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

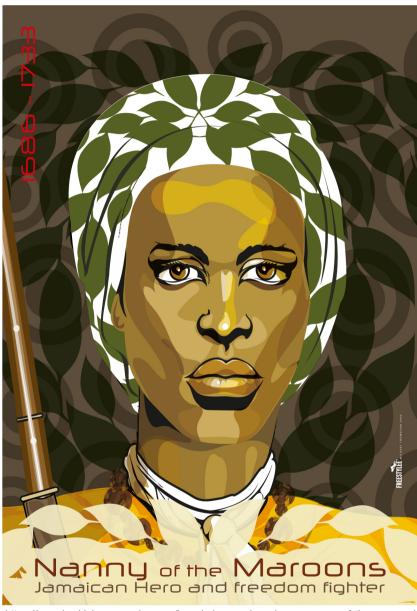
popular culture is curriculum

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

black face



since 1951



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

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

black face

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

LAKRITSI

since 1927





Solitude, maroon, freedom fighter



https://en.unesco.org/womeninafrica/mulatto-solitude/pedagogical-unit/4

	anti-racist questions
	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-influential-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

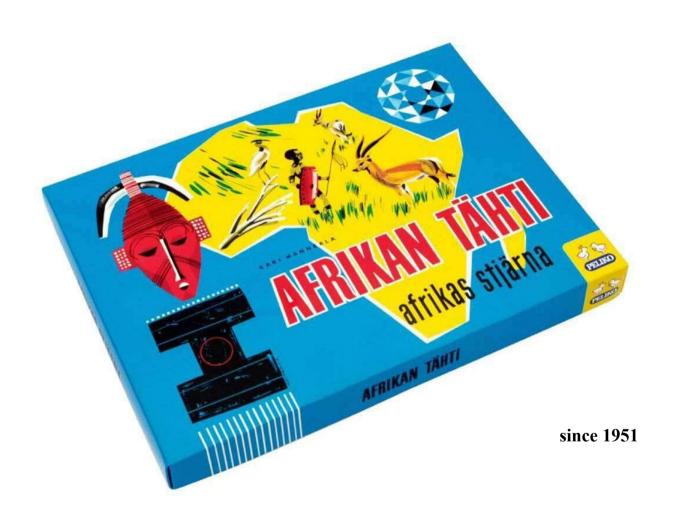
María Remedios, maroon, freedom fighter



Ilustración de Eleonora Kortsarz

4 •	• ,		4 •
anti-r	acist	que	stions

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?



4 •	• ,		4 •
anti-r	acist	que	stions

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

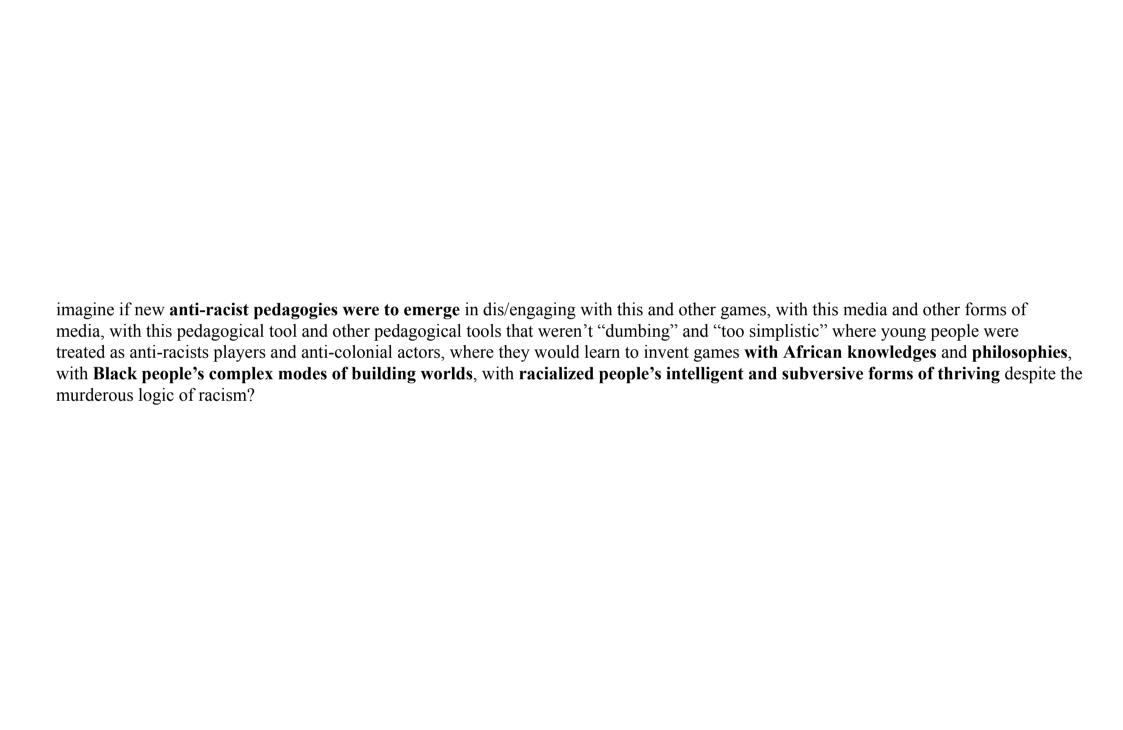
Africans are in the map, African are the map

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



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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