**DIVISION ON WOMEN AND CRIME TEACH IN**

**“Teaching Students to Transgress Against Racial, Gender, and Sexual Boundaries:**

**Education as Freedom and Liberatory Praxis”**

**1 pm PST/3pm CST/4pm EST**

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&

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Critical criminological and victimological teaching approaches posit that sexism, misogyny, racism, homophobia, transphobia, and other systems of oppression are endemic in society, and that educators must remain committed to social justice and praxis. Similarly, teaching to transgress moves beyond goals of student literacy and the development of professional skills, to promote a reflective and critical view of social realities (like those listed above). Drawing from bell hooks' work on liberatory education and practice, we will discuss strategies for educating students as a practice of freedom--focusing specifically on teaching students to transgress beyond racial, sexual, and gender boundaries.

This includes discussing: theory as praxis, theory in action and activism, our responsibilities as educators to advocate for social justice on campus and beyond, and the importance of infusing hope into our classrooms. Overall, this pedagogical approach requires a re-examination of knowledge production and the knowledge base​, linking theory to practice, centering student empowerment and multiculturalism, and teaching passionately to creating a more meaningful​ learning environment. Attendees will be encouraged to participate in an open dialog about whether these critical pedagogical strategies are at work in their own classrooms and ways they can be incorporated. Attendees will receive a (short) reading list on critical and transgressive teaching approaches and related topics to facilitate their journey in educating as a practice of freedom.

Reading List\*

\*List ordered by topic and “flow” instead of alphabetical.

**Confronting Power: Who Gets to Create Knowledge? What are the Sources of Knowledge? How Does Something Become Known?**

Hartman, A. (1990). Many ways of knowing, *Social Work, 35*, 3-4.

Hawkesworth, M. E. (1989). Knowers, knowing, known: Feminist theory and claims of

truth. *Signs: Journal of Women in Culture and Society*, *14*(3), 533-557.

Bernal, D. D. (2002). Critical race theory, Latino critical theory, and critical raced-

gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry, 8*(1), 105-126.

**Feminisms and the Failings of the Mainstream Feminist Movement**

Lorde, G. A. (1984). Poetry is not a luxury. In A. Lorde’s *Sister outsider: Essays and*

*speeches* (pp. 36-39). Berkeley, CA: The Crossing Press.

Kendall, M. (2020). *Hood feminism: Notes from the women that a movement forgot.* New

York, NY: Viking.

**Clarifying a Feminist Standpoint for Black Women and Minoritized\* Groups**

\*Groups who are “positioned in opposition to a more powerful social group” (see: D’Ignazio & Klein, 2020)

Truth, S. (1851). “Ain't I a woman?” Delivered in 1851 at the Women's Rights

Convention, Old Stone Church (since demolished), Akron, Ohio. Women’s Rights National Historical Park. Retrieved from https://www.nps.gov/articles/sojourner-truth.htm

Collins, P. H. (1990). Black feminist thought in the matrix of domination. *Black feminist*

*thought: Knowledge, consciousness, and the politics of empowerment*, *138*, 221-238.

Lorde, G. A. (1984). The transformation of silence into language and action. In A.

Lorde’s *Sister Outsider: Essays and speeches* (pp. 40-44). Berkeley, CA: The Crossing Press.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist

critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum,* 139 – 158.

Carbado, D. W., Crenshaw, K. W., Mays, V. M., & Tomlinson, B. (2013).

Intersectionality: Mapping the movements of a theory. *Du Bois Review: Social Science Research on Race, 10*(2), 303-312.

Bilge, S. (2013). Intersectionality undone: Saving intersectionality from feminist

intersectionality studies. *Du Bois Review: Social Science Research on Race, 10*(2), 405-424.

Lorde, G. A. (1984). Age, race, class, and sex: Women redefining difference. In A.

Lorde’s *Sister outsider: Essays and speeches* (pp. 114-123). Berkeley, CA: The Crossing Press.

**Racism, Homophobia, and Colonialism: Using Critical Theories and Counterstories to Examine and Challenge Existing Power Structures**

Bell, D. A. (1995). Who's afraid of critical race theory? *U. Ill. L. Rev.*, 893 - 910.

Lopez, I. F. H. (1997). Race, ethnicity, erasure: The salience of race to LatCrit theory.

*Calif. L. Rev.,* 85, 1143-1212.

Lorde, G. A. (1984). Sexism: An American disease in blackface. In A. Lorde’s *Sister*

*outsider: Essays and speeches* (pp. 60-65). Berkeley, CA: Crossing Press.

DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy, 3,* 54-70.

Johnson, E. P. (2001). “Quare" studies, or (almost) everything I know about queer

studies I learned from my grandmother. *Text and Performance Quarterly, 21*(1), 1-25.

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization:*

*Indigeneity, Education & Society, 1*(1), 1-40.

For Your Consideration

The following (short) essays/commentaries respond to a poem by Tony Hoagland, “The Change.” First, read Hoagland’s poem, paying particular attention to representations of race. Keep in mind that Hoagland is a straight-white-cis male. Then, read the responses by poets/authors Claudia Rankine, Lacy Johnson, and Daisy Fried.

Hoagland, T. (2003). The Change. *Agni,* (57), 121-123.

Rankine, C. (2011). Talk presented by the American Academy of Poets. Presented at the

annual meeting of the Associated Writing Programs Conference on February 4, 2011.

Johnson, L. (2018). “Against whiteness” in L. Johnson’s The Reckonings. New York, NY:

Scribner.

Fried, D. (2011). Tony Hoagland’s “The Change.” Poetry Foundation.

**Beyond Binaries: Queer Quests, Theory, and Thought**

Barker, M. J. (2016). *Queer: A graphic history*. London: Icon Books.

Marcus, S. (2005). Queer theory for everyone: A review essay. *Signs: Journal of Women in*

*Culture and Society, 31*(1), 191-218.

Lorde, G. A. (1984). Introduction. In A. Lorde’s *Sister outsider: Essays and speeches* (pp. 8-

12). Berkeley, CA: The Crossing Press.

Harris, L. A. (1996). Queer black feminism: The pleasure principle. Feminist Review,

54(1), 3-30.

Panfil, V. R., & Miller, J. (2014). Beyond the straight and narrow: The import of queer

criminology for criminology and criminal justice. *The Criminologist, 39*(4), 1-9.

**Theorizing Gender in Criminology and Victimology**

Potter, H. (2006). An argument for black feminist criminology: Understanding African

American women’s experiences with intimate partner abuse using an integrated approach. *Feminist Criminology, 1*(2), 106-124.

Irvine, A. (2014). You can't run from the police: Developing a feminist criminology that incorporates Black transgender women. *Sw. L. Rev., 44,* 553-561.

**Science and Ethics: “Data Science by Whom? Data Science for Whom? Data Science with Whose Interests in Mind?”**

D'Ignazio, C., & Klein, L. F. (2020) *Data Feminism.* Cambridge, MA: Massachusetts

Institute of Technology.

**“Walking the Walk”: Methods and Approaches for Criminology, Victimology, and Criminal Justice**

Harding, S. (1989). Is there a feminist method? *Feminism and Science,* 18-32.

Panfil, V. R., & Miller, J. (2015). Feminist and queer perspectives on qualitative methods.

*Routledge Handbook of Qualitative Criminology,* 32-48.

McDermott, M. J. (2002). On moral enterprises, pragmatism, and feminist

criminology. *Crime & Delinquency*, *48*(2), 283-299.

Hylton, K (2012) Talk the talk, walk the walk: Defining Critical Race Theory in research.

*Race Ethnicity and Education, 15* (1). 23 - 41.

Rouhani, S. *Intersectionality-informed quantitative research: A primer.* Burnaby, BC: The

Institute for Intersectionality Research & Policy, Simon Frasier University.

**Theory as Praxis, Hope, and Moving Forward.**

Taylor, U. (1998). The historical evolution of Black feminist theory and praxis. *Journal of*

*Black Studies*, *29*(2), 234-253.

Henne, K., & Troshynski, E. I. (2019). Intersectional criminologies for the contemporary

moment: Crucial questions of power, praxis and technologies of control. *Critical Criminology*, *27*(1), 55-71.

Duncan-Andrade, J. (2009). Note to educators: Hope required when growing roses in

concrete. *Harvard Educational Review*, *79*(2), 181-194.

hooks, b. (1991). Theory as liberatory practice. *Yale Journal of Law and Feminism, 4*(1), 1-

12.

Lorde, G. A. (1984). The master’s tools will never dismantle the master’s house. In A.

Lorde’s *Sister outsider: Essays and speeches* (pp. 110-113). Berkeley, CA: The Crossing Press.

**Theory in Action. Theory as Activism.**

Belknap, J. (2015). Activist criminology: Criminologists’ responsibility to advocate for

social and legal justice. *Criminology, 53(*1), 1-22.

Arrigo, B. A. (2016). Critical criminology as academic activism: On praxis and

pedagogy, resistance and revolution. *Critical Criminology, 24*(4), 469-471.

Massey, D. S. (2009). Racial formation in theory and practice: The case of Mexicans in

the United States. Race and social problems, 1(1), 12-26.

Aresti, A., & Darke, S. (2016). Practicing convict criminology: Lessons learned from

British academic activism. *Critical Criminology*, *24*(4), 533-547.

Ball, M. (2016). Queer criminology as activism. *Critical Criminology*, *24*(4), 473-487.

Goyes, D. R. (2016). Green activist criminology and the epistemologies of the

South. *Critical Criminology*, *24*(4), 503-518.

Love, S. R. (2008). Keeping it real: Connecting feminist criminology and activism

hrough service learning. *Feminist Criminology*, *3*(4), 303-318.

**Teaching to Transgress: Selected books by bell hooks**

hooks, b. (2014). *Teaching to transgress: Education as the practice of freedom.* New York, NY:

Routledge.

hooks, b. (2014). *Teaching community: A pedagogy of hope.* New York, NY: Routledge.

hooks, b. (2014). *Teaching critical thinking: Practical wisdom.* New York, NY: Routledge.

hooks, b. (1989). *Talking back: Thinking feminist, thinking black.* South End Press.

hooks, b. (2013). *Writing beyond race: Living theory and practice.* Routledge.

hooks, bell. (2014). *Feminist theory: From margin to center* (3rd ed.). Taylor and

Francis.