children could attend: the Bowen Country Club, which was located in the Chicago suburb of Waukegan. This gave young people the opportunity to leave the city, which was crowded, heavily contaminated and offered few to no places to play, and go to green spaces where they would develop performances which would later be performed at Hull-House. This alternative learning space was a complete aberration from what was being taught in schools around the country.

Though this alternative learning space provided respite from the harsh working and living conditions children endured at the time, the Hull-House Settlement was also an assimilation project. In other words, the Settlement worked with immigrants to help them transition into American life. Through assimilation, immigrants and children of immigrants learned to take on American practices as their own in order to thrive. This is often done out of necessity and anti-immigrant sentiments upheld through different federal laws and practices. Assimilation often implies leaving other cultural and traditional practices behind, for example your language.

Given the English-language specific teachings offered in schools and anti-immigration federal policies, immigrants needed to assimilate in order to attempt to improve their living conditions. The Settlement taught English and citizenship classes. Through their coffee shop, Hull-House offered meals very different from the traditional meals the immigrants had in their home countries. Because this encouraged dietary changes, immigrants spoke out against it. With time, menus were adjusted to provide meals that were more culturally relevant to the neighbors. Hull-House also encouraged neighbors to quarantine and isolate their loved ones who had tuberculosis, for example. All of these practices were met with resistance from the immigrant neighbors at one point or another. While Hull-House provided diverse learning opportunities for young people, oftentimes in line with their cultural practices, the Settlement also inculcated Americanization - the act of becoming more American, by reflecting American culture and values.

**EDUCATIONAL AND SOCIAL PROGRAMS FOR BLACK GIRLS**

While in the northern parts of the U.S. immigrants and children of immigrants were increasingly attending school and staying in school for more years, many Black children in the South had limited access to schools and even shelters if they had no homes. It was more so for young Black women, many of whom migrated alone to Chicago during the
**Great Migration**, when Southern Blacks (primarily from rural areas) moved up to the (more industrial) North in large numbers seeking jobs and a better livelihood (the Great Migration is seen as occurring between 1910-1970). For Black girls, these obstacles were particularly difficult. Their struggles often were situated in being seen as children who needed care, while also having to navigate the ideas of womanhood that adults imposed upon them when they described them as future mothers. This type of rhetoric was sometimes used to fund institutions for Black girls.

The Illinois Children’s Home and Aid Society (ICHAS) supported various institutions for children and were aware of the “need for an organized system to care for Black children.”\(^{13}\) In 1913, ICHAS conducted an “investigation of twenty-two settlement houses and day nurseries, kindergartens, and orphanages [and] reported that only half of these institutions were willing to accept African American children and often imposed restrictions on the ones they did admit.”\(^{14}\) For example, at the Chicago Day Nursery, white mothers were opposed to their children sharing the nursery with Black children. The Salvation Army faced the same challenges because they only had segregated sleeping areas but integrated common areas.\(^{15}\)

The first orphanage for Black children in Illinois was created in 1899 by Amanda Smith, a Christian missionary.\(^{16}\) In 1912 this institution became the Amanda Smith Industrial School for Colored Girls. This institution constantly struggled to be funded. The principal, Adah M. Waters, appealed to Black folks in Chicago since it was generally believed that Black children’s education was only the responsibility of the Black community.\(^{17}\) Although the government did impose regulations on the school, it provided the school with no financial help and even neglected an electrical issue that caused a fire and the death of two girls ages three and nine in 1918.\(^{18}\)

In Geneva, Illinois, there was the Geneva State Reformatory which also accepted Black girls. The Reformatory segregated girls in overcrowded cottages for Black girls housed about 50 girls, while the cottages for white girls housed about 22.\(^{19}\) In this institution, both Black and white girls challenged segregation and the authority that separated them through their interpersonal relationships; Girls knew that sharing sleeping quarters (. . .) or dancing together during recreation sessions across racial lines was a way to protest segregation as well as other issues” and disciplinary actions.\(^{20}\)

It is important to note that segregationists also used this as a reason to separate girls by race. Though many any of the white girls at Geneva arrived at the institution because of their own criminalized and stigmatized sexual choices, segregationists framed Black girls as a “sexual problem” and argued that separating them was necessary in order to “maintain white girls’ sexual innocence.”\(^{21}\)

Because there were so few options for Black girls, “city authorities sometimes sent girls to juvenile detention facilities – essentially criminalizing them for being Black, without parents, and poor.”\(^{22}\) The *Chicago Defender*, a Black owned newspaper, criticized this when they wrote

> That is a most unjust condition of public affairs which gives to a white orphan girl care, education, training, in a school, and then instead of caring for an [African American] orphan girl either farms her out in private homes or sends her to prison.\(^{23}\)

The *Chicago Defender* was specifically referring to adoptions of Black girls who could not live with their families, such as those affected by the 1918 fire at the Amanda Smith Industrial School for Colored Girls. Following this tragedy, private adoptions of the remaining orphaned girls were facilitated. One of the school’s board members, Ida B. Wells-Barnett, who also spent years fundraising and organizing on behalf of the school, argued against private adoptions. She suggested taking girls to the Frederick Douglas Settlement House, which the school’s management (in the hands of ICHAS and the Urban League) disregarded. A 1912 report on juvenile issues confirmed that many people “adopt” girls from dependent institutions as a cheap solution to the servant girl question”\(^{24}\) meaning that children were adopted in order to work for families.

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14 Ibid., 27.
15 Ibid.
16 Ibid., 1-58.
17 Ibid., 1-58.
18 Ibid.,
19 Ibid., 43.
20 Ibid., 44.
21 Ibid.
22 Ibid., 29.
23 Ibid., 30.
24 Ibid., 30.
Wells-Barnett’s suggestions were ignored by the management. Under this system, Black girls who were up for adoption quickly learned that their desirability and livelihood depended on their appearance. One study found that “the quality of a child’s hair, especially is she is a girl, is of utmost importance ( . . ) The family [also] does not want a child either lighter or darker than they are, although they will more readily accept [one] who is lighter.” 26 Black children also faced racism within public schools.

SEGREGATION THROUGH ANTI-BLACK LEGISLATION IN SCHOOLS AND NEIGHBORHOODS

About 30 years later after the first School Law (1835) was implemented in Chicago, there was another piece of legislation called the Black School Law (1863). This law required segregated learning facilities and was repealed two years later due to activism from parents demanding integration. 27 However, by 1921, segregation in schools was almost guaranteed even without the law. Zoning policies implemented by the Chicago Real Estate Board were used to restrict the Black population via block-by-block expansion in order to combat racial fears of the time, given that Chicago was transitioning from a majority Eastern and Southern European immigrant population to a majority Black and Brown population. 28 While this restricted Black Americans to specific blocks, the Neighborhood Schools Policy implemented by the Board of Education ensured Black youth attended schools in the same neighborhood in which they were restricted to living, also known as the Black Belt of Chicago, which was a small area in the South Side section of Chicago. 29

REPRODUCING CLASS THROUGH THE CURRICULUM AND TRACKING

In addition to segregation in the public schools, the early 1900s also saw the emergence of tracking. As more students enrolled in public schools, there was a need to establish teachings practices suitable for students from diverse cultures who spoke different languages. Due to the rapid growth of the country through industrialization, there was a high demand for vocational education (education based on manual labor which often supports higher paid professional workers). This led congress to create a federal program aiding vocational training. In 1917 experts were brought in to assess existing schooling strategies and concluded that, in fact, the curriculum was problematic. 29 They believed that the training low-income and immigrant children received was too academic for them and that these students needed preparation that was more practical. Courses with different vocational tracks were created and the process of guiding youth into these tracks was facilitated through intelligence quotient or IQ tests. 30 These intelligence tests were developed by the leading psychologists of education of the time; these tests were promoted as providing scientific data regarding a student’s “fixed” intelligence. 31 These are the same students being blamed for their poverty. Public schools used these intelligence tests to place students in different vocational tracks, which were allegedly in line with their needs in relation to their intellectual capacity and to practicality given their family’s income and/or immigration status. 32 In this way, compulsory schooling was used to maintain working-class immigrants and people of color in poverty. The goal was to produce “skilled” manual labor workers but not academics, artists, city officials, or educators; the type of education students attained was based on the class they were born into not on their own abilities, needs or aspirations.

THE FOUNDING FATHERS AND THE PURPOSE OF PUBLIC SCHOOLS

Not only have industrial jobs been historically done by immigrants, children of immigrants, people of color, people who are gender-nonconforming and the lower class – all of whom have faced and continue to face dangerous, exploitative and illegal working conditions – but it is also true that schooling for these same groups has historically been used to facilitate their place in those jobs.

When the Founding Fathers established public education to benefit the people, they did not envision their children attending these public schools. Public schools were for the general population and, in fact, in 1779, when ideas of government-controlled schooling were emerging in the U.S., Thomas Jefferson proposed a two-track schooling system

25 Ibid., 52.
28 Ibid., 49.
30 Ibid.
31 Ibid.
32 Ibid.
with different tracks for “the laboring and the learned.” Laboring refers to working-class people and learned to middle to higher-class people. This system was meant to only allow a very few of the laboring class to advance; in Jefferson’s words, by “raking a few geniuses from the rubbish.” Wealthy youth, the children of industrialists and descendants of the Founding Fathers, were attending boarding schools, not public schools. Boarding schools allowed wealthier children to be part of the old-boy and old-girl networks that help them attain jobs and other opportunities throughout their lives because they are more socially and economically connected. This physically and educationally separated low-income, immigrant and students of color from wealthier, white, United States born students.

**BOARDING SCHOOLS FOR NATIVE AMERICANS**

On another front, separate schools for Native American youth were created and run by the U.S. government. The boarding schools operated with the goals of deculturalizing and assimilating indigenous youth. Because white settlers were coming to the United States and taking over the land of indigenous people here, different wars unfolded. As a way to maintain peace, various treaties were signed. The first official policy was the Indian Trade and Intercourse Act (1790). This “recognized [Native American] sovereignty and promised [Native Americans] economic assistance, education, and protection.” In the next 40 years more treaties were signed. Many of these treaties promised similar things in exchange for a tribes’ relocation to a designated reservation – “although not all promises were kept [by the government] with regard to education, assistance, and protection.”

In the 19th century, federal money and policies supported missionary and manual labor schools. The creation of the Board of Commissioners for Foreign Missionaries (1810) and the passage of the Civilization Fund Act (1819) both established a pattern of federal support of religious schools among Native Americans.

Generally, U.S. policy agreed to let Native Americans stay east of the Mississippi “as long as they became civilized.” In this context “civilized” referred to adopting European cultural practices like settling in one place, working the land, dividing communally owned land into private individually owned land, and adopting democracy and specifically the governmental practices of this country. Many of these practices were taught through state-governed schools whose education policies focused on “replacing the use of native languages with English, destroying [indigenous] customs, and teaching allegiance to the U.S. government.” The Indian Peace Commission Report of 1868 states that language differences between natives and whites as major source of conflict. The report states:

> Through sameness of language is produced sameness of sentiment and thought; customs and habits are moulded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated.

Another report by the Commissioner of Indian Affairs (1878) stated that education of [indigenous] children” is the quickest way to civilize Indians, And education could only be given “to children removed from the examples of their parents and the influence of the camps and kept in boarding schools.

With time, forced relocation and settlement of tribes continued. This caused tribes to become increasingly “dependent on the federal government’s Indian Office for food, shelter, and clothing.” This reality was used to pressure indigenous populations to send their children to government-run schools.

In order to improve the condition of the Pawnees, and teach them the arts of civilized life, the United States agrees to establish among them, and for their use and benefit, two manual-labor schools, to be governed by such rules and regulations as may be prescribed by the President of the United States ( . . . ) The Pawnees, on their part, agree that each and

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35 Ibid.


37 Ibid.

38 Ibid.


41 Ibid, 18.

42 Ibid.

every one of their children, between the ages of seven and eighteen years, shall be kept constantly at these schools for, at least, nine months in each year; and if any parent or guardian shall fail, neglect, or refuse to so keep the child or children under his or her control at such school, then, and in that case, there shall be deducted from the annuities to which such parent or guardian would be entitled.44

Native children were forced to leave their families for long periods of time and attend boarding schools operated by the U.S. government and religious missionaries. One boarding school in Pennsylvania, Carlisle Indian Industrial School (1879) used photographs of the students in traditional dress and later in so called “civilized” clothes to attain support for the school and demonstrate the students’ “progress.”45 In 1888 the Annual Report of the Commissioner of Indian Affairs stated that out of 637 students, 21 had died in the past year at Carlisle.46 In the 1920s various investigations reported on these schools’ conditions, as they were still running. In Arizona, the Rice Boarding School was found to have been feeding children “bread, black coffee, and syrup for breakfast; bread and boiled potatoes for dinners; more bread and boiled potatoes for supper.”47

THE VALUE AND IMPACT OF ENGLISH-SPECIFIC LITERACY

In the mid 1900s, jobs in manufacturing continued to grow and so did the need for laborers. As a result, high school enrollments increased and 46.5% of people were completing high school between 1946-1950.48 There was also the continued tracking and ranking of students. The 1950 census measured literacy and labeled “illiterate” anyone who was not able to read in English even if they were literate in other languages.49 In schools, the terms “retardation” and “mentally educable retarded” were used to describe children who were held back a grade in schools.50 Oftentimes, students who did not speak English were placed in special education classes, not bilingual programs or programs in their native language. It is also worth mentioning that diagnosed “retardation among [people of color] ( . . . ) was approximately double the retardation for whites in both 1950 and 1960.”51

MARGARITA LOPEZ’S STORY WITH ENGLISH-SPECIFIC LITERACY

These student labeling practices have also been used in Chicago. One example is that of Margarita Lopez who immigrated with her family and attended elementary school in Chicago’s Near West Side in the 1950s.52 Because she did not speak English, she was placed in special education classes starting when she was 5 years old.53 This decision was made by staff at her school without consulting or informing Lopez’s parents.54 Additionally, because Lopez’s parents did not speak English, and the schools had no Spanish-speaking staff, communicating with teachers would have been very, very difficult. This was the case even though the Near West Side was one of the largest Mexican neighborhoods in the Chicago. And even before this, starting in 1910, Chicago and the United States had an influx of Mexican immigrants during the Mexican revolution who began to establish roots by the 1940s and 1950s; at the time, Chicago had the second largest nonwhite population in the United States. Even with these facts, schools were still predominantly hiring white educators and administrators who only spoke English to work with students of color and their families, some of whom solely spoke languages other than English.

Not speaking English and not having an education sensitive to Lopez’s needs affected her ability to communicate and learn from her teachers. Lopez spoke of feeling ignored, not being able to socialize or play with other children in her school, as well as having negative self-esteem. She wasn’t able to learn because she didn’t understand English. This left her feeling like she was failing on a regular basis with her assignments. Lopez recalls that show could not understand English until she got to

46 Ibid.
49 Ibid., 111-130.
50 Ibid.
51 Ibid.
52 Ibid.
53 Ibid.
54 Ibid.
55 Ibid.
the third grade.56

This is an issue that has not disappeared. Our public education system still targets low-income communities of color. In Chicago, these are mostly Black and Latinx communities. Students are also targeted inside and outside of school through criminalization.

HARM FROM CRIMINALIZATION

Some of the first tactics of criminalization and policing used in schools originated in Flint, Los Angeles, and New York City. The practice of having cops in schools started in Flint, Michigan in the 1950s “as part of a strategy to embed police officers in the community contexts.”57 During the same time in Los Angeles, because of mass migration, Black youth were beginning to enroll in white populated schools in Los Angeles. Migrants from the South wanted their children to attend public schools, to bring their cultural practices of jazz, spoken word, and visual art into the school community, but were met with resistance from white community members.58 Some of this was due to the fact that Black communal organizing was happening in the schools and cultural aspects were more and more becoming part of the curriculum.59

One way Los Angeles city leaders dealt with this was by getting the Welfare Planning Council to conduct a study on “Youth Problems and Needs.”60 Although the report was meant to look at problems and needs in the school system in general, the problems reported on were seen as coming out of first-time racial integration, lack of interracial socialization on behalf of Black youth, and Black organizing efforts described as hate groups.61 After continued racial tension, “David Starr Jordan High School (located in the predominately Black neighborhood of Watts)” was the first school where police officers were brought in to teach Black students ( . . .) [who] were already inundated by police officers as not only traditional, disciplinary figures but more importantly, as instructors of education.”62 The police presence in high schools has only increased since then and not just in Los Angeles, but nationwide. This is particularly true in high schools located in major U.S. cities. By 1975 the amount of police officers in U.S. schools was at 1%; by 2009, New York City’s school district became “the fifth largest police station in the country” after employing over “5,000 safety agents and 191 police officers.”63 The increased police presence in American high schools is not the only issue that has affected primarily students of color.

DESTABILIZATION, DISINVESTMENT AND DISENFRANCHISEMENT

Currently, youth of color in cities like Chicago are also being impacted by destabilization, disinvestment, and disenfranchisement. Located in the Bronzeville neighborhood in the southside of Chicago, Walter H. Dyett High School is one example of what has happened in over 100 Chicago Public Schools (CPS) “and in cities across the country where an increasing number of mainly urban school districts are using [a] new shock treatment on schools serving low-income students of color.”64 The Chicago Teachers Union refers to this new shock treatment as the 3 Ds of Chicago School Reform: destabilization, disinvestment and disenfranchisement.

Over the last 16 years, Dyett has faced destabilization due to school closings in the community and surrounding areas, from being underfunded and inconsistent leadership. Since 2001, about 20 area schools near Dyett have been “turned around or converted to charter or selective enrollment schools.”65 In 2006, Dyett received Englewood High School students whose school had been closed; no additional resources were provided and there was a spike in school violence that year.66 Between 2005 and 2010 students on the South Side were going from school to school because four high schools had closed.67 In its history as a high school (12 years), Dyett has gone through many different leaders, including 4 principals.

The history of disinvestment includes a “reduction of support staff, poor facilities, and lack of up-to-date technology and science labs, failure of CPS to make building repairs, an influx of displaced students

56 Ibid.
59 Ibid., 247.
60 Ibid., 248.
61 Ibid., 248.
62 Ibid., 252.
63 Arresting the Carceral State, Mariame Kaba, Jacobin Foundation.
65 Ibid.
66 Ibid.
67 Ibid.
from closed schools.\textsuperscript{68} In 1999 without providing additional resources, CPS converted Dyett from a middle school to a high school.\textsuperscript{69} When it opened, the library had 7 books and there were unequipped science labs; “in the same year, CPS invested $24 million to convert nearby King High School into a selective -enrollment magnet school.”\textsuperscript{70} Meanwhile, both schools must comply with district standards. CPS has also not provided the necessary resources for Dyett’s 25.6% special needs students and it has cut the important AVID college preparatory program and refused to fund Dyett’s model Restorative Justice and Education to Success programs that doubled graduation rates and raised college attendance by 41 percent.\textsuperscript{71}

Disinvestment has also resulted in the loss of a counselor, assistant principal, truancy prevention program, as well as art teachers, Advanced Placement (AP) and honors classes in 2011.\textsuperscript{72}

In addition to destabilization and disinvestment, the Dyett community has also faced barriers when it comes to making decisions about their school. In February 2012, the Board of Education (appointed by the mayor) voted to “phase out Dyett for poor performance and send students to Phillips High School[;] however, Phillips is doing no better than Dyett on district performance measures.”\textsuperscript{73} Similar to other communities that had faced school closings, Dyett community members were allowed to participate in a hearing, but could only speak for two minutes at a time and decisions were ultimately made by a school board behind closed doors.\textsuperscript{74} The community’s plan to transform Dyett was ignored by Former CPS CEO Jean-Claude Brizard, as well as Mayor Rahm Emanuel – even after supporters held a 4-day sit-in outside of his office.\textsuperscript{75}

Despite destabilization, disinvestment, and disenfranchisement of behalf of CPS, the Dyett community has continued to organize against these forces through youth-led community organizing, securing funds for their school, and even through hunger strikes in order to maintain Dyett an open enrollment school and a global leadership and green technology high school. In order to provide an enriching education for youth, the community has fought for a school library, building improvements, and renovated the athletic facilities (including finding external funders for this).\textsuperscript{76} Dyett has worked for education justice through community-created initiatives like Dyett-Washington Park Green Youth Farm, which provides after-schools programs and summer employment for students, and youth of color-led organizations such as Voices of Youth in Community Education (VOYCE).\textsuperscript{77} Various community organizations, in conjunction with Dyett’s elected Local School Council, have also created an Education to Success and Restorative Justice Program.\textsuperscript{78}

Looking at the ideas, people, and government forces (aforementioned laws, policies, institutional practices) that have shaped public schooling in the United States through history, it becomes clear that educational inequities still exist in our out public schooling system and have existed since the start. It is also clear that young people and their families who experience this are targeted due to their working-class status, race, ethnicity, language, gender and ability. Historically, the majority of public school practices have come out of European ideas which center whiteness and white pedagogical practices like theory, literacy, rote memorization, and citizenship, while at the same time devaluing different cultures and ethnicities. This has simultaneously functioned to create the mainstream ideas of American national identity, which also centers whiteness and citizenship. This also works within an anti-Black and anti-immigrant framework. Additionally, industrialization and the interests of wealthy industrialists has over-determined many of public schools’ teaching practices, which has ensured educational inequities.

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\textsuperscript{77} Ibid.
\textsuperscript{78} Ibid.


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The Immigrant and Migrant Experience in the United States: Trauma and Healing

Stefan Caizaguano, Chicago Peace Fellow

PERSONAL NARRATIVE

This is the personal narrative of my sister, Genesis Gomez (24), and her struggle with what it means to be an undocumented immigrant in the United States:

I didn’t know what undocumented meant, I didn’t quite grasp the “illegal” part of what an immigrant was. I knew what I was taught in school, about the roots of what made our country. I knew that something illegal was bad, and that someone undocumented meant that they came on a boat, long before I was born, but I never thought of both in one. I was three when I crossed our borders, when my mother carried me through deserts and held me tightly as she crossed dangerous waters. I was a child when I left behind my family, family I wouldn’t meet until I was almost an adult. Family that my mother grew up with, and would never see again. And it wasn’t until 10 years later that my mother would explain to me why we left, and why the American dream was really both what we were living and what would prevent us from fully living.

Growing up my teachers told me that there were no limits to what I could do, my parents encouraged me to do well in school and that I could achieve all I dreamed for. I grew up thinking I could go to college, and achieve my dreams. I could join the FBI, protect my nation and get to flash a badge. I couldn’t grasp it at first, what it meant to be illegal. I didn’t think about it either, not until I turned 17 and my life came to a crashing halt. I was 17 when my mother explained the reality of my existence, and why the American dream was really both what we were living and what would prevent us from fully living.

To be illegal, to be an immigrant without the permission of the United States, no matter the reason, doesn’t mean you can’t live your life. It doesn’t mean you can’t get a job, an ITIN (an ITIN is a nine-digit number issued by the U.S. Internal Revenue Service to individuals who are required for U.S. tax purposes to have a U.S. taxpayer identification number but who do not have and are not eligible to get a Social Security Number) number and pay your taxes, like everyone else. What it does mean is, that college scholarships no longer apply, it means that you will never study abroad, that loans can’t be considered. To be an illegal immigrant means the college experience, will never be experienced. My world didn’t come crashing down when I was 13, because my mother assured me I would be okay, that the government wasn’t looking to arrest and send back any underage kids. I never considered that my mother would be illegal, that my way of life could be in danger. It wasn’t until I turned 17 and my friends were looking at colleges, flying to different states and trying to decide what country the senior trip would be, that I realized what the word “illegal” finally meant. To be illegal suddenly meant that my very existence was an issue, that my very person was an offense to this country. At 17, I realized that no matter how good I was, no matter how much I cared about this nation, this nation did not care about me.

My trip through our country’s legal system was swift, compared to the hundreds currently in line waiting. I traveled to Mexico after my high school graduation, before I turned 18. I lived with my grandmother in Mexico, I was able to explore my homeland, and my roots. I learned of the bravery of the Mexican people, their love and devotion to their, to my, country. I learned that this nation, which I had known little about, was more than the terrible news bits that I was shown. For months I waited while my mother paid lawyers to find holes in the legal system, allowing me back. And finally, news came. I was three when I was brought to the US, and that was my loophole. As a child, unable to make my own choice as to where I was raised, The United States looked more favorably upon me. Having been raised in this country, having been taught through our education system, and having learned the laws, it was easier to accept me back into the country. As the legal process began, I was sent to Juarez to validate who I was. To ensure that I was someone The United States could allow inside. After months and money passed, I was allowed back in. As a legal resident of this country, the doors began to open up. I could apply for loans, and even a scholarship or two. After living for 17 years at the edge of what I considered my home, The United States finally opened the door.

Many people aren’t as lucky as Genesis was. Many undocumented immigrants can’t afford the legal process it takes in order to become an United States citizen, or resident, in my sister’s case. Since my sister
was brought to the United States when she was very small, she didn’t come to the United States on her own free will. This made it easier for her to gain residency, compared to someone a lot older, say 34 years old, who had crossed the border ‘illegally’. For them, the process would be a lot longer and a lot more tedious. For example, legal fees for the path to citizenship in the United States can run into the thousands. Most immigration lawyers charge between $5,000 to $7,500 to accompany a client through the green card process.¹

In this curriculum chapter, I will be exploring the following questions as they relate to the experiences of immigrants, migrants, and refugees in the United States: How do shifting borders and evolving immigration policy impact access to life chances for immigrants and migrants? What does it mean to be undocumented and in what way it impacts your life? How have undocumented youth organized and resisted criminalization? How has naturalization/citizenship documentation changed over time?

This curriculum will examine the different challenges and traumas immigrants, migrants, and refugees face and how they are resisting and healing. To enhance this narrative, I have included different variations of art, such as visual and poetry that are either created by immigrants, migrants, refugees, or their descendants. This art expresses their feelings and the raw emotions that arise out of the impact of how this citizenship status impacts their lives. In order to understand the experiences of current immigrants, migrants and refugees, it is important to first delve into the history of these statuses in the United States, particularly how government policies have designated who is able and who is not able to enter into this country.

GOVERNMENTAL POLICIES TOWARDS IMMIGRANTS IN THE UNITED STATES

United States immigrant policy has dictated who is able to receive citizenship or legal residence in the United States since as early as 1790, only 14 years after the United States of America was established. Below I’ll explain how U.S. government policies from the past have decided who can and cannot enter the United States.

Starting off with one of the earliest policies, the 1790 Naturalization Act, which dictated that any free white man with a good character who had been living in the United States for 2 years, could apply for citizenship.² Almost 20 years later, the Chinese Exclusion Act of 1882 prohibited the citizenship and entry of Chinese immigrants into the United States. There are many other acts similar to this one (that excluded Chinese immigrants) that passed in 1884, 1886, and 1888.

Many scholars explain the institution of the Chinese Exclusion Act and similar laws as a product of the widespread anti-Chinese movement in California in the second half of the 19th century. Americans in the Western United States persisted in their stereotyping of the Chinese as degraded, exotic, dangerous, and competitors for jobs and wages. Sen. John F. Miller of California, a proponent of the Chinese Exclusion Act, argued that the Chinese workers were “machine-like (...) of obtuse nerve, but little affected by heat or cold, wiry, sinewy, with muscles of iron.”³

These particular immigration policies focused on immigrants that were coming in from the Far East. Current immigration policies have placed more of an emphasis on immigrants coming from the United States’ southern borders - specifically, immigrants and migrants from Latin America. The border has come to represent something more than just a geographical demarcation, it now is about immigration policy, the people it impacts, and the shifting nature of the border itself.

CHANGING OF U.S BORDERS

The discussion of the nature of the border returns us to the question: “how do shifting borders and evolving immigration policy impact access to life chances for immigrants and migrants?” Part of the answer can be traced back to the major border changes between the United States and Mexico that occurred after the Mexican-American War with the Treaty of Guadalupe Hidalgo The Treaty of Guadalupe Hidalgo (1848)

The Treaty of Guadalupe Hidalgo, which marked the end of the Mexican-American War, had just as much of an impact on the history of Mexico than that of the United States. This is partly because the loss of territory ensured that Mexico would remain an underdeveloped country well into the twentieth century. Although the treaty promised U.S. citizenship to former Mexican citizens, Native Americans in the surrender territories, who in fact were Mexican citizens, were not given full U.S. citizenship until the 1930s (this was in 1848).


Former Mexican citizens were almost universally considered foreigners by the U.S. settlers who moved into the new territories (Upper California, Utah, Arizona, New Mexico, Nevada, and Colorado. Mexico also gave up claims to Texas and the Rio Grande was declared the Mexico-United States boundary).\(^4\)

Populations who have been living in the new U.S territories for years have continued to struggle with citizenship.\(^6\) The indigenous people who have lived here, years before European colonization and settlement, weren’t considered citizens in the land that was their home. It wasn’t until 1924 that the Indian Citizenship Act granted citizenship to Native Americans who were born on U.S. soil.\(^7\)

But borders are not just about the physical boundaries, nor do they represent who can and cannot become a citizen. Citizenship policy and the nature of the U.S.-Mexico border, are constantly impacted by political issues, such as war and conflict. The September 11, 2001 terrorist attacks are one such example of how specific events can impact immigrants and migrants.

**POST 9/11 BORDER SECURITY MEASURES**

After the terrorist attacks on September 11, 2001, it became more difficult and more dangerous to cross from Mexico to the United States. With security toughening up on all fronts of the United States, the U.S. government launched a series immigration policy measures to respond to future threats of terrorism.\(^8\) Acts like the 2004 Intelligence Reform and Terrorism Prevention Act, signed by George W. Bush. The purpose of this act was to secure the U.S border. In 2006, the Secure Fence Act was passed in order to insure the construction of physical barriers and added advanced technology to reinforce the fencing along the southern U.S. border, as well as assisting in the enforcement of immigration security.\(^9\) The federal government has already put aside $5 billion in its 2002 budget for border patrol/security. Last year, that investment more than doubled to nearly $12 billion.\(^10\) The largest chunk went to the U.S. Customs and Border Protection’s patrols along the U.S.-Mexico border, which has grown from 11,000 agents to more than 21,000 in the last decade. The increased funding also went to the construction of about 650 miles of new fencing along the U.S.-Mexico border across the Southwest.\(^11\)

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Immigrants who cross the United States-Mexican border generally do not want to risk crossing only to get sent back to their country of origin. The journey back has gradually become more dangerous and costly. Before the U.S.-Mexico border tightened up security, undocumented immigrants took routes along the beaches of California or across the river in Texas, but now, they have to travel through the deserts of Arizona and New Mexico. People who cross the border know the risks when crossing. It’s extremely dangerous to cross without a coyote (a paid guide of sorts), because you could get lost or caught by border patrol. Most who cross the border illegally face immediate arrest and deportation and because of this, the migrants often choose to avoid being caught by making their way up the deadly hot trails of the Arizona desert. Some of the deadliest years included 2013, when 168 migrant bodies were found, and 2012, when 156 migrant bodies were found. These types of risks can cause great harm to immigrants and migrants who are risking their lives to cross the border.

**UNDOCUMENTED IMMIGRANTS AND MIGRANTS**

There’s around 5.5 million children whose parents are undocumented. For these children, fearing that their parents will be deported is very real to them. From 1998-2007 over 100,000 parents of U.S citizens have been deported. Within Obama’s first four years of presidency, over 1.5 million parents have been deported. Which leaves an estimated 5,000 or more children left in foster care because of the detention or deportation of their parents. The process and/or threat of deportation, alongside its aftereffects can be the cause of trauma among many immigrants and migrants. However, deportation is not the only type of trauma-causing event - immigrant raids, unreported domestic violence, poverty, discrimination, school, and parental detention can also be mental stressors for children of immigrants. Families with a member who is an undocumented immigrant also live in constant fear of separation and the burden of deportation is carried by children.

One example of how stressful and traumatic these events can be is found in an interview conducted by Hansi Lo Wang from NPR (January 6, 2016). Wang’s focus on the Department of Homeland Security’s raids on unauthorized immigrants, featured the story of Gloria Rivas, who was detained alongside her 12-year-old daughter, told Wang:

“They treat us like criminals” (...) “The truth is, we’re not. We’re just looking to save our lives and the lives of our kids.” Rivas says she left El Salvador to escape gang violence and isn’t sure what would happen if she returned.

Situations, such as the one experienced by Rivas and her daughter, can lead to immigrant children being high risk for development of anxiety, depression, and posttraumatic stress disorder. Whether the separation between the parent and child is voluntary and/or planned, there’s an even greater risk for anxiety, depression and posttraumatic stress disorder, during the migration process compared to their non separated counterparts.

The children of undocumented parents also show greater risk for developing behavioral issues. Such as social withdrawal and aggression. Undocumented youth deal with the fear of not knowing what you’re going to do for your future or life. Adler School of Professional Psychology Professor Josefina Alvarez (Bonafacio, 2012) states that feeling “stigmatized and unwanted can also have a negative impact on self-esteem and may lead to depression and other negative behaviors”(59). For example, when my sister, Genesis, found out that she didn’t have the proper documentation to go to college. Seeing the optimism leave her eyes was one of the hardest things I’ve seen.

These mental effects of youth assimilating into a new country often go unnoticed. Many face harassment from teachers and students alike in addition to the pressure of their parents wanting them to succeed in the new country. Students constantly police each other, bullying those who seem “different.” Often children of immigrants face bullying, especially because of major events or economic impacts that cause a lot of aggression or misconceptions towards a specific group of people. A poem by Iranian-American poet Amir Safi titled “Brown Boy, White House” discusses the feeling of “difference”, in his case he faced discrimination because of his religion.

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I once asked my father,
If it was okay not to go to daycare anymore.
He smiled and asked, “Why?”
and I still have trouble giving him straight answers.
So he watched one day as a group of white children pulled his
son from the monkey
bars.
Screaming.

I still have calluses on my hands.
I still have a hard time letting things go.
The teachers explained to my father that this is how children
play.
Twenty years later and this is still how we play.
So he pulled me from their care and put me in a church,
where I learned that Jesus still has calluses on his hands.
He still has a hard time letting some people go.
Growing up in Texas,
One learns to practice patience,
Practice repetition patience,
Patience makes perfect.

The best birthday present I get every year is a telephone call
from my grandmother.
I remember walking with her through department stores as
people would stare.
I remember getting very angry because I was taught it was
impolite to stare.
I was taught that was not the purpose of a hijab.
I believe this is why people have stopped wearing their faith,
Unless it can be conveniently concealed under their shirt.
Maybe if people don’t stare then God won’t either.
Growing up in Texas,
One learns to practice patience,
Practice repetition patience,
Patience makes perfect.

I was made fun of for being Mexican, until 9/11. Then it was
Arab or terrorist. I’m not
Persian that country no longer exists. Iranian-American is an
oxymoron
Muslim-American a paradox.
A girl asks me, “Where are you from then, Amir?”
I answer, “Well, I was born in Iowa.”
She then says, “Oh really, is that in the Middle East?”
A boy approaches me in a high school hallway and says,
“If you were from Afghanistan, I’d beat your ass.”
The three words I should’ve said were “I love you.”
Instead I said, “Wish you would!”
It was then I understood how your Patriot’s Act. If the French
gave us the Statue of
Liberty in 2003, we would have given it back because they
didn’t go to war with us in
Ee-rock/Eye-rack.
When the French did give us the Statue of Liberty,
we gave her back.
At first,
she was black.
Save diversity for a skittles package,
but even then we all pick our favorites.

We like our borders like our picket fences. WHITE WASHED.
A red boy is given a white name.
Black slaves paint a white house.
Public schools teach that it is important to assimilate,
so a yellow girl’s parents do the same.
But, how will they ever learn how to pronounce our names if we
keep changing them?
Do you think people naturally know how to pronounce Cry-stal
or Chris-top-her?
English is neither phonetic nor forgiving,
That’s why I find comfort when a boy named Cassius molds his
last name into Ali in
an attempt to salvage his identity. The ring is the only time he faced a fair fight.
If black is the culmination of all colors, then why do we keep trying to stir this melting pot white?
My name is Amir Safi. I still have calluses on my hands. I still have a hard time letting things go.18

ASSIMILATION

Assimilation is the expectation that an immigrant or migrant to another country will take on (or absorb) that country’s culture and social norms. A poem by first generation Vietnamese immigrant to the United States, Hiey Minh Nguyen, titled “Buffet Etiquette” describes the impact of assimilation upon immigrants and their families. In the poem, Nguyen explains how he interacts with his mother and how assimilated he’s become.

1. My mother and I don’t have dinner table conversations out of courtesy.
   • We don’t want to remind ourselves of our accents.
   • Her voice is Vietnamese lullaby sung to an empty bed.
   • The taste of her hometown resting on the back of her teeth.
   • My voice is bleach. My voice has no history. It is ringing of an empty picture frame.
   • The frequency of a TV turned off.

2. I am forgetting how to say the simple things to my mother.
   • The words that linger in my periphery.
   • It is the rear view mirror dangling from the wires.
   • I am only fluent in apologies.

3. Sometimes when I watch home movies.
   • I don’t even understand myself.

4. My childhood is a foreign film.
   • All of my memories have been dubbed in English.

5. My mother’s favorite television shows are all ‘90s sitcoms.
   • The ones that have laugh tracks.
   • The prerecorded emotion to queue her when to laugh.

6. In the first grade I mastered my own tongue.
   • I cleaned my speech, and during parent teacher conferences my teacher was surprised my mother was Asian.
   • She just assumed I was adopted.
   • She assumed that this voice was the same one I started with.

7. As she holds a pair of chopsticks, a friend asks me why I am using a fork.
   • I tell her that a fork is much easier.
   • With her voice, the same octave as my grandmother’s, she says “but this is so much cooler.”

8. I have accepted the fact that I am no longer Vietnamese.
   • Just Asian. I am the clip-art, the poster boy of whitewash.
   • My skin has been burning easier these days. My voice box is shrinking. I have rinsed it out too many times.
   • My house is a silent film.
   • My house is infested with subtitles.

That’s all. That’s all. I have nothing else to say.1920

FIRST NATIONS AND IMMIGRATION

Earlier, I discussed the impact of the post-Mexican American War treaties on Native Americans. Especially how Native Americans in the surrender territories, who in fact were Mexican citizens, were not given full U.S. citizenship until the 1930s. In this section, I refer to this population as First Nations peoples, as they were the population that existed in the United States prior to European colonization.

European nations came to the Americas to increase their wealth and broaden their influence over world affairs. The Spanish were among the first Europeans to explore the New World and the first to settle in what is now the United States.\textsuperscript{21} When Columbus arrived in what is now referred to as the West Indies in 1492, he was met by the Arawak Indians, whose numbers were estimated to be 8 million. Thanks to enforced slavery and mass slaughter by Columbus and his men, within 40 years there was not a single Arawak left.\textsuperscript{22}

During the late 1800’s and early 1900’s, the United States government insisted that all Native Americans convert to Christianity. Part of this conversion meant that Native men had to cut their long hair, as the government and Christian church found it to be very un-Christian.\textsuperscript{23} The American government, public schools, and prisons have all forced Indigenous men to cut their hair in spite of the teachings of their tribal religions. One of the issues that many Native American male identified people have faced concerns long hair. For Native Americans long hair is not a stylistic concern, but is a religious issue. Some Native tribes believe that having long hair is a symbol of tribal religious traditions which teach that hair is only to be cut when one is in mourning for the death of a close relative. This, alongside education, was one way of forcing Native Americans to assimilate.

The goal of Indian education from the 1880s through the 1920s was to assimilate Indian people into the melting pot of America by placing them in institutions where traditional ways could be replaced by those sanctioned by the government. Federal Indian policy called for the removal of children from their families and in many cases enrollment in a government run boarding school. In this way, the policy makers believed, young people would be immersed in the values and practical knowledge of the dominant American society while also being kept away from any influences imparted by their traditionally-minded relatives.\textsuperscript{24}

While boarding schools like the Carlise Indian School no longer formally exist, their impact is still being felt today among Native Americans. Furthermore, the types of treatment that Native Americans received at these schools, can still be seen in the manner that immigrants are treated today in detention centers.

**IMMIGRANT DETENTION CENTERS**

Well, I think home spat me out, the blackouts and curfews like tongue against loose tooth. God, do you know how difficult it is, to talk about the day your own city dragged you by the hair, past the old prison, past the school gates, past the burning torsos erected on poles like flags? When I meet others like me I recognise the longing, the missing, the memory of ash on their faces. No one leaves home unless home is the mouth of a shark. I’ve been carrying the old anthem in my mouth for so long that there’s no space for another song, another tongue or another language. I know a shame that shrouds, totally engulfs. I tore up and ate my own passport in an airport hotel. I’m bloated with language I can’t afford to forget.

* They ask me how did you get here? Can’t you see it on my body? The Libyan desert red with immigrant bodies, the Gulf of Aden bloated, the city of Rome with no jacket. I hope the journey meant more than miles because all of my children are in the water. I thought the sea was safer than the land. I want to make love but my hair smells of war and running and running. I want to lay down, but these countries are like uncles who touch you when you’re young and asleep. Look at all these borders, foaming at the mouth with bodies broken and desperate. I’m the colour of hot sun on my face, my mother’s remains were never buried. I spent days and nights in the stomach of the truck, I did not come out the same. Sometimes it feels like someone else is wearing my body.

* I know a few things to be true. I do not know where I am going, where I have come from is disappearing, I am unwelcome and my beauty is not beauty here. My body is burning with the shame of not belonging, my body is longing. I am the sin of memory and the absence of memory. I watch the news and my mouth becomes a sink full of blood. The lines, the forms, the people at the desks, the calling cards, the immigration officer, the looks on the street, the cold settling deep into my bones, the English classes at night, the distance I am from home.
This poem titled Conversations about home (at a deportation centre), is by Warsan Shire, a Kenyan-born Somali poet and writer who is based in London. The artist and activist uses her work to document stories of journey and trauma. The types of trauma that she depicts in her poem are not unfamiliar to immigrants and migrants around the world. They are also the types of trauma that many immigrants experience in the United States when they are placed in detention centers.

There are 78 immigrant detention centers in the U.S. The United States detains the largest number of immigrants in the world, detaining approximately 380,000 to 442,000 people per year. This includes legal permanent residents with family and community ties, asylum seekers, and victims of human trafficking. These immigrants are detained for weeks, months, and sometimes years. U.S. Immigration and Customs Enforcement (ICE) detains women, men, children, and LGBTQI individuals in over 200 county jails and for-profit prisons.

* I hear them say, go home, I hear them say, fucking immigrants, fucking refugees. Are they really this arrogant? Do they not know that stability is like a lover with a sweet mouth upon your body one second and the next you are a tremor lying on the floor covered in rubble and old currency waiting for its return. All I can say is, I was once like you, the apathy, the pity, the ungrateful placement and now my home is the mouth of a shark, now my home is the barrel of a gun. I’ll see you on the other side.

There is a long history of immigrant detention centers in the United States. In the late 1800’s and early 1900’s, the United State’s main point of entry for Western and Eastern hemisphere immigrants was Ellis Island (which was off the coast of New York) and Angel Island (off the coast of California). Both have been used as Immigrant Entrance points. There are other immigrant entrance points, but we’re focusing on two of the more famous ones. These two are on the opposite sides of the United States, but there are some similarities in their stories and how their purposes have shifted over time. But the darker truth of it is that they have been both used to detain immigrants.

**Angel Island**

*Imprisoned in the wooden building day after day,*

*My freedom withheld; how can I bear to talk about it?*

*I look to see who is happy, but they only sit quietly.*

*I am anxious and depressed and cannot fall asleep.*

*The days are long and the bottle constantly empty; my sad mood, even so, is not dispelled.*

*Nights are long and the pillow cold; who can pity my loneliness?*

*After experiencing such loneliness and sorrow,*

*Why not just return home and learn to plow the fields?*

These words are written on the walls of the former Angel Island detention facility off the coast of San Francisco, California, believed to have been written between 1910-1940. Because of the long delays associated with testimonies, living conditions became the focal point of immigrants’ frustrations. Immigrants became prisoners under lock and key 24 hours a day, the barracks had been deemed by public health officials to be a firetrap, the food was barely edible, recreation or time allowed outside was limited, and under such conditions, some even demanded to be returned to China on the next boat out. It was common to hear rumors of suicide by those who were scheduled to be deported. The most visible and durable testimony to their suffering are the famous poems, some written, some carved with a classical Cantonese technique into the wooden walls of the barracks.

Because of the Chinese Exclusion Act, Angel Island served as more of a detention and deportation center than an immigration processing center. Thousands of Chinese were detained and interrogated at the barracks in a prison-like atmosphere for weeks, months or years. Life for the detainees was strange, stressful, demoralizing, and humiliating. Separated from family members, they were placed in crowded communal living quarters. One hundred persons would sleep in bunk beds, three high in columns, in a room about 1,000 square feet.33

Immigration inspectors developed grueling interrogations, and by 1910 they had refined this procedure. The immigrant applicant would be called before a Board of Special Inquiry, composed of two immigrant inspectors, a stenographer, and a translator, when needed. Over the course of several hours or even days, the applicant would be asked about minute details only a genuine applicant would know about — their family history, location of the village, their homes. These questions had been anticipated and thus, irrespective of the true nature of the relationship to their sponsor, the applicant had prepared months in advance by committing these details to memory.

Once closed due to fire, the Immigration Station site was used as a World War II prisoner of war processing center by the U.S. military. After the war, the site was abandoned and deteriorated.34 Presently, Angel Island is no longer a detention center and is now a museum and is doing work centered around preserving immigrant voices and teaching about current immigrant issues. They also facilitated a project called “Three People”, where high school students interviewed their elders on their immigration experience.

**Ellis Island**

Between 1892 and 1954, more than twelve million immigrants have passed through this East Coast point of entrance for immigrants. Ellis was also a place of detainment and deportation. Many thousands of immigrants came to know Ellis Island as “detained petitioners to the New World.”35 These determined individuals had crossed oceans, under the burden of fear and persecution, famine and numbing poverty, to make a new life in America.

In the early 1900’s, labor strikes, and war opposition urged the Department of Justice to arrest hundreds of immigrants suspected of being communists, anarchists or being sympathetic to communists or anarchists. Ellis Island’s role changed from immigrant entrance to detention center.36 Women could not leave Ellis Island with a man not related to them. Other detainees included stowaways, alien seamen, anarchists, Bolsheviks, criminals and those judged to be “immoral.” Approximately 20 percent of immigrants inspected at Ellis Island were temporarily detained, half for health reasons and half for legal reasons. Because of this, Frederic C. Howe, Commissioner of the Immigration Service wrote “I have become a jailer.”37 By the 1930s Ellis Island was used almost entirely for detention and deportation. During World War II, around 7,000 people were detained and held at the Island.38

Ellis Island has now been transformed into a museum which receives hundreds of visitors a year. With a recreated 1920’s appearance, this museum tells the stories of the many who used this area to enter the United States.

**PEACE AND HEALING**

There are many organizations out there that are trying to combat immigrant-based issues within their communities. Organizations that help you try and get your citizenship. One such organization is Instituto del Progreso Latino, who’s services include career development, assistance to pursue higher education, basic adult education classes, and citizenship classes. Another organization is Immigrant Youth Justice League, which was established in 2010. Immigrant Youth Justice League was founded by a group of undocumented students to stop the deportation of the organization’s co-founder. It is a Chicago-based organization led by undocumented organizers working towards full recognition of the rights and contributions of all immigrants(with a main focus on undocumented immigrants) through education, leadership development, policy advocacy, resource gathering, and mobilization. They implement educational workshops for people on the rights of undocumented immigrants.

Many community organizations also have programs to help people learn about their culture, that has been whitewashed from school curriculums.

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Organizations and programs help students get scholarships for college, and others help youth be unafraid to state their immigration status. There is a lot being done, but we have a long way to go for freedom, acceptance, and financial security.

Artistic expression is another way that individuals and communities have dealt with the various issues that immigrants face — such as the art projects that are found in Pilsen and Little Village. They have The National Museum of Mexican American Art, with exhibitions that show the struggle and culture of their people. Street art is extremely popular in these communities, with spray painted art on the sides of buildings, train stations and bridges. Art plays a very big role in community empowerment. The images below are examples of some of the mural art projects that exist in these neighborhoods and communities: Increíbles Las Cosas Q’ Se Ven (Oh, The Things You’ll See) was created by Jeff Zimmerman in 2001. Zimmerman trained as a graphic artist and was volunteering with Pilsen kids in the late 1990s when a priest at St. Pius V parish asked him to paint a mural of the Virgen of Guadalupe. Now he has four large scale murals (including this one) in the blocks surrounding St. Pius and many more scattered across Chicagoland.

The building is home to San Jose Obrero Mission, a nonprofit that provides shelter and employment services to the Latino community. The mural, “Wall of Hope”, was painted by artists from Yollocalli Arts Reach, the youth initiative of the National Museum of Mexican Art in Pilsen. Muralist Jesús “Chucho” Rodriguez led the project.

This mural was created by students from Yollocalli Arts Reach, the youth project wing of the National Museum of Mexican Art.

In the Chicago Cambodian community’s case, they have built a museum in order to inform others on the suffering and genocide they have endure, and a place where the Cambodians (descendants or refugees) in the city can meet with one another. They hold a memorial every April 17th to honor those who have died in the Killing Fields under the hands of the Khmer Rouge. They have an official day of remembrance every April with dancing, prayer sessions and gathering of the community.

Whether it is a mural, a museum, movement-based storytelling, or a memorial, many communities use art as a means of healing, memorial and to share the stories of what struggles their communities have face.

41 https://pilsenonthewall.wordpress.com/tag/pilsen/
GLOSSARY

**Papers** - slang word for citizen documents.

**Border** - the line that divides one country from another.

**Migrant** - a person who goes from one place to another especially to find work.

**Immigrant** - a person who comes to a country to take up permanent residence.

**Refugee** - one that flees; especially a person who flees to a foreign country or power to escape danger or persecution. Refugee is a legal term, defined by treaties and acts agreed upon by international governing bodies. (See: The 1951 Refugee Convention).

**Undocumented** - not having the official documents that are needed to enter, live in, or work in a country legally.

**Coyote** - slang term, typically used in Latin American Spanish, is someone who smuggles someone country to another, not to be confused with human trafficking.

**ICE** - Immigration and Customs Enforcement (ICE) enforces federal laws governing border control, customs, trade and immigration.

**State Violence** - acts of violence committed by an official state, military or sponsored by a sovereign government outside of the context of a declared war, which target civilians or show a disregard for civilian life in attacking targets—either people or facilities.

**Deportation** - this is the expulsion of a person or group of people from a place or country.

**Emigration** - this is the act of leaving one’s resident country with the intent to settle elsewhere.

**Immigration** - the action of coming to live permanently in a foreign country.

**Assimilation** - the process by which a person or persons acquire the social and psychological characteristics of a group.

**Integration** - incorporation as equals into society or an organization of individuals of different groups (as races). 

**Hull House Settlement** - a settlement house in the United States that was co founded in 1889 by Jane Addams and Ellen Gates Starr. Located in the Near West Side of Chicago, Illinois, Hull House (named for the home’s first owner) opened its doors to recently arrived European immigrants.

**Push Factor** - a negative aspect or condition that motivates one to leave, esp. in one’s country, region, organization, religion, etc. In migration.

**Pull Factor** - something that attracts people to go and live in a particular place.

**Dream Act** - (Development, Relief, and Education for Alien Minors) bipartisan legislation that addresses the tragedy of young people who grew up in the United States and have graduated from our high schools, but whose future is circumscribed by our current immigration laws.

**Sanctuary City** - is a name given to a city in the United States that follows certain procedures that shelters illegal immigrants. These procedures can be by law (de jure) or they can be by action (de facto). The term most commonly is used for cities that do not permit municipal funds or resources to be applied in furtherance of enforcement of federal immigration laws. These cities normally do not permit police or municipal employees to inquire about one’s immigration status.

**Indigenous** - originating or occurring naturally in a particular place; native.

**For profit prisons** - a private prison or for profit prison is a place in which individuals are physically confined or incarcerated by a third party that is contracted by a government agency.

**Latino/Latina/Latinx** - a person who was born or lives in South America, Central America, or Mexico or a person in the U.S. whose family is originally from South America, Central America, or Mexico.

**Hispanic** - of or relating to the people, speech, or culture of Spain or of Spain and Portugal. Coming originally from an area where Spanish is spoken.

**Chicano/Chicana/Chicanx** - a person of Mexican origin or descent.
RESOURCES FOR UNDOCUMENTED FOLKS:

By young people knowing their rights when running in with police can make all the difference and it also is the best possible way to keep themselves safe. Another way we can resist.


The Logan Square Neighborhood Association - provides resources for undocumented students, like the card shown above. Their website also gives more information on steps to help undocumented students receive higher education. Like college advice and how to apply for scholarships.

Immigration Legal Services. Latinos Progresando Immigration Legal Services (http://latinospro.org/legal-services/) - this organization offers legal services to immigrants in need of them. Like helping reunite families, domestic violence prevention programs for immigrant women, and legal education to help clients work their way through the legal system.

Illinois Legal Aid (http://www.illinoislegalaid.org/index.cfm?fuseaction=home.dsp_content) - If you need help getting food stamps (SNAP), housing, and medical care, Illinois Legal Aid can direct you to organizations that may be able to assist.
Teacher Reflection Circle: Our Schooling and Our Classrooms

Author: Amy Navvab, Cities of Peace Teach-In Participant

Age range: Adult

Time: 60 minutes

Abstract for Lesson: Teachers will reflect on how they were socialized as students in learning spaces and have opportunity to make connections to how their own schooling impacts their practice as teachers. Teachers will be able to define trauma-informed practice and identify how they are already creating healing spaces in their classrooms. Teachers will then set a goal to improve their teaching practice to be more trauma informed and receive feedback from group on their goal.

Audience: Teachers and Educators, Ideally done with a team (grade level team, department team, etc).

Essential Questions:

Why is trauma-informed education important?
How do we create spaces of healing to resist educational inequities?
How has our experience as students informed our practice as teachers?
What are ways in which the history of schooling has impacted our communities?

Teachers will be able to:

Define and explore importance of trauma informed education
Share practices that currently are trauma informed and create goals to improve practice
Make connections around own schooling experience and teaching style

Key Vocabulary: Socialization, Trauma-informed, Pedagogy

CIRCLE GUIDELINE:

1. Introduction and Reminder of Norms (3-4 mins)
   - Thank group for coming together
   - Go over essential questions for today and what group will be able to do in today's activity
   - Remind group of team norms of meeting space. Emphasize confidentiality, active listening and sharing talking time for today’s activity
   - Ask if anyone has any questions or other norms to add

2. Pair share Storytelling: connecting our student experience to our teaching style (30 mins)
   - Facilitator explains, “To begin exploring about how our own schooling has impacted our teaching we are going to do a reflection activity with a partner. I want everyone to think back to when they were students, ideally around the age/grade that you teach. What is a time as a student when you felt empowered by your schooling? And what is a time you felt disempowered? (5 mins)
   - Share out (3 mins):
     i. Could we hear from a few pairs what were some commonalities between times you felt empowered by your schooling?
     • What about the times you felt disempowered by your schooling?
   - Large group dialogue (20-25 mins):
     i. How has your experience as a student impacted how you teach?
     • Probing question - have any of you tried to recreate empowering experiences for your students? Or tried to ensure you wouldn’t disempower students in the same way you were?

3. Video on trauma informed education (10 mins)
   - Suggested video: https://www.youtube.com/watch?v=lpaxlemIWkw or https://www.youtube.com/watch?v=aiQA1OzE7-Q
   - Debrief (facilitator will open up each question to the group popcorn style for 2-4 people to respond):
     i. What is one of your takeaways from this video?
ii. Based on the video, what is our definition of a trauma-informed classroom?

iii. What are ways our education system is (re)traumatizing?
   • How has education created and reproduced inequality?

iv. What are some ways we already create safe and healing spaces for our students?
   • Facilitator note: Could be helpful to jot down tools/tactics teachers use on paper as a resource

v. What teaching practices might make it difficult for students with trauma to learn?

vi. What are ways we can create healing spaces?

4. Goal setting and feedback (10 mins)
   • Individually, come up with one goal to change your classroom to be more trauma informed/more of a space for healing for students?
   i. Take 2 mins to come up with your goal and write on a sheet of paper
   • Group feedback,
   ii. Get into groups of 3 and each take turns sharing goals around giving one another feedback on goal
   • Accountability buddy: Find a buddy and pick a time in the next 2 weeks to check in with one another about your goal

5. Closing - feedback on session (5 min)
   • What was most helpful about today’s meeting?
   • What if anything would you recommend to be different?

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**DAILY LESSON PLANS FOR CITIES OF PEACE: MOVEMENT AND EDUCATION, RESISTANCE & HEALING**

**Who has knowledge, what do we value?**

**Author:** Annie Terrell, Cities of Peace Teach-In Participant

**Age range:** PreK-2nd Grade

**Time:** 45-60 minutes

This lesson plan is a response and reflection on how to address this question with a primary level class: How has the history around literacy through education informed ideas of what knowledge is valuable, who is knowledgeable, and who can attain intellectual knowledge versus vocational knowledge?

**Learning Target:** SWBAT interview a member of their family and create a representation (story, poster, dance etc...) to relay what they learn from that family member and their history.

**CCSS: SL.1.1-SL.1.6**

**Essential Questions:** What knowledge is valuable? What can our histories teach us about how we learn? Who is knowledgeable? Where are we from? What lessons are passed down through your family?

**Vocabulary:** Family, History, Community, Culture

**Materials:** Family member to interview (or video of interview), Interview Questions, Notebooks

**CONNECT**

We know that we come to school to learn, but where else do we learn from? (let students discuss and share out.)

One of the things I heard us say is that we learn from our families, and I want us to focus in on that right now. What kinds of things do we learn from our families? Not just our parents, but our grandparents, our aunts and uncles?

Most of the time we go home and think of ourselves as children, as sons or daughters. I want you to put on a different hat this time and think of yourself as a learner and an explorer. Your job will be to learn about your family, their stories, and then make a way to share those stories with the rest of the class.
**Model:** Share a list of possible questions with students. Model with a family member or show a video of you having a conversation with a family member using the modeling questions. This will look a little different for each class. The questions below should be adapted as necessary.

- Where were you born?
- What was your childhood like?
- What is an important thing you learned when you were my age?
- What were your parents like?
- What was something important they taught you about life?
- What was school like when you were little?
- What is something you hope I learn from you?
- Is it important to learn? Why? What do you think is most important to learn and why?

**Active Engagement:** Have students practice asking questions with one another, role playing both parts. Have some students demonstrate for the class. Both you and the students can call out what they do well as a model to other students.

Check in on your question list - are there any other questions we could add? Have students help generate a few more ideas for the list.

**Independent practice:** Students will have a week to interview their family members and work on a presentation. Time each day should be devoted to support students in their work and giving examples of different kinds of storytelling (written, diorama, performative, song, visual representations). Build excitement for the project and perhaps have small share times where students share with a partner about what they are learning and how they will present the information to the class.

**Assessment:** Assessment will depend on student project type and ability levels as well as access to resources. There are several common core state standards that are covered throughout this project (ex- reading different kinds of texts during storytelling modeling). It is recommended teachers make a rubric that will best suit their classroom and share it with students at the beginning of the project so that they will know what is expected of them. During storytelling modeling (you and or students) will relate how each method fulfills the requirements of the rubric in order to help build connections.

**Differentiation:**
- if possible, make technology available for students to record their conversations to refer to during the project.
- have sentence frames already printed for students to practice and bring home.
- attach an image to each part of the sentence frames and sample questions to help students identify these phrases independently. Practice each with the class repeatedly, use jazz chants if helpful.
Policing, Prisons, Resistance, & Memorials

I AM BLACK
AND
YOU CAN'T ERASE ME
State Violence
Moses Williams, Chicago Peace Fellow

“FAMILY HISTORY”

History seems to repeat itself.
At least that's what my Grampa says.
I'm falling straight into
my parents footsteps.
Felon, Dropout, drugs, and lies.
Tell me when the cycle ends.
Do I put a stop to it?
Does it ever end?

— Aimee K.

“UNTITLED”

I was born April 10, 1966.
I was born March 13, 1984.
My mother's name is Barneta.
My mother's name is I.D.O.C.
This mother I love dearly.
This mother I love to hate dearly.
This mother showed me how to love.
This mother showed me how not to.
This mother nurtured me.
This mother neglected me.
This mother's love made me strong.
I have 2 brothers and 2 sisters.
I have hundreds of brothers and sisters.
This mother cut the cord.
This mother will have to. One day
With this mother
I was born.

— James Walker

INTRODUCTION

When I started writing this several months ago, I was writing from the perspective of an impartial outsider. I was writing as someone who was unaffected by the criminal justice system. At some point, I remembered that I have an uncle who is currently incarcerated. The act of remembering this immediately caused me to view what I was writing and this work differently. When I revisited some of the facts I included or ways in which families have been changed by the criminal justice system I could not help but think about my uncle and my family.

I thought about my grandmother’s experience with Chicago. She came to Chicago during the Great Migration. She arrived in Chicago in the early 1950’s expecting to find a good factory job like the one she left behind in Mississippi. However, she quickly realized that those jobs were only available to men. That initial encounter with sexism began what would be a continuous struggle for her with life in the North. Eventually, she would go on to raise six children as a single mother in the now demolished Cabrini-Green Homes. My uncle Wesley was the youngest of those six children. From my mother, I learned how hard and unforgiving my grandmother could be. She definitely did not spare the rod. Now that time has passed we can laugh at anecdotes of my grandmother whipping uncle Wesley. But that laughter belies the pain and hurt that my family experienced which seeped from my grandmother into the lives of her children. My grandmother hated living in Chicago and longed to move back to Mississippi. But she did not leave.

While this may seem irrelevant, I write this to show the environment in which my uncle was raised. He grew up in overcrowded public housing and went to mediocre schools. This is not a new scenario. Many people are able to transcend their circumstances to reach success, but many others are not. Florence Kelley, Jane Addams, and the other Hull-House reformers understood that poverty was not a moral failing on the part of the poor. In many ways, the poverty they experience is socially constructed. And this is true of my family and my uncle. Is it fair to trap someone and expect them to know how to escape? If they can escape that is great. But if they cannot is it their fault for not knowing?

Often, when the effects of the criminal or juvenile justice systems are discussed, we try to quantify things. We talk about the increased likelihood that a Black male will go to jail; the 2 million people currently incarcerated; we talk about the disparity between Black and white people and the sentences they get for the same crimes. All of this data is useful and necessary to collect. These data points enable us to understand, communicate and, ultimately, change these things. We

1 Aimee K., “Family History,” Big Dreams I’m Chasing: Free Write Jail Anthology Vol. 6 (Chicago: Free Write Jail Arts & Literacy Program, 2013).
need this data! Without the data, we could not hope to change these institutions and systems. However, these data points dehumanize the people aggregated into the data. Inherent to the data is the siphoning out of all the stories of the individuals and their experiences into one graph or number to talk about a group of people. Scientific inquiry into the lives and nature of people has always faced this conundrum. And, the writing of this section of the curriculum has presented me with this challenge as well.

The objective of this curriculum is to center people. But talking about the criminal justice system and the institutions that power it necessarily entails the inclusion of some statistics. I truly believe that a well-researched statistic or a good graph can be more useful than many paragraphs. But balance is required. Most of my training as a writer has been research oriented. The question I constantly think about is: how do I effectively communicate/present this data, chart or research? This curriculum, and the values set by the core members of the Cities of Peace team, has challenged me to make sure the people most affected by the criminal justice system are represented. I have been challenged to also include my own experiences as well. This totally contradicts my training as a researcher. Objectivity is crucial. In college, professors instructed me to forgo my biases and work to make sure I kept those out of my writing. We are not interested in your opinion. We want to know the facts. In a way, writing this curriculum has forced me to unlearn or go against some things I have been taught.

**A HISTORY OF POLICING**

Since the death of Trayvon Martin in February 2012, it seems like the floodgates of Black people killed (murdered) by police have been opened. Almost every week we learn of another person killed (murdered by) police. The names of Laquan McDonald, Mike Brown, Eric Garner, Freddie Gray, Rekia Boyd, Tamir Rice, Sandra Bland, etc. rest in our mouths like blood from a bruised and bloodied lip. This seemingly endless list of names of people Black people killed (murdered) by police has incensed people across the US to protest. It has led the Justice Department to investigate civil (Human) rights abuses of police departments, including the Chicago Police Department (CPD). These episodes represent a continuous cycle of racism and use of excessive force by police.

While this may seem like a contemporary issue: the root of this problem stems from the arrival of English settlers. This problem with the use of excessive/lethal force against Black people is present at the founding of municipal police forces in the United States. The history of policing in the U.S. has two distinct genealogies that can be traced to the North and the South. In the North, municipal police forces grew out “Watches,” which were groups of volunteers who looked out for danger and Constables who took a fee on a per warrant basis along with fulfilling a host of other duties not related to public safety. In the South, municipal police forces developed from Slave Patrols, which existed to catch and return runaway slaves, deter slave revolts, and discipline slaves. The primary reason for their existence was to maintain public order and enforce decency laws — deterring and preventing crime is a modern understanding of the purpose of police. This mainly resulted in those with power attempting to exert control over the “dangerous classes” who were often free African Americans and immigrants.3 The 1830s and 1840s gave rise to some of the first modern municipal police forces. The Chicago Police Department, established in 1835, is the oldest municipal police force in the U.S. — it predates the City of Chicago by two years. The social unrest experienced throughout the U.S. following the Panic of 1837 was a major catalyst for the formation of municipal police forces. Unlike today, strikes were very common. Between 1880 and 1900 there were 1,737 strikes in Chicago alone.4

Prior to the **Industrial Revolution**, most people in the U.S. were farmers and lived in small rural towns. The Industrial Revolution in the late 18th century began to transition the U.S. populace from rural areas to more densely populated cities. Those who benefited most from policing were local politicians and the merchant class, especially those who owned factories. The politicians used the local police force to wield and protect political power by putting loyal operatives on police forces to insure their party won elections. The merchant class would use police forces as strike breakers thereby decreasing overhead since they did not have to pay a private security company. A prime example of this was the Pennsylvania State Police who only hired “native” Protestant men to break strikes in coal fields and patrol local towns, which mostly consisted of Catholic European immigrants. Factory owners used the word “riot” when talking about protests. This, in effect, made protesting and striking synonymous with crime.

Ironically, as the municipal police forces were gaining legitimacy as formal, publicly funded institutions these cities were also entrenching corruption. Potter (2013) notes that it is not enough to say that police forces were corrupt. During prohibition, police forces created corruption. There was no distinction between organized crime syndicates and the police as police forces were frequently bribed by 3 Potter, Gary, “The History of Policing in the United States, Part 2,” July 2, 2013. http://plsonline.eku.edu/insidelook/history-policing-united-states-part-2

4 Ibid.
organized crime syndicates to act as guards essentially.

In the Post-Civil War South, as the police forces began to develop, Jim Crow laws were also being instituted. The white men who had previously owned slaves were no longer legally entitled to the free labor that slaves provided. So, they sought to keep the African American people in a social position as close to slavery as possible. Thus, the convict labor system was developed. The convict labor system served multiple purposes. First, housing, feeding and caring for convicts is expensive. By contracting convicts to private contractors who would take on all the expenses associated with caring for convicts for a period of time they would save money. Furthermore, during the Civil War the South’s infrastructure was destroyed. Therefore, most cities and states did not have the means to house convicts. Second, businesses were able to exploit the laborers since they did not have to pay them.

From the Reconstruction Era until the end of World War II, about eighty years, when Black people were arrested their labor was leased to any private contractor in any industry who could pay. Often, Black people would be falsely convicted of crimes they did not commit or if they were guilty they would be given much harsher sentences than their white counterparts. This even applied to Black children. Thus, policing in the South was inextricably tied to enforcing white supremacy while helping state and municipal governments, as well as businessman throughout the South, continue to profit from the free labor of Black people. This was technically lawful due to a loophole in the 13th Amendment which allows people who have been convicted of a crime to be punished through involuntary servitude. Although the convict leasing system no longer exists, the labor of convicted felons continues to be exploited through chain gangs and other means.

Understanding that the objective of police is to maintain order helps to shed light on the times when they have failed to do so. One such example is the Chicago Race Riot of 1919, which began when a Black teenager, Eugene Williams, drowned in Lake Michigan. He was on a makeshift raft with four of his friends and was hit with a stone thrown by George Stauber. Eugene collapsed and fell onto his friend John who pushed Eugene off of him, not realizing what happened, and Eugene drowned. Once ashore, George Stauber was identified as the man who had thrown the stone that caused Eugene to drown. However, the police officer on the scene refused to arrest him. Instead, the police officer arrested a man at the behest of another white man. These events sparked a week of rioting that resulted in the deaths of 15 white people and 23 Black people as well as over 500 people being injured. Furthermore, 1,000 Black families’ houses were firebombed leaving them homeless.

At the heart of this episode lies racial tension between the Black people returning from World War I or arriving from the South and the white people who feel that the Black people are taking their jobs. Chicago was becoming increasingly segregated and police officers failed to carry out their duties due to their racist tendencies. This sounds awfully familiar.

JUVENILE JUSTICE

The Juvenile Court Act of 1899 was the official beginning of the juvenile justice system in Chicago. This was also the first juvenile court in the U.S. as well. This court was across the street from Hull House and was supported and advocated for by Jane Addams and others known as the child savers. It was the culmination of efforts by reformists to have adolescent offenders treated differently from adult offenders. This led to the recognition that adolescents are legally distinct from adults and should be treated as such, which led to calling them delinquents instead of criminals. Before this time, adolescents over the age of seven were tried as adults, detained in jails with adults, and could be sentenced to death. This juvenile court became a model replicated by jurisdictions across the U.S. and around the world.

The purpose of the juvenile court was to rehabilitate the youth who entered and prevent them from becoming adult criminals. The juvenile courts were seen as an intervention meant to alter an adolescent’s trajectory of becoming a criminal. Besides having jurisdiction over

12 Ibid.

Starting in May 1972, over 110 Black men were systematically tortured by Chicago Police officers. This effort was led by Detective Jon Burge. He was a military police officer, and it is believed that the methods used to torture the men were learned by him in Vietnam. These methods included suffocation, cattle prods, and administering electric shocks.

The point of the torture was to get the victims to confess crimes. As one can imagine, the victims would often confess even if they had not committed the crime. Even though it is widely known that these men were tortured and their confessions came under extreme duress some of these men remain in prison.

The case of Andrew Wilson’s torture and his subsequent lawsuits were responsible for exposing the torture and some of the culprits including Jon Burge. However, during the course of the three trials related to Wilson’s suit, Jon Burge was never charged for any wrongdoing. But, it was Wilson’s case that provided the evidence that led to the reports that gave the Chicago Police Department’s conduct review board cause to fire Jon Burge and suspend a subordinate officer for fifteen months. Former Mayor Richard M. Daley, who was the state’s attorney at the time of Wilson’s torture, was also implicated as well. It is clear that Daley was informed, however he chose not to investigate the matter. Ultimately, Jon Burge was convicted of perjury and obstruction of justice for lying during a previous trial. That trial also used evidence from Wilson’s trials as well.

There is no doubt that more people should have been punished for their actions. However, after more than twenty efforts of lobbying for reparations for the victims, the city passed an ordinance that approved $5.5 million for the torture survivors and their families as well as building a memorial, teaching about the torture in classrooms throughout the city, and building a counseling center on the South Side.

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BIBLIOGRAPHY


Policing, Prisons, Memorials & Resistance

**Convict Leasing 1865–1941**
Convict leasing was a system of penal labor practiced in the Southern United States, which provided prisoner labor to private parties. Corruption, lack of accountability, and racial violence resulted in one of the harshest and most exploitative labor systems known in American history. African Americans, mostly adult males, due to vigorous and selective enforcement of laws and discriminatory sentencing, made up the majority of the convicts leased. This began after the Civil War and was abolished in 1941 by President Franklin Roosevelt.

**Blind Cars**
Divide into pairs. One person stands in front with their eyes closed (this person is the blind car). The person behind is the driver who gives directions by touching the car’s back with their hand. Touch left shoulder = turn left; touch right shoulder = turn right; touch center of back = move forward and pressure indicates speed; no touch = stop

**Guiding Questions**
What do you think would be some effects of this policy? Consider your experience participating in this game and how it relates to the policy you were assigned. How could you teach someone about this in a trauma-informed way?

**Chicago Race Riot 1919**
The inciting event of the Chicago Race Riot was the drowning of Eugene Williams who was hit by a rock. The event was reported to a police officer, Daniel Callahan, on the beach who refused to arrest George Stauber. Instead the police officer arrested a black man. A fight broke out between the white and black beachgoers. Once word of Eugene Williams’ death spread black people began rioting. In retaliation, white gangs began rioting as well. The riot would last five days killing 15 white people and 23 black people and injuring five hundred people. An additional one thousand black families were left homeless after their homes were burned down.

**Questions**
How has this event been remembered publicly, if at all? How did participating this game affect how you remember this event? How does the Chicago’s Race Riot in 1919 compare to other riots that happened before and after?

**MOVE Bombing Philadelphia 1985**
On May 13, 1985, the Philadelphia police were attempting to serve arrest warrants for members of an organization called MOVE. However, they failed and became involved in a standoff which evolved into a shootout. MOVE had turned the row house into a fortified compound complete with weapons. After the standoff had gone on for several hours Philadelphia’s police commissioner Gregore J. Sambor, with the mayor W. Wilson Goode’s approval, bombed the compound which was in a residential area. The ensuing flame eventually burned down 61 homes and severely damaged more homes in the area. The bombing killed six adults and five children who were inside the house.

MOVE members were previously involved in a firefight with police in August 1978. Nine of their members, of which seven remain in prison, were convicted of killing officer James J. Ramp. The MOVE organization believed their nine members were wrongfully convicted and continuously cycled members through the court system to slow down the process to help their free their members.

**Questions**
Consider your ideas of safety and protection. What is the State’s role in protecting the lives of its citizens? What is our role as individuals when it comes to the safety and protection of ourselves and others? What is the community’s role?

**Chicago Torture Justice Memorials**
From 1972 to 1991 Jon Burge and his subordinate police officers tortured hundreds of black men in police custody to get forced confessions. Although some men were pardoned, some remain in jail or have died in jail. Recently, the City of Chicago passed an ordinance to pay reparations to the torture survivors and their families. Part of the calls for this history to be taught to students in Chicago Public Schools and for a memorial to be built.
DAILY LESSON PLANS FOR CITIES OF PEACE: POLICING, PRISONS, RESISTANCE & MEMORIALS

Memorials: Using Relief Sculpture to Create Memorials

Author: Alexandra Antoine, Cities of Peace Teach-In Participant

Age range: 5th–8th

Lesson #: 5

Time: 1-2 Week(s)

TODAY’S CONTENT SYNOPSIS

Students will be looking at how visual artists have interpreted the idea of memorials by watching a short video and looking at photographs of memorials. Students will be encouraged to discuss their opinions on memorials and their impact and importance within a community.

STUDENT PROJECT OF ACTION WORKING TOWARDS

Students will be creating a small-scale memorial of their own that commemorates an event/issue of their choice.

ESSENTIAL QUESTION(S)

What is a memorial and how can it be used as a form of healing and/or resistance?

What’s something in your community that you would like to memorialize?

KEY VOCABULARY WORDS/TERMS

Memorials
Maya Lin
Alison Saar
Trauma
Relief Sculpture

QUESTIONS

Consider how this has been retained in people’s minds. Consider the experience of those who suffered the event you have been assigned. Now consider your/the public’s understanding of it. What is the role of a memorial and how can it be used as a form of healing and/or resistance? How does creating a memorial affect how we remember these events?
**STUDENT LEARNING STEPS**

**Day 1:**
We will begin this lesson by discussing two questions as a class for the first 15-20 minutes, allowing students to discuss their thoughts with each other first:

- What is a memorial?
- Why is it important that they exist in our communities?

Afterwards, we will look at the work of two different artists and the memorials they created: Maya Lin’s Vietnam War memorial in Washington D.C. and Alison Saar’s Harriet Tubman Memorial in Harlem, NYC.

As students examine these two works, they should discuss with a partner and write down their responses to the following questions:

- What is the importance of location when thinking about where to place a monument?
- How important is it that the commissioned artist has a connection to the memorial they are creating?
- As we look at these memorials, what is something in your community that you would like to memorialize?

The teacher will ask some of the students to share what they discussed with their peers on thoughts on their own memorials for 10-15 minutes.

Afterwards, students will begin sketching a memorial that they would like to see in their community using pencil, graphite and paper.

**Day 2:**
Students will continue sketching their memorials from the previous day for the first half of class.

Teacher will introduce the students to clay, preferably air-dry clay, and allow them to manipulate and play with a small piece of clay for about 15 minutes in order to get them used to handling it.

Afterwards, the teacher will do a Demo of how to create a simple relief sculpture using clay, ceramic hand tools, and a 5” x 5” square block of clay.

Students will then be given the rest of the class period to work on their clay sculptures using their sketch and their tools as they work.
DAILY LESSON PLANS FOR CITIES OF PEACE:
Policing, Prisons, Resistance & Memorials

Policing, Prisons, Healing

Author: Romainne Kelley, Cities of Peace Teach-In Participant
Age range: 11th–12th
Time: 50 min.

TODAY’S CONTENT SYNOPSIS
Students will discuss their experience with law enforcement. SW also create questioning to present to local police officers.

STUDENT PROJECT OF ACTION WORKING TOWARDS
SW be able to understand and justify their place within their own community. SW work towards communicating and having continuous conversation and understanding with community police officers.

ESSENTIAL QUESTION(S)
What is the purpose of law enforcement?

UNIT’S ENDURING UNDERSTANDING
How do we address harm without causing more harm?

KEY VOCABULARY WORDS/TERRMS
Policing, Healing, Pipeline, Justice, Binary opposition, Community

TRAUMA-INFORMED STRATEGIES
Discussions, Listening with intent, Share Circle, Mediation, Step-outs

PRIMARY TEXT(S) USED (MULTIMEDIA)
Student written questions

KEY SKILLS, CONTENT STANDARDS, OR COMPETENCIES

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Day 3-4

WORKDAY: Students will use these two days as full studio work days in which they will continue working on their memorial sculptures while periodically getting assistance from the teacher as needed.

Day 5

Students will put the last finishing touches on their clay pieces before they are left to dry. As they are drying students will be asked to think of where in their community they would like to place their memorial sculptures and why. Students will have the option of keeping their sculptures or permanently leaving them somewhere within their community and documenting it using photography but they must still brainstorm about where their sculptures will be placed. Students will be asked to consider if:

Their memorial sculptures will be placed somewhere where only certain people will see it or in a more public space.

Their memorial sculptures will serve as a work of art to just be viewed or to be interacted with.

Students will design a plaque for their memorial sculptures that will be placed alongside them at their final destination.

Day 6:

After the memorial sculptures are dry, students will add color and decorate them as the final layer to their artwork. A clear glaze will be painted over it in order to preserve the added color.

Day 7-8:

Students will be responsible for placing their memorial sculptures somewhere within their community. They will be asked to document their memorial at its location. These pictures will later be used to create a photo display throughout their school in order to allow other students to see the work that was created.

Modifications/Differentiation:

Students who need assistance with the materials will be paired up with a peer and given supplemental support from the teacher.

ASSESSMENTS OF / FOR LEARNING

Formative or Summative (circle one):
Everyone will not be at the same skill level to create a perfect clay relief sculpture but special attention will be placed on how well their sketch and final piece favor each other with attention given to their skill-level.
Common Core State Standards:

CCSS.ELA-LITERACY.RI.6.7
Integrate information presented in different media or formats (e.g., visually, quantitatively) as well as in words to develop a coherent understanding of a topic or issue.

CCSS.ELA-LITERACY.W.6.3
Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

CCSS.ELA-LITERACY.SL.9-10.1.C
Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

CCSS.ELA-LITERACY.SL.9-10.1.D
Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

Illinois Social Emotional Standards:

1B.4b. Analyze how positive adult role models and support systems contribute to school and life success.

1C.4a. Identify strategies to make use of resources and overcome obstacles to achieve goals.

B.4a. Analyze the origins and negative effects of stereotyping and prejudice.

3A.4b. Evaluate how social norms and the expectations of authority influence personal decisions and actions

STUDENT LEARNING STEPS

Students will (opener, main work, conclusion):

TW begin with the Essential Question for the lesson, ‘What is law enforcement?’ SW write out their responses and share out. With the responses class will be conducted into a discussion. SW share out only their own personal experience. (TW ensure that the discussion is not swayed with hearsay experiences.)

SW connect their term ‘pipeline’ and how that connects with policing.

SW write and list to them how they would want law enforcement to be and how they would like to be treated within this system. SW then create questions that they would like to present to police officers if they had the opportunity to speak with them.

TW then bring in police officers to speak with the students. Officers will answer their questions.

ASSESSMENTS OF / FOR LEARNING

Formative or Summative (circle one):
After discussion is complete students will write a letter expressing how they felt within the discussion and what they have gained from this experience of speaking with law enforcement.

ENRICHMENT / HOMEWORK

School has partnered with local police officers on the West Side of Chicago. Police officers will come in to speak with students and answer the questions. The purpose of this is to close the gap of hate and confusion to create understanding.

POST-LESSON REFLECTION

Successes:
Students really took a liking to the discussion with the officers and also discussing a topic that was relevant to their own lives. The officers were candid with the students and they appreciated that.

Challenges/areas for growth:
Some students were very resistant to speaking with officers and tried to cause a disruption in the discussion. There is still more healing and learning that is needed for some students based off of their past experiences with law enforcement.

Next steps:
Continue with keeping in communication with police officers, students will also be responsible for writing a thank you letter to the officers.
Educator Accountability

Many teachers + learners have experienced personal and/or generational trauma/oppression. How do we educate in ways that do not cause more harm to ourselves and others? How do we interrogate our privilege and interrupt harmful traditional school practices? What does trauma-informed pedagogy look like for you?

**NAME THE HARM**

What was the harm? (i.e. - incarceration, genocide, domestic violence, assimilation, punitive measures in the classroom, curricula centering White histories etc.)

**NAME THE IMPACT**

Who was impacted? (i.e. - students, educators, survivors, refugees, family, community, etc.)

**NAME THE CAUSE(S)**

What individuals/institutions/conditions caused the harm? (i.e. - slavery, policing, generational trauma, capitalism, transphobia, hierarchical dynamics, standardized testing, etc.)

Towards Reflection + Transformation + Healing

“It is part of our task as revolutionary people, people who want deeprooted, radical change, to be as whole as it is possible for us to be. This can only be done if we face the reality of what oppression really means in our lives, not as abstract systems subject to analysis, but as an avalanche of traumas which leave a wake of devastation in the lives of real people who nevertheless remain human, complex, and full of possibility.”

- Aurora Levins Morales

Suggested reflective questions geared towards trauma-informed accountability:

**WHAT ARE SOME TRIGGERS YOU EXPERIENCED IN YOUR LEARNING SPACE?**

**GIVEN YOUR RESPONSE TO THE PREVIOUS QUESTION, WHAT ARE SOME COPING MECHANISMS YOU CAN BRING INTO YOUR LEARNING SPACE?** (i.e. - breathing exercises, knitting, movement/dance, art, breaks, etc.)

**HOW DO YOUR COPING MECHANISM IMPACT YOU + OTHERS IN THE LEARNING SPACE?**

**IN WHAT WAYS DOES YOUR SCHOOL/LEARNING SPACE CAUSE HARM TO YOU + YOUR LEARNING COMMUNITY?**

**WHAT ARE SOME OPPORTUNITIES TO TRANSFORM HARM WITHIN YOUR LEARNING SPACE?**

**HOW ARE YOU ENSURING THOSE MOST IMPACTED BY THE HARM ARE AT THE CENTER AND IN POSITIONS WHICH CREATE SPACE FOR THEM TO PRACTICE AGENCY? WHO IS CENTERED AND WHY?**

**HOW CAN YOU HOLD YOURSELF + YOUR INSTITUTION + LEARNING COMMUNITY ACCOUNTABLE TO THIS TRANSFORMATION?**

**HOW CAN YOU HOLD YOUR STUDENTS/LEARNERS + YOURSELF ACCOUNTABLE IN NON-PUNITIVE WAYS AND WAYS WHICH ALLOW FOR GROWTH AND TRANSFORMATION?**
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above: Cities of Peace Teach-In Cohort (photography: ee dahahm)
below: Cities of Peace Fellows (photography: Sarah Ji)