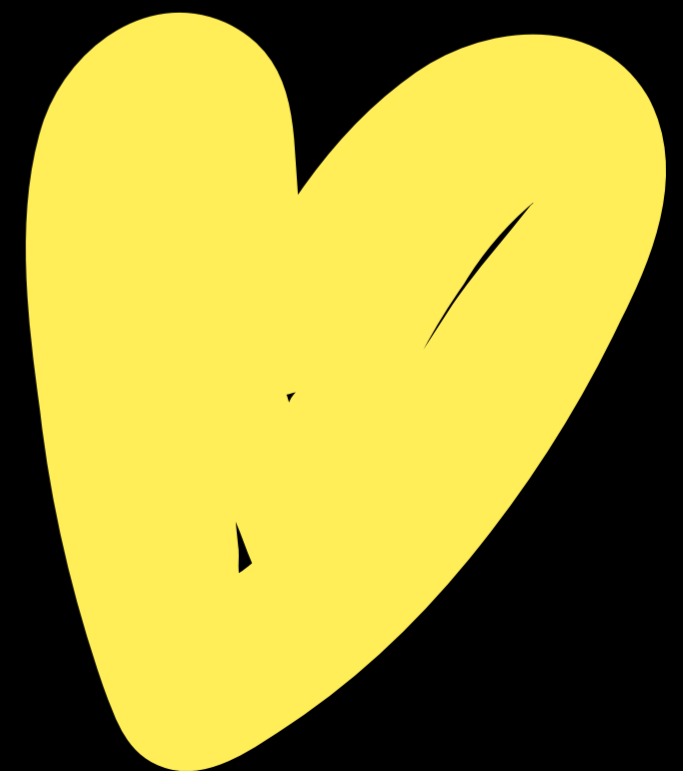
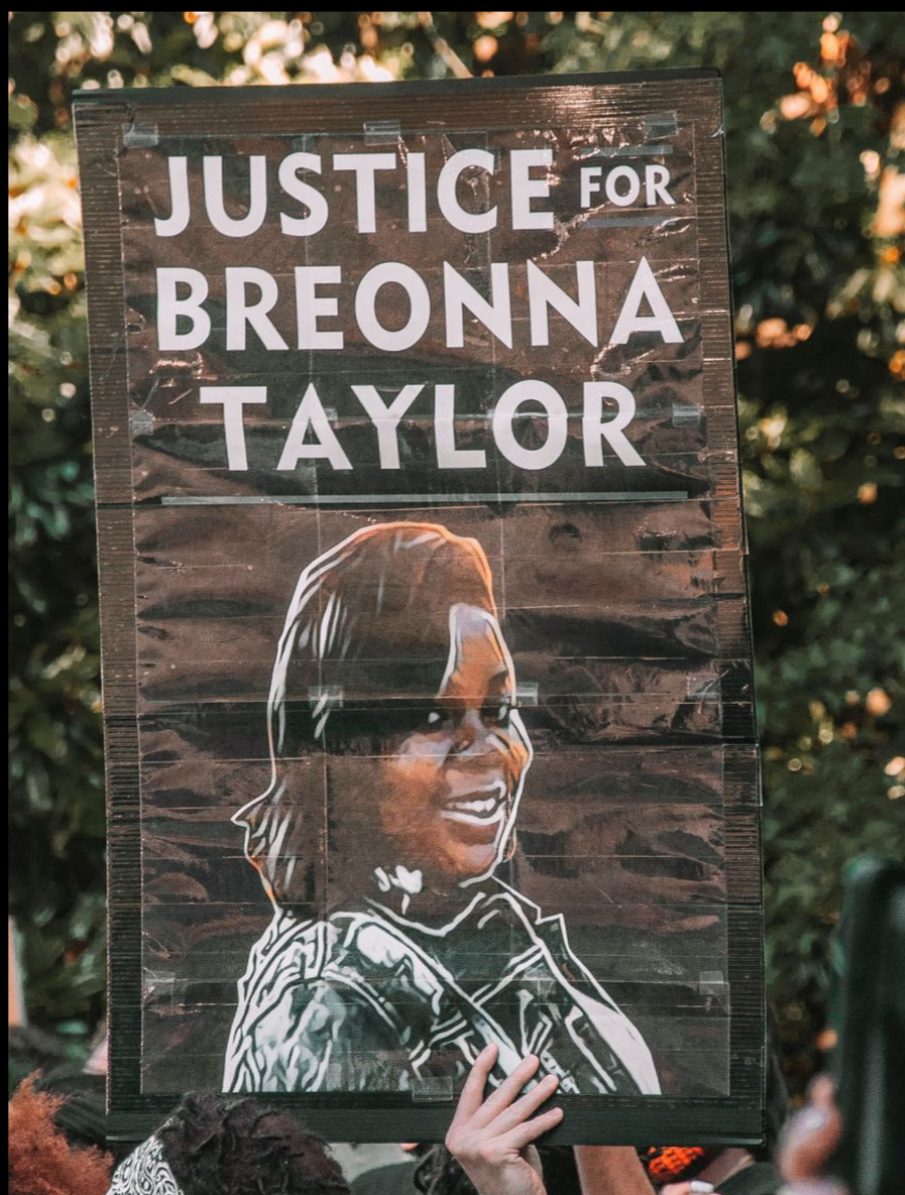


American Society of Criminology
Division on Women and Crime

#SAYHERNAME

Special Edition Newsletter

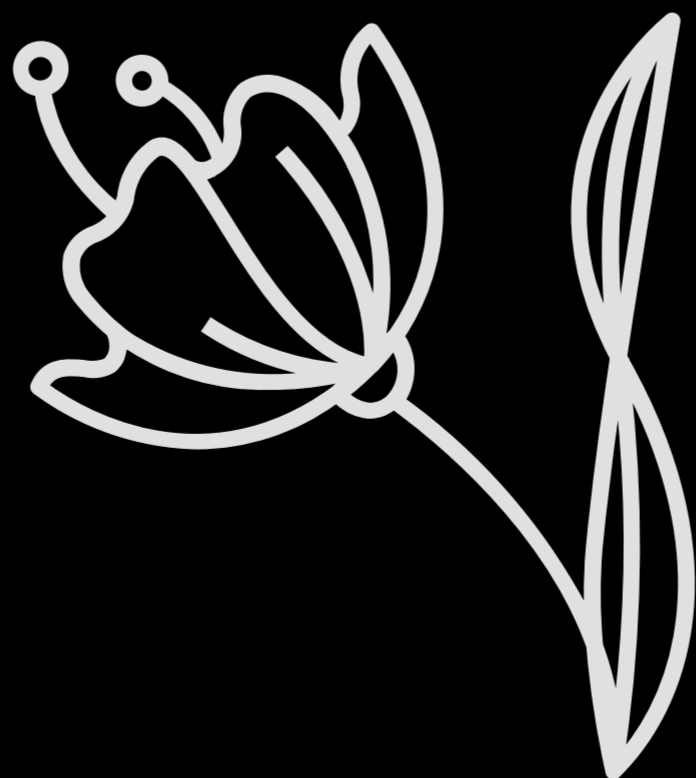


It has been more than...

250 days since

Breonna Taylor

was murdered



Chair's Letter

We have talked a lot about whether as Chair of the DWC I should write the introduction to this Special Edition of the Newsletter, or whether that privilege should fall to the Editorial Group: Deshonna Collier-Goubil, Jordana Navarro, Eryn O'Neal, Samantha Clinkinbeard, Venessa Garcia, and Renee Lamphere. They have all put such effort into producing this outstanding newsletter. I previously served on the regular newsletter committee and know the level of work required, I feel humbled therefore when reading this newsletter and recognize the hours of time and the depth of commitment this Special Edition has taken.

The decision was collectively reached that as Chair I should write the introduction to this Special Edition in order to underline the collective commitment of the DWC to racial justice and all that means. I am a white British woman and felt considerable awkwardness about my right to undertake this important work, but more critically considered my feelings irrelevant. This Special Edition Newsletter is a space dedicated to a much more vital sharing of scholarly and personal experience focused on racial justice and racial injustice, antiracism activities and experiencing racist behaviors. I understand the need for me to speak from my position as Chair to the vital importance of this work, but mine is not the important voice in this space.

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The DWC is a diverse international community of feminist scholars, which strives to be an inclusive organization. As Chair, I want to acknowledge that we frequently fall short of our aims. In a year in which racial justice and injustice have come to the fore worldwide, the DWC sought to spotlight feminist racial justice work. We have begun to institutionalize change, with an aim to addressing systemic racism and working towards racial justice in our own organization. Through this process, we are becoming a learning organization that can reflect on its past and plan to be different in the future.

Nonetheless, we recognize that the DWC has historically been a predominantly white-led organization. The situation did not change with our most recent board election. All of us who are white feminists have our role in this critical organization, giving voice to feminist concerns at a time of backlash and violence against women and girls worldwide, worsened by the COVID epidemic. We need to do better at instituting the structural changes that will ensure we transform ourselves. While we work towards change, we also recognize that our voices as white women, should not be more significant or louder than those of Black women, Brown women, women of color, and minoritized women within and outside of our organization. As our members and supporters, we welcome your feedback and critical commentary, calling on us to do better and holding us to account when we fail. As a reflexive organization we need to systematically learn how to grow and improve and do better following each step we have taken. We are not there yet, but collectively we can be and as Chair I commit to working to get us there.

I want to end, by reflecting on the direction of travel towards positive change within DWC that will enshrine racial justice within our organization. The outgoing Executive Board supported this movement last year and I have no doubt the new EB, elected on a commitment to racial justice, will continue to do so.

Due to COVID-19 the annual ASC meeting in November 2020 was cancelled and so the Chair's Travel funds were used to support a series of \$50 stipends for those undertaking feminist racial justice work in 2019/2020. We allocated 41 of the 50 stipends available to applicants supporting a wide range of work. The support has meant scholars undertaking feminist racial justice work have been able to receive a small recognition for that work.

The EB has also worked closely with our tireless Diversity and Inclusion Co-Chairs, Valli Rajah and Sean K. Wilson and I want to recognize and thank them for the considerable work they have done. Working alongside Deshonna Collier-Goubil from the EB they devised a radical set of proposals. As a result, beginning in 2021, the DWC will, for three years, offer direct financial support for a range of feminist racial justice work:


- 1/ DWC D&I Committee will host a virtual forum on Anti-Racist, Intersectional Practice \$10,000;**
- 2/ New section in the DWC Newsletter led by a contributor from the D & I Committee that highlights scholars of color. A stipend of \$300 per annum to be funded for three years.**
- 3/ Community Engaged Scholar Award \$700 per annum with the award to be funded in the first instance for three years.**

Finally, I want to acknowledge again the work of the Special Editors of this Special Newsletter: Deshonna Collier-Goubil, Jordana Navarro, Eryn O'Neal, Samantha Clinkinbeard, Venessa Garcia, and Renee Lamphere – their commitment to this task in such a difficult year has been extraordinary and it took that to make this happen. Additionally, I want to highlight Deshonna's work as the EB member supporting the work of the D & I Committee and in particular the Co-Chairs Valli and Sean whose commitment to DWC as feminist scholars has supported our focus on how we can be anti-racist in our scholarly practice and achieve racial justice in our organization.

Sincerely, Elaine Arnull

Don't forget to check out the research section at the end of the newsletter! If you are missing from this section, please contact Jordana Navarro (jnavarr1@citadel.edu) to be added to the list.





Nonetheless, we recognize that the DWC has historically been a predominantly white-led organization. **The situation did not change with our most recent board election.**

-Elaine Arnull

#SayHerName: Out of the Darkness and Into the Light

Susana Avalos 

Imagine being in your bedroom, shopping, sleeping, talking on the phone, driving, or sitting in your car. Imagine being with your children, parents, or laughing with your friends. Now imagine doing these things while Black and losing your life to racialized police violence. For the Black folks among us, these harsh realities are deeply embedded in your lived experiences.

When we hear about racialized police violence, we hear names like Michael Brown, George Floyd, Eric Garner, and Trayvon Martin—among others. Since the death of Trayvon Martin, Black men have been at the forefront of conversations and national mobilizations (e.g. Black Lives Matter [BLM]) against state-sanctioned violence. However, like Black men and boys, countless Black cis and trans women, girls, and nonbinary individuals have been killed by racialized police violence—yet the loss of their lives has not been met with national recognition or communal outcry (Crenshaw, Ritchie, Anspach, Gilmer, and Harris, 2015; Shaw, 2018).

BLM, for instance, is a global organization that is against anti-Black racism and state-sanctioned violence. This movement is for all Black lives—regardless of disability, immigration status, gender expression, gender identity, sexual identity, location, and religious beliefs or disbeliefs (Black Lives Matter, 2020); however, Black women's experiences with state-sanctioned violence have been invisible in the mainstream media, in online reporting, and popular social media spaces (Battle, 2016; Shaw, 2018). For instance, in 2014 when Michael Brown was murdered so were several Black women—Tanisha Anderson, Michelle Cusseaux, Gabriella Nevarez, and Aura Rosser (Crenshaw et al., 2015). As a response to Black women being absent from the conversation of racial injustice and systemic police brutality over the past two decades, the campaign #SayHerName was launched in December 2014 by the African American Policy Forum (AAPF) and Center for Intersectionality and Social Policy Studies (CISPS) to uplift the stories of the countless Black women and girls who have been killed by the police.

Black women and girls, compared to other groups, experience gender-based violence at higher rates (Bent-Goodley, 2009; Lindsey, 2018; Richie and Eife, 2020). Black women are raped at higher rates, are twice as likely to be killed by their spouse, and experience higher rates of stalking, emotional abuse, sexual harassment, and intimate partner

violence (Richie and Eife, 2020; West, 2004). Within the criminal legal system, Black women are arrested six times the rate of white women (Richie and Eife, 2020), are more likely to be stopped, searched and arrested by police, and disproportionately punished (e.g. severe, lengthy sentences) compared to their white counterparts (Crenshaw, Ocen, and Jyoti, 2015). Like Black men, Black women are racially profiled while driving (commonly referred to driving while Black), for having a low socioeconomic status, and for being homeless and or mentally ill—all which can be, and have been, responded to with deadly force (reference Miriam Carey, Tanisha Anderson, Shantel Davis, LaTanya Haggerty, Sandra Bland, Michelle Cusseaux, Kayla Moore, Shelly Frey, Eleanor Bumpurs, and Margaret LaVerne Mitchell among countless others). Moreover, Black women—when in custody—are met with no help, left to suffer unbearable circumstances, and are treated punitively which has had fatal consequences (reference Natasha McKenna, Kyam Livingston, and Sheneque Proctor). As evident Black women are killed by police in similar ways as Black men; however, Black women are also killed in gender-specific contexts and are less likely to be protected by law enforcement when in violent situations. Lastly, like cis and heterosexual Black women, nonbinary individuals, trans, lesbian, and bisexual women have also been absent from the conversation of racialized police violence. These individuals are subjected to homophobic, misogynist, and transphobic slurs, as well as abuse, verbal harassment, unlawful searches, and physical and sexual assault (Crenshaw et al., 2015). Moreover, when in police custody that often results in dangerous placement based on assigned gender on anatomical features and can result in their death (reference Nizah Morris and Duanna Johnson).

For the reasons aforementioned, the #SayHerName movement approaches racial justice through an intersectional framework to center all Black lives equally—this movement does not seek to replace the BLM movement but to add Black women into the conversation of racial injustice. The goal of #SayHerName is to address the invisibilization of Black cis and trans women, girls, and nonbinary individuals within the mainstream media, in online reporting, and the BLM movement, with the goal of illustrating the reality of the erasure of Black women who are killed by police with regularity. Accordingly, #SayHerName shines a light on the lived experience of all Black people across genders, classes, and sexualities, not just that of Black cis men (Towns, 2016). However, the #SayHerName movement is not only concerned with including Black women and girls into the conversation of racial injustice, the movement also challenges us on how to understand anti-Blackness as being connected to patriarchy and White supremacy (Lindsey, 2018).

Accordingly, this movement founded by Kimberle Crenshaw demonstrates the urgent need for a gender-inclusive lens to end state-sanctioned violence that affects Black communities and Black people in the U.S., highlighting systemic realities that often go unnoticed.

Since the development of #SayHerName, this movement has provided support to countless families of Black women and girls who have been victimized by racialized police violence by uplifting their stories and holding annual #SayHerName Mothers Weekend in New York City. The #SayHerName Mothers Network was convened by AAPF November 2016 after the Say Her Name report (Crenshaw et al., 2015) and the first-ever #SayHerName vigil was held May 20, 2015. The Mothers Network has since marched at the Women's March On Washington, has lobbied for police reform on Capitol Hill, organized vigils for new families who've lost their daughters to police violence, and created several focus groups to assess the needs of those families who lost their loved ones.

In light of recent events with the untimely and tragic death of George Floyd—a Black American man—by white Minneapolis police officer Derek Chauvin, the criminal justice system has yet again come under extreme scrutiny as national outrage demands justice. These demands have led to subsequent and ongoing protests against police brutality, lack of police accountability, police racism, and a call for criminal justice reform. However, this time Black women were added into the conversation—by sheer coincidence. Breonna Taylor, a 26-year-old Black woman killed in her home while sleeping fell between two high-profile killings of Black men—Ahmaud Arbery (25) and George Floyd (46). Accordingly, Breonna Taylor and #SayHerName has become a rallying cry against racial injustice and policing overhauls bringing Black women back into the conversation. But even now, with Breonna Taylor's death bringing national attention to the lives lost by state-sanctioned violence, many Black women are still being forgotten such as India Kager and Alteria Woods who were also “collateral damage” while police were pursuing someone else and whose deaths continue to not merit repercussions (reference the recent charge of one of the officers involved in Breonna Taylor's death).

Silence— “the state of keeping or being silent; failure to make something known especially in violation of a duty to do so” (Merriam-Webster, n. 1, 2d.). Silence is what the lost lives of Black women, and girls have been met with. Whether that is by the media, our communities, and elected officials. For far too long the death of Black women, girls, and nonbinary individuals by state-sanctioned violence has been left in the darkness while police officers remain unchecked and go unpunished. Enough is enough. The time for visibility, accountability, and justice is now. Let us bring them out of the darkness and into the light. Let us continue to #SayHerName.



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Kimberlé Williams Crenshaw

"We are a society that has been structured from top to bottom by race. You don't get beyond that by deciding not to talk about it anymore. It will always come back; it will always reassert itself over and over again."

Frontline (04/22/2005)

Black Lives Matter: Racism as a Pandemic



Taylor Robinson and Shamika M. Kelley



Scared, angry, sad, hopeless, proud, tired. Black Americans exist confounded by multiple emotions, many of which conflict with one another. Indeed, to be Black in America is to face constant struggles with inequality and racist systems that function to achieve and maintain Black inferiority by upholding white supremacy. To be Black in America is to live by a different set of rules. To be Black in America is to live without the privilege of fearlessness when driving, walking the dog, jogging in the neighborhood, or asleep in bed. To be Black in America is to be subjected to constant suppression, whether voting or in everyday life. To be Black in America is to have a conversation with our sons and daughters about how to react when they are inevitably confronted with racism. To be Black in America is to experience racism in multiple systems including medicine, education, housing, and the “justice” system. To be Black today is to experience two pandemics, COVID-19 and racism, both of which disproportionately subjugate and suppress the lives of Black people.

The recent killings of Breonna Taylor, George Floyd, and Elijah McClain have sparked national and international uprisings similar to that of the killings of Tamir Rice, Michael Brown, and Eric Garner. These killings amongst others’ tragic, senseless murders by police have resurrected discussions surrounding police-community relations, especially in minoritized communities. Undoubtedly, racialized police practices have tarnished community perceptions of police dating back to the inception of the American police force during slave patrols (Williams & Murphy, 1990). Studies have shown that practices such as “stop and frisk” disproportionately target racial minority community members (Gelman et al., 2007; Jones-Brown, 2007). In their analysis of the New York Police Department’s “Stop-and-Frisk” policy, Gelman and colleagues (2007) found that Black and Latinx individuals were stopped more frequently than their white counterparts. These policies, among others, are viewed as oppressive tactics that work to strip away Black liberty. Public confidence in the police is eroding as officers continue to shoot and kill unarmed Black people. So, as demonstrated by the current national and international protests, the people responded with a movement.

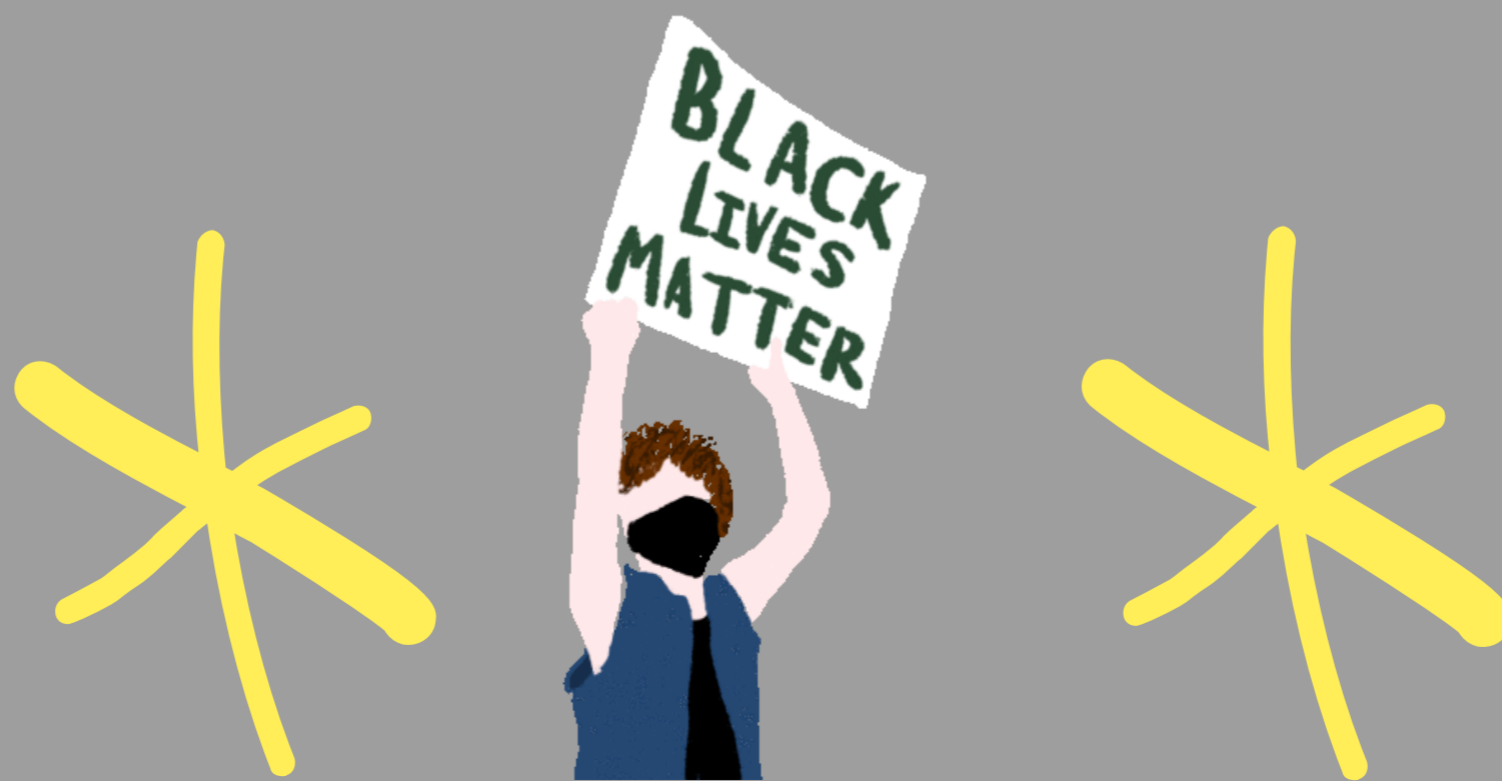
The Black Lives Matter (BLM) movement was founded by three Black women, Alicia Garza, Patrisse Cullors, and Opal Tometi. BLM is a grassroots organization that was created in response to the killings and abuse of Black people. The movement was sparked in 2013 by the non-guilty verdict of George Zimmerman who shot and killed Trayvon Martin. Upon hearing the verdict, Alicia Garza wrote a Facebook message addressed to Black people expressing that “our lives matter.” The message was shared using the hashtag #BlackLivesMatter. The movement gained momentum after Darren Wilson shot and killed Michael Brown in Ferguson, Missouri, in 2014. BLM organized Freedom Rides for more than 500 people from across the United States, who chanted “Black lives matter” as they protested (Clayton, 2018). With the death of Freddie Gray in 2015, BLM used social media platforms to organize protests of unarmed Black people being killed by police officers. The constant public lynching of Black people dehumanizes us and promotes the false belief that Black life does not matter.

In response to the shooting of police officers, Rafael Ramos and Wenjian Liu in 2014, NYPD officers created a countermovement called “Blue Lives Matter” (Clayton 2018; O’Leary, 2018). “Blue” is not a skin color. To be “blue” is to work for a system that protects police victimization and police misconduct. To be “blue” is an occupation, to be Black is to be born into constant suppression and objectification beyond one’s control. To have proper discussions about the blue brotherhood, one must consider its racist past. Certainly, historical racial and discriminatory police practices articulate attitudes and beliefs that shape current police practices. The American police indeed evolved from slave patrols which codified racism into policing practices that persist today (Pokorak, 2006; Williams & Murphy, 1990). Law enforcers were trained to associate criminality with Black people, who became known as “symbolic assailants” (Jones-Brown, 2007). Stereotypes regarding Black culture and people were created during the enslavement era to justify violence against Black people (West, 2012). The police endorsement of racial stereotypes are time-transcendent and manifest in the police response to Black people (Pokorak, 2006). Early legal orders that codified slavery, segregation, and discrimination were the foundation for police attitudes and behaviors toward minority communities that persist today. Specifically, policing racial and ethnic minority communities is problematic, making it difficult to see the benefits of police reforms.

Police play an impactful role in our community. One of their most salient roles is to enforce the law to protect the public. Indeed, “To protect and serve” is the motto we have heard and seen on police cars for decades. This phrase sums up a primary mission of police to “protect” citizens and serve the “public.” Yet, questions remain regarding who the benefactors are of police services.

Protection and service by the police seem to advantage dominant social groups (i.e., white individuals), while it oppresses racially marginalized groups (i.e., Black and Brown individuals). Criticisms of police practices suggest that implicit biases and stereotyping operates in the background of police decision making (Jones-Brown, 2007). Police harbor particular views about social groups that helps them understand individuals from those groups (Jones-Brown, 2007). The danger lies in situations where officers alter their policing strategies based on the implicit biases in which they subscribe. While implicit biases are possibly a mechanism for differential police responses, they cannot be used to excuse blatant explicit racism that manifests in police responses to Black existence. Certainly, the leader of the “free” world is halting critical components of diversity training for police, claiming that they are divisive and un-American. These trainings, which incorporate Critical Race Theory (CRT), contextualize the inherent racism in American institutions and demonstrates how racism affects the nation. Trump’s attack on anti-racism ironically supports key tenants of CRT, which emphasize the perpetuation of racism against people of Color and the preservation of white dominance.

The BLM movement is a necessary movement that is strong and expansive. The New York Times recently reported that BLM may be the largest movement in U.S. history (Buchanan et al., 2020). Although precise turnout is difficult to capture, the authors reported approximately 15 million to 26 million people in the U.S. have participated in protests and demonstrations this year. The recent turnouts for these protests are comprised of people from different racial and ethnic backgrounds (Buchanan et al., 2020). What often gets lost in translation, however, is the meaning of the movement and its importance. Within the BLM organization, a key goal is to affirm the lives of everyone, whether Black queer or trans, undocumented, disabled, criminal justice involved, women, and all Black lives. BLM strives to create change within society where Black people are no longer victims of injustice or systematically scapegoated. All lives cannot matter until Black lives do.



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"It's up to all of us - Black, white,
everyone - no matter how well-
meaning we think we might be, to do
the honest, uncomfortable work of
rooting it out"

MICHELLE OBAMA
MAY 29, 2020

Book Review

Reviewed By: Martha Hurley, Ph.D.



Nishaun Battle's (2019) Book: "Black Girlhood, Punishment, and Resistance: Reimagining Justice for Black Girls in Virginia"

The undeniable truth is that persons of color are disproportionately policed, jailed, and imprisoned in the U.S. Like their adult counterparts, Black children also experience state-sanctioned violence and punishment at higher rates. The recent murder of Breonna Taylor brought the importance of understanding the experience of Black women and their connection to state-sanctioned violence to the forefront. Since Breonna Taylor's death, mainstream media, such as the New York Times and The Washington Post, have run stories about what Michele Jacobs (2017) would likely describe as Black Women's Invisible Struggle Against Police Violence. For Black female activists and scholars the consequence of state violence against Black women is not new phenomenon. State-sanctioned transgressions in the U.S. were a hallmark of slavery and remain relevant today.

Black women experience multiple oppressions of race, gender, and class resulting in lived experiences and injustices that are qualitatively different from the racial issues faced by Black males and the gendered experiences of White females (Crenshaw, 1989; Collins, 2001). Nishaun Battle in Black Girlhood, Punishment, and Resistance, provides a critical examination of state-based violence against Black girls in Virginia during the Progressive era and introduces the reader to the Black women's resistance movement that transformed the system.

As few scholars have examined the historical underpinnings of state-sanctioned violence against Black girls through a historical intersectional criminological lens, this book fills a significant void in conversations about gender, race, class, and punishment. It offers a critique of the white dominated child-saving movement and the corresponding dehumanizing punishments experienced by Black girls in Virginia.

The author is acutely aware of the historical, legal, and sociopolitical nuances that have shaped the policing of Black female bodies and punishment. Battle contends that Black girls were punished more harshly in Virginia for failing to meet perceived standards of decency, purity, and morality commonly associated with White females at the time. Central to the book is the role of Black women intellectuals and activists in resisting the oppression of Black girls in Virginia in the 1900s. Through this historical intersectional lens, the reader gains a greater understanding of how Alicia Garza, Opal Tometi, and Patrisse Cullors could spawn the Black Lives Matters movement shaping the nation today.

Across six chapters, the book critically examines the historical development of the juvenile justice system, the problem of oppression against the Black girls in Virginia, and Black female resistance. In chapter 1, readers are introduced to historical intersectional criminology which examines how the social construction of identity shapes punishment, the perception of punishment across intersectional identities, and resistance. The chapter describes an approach that legitimizes the lived experiences of Black girls and their experiences with racist, sexist, and gendered state violence (Battle, 2019, p. 9).

Chapter 2 introduces the reader to the Black girlhood framework, an approach which emphasizes the utilization of Black girls' narratives to examine structural racism, the causes of state-sanctioned violence, and the collective action undertaken by Black women to create a counter narrative.

The author posits that in order to understand “the ways in which Black girls have and continue to face structural violence, we must analyze the transitional impact of girlhood into womanhood (Battle, 2019, p. 36). The chapter discusses the relationship between perceptions of white female purity, the “adultification” of Black girls during the Progressive era, and punishment in Virginia.

In chapters 3 and 4, readers are provided an inside look into the Black women clubs and groups associated with transforming the justice experiences of Black girls in Virginia. These women were able to successfully advocate for the removal of girls from adult facilities and movement into schools designed to educate Black girls. These Black groups actively resisted dominant stereotypes driving correctional policy and changed the trajectories of numerous Black girls. Battle, in historicizing Black women advocacy in Virginia during the Progressive era, provides valuable insight for building resistance today.

An unfortunate reality of resistance to state-sanctioned violence is that not every person is saved. In Chapter 5, Battle provides an example of the failure of the state to protect Black girls. She uses the intersectional approach to contextualize the case of the first Black female in Virginia to be put to death by electrocution. Virginia Christian was a domestic worker accused of killing a white female. She was young, black, poor, intimidated by the justice process, and presumed guilty. Christian despite being a juvenile was put to death.

In the final chapter, Battle connects the historical treatment of Black girls in Virginia and the community of resistance led by Black women to contemporary justice challenges. Black girls today continue to experience state-sanctioned violence and the policing of their bodies at a disproportionate rate. Battle concludes the book with a call for Black girls and girls of color to build communities of resistance and for social activism among Black women activists and intellectuals.

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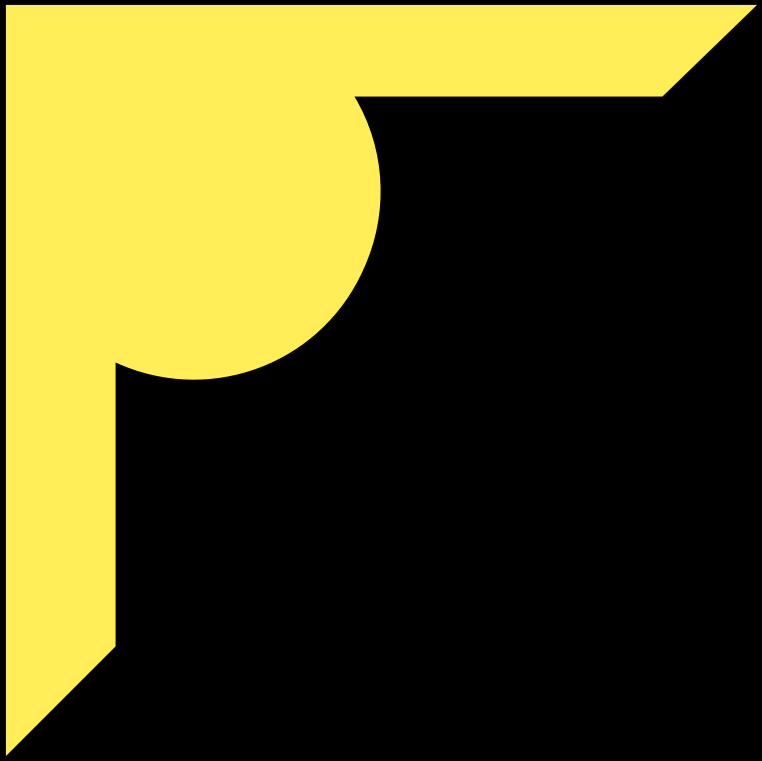
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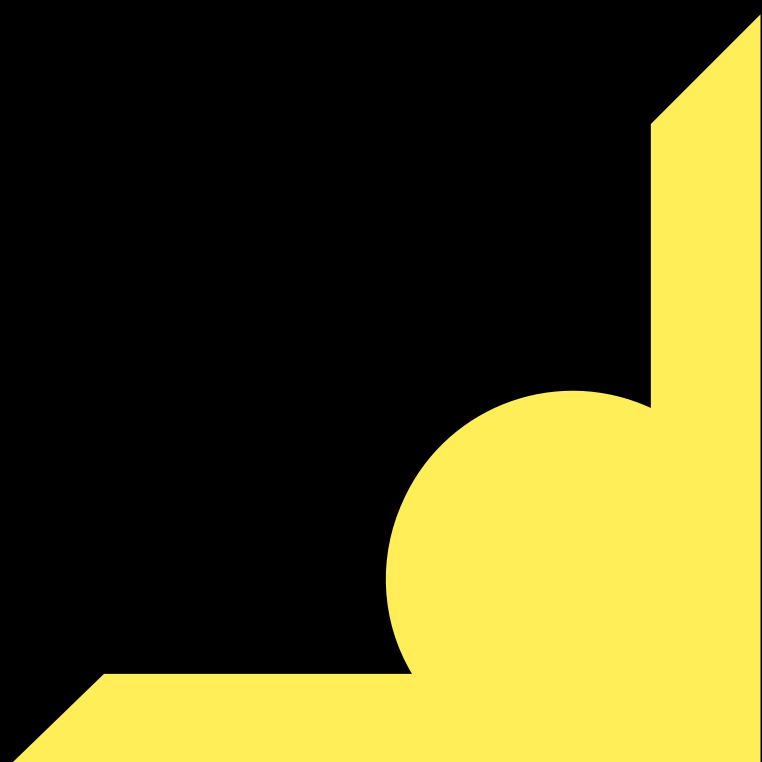
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***Sandra Bland would be 33 years old
today.***



Book Review

Reviewed By: Joanne Belknap, Ph.D.



Crystal M. Fleming's (2018) Book: *How to be Less Stupid about Race*

When I was moving and packing my books a year ago, I was struck (not for the first time) how fortunate I was while in grad school at Michigan State in the the 1980s, to not only have access to lesbian BIPOC feminist scholar activists' writing, but also the immense privilege to hear speak and meet Gloria Anzuldúa, Audre Lorde, and Barbara Smith. The signed copies of their books I have "To Jo---" include *Sister Outsider*, *Home Girls: A Black Feminist Anthology*, and *Borderlands = La Frontera: The New Mestiza*. I am honored that current DWC leaders Deshonna Collier-Goubil, Jordana Navarro, and Eryn O'Neal invited me to review of Crystal M. Fleming's 2018 book *How to be Less Stupid about Race*.

Fleming, who identifies as "a queer, bisexual black woman" (Fleming, 2018, p. 9), was born in 1981 (the same year I started grad school) and is currently an associate professor of Africana Studies and sociology at Stony Brook University. In this time of so much anger, sadness, and fear (e.g., the upcoming "election," forced hysterectomies of women in ICE, continued killings and other horrible assaults of Black and Brown people by the police, the creation and rise of QAnon, and the blatant government orders to deter voting), it was truly soul-feeding to read *How to be Less Stupid about Race*. (On the brighter side, I never thought I'd live to see the toppling and/or voting to remove statues of Columbus, Confederate military leaders, and slave-owning U.S. presidents, which we witnessed since police killed George Floyd, Breonna Taylor and other Black and Brown people this summer.)

I found *How to be Less Stupid about Race* a reprieve to the current hateful political climate, the climate-change climate (i.e., fires, floods, hurricanes), and the incredibly egregious response to COVID-19 with the massively disproportionate impact on poor and BIPOC. Dr. Fleming stresses that while we white folx are surrounded by stupid ideas about race and how to talk about race, we still need to do it. “The costs of taking a superficial approach to addressing racism are quite high— and fall squarely on the shoulders of people of color” (Fleming, 2018, p. 8).

Fleming defines race as “a fundamentally stupid idea that refers to the belief in visible, permanent, hierarchical differences between human groups defined in terms of biology, physical appearance, or ancestry” (Fleming, 2018, p. 14). Her statements on systemic (a.k.a. structural) racism are equally potent and engaging, starting with her defining it as “collective practices and representations that disadvantage categories of human beings on the basis of their perceived ‘race’” (p. 16). Her compelling arguments to challenge racism include that “we need to get really clear about the nature of systemic racism” (Fleming, 2018, p. 28) and that “systemic racism doesn’t need every white citizen to be personally racist in order to exist” (Fleming, 2018, p. 53).

No doubt, the influx of BIPOC scholars and activists has profoundly required a rethinking of racist legacies and how U.S. history is almost always taught such that “very little is learned about racism in school” and that racism is “mainly a thing of the past” (Fleming, 2018, p. 30). Therefore, becoming an anti-racist “involves developing the historical and sociological literacy to decode the ongoing impact of the racial past on the present” (Fleming, 2018, p. 54) and recognizing racism, includes the “subtle political, psychological, and sociological forms: the workings of institutions, publications, laws, and families” (Fleming, 2018, p. 46). Fleming (2018, p. 210) concludes that “no one can explain to you in a sound bite what you should do to challenge racism” but in Chapter 7 she identifies and describes ten ways “to begin the hard work of undoing racism” (Fleming, 2018, p. 185):

- **Relinquish magical thinking (i.e., stop believing “that racism can be magically erased” [p. 185])**
- **Critically assess your racial socialization**
- **Start or join an antiracist study group and share what you learn about racism**

- Empower young people to understand systemic racism
- Recognize and reject false equivalencies (e.g., “reverse racism”)
- Disrupt racist practices. Get comfortable calling shit out.
- Get Organized! Support the work of antiracist organizations, educators, and activists
- Amplify the voices of Black women, Indigenous women, and Women of Color
- Shift resources to marginalized people
- Choose an area of impact that leverages your unique talents

When reading *How to be Less Stupid about Race* I frequently thought about (and highly recommend) Bettina L. Love’s book *We Want to Do More than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*. I also highly recommend bringing her in as a speaker. My university’s School of Education brought her in shortly after the publication of her book in 2019 and she’s brilliant, charismatic, and her book is transformative for teaching and life. One of my favorite points of her speech and book is about shifting the labeling and actions of anti-racist whites from “allies” to “coconspirators”:

Ally-ship is working toward something that is mutually beneficial and supportive to all parties involved. Allies do not have to love dark people, question their privilege, decenter their voice, build meaningful relationships with folx working in the struggle, take risks, or be in solidarity with others. They just have to show up and mark the box present; thus, ally-ship is performative or self-glorifying (Love, 2019, p. 117).

Dr. Love’s example of a coconspirator was when Bree Newsome climbed in broad daylight to remove the Confederate flag over South Carolina’s State House in June 2015, 9 days after White supremacist, Dlyann Roof shot and murdered nine African Americans in a church. Love describes how Newsome and her coconspirator’s courageous act was carefully planned “so that a Black woman would be the one who took down the flag” (Love, 2019, 116-117).

Although the police were ready to arrest her when she climbed back down the metal pole, the police could also have Tased the pole which could have killed Newsome. James Tyson was the coconspirator White man who “put his body on the line for Newsome understanding that his White skin and his gender were her protection. He knew the chances of the police killing a White man on camera in broad daylight would be far less than those of killing a Black woman by herself” (Love, 2019, p. 117).

My favorite aspect of *How to be Less Stupid about Race* is Fleming’s direct, no-nonsense yet nontraditional presentations and phrasings, including the titles of the book, Introduction (“The Origins of Racial Stupidity”), and Chapter 1 (“The Idiot’s Guide to Critical Race Theory”). She is hilarious while being hard-hitting and demanding. I also love that she traces her own journey to learning about race and racism and that she dedicates the book to her students “for helping me become less stupid about a whole lotta things.”

I was talking on the phone last week to a White gender non-binary friend who is more than 3 decades younger than I am and who is in an intensive anti-racism group. They said that the most important message they received so far was that White folx need “to keep coming back” to learn how to be better anti-racists after we’ve been called out for our unintended/ignorant racism (e.g., implicit racial bias and racial microaggressions). That is why books like *How to be Less Stupid about Race* and *We Want to Do More than Survive* are so important for White folx and predominantly White organizations to read, re-read, cite, and discuss.

Author's Note: This book review was written prior to the 2020 Election.

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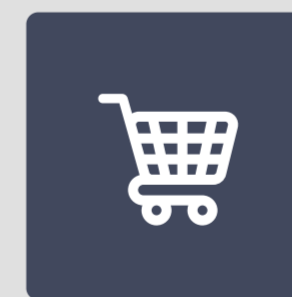
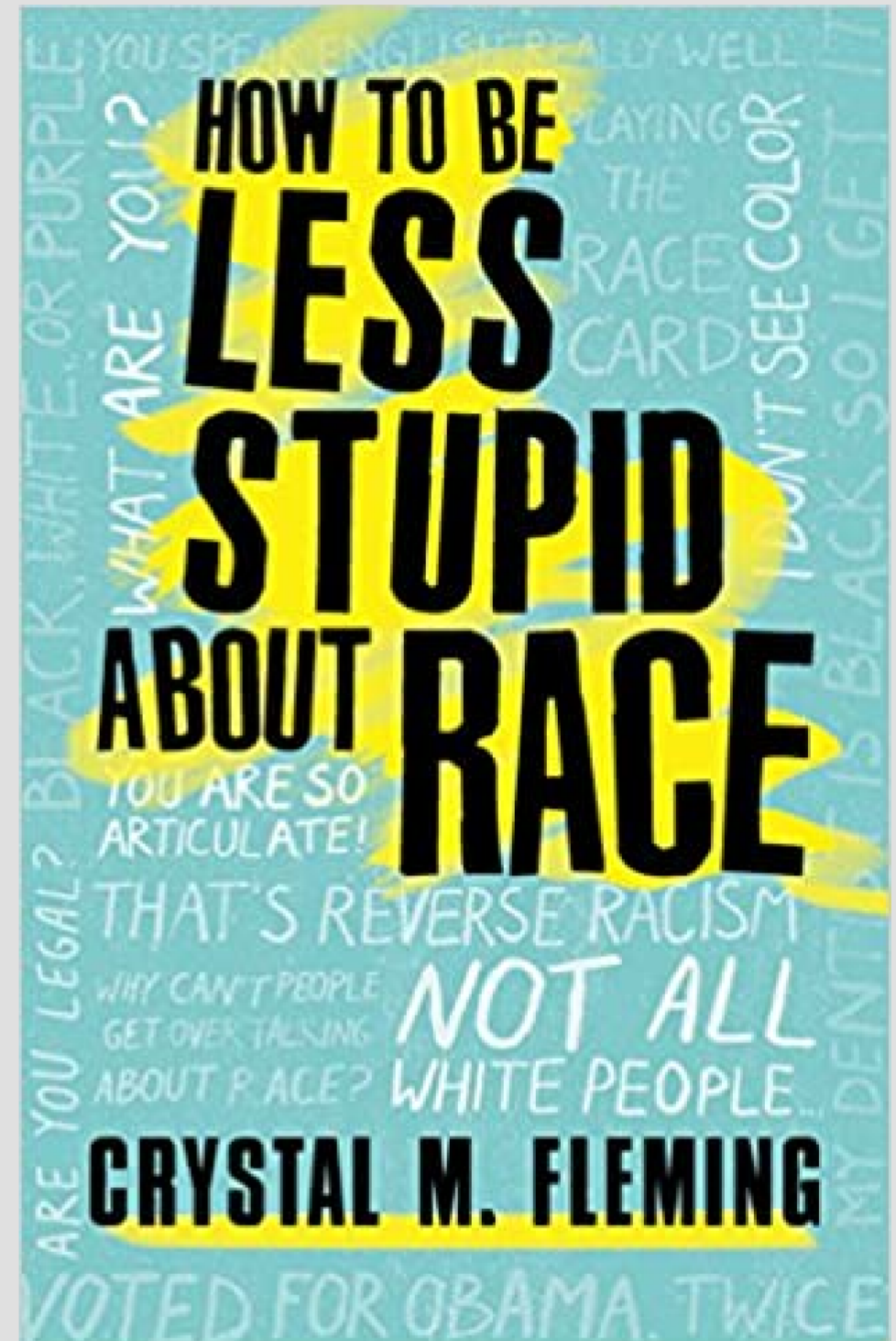
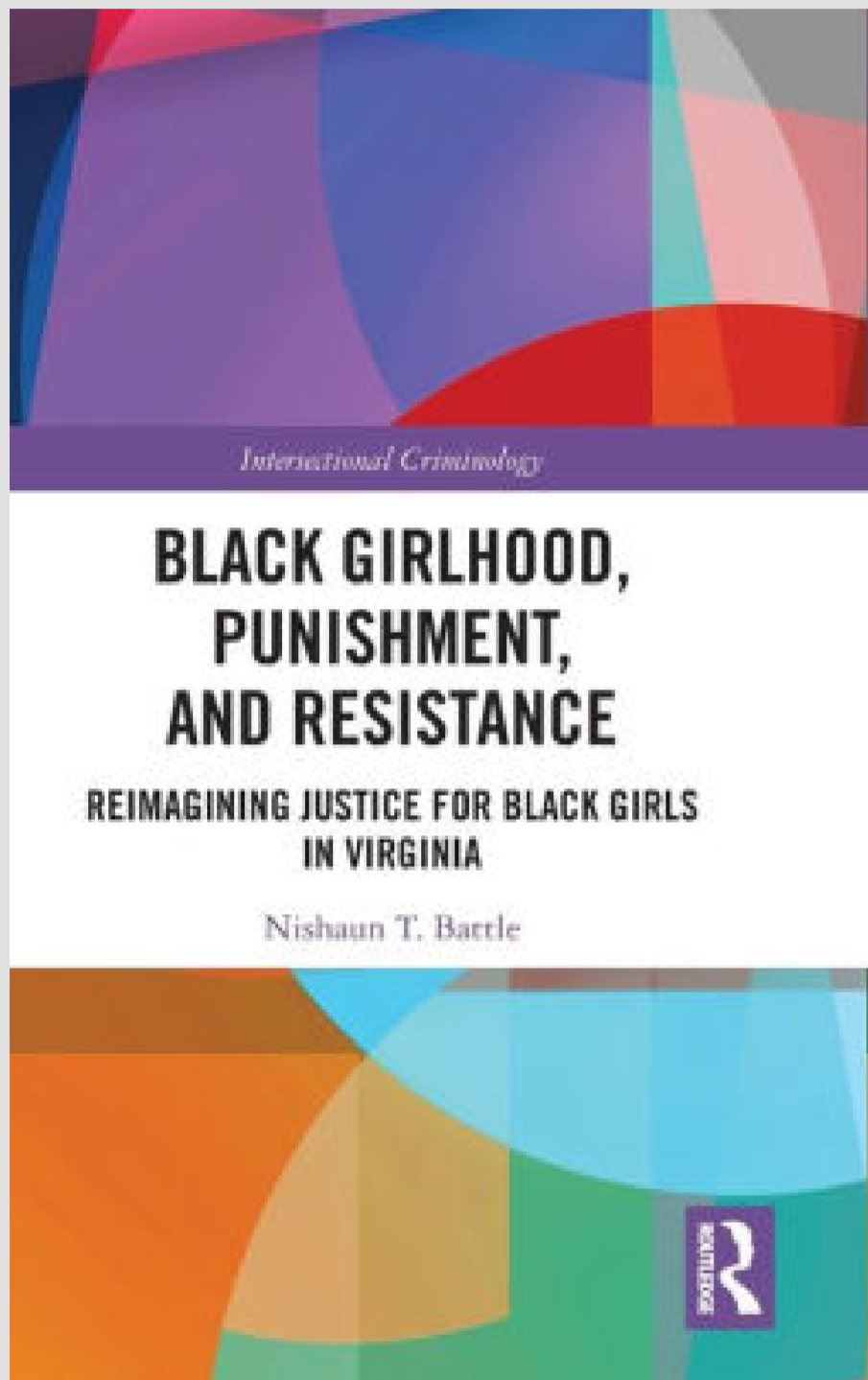


THE ONLY WAY A NATION FOUNDED ON WHITE
SUPREMACY, COLONIAL VIOLENCE, AND
HYPERCAPITALISM CAN BE FRAMED AS A MORAL ENTITY
IS TO CONTINUALLY DEVALUE THE LIVES OF THOSE IT HAS
REPEATEDLY DIMINISHED, IN OUR CASE, WOMEN,
INDIGENOUS POPULATIONS, AND BLACK, BROWN,
WORKING-CLASS, AND POOR PEOPLE

--FLEMING, 2018, P. 56.

Interested in the Books?

Please see below to purchase these important texts!



Don't forget to reference the end of the newsletter for additional readings from our members!



Sean K. Wilson, Ph.D

Assistant Professor
William Paterson University



Co-Chair of DWC's Diversity & Inclusion
Committee



Q: How did you become interested in the field of women and/or gender and crime?

My grandmothers played an integral role in raising me and shaping my world view. Their experiences navigating and surviving the Jim Crow South inspired me to dedicate my life to fighting for the oppressed and marginalized. Through my research I seek to foreground the voices of individuals who are often ignored by criminologists and society (minorities, women, the formerly incarcerated, etc.). Being a Black male in America directly exposed me to the oppressive nature of the criminal legal system at a young age. I always questioned the morality of the criminal legal system, which resulted in me analyzing the criminal legal system from an intersectional lens. Everyone does not experience the criminal legal system similarly, thus, it is imperative that criminological research captures the nuances of social control and how race, class, gender, and sexuality play a role in one's experiences and perceptions of the criminal legal system.

Q: How do you define yourself as a scholar/activist/educator?

I have always considered myself to be an activist-scholar. Before I pursued a higher education in criminal justice, I was active in several community organizations that fight for social and racial justice, because oppression and inequality impacted me and my community directly. I identify as an activist first before identifying as a scholar, because my commitment to abolishing oppressive structures and institutions is more important to me than being a privileged academic.

Member Spotlight

The impact that my research and advocacy have on communities is more important than receiving accolades or recognition from academics. As an undergraduate and graduate student, I was mentored and inspired by professors who were active in the community. Their commitment to activism made my academic journey meaningful, and it filled me with a fire to provide a similar meaningful and transformative learning experience to my students. Being a student in departments that embraced activism, allowed me to be my authentic self while engaging in transformative research. My education was truly transformative, which served me well when I entered the academy.

Q: What are your current projects or interests?

I am currently working on several projects around reentry, policing, and gangs. These projects examine race, class, and gender from a critical race lens. In particular, some recent research projects examine Black women's and White male's experiences navigating reentry. In addition, I plan to start a study examining Southeast Asian women's experiences with domestic violence.

Q: How has the last 12 months, and particularly the murders of Black men and women by law enforcement, impacted you personally, professionally, and the work with DWC's D&I?

The state-sponsored lynching's of Black men and women by law enforcement in the past 12 months has really motivated me to continue fighting for justice and equality. I have had several negative experiences with police throughout my life, so hearing about state-sponsored racial terror is often a traumatizing experience. However, working with amazing colleagues in the D&I committee has been a therapeutic and transformative experience for me. Working with the DWC and the D&I committee has provided me with hope that together we can all make a difference in the academy and society.

Q: Can you summarize the work that D&I has accomplished in the last year? What are you most proud of? What areas do you believe need additional support from DWC (both the Exec board and the wider membership)?

The D&I committee has worked on several initiatives geared towards improving diversity and inclusion in the DWC. The D&I committee has accomplished several tasks in the past year. We awarded several deserving scholars travel awards for ASC in 2019. We also have taken part in roundtables on diversity and inclusion at last year's ASC. More recently, after the police-involved killing of George Floyd, the committee has been tasked with broadening the scope

of our committee by creating an Anti-Racist working group who we collaborate with to improve diversity and inclusion in DWC. In addition, we are currently working on creating new awards that honor and recognize the contributions of community-based scholars. We are also working on a Virtual Forum on Anti-Racism and Intersectionality in Feminist Criminology to highlight scholarship, service, and activism of BIPOC students and scholars. Our goal as a committee is to make DWC more inclusive for all and to highlight and support marginalized students and scholars. I am most proud of our work on the Forum on Anti-Racism & Intersectionality in Feminist Criminology; I believe this forum will serve a seminal role in foregrounding the work of BIPOC scholars. For the D&I committee to continue our important work, it is imperative that the DWC executive board and the wider membership maintain a sustained commitment to diversity and inclusion.

Q: DWC, via this newsletter, is asking members to be more forceful allies in the fight for racial justice. We intend for this to be a start, not a one-time activity. To that end, what is one goal each member of the DWC should work towards, in terms of racial justice, in the classroom and/or via their research and in the DWC?

DWC members who are committed to being forceful allies should always seek to foreground the voices of BIPOC scholars and activists when working on issues around racial justice. Allyship should be a lifelong commitment, and not something used as a tool to increase one's reputation or visibility. True allyship also happens behind the scenes, and one may not always get recognition for doing what is right, and that is ok.

Q: What's your biggest piece of advice for graduate students of color currently navigating their doctoral or masters program?

Never let an academic program or a degree define you. I always tell graduate students of color that they belong in the academy and that their lived experiences and research matter. Far too often graduate students of color are marginalized in their departments and institutions. I have heard many horror stories from graduate students of color who believe that their academic programs do not value their lived experiences or their rich cultural contributions to their departments. Therefore, it is extremely important that graduate students of color complete their graduate programs. Graduate students of color are needed to democratize the academy. There are many amazing graduate students of color in the pipeline that will transform departments and universities when hired. We need you in our classrooms, in our departments, and in the community. See finishing your program as a way to revolutionize the academy and empower your communities. Do not let haters or naysayers deter you from finishing your degree.

Q: Do you have any book/reading recommendations specifically for students of color who are navigating graduate school?

As a graduate student of color, I was always inspired by critical research from BIPOC scholars that are often underappreciated and under cited. Scholars such as Hillary Potter, Anita Kalunta-Crumpton, Biko Agozno, Vernetta Young, Daniel Georges-Abeyie, Helen Taylor-Greene, Robert Duran, Kathryn Russell-Brown, Andrea Boyles, Victor Rios, Darnell Hawkins, Elijah Anderson, and others inspired me while I was a graduate student. It is important that graduate students familiarize themselves with work of BIPOC scholars, because far too often graduate programs don't include the work of BIPOC scholars in the curriculum.

Q: What is one of your lifelong goals?

My lifelong goals are to empower my community through scholarship and engagement and to make the academy more inclusive. I seek to be recognized in my community as someone committed to empowering oppressed and marginalized communities. I hope that my research, teaching, service, and activism can serve as motivation for others. My educational journey was life changing, my professors and mentors provided me with the priceless ability to dream about a better future and a better society. They made me believe that I could change the world. Even though I was an untraditional student who attended differently ranked institutions, my professors made me believe that I mattered. As an educator, I strive to empower my students to become change agents.

Q: What are some notable publications you would like to share with DWC?

I have recently published two co-authored articles examining Black Male's experiences navigating reentry. One article published in The Prison Journal titled "It's Hard out Here If You're a Black Felon: A Critical Examination of Black Male Reentry," examines the many barriers Black males experience after they return to society after incarceration. Another article published in American Journal of Men's Health titled "Health Implications of Incarceration and Reentry on Returning Citizens: A Qualitative Examination of Black Men's experiences in a Northeastern City," examines the health implications of incarceration and reentry for Black men. More recently, I published an op-ed on Crim Comm.Org titled "Surviving Academic Karens while Black," which examines Black scholars' experiences navigating departments and institutions with fake progressive White women who claim to be social justice warriors while subjecting Black junior scholars to racial violence.

DWC MEMBERS WHO ARE COMMITTED TO BEING FORCEFUL ALLIES SHOULD ALWAYS SEEK TO FOREGROUND THE VOICES OF BIPOC SCHOLARS AND ACTIVISTS WHEN WORKING ON ISSUES AROUND RACIAL JUSTICE. ALLYSHIP SHOULD BE A LIFELONG COMMITMENT, AND NOT SOMETHING USED AS A TOOL TO INCREASE ONE'S REPUTATION OR VISIBILITY.

Sean K. Wilson



Valli Rajah, Ph.D.

Associate Professor & Deputy Executive Officer
John Jay College & The Graduate Center

Co-Chair of DWC's Diversity & Inclusion
Committee



Member Spotlight

Q: How did you become interested in the field of women and/or gender and crime?

I came to this field by way of my interest in gender-based violence, the dynamics of which I recognized in every social environment through which I moved long before I had the language, grammar, or sensory sophistication to understand them. Gender-based violence remains a direct and indirect focus of my scholarly work.

Q: How do you define yourself as a scholar/activist/educator?

My sense of self as a scholar and educator keeps changing. Although I am a sociologist by training, I define myself as a feminist criminologist. This label was first ascribed to me by others because of my preferred methodological and theoretical approaches. But I now proudly represent myself this way. In my work and pedagogy, I embrace an intersectional lens that centers lived experiences while recognizing the structural features that shape those experiences. I feel fortunate to teach at John Jay College, a highly diverse environment where I learn from my colleagues and students every day. Over the past several years, I have also helped administer the criminal justice Ph.D. program at John Jay College/The Graduate Center. In this role, I recognize that diverse representation among doctoral candidates is needed to help achieve demographic parity in the professoriate and address some of the power inequities that undermine inclusion in academic life. We have been working hard to increase diversity in our doctoral program, but we have more work to do.

Q: What are your current projects or interests?

I'm currently working on several projects. Motivated by my past research, with a graduate student co-author, I initiated a series of scoping reviews to examine recent developments in the literature on women's resistance to intimate partner violence. I have also had a long-term interest in studying group members that defy easy categorization as "victims." In this vein, I am investigating how exonerees make sense of wrongful conviction in public testimony, focusing on the narrative elements that enhance these accounts' accessibility to diverse audiences. Finally, in a new line of participatory research, I am examining the process of victim work to understand how diverse domestic violence service providers experience success in their professional lives.

Q: How has the last 12 months, and particularly the murders of Black men and women by law enforcement, impacted you personally, professionally, and the work with DWC's D&I?

The last year's events have prompted me to rethink the role of activism in my life and work. Some of this has involved challenging self-reflection about moving away from activism. Earlier, this consumed much of my time. During the past year, I have taken some simple forms of direct action: marching, tabling, canvassing, and donating money. I know I need to do more. By initiating a new community-engaged research project, I hope to have some meaningful impact. Throughout the year, I have been grateful to be part of the D&I committee--a group of dedicated, engaged scholars whose collective work makes a difference.

Q: Can you summarize the work that D&I has accomplished in the last year? What are you most proud of? What areas do you believe need additional support from DWC (both the Exec board and the wider membership)?

Last year, I took enormous pride in our committee's work administering the DWC's travel awards, which make it possible for a group of diverse scholars and graduate students to present original research at ASC. Our committee also resolved to hold a yearly roundtable on diversity, inclusion, and equity. The ASC travel awards were canceled this year. But at Crimcon, we conducted a roundtable focused on creating safe spaces for BIPOC inside the classroom and out.

The D&I committee's most critical work this year is yet to come. We have proposed the creation of the following initiatives to the DWC: 1) a community-engaged scholar award to recognize a scholar's service to their communities; 2) a new section in the DWC newsletter that highlights scholars of color whose work help advance diversity and inclusion in criminal justice/ criminology; 3) seed grants to encourage innovative research and

programming focused on racial justice, women & girls; and 4) a virtual forum on anti-racist/intersectional practice in the field of feminist criminology. Jane Palmer is leading this effort. If adopted, we hope these activities will help center diversity, inclusion, and equity concerns in DWC's work and foster lasting change in our division.

Q: DWC, via this newsletter, is asking members to be more forceful allies in the fight for racial justice. We intend for this to be a start, not a one-time activity. To that end, what is one goal each member of the DWC should work towards, in terms of racial justice, in the classroom, and/or via their research and in the DWC?

I'm afraid I don't have any novel insights to share. Like many others, I believe a critical first step is to acknowledge that we each have a unique relationship to and experience of privilege and systemic discrimination. From this starting point, as academics, I believe we should strive to integrate diverse and inclusive subjects in our teaching and accommodate diverse voices and experiences in our classrooms. As scholars, we should embrace inclusive citation practices and make meaningful efforts to collaborate with scholars of color. On this last point, however, it is crucial to recognize what Tsedale Melaku calls the inclusion tax, which includes the unacknowledged and uncompensated costs that people of color often pay for their inclusion.

Q: What's your biggest piece of advice for graduate students of color currently navigating their doctoral or masters program?

This is a tough question. My best advice to graduate students would be to identify faculty allies and recognize that it's okay to ask for help when needed. A good mentor can empower graduate students by helping them navigate unspoken academic norms. Also, an alumnus of our Ph.D. program recently reminded me that it is vital for students of color to remember that they are not alone. Others have made it down this same path, and they can make it too. In addition to finding faculty allies, it is helpful for all students to establish a strong network of friends. When deciding where to attend school, under normal conditions, I think it is essential for doctoral candidates to visit programs to better imagine whether they can spend five or more years of their lives at a given institution. While there, I think prospective students must meet with current students who can fill them in on student life.

Q: Do you have any book/reading recommendations specifically for students of color who are navigating graduate school?

The Professor is In by Karen Kelsky is a good general resource to prepare students, including those of color. The

Wretched of the Earth by Franz Fanon and The Mis-Education of the Negro by Carter G. Woodson are two classics that help us consider the impact of education and knowledge production that is insensitive to the historical position of people of color. Here are four helpful articles: Greene, H.T., Gabbidon, S.L., & Wilson, S.K. (2018). Included? The status of African American scholars in the discipline of criminology and criminal justice since 2004. *Journal of Criminal Justice Education*, 29(1), 96-115. Henry, T. K. S. & Garza, A. D. (2020). Navigating the ivory white tower: Experiences as a POC in academia. *ACJS Today*, 46, 25-29. Shavers, M. C., & Moore III, J. L. (2014). The double-edged sword: Coping and resiliency strategies of African American women enrolled in doctoral programs at predominately white institutions. *Frontiers: A Journal of Women Studies*, 35(3), 15-38. Mentoring minority graduate students: Issues and strategies for institutions, faculty, and students. *Equal Opportunities International*, 26(3), 178-192. Finally, I also suggest two pieces that include John Jay alumni authors. Blount-Hill, K., & St. John, V. (2017). Manufactured 'mismatch': Cultural incongruence and Black experience in the academy. *Race and Justice*, 7(2), 110-126. A Ajil, KL & Blount-Hill, K. (2020). "Writing the other as other": Exploring the othered lens in academia using collaborative autoethnography. *Decolonization of Criminology and Justice* 2 (1), 83-108.

Q: What are some notable publications you would like to share with DWC?

Good work is so abundant. It is hard to know where to begin. Tressie McMillan Cottom's book, *Thick and other essays*, was meaningful to me. Cottom invites the reader in, providing a thick description of her experiences. I was blown away both by Cottom's openness and by the sharpness of her observations. Beth Ritchie's book, *Arrested Justice: Black Women Violence and America's Prison Nation*, is another must-read. I find Ritchie's framework helpful and informative for my research. One empirical application of the intersectional approach that I love is Kruttschnitt, C., & Kang, T. (2019). "Do Intersectional Variations Shape Prisoners' Understanding of Their Past Lives? An Examination of the Stock Narratives of Persistent Offenders." *Justice Quarterly*. 1:1-28. Finally, I also recommend a handful of articles that challenged my thinking about race, racism, and activism. The articles include al-Gharbi, Musa. 2019. "Resistance as Sacrifice: Toward an Ascetic Antiracism." *Sociological Forum*. 34, 1197-1216. Bonilla-Silva, E. (2018). Feeling race: Theorizing the racial economy of emotions. *American Sociological Review*, 84(1), 1-25. Fleetwood, J. (2019). Everyday self-defense: Hollaback narratives, habitus, and resisting street harassment. *British Journal of Sociology*. 70(5), 1637-2183. Simi P, Blee K, DeMichele M, et al. (2017) Addicted to hate: Identity residual among former white supremacists. *American Sociological Review* 82(6), 1167-1187.

"...We each have a unique relationship to and experience of privilege and systemic discrimination. From this starting point, as academics, I believe we should strive to integrate diverse and inclusive subjects in our teaching and accommodate diverse voices and experiences in our classrooms. As scholars, we should embrace inclusive citation practices and make meaningful efforts to collaborate with scholars of color." **Valli Rajah**

Early Career Scholar Spotlight

Michael Mitchell, M.A.



Visiting Assistant Professor
The College of New Jersey



Q: Why did you choose to attend an HBCU for your doctoral studies?

Attending an HBCU for my doctoral studies was a true homecoming! I attended the same institution (i.e., Texas Southern University) for undergrad and during this time, was mentored by several notable Black criminologists including, Drs. Helen Taylor Greene, Daniel Georges-Abeyie, and Anita Kalunta-Crumpton, among others. It was through the love, support, and guidance from this village that my intellectual capabilities were discovered and nurtured. It was my introduction to the richness of the history and culture of HBCUs as an undergraduate student that created a deeply rooted passion and connection to these institutions. Fortunately, my HBCU has a bachelor's, master's, and Ph.D. degree program in my field of study. I remember reading African American Classics in Criminology and Criminal Justice (Gabbidon, Greene, & Young, 2001) as an undergraduate student and learning about the scholarly contributions of Black criminologists, a group that is still severely underrepresented in academia. I knew the importance of increasing the representation of Black PhDs in Criminology/Criminal Justice and felt that an HBCU, specifically my alma mater, would provide a rigorous and inclusive environment that truly wanted to see me succeed.

Q: What has your doctoral student experience been like at an HBCU?

Nothing short of amazing! I represent TSU with pride and feel honored to walk in the same footsteps of social justice pioneers such as late Congresswoman Barbara Jordan and former Congressman Mickey Leland. These are the giants whose shoulders I gladly and humbly stand on and fight for justice with the same zeal.

Throughout my doctoral studies, there was no door among the faculty that I could not knock on to receive professional advice, discuss recent developments in the discipline, or have cordial conversation. At no point did I ever feel like a number and my presence was always noticed by faculty and fellow classmates. Despite suggestions from others to consider highly ranked R-1 doctoral programs in Criminology/Criminal Justice, I intentionally chose my HBCU because it was deeper than prestige, rankings, and professional opportunities for me. Going back to TSU was a return to my roots and foundation. The first day I stepped foot in the Barbara Jordan-Mickey Leland School of Public Affairs since I graduated about six years prior, I knew I made the right choice as I stared at pictures and quotes on the walls of the two political and intellectual icons in which the school was named after.

Q: What makes the graduate student experience at an HBCU unique?

From my experience, and those of others I have personally known to attend and graduate with PhDs from an HBCU, the education received is intentionally designed to equip students with the competencies to be leading thinkers and experts on the most pressing issues in society, especially those adversely affecting African Americans and other historically oppressed groups. In fact, we are challenged to be inquisitors on matters of racial injustice and others forms of oppression. Typically, at HBCUs underrepresented faculty mostly educate underrepresented students, especially on the doctoral level; therefore, I believe this specific style of graduate training builds a protective layer of skin to withstand any and everything thrown at us in the profession.

Q: What advice would you give to students considering an HBCU for graduate school?

We are institutions of higher education that were birthed from, persevered through, and produce in spite of struggle. You may or may not receive a competitive financial aid package similar to R-1 programs, or the same access to networks of national fellowship award recipients, etc., but you will certainly be challenged to elevate your mind and have the freedom to discuss and research topics you care about irrespective of whether it may be provocative. You will have a great deal of autonomy and unbridled intellectual and emotional support. Leave any traces of elitism you might have at the door and realize and understand that your experience will be exactly what you make it. The HBCU graduate school experience is worth considering and there is no doubt you will receive a quality education and have great career prospects after graduation.

Graduate Student Corner



Shamika M. Kelley and Taylor Robinson



Black Graduate Students' Racialized Experiences in Predominately White Institutions



Blackness, is an ever-changing, unique, and, in some cases, bleak experience. Within the academic world, Black authenticity is constantly questioned by peers and others alike. Most academic spaces center on whiteness while simultaneously straining Blackness based on white normativity (Cox, 2020). The restrictions placed on one's Blackness—especially within the constructs of predominantly white institution (PWIs)—brings forth challenges that either hinder, or rather subdue, attainable excellency that can be accomplished by Black graduate students. As such, PWIs deprecate Black graduate students, narrowing our identities into a small box, stereotyping and essentially defining Black authenticity (Cox, 2020). Authenticating our Blackness with limited opportunities to truly express and identify within said Blackness is an unfortunate experience afforded to Black PWI students. Further, research indicates racial microaggressions--or subtle, intentional or unintentional, verbal or non-verbal offenses aimed at ethnic minorities based on their social group—are prevalent at PWIs (Sue et al., 2007). Indeed, Black graduate students encounter racial microaggressions in the form of disjointed race and gender dialogue, hidden language, projected stereotypes, an ascription of intelligence, silence, and marginalization on a daily basis from peers, staff, and faculty who may have limited knowledge on Black culture (Griffith et al., 2019). Additionally, stereotype threat—or the sociopsychological threat students feel when they are aware of negative stereotypes that apply to the social group in which they identify—also creates obstacles to Black graduate students' learning and performance (Neal-Jackson, 2020; Steele, 1997). These forms of racism are included in a system that was originally designed to exclude Black graduate students.

Being a Token Does Not Have Its Perks

As Black graduate students, feelings of isolation can occur attending PWIs. As a result, psychological stressors, in addition to the racial stressors Black graduate students already experience, form amongst Black graduate students as there are few Black graduate students within the same program or class to help with these stressors at PWIs (Harper et al., 2011). PWIs have a history of excluding Black graduate students with many of them feeling that they are not represented effectively within activities, either in department or university-based (Harper & Hurtado, 2007). Moreover, within the classroom settings, Black graduate students are often the “go-to” individual when it comes to conversations concerning race or Black culture. Black graduate students are not token or poster children for the Black race and anything pertaining to Black culture. Professors and other students should not expect an answer, nor should Black graduate students be obligated to respond or participate. Professors, faculty, staff, and other student peers should actively research their own questions or seek answers elsewhere, as we, as Black graduate students, will not be a dictionary or encyclopedia of answers.

Do I fit in? Why am I Here?

Imposter syndrome—or internal feelings of intellectual fraudulence and attribution of success to external factors such as serendipity—may be heightened in Black graduate students due to a status of “onlyness,” especially at PWIs. As Black graduate students at PWIs, imposter syndrome can be quite common and have negative effects, such as depression and anxiety (McGergor et al., 2008). Despite negative mental side effects associated with imposter syndrome, research indicates that Black graduate students who favor Afrocentric worldviews and maintain an academic self-concept of positivity do not experience imposter syndrome to the degree in which those who do not have these views (Ewing et al., 1996). Black graduate students should be validated in their feelings of imposter syndrome, but also be provided with ways to cope with said behavior by mentors or other peers.

Black Mentorship: Lacking in all Aspects

Mentorship, especially Black mentorship, is hard to come by as a Black graduate student at a PWI. Obtaining a Black mentor within the department is vital for flourishing and overall comfortability within a predominantly white department. The underrepresentation of Black graduate student and faculty at PWIs is dismal, despite increases in enrollment and faculty hires (Grant & Simmons, 2008).

Moreover, research reveals that there are lower percentages of Black faculty that are granted tenure (Tillman, 2001). Research has demonstrated that some faculty lack multicultural competence to mentor Black and other ethnic minority graduate students and, as a result, this student population does not have mentors to depend on during their time at an institution (Felder, 2010). Mentorship, especially in the context for Black women in doctoral programs, is essential as research indicates that Black women establish family-like relationships with like mentors, which nourishes their emotional needs and status as a Black woman in academia, and Black mentors help Black graduate students navigate stereotypes, which can lead to mistreatment (Cook & Williams, 2015; Reddick & Pritchett, 2015). Natural mentors serve as better sources of support compared to parental figures within the academic setting. Additionally, with Black mentors, Black student confidence is further heightened, which allows for them to confide in their mentors about stressors that may impede their success within PWIs (Griffith et al., 2019; Hurd et al., 2014).

Moreover, critical to Black women in doctoral programs is having a mentor who understands the implications of the intersectionality of race and gender. Further, most commonly research interests between mentor and mentee is important as sometimes Black graduate student interests align towards race, ethnicity, and gender and finding a mentor aligning with those subjects may be difficult (Brunner & Peyton-Caire, 2000). Mentorship not only affects the Black graduate student skillset within academic, but also can affect career trajectories of Black graduate students, especially pursuing faculty and administration positions within higher education (Rasheem et al., 2018).

Tips for Black Graduate Students: Overcoming Adversity

Combating Onlyness

While you may get the sense that you are in a strange, uninviting place when you enter an underrepresented room, always remember that you bring with you a unique set of skills that others do not. Certainly, experiential knowledge of your lived experiences gives you an extraordinary insight that others do not possess. Therefore, you are an expert by embodiment, and you belong in that space.

Hypervisible Invisibility

Underrepresented classroom settings foster an environment of dual existences of hypervisibility and invisibility (Neal-Jackson, 2020). During racially sensitive discussions, for example, the professor or peers may look to you to address these issues. Hypervisibility occurs when you feel this outside pressure to be the

“Black representative” or to dispel negative stereotypes associated with your Blackness. Your voice can have power, but do not feel obligated to speak up if you do not want to. You may have to simultaneously balance experiences of invisibility in which group discussions do not involve your insight or your participation is not appreciated or acknowledged. Remember, that regardless of these experiences, your voice and your presence matters.

Responding to racism

Neal-Jackson (2020) identified three methods Black graduate students have employed to navigate racialized experiences in academic spaces. First, some students decide to implicitly educate their white peers by proving them wrong (Neal-Jackson, 2020). For example, you may decide that you want to be a counterexample to existing stereotypes to survive isolating situations. Second, some students use direct communication to educate their white peers about the dangerousness of their assumptions about Blackness. Implicit and explicit education of white students by their Black peers is a heavy burden, not to mention, unpaid labor. The onus should instead be on academic institutions. Universities must do a better job of creating inclusive spaces that educate dominant social groups (i.e., white faculty and students) about cultures that exist outside of their own. One method to achieving inclusive spaces is for academic institutions to hire and retain Black faculty. Non-Black faculty must also educate themselves on Black experiences inside and outside of the academy. If Black graduate students express microaggressions and implicit biases they have experienced to non-Black faculty, the faculty members should know what these experiences mean and how damaging they can be, in order to effectively respond to Black graduate students. Black graduate students cannot access institutional resources if faculty are themselves not educated on conscious and unconscious racism.

Navigating Mentorship: When No One Looks Like You

As established above, given the underrepresentation of Black faculty in academia, there will most likely not be faculty in your doctoral program who look like you. Therefore, you will need to build a community of non-Black members who can and will support you formally and informally. For example, your doctoral program may require you to formally build a committee of faculty who will see you through to the end of your PhD program. All is not lost. Cross-racial and cross-gender mentorship can be successful. You will need to find a mentor and mentorship style that works for you. For instance, you may want a mentor who has the same or similar interests as you, who will allow you to use their data, help you publish, and present you with leadership or funding opportunities. You may also want to find someone who will help you navigate graduate school and the job market. Your mentor should also be someone with emotional intelligence who recognizes

when you need support beyond the academy. While you need to build a formal committee, you can also seek informal mentorship outside of your program. In fact, you may often have to go outside of your program to find an informal mentor of Color who can guide you through school and help you navigate your “only” status as a Black graduate student in isolating spaces. Lastly, do not be afraid to switch mentors if the partnership or working style does not benefit you. The support system you surround yourself is important to your academic progression should be comprised of people who will help you attain success.

Checking on Yourself: Black Mental Health Matters

When dealing with imposter syndrome and other racialized stressors related to being isolated within a predominantly white spaces, one’s mental health can take a devastating toll. Indeed, racism and discrimination can have severe negative consequences. For example, students who encounter microaggressions experience lasting psychological distress (e.g., feelings of sadness, guilt, anger) and emotional turmoil (Jones 2020). Black graduate students have to balance the burdens of racism with traditional stress that accompanies graduate school. Therefore, seeking professional and informal mental health help is essential to thriving and maintaining a healthy psychological state. As a Black graduate student, the pressure that is placed on you may be overwhelming at times, however, this should not deter you from your end goal of obtaining a doctoral degree. Having a social circle with like-minded people and those who look like you can help with stress and anxiety that comes with graduate school, especially at a PWI. Confiding in your mentors, whether that is someone who is Black or someone that you feel comfortable with is vital.

Conclusion

We have shared our experiences of being Black students in predominately white higher learning institutions and provided tips that have helped us navigate these experiences. We are aware that not all students have encountered the same experiences. However, we hope that this article helps mitigate similar issues that students may encounter. Ultimately, along with illuminating our experiences, we hope that our perceptions spark change in academic institutions.

**BLACK
LIVES
MATTER**

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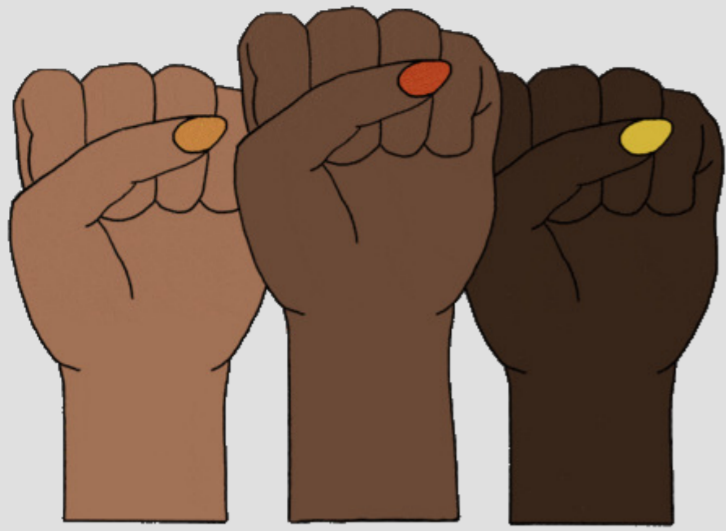
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Graduate Student Corner



Sierra Perry

University of North Carolina Pembroke

“Black Lives Matter, Black Lives Matter, Black Lives Matter!” I shouted as the mixture of sweat and tears gathered at the nose of my face mask on June 26th, 2020. All my years at UNCP, I never imagined having to face something as life changing as what occurred in the summer of 2020.

I gripped my sign with such force my knuckles turned white. One side said “I can’t breathe, means get off your knee, and help me. Not let me die slowly! 8:46” the other side said, “Don’t shoot, I am not a threat to you, I would like to make it home, too!”. As I looked ahead, I saw the disapproving crowd waiting to clash with us courageous, angry, and frustrated students and community members of Pembroke. My heart broke into pieces as I saw innocent children with terrified looks on their faces, not fully understanding why their mother or father was screaming at us as we approached. I tried to swallow the knot in my throat and scream louder, only it seemed I was mute as I tried to move my mouth. I looked back at the familiar faces of my classmates, my friends, my administrators, and my community and knew I was in the right place. I could not grasp the odd feeling that something so right, felt so wrong. I was bombarded with emotions I never thought I would have to face in my generation—racism. Or was it? I was so shocked I could not manage to process the ignorance and hatred echoing around me. Their rebuttals swallowed my voice as if it were so little it never mattered to begin with. Only then, did it begin to process.

“Fuck Niggers!” shouted one man.

The phrase pierced my ears and a painful ringing sound took over. My legs tried to give out beneath me. “Did someone really call us niggers?” I thought to myself. My mind started spinning with questions. “Is this what my university thinks of me, my partner, their students?! Is this what they think of their faculty and staff? Do they feel this way about their athletic teams?” Those words fueled my body to push forward. I knew I was on the right side of justice. The issues us as protestors were presenting had no threat to the community, yet they changed the narrative to make it seem as though we were protesting to loot. Our objective was to be peaceful.

Our objective was to advocate for justice, stand up for the inequalities, and to advocate for what

is right. The change in narrative proved the underlying distrust and uneasiness the community felt about African Americans. Why is it that the moment a group protests inequality for the African American community it becomes threatening, violent, disruptive, and dismissed? Opposed to when a group who protests wearing a face masks are deemed heroic, justified, and applauded?

“No Justice, No Peace!” I shouted so loud I thought I sprained my vocal cords. My body trembled with what I did not want to call fear, but I knew it was. As we kept inching towards the crowd, I saw a beer bottle approach some of the students behind me. “Watch out!” I screamed. My eyes filled with water. My chin quivered uncontrollably. I wanted to stay strong, not back down from hate. But I could not ignore the feeling of crept up defeated. I looked desperately at the cops escorting us to see what their next course of action was.

It felt like time slowed down.

A few seconds later, a coke can flew by targeting more students. I turned completely around, walking backwards to make sure everyone was okay. At this time, my cheeks flushed with heat, my nails dug into the palm of my fists creating imprints that almost drew blood. The rage inside of me was becoming noticeable. A staff member, to whom I wish I remember his name, grabbed me and looked me in the eyes and said “That anger you feel? Those feelings you have right now? Use those emotions for your voice. They will not silence you!”

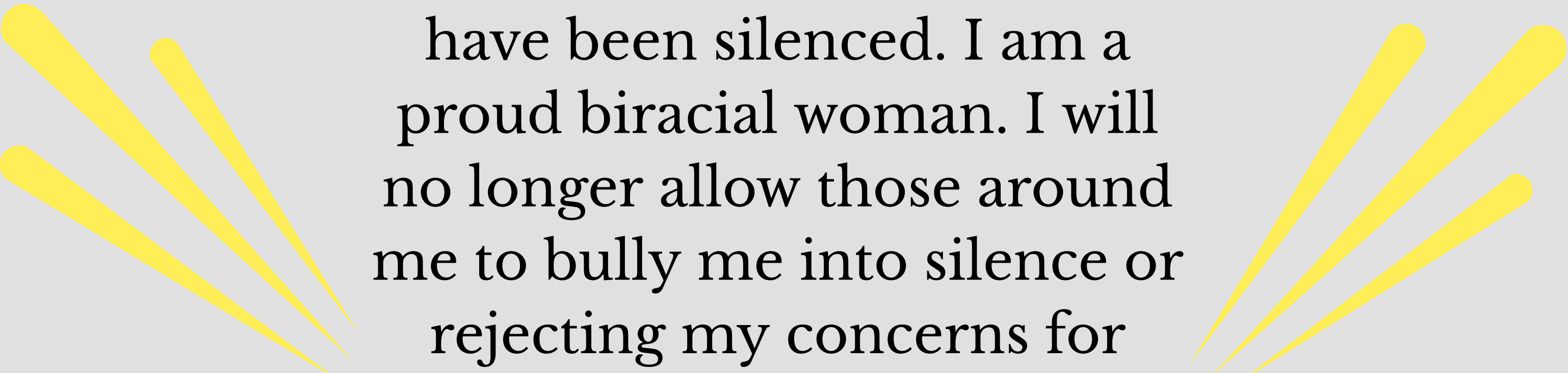
I shook my head to convey that I heard what he said, but I felt my body language become hostile and my voice more demanding. Moments later we came to a stop to collect ourselves. I examined everyone around me, the students with fear and hurt in their eyes, the riled-up students who had the consequences of the drinks landing on them, the community members torn by their neighbor’s actions. It was a moment of true tragedy, even in a small town like Pembroke. For a brief second it was silent. My heart sounded like a drum through my chest, its rhythm was much faster than usual, and my hands danced with rage. There were speakers encouraging us to carry on, stay brave, and to not let the other crowds steer us away. I wish I could repeat more of what was said, but the constant reminder of an ignorant man childishly barking “Trump 2020” during our whole break drowned out the voices I wanted to hear. Huh-- The irony in that statement. The constant theme of trying to dismiss and mimic our cries and efforts for justice displayed in an ignorant moment as small as that—how ironic. I think the most disappointing part of that was, that same man held a sign that spelled “Trumph” instead of Trump. His plan to provoke us with Trump’s name only brought laughter to me, with a little bit of aggravation. Ignorance was all over that last-minute sign.

One thing I am grateful for is that our march remained peaceful. We stayed strong, calm, and collected. The feeling of proving the bias views of the community felt better than I could ever describe. They wanted a reason to fire their guns and define us all as thugs and violent criminals when those very same

individuals acted as thugs and violent criminals the evening of June 26th, 2020. Although I love UNCP, my feelings towards the university and the community shifted entirely after the march. There were so many issues that alarmed me, not just as an African American student, but as an individual who believes in the equal treatment of everyone, regardless of skin color, religion, sexual identity, and so forth. The behavior that the community of Pembroke and others displayed that evening and days following left an uncomfortable feeling in my stomach. It did not, and still does not sit right with me that the first reaction to a peaceful protest addressing police brutality resulted in an unpleasant and threatening environment for anyone standing up for such injustices.

When a statement came out regarding the incident, the officer who was interviewed stated that the individuals who were responsible for the negative reaction were mainly outsiders. Immediately I questioned the role in accepting responsibility for the racist actions of their community and to confront and or correct such disgusting behaviors. But once again, it dismissed any regard to African American students and those who participated in the march. Everything I had read in undergrad seemed to be happening right in front of my eyes. The division of race, sameness is preferred from differences, solidarity is formed best with 'equals', and so many other unconscious behavioral and societal ways of life. But at what cost do these stereotypical, discriminatory, and hurtful perspectives of one another have on us? It costs us constant brokenness within communities, diminished values of bonds, lack of friendships, inability to step into another person's shoes, and lack of empathy for others. Who would want to live in a world like that? Where the dreams of Martin Luther King Jr. and many others seem to disappear as if the lives lost to fight for the equal rights practiced today have no meaning? As if our ancestors, great grandparents, and some of our grandparents, did not sacrifice the feeling of physical freedom so that this generation and many others could! How dare they!

I am the voice of those who have been silenced. I am a proud biracial woman. I will no longer allow those around me to bully me into silence or rejecting my concerns for racial justice. University or not, the blatant disrespect that was allowed the evening of June 26th, 2020 set a tone for UNCP that I carry with great dread. The awkward reality that institutions around us who pride themselves in diversity and inclusion can indeed be prejudice without realizing it. The collateral damage done is now African American students feel belittled, misrepresented, and excluded. Thus, damaging the pride and comfortability we all feel attending a university that does not stand with 100% of their population, meaning students, faculty, and staff. June 26th, 2020 did not defeat us, it only made us more passionate, aware, proud, and determined.



I am the voice of those who
have been silenced. I am a
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--Sierra Perry

Addressing Racism in Research Methods and Statistics Courses

By: Jane Palmer, Ph.D.



Teaching Tips

As I stood in a crowded atrium listening to students express their anger and frustrations about racism on our campus to university administrators, a colleague from another department whispered to me: “I’m so glad I don’t have to address these issues in my classes.” My eyes widened and I replied, “You may not have to, but you should.”

Although I predominately teach undergraduate and graduate-level research methods and statistics classes, I intentionally incorporate critical conversations about racism into these classes. Discussions of racism should not be reserved for courses with race in the title. Racism, especially anti-Blackness, is persistent and pervasive (Bell, 2008; Muhammad, 2010). As professors and mentors, we are complicit if we are silent about racism.

Quantitative Data are Not Objective

Students often tell me they want to take statistics because “statistics are objective” and they want to be able to learn “the truth” about their topic of interest. The problem is, as Joel Best (2001) puts in *Damned Lies and Statistics*: “all statistics are created through people’s actions: people have to decide what to count and how to count it, people have to do the counting and the other calculations, and people have to interpret the resulting statistics, to decide what the numbers mean” (p.27). As long as humans are involved, there is nothing objective about statistics.

In the late 1800s, Francis Galton, a cousin of Charles Darwin, was the first to use statistics to attempt to support racist eugenic practices (Roberts, 2011; Zuberi, 2001). Galton believed that intelligence is inherited. He is considered the “father of social statistics” as he was the first to apply evolutionary biology to statistical logic to develop his racial theory of eugenics (Zuberi, 2001, p.33). He thought that if he could demonstrate correlations between race and intelligence, he could advance his racist ideas that “human evolution could be accelerated by a self-conscious policy of selective mating practices” (Zuberi, 2001, p.34), (e.g., forced sterilization of “inferior” people) (Roberts, 2011).

Galton failed to confirm his hypothesis of the intellectual inferiority of people of color, yet in 1905 Alfred Binet and Theodore Simon built on Galton's work to create an IQ test (Kendi, 2019). Then, a decade later, the IQ test was used widely in the U.S. by eugenicist Lewis Terman to attempt to demonstrate “enormously significant racial differences in general intelligence” (as cited in Kendi, 2019, p.102). Building on Terman's work, Carl Brigham created the Scholastic Aptitude Test (SAT) to “reveal the natural intellectual ability of White people” (as cited in Kendi, 2019, p.102).

More than 100 years later, researchers and professors continue to point to IQ tests, grades, and standardized tests to demonstrate the “achievement gap” and institutions of higher education continue to use them to decide whether a student is worthy of admission. Yet, these quantitative “indicators” of intelligence or achievement are inherently racist assessments – and the “achievement gap” is indicative of a more appropriately named “education debt,” or the cumulative impact of disparities in access to opportunities and resources (Ladson-Billings, 2006).

When teaching students, it is important to address this history of statistics. It is also important to reflect on the construct validity of measures from an anti-racist lens. I know I've been guilty of using test scores as a variable when I need to demonstrate a concept with a continuous variable. However, from an anti-racist perspective, when you use test scores or GPA, you are measuring something other than intelligence – you are measuring opportunity, privilege, and access to resources.

“Race is not a biological category that is politically charged. It is a political category that has been disguised as a biological one.”

(Roberts, 2011, p.4)

Race is Not a Control Variable

When talking to students about multivariate models and including race as a control variable, you should ask, what is it, exactly, that they are trying to measure? Perhaps they are attempting to measure differences among groups of people with lived experiences of racism? Or the effects of racism? Or racism? Race is a socially constructed and not fixed (James, 2008), or homogeneous (Holland, 2008). As James (2008) writes in the edited volume titled *White Logic, White Methods*:

Often race is presented as a ‘demographic’ or ‘control’ variable, implying a theoretical neutrality not supported by the substance of the arguments or techniques used in the research. In this way, race has become, to use a bad pun, a ‘black hole’ of social scientific research... The use of race as a control variable flattens out the meanings of racial differences and replaces it with a generic notion of difference. This technique represents a seemingly theoretical and presumed neutral usage of race. However, using race as an independent variable without any contextualization or explanation implies that the causal mechanism for social differences lies in the categories themselves. (p.43).

When a student asks, what is the effect of race on, say, incarceration rates? They are (likely) seeking to measure the impact of racism or inequality. It is not race that affects incarceration or police shootings. It is racism. Therefore, in our research methods and statistics courses, it is our job to work with our students to determine what should be in the model, other than race – or as an interaction with race (Holland, 2008; Stewart & Sewell, 2011). Examining interaction effects can help us understand the complexity of the experiences of the people in our sample – and their experiences with political and structural inequality – from an intersectional lens (Bowleg, 2008).

When Parsimony Introduces More Complexity

I still cringe when I remember a paper I co-presented at American Evaluation Association early in my career. The aim of our paper was to analyze whether there were differential impacts of a bystander intervention program for students from various racial or ethnic identities. We were excited to share our results, given that our sample was majority students of color (which was rare for bystander intervention research).

The panelists before us presented on all the reasons why collapsing racial categories is problematic in evaluation research, with an emphasis on the diverse cultural context of Asian Americans, Native Hawaiians, and Pacific Islanders. Then we presented our paper – an evaluation – with 11 racial/ethnic categories collapsed into five: Asian, Black, Latino, White, and Other. We did this so that we would have enough power to run the analyses – but, to be honest, we did it blindly without necessarily considering how collapsing might affect the interpretations of our findings. During the Q&A portion of our session, presenters and attendees engaged in a powerful conversation about the dilution of racial and ethnic identities in social research.

The lack of homogeneity among racial and ethnic identities may make any conclusions we attempt to make meaningless. For example, Asia has 4.5 billion people in 48 countries with more than 2300 languages spoken and several religious identities. In addition, racial and ethnic categories are inherently dynamic, as social constructions. Over the last 200+ years, the US Census's racial categories have changed at least 24 times (Roberts, 2011).

We knew from the data for our AEA paper that there were immigrant and US-born students in each category, and that the “other” category included multiracial, not specified, and other races/ethnicities. People who share a racial or ethnic identity may have common experiences with discrimination, but from an intersectional lens (Crenshaw, 1989), it is not very meaningful to only include a dichotomous (0/1) race variable without interacting it with or considering the identity in the context of other variables (e.g., gender identity, sexual orientation, socioeconomic class, religious identity, nationality, etc.). As Bowleg (2008) writes:

the key interpretative task is to derive meaning from the observed data on the one hand, and to on the other, interpret this individual level data within a larger sociohistorical context of structural inequality that may not be explicit or directly observable in the data. (p.320)

Anti-Racist Practice in the Research Methods / Statistics Classroom

As a white woman, I seek to engage in anti-racist practice and pedagogy (see Kishimoto, 2016) in my role as a faculty member. As examples, I decenter whiteness in my syllabus, challenge binary thinking in class discussions, interrogate positivist and problematic epistemic superiority, and help students understand how their positionality will affect the research questions they ask and how they interpret data. I facilitate a culture of respect and empathy with how I treat the students and my expectations of how they will treat one another. I emphasize student well-being, avoid spotlighting students of color in conversations about racism, and emphasize ‘the danger of a single story’ (Ngozi, 2009). I also engage in my own ongoing self-reflection and self-education because there is always more to learn and you do not know what you do not know.

As early as the 1890s, “white social scientists presented [data about ‘black criminality’] as objective, color-blind and incontrovertible,” (Muhammad, 2010, p.4) without attention to the structural conditions that mean low-income Black communities are underresourced and overpoliced (patterns that remain today). It is easy to talk about racism in research as a historical artifact (e.g., discussions of the Tuskegee Syphilis Study or Henrietta Lacks’ immortal cells) or an anomaly (e.g., the relatively recent misuse of Havasupai Tribe’s DNA samples). However, given that many focal points of criminological research involve marginalized or vulnerable populations who may not have the autonomy we think they have to consent to research, it is important to consider that IRB approval does not mean a study is ethical or beneficial to the community (Green, 2020). We continually face ethical issues related to vulnerabilities among the participants in our research studies, limits to confidentiality when someone may be harmed, witnessing or learning about illegal activity, and fulfilling our commitment to “do no harm.”

As research methods and statistics faculty, it is essential that racism and other forms of oppression are addressed throughout the semester as our biases affect what we choose to study (research design), how we operationalize concepts (measurement), how we gather information (data collection) and from whom (sampling), how we interpret information (data analysis), and how we share what we learned (dissemination).

Conclusion

In a casual conversation with a white male Chair of a criminology department, I asked, “What’s it like to be a Chair in the era of Black Lives Matter?” He responded, “I hadn’t thought about that.” Our field will continue to fail BIPOC people and communities if we are not actively thinking about – and intentionally engaging in – how to be anti-racist in our classrooms, our departments, our universities, our research, our families, and our communities. Ignoring racism – because you don’t think it’s relevant or it makes you too uncomfortable – harms our BIPOC students, our white students, our BIPOC colleagues, and the profession. If only I had a dime for every time I’ve heard someone say that “2020 is a reckoning.” I hope it is – as hope is what has kept me engaged in racial and social justice work for more than two decades. As Kendi (2020) writes, “Once we lose hope, we are guaranteed to lose. But if we ignore the odds and fight to create an antiracist world, then we give humanity a chance to one day survive, a chance to live in communion, a chance to be forever free.” (p.238)

For further reading, I recommend (see next page).

“Data do not tell us a story. We use data to craft a story that comports with our understanding of the world. If we begin with a racially biased view of the world, then we will end with a racially biased view of what the data have to say.” –Bonilla-Silva & Zuberi, 2008, p.7

Teaching Tips Recommended Readings



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Applying Indigenous Research Methods by Sweeney Windchief
(ISBN-13: 978-1138049062)



Buy this item

Black Feminism in Qualitative Inquiry by Venus E. Evans-Winters
(ISBN-13: 978-1138486225)



Buy this item

The Condemnation of Blackness: Race, Crime, and the Making of
Modern Urban America by Khalil Gibran Muhammad (ISBN-13: 978-
0674062115)



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Data Feminism by Catherine Dignazio and Lauren Klein (ISBN-13:
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Thicker than Blood: How racial statistics lie by Tukufu Zuberi
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White logic, White methods: Racism and methodology by Tukufu
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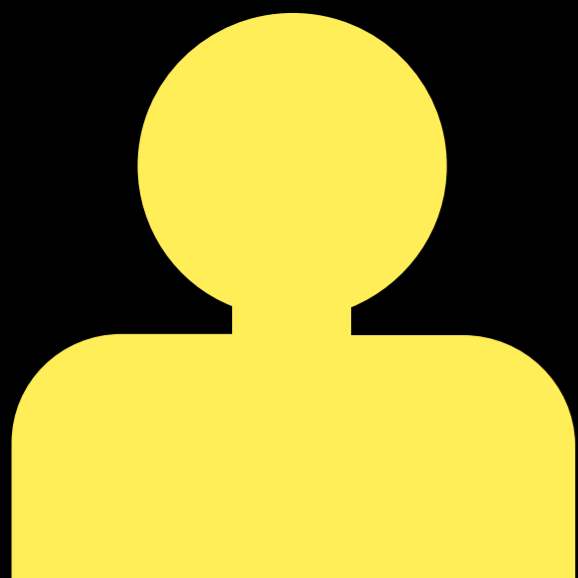
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Research Spotlight

Using the most-recent membership rolls (i.e., dues up-to-date), the approximately 300-member list was divided among a small group of section contributors. Contributors conducted internet searches for assigned lists and identified scholars who are currently engaging in, or have engaged in, research broadly focused on issues of race and justice. Because racial justice takes on many forms, we adopted a broad definition while trying to exclude works that simply used race as a demographic control variable or were not related to issues of criminal justice in some form. One or more publications were highlighted for each scholar, and where available, we have included links to faculty profiles, websites, and google scholar pages.

As this was a big undertaking it is likely that we have missed scholars and research in this area, particularly if it is really recent or if CVs were not readily available. Section contributors tried to pick a recent or representative publication to highlight for each scholar though we recognize that if we had time to reach out to each individual scholar that they may have chosen a different manuscript or book to highlight. We sincerely apologize in advance for any possible omissions. As a group, we are discussing ways to make something like this a living document so that we can update it as new scholars and scholarship emerge.

If your research was accidentally missed, or you know of something/someone that is missing on this list, please email Jordana Navarro (JNavarr1@citadel.edu) to have the record corrected in the live document (hosting site TBD).

Julie Abril

Julie C. Abril, PhD, Research Services

Selected Publications

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Lynn Addington

American University

Selected Publications

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Biko Agozino

Virginia Tech

Selected Publications

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Valerie Anderson

University of Cincinnati

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Maria (Joan) Antunes

Towson University

Selected Publications

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Aneesa Baboolal

UMass Dartmouth

Selected Publications

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Steven Barkan

University of Maine

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Janaé Bonsu

University of Illinois Chicago

Selected Publications

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Breanna Boppre

Wichita State University

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Amanda Burgess-Proctor

Oakland University

Selected Publications

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Callie Burt

Georgia State University

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Jennifer Cobbina

Michigan State University

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Ellen S Cohn

University of New Hampshire

Selected Publications

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Danielle Romain Dagenhardt

University of Wisconsin-Milwaukee

Selected Publications

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Christina DeJong

Michigan State University

Selected Publications

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Walter DeKeseredy

West Virginia University

Selected Publications

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Molly Dragiewicz

Griffith University

Selected Publications

DeKeseredy, Walter, S., Dragiewicz, M., & Rennison, C.M. (2012). Race/ethnic variations in violence against women: Urban, suburban, and rural differences. *International Journal of Rural Criminology*, 1(2), 184-202.

Jamie Fader

Temple University

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Lisa Fedina

University of Michigan

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Venessa Garcia

New Jersey City University

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Janet Garcia-Hallett

University of Missouri Kansas City

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Cassandra Gonzalez

University of Colorado Boulder

Selected Publications

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Connie Hassett-Walker

Kean University

Selected Publications

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Karen Heimer

University of Iowa

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Valerie Jenness

University of California Irvine

Selected Publications

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Anne Kringen

University of New Haven

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Jody Miller

Rutgers University, School of Criminal Justice

Selected Publications

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Jane E. Palmer

American University, Department of Justice, Law & Criminology

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Ruth Peterson

The Ohio State University

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Amber Petkus

University of Cincinnati

Selected Publications

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Hillary Potter

University of Colorado Boulder

Selected Publications

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Wendy Regoeczi

Cleveland State University

Selected Publications

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Michael Reisig

Arizona State University

Selected Publications

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Maribeth Rezey

Loyola University Chicago

Selected Publications

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Danielle Rousseau

Boston University

Selected Publications

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Katheryn Russell-Brown

University of Florida

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Margaret Shaw

Crime & Social Problems Consulting

Selected Publications

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Cassia Spohn

Arizona State University

Selected Publications

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Michele Stacey

East Carolina University

Selected Publications

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Darrell Steffensmeier

Pennsylvania State University

Selected Publications

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Rebecca Stone

Suffolk University

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Tara Sutton

Mississippi State University

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Tara Sutton (continued)

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Angela Taylor

Fayetteville State University

Selected Publications

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Tusty ten Bensel

University of Arkansas at Little Rock

Selected Publications

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Jillian Turanovic

Florida State University

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Jennifer Wareham

Wayne State University

Selected Publications

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Sean K. Wilson

William Patterson University

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Emily Wright

University of Nebraska, Omaha

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Marjorie Zatz

University of California Merced

Selected Publications

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