

acknowledge Country, do so consequentially

reconfiguring **social life predicated on Black livingness**

Wurundjeri and Boon Wurrung country, Black geography

lives, beings, human and more than human that inhabit and have inhabited this place

Abiayala, the **Caribbean**, the **Sinú river**

Zoom, made possible while situated on **Muwekma Ohlone** lands

Sami

Indigeneity, land, airwaves enable our encounter

Stories

stories build antiracism pedagogies, stories call antiracist pedagogies into being
sharing stories is a means “to **build the capacity for social change**” McKittrick
connection individual, **connection to community**

Katherine McKittrick

Ruth Wilson Gilmore

Sylvia Wynter

we are *homo narrans*, “that is humans are a hybrid **auto-instituting languaging storytelling species**. Bios/mythoi [the study of the Word]” Wynter
to think of humans as **storied, storying, and narrated**, and **narrating human beings is an antiracism practice**
“to **risk the sovereignty of our own stories**” McKittrick

popular culture is social pedagogy

popular culture is curriculum

anti-racist and **anti-colonial** challenge
of name change, image change,
anti-racist and anti-colonial
economic change?

black face



since 1951



1686 - 1733

Nanny of the Maroons
Jamaican Hero and freedom fighter

<https://www.iamhiphopmagazine.com/knowledge-session-who-was-nanny-of-the-maroons/>

anti-racist and **anti-colonial** challenge
of name change, image change,
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black face

The visual pedagogies produced by the
imaging of Black people of these
products is deep.

since 1927



Solitude, maroon, freedom fighter

circa 1771 – 1802



<https://en.unesco.org/womeninfrica/mulatto-solitude/pedagogical-unit/4>

anti-racist questions

and how racism-free is our ability to image and **imagine life beyond Black and Brown exploitation, displacement, dispossession, enslavement, and death?**

racism

unpacking/grappling with/historicizing/understanding racism and colonialism is elemental to **practicing anti-racism**

racism and colonialism are twin processes - Kendi

“race is the offspring of racism” Coates

Ta-Nehisi Coates

Ibram X. Kendi

Lewis Gordon

antiblack racism: the **most visible, highly pronounced, expansively profitable**

“antiblack racism **wretches human beings** into the most **extreme visual metaphors of difference**: from the most light to the most dark, from the fullness of color (something) to its complete absence (nothing), from “white,” that is, to “black.” Gordon

anti-racist acts

interrupt the visual repertoire that produces antiblack racism

images such as these are wrong, violent, and a distortion. **Stop the image**

listen to what Black people are saying and have been saying without question

stop the print—caricatures, infantilized figures, essentialized primitives, demonic creatures

stop the imposition of representation of Black life and Black bodies

Black controlled visual narratives. Black reason

no ownership over Black lives by others

Akua, maroon, freedom fighter



<https://www.facebook.com/TwelveStonesMedia/posts/akua-the-inflential-slave-healer-who-became-queen-in-jamaica-but-was-executed-b/552929045240414/>

racism

online comments, site of social pedagogy

They are smiling. What makes you believe they were slaves?

Stop living in anger

Wouldn't it be time to get over it?

And even when Finns are racist, still thousands of them travel there to seek asylum

Blacksploitation

antiblack institutionalized labour market

systemic production of brutalization

angry black

angry black woman

the policing of excess, policing of blackness

racism

Franz Fanon

Lewis Gordon

Saidiya Hartman

I am not the slave of the “idea” that others have of me but of **my appearance**. Fanon

pure exteriority—The phenomenon of **being seen as a thing, mechanistic effect governed purely by casual forces a being without an** inner life and self-control. Gordon

the **after lives of slavery**—skewed life chances, limited access to health and education, premature death, incarceration and impoverishment. Hartman

María Remedios, maroon, freedom fighter



Ilustración de Eleonora Kortsarz

anti-racist questions

who gets to decide when smiling is appropriate, when anger is warranted?
what **historical conditions** are being considered in engaging with how a group of people or a person might respond to the **subhuman conditions** they have been under for hundreds of years?



since 1951

anti-racist questions

who gets to decide when smiling is appropriate, when anger is warranted?
what **historical conditions** are being considered in engaging with how a group of people or a person might respond to the **subhuman conditions** they have been under for hundreds of years?

anti-racist acts

stop mineral extraction and theft, everywhere, even in games

Africa, is not there for the taking, no land is there for the taking

Africans are **actors/agitators/freedom fighters/defenders of territories**

Africans are the foreground, see them, see us move, register our agency

stop the **ludic genocide**

stop raping the earth

Africans are in the map, **African are the map**

Black absence is Black death, stop that

Black livingness, presence, and existence, that is the commitment

see African as liberation and struggles for liberation

Maroons created freedom and gifted freedom to the world

imagine if new **anti-racist pedagogies were to emerge** in dis/engaging with this and other games, with this media and other forms of media, with this pedagogical tool and other pedagogical tools that weren't "dumbing" and "too simplistic" where young people were treated as anti-racists players and anti-colonial actors, where they would learn to invent games **with African knowledges and philosophies**, with **Black people's complex modes of building worlds**, with **racialized people's intelligent and subversive forms of thriving** despite the murderous logic of racism?

anti-racist pedagogies

see **Black beauty**

make space for narratives of freedom

engage **African knowledges and the reclamation of African knowledges**

Manuel Zapata Olivella

Zakiyyah Iman Jackson

Contribute to **building self-sustaining communities for the continuation of Black lives**

arrow that flies **departed from the grip** that once held it

depart from the grip of coloniality, settler colonialism, antiblack racism, whiteness, and white supremacy

read maroon accounts

read Black thinkers, from the diaspora across the globe. Read

Dionne Brand, M. NourbeSe Philip, Shirley Campbell, Yolanda Arroyo P, Mara Viveros, Sueli Carneiro, Christina Sharpe

open up spaces to engage Black knowledges

feeling unease is a rebellious act

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