

CALIFORNIA STATE UNIVERSITY SAN MARCOS

PROJECT SIGNATURE PAGE

PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF ARTS IN EDUCATION

TITLE: The Symbiosis of Black Male Studies and Black Male Literacy Development: "A Reading of the World and not
Just the Words"

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DATE OF SUCCESSFUL DEFENSE: 04/15/2019

THE PROJECT HAS BEEN ACCEPTED BY THE PROJECT COMMITTEE IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
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The Symbiosis of Black Male Studies and Black Male Literacy Development: “A Reading of the
World and not Just the Words”

by

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A Project Paper

Submitted in Partial Fulfillment of the

Requirements for the

Master of Arts Degree

in

Education

California State University San Marcos

Spring, 2019

Abstract

The research cannon on Black males must be expanded and balanced. The research is replete with deficiencies and derogatory data; however on Black males' literacy data appears draconian. The purpose of this project was to create a toolkit intended to help educators by way of shedding light on Black Male Studies and its impact on Black male literacy development. According to the National Assessment of Educational Progress (NAEP) The Nation's Report Card (2017), Black males are at the bottom of every reading indicator. However, does this barometer accurately compute the literacy trajectory of Black males? Black Male Studies is a relatively new field of studies and it is the undergirding framework utilized for this project. This project includes a professional development course that offers a *Black Male "Lit" Educational Cool-Kit*. The title of this educational tool kit is derived from Poet Laurate and Pulitzer Prize winner Gwendolyn Brooks' *We Real Cool*. This professional development includes strategies that educators might utilize when planning instruction based on their knowledge, or lack thereof regarding Black male literacy development in relationship to Black Male Studies.

Acknowledgments

First and foremost I would like to acknowledge and thank All Mighty G-d for granting me the strength and will to endure this journey. I am truly appreciative to Dr. Erika Daniels, Dr.

Christiane Wood and Dr. Laurie Stowell for their support and guidance. I am also thankful to my family and friends who kept encouraging me through the process. I would be remised if I did not acknowledge my dear Sister Phelcia Lang, Dr. T. Hassan Johnson, Phonics Man, and special thanks to Dr. Tommy J. Curry for his ground-breaking prefatory research on Black Male Studies.

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Chapter 1: Definition of the Problem

Approximately 25 years ago, I saw a poster of a young Black male. The question posed on the poster read: “What do you want to be when you grow up?” In big bold letters, the answer read: “ALIVE!” This was an example of pathological literature and text often bequeathed to Black males. Unfortunately, our educational institutions are not equipping Black males with the critical literacies needed while symbiotically using non-cultural gendered quantitative measures as a barometer of literacy rates and development (Haddix, 2009).

I wondered what message the poster was trying connote about the perception of Black males? Was the poster the societal confirmation of Black males’ criminal conduct, licentious behavior, and ultimate extinction? The poster spurred in me a sense of urgency and motivation to ameliorate the disparaging perceptions and realities of Black males (Kunjufu, 2001). I employed critical literacy praxis to over-stand the intention of the poster. Was this message a propagandized attempt to pathologize and reify societal and educational constructs of Black males (Brown & Donnor, 2011)? The answer “ALIVE” denoted that Black males are dying at a rapid rate. Yet recent research conveys that Black male life expectancy has increased (Kochanek et al., 2016). Nevertheless, the narrative about Black males tends to be myopic and pejorative. Black Male Studies allows for analysis of the ways in which Black males navigate particular spaces of manhood, patriarchy, misandry, sexual vulnerability, racism, homophobia, heterophobia, etc. Black Male Studies offer various nuanced orientations about Black males’ milieus and educational ecologies. This particular framework may improve Black male literacy development.

Purpose of the Project

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. This

professional development course will offer a *Black Male “Lit” Educational Cool-Kit*. It is essential to note that the title is not a derivative of bell hooks’ (2004) *We real cool: Black men and Masculinity*. The orientations and ideologies of hooks’ and scholars’ of Black Male Studies are very distinct. Hence, the title of this educational tool kit is actually derived from Poet Laureate and Pulitzer Prize winner Gwendolyn Brooks’ *We Real Cool*. The impact of “Racial Realism,” (Bell, 1991) in Brooks’ works was illustrated in Hudson’s (1973) *Racial Themes in the Poetry of Gwendolyn Brooks*. The dynamic of “Racial Realism” (Bell, 1991) undergirds some of the complexities of Black Male Studies.

This professional development includes strategies and resources that allow administrators, specialists, coaches, and educators within K-12 contexts on how to examine and enhance the ways in which Black Male Studies impacts Black male literacy development. The curriculum allows for reflection and amelioration of educators’ pedagogy towards Black male students’ literacy development. Moreover, it helps to refine resolution tactics with regard to behavior problems associated with classroom management. Goals intended for the purpose of this project was to support administrators, specialist, coaches, and educators in identifying any unconscious and conscious biases that may arrest the development of Black Male Literacy development. In addition, this project was intended to enhance curriculum delivery and pedagogical acumen in terms of Black males’ learning styles and orientations. Being more aware of Black male reactions and treatment may better inform their instruction and potentially reduce the “achievement debt,” (Ladson-Billings, 2006) between Black males and every other racial and gender demographic. The project provided a conduit in which more intentionality when planning instruction based on what administrators, specialist, coaches, and educators know about the development of Black

males. This project promotes reflections on how and, the most appropriate ways in which to approach behaviors that allow for agency of Black males.

Preview of the Literature

Over the past 20 years Black male graduation rates have been poor (Holzman, 2006; Levin, et al., 2007; Orfield, et al., 2004). According to Howard (2013), the main reason for the Black male graduation gap is the high concentration of socioeconomically disadvantaged students of color attending low performing urban high schools. There are high societal demands placed on educational attainment; however, Black males who do not minimally attain a high school diploma often experience harsh economical and societal repercussions (Howard, 2013). However, it is important to emphasize that despite ongoing issues within the public school system, Black male graduation rates have recently improved (Holzman, 2012). In fact, states like North Carolina and Maryland that enroll a significant number of Black males have among the highest graduation rates in the country (Holzman, 2012). According to the 2015 Schott Report (Schott Foundation, 2015), *Black Lives Matter: The Schott 50- State Report on Public Education and Black Males*, nationally, 59% of Black males graduate within four years in comparison to 80% of their White counterparts. In California, 62% of the Black male students graduated compared with 82% of White males. However, nationally, there is still much more room for improvement. Ameliorating the dropout/ push-out rate of Black males is crucial (Orfield, et al., 2004).

Another critical factor to explore regarding Black males' educational experiences is the dropout rate. According to Howard (2013), "Black males' drop-out rate are heavily concentrated in large urban cities: Chicago, Detroit, Los Angeles" (p.10). High-stakes testing may cause some schools to participate in "creaming or cropping" (Levin, et al., 2007). Creaming is a term that is analogous to taking the cream of the crop. Hence, schools select or tend to keep those students who perform well on high-stakes tests (Levin, et al., 2007). Cropping, on the other hand, is the

cutting and, or the removal of such students who do not perform well on these high-stake tests (Levin, et al., 2007). Since Black males are often viewed within the ilk of low academic achievers (Bonner & Baily, 2006; Ford & Grantham, 2003; Ferguson, 2001; Harper & Davis, 2012), the invisible undergirding of pushing-out Black males becomes the exodus strategy of traditional public and charter schools (Levin, et al., 2007; Orfield, et al., 2004). Subsequently, there is a literal school- to prison -pipeline (Darensbourg, Perez & Blake, 2010). Black males who have been pushed or dropped out, often negatively get involved with the criminal justice system (Howard, 2013).

Preview of the Methodology

The methodology explored aspects of both qualitative and quantitative research regarding Black Male Studies and Black male literacy development. Interconnected with the research, the project also conveyed a more pragmatic and, action research orientation on the topics related to Black Male Studies and Black male literacy development in K-12 contexts. The symbiosis of the methodologies chosen illustrated the ways in which educators might create educationally equitable learning environs especially for Black males.

The overarching theoretical frameworks for this project were CRT (Critical Race Theory) (Delgado & Stefancic, 2001), and C.R.I.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems), (Rasheed, 2016); both theories will be explained in further details in chapter three. I employed methods of historicizing of the knowledge with Black male literacy development. The utilization of these methods was an attempt to juxtapose the prevailing pathologies affixed on Black males.

Significance of the Project

The significance of the project was as follows: First and foremost the research cannon on Black males must be expanded and balanced. Black Male Studies is newer field of study within

the academe (Curry, 2016). Black Male Studies allows nuances of Black males to be explored. Currently, the research is replete with deficiencies and derogatory data on Black males (Harper et al., 2012; Toldson, 2008). The deficit thinking still seems to be the framework of choice on Black males (Ford & Grantham, 2003; Toldson, 2012). Additionally, teachers must know that positive accounts of Black males beyond the deficit perspective exist. This may have implications for teachers' perceptions and, ultimately, their practices. Kunjufu's (2001) brief narrative of a teacher viewing what she thought were IQ scores of her Black male students transformed her perceptions of these young males. She began to foster better relationships with these young males. Her expectations were now higher for these young Black males; consequently, her pedagogical efforts improved the academic achievements of her Black male students. In reality though, the IQ scores that the teacher saw were not from these young Black male students. In fact, they were simply their locker numbers. This one example underscores the power of perceptions and the importance of educators knowing that positive accounts of Black males are not myths (Howard, 2013). Black Male Studies interrogates Black male pathological axioms and may ameliorate Black males' literacy development within K-12 contexts.

Definition of Terms

This section defines key terms that were utilized throughout this project. Clearly defining these terms was critical to ensure clarity and minimize potential discrepancies or semantic arguments given the highly-charged nature of, and language used in, this study.

African American or Black. I used the term Black throughout the study. African American is a term that may be cited by other scholars. Black refers to people who have melanin. These are people of (Black) African descent (Wesling 1974).

Black Male Studies. Black Male Studies endeavors to "humanize" and challenge the pathological accounts held about Black Males. Furthermore, Black Male Studies attempts

nuances, problematize, and critically interrogate the hegemonic axiomatic characterizations associated with Black Males (Curry, 2018).

C.R.I.S.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems) is a conceptual theory that allows for a holistic view of the various epiphanies, trajectories and ecologies of Black males. It allows for the nuances of individual Black males while maintaining an intersectional solidarity with the Black male sub group. This theory attempts to thwart the hegemonic social construction of Black males that often lead to social and actual death or murder (Curry, 2014; Patterson, 1982; Rasheed, 2016).

Cultural hegemony. Cultural hegemony is a term developed by Antonio Gramsci (Adamson, 1983). Cultural hegemony is the concept that a diverse culture can be ruled or dominated by one group or class, that everyday practices and shared beliefs provide the foundation for complex systems of domination.

RBF (Racial Battle Fatigue). Is described as the physical and psychological toll taken due to constant and unceasing discrimination, microaggressions, and stereotype threat. The literature notes that individuals who work in environments with chronic exposure to discrimination and microaggressions are more likely to suffer from forms of generalized anxiety manifested by both physical and emotional symptom (Smith, 2014).

Gender. This term refers to the social constructs of what constitutes being a man. However, the term sex is a biological construct that determines male-hood (Phillips, 2005). The term “boy” will be used minimally. This term, when used in the context of African American males, may have negative connotations.

Professional Development. Professional development programs are systematic efforts to bring about change in the classroom practices of teachers, in their attitudes and beliefs, and in the learning outcomes of students (Guskey, 2002).

Chapter Summary

The initial chapter of the project introduced crucial background information regarding the definition of the problem, the purpose of the project, preview of the literature, preview of the methodology, significance of the project and the definition of terms. This initial chapter sets the tone and justification for the purpose of this project. The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. The next chapter will transition into reviewing the literature.

Chapter 2: Literature Review

Introduction

The theoretical frameworks of PVEST (Phenomenological Variant of Ecological Systems Theory) and C.R.I.S.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems) a conceptual theoretical framework supported my construction of the literature review. PVEST (Spencer, Dupree, & Hartmann, 1997), and C.R.I.S.H.I.S. (Rasheed, 2016), allowed for a framing and over-standing of the foundational development of Black Male Studies and educational ecological literacy development of Black Males reviewed in the literature. However, this particular literature set will not contain a holistic historiography of Black Male Studies and Black male literacy development. The review will contain some empiricisms as well counter-narrative accounts as well as methods of portraiture. The review of the literature will be divided into the following three sections: 1) The Ontology of Black Male Studies; 2) The Axiology of Black Male Literacy Development; and 3) The Symbiosis of Black Male Studies and Black Male Literacy Development.

The Ontology of Black Male Studies

The prefatory to Black Male Studies can be found within a bevy of scholars in and out of the academe. However, arguably the “father” of Black Male Studies is Tommy J. Curry. Curry’s book *The Man-Not Race, Class, Genre and The Dilemmas of Black Manhood* (2017) and article “Killing Boogeymen: Phallicism and The Misandric Mischaracterization of Black Males in Theory” (2018) undergird the ontology of Black Male Studies. What is Black Male Studies? Black Male Studies endeavors to “humanize” and challenge the pathological accounts held about Black males. Furthermore, Black Male Studies attempts nuance, problematize, and critically interrogate the hegemonic axiomatic characterizations associated with Black males (Curry, 2018).

Theories on Black Males unexplored. Since antiquity, Black males have been viewed as the original man (Williams, 1974). However, the origins of Black males (Africans) became bifurcated. One notion of the origin of Black males was constructed and/or artificial. The other notion of the origin of Black males was more genuine (Curry, 2000). Inasmuch, prior to race becoming a social-political construct, there was one human race and Africa was the birth place of humanity (Rashidi & Sertima, 1998). There were many African great Nile Valley civilizations; however, Kemet (ancient Egypt) is the most noted (Asante, 2004). Africans of the Nile Valley introduced an advanced mathematics, medicine, science, writing, law, art, and religion (Williams, 1974). Black males may benefit from the theories and praxis of the Kemetite educational framework because it instills a historical, mental, physical, social, and spiritual gestalt (Alford, 2003). Experiencing the knowledge of the African civilizations, and especially Kemet, often boosted Black males' self-esteem (Hilliard, 1985). This notion implies that if Black males are allowed to experience and theorize positive accounts like the contributions of Imhotep then it may begin a self-appraisal process (Spencer, Dupree, & Hartmann, 1997) that serves as a pontification to their development and life outcomes.

Imhotep was the vizier to Pharaoh Zoser, King of the 3rd Dynasty, as well as an astrologer, architect, and engineer of the first Step Pyramid (Glaser, 2008). Although some research asserts that a Black man named Hesy-Ra was the first doctor and dentist, Imhotep is typically recognized as being the first physician (Asante, 2002). He is also the noted author of the *Edwin Smith's Papyrus* which describes more than 90 anatomical terms and 48 injuries (Newsome, 1979). Imhotep's temples became schools of medical healing (Glaser, 2008). He is also recognized in the doctor's Hippocratic Oath as Aesculapuis – which was originally Aesclepius, which meant Imhotep was considered the God of healing (Newsome, 1979). Imhotep was replaced as a deity

by Jesus and subsequently Jesus became White. However, in the Church of Rome, the Black baby Christ is still represented (Newsome, 1979). Thus, the transformation of the deity from Black to White made it religiously and morally acceptable to colonize theory associated African-Black males. The ethnology associated with Black males was draconian (Curry, 2017).

The Ethological Impact on Black males. The pathological regression of Black males had a concomitant theory that was propagated and proliferated. Francis Galton, cousin of Charles Darwin, introduced Eugenics in 1883 in Britain. The term Eugenic meant well born (Skiba, 2012). Galton viewed this utopian pseudo-science as a symbiotic means of reducing bad and increasing good stock (Farrall, 1979; Skiba, 2012). Galton also introduced the term dysgenesis which referred to the notion of the lower social class procreating more and the higher social class procreating less. Galton proposed Laputa which basically was an affirming welfare system. When the best stock were matched and procreated, they were to receive governmental fiscal incentives. He thought that this proposal would thwart the recalcitrance and licentiousness of the lower rung class that ultimately would destroy a race of people (Skiba, 2012). However, it appeared that Galton was only concerned with the amelioration of the White race. He was condescending towards other ethnic groups and especially Blacks (Skiba, 2012). Galton's corollary was Karl Pearson. Pearson is still highly regarded in math and especially statistics. He developed the statistical method Pearson Goodness of Fit which is still used in contemporary statistics. He studied the skulls of Blacks and Whites and concluded that the Black skull was likened to that of a child, concluding that Blacks should be treated as children (Skiba, 2012). The American Eugenics movement would offer similar pseudo-scientific views of Blacks (Farrall, 1979).

In *The Measurement of Intelligence*, Terman (1916) blatantly calls students "morons," "feeble minded," "retarded" and "criminal types." These insolent remarks were towards specific

ethnic groups, primarily Blacks, Latinos, and Native Americans. According to his study, only people of a certain race and stature performed well academically. His study began the “canon” of the intelligence testing (Skiba, 2012; Terman, 1916). His research is associated with Gifted and Talented Education (GATE) and the criteria that determine which students will be selected into the program (Terman, 1926).

Some suggest that this correlates with more Black males being disproportionately placed in special education compared to GATE (Johnson, 2013; Porter, 1997). Knowing that our major intelligence test system was constructed by a Eugenics scholar conveys the fundamental reasons why some racist educational theories still persist regarding Black males (Noguera, 2003; Skiba, 2012). The theories that situate Black males are often racist and misadric (Curry, 2018). It appears that the eschatology of Black males excites more interest than the lives of Black males (Curry, 2015).

Worthy of Study or Just Death? Black males are in a serious “crisis” (Kunjufu, 2001). In Fashola’s (2005) *Educating African American Males: Voices From the Field*, Pedro Noguera states “all of the most important quality-of-life indicators suggest that African American males are in deep trouble” (p.51). Quality-of-life indicators such as employment, homicide, educational attainment, and health- all form a symbiosis that is often pejorative for Black males’ educational experiences (Noguera, 2008). The processes of studying Black males and the plight of Black males’ educational progress has been variously researched and nuanced over many years (Cose, 2002; Ferguson, 2001; Garibaldi, 1992; Hopkins, 1997; Lynn et al., 2010; Mincy, 1994; Osborne, 1999; Stinson, 2006; Whiting, 2009). Black males have been written about in a manner that evokes public awareness and galvanizes stakeholders, policy makers, and educators to seek the affirmative; however, naming, labeling, and situating African American males into myopic and

often stereotypical categories has ironically become pathological (Brown & Donnor, 2011). In contemporary literature, Black males are often described as endangered, in crisis, and, on the verge of extinction (Brown & Donnor, 2011). These pejorative terms are often used to describe the condition of animals; however, they have become axioms when describing Black males. (Brown, 2011b; Jackson & Moore, 2006; Kunjufu, 1985; Toldson, 2008). Often Black males are not viewed as human so their deaths become a peculiar concomitant to their being (Curry, 2015; 2017; Goff et al., 2016). Black male deaths often receive more attention than their actual lives (Curry, 2015). Black males are viewed as privileged because they are associated with patriarchy; however, their racial minority status precludes a White male patriarchy mimesis (Howard, 2014). This equivocation of Black male privilege is often used to thwart the reality of Black male vulnerability (Curry, 2017).

Black Male Vulnerability. The empirical research on Black males illustrates the barbarism affixed on to them (Curry, 2017). The degradation and vulnerability of the likes of Ota Benga, Vertus Hardiman, and Sagon Penn are just a few of the Black males who had to endure such barbarity. Ota Benga was kidnapped from the Congo and taken to America where he was later exhibited at the Bronx Zoo in the Monkey House with an orangutan. Benga later committed suicide. Newkirk's (2015) *Spectacle: The Astonishing Life of Ota Benga* details these horrific accounts.

Vertus Hardiman's story was analogous to those deceived Tuskegee Black men who were used as Guinea pigs. What makes Hardiman's story more atrocious is that he was only 5 years old when his elementary school, sponsored by the local hospital, irradiated his scalp causing sever deformity and a hole in his head. His story of faith and fortitude is captured in the sobering documentary by Wilbert Smith titled, *A Hole in the Head: A Life Revealed*.

Finally, the tragedy of Sagon Penn typifies perilous narrative of many Black males. His narrative is a far too common one involving the police, especially White police officers. Full disclosure: I knew Sagon personally; he was a beautiful person. He was polite, compassionate, and very genuine. However, after the beating he sustained from two San Diego police officers, he was never the same. Sagon was stopped after being racially profiled. What happened next was truly a tragedy; a police officer was shot and killed, another officer was severely wounded, and a ride-along was seriously injured. Sagon was acquitted of murder and attempted murder. Albeit a rare phenomenon for a Black male to be found innocent against white police officers, this proved to be a pyric victory. Unfortunately Sagon took his own life on Independence Day in 2002. It is difficult for Black males navigate successfully when they are systemically castrated (Curry, 2014). Black male sexual vulnerabilities are often unexplored due to the lack of willingness to challenge the pathologies (Curry, 2018).

A Challenge to the Pathology

The dominant society has portrayed and perceived Black males with a variety of pejorative terms and images. Hollywood has historically portrayed Black males in the most derogatory manner. The hip hop group Public Enemy's *Burn Hollywood Burn* (1990), really illustrates the caricature of Black people "shukin and jivin." D.W. Griffith's (1915) *Birth of a Nation*, really spearheaded the motif of mockery and buffoonery as global cinematic perceptions of Black people, especially Black males. The dominant construct is rich with disparaging perceptions that are affixed onto Black males. There are little to no tropes of truths; yet, the vicarious ostentations become canonized. A Black male is often characterized as the following: rapist, thug, criminal, lazy, uneducated, drug-dealer, absent father, truculent, misogynist, and much more and much worse (Brown & Donnor, 2011; Curry, 2017; Harper, 2015; Howard, 2013).

Illustrating how Black males have endured and challenged various dynamics of pathology may motivate other Black males. In the literature, there is plenty of conjecture on the reasons why Black males are pathologized in schools and in society. It appears that the influences are being axiomatically constructed and affixed onto Black males. Genuine authenticating influences and un-pathological perceptions of Black males are myopic. It is also very vital to discern whether Black males have begun to mimic the litany of pathology (Toldson, 2008) or, are they re-establishing their aforementioned ancestral greatness?

Greatness Rediscovered in Black Males. The literature on Black males' resiliencies is well covered (Carter, 2012; Cunningham et al., 2003; Gayles, 2005; Harper, 2010; McGowan, 2014; Toldson, 2008). Black male resiliencies should be recognized more. Thus, this would allow for recognition and normalization of Black male success (Swanson et al., 2003). Community resources and safety nets are beneficial to the development of Black male's resiliency; however, cultural awareness is vital to thwart misinterpretations that may become more pejorative than ameliorative (Swanson et al., 2003; Kunjufu, 1982). For Black males, the continual identification of positive resiliency is vital (Swanson et al., 2003). Black male resiliency has also become a synonymous with grit. According to Duckworth grit is the sacrifice, determination, and perseverance in order to attain academic success (Perkins-Gough, 2013).

Another display of Black male greatness rediscovered is the Juxtaposed Mugshots. These mugshots are rather polemic but an effective way of displaying the greatness of Black males. The meta-picture of Black males being criminals, thugs, and super-predators has been abundantly reified (Brown, 2010; Cuerton, 2008; Curry, 2015; Fashola, 2005; Gibbs, 1998; Kunjufu, 2013). This particular type of photography is highly symbiotic with Critical Race Theory (CRT). The following provides more background to this approach. Artist EJ Brown displayed provocative

paradoxical image of Black males in his *A Perception of Complexion* (Pressley, 2015). The black and white images portrayed African males wearing a cap and gown while holding a plaque analogous to that of one found in a mugshot photo. The plaque displayed their names, birthdate, major, and graduation date. Brown attempts to challenge the societal perceptions and counter the narratives of Black male criminality (Pressley, 2015).

Lawrence-Lightfoot (2005) conveyed, “Portraiture as a way of reflecting its cross between art and science, its blend of aesthetic sensibilities and empirical rigor, and its humanistic and literacy metaphors” (p.6). Portraiture will allow for a vivid rich description analogous to that of a portrait. The methodology portraiture complements the CRT framework very well (Chapman, 2005).

Myopic Positive accounts of Black Males. Black males’ literacies. Some positive accounts of Black males who are upstanding and potentially motivating for other Black males may be found in the biographies and memoir samples illustrated in Table 1.

Table 1

Reviewed Literature of Positive Accounts of Black Males

Date Published	Title	Author
1745	Olauda Equiano. <i>The Interesting Narrative</i>	Olauda Equiano
1845	<i>Narrative of the life of Frederick Douglass</i>	Frederick Douglass
1901	<i>Up From Slavery</i>	Booker T. Washington
1945	<i>Black Boy</i>	Richard Wright
1953	<i>Go Tell It on the Mountain</i>	James Baldwin
1965	<i>Manchild in the Promise Land</i>	Claude Brown
	<i>The Autobiography of Malcolm X</i>	Alex Haley
1978	<i>The Struggle is My Life</i>	Nelson Mandela
1990	<i>Gifted Hands</i>	Ben Carson
1994	<i>Makes Me Want to Holler</i>	Nathan McCall
1998	<i>Reaching Up for Manhood</i>	Geoffrey Canada
2001	<i>Finding Fish</i>	Antwone Fisher
	<i>Raising Fences</i>	Michael Datcher
2002	<i>The Pact</i>	Dr. Sampson, Davis & Hunt
2005	<i>My Skin was My Sin</i>	Quincy Smith

The aforementioned affirmative accounts on Black males appear to be limited within the literature; however, perceiving Black males as problems has become an accepted axiom in society (DuBois, 1965; Curry, 2014; Howard, 2013). As great as the aforementioned stories listed above are; educators must resist the notion to typecast and limit Black male reading genres. Literature should be a conduit to other literature as a way in which to establish textual lineages (Tatum, 2009). More will be discussed about textual lineages later in the review of the literature.

The Axiology of Black Male Literacy Development

I recall during a parent teacher conference that a parent said that I used Ebonics (Yancy, 2011) in my classroom. The parent conveyed this to me as if was “ghetto” or uneducated. I professionally conveyed to her that term is currently called AAE (African American English) or AAVE (African American Vernacular English) (Rickford, 1998; Smitherman, 1994), and it is rooted in the following three areas: 1) patterns of grammar and pronunciation; 2) Verbal rituals from oral traditions; 3) Lexicon and vocabulary. As Black male educator I was able to de-pathologize her microaggressions towards me; however, young Black male literacy development may often become arrested because of this deficit view of AAVE (Delpit, 2002; Haddix, 2009; Kirkland, 2013). The following section of the review of the literature is arranged into the following sub-sections: 1) Lit-He-Sees, 2) Stereotypical Same Old Stories, 3) Moving Towards Critical Literacies, and 4) Un-arresting the Literacy Development of Black males.

Lit-He-Sees. The literacies that Black males are often exposed to in schools do not often elicit and, or motivate them to read (Tatum, 2009). The literacies given to Black male students in schools often becomes a pathological conduit to them being considered non-readers (Haddix, 2009; Kirkland, 2013). In addition to this pathological conduit, the literature conveys that lack of Black male teachers and lack of gender and cultural capital are also dynamics that continue

proliferate these “inferior” concepts regarding Black male literacy development (Howard, 2013; Kirkland, 2013). The literacies that Black males affirm is often not afforded to them within schools (Tatum, 2009).

Stereotypical Same Old Stories. When Black males are able to attain access to literacies that pique some of their interests; the stories tend to become the same old stories (Kirkland, 2013). Black males are nuanced and complex (Curry, 2018). Their selection of texts should be emblematic of their diverse needs and interests (Larrick, 1965; Sims, 1983). The diversity of texts for Black males was myopic in the literature. Black males’ interests are not just limited to sports, rap, and women (Curry, 2018).

Moving Towards Critical Literacies. Freire’s (1983) classic work *Pedagogy of the Oppressed* is the seminal text that undergirds critical literacies. According to Wood & Jocius (2013) “Theories of critical literacy encompass social, political, and historical contexts and allow students to examine the influence of institutions on their everyday lives” (p.663). Critical literacy is an important framework to be utilized in an effort to thwart the deficit perspectives often situated on Black male students (Kirkland, 2013). It is also a great way for students to have their voice and their schemas acknowledge and affirmed (Wood & Jocius, 2013).

Un-arresting the Literacy Development of Black Males. As aforementioned, Black males do not have access to culturally gender relevant texts (Tatum, 2009; Wilson & Jocius, 2013). Critical literacies are a way in which educators can thwart the arresting development of Black male literacy development (Haddix, 2009). Black males will have to be afforded a space to discover their own schematic praxis (Kirkland, 2013). This must be done in a safe space. This schematic process allows for Black males to see themselves and, others within their communities

in texts. Furthermore, this would become a great way for Black males to access their own textual linages (Tatum, 2009).

The Symbiosis of Black Male Studies and Black Male Literacy Development

The literature surrounding Black Male Studies is relatively new. Curry's (2017) *The Man-Not: Race, Class, Genre, and The Dilemmas of Black Manhood* really undergird the needs of Black Male Studies. The Freire concept of literacy "Reading the world not just the word," is very profound (Freire, 1985). Black Male Studies assists in the context of comprehending the world of Black males. Once Black males are enabled and engaged by text (Tatum, 2009), they might begin to share their voices. Hence, the writing of Black males is important to and for other Black males (Curry, 2015).

Black males often voice and experience Racial Battle Fatigue Black (RBF) (Smith, 2014). RBF is defined as the physical and psychological toll taken due to constant and unceasing discrimination, micro-aggressions, and stereotype threat (Steele & Aronson, 1995); Black males might be the embodiment of such a phenomenon. The literature notes that individuals who work in environments with chronic exposure to discrimination and micro-aggressions are more likely to suffer from forms of generalized anxiety manifested by both physical and emotional symptom (Smith, 2014). Black Male Studies literature consistently demonstrates black males experience RBF (Smith, 2014), creating obvious correlation to the ways in which Black male read the world.

Chapter Summary

This chapter conveyed the review of the literature which was divided into the following three sections: 1) The Ontology of Black Male Studies; 2) The Axiology of Black Male Literacy Development; and 3) The Symbiosis of Black Male Studies and Black Male Literacy Development. The iterations and manifestations of Black males are replete in the literature. Illustrating how the nuances, complexities, historiographies of Black males have endured various

dynamics may motivate administrators, coaches, specialist, educators, and Black males themselves to ameliorate their literacy development.

Chapter 3: Methodology

Introduction

This chapter was constructed as follows: a restatement of the purpose of the project; an introduction to the history and rationale for the theoretical framework; and a description of the methodology and methods. This chapter conveyed the design, participants/setting, and the instrument. The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. I used the theoretical frameworks C.R.I.S.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems and Critical Race Theory (CRT). These theories are explained extensively throughout this chapter. I also used the methods of historicizing of knowledge and the CRT tenet of counter-narrative accounts.

The History of CRT and C.R.I.H.I.S.

I will briefly explain the origins of CRT (Delgado & Stefancic,2001), and C.R.I.S.H.I.S . (Rasheed,2016) Marx and Engel's original version of the highly influential *The Communist Manifesto* (1848/1906) was a staunch attempt to thwart capitalism. Marx and Engel proposed to arrest the bifurcation of the bourgeois and proletarians through the Hegelian dialectical process, thus ending the hegemonic praxis of capitalism with socialism initially, and ultimately communism (Hook, 1994). Scholars questioned how racism could be so easily overlooked by members of the Frankfurt School (Rabaka, 2010). The Frankfurt School was formed in Germany in 1923 (Jay, 1996). The Frankfurt School transitioned from cultural-Marxism to neo-Marxism and then cultural theory around 1960 (Jay, 1996).

However, the school did not include concepts of racism, sexism, and colonialism, thus, the Frankfurt school did not heed the warning of one of its most prominent students: Herbert Marcuse. He had criticized the school for its one-dimensional construct of critical theory (Rabaka,

2010). During this time, the proliferation of cultural theory influenced the development of Critical Legal Studies (CLS). CLS was initiated by legal scholars Bell, Freeman, and Delgado (DeCuir & Dixson, 2004). As a result of CLS, Critical Race Theory (CRT) emerged in the mid-1970s. A major distinction between CLS and CRT is that CRT focused unapologetically and directly on race, racism and White supremacy. “In addition, CRT differs from CLS in that it has an activist aspect, the end goal of which is to bring change that will implement social justice” (DeCuir & Dixson, 2004, p.27). The legal dynamic of CRT served as a conduit to the educational CRT that was introduced by Ladson-Billings and Tate (1995). Similar to CRT in the legal arena, CRT in the educational arena attempts to thwart hegemony while symbiotically championing equity and equality (Ladson-Billings, 1998; Duncan, 2002). CRT specifically involves the following five tenets: 1) counter-storytelling, 2) the permanence of racism, 3) Whiteness as property, 4) interest convergence, and 5) the critique of liberalism.

Rationale for framework and methods. CRT can be used as theoretical frameworks and as methods to improve upon the PreK-16 plight of Black males (Howard, 2008). Howard asserted that the voice of the African American male must be heard in order to serve as counter-narratives (Howard, 2013). The utility of the CRT tenets are important (DeCuir & Dixson, 2004) as it pertains to interventions for African American males (Howard, 2008). More courageous conversations, stories, and accounts of race and racism are essential to potentially understanding how Black males perceive positive accounts that intersect race and gender, and subsequently, how those perceptions affect their academic experiences (Howard, 2013).

CRT as a framework and method allowed for a greater analysis of the historical attributes of race and power dynamics in the United States and other continents (Howard, 2008). Through the tenant of the permanence of racism, CRT may provide special insights into the development

of racial competence and White privilege (DeCuir & Dixson, 2004). C.R.I.S.H.I.S. will frame the construction of the archaeology bequeathed to Black males. Black male students must have a conduit in which to reflect and increase their historic consciousness by examining their “own aims, objectives, positions, and methods, constantly putting them in question in an effort to radically refine and revise them” (Rabaka, 2010, p.25). To be clear, CRT and C.R.I.S.H.I.S. both are nuanced with short-comings as well.

According to Soloranzo and Bernal (2001), one of the issues associated with CRT is that critical race theorists often ignore such aspects as: “language, immigration, ethnicity, culture, identity, phenotype, and sexuality” (p .311). CRT is limited in that it does not account for gender inequities (Soloranzo & Bernal, 2001) although intersectionality is an offspring of CRT. Often, Black males may not be affirmed unless that experience is framed within a canonized, European theorist lens (Curry, 2011). C.R.I.S.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems).

C.R.I.S.H.I.S. has three major corresponding bidirectional components.

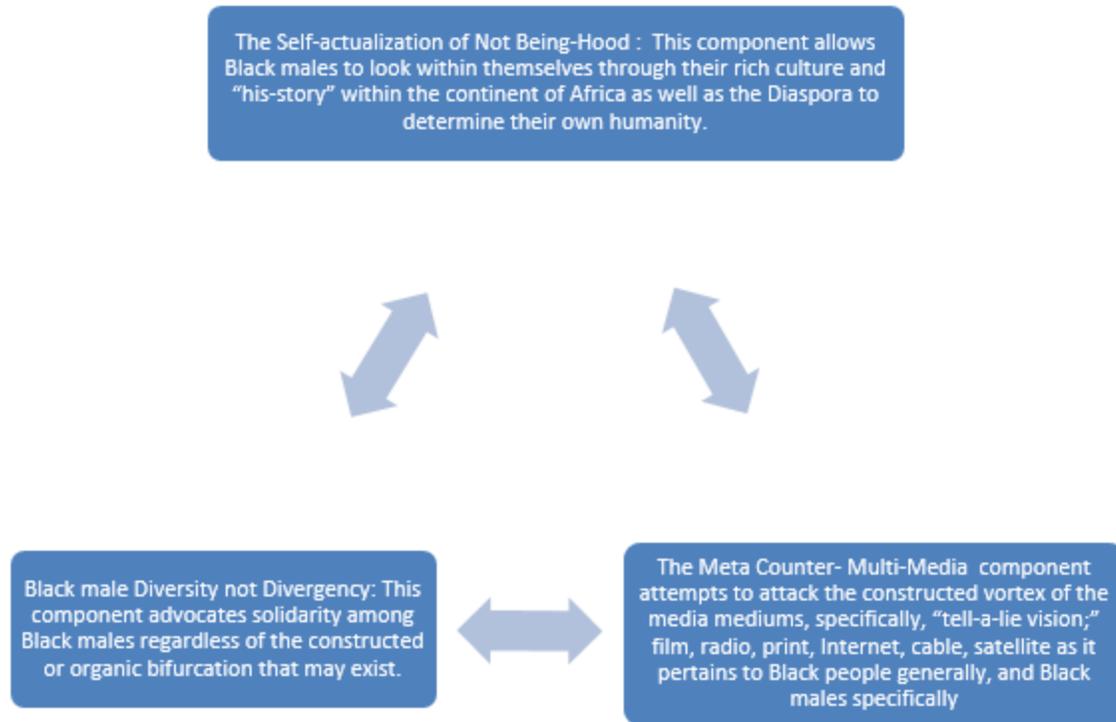


Figure 1. Text of top graphic reads, “The Self-actualization of Not Being-Hood: this component allows Black males to look within themselves through their rich culture and “his-story” within the continent of Africa as well as the Diaspora to determine their own humanity.” Text of right graphic reads, “The Meta Counter- Multi-Media component attempts to attack the constructed vortex of the media mediums, specifically “tell-a-lie vision;” film, radio, print, Internet, cable, satellite as it pertains to Black people generally, and Black males specifically”. Text of left graphic reads, “Black male Diversity not Divergency: This component advocates solidarity among Black males regardless of the constructed or organic bifurcation that may exist.”

Bush & Bush’s (2013) “African American Male Theory is framework that can be used to articulate the position and trajectory of African American boys and men in society by drawing on psychological, social, and educational development and station” (p. 1) The main distinction between AAMT and C.R.I.S.H.I.S. is that AAMT is more concerned with social justice for Black males; while C.R.I.S.H.I.S. is more focused on the humanity of Black males. This theory is an eclectic symbiosis of the following disciplines: law, political science, economics, philosophy, religion, psychology, sociology, and education. C.R.I.S.H.I.S. is a conceptual theory that allows for a holistic view of the various epiphanies, trajectories and ecologies of Black males. It allows for the nuances of individual Black males, while maintaining an intersectional solidarity with the

Black male sub group. This theory attempts to thwart the hegemonic social construction of Black males that often lead to social and actual death or murder (Curry, 2014; Patterson, 1982; Rasheed, 2016). C.R.I.S.H.I.S. is very new theoretical that has not been heavily scrutinized.

Methods

This project employed the methods of CRT counter-narratives and of historicizing of knowledge. Regarding the term counter-narratives; Bush and Bush (2017) conveyed the following:

A trend, particularly among those who employ CRT, is to use words such as counter-narrative, counter-storytelling, and other to describe phenomenon of often-historically excluded groups that depart from or whose perspectives run perpendicular to mainstream beliefs or discourse. This practice inadvertently links the origin and location of the narratives of African American boys and men to oppression and oppressors. (p.12)

Bush and Bush's attempts to reduce the utilization of reactionary or deficit terms is commendable; however, racial realism and the permanence of racism (Bell, 1987) often situates Black male narratives pathological and counter to the meta-narrative. Storytelling and, or counter storytelling has been utilized legally and socially to offer an alternative racialized perspectives (Harper, 2015).

Popkewitz (1997) defined historicizing of knowledge as a method of analysis used to examine how trajectories of the past help to shape how "ideas and events of the present are constructed" (p. 18). Although the information in this project was presented chronologically, this historicizing method is less concerned with offering a linear chronology. The method of historicizing is primarily concerned with archeological discourse and ecological context that serves to foster a better comprehension of the construct of individuals as well occurrences (Brown, 2011b; Popkewitz, 1997). The historicizing method highlighted how past discourses

have helped to construct a fixed narrative that may not be genuine about African American in the present (Brown, 2011a).

Research Design

This professional development curriculum was designed to help educators understand the ways in which Black Male Studies impact Black male literacy development. Symbiotically with the research; the project conveys a more pragmatic action research orientation on the topics related to Black Male Studies and Black male literacy development in K-12 contexts. The design provided strategies that educators might use when planning instruction based on what educators know about Black Male Studies and the possible impact on Black male literacy development. This professional development course offered a *Black Male "Lit" Educational Cool Kit*. This educational "tool kit" was created to give educators a resource that can be used throughout the school year and the best ways in which to ameliorate their pedagogical acumen.

Participants/Setting

Participants for this project and professional development course include administrators, coaches, specialists, and educators on how to examine and enhance the ways in which Black Male Studies impacts Black male literacy development. The participants are educators within K-12 contexts. The only requirement for the educators is that they are current classroom elementary teachers, Literacy coaches, secondary teachers that primarily teach English Language Arts or Literacy. The participatory educators can range from educational novice to educational veteran. This project was focused specifically for educators who engage Black males in their literacy development. This project did consider the proceeding components: geographic location, political climate, community, or school type; however, the focus was to understand the ways in which Black Male Studies may impact Black male literacy development. This project was intended to ameliorate educators within any type of school as long as their classrooms contain Black Males.

Based on the aforementioned reviewed literature, factors in the life of a Black male be it demographics or socioeconomic status- usually axiomatically concludes pathology or a deficit perspective (Bush & Bush, 2017).

Instruments

In determining the best way to design a curriculum, I looked at my own autoethnography, research on Black Male Literacy development, and Black Male Studies. In addition, I looked for any current educational longitudinal literacy curricular and pedagogical gaps for Black males. Within the K-12 context of Black Male literacy development and Black Male Studies three bidirectional themes emerged- 1) Elementary- Active Literacy Learning; 2) Middle School- Cool Posing Re-imagined: Creating Literacy Agency through Schema; 3) High School- Black Male Studies as framework for Critical Literacy. Each theme contains pragmatic curricular resources that can be implemented within educators' pedagogies. Using these bidirectional themes and gaps, a framework was created to guide the professional development. This framework shows the analysis of toolkit that will be distributed the school site(s). The toolkit's curriculum table of contents Figure 1, shows the steps for the proposed curricular resources. Each chapter covers a theme found within my auto-ethnography and research, and within each chapter there is a further deconstruction of theme, opportunity for instructional nuances, opportunity for Black Male voices, implementation and reflections.

Chapter Summary

This chapter conveyed a restatement of the purpose of the project; an introduction to the history and rationale for the theoretical framework; and a description of the methodology and methods. This chapter also conveyed the design, participants/setting, and the instrument. The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development.

Chapter Four: Project Presentation

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development.

It will guide educators to examine how the ways in which they react to Black male students as well as how educators approach classroom management. This professional development includes strategies that educators might utilize when planning instruction based on their knowledge, or lack thereof regarding Black male literacy development in relationship to Black Male Studies. It also provides a brief review of the literature, reflections, introspection, and most importantly implementation.

Black Male “Lit” Educational Cool-Kit

By Lawrence A. Rasheed



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Introduction

Motivation/Emphasis

With my passion regarding Black male's social and academic development and with me being a Black male, I admittedly have a strong positionality in support of Black males (Milner, 2007). However, I do not feel as if my positionality compromised this educational Toolkit. I would equate my positionality to more of an anecdotal, and or schematic praxis (Merriam et al., 2001). I unapologetically advocate for Black males.

I attempt to ameliorate the unlevelled systemic and societal construct that Black males must navigate; however, I still hold Black males highly accountable! I love Black males. With my involvements and experiences of successful programs and organization for Black males, I have become very cynical and critical of efforts to ameliorate Black males academically and socially. I have personally endured over three decades of the same: rhetoric, solutions, problems, data, and epiphanies. The sad reality is that we are approaching four decades with very limited vicissitudes. We have made some progress in terms of Black male academic and social trajectory- however, there is room plenty of improvement. Subsequently, too many Black males have been lost due to the exploitation and profit driven pupil pimps who disingenuously espouse their passion to help change the plight of Black males. It sickens me that people regardless of race or gender are using this crisis for propaganda for their own selfish interest. Positionality should not be objective (Chiseri-Strater, 1996). My positionality drove my passion for this educational toolkit.

Professional Development and the Black Male "Lit" Educational Cool Kit.

I love being a life-long educator. I love the profession. However, the longer I stay in education and experience various facets- one being professional development; unfortunately many

dynamics of education have become (maybe always were?) optics or, just for show, and or checking off a box! This is why many educators have come to resent a lot off the “drive-by” professional development (Shearer, Carr & Vogt, 2018). Too often these meetings do not develop anyone and especially not our students! However the blame game will not ameliorate staff development- although, everyone must be actively participatory, highly accountable, and most importantly- be focused on implementing student driven approaches opposed to data driven approaches. However; student driven approaches may work symbiotically to increase achievement data.

This professional development course will offer a *Black Male “Lit” Educational Cool-Kit*. The title of this educational tool kit is derived from Poet Laurate and Pulitzer Prize winner Gwendolyn Brooks’ *We Real Cool*. Hudson’s (1973) *Racial Themes in the Poetry of Gwendolyn Brooks*, really conveys and captures the impact of “Racial Realism,” (Bell, 1991) that impart undergirds some of the complexities of Black Male Studies. It is essential to note that the title is not a derivative of bell hooks’ *We real cool: Black men and Masculinity* (2004). The orientations and ideologies of hooks’ and scholars’ of Black Male Studies are very distinct.

How to Navigate this Educational Toolkit

This educational toolkit is comprised of three sections. In each section will consist of the purpose of the project, the theme, literature reviewed, reflections on the research, resources, introspections, and implementation. The sections are arranged sequentially within K-12 educational contexts- from elementary, middle, and high school. The sectional themes are 1) Elementary- Active Literacy Learning; 2) Middle School- Cool Posing Re-imagined: Creating Literacy Agency through Schema; 3) High School- Black Male Studies as framework for Critical Literacy. Although the sections are sequentially orientated; themes are bidirectional. It is

important to note that educators have the autonomy to select any section and utilize it to ameliorate the literacy development of their student. I would suggest that theme not to be utilized for remediation. For example, if the decision is made to use active learning with high school students please make sure that the rigor and activities are appropriate for high school students. It is important to keep in mind that toolkit is designed to improve Black male literacy development- not embarrass them- hence the reason why the reason why often Black males default to “cool posing.” More will be discussed about “cool posing,” in section two.

The Educators’ Role

I’m an educator. How can I help?

Educators must know that positive narratives of Black males are not myths. This may have implications for educators’ perceptions, and ultimately, their practices. Kunjufu’s (2001) brief narrative of a teacher viewing what she thought were IQ scores of her Black male students transformed her perceptions of these young males. She began to foster better relationships with these young males. Her expectations were now higher for these young Black males; consequently, her pedagogical efforts improved the academic achievements of her Black male students. In reality though, the IQ scores that the teacher saw were not from these young Black male students. In fact, they were simply their locker numbers. This one example underscores the power of perceptions and the importance of educators knowing and that positive narratives of Black males are not myths (Howard, 2013).

*Note: This Education Toolkit contains various videos for educational purposes.

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Section 1. Elementary- Active Literacy Learning

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. The Theme for this section is "Active Literacy Learning." I often refer to elementary students- especially early elementary students as K.I.D.S. (Kinesthetic Individual Doing Something?) Said differently- these young individuals are often moving and doing something unbeknownst to themselves. Their vigor, innocence, and curiosity should be an organic conduit to fun and learning.

The Literature Reviewed

According to Kunjufu (2005) schools have not done good job of providing health outlets for the amount of energy that some young Black males exudes. Multiple recesses are offered at the elementary level (unstructured); however, physical education (structured) is often not offered with same frequency as the middle and secondary level (Kunjufu, 2005). Male preschool- third grade primarily orientate themselves and enjoy in following: Games that involve bodily contact, tumbling, continuous flow of action; expresses motion through actions, and they compose of 95 percent of hyperactive children (Gurian, 2001). Unfortunately, one of the ways in which schools have tried harness the energy of young school-aged males and especially Black males has been

the over utilization of drugs (Johnson, 2013). According to Gurian (2005), “Over 80 percent of schoolchildren are on Ritalin or a similar drugs are boys” (p,22). The over dependency of the utilization of drugs has become very symbiotic with the high representation of Black males in special education (Johnson, 2013). However, some argue that this proliferation of young Black males in special education is artificial and that the dependency and usage of psychotropic stimulants are merely myths. Moreover, special education and drugs are utilized as ways in which to pathologize and reify the deficit model thinking on Black males (Johnson, 2013; Kunjufu, 2005; Porter, 1997; Toldson, 2008). The utilization of the likes of Ritalin and the overrepresentation of Black males in to special education could be minimized by more right brained pedagogy and instruction (Kunjufu, 2005).

Reflections on the Research

Time to stop and reflect

1. As you reflect upon the aforementioned research, what schemas/connections can you make to your own practice?

2. Thinking about your own pedagogy, do you think it is important to know what the current literature and seminal research is on Black male literacy development- why or why not? Please explain? Does the reviewed literature enhance your pedagogical acumen? Please explain?

Resources: Mrs. Lang is an expert in the field of young readers' development- in particular young Black male early readers. She is a pragmatic scholar. The following is more biographical information about Mrs. Lang. Phelicia Lang is a California native with roots in the Bay Area. She's a wife, and mother of four children and a grandmother to one. Her twenty-five in education includes working for private, charter and public schools. She has a Masters in Reading Language Arts with a focus on Multicultural Literature and a Reading Specialist Credential. She currently works as a Reading Specialist and Literacy Lead Coordinator at an elementary school and is the coordinator of an Early Literacy Intervention Summer Program, for African American Male students entering Kindergarten. She writes to assure students see themselves in the literature. The Tay books are the first in her series of multicultural books for children. Mrs. Lang was kind enough to make an exclusive video and shared some additional resources for this this project. [YouTube \(https://www.youtube.com/watch?v=RhOR3hVEhs0&feature=youtu.be\)](https://www.youtube.com/watch?v=RhOR3hVEhs0&feature=youtu.be) – Mrs. Lang on Black male early readers. **The following text is underlined to illustrate that Mrs. Lang is speaking.**

What works?

Speaking from the perspective of a Reading Specialist, I'll borrow a title and a cliché- quote from two well-known experts in the field of reading. The title: "*Why Johnny Can't Read?, and What You Cant Do About It* by Rudolph Flesch; and the quote: "**If children** are apparently **unable to learn**, we should assume that we have not as yet found the right way to **teach them,**" by Marie Clay.

For the purposes of keeping the topic of African American Boys and Phonics relevant and relatable, let’s agree: Tay Can Read, and There’s Nothing wrong with Tay; the problem lies in the teaching. When working with young African American males, it’s important to keep in mind that our teaching will have to be out of the box and relevant. The box I speak of is the outdated sit and get, lecture and listen classrooms, the American school system models have deemed standard. These models are predominately left brain oriented. The table below offers a few comparisons between the American school model and a model that successfully supports African American males. The paragraphs following the table will highlight the importance of engagement and movement in teaching African American males.

Table 2

Successful African American Male Model	American Average Classroom Model
Energetic	Quiet
High movement and varied seating positions	Stillness- anchored at desks and tables
Interactive and group oriented	Individualized
Freedom to talk it out with others	Working independently
Visual connections and associations to content	Assumes text examples are the common experiences of the average student; thus students can logically figure things out
Inter-connected to working in groups	Focus on individualized achievements

The table above clearly confirms that the average American classroom is not supportive to the needs of African American Male learners. Again, there’s nothing wrong with Tay, and Tay can learn to read if attention is given to the environment and methods used to teach him. An increased awareness of the learning needs of African American males will assuredly benefit other

learners in the classroom as well. Educator sensitivity and enlightenment to what works, can only inform the teaching practices and yield increases in achievement.

And the Beat Goes On...

Engagement is critical- as teachers we must accept that we are not teaching ourselves, nor are we teaching to those in our generation. We are teaching kids and must learn how to actively transmit information, that will not only capture their attention, but successfully activate and trigger the child's own learning. When students are properly engaged and activated, a successful internal transfer takes place that enables them to duplicate it again and again, across disciplines.

Successful mastery in reading will require internal motivation and the ability to independently duplicate skills again and again, and again. Being open to new ideas and innovations as an educator will help us keep the learners engaged. Simply allowing students to show you a few new beats, tunes, and movements that they're interested in will create an engagement pathway to new learning.

Another, huge way to motivate readers is to allow, and encourage, students to read materials that interest them. Period. If your library has books that do not pique the interest and motivate all learners to read more, it will need a makeover. Learning what materials are culturally appropriate, relevant and of high interest to your students takes time and sensitivity, but it's worth it if you want to engage them. Learn to keep their learning beats going on, and on, by seeking ways to engage them.

They Like to Move It Move It

Introducing play or making room for play in learning is a critical key in helping new learning to stick. Through play, anxiety and tension are reduced as the focus is on "playing" and not "learning." Music and movement will help move new learnings into long term memory much

faster than a dry drill and kill practice rote activity. In learning to read, many African American males benefit from the repetitions in systematically structured phonics program. Considering many of them are also right brain dominate, it makes perfect sense to capitalize on the movement and musical strengths. Employ relevant music and movement that requires them to cross their bodies' midline often. The crossing of the midline helps move new learnings into long term memory faster and they will love being able to move.

A little about me- I am a literacy advocate, author, and Reading Specialist. My experiences in teaching reading includes: teaching PreK- third grades in whole and small groups, and one to one. I'm also probably a right brained learner. As a young child my mother was concerned that I was not mastering math facts, times tables, and seemed to have some difficulty in reading. When she realized how keen I was on the latest songs and dance moves, she figured I could learn what I was interested in and faster if it was attached to music! She nailed it, I did. Thus, I'm convinced many African American boys who are striving to read will benefit from music and movement. Movement along with play is two of the most overlooked tools to aid student achievement in the area of reading. The experience that is most critically important to this body of work has been role as Director of Bright Beginning's Summer program. Bright Beginning's Summer program is a kindergarten intervention program created for African American males entering kindergarten. In three to five-week models' students are nurtured socially and emotionally, tutored and guided academically, in preparation for their entrance into kindergarten. In addition, relationships are formed, and trainings provided for the families involved in Bright Beginning's. All of these efforts to are to assure their transition from Pre-K to Kindergarten will be smooth and their trajectory is aimed towards success.

In this Bright Beginning's Summer program, we've tailored the curriculum so that students move every fifteen minutes. This is developmentally appropriate for the child, decreases off-task behavior, and keeps the learning fun. We use music often in between transitions and find ways to incorporate popular music and dance moves into all areas of our curriculum. Thus, our curriculum changes each year to assure it is fresh and current with the young learners in front of us.

Additionally, I am a children's author. I write books so that children can see themselves reflected on the pages. The Story for Me On the Page Books begins when I was a stay-at-home mom of four children. Access to engaging books with characters that looked like us were not readily available in our city. At the same time, my oldest daughter was having challenges with accepting her skin color. Her experience was traumatic to me and I set out to reverse this stigma. Having grown up in a diverse city, attended predominately black schools and churches, as well as attending a very diverse college, I embraced who I was and assumed my kids would too. I was raised with healthy images found in subscriptions to *Ebony*, *Ebony Jr.* *Jet* and *Right On!* Magazines, but they were no longer available. I begin searching far and wide and ordering what I could to fill my children's quest for good literature. At the time, Black Books Galore offered books, book fairs and resources to help parents find African American children's books. I treasured their resources believing all children deserved to see themselves reflected positively on the pages and resolved that I would write one day as well. This determination to find and provide access to good literature led me to seek a Masters in Reading with a focus on Multicultural Literature, and a Reading Specialist credential. The process has helped me to keenly discern the good vs. the bad, and authentic vs. non-authentic in children's literature. There are many books from many voices, but not all are authentic with good intentions.

In addition to being driven to find literature for my own children at home, I was met with this challenge to provide authentic literature in my first-grade classroom. I already knew first-hand the effects of a child not feeling valued, because the books read by the teacher either did not reflect them or reflected them negatively. As a teacher I determined to have literature on my shelves that would reflect each little face. If I had one book or magazine they craved more. It wasn't until I worked with the very lowest readers in an intervention program for first graders and was required to use their culturally scant library of readers, that I'd reach my tipping point. It was one thing having the freedom to use which ever books engaged my students, but when teaching under this umbrella all had to be standardly lock step. It was here that I also became deeply aware of how important engagement is to readers, and especially striving readers. Enter Me On the Page! We write to promote what is true, healthy and good, and write so our children see themselves on the page. Our children need to see that they matter, that they can dream big, and be important. Seeing themselves and their families as main characters who are whole in mainstream literature is extremely powerful and transforming.

The Tay Early Reader Series is the first to be published and have been well received among children and families. The books are available on Amazon and Barnes and Noble, in addition to by website: Me on the Page (<https://meonthepage.com/>) I'm currently working on a series for girls and have some non-fiction titles for Tay. My greatest joy comes when I hear children say: "hey, that's me!" Encouraging the kids to Dream Big Dreams and Be Kind is the message I want to impart to them. I also know that Tay Readers inspire kids to write more; they all have adventures waiting to be shared.

Here are some additional book resources, blogs and organizations that might be beneficial.

This is a partial list people and places that I've found to be helpful in supporting African

American Boys. I do not endorse any other than my own: Me On the Page.

Me On The Page: Website and Blog for the Tay Series Me on the Page

(<https://meonthepage.com/>)

Multicultural Children's Book Day: Organization dedicated to promoting diverse books and authors. Actual site for the annual Multicultural Children's Book Day in January

Multicultural Children's Book Day (<https://multiculturalchildrensbookday.com/>)

Here We Read- A Blog with great information including a list of Black Boy Books Here We Read

(<http://hereweeread.com/>)

- The Conscious Kid (<https://www.theconsciouskid.org/black-books-matter-childrens-books-celebrating-black-boys>)

Barber Shop Books- Places and Spaces Connecting in the community for Black Boys to read:

Barber Shop Books (<https://barbershopbooks.org/>)

The Brown Book Shelf: Promotes awareness of Black Voices and Writers The Brown Book Shelf (www.thebrownbookshelf)

The Conscious Kid: The Conscious Kid (<https://www.theconsciouskid.org/black-books-matter-childrens-books-celebrating-black-boys>)

Phonics Man: Culturally appropriate and relevant songs, videos and movements to support right brain phonics acquisition. Facebook (<https://www.facebook.com/PhonicsMan>)

- You Tube: YouTube
(<https://www.youtube.com/channel/UCOxxNIVz3M0EcR3vTKVwVIQ>)

Mr. B inspires: Mr. B Inspires (<https://www.misterbinspires.com/>) Early Education Professor, Consultant, and Speaker who supports right brain acquisition

- YouTube: YouTube (<https://www.youtube.com/channel/UCIIA0n6XyDAzhisVhCllr7w>)

See Word Reading: A unique set of apps to help early learning educators and parents support striving readers. See Word Reading (<https://seewordreading.com/>)

We Read Too: We Read Too (<http://wewreadtoo.com/>) Easy way to find African American children's titles along with book introductions

Real Dads Read: Organization dedicated to supporting reading engagement for elementary African American Boys and improving the African American Father narrative. Real Dads Read (<https://www.realdadsread.org/>)

Black Children Books and Authors: Promotes awareness of children's and young adult literature by Black Authors. Black Children Books and Authors (<http://bcbooksandauthors.com/>)

African American Children's Books: Facebook group featuring African American Children's books. Facebook (<https://www.facebook.com/groups/1658272217720742/>)

Tay Series by Phelicia Lang www.meonthepage.com/materials

My Brown Skin and Brown Boy Joy by Thomishia Booker Hey Carter (<https://heycarterbooks.com/>)

Brown Boy, Brown Boy, What Can You Be? By Ameshia Arthur Arthur LCSW (<https://www.arthurlcsw.com/reading-material>)

Jaden Toussaint by Marti Dumas : Giant Afro, Bigger Brain, Young Jaden outsmarts many. Plum Street Press (<http://plumstreetpressbooks.com/about-plum-street-press/authors/marti-dumas/>)

Little Shaq by Shaquille O'neal: Relatable character emphasizing good choices and family.

Bloomsbury (<https://www.bloomsbury.com/us/little-shaq-9781619637214/>)

Desmond Cole Ghost Patrol: Young Desmond and his friend next door solve lots of mysteries.

Simon and Schuster (<https://www.simonandschuster.com/series/Desmond-Cole-Ghost-Patrol>)

Townsend Kings School Readers: Leveled Readers with relevant African American characters.

Townsend Press (<https://www.townsendpress.com/store/k-12/leveled-readers>)

Hopscotch Literacy by Pacific Learning: Leveled intervention kit with African American and

Latino characters. Pacific Learning (<http://www.pacificlearning.com/p-4875-hopscotch-literacy-intervention-system-lis-levels-a-c-orange-kit.aspx>)

In addition to Mrs. Lang's extensive resources, I have also found that "Reading Relays," work well for young Black male developing readers. Here is how Reading Relays are to be played: construct a line of two or more groups (analogous to a relay race). The first members of the group will carry the book as the baton. Just like a race, the members will hear: "On your marks get set go!" (I would usually have my students speed walk- but you have the option of having them run?) Next the students would quickly walk/run to the designated location. At this location the racers will stop and begin reading to their reading instructors. The role of the reading instructor is to make sure that read racer is reading correctly and that they are reading the correct page. If the reading instructor has to help a read racer that racer has to start over from the beginning. After the read racer has correctly read their assigned page with no errors and fluently- they then would quickly walk/run back to their team mate and hand them the book conveying where they stopped reading. This cycle will continue until team has completed the story; hence won the relay race. However, there is bonus round where readers will be asked comprehension questions. The comprehension round is weighted equally to the relay racing round. The intent is to have readers read fluently and comprehend well. My former Black males' early readers really enjoyed this activity.

In addition to the reading relays, many young Black males enjoy RAP (Rhythm And Poetry) (Kunjufu, 2002). Subsequently, Black males might enjoy *Golden Slippers: An Anthology of Negro Poetry for Young Readers* by Arna Bontemps; Published June 28th 1941 by HarperCollins Publishers. This is a charming poetry anthology. Although it has the flavor of another era, it is an excellent collection of Black (African American) poetry for younger (pre-k thru 3rd) children. It has examples of poetry from different sources, including traditional songs and spirituals, which may be hard to find. It has many poems from various African-American poets etc. The poems selected are excellent and well-suited for children. It can be used as a cultural resource for many purposes.

Another excellent recourse for young Black male developing readers is *The Ghanaian Goldilocks*, by Dr Tamara Pizzoli. Set in Accra, Ghana, *The Ghanaian Goldilocks* is a modern twist on the classic Goldilocks fairytale. Like traditional kente cloth, West African culture and themes are woven seamlessly into the story of a boy with sun lightened hair named Kofi, better known to his friends and family as Goldilocks. Like the Goldilocks in the traditional tale, Kofi has been known to get into some trouble here and there, but it's an unexpected visit to a neighbor's house that teaches him a valuable lesson of a lifetime. This story really conveys the importance of "a village raising a child." It also illustrates an excellent example counter-narratives a tenet of CRT (Critical Race Theory) (Delgado & Stefancic, 2001). The voice of the African American male must be heard in order to serve as counter-narratives (Howard, 2013).

Introspection. Please share your introspection of all the aforementioned information and resources regarding Elementary Active Learning in particular with young Black males.

Implementation. Detail some ways in which you might go about implementing lesson that will further strengthen your pedagogical acumen- in terms ameliorating Black male literacy development? Also try construct a specific lesson and or strategy that would like utilize immediately.

Section 2. Middle School- Cool Posing Re-imagined: Creating Literacy Agency through Schema

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. The Theme for this section is “Cool Posing Re-imagined: Creating Literacy Agency Through Schema.” Middle school is often a difficult period for students. However, Black male middle school students face the most peril and often feel a necessity to *Wear the Mask* (Dunbar, 1896) YouTube (<https://www.youtube.com/watch?v=jOsB3ygDIcc>) This “mask” is often referred to

the Cool Pose in the literature on Black male schooling and coping strategies. Unfortunately, these strategies employed are frequently viewed polemically, pejoratively, and recalcitrantly.

The Literature Reviewed

Many educators have probably witnessed a student (Black male) acting in a way in which that was very indifferent and, or in a matter of fact manner. These antics are coping strategies masking genuine internal trepidation. This phenomenon is called the cool pose (Majors & Billson, 1993). The unflappable mask donned with the cool pose often becomes a psychological reality, with young black men unable to let down their emotional guard even with those closest to them (Majors & Billson, 1993). Males, in an effort to keep in line with the “Boy Code,” are more reluctant to ask for help or appear academically engaged for fear of losing status with their peers. Dr. Pollack defines the “Boy Code” as a male’s mask of masculine bravado that hides the genuine self to conform to our society’s expectations (Pollack, 1999).

For young Black males whose trajectory in life might be poor at best, the cool pose is empowering. Black males can appear competent and in control in the face of adversity- again wearing the mask that grins and lies (Dunbar, 1896). The cool pose may be his only source of dignity and worth, a mask that hides the sting of failure and frustration (Majors & Billson, 1993). It essential to understand the “cool” that Black males convey in terms of their masculinity related to their literacy development. Educators have the ability to de-pathologize and reimagine the cool pose as a way in which to challenge deficit perspectives and encourage agency for Black male literacy development (Kirkland & Jackson, 2009).

In addition to the cool pose, schema theory is another important factor in Black male literacy development (Tatum, 2009). The term "schema" was arguably most popularized first by Barlett (McVee, Dunsmore & Gavelek, 2005). According to An (2013), “The fundamental tenet

of schema theory assumes that written text does not carry meaning by itself. Rather, a text only provides directions for readers as to how they should retrieve or construct meaning from their own previously acquired knowledge” (p.130). In an effort to engage Black adolescent males, educators must provide conduits to hear their voices (Tatum, 2009). Schema or schemata (plural for schema) are often used interchangeably with terms such as existing knowledge, prior knowledge, previous knowledge and connections (McVee, Dunsmore & Gavelek, 2005). Having various ways in which Black males can connect with text will enhance agency, ameliorate their literacy development, and build on their textual lineage (Tatum, 2009).

Reflections on the Research

Time to stop and reflect

1. As you reflect upon the aforementioned research, what schemas/connections can you make to your own practice?

2. Thinking about your own pedagogy, do you think it is important to know what the current literature and seminal research is on Black male literacy development- why or why not? Please explain? Does the reviewed literature enhance your pedagogical acumen? Please explain

Resources. Arguably the most prominent scholar as it pertains to literacy development of Black males is Alfred Tatum. Alfred Tatum, Ph.D., is the Dean of the College of Education and director of the UIC Reading Clinic. Tatum's research focuses on the literacy development of African American males, particularly the roles of texts and writing to advance their literacy development. He is interested in how texts can be used as tools to preserve one's humanity. He is the author of *Teaching Reading to Black Adolescent Males: Closing the Achievement Gap, Reading For Their Life: (Re) building the Textual Lineages of African American Adolescent Males, and Fearless Voices: Engaging the Next Generation of African American Male Writers* (2005).

He presents practical suggestions for providing reading strategy instruction and assessment that is explicit, meaningful, and culturally responsive, as well as guidelines for selecting and discussing nonfiction and fiction texts with Black males. In Tatum's *Teaching Reading to Black Adolescent Males: Closing the Achievement Gap*, he stated: "Focusing on Black male empowerment and, perhaps, the part they play in their own disempowerment during literacy instruction is an effective way to engage Black males with text" (p. 67). The following video really captures essences of Tatum's research.

[YouTube \(https://www.youtube.com/watch?v=cyRWw1WsAOY\)](https://www.youtube.com/watch?v=cyRWw1WsAOY) – Dr. Tatum's presentation on African American males' literacy development

Another notable scholar in terms of Black male adolescent literacy development is Dr. David E. Kirkland. He is the Executive Director of The NYU Metropolitan Center for Research on Equity and The Transformation of Schools. He has also been described as an activist and educator, cultural critic and author. A leading national scholar and advocate for educational justice, Dr. Kirkland's trans-disciplinary scholarship explores a variety of equity related topics: school climate and discipline; school integration and choice; culture and education; vulnerable

learners; and intersections among race, gender, and education. With many groundbreaking publications to his credit, he has analyzed the cultures, languages, and texts of urban youth, using quantitative, critical literacy, ethnographic, and sociolinguistic research methods to answer complex questions at the center of equity and social justice in education. Dr. Kirkland taught middle and high school for several years in Michigan. He's also organized youth empowerment and youth mentoring programs for over a decade in major U.S. cities such as Detroit, Chicago and New York. He currently leads efforts to enhance education options for vulnerable youth throughout New York City, and beyond. Dr. Kirkland has received many awards for his research and educational advocacy work, including the 2016 AERA Division G Mid-Career Scholars Award, the 2008 AERA Division G Outstanding Dissertation Award. He was a 2009-10 Ford Foundation Postdoctoral Fellow, a 2011-12 NAEd/Spencer Foundation Postdoctoral Fellow, and is a former fellow of the National Council of Teachers of English (NCTE) Research Foundation's "Cultivating New Voices among Scholars of Color" program. In addition to several other boards, he currently serves as a trustee for the Research Foundation of the National Council of Teachers of English. *A Search Past Silence: The Literacy of Black males*, the fifth book that Dr. Kirkland has authored, is a TC Press bestseller and winner of the 2015 Daniel E. Griffiths Research Award, the 2014 AESA Critics Choice Award, and the 2014 NCTE David H. Russell Award for Distinguished Research in the Teaching of English. He is also co-editor of the newly released *Students Right to Their Own Language*, a critical sourcebook published by Bedford/St. Martins Press. Named by *Ebony* magazine as one of the most brilliant scholars in the U.S., Dr. Kirkland has been a pivotal intellectual voice promoting educational justice in the U.S. and abroad. In this short video Kirkland really illustrates the impact cool posing and masculinity within the framework of schooling and the greater society. [YouTube](#)

(<https://www.youtube.com/watch?v=roDf6Tfa74M&t=557s>) – Dr. Kirkland on African American males in institutions

Another great resource for Black male middle students is the short story and video *Thank you, Ma'am* (Hughes & Freeman, 1991). Langston Hughes has prominent figure during the Harlem Renaissance. In this particular story, he does a great job in illustrating the “village” concepts in raising a child. Hughes also conveys morals, humor, and humanity in this classic.

Age levels. 13-15 years old

Summary. The story begins with an encounter between Roger, a teenage boy, and Mrs. Luella Bates Washington Jones, an older woman walking home from work late one night. He attempts to steal her purse, but he fails and falls due to the combination of the heavy purse, and Mrs. Jones’ stoutness. She kicks him and grabs him by the shirt, asking if he feels ashamed of himself.

Roger admits shame and wants Mrs. Jones to let him go. Mrs. Jones notices that his face is dirty and his hair is uncombed; she inquired if there is anyone looking after him. Roger answers: “no!” Mrs. Jones drags him in a headlock to her home. When Roger and Mrs. Jones arrive at her house, she offered him dinner. She assumes that since he was trying to steal her purse, he must be hungry. The reason why Roger attempts to steal Mrs. Jones purse was buy blue suede shoes. Mrs. Jones conveys to Roger in a maternal tone that she was young once, too, and also couldn't afford the things she wanted. Mrs. Jones revealed somethings about her own youth while being sensitive to Rodger because of his un-kept disposition and appearance.

At the conclusion of the story, Mrs. Jones gives Roger ten dollars to buy the blue suede shoes and tells him not to steal her purse or anyone else's for that matter, as shoes purchased with stolen money cause more trouble than they're worth. When she leads him to the door and bids him good night, Roger wants to say something other than 'thank you, ma'am,' but nothing suitable

comes to mind. As he turns to look at Mrs. Jones in the doorway, he can barely get the words, 'thank you,' out of his mouth before she shuts the door. According to Hughes, Roger never sees her again.

Review. Josh Caporale of Caponomics [Blog Spot \(http://caponomics.blogspot.com/2015/02/short-story-review-thank-you-maam-by.html\)](http://caponomics.blogspot.com/2015/02/short-story-review-thank-you-maam-by.html)

Pre- Questions. What are “Community Safety-Nets?” Should everyone that commits a crime go to jail or receive a consequence? What does the phrase “Kill them with kindness” mean?

ELA Standards. Grade 8- Key *Ideas and Details*: 2. Determine a theme or central idea of a text and analyze its development over the course of the text, including its relationship to the characters, setting, and plot; provide an objective summary of the text.

3. Analyze how particular lines of dialogue or incidents in a story or drama propel the action, reveal aspects of a character, or provoke a decision.

Integration of Knowledge and Ideas. 7. Analyze the extent to which a filmed or live production of a story or drama stays faithful to or departs from the text or script, evaluating the choices made by the director or actors.

Follow-Up Activities. Writing activity- Students will write a short passage about Mrs. Jones meeting Rodger 15 years later. Describe both characters. How do the two characters interact with each other? Has Rodger continued his old “devilish ways?” Does Mrs. Jones remember Rodger? Please write a part 2 of Thank you ma’am. Please be as descriptive as possible- connect it to the original Thank You Ma’am.

Reader’s Theatre- Students will act out skits based on Thank You Ma’am. Students are able to contemporize the content. After students will interpret the story and relate to “community safety nets.”

Make a short musical score based of the short movie. The score has to be a minimum of four songs. Students must explain the reason for each song and why the placement for the song.

Related websites: [Phoenix Learning Group \(http://phoenixlearninggroup.com\)](http://phoenixlearninggroup.com) [Poetry Foundation \(https://www.poetryfoundation.org/poets/langston-hughes\)](https://www.poetryfoundation.org/poets/langston-hughes)

[YouTube \(https://www.youtube.com/watch?v=inP76rkYUso\)](https://www.youtube.com/watch?v=inP76rkYUso)

Related Book: *The Autobiography of Malcolm X: As Told to Alex Haley* – October 12, 1987 by Malcolm X (Author), Alex Haley (Author), Attallah Shabazz (Author) Through a life of passion and struggle, Malcolm X became one of the most influential figures of the 20th Century. In this riveting account, he tells of his journey from a prison cell to Mecca, describing his transition from hoodlum to Muslim minister. Here, the man who called himself "the angriest Black man in America" relates how his conversion to true Islam helped him confront his rage and recognize the brotherhood of all mankind.

Black Boy: A Record of Childhood and Youth Wright, Richard. Published by Harper and Brothers (1945). *Black Boy a Record of Childhood and Youth* is hailed in the genre of American literature as one of the most important non-fiction works documenting not only a piece of history, but a piece of African American culture.

Related Poem. “*Mother to Son*” was first published in the magazine *Crisis* in December of 1922 and reappeared in Langston Hughes’s first collection of poetry, *The Weary Blues* in 1926. *You Ma’am* has a maternal overtone within the short story. Mrs. Jones took to Rodger as if he were her son even though he attempted to still her purse. In *Mother to Son* Hughes’ conveys the struggle that she has faced, and what her son will face. She conveys to him the adversity that he will endure and how he is to be steadfast in attaining his ambitions. Both the poem and short story are undergirded maternal love, compassion, and hope.

Other resources: Although this lesson utilized 9th grade reading materials- it still would be appropriate for 8th graders. If you feel as though an Essay on Bill Cosby is inappropriate, please select another comical short story that centers a Black male.

Lesson: Using- UTS (Under-the-Surface) & OTS (Over-the-Surface) questions plus schemas (text-to-self; text-to-text; text-to-world) to enhance comprehension while reading Bill Cosby’s nonfiction story titled: *Go Deep to the Sewer*.

<p>Standard(s)</p>	<ol style="list-style-type: none"> 1. (Key Ideas and Details- 9th Grade) Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text. 2. (Key Ideas and Details- 9th Grade) Analyze how complex characters (e.g., those with multiple or conflicting motivations) develop over the course of a text, interact with other characters, and advance the plot or develop the theme.
<p>Objective(s)</p>	<ol style="list-style-type: none"> 1. Students will be introduced, (re-introduced), understand, modeled and model the concept of UTS/OTS questions and the 3 schemas. 2. Students will use their understanding of UTS/OTS and schema to enhance reading comprehension.

Materials	<ul style="list-style-type: none"> • Prentice Hall Literature- Gold; <i>Timeless Voice</i>, <i>Timeless Themes</i> • Paper and writing utensils • <u>Graph Question Tree</u> (http://www.dcn-cde.ca.gov/crt/graph/question/tree.pdf)
Instructional Strategy	<ol style="list-style-type: none"> 1. Hook— <u>YouTube</u> (https://www.youtube.com/watch?v=pqAQTrIJD0c) After showing the students the video- I would then ask if they had some similar experiences. We would discuss these experiences and I would introduce the concept of schemas. I then would use EDI (Explicit Direct Instruction) in teaching the 3 types of schema- Text-to –self; Text-to-Text; Text-to world. 2. I would use EDI (Explicit Direct Instruction) in teaching UTS/OTS questions. Students would be shown example of a variety of UTS/OTS questions. 3. Students will use their tree diagram to help them construct UTS/OTS questions after reading the assigned text. The reading will be deconstructed. Students will be read paragraphs and orally construct UTS/OTS- however they will not convey which type of

	<p>question it is. Other students will have to determine which type of question it is.</p> <p>4. Students will model both schema and UTS/OTS to enhance their comprehension. (Students sit in quads)</p> <p>5. Closure— Emphasis will be placed on strong opposed to “shallow bucket” schemas- these are schemas that may have some relevance- however; these questions do not lead to a deeper comprehension. In addition, emphasis will also be placed on UTS/OTS stems question are often interchangeable depending on the context of the question.</p>
<p>Assessments</p>	<p>Students will construct 3 well written OTS & UTS questions (6 questions total). In addition, students will take Self-test that consist of 5 Multi-choice questions. Students will have to determine if each question is and OTS or a UTS by labeling. Students will select the best choice by utilizing their schema and OTS/UTS knowledge.</p>

Additional assignment related to *Go Deep to the Sewer*:

“Go Deep to the Sewer” Name: _____

Bill Cosby - Personal Essay (Narrative)

Study Guide

1. What does Cosby regret about his physical size during his boyhood?

Not being taller or stronger, hands too small

2. How was Cosby like and unlike his heroes at Temple University?

Cosby loved playing ball but could not catch passes with the easy grace of the players at Temple University.

3. Why was Junior always the quarterback for the neighborhood football games?

Junior knew how to drop to one knee in the huddle and diagram plays with trash.

4. Was Junior's method of calling plays successful? Explain.

Yes, because even though the players often argue with Junior, he always has a reason for calling a play the way he does.

5. How does Cosby describe the experience of connecting with a Spaldeen?

Cosby exaggerates the effect of hitting a Spaldeen in order to show how much fun it was to play ball with such a lively ball.

6. Does Cosby really mean what he says about hitting a Spaldeen? Explain.

No, Cosby exaggerates to add humor.

7. What does Cosby mean when he says "The essence of childhood, of course, is play"?

Children need more than anything else to play and pretend regardless of circumstances.

8. Situational humor often grows out of an ordinary situation that is made humorous by the

addition of something unexpected or silly. "Go Deep to the Sewer" obviously includes a humorous account of Cosby's childhood memory, but it also contains serious elements or ideas as well. Identify the serious elements included in the selection.

The boys' poverty, the lack of safe conditions for the boys, and the pain children feel when they do not measure up to their own expectations.

9. Do you think Cosby’s story could only be appreciated by people who have lived in the city? Explain.

Opinion, but Cosby’s story could probably be appreciated by anyone who has enjoyed playing outdoors as a child.

Other engaging texts: *You Don't Even Know Me: Stories and Poems About Boys*, by Sharon Flake Published Disney March 8, 2010. This collection of original stories and poems provides rare insight into the minds of adolescent African American boys. There's Tow-Kaye, getting married at age seventeen to the love of his life, who's pregnant. James writes in his diary about his twin brother's terrible secret, while Tyler explains what it's like to be a player with the ladies. And Eric takes us on a tour of North Philly on the Fourth of July, when the heat could make a guy go crazy. Sharon G. Flake's talent for telling it like it is will leave readers thinking differently, feeling deeply, and definitely wanting more.

The Collected Poems by Langston Hughes; Published October 31st 1995 by Vintage. Alongside such famous works as "The Negro Speaks of Rivers" and Montage of a Dream Deferred, The Collected Poems includes the author's lesser-known verse for children; topical poems distributed through the Associated Negro Press; and poems such as "Goodbye Christ" that were once suppressed. Lyrical and pungent, passionate and polemical, the result is a treasure of a book, the essential collection of a poet whose words have entered our common language.

Introspection. Please share your introspection of all the aforementioned information and resources regarding Cool Posing Re-imagined: Creating Literacy Agency through Schema.

Implementation. Detail some ways in which you might go about implementing lesson that will further strengthen your pedagogical acumen- in terms ameliorating Black males' literacy development? Also try construct a specific lesson and or strategy that would like utilize immediately.

Section 3. High School- Black Male Studies as framework for Critical Literacy

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. High school Black males having yet to master the basic literacy skills often have a difficult educational trajectory. Not having the requisite literacy skills is life altering. Black males may in fact have the ability to read the words; however, reading the world is a very different orientation The nuances of Black Male Studies and the complexity of critical literacy are two dynamics that should be utilized when attempting to ameliorate the literacy development of high school Black males.

The Literature Reviewed

The literature surrounding Black Male Studies is relatively new. Curry's *The Man-Not: Race, Class, Genre, and The Dilemmas of Black Manhood* (2017) really undergird the needs of Black Male Studies. In viewing Freire's (1985) concept: "Reading the world not just the word;" Black Male Studies may assist in the context of comprehending the world of Black males. Once Black males are enabled and engaged by text (Tatum, 2009), they might begin to share their voices. The writing of other Black males is important to and for other Black males (Curry, 2015). When considering Racial Battle Fatigue Black (RBF) – defined as the physical and psychological toll taken due to constant and unceasing discrimination, micro-aggressions, and stereotype threat; Black males might be the embodiment of such a phenomenon. The literature notes that individuals who work in environments with chronic exposure to discrimination and micro-aggressions are more likely to suffer from forms of generalized anxiety manifested by both physical and emotional symptoms (Smith, 2014). Black Male Studies' literature consistently demonstrates black males experience RBF (Smith, 2014), creating an obvious correlation to Black male literacy development.

In addition to Black Male Studies, Critical literacy is another important dynamic in further improving the literacy development of Black male student. According to Au (2012), "There is a long history in critical education theory of trying to understand the relationship between schooling, capitalist society, and student consciousness" (p.15). Critical pedagogy is very symbiotic with critical literacy. Wink (2005) stated: "Critical pedagogy begins and ends with literacy, whatever the context is" (p.10). The theory of critical literacy aims is to have students analyze hegemony inherent in language use. In addition, students are to recognize that language is not neutral, and confront their own ways in which values in the production and reception of

language (Behrman, 2006). The symbiosis of Black Male Studies and critical literacy will allow for literacy agency for Black males (Kirkland & Jackson, 2009).

Reflections on the Research

Time to stop and reflect

1. As you reflect upon the aforementioned research, what schemas/connections can you make to your own practice?

2. Thinking about your own pedagogy, do you think it is important to know what the current literature and seminal research is on Black male literacy development- why or why not? Please explain? Does the reviewed literature enhance your pedagogical acumen? Please explain

Gender Studies. Though trained in American and Continental philosophical traditions, Curry's primary research interests are in Critical Race Theory and Africana Philosophy. In Critical Race Theory, Curry looks at the work of Derrick Bell and his theory of racial realism as an antidote to the proliferating discourses of racial idealism that continue to uncritically embrace liberalism through the appropriation of European thinkers as the basis of racial reconciliation in the United States. In Africana philosophy, Curry's work turns an eye towards the conceptual genealogy (intellectual history) of African American thought from 1800 to the present, with particular attention towards the scholars of the American Negro Academy and the Negro Society for Historical Research. In Biomedical ethics, Curry is primarily interested government regulation, the ethical limits of government intervention in the practice of medicine, and democratic potentialities that arise from collaborative doctor-patient diagnoses and regenerative medicine like stem cells. Currently his research focuses on the linking the conceptualization of ethics found in the Belmont Report to Civil Rights and social justice paradigms. The following short video really captures Curry's passion regard Black males. [YouTube \(https://www.youtube.com/watch?v=cE-OydZPAyo\)](https://www.youtube.com/watch?v=cE-OydZPAyo) – Dr. Curry on Black male silence

Although Curry is critical of the respectability politics found in *Black Men and Public Space* by Brent Staples. Black male students should have the opportunity to opine about the essay. The following link provides a reading of the essay. [YouTube \(https://www.youtube.com/watch?v=ROjrrGSeGcA\)](https://www.youtube.com/watch?v=ROjrrGSeGcA) – Black Men and Public Space

A great extension activity related to *Black Men and Public Space* is the following video including contemporary Hip-Hop music comparing the lyrics to the essay. [YouTube \(https://www.youtube.com/watch?v=aoEgrm_EdU4\)](https://www.youtube.com/watch?v=aoEgrm_EdU4) - Black Men in Public Spaces Song Comparison; Another symbiotic resource related to Robert Staples' essay is Claude Steele's

(2011), *Whistling Vivaldi: And other clues to how stereotypes affect us (issues of our time)*. While Steele has received praised for his book and being one the founders of stereotype threat; others have found these respectability politics acted out by Black males to be myopic; Tressie McMillan Cottom is one of them. She is an American writer, sociologist, and professor. She is currently an assistant professor of sociology at Virginia Commonwealth University and a faculty associate of the Berkman Klein Center for Internet & Society. She wrote the following blog. This blog would be an excellent addition to *Black Men and Public Space and Whistling Vivaldi: And other clues to how stereotypes affect us (issues of our time)*.

Slate News (<https://slate.com/news-and-politics/2013/09/jonathan-ferrell-shooting-death-the-perils-of-stereotype-threat.html>-) *Whistling Vivaldi Won't Save You*

These are some additional resources undergirded in Black Male Studies and that allow for critical literacy.

From "THE TRIALS OF "THE SCOTTSBORO BOYS"

By Douglas O. Linder



Samuel Leibowitz and Haywood Patterson with his good luck horseshoe

1. No crime in American history-- let alone a crime that never occurred-- produced as many trials, convictions, reversals, and retrials as did an alleged gang rape of two white girls by nine black teenagers on a Southern Railroad freight run on March 25, 1931. Over the course of the two decades that followed, the struggle for justice of the "Scottsboro Boys," as the black teens were called, made celebrities out of anonymities, launched and ended careers, wasted lives, produced heroes, opened southern juries to blacks, exacerbated sectional strife, and divided America's political left.
2. Hoboing was a common pastime in the Depression year of 1931. For some, riding freights was an appealing adventure compared to the drudgery and dreariness of their daily lives. Others hopped rail cars to move from one fruitless job search to the next. Two dozen or so mainly male--and mainly young--whites and blacks rode the Southern Railroad's Chattanooga to Memphis freight on March 25, 1931. Among them were four black Chattanooga teenagers hoping to investigate a rumor of government jobs in

Memphis hauling logs on the river and five other black teens from various parts of Georgia. Four young whites, two males and two females dressed in overalls, also rode the train, returning to Huntsville from unsuccessful job searches in the cotton mills of Chattanooga.

3. Soon after the train crossed the Alabama border, a white youth walked across the top of a tank car. He stepped on the hand of a black youth named Haywood Patterson, who was hanging on to its side. Patterson had friends aboard the train. A stone-throwing fight erupted between white youths and a larger group of black youths. Eventually, the blacks succeeded in forcing all but one of the members of the white gang off the train. Patterson pulled the one remaining white youth, Orville Gilley, back onto the train after it had accelerated to a life-endangering speed. Some of the whites forced off the train went to the stationmaster in Stevenson to report what they described as an assault by a gang of blacks. The stationmaster wired ahead. A posse in Paint Rock, Alabama stopped the train. Dozens of men with guns rushed at the train as it ground to a halt. The armed men rounded up every black youth they could find. Nine captured blacks, soon to be called "The Scottsboro Boys," were tied together with plow line, loaded on a flat back truck, and taken to a jail in Scottsboro.

4. Also greeted by the posse in Paint Rock were two mill workers from Huntsville, Victoria Price and Ruby Bates. One or the other of the girls, either in response to a question or on their own initiative, told one of the posse members that they had been raped by a gang of twelve blacks with pistols and knives. In the jail that March 25th, Price pointed out six of the nine boys and said that they were the ones who raped her. The guard reportedly

replied, "If those six had Miss Price, it stands to reason that the others had Miss Bates." When one of the accused, Clarence Norris, called the girls liars he was struck by a bayonet. A crowd of several hundred men, hoping for a good old-fashioned lynching, surrounded the Scottsboro jail the night of their arrest for rape. Their plans were foiled, however, when Alabama's governor, B. M. Miller, ordered the National Guard to Scottsboro to protect the suspects.

5. Trials of the Scottsboro Boys began twelve days after their arrest in the courtroom of Judge A. E. Hawkins. Haywood Patterson described the scene as "one big smiling white face." Many local newspapers had made their conclusions about the defendants before the trials began. One headline read: "ALL NEGROES POSITIVELY IDENTIFIED BY GIRLS AND ONE WHITE BOY WHO WAS HELD PRISONER WITH PISTOL AND KNIVES WHILE NINE BLACK FIENDS COMMITTED REVOLTING CRIME." Representing the Boys in their uphill legal battle were Stephen Roddy and Milo Moody. They were no "Dream Team." Roddy was an unpaid and unprepared Chattanooga real estate attorney who, on the first day of trial, was "so stewed he could hardly walk straight." Moody was a forgetful seventy-year old local attorney who hadn't tried a case in decades.
6. The defense lawyers demonstrated their incompetence in many ways. They expressed a willingness to have all nine defendants tried together, despite the prejudice such a trial might cause to Roy Wright, for example, who at age twelve was the youngest of the nine Scottsboro Boys. (The prosecution, fearing that a single trial might constitute reversible error, decided to try the defendants in groups of two or three.) The cross-examination of Victoria Price lasted only minutes, while examining doctors R. R. Bridges and John Lynch

were not cross-examined at all. Ruby Bates was not asked about contradictions between her testimony and that of Price. The defense offered only the defendants themselves as witnesses, and their testimony was rambling, sometimes incoherent, and riddled with obvious misstatements. Six of the boys (Andy Wright, Willie Roberson, Charles Weems, Ozie Powell, Olen Montgomery, and Eugene Williams) denied raping or even having seen the two girls. But three others, all who later claimed they did so because of beatings and threats, said that a gang rape by other defendants did occur. Clarence Norris provided what one paper called "the highlight of the trial" when he said of the other blacks, "They all raped her, everyone of them." No closing argument was offered by defense attorneys. A local editorialist described the state's case as "so conclusive as to be almost perfect."

7. Guilty verdicts in the first trial were announced while the second trial was underway. The large crowd outside the courthouse let out a roar of approval that was clearly heard by the second jury inside. When the four trials were over, eight of the nine Scottsboro Boys had been convicted and sentenced to death. A mistrial was declared in the case of twelve-year old Roy Wright, when eleven of the jurors held out for death despite the request of the prosecution for only a life sentence in view of his tender age.
8. In January, 1932, the Alabama Supreme Court, by a 6 - 1 vote, affirmed all but one of the eight convictions and death sentences. (The court ruled that Eugene Williams, age thirteen, should have not been tried as an adult.) The cases were appealed to the United States Supreme Court which overturned the convictions in the landmark case of *Powell vs Alabama*. The Court, 7 - 2, ruled that the right of the defendants under the Fourteenth Amendment's due process clause to competent legal counsel had been denied by Alabama. There would have to be new trials...

9. [At one of those trials] on April 3, Victoria ("Big Leg") Price was called to the stand. Direct examination was brief, only sixteen minutes. Price recounted her job-hunting trip to Chattanooga, the fight on the train between whites and blacks, and the gang rape in which Haywood Patterson was one of her attackers. Prosecutor Knight's strategy on direct was to cover the essential facts in a condensed, unadorned way that would provide few opportunities for defense attorneys to expose contradictions with the more detailed (and implausible) story she told in the first trials. Leibowitz's cross-examination was merciless. His questions suggested his answers. There was no Callie Brochie's boardinghouse in Chattanooga, as Price claimed. She was an adulterer who had consorted with Jack Tiller in the Huntsville freight yards two days before the alleged rape, and it was his semen (or that of Orville Gilley) that was found in her vagina. She was a person of low repute, a prostitute. She was neither crying, bleeding, or seriously bruised after the alleged gang rape. She was fearful of being arrested for a Mann Act violation (crossing state lines for immoral purposes) when she met the posse in Paint Rock, so she and Bates made groundless accusations of rape to deflect attention from their own sins. Throughout the four-hour cross, Price remained sarcastic, evasive, and venomous. She used her ignorance and poor memory to her advantage and proved to be a difficult witness to corner. On re-direct, Price added a new dramatic and inflammatory elaboration to her previous account: while she was being penetrated, she said, her attacker told her that when he pulled his "thing" out, "you will have a black baby"...
10. Seven of the nine Scottsboro Boys were held in jail for over six years without trial by the time jury selection began in the third trial of Clarence Norris on Monday, July 12, 1937. Trying to beat the hundred degree heat, Judge Callahan rushed the trial even more

than usual, and by Wednesday morning the prosecution had a death sentence. Andy Wright's trial was next; he got ninety-nine years. On Saturday, July 24 at eleven o'clock, Charlie Weem's jury returned and gave him seventy-five years. Moments later, Ozie Powell was brought into court and the new prosecutor, Thomas Lawson, announced that the state was dropping rape charges against Powell and that he was pleading guilty to assaulting a deputy. Then came the big news. Lawson announced that all charges were being dropped against the remaining four defendants: Willie Roberson, Olen Montgomery, Eugene Williams, and Roy Wright. He said that after "careful consideration" every prosecutor was "convinced" that Roberson and Montgomery were "not guilty." Wright and Williams, regardless of their guilt or innocence, were twelve and thirteen at the time and, in view of the jail time they had already served, justice required that they also be released. Leibowitz led the four from the jail to an awaiting car, and with an escort of state troopers they were driven to the Tennessee border. Free of Alabama, but not of the label "Scottsboro Boy" or from the wounds inflicted by six years in prison, they went on with their separate lives: to marriage, to alcoholism, to jobs, to fatherhood, to hope, to disillusionment, to disease, or to suicide.

Name: _____

THE TRIALS OF "THE SCOTTSBORO BOYS"

By Douglas O. Linder

Target Vocabulary

Word				
Convictions				
Reversals				
Hobo				
Posse				

Reading Guide

1. What event happened on March 25, 1931?
2. What is one reason that people hopped rail cars during the Depression?
3. Why did dozens of armed men rush at the train in Paint Rock, Alabama?
4. What did Victoria Price and Ruby Bates tell one of the posse members?
5. How did local newspapers represent the Scottsboro Boys before their first trial?
6. Identify three mistakes made by defense lawyers at the first trial.
7. What was the verdict and sentence issued at the first trial?
8. Why were new trials ordered by the United States Supreme Court?
9. What made Victoria Price an unreliable witness?
10. What were the long-term affects of the trial on the Scottsboro Boys?

11. Harper Lee, the author of *To Kill a Mockingbird*, heard this story as a child. What do you predict about the book now that you know more about the Scottsboro Boys?

Lee, H. (1960). *To Kill A Mockingbird*; Published by arrangement with McIntosh and Otis, Inc. There are several major motifs at work in *To Kill a Mockingbird*. On the one hand, this is very much a story about growing up. Scout is innocent throughout much of the novel, not seeing or not understanding much of the injustice around her. Her-and Jem and Dill's-obsession with Boo Radley is very much a hallmark of her childhood. However, Atticus's suggestion that she learn to walk in another person's shoes is something she gradually comes to understand over the course of the novel. At first, she, Jem, and Dill fail to take into consideration Boo's feelings or thoughts about anything. However, by the end of the novel, after Boo has saved the life of Scout and her brother, she sees him suddenly as a person. However; racism might be the most pronounced motif throughout the story. The sexual vulnerability of Black males is underscored in the story. Presently Black male vulnerability is still very much a concern within the dominant society. Although this story has some complexities to it- I still would consider this to be a culturally neutral are more specifically culturally pathological. It is reeving the axiomatic trope that Black males are rapist.

Gaines, E. J. (2009). *A Lesson Before Dying*: Hauptbd../Annot. by Hartmut K. Selke. Ernst Klett Sprachen. In *A Lesson Before Dying*, Gains probes through the dehumanizing factor of racism in our society at the personal level. Students are invited to feel the story of an educated teacher trapped by his race and family in the events surrounding the execution of a convicted prisoner. Students are allowed to experience the agony and conflicting nature of knowing that life is defined not by who you are but by your race. Gaines conveys this story with emotions that evoke and transcend the issue of race and raise questions about Black males' humanity. Students that

care about the effect of race and racism in our country will enjoy this book. This book is best for high school juniors or seniors. I would consider this a culturally specific. *A Lesson Before Dying* illuminates the experience of growing up as a member of a particular, non-white cultural group.

A Lesson Before Dying Discussion Questions

Directions. *Answer the following questions on a separate sheet of paper. Starred questions indicate group discussion.*

Chapters 1-2

1. Identify: Jefferson, Grant, Brother, Bear, Alcee Grope, Miss Emma, Reverend Mose Ambrose, and Tante Lou.
2. Why is the defendant on trial? What is the defendant's story? What is the prosecutor's version of the events? What do you think is the most damaging evidence? What is the verdict? What is the sentence?
3. Explain how you would vote if you were on the jury and why you would do so?
4. What do you learn about the narrator? What does Miss Emma ask him to do? Why? How does he feel about his ability to help?
5. Why is Henri Pichot important to Miss Emma?
6. Prediction: What will happen at the Pichot Plantation?

Chapters 3-4

1. *Who goes to Henri Pichot's? Explain what happens there. Why do you think Miss Emma reminds Pichot of what she's done for the family?
2. *How does Grant feel about entering the Pichot house through the back door? What does this symbolize for him?

3. *Name Miss Emma's two primary concerns for Jefferson. Which do you think is the most important to her?
4. Describe Vivian and explain her significance to the story. What does Grant want the two of them to do? Why?
5. Describe Bayonne and identify signs of segregation.
6. *Write a name poem for Vivian Baptiste.

Chapters 5-6

1. Describe life for the black children in the quarter.
2. *Describe Grant's classroom and his role as a teacher. What do you think the Westcott ruler symbolizes to him?
3. What transpires in the conversation between Sheriff Guidry and Grant?
4. *Write a name poem for Grant Wiggins.

Chapters 7-8

1. *Who is Dr. Joseph? Why is he significant to the story? Do you think he is sincerely interested in the education of black children? Why or why not?
2. *Identify Matthew Antoine and explain his influence on Grant Wiggins. What do you think he means by, "Here is the burden"?
3. Explain the social structure among the black people in the novel. Note Antoine's opinion of those darker than he, the reaction of Vivian's family to her husband, and Tante Lou's initial reaction to Vivian.
4. *Prediction: Will Matthew Antoine's prediction that nothing Grant does will ever make a difference prove right or wrong?

5. *Write a brief analysis of the metaphor, three hundred years of slavery and its results: blanket of ignorance.

Chapters 9-11

1. Who makes the first visit to Jefferson in jail? What happens?
2. *Describe the courthouse and the jail cell. Why do you think this is significant?
3. *What is different about the fourth visit? How does Jefferson react to the food Grant brings? What does this signify?
4. Why does Grant become angry with his aunt?
5. *Prediction: What will Grant tell Miss Emma about his visit to Jefferson? How will she react?
6. *Write a metaphor poem about Prejudice.
7. *In preparation for the next section, research facts about Jackie Robinson and Joe Louis.

Chapters 12-14

1. *Name the two sports heroes that are referred to and explain their significance.
2. *Explain Vivian's importance to Grant. What does she fear?
3. What is Determination Sunday?
4. What does Grant tell Miss Emma about his visit with Jefferson?
5. *What is your interpretation of Grant's statement, "I had been running in place ever since, unable to accept what used to be my life, unable to leave it"?
- 6.*Why does Vivian come to Grant's house? Why do you think this is significant?

Chapters 15-17

1. Explain Vivian's background. What happens when Tante Lou meets Vivian?

2. *Explain what happens when Miss Emma, accompanied by Reverend Ambrose and Tante Lou, visits Jefferson. How does she react? Why do you think she feels God is punishing her?
3. *What happens to Grant between the Monday he talks to Miss Emma and the Friday when he visits Jefferson? How do you explain the change?
4. *How does Paul Bonin treat Jefferson? What does this reveal about Paul?
5. How does Jefferson react to Grant's visit?
6. *Prediction: Will visiting Jefferson in the dayroom make a difference?
7. *Write a limerick about Tante Lou based on the simile, "My aunt was like a boulder in the road, unmovable, so I had to go around her".

Chapters 18-19

1. *What happens when Miss Emma and the others visit Jefferson in the dayroom? How does Grant feel about the visits? Do you think the visits will ever improve? Why or why not?
2. Who is Bok? What two peculiarities does he have?
3. Why is the Christmas program so well-attended?
4. *How does Grant feel at the end of the program? Why? Do you think he is justified in his assessment of life in the black quarter?
5. *Prediction: Will things ever change for Jefferson? For Grant? For the quarter?
6. *Activity: Write a metaphor poem that correlates with the metaphor on page 146 referring to education and ignorance.

Chapters 20-22

1. When is Jefferson's scheduled execution date? Why this date?

2. *How are Grant and Reverend Ambrose treated when called to the Pichot house to hear the news of the execution date? How do you explain their treatment by the sheriff and Mr. Pichot?
3. How does Grant react to the announcement of the execution date? How does Miss Emma react?
4. *What does Vivian say to Miss Emma when she visits her after the announcement of the execution date? Why is this significant?
5. *What do you think Grant means by his statement, “They want me for their won” on page 165?
6. How does Grant feel black men have failed?
7. *Explain the difference in Jefferson when Grant visits him after the announcement of the execution date. How do you explain the change?
8. What does Grant tell Jefferson he will bring him? How does Jefferson react?
9. *Activity: Write a diamante poem contrasting Grant Wiggins and Reverend Ambrose.

Chapters 23-24

1. Explain the results of Jefferson’s acquisition of a radio: how Jefferson changes and the conflict the radio creates.
2. *Summarize Grant’s definition of a hero. Explain why you do or do not agree with this definition.
3. How does Jefferson react after Grant talks to him about heroes?

Who Will Cry for the Little Boy?: Poems by Antwone Q. Fisher; HarperCollins Publishers – December 24, 2002. With the publication of *Finding Fish*, his memoir of a childhood spent in foster homes in and around Cleveland, Antwone Fisher shared with the world his story of

perseverance, determination, and courage. And he also showed that within him beat the heart of an artist -- a major factor in his resilience and recovery.

Now with Who Will Cry for the Little Boy?, his first collection of poetry, Antwone Fisher reveals the inner truths that took him from a tumultuous childhood to the man he is today. The powerful poems presented here range from impressions and expressions of Antwone's years growing up to the love that he has gained from the family he made for himself as an adult.

From the title poem -- which is featured prominently in the movie *Antwone Fisher* -- a plaintive, haunting tribute to a childhood lost to abuse and neglect, to "Azure Indigo," the uplifting and touching poem about his daughters, many readers will find their own feelings and experiences reflected in this lyrical and passionate collection.

The aforementioned resources are grounded in the C.R.I.S.H.I.S. theory (Rasheed, 2016). This theory allows for a holistic view of the various epiphanies, trajectories and ecologies of Black males. It allows for the nuances of individual Black males, while maintaining an intersectional solidarity with the Black male sub group. This theory attempts to thwart the hegemonic social construction of Black males that often lead to social and actual death or murder (Curry, 2014; Patterson, 1982, Rasheed, 2016). The hegemonic social construction unfortunately can often be found in many texts; hence the importance of critical literacy (Behrman, 2006).

Introspection. Please share your introspection of all the aforementioned information and resources regarding Black Male Studies as framework for Critical Literacy.

Implementation. Detail some ways in which you might go about implementing lesson that will further strengthen your pedagogical acumen- in terms ameliorating Black male literacy development? Also try construct a specific lesson and or strategy that would like utilize immediately.

Conclusion

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. Throughout the three sections of the toolkit educators were able to understand how the theoretical frameworks C.R.I.S.H.I.S. (Constructed Racialized Identity Sustained Hegemonically In Systems) (Rasheed,2016) and Critical Race Theory (CRT) (Delgado & Stefancic,2001), undergirded the resources provided. The motifs found in the resources are grounded in the theories. Educators should understand how theory shapes practice and how practice shapes theory. Ultimately, the goal was to convey and illustrate the realities of Black males and to use it symbiotically with research and praxis.

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Chapter Five: Project Recommendations

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. This project's creation has been an amazing learning process for me as both a researcher and educator. It has certainly enhanced my pedagogy and hopefully it has informed other educators how to ameliorate Black male literacy development. The recommendation associated with this project is the symbiosis of Black male studies and Black male literacy and making it pragmatic for implementation. In addition, consultants, administrators, educators must do a better job of making professional development more practical and able to implement immediately

As I designed this educational toolkit, I did so with the intent for educators to have resources and open courageous conversations regarding Black male literacy. It is important that these conversations contain relevant research that can inform practice and that great praxis can inform research- bidirectionality is very important.

Educational Implications

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development has implications for historical societal perceptions, policy, pedagogical practice and future research. With regards to research, conceptual, methodological and theoretical approaches that espouse the vitality of race must be employed in educational research on Black males. In addition, the inclusion of Black males' authentic voices within the research has substantial implications. It appears that Black males have a desire to share their narratives. The perceived emasculated notion of Black males sharing, conversing, and emoting must be challenged by researchers, educators, and most importantly Black males themselves. A major implication is for researchers to share

Black male narratives and not just interpret Black male narratives. Researchers and scholars are not omnipotent and should not attempt to be the oracles that shape and contour the voices of Black males the ways in which we deem appropriate. The reality of Black males should be the oracle voice from which Black male counter-narratives germinate. Black Male Studies allows for this to come to fruition.

Another implication is for K-12 educational practitioners, theoreticians and administrators must recognize, utilize and increase the literature canon of historical influential Black males, as well as contemporary influential Black males. The increasing of the canon will hopefully increase Black males' textual lineage. Often these affirmative narratives and perceptions of Black males are done in homogenous disjointed fashion. The literacy curricula associated with Black males are vital. In recent years, school curriculums have attempted to become more diverse. However, the inclusion of the study of Black males especially in K-12 contexts outside of the month of February, Black History Month is very limited. Many people, including Black males, have no idea that Carter G. Woodson founded Negro History Week February, 1926. Woodson selected the month of February to pay homage to the birthdates of President Lincoln and abolitionist Fredrick Douglass. Black males outside the canon are rarely introduced within the curricula. Curriculum and studies on Black males canonized in the curriculum are myopic; however, curriculum on Black males outside of the canon seems to be unattainable.

Limitations of Project

What was presented in this project was based on findings in current research and using personal experience with professional development. However, there were limitations in the creation of this project. First, time is always a factor. I would have liked to utilize more practitioners' voices, experiences and resources. Educators may have more of an affinity towards

those who are also on the frontline of teaching. More time would have allowed for pragmatism and ways in which to implement lessons immediately. Another limitation was that Black Male Studies was and is newer field of research study. Black Male Studies has not been scrutinized as heavily as other disciplines.

Future Research or Project Suggestions

In order to further shed light on Black Male Studies and its impact on Black male literacy development; additional qualitative and quantitative research needs to be conducted to further determine best practices therein. As such, the following areas should be investigated:

- In what specific ways are the social constructs interrogated and concretized in order to holistically research the various dynamics that impact the trajectories of Black males?
- How does the intricacies of Black male's mimesis of white male's impact and or influence studies on Black male literacy development?
- In what specific ways do Black male personal traits (i.e., high self-esteem, emotional intelligence, and/or self-efficacy) promote literacy success?
- In what ways do relationships with positive prototypes of Black males potentially enhance the literacy of other Black males?
- In what ways does Black male's social death and actual deaths impact other Black male's literacy development?
- How do we teach Black males to be resourceful when positive resources about Black males are myopic, hidden, and or are not recognized?

Recommendations for Practice

In an effort to reduce the educational debt owed to Black males; educators, school administrators, and district administrators must re-examine their schooling praxis. The schooling

procedures for Black males must be nuanced. If the schooling process does not improve for Black males, they should become autodidactic. Scholastic and collegiate recommendations for practice:

- Increase the level of Africana and African American History beyond February
- Allow Black males to express themselves orally as well as written
- Provide physical, emotional, psychological safety for Black males
- Expose and, or increase Black males to exposure positive prototypes of Black maleness

Final Analysis

The purpose of this project was to create a toolkit intended to help educators; by way of shedding light on Black Male Studies and its impact on Black male literacy development. To fully capture this in the most comprehensive manner, additional research must take place.

The reality of Black males is a perplexing phenomenon. It is perplexing because there have been numerous studies, pedagogical praxis, schools, organizations and philanthropic ventures, and yet positive vicissitudes of Black males have been minimal outside of the symbolism and “post-racial” notion of the election of President Barak Obama. However, symbolism does not account for the dynamic of culture and language regarding Black male literacy development.

Awareness of the culturally and linguistically diversity of Black males is vital. AAVE (African American Vernacular English) or Ebonics is not “ghetto jargon.” Often the dominant culture projects its culture, or a pathological culture onto Black male students; instead of affirming their own culturally linguistically diversity. Educators must be very cognizant and very intentional about affirming Black male students. As educators must make ourselves vulnerable and understand that we may have prejudices and stereotypes that should be challenged; while symbiotically promoting Black males to self-affirm their own culturally and linguistically

diversity. It is important for Black males to attain the skills to advocate and promote their own culturally and linguistically diversity agency.

My intent was that this toolkit provided educators with a balance of research and symbiotic pragmatic resources that could be readily implemented. As researchers and practitioners we must interrogate our own studies on Black males in an effort to ensure that our scholarship is not pathological. As educators we have a difficult task in meeting the needs of our students. Hopefully this project has ameliorated educator's pedagogical acumen in terms of Black male literacy development.

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