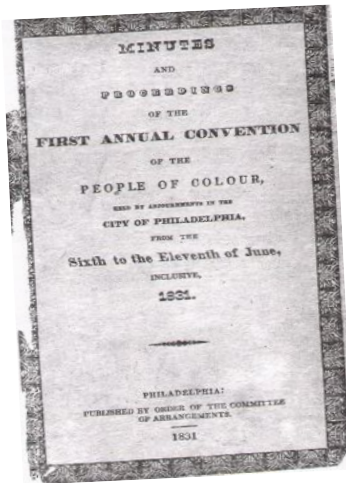


A Black Education Congress

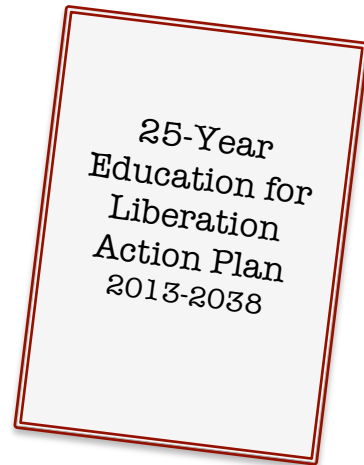
Praxis Team Purpose, Process & Protocol Handbook



1831



1938



2038

From the National Negro Convention Movement, From the Field-to-Factory Migration, To a Human Rights Vision of Education for Liberation Action Plan

Each of us is called upon to embrace the conviction that we have the power within us to create the world anew.

- Grace Lee Boggs

We can never get Civil Rights in America until our Human Rights are first restored. We will never be recognized as citizens until we are first recognized as humans. Human Rights are something you are born with. Human Rights are your God-given rights. Human Rights are the rights recognized by all nations of this world.

- Malcolm X

Video of Malcolm X speaking on TV news program about human rights (6:48 seconds into the clip)

<http://www.youtube.com/watch?v=C7IJ7npTYrU>

A Black Education



For My People

By Margaret Walker

For my people everywhere singing their slave songs
repeatedly: their dirges and their ditties and their blues
and jubilees, praying their prayers nightly to an
unknown god, bending their knees humbly to an
unseen power;

For my people lending their strength to the years, to the
gone years and the now years and the maybe years,
washing ironing cooking scrubbing sewing mending
hoeing plowing digging planting pruning patching
dragging along never gaining never reaping never
knowing and never understanding;

For my playmates in the clay and dust and sand of Alabama
backyards playing baptizing and preaching and doctor
and jail and soldier and school and mama and cooking
and playhouse and concert and store and hair and
Miss Choomby and company;

For the cramped bewildered years we went to school to learn
to know the reasons why and the answers to and the
people who and the places where and the days when, in
memory of the bitter hours when we discovered we
were black and poor and small and different and nobody
cared and nobody wondered and nobody understood;

For the boys and girls who grew in spite of these things to
be man and woman, to laugh and dance and sing and
play and drink their wine and religion and success, to
marry their playmates and bear children and then die
of consumption and anemia and lynching;

For my people thronging 47th Street in Chicago and Lenox Avenue in New York and Rampart Street in New Orleans, lost disinherited dispossessed and happy people filling the cabarets and taverns and other people's pockets and needing bread and shoes and milk and land and money and something—something all our own;

For my people walking blindly spreading joy, losing time being lazy, sleeping when hungry, shouting when burdened, drinking when hopeless, tied, and shackled and tangled among ourselves by the unseen creatures who tower over us omnisciently and laugh;

For my people blundering and groping and floundering in the dark of churches and schools and clubs and societies, associations and councils and committees and conventions, distressed and disturbed and deceived and devoured by money-hungry glory-craving leeches, preyed on by facile force of state and fad and novelty, by false prophet and holy believer;

For my people standing staring trying to fashion a better way from confusion, from hypocrisy and misunderstanding, trying to fashion a world that will hold all the people, all the faces, all the Adams and Eves and their countless generations;

Let a new earth rise. Let another world be born. Let a bloody peace be written in the sky. Let a second generation full of courage issue forth; let a people loving freedom come to growth. Let a beauty full of healing and a strength of final clenching be the pulsing in our spirits and our blood. Let the martial songs be written, let the dirges disappear. Let a race of men now rise and take control.

Margaret Walker, "For My People" from *This is My Century: New and Collected Poems*. Copyright © 1989 by Margaret Walker. Reprinted by permission of University of Georgia Press.

A Black Education Congress

Praxis Team Purpose, Process & Protocol Handbook

Praxis = Translating Ideas into Action

Praxis Team Purpose

The Congress represents the vision of a network of Black educators and activists— in the United States, Canada and the Caribbean. Ours is a human rights vision¹ that affirms the imperative and efficacy of models of academic and cultural excellence that serve the community and are global in view.

Education as a human right requires the development of a child’s full human potential as its goal. It is not enough to teach literacy and numeracy or to prepare a child to compete in the global marketplace. Education as a human right requires the development of the child’s artistic and athletic abilities, teaching the child his or her human rights and the means of positive social interactions including civic participation, history and culture, and the sciences. Education as a human right recognizes the rights of parents to act on behalf of their children and communities to shape the education offered in their schools.²

The United Nations Convention on the Rights of the Child, Article 30 states:

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.³

We are convening in the tradition of our ancestors, whose memories of freedom and belief in their human dignity enabled them to remember their heritage and identity as African people. This consciousness informed the Negro Convention Movement (1831-1864) and other abolition activities.⁴ Our intention is to give explicit attention to intergenerational and Pan-African collaboration— to elevate and celebrate “what works” for the education and socialization of African children, and to “pass the torch” to those coming on behind us. **It is also our intention to focus on our children’s education and socialization needs where ever they are—in public, private, charter, faith-based, home schools and those out-of-school.**

¹ See 30 Human Rights Resources and Articles (abbreviated) on p. 13 for Delegate’s preparation and Praxis

² <http://www.icope.org/#!/copy-of-education-is-a-human-right/c19r>

³ <http://www2.ohchr.org/#/copy-of-education-is-a-human-right/c19r>

⁴ <http://www.blackpast.org/?q=aah/national-negro-convention-movement-1831-1864>

Praxis Team Process

The main outcome of this Congress will be the creation of a 25-year Education for Liberation Action Plan—for the near and longer term.

As working Delegates in Praxis Teams, using a Human Rights framework, we will focus on the intentional integration of knowledge systems from pre-school to higher education, family and community-based learning settings, including the arts, to resist corporate domination, overcome oppression and creatively improve local and global environments and the condition of the majority.

The Praxis Team process will involve three steps:

Step ONE:

Envisioning:

- a more viable and a more just society;
- what kind of education and socialization this requires and
- “ideal” attributes of people of African ancestry who embrace a Pan-African identity and who are prepared to join with others to bring about and sustain such revolutionary change.

Step TWO:

Sharing exemplary models of practice and demonstrating a human rights vision of education for liberation that include academic and cultural excellence.

Step THREE:

Using critical tools of analysis to identify components of the Education for Liberation Action Plan—to improve society socially, politically and ethically, and affirm capabilities that provide a person with the freedom to choose the life he or she has reason to value. For example, this plan could address:

- a) Sustainable community-based cooperative economic development and entrepreneurship capacity-building;
- b) Local culturally-informed curriculum content and organizing around cultural heritage preservation;
- c) A global African-centered foundation for collective identity development including African language study (as anticipated in the “Saving the African American Child” Task Force Report);
- d) National Parent/Family organizing to support parents who feel powerless and unable to lobby for changes in schools and communities that are in their best interests;
- e) Healing the wounds of structural racism and post-traumatic slavery, including violence and substance abuse;
- f) Abolishing the school-to-prison pipeline and mass incarceration;
- g) “Opting out” of high-stakes testing and reclaiming authentic assessments;
- h) A national student union or federation, etc.

Passing the Torch

Intergenerational exchanges are an important part of the Congress process. An invited group of Elders will be honored at the Congress. Several of these Elders will be engaged with and will be available for consultation and sharing in the Praxis Teams.

Graduate Student and Teacher Delegates, who complete the hybrid course offered by the Congress, will receive Certificates as Transformational Servant Scholars/Educators.

Youth Delegates will participate in Leadership Development activities and collaborative work to contribute to the 25-Year Education for Liberation Action Plan.

Delegates will be charged with:

- Making a commitment to and identifying actions to implement this plan in their spheres of influence after the Congress adjourns, and
- Staying engaged with A Black Education Network (ABEN) designed to strengthen at least 1,000 schools around the country whose student populations are comprised predominantly of children of African ancestry.

Delegates should leave Chicago with:

- **A clear understanding of:** a) a vision for Black communities throughout the Diaspora to work together creating systems of education, supporting and advancing self-determination, and eradicating poverty and “ill literacy”; b) the history of ongoing deliberate and systemic deficit and mis-education models of Black people; c) specific government, corporate and individual designs of deficit and mis-education models; e) historical and contemporary movements and organized efforts by Black people to develop liberative models of education and d) our “Marching Orders” for **REGIONAL WORK** (priorities) that will include outreach to people of African ancestry here in the US and the African Diaspora, as well as outreach to various allies.
- **A commitment to and knowledge about** how we can take individual and collective action within a human rights framework to organize and take control of Black education for liberation.

The Congress will:

- (1) **Endorse a visionary Declaration of Black Academic and Cultural Excellence, Advocacy, Accountability and Intergenerational Action** that demonstrates that there is very little room for tweaking or negotiations with the unprincipled forces that undermine the liberative models of education for people of African ancestry throughout the world.

(2) **Adopt a technology strategy** to support the delivery of resources for African-centered academic and cultural excellence for students, parents, educators and schools nationally and globally (e.g., social media tools; a “Hot Line” and [research-based] online learning resources.

(3) **Use a set of clarifying concepts and definitions** to facilitate our work. For example: Economist Amartya Sen defines poverty as “the deprivation of basic capabilities that provide a person with the freedom to choose the life he or she has reason to value.” These capabilities include good health, education, social networks, command over economic resources, and influence on decision-making that affects one’s life. Poverty can be summarized in three broad categories:

- a) Lack of regular income and employment, productive assets and access to social safety nets;
- b) Lack of access to services such as good education, good health care, information and credit and
- c) Lack of political power, participation, dignity and respect (Sen, *Development as Freedom*, New York, Alfred A. Knopf, 1999).

(4) **Endorse a Liberating Black Education/Human Rights brand** (standards, seal-of-approval, certification, etc.) that parents/teachers/students/policy people can use to determine if educators’ professional development, teacher preparation and curricula include a human rights orientation for academic AND cultural excellence.

(5) **Use African (Songhoy) language terms** to signal a visionary process that is centered in African realities.

Kondaa – The Leadership Team [**KONE** – dah]

Konda’-zey – Delegates [Kone-**DAY**-zay]

Alwakil /Alwakiley – Praxis Team Coordinators [Al-wah-**KEEL** / Al-wah-kee-**LAY**]

Honnandi-Kaa–Guides /Interpreters of the Congress Human Rights vision of Education for Liberation [Ho-nan-**DEE**-ka]

San Hu / House of Wisdom / Wisdom Circle of Elders [Saun – **HOO**]

Koymaa – A sacred sand hill beside the Niger River in Gao, Mali where people “Go to listen, hear and understand” the Ancestors voices [**KOY**-mah]

Koymaa Youth Circles – Youth Focus Groups.

Praxis Teams: Celebrating & Reclaiming What Works

“What does it take to have a vision and make society change?”

Independent Commission on Public Education – www.icope.org

We hope that each Praxis Team will stay focused on the human rights vision of Education for Liberation 25-year Action Plan that is the reason for our coming together. These kinds of **Common Grounding Questions** can be considered (but are not limited to):

1. What are the **foundational assumptions** that drive your recommendations?
2. How do your recommendations for action address the topics in the **Critical Analytical Tool**?
3. What 1-year, 3-year, 5-year 10-year, 15-year and 25-year **Benchmarks** would reflect success?
4. What **Components/Recommendations** require focused attention on those benchmarks?
5. What **Resources**, etc., do you need to realize those successes?
6. Where within our present resource base/**Assets** can we find what is needed?
7. Who do we see as our **Allies** in the work and how do we engage them?
8. Do our recommendations consider **Regional** and **Diaspora circumstances**?
9. What will be *your* **Post-Congress Actions**?

Delegates will choose one of the Praxis Teams for their work.

We will also have opportunities to interact between these spaces.

Praxis Teams

1. “Nothing About Us Without Us is For Us:” Youth Delegates in Action (High School, Post-High School and College Students)
2. Higher Education: Educating Students of African Ancestry for Academic and Cultural Excellence for the New Millennium (Graduate Students and Teachers)
3. Breaking the School to Prison Pipeline & Stemming the Social Obscenity of Mass Incarceration
4. Identifying/Implementing Culturally Connected Teaching, Learning, Curriculum and Assessment
5. Parent Leaders on Elevating Engagement: Parent Identified Best Engagement Practices
6. A Black Education Network (ABEN): Creating/Certifying a Network of 1,000 African-centered Schools (Meets with the “Parent Leaders” Praxis Team)
7. Resilience and Resistance: Standing Our Ground on Our Own Cultural Terms.

Praxis Team Protocols

“Our activism is often not sustained because we are so ‘in-the-moment’ doing good things but without a sustainable, connected infrastructure to hold it, share it, build it and institutionalize it. Thus, a 25 year plan.” --Dr. Iva Carruthers

1. Praxis Team (Leadership Circles) *Konda'zey* (Kone-**DAY**-zay): The “I am because we are” philosophy of the Congress is fundamentally collaborative. The structure that we will use to complete our work efficiently is a series of circles within circles--not a top-down hierarchy. In the spirit of collaborative work and shared responsibility, the Congress Kondaa - Leadership Circle (Conveners and the Planning Team) includes the Praxis Team **Vision Guides** (*Honnandi-Kaa*) and **Coordinators** (*Alwakiley*).
2. Vision Guides/*Honnandi-Kaa* (Ho-**NAN**-dee-KA): will have special responsibility to facilitate the Visioning process (Step ONE and Step THREE). Vision Guides will help their team maintain their focus on the Congress human rights vision of education for liberation using the Common Grounding Questions, the Critical Analytical Tool and the Vision Guide Procedures (presented following the next section).
3. Coordinators/*Alwakiley* (Ahl-**WAH**-Kee-lay): will share/demonstrate exemplary models of practice and help their Praxis Team organize the work to be completed in Step TWO and Step THREE. Praxis Team members can designate one person or share the work of recording what is accomplished. A reporter/s should be identified for presenting the Team’s work on Saturday afternoon.
4. **Praxis Team members are collectively responsible for articulating the team’s contribution to the 25-Year Education for Liberation Action Plan.**

Each Praxis Team is a circle completing its work in stages, as part of the larger Circle of the Congress as-a-whole. While Steps One, Two and Three may overlap and even circle back for revision, some sense of completion is needed in order to proceed from one step to the next. The team members should come to consensus that they are ready to proceed and that they are ready to share their work with the Congress as-a-whole (on Saturday). *For this reason Delegates are encouraged to remain engaged with the Praxis Team that you start out with.*

Reflections: It’s About Us Who We Are and Why and Getting from Where We Are to Where We Need to Be —Together

As Congress Delegates, we have all demonstrated our commitment by coming together in response to a call for Black Education for Liberation. We may not all see the road or the end result in the same way. Nor is that a requirement of this gathering. That is why we are including a *Koymaa* visioning process to articulate a shared space where we can stand together lovingly in all our

woundedness, inform each other, share with each other, “listen, hear and understand” (*Koymaa*) and even agree to disagree for the sake of our children whose genius is being annihilated while they are “learning in a burning house.” There is no one waiting on the sidelines to do this work for us.

Consider these sage observations:

“Soul drive-bys” refers to “black folks hating to see others in the community do well. Some of us take little responsibility for our unhappiness. . .In fact the energy some of our soul gangsters put into destroying the hearts of others. . .is absent when it comes to personal growth and community building. . .Another kind of soul drive-by results from passive-aggressive strategies, in which compliance is feigned, while aggression subtly predominates. This life-saving response to slave captivity, which turned into a slave residue, has been passed down and transformed into tradition (and mistaken for positive African American culture). From this tradition derives the art of “acting nice”—smiling in a person’s face while actually disliking them and perhaps also maliciously talking behind that person’s back. . .name-calling, backstabbing, gossiping, and to call upon white sponsors and their institutional apparatuses to participate in the soul assassinations. . .The broader American context of master and slave or sponsor and trustee doubtless has influenced our willingness to kill each other’s souls. . .*Those who are alive with living strategies (not merely survival strategies), however, understand planting, growing, and harvesting to be an ongoing cycle with empowering rites of passage.*

Nicholas Cooper-Lewter, *Black Grief and Soul Therapy* (1999)

We want thinkers of great thoughts and leaders nurtured to lead. . .You should never consider yourself successful if you are the only such person in your family. Collective success is what we seek today. Morality is based on the love of God, the reverence of ancestors, the adoration of parents and respect of elders. Family represents your bloodline. Respect it, revere it, contribute to it and protect it. Your talents and intellect are gifts to be used in positive ways. An idle mind is empty and dangerous. Laziness is unacceptable. Always have a goal, but remember ambition used wisely always benefits humanity. --Forward ever, backward never!

Dr. Osageyfo Kwame Nkrumah

How do those in the oppressed group answer the question, "Who am I?" Albert Memmi writes that the oppressed internalize an identity that mirrors or echoes the images put forth by the dominant group. People come to accept and believe the images put forth about their group as part of their natural definitions of self. Moreover, in questioning their own positions in society, members of the oppressed groups often believe that the source of their problems lies not in the structural relations in society, but in themselves, in their own inadequacies and inability to be anything other than what the dominant image describes. -- Frantz Fanon, *The Wretched of the Earth* (1961)

It may look as if all we ever did was to endure this history of ruin, taking no steps to end the negative slide and begin the positive turn. That impression is false. Over these disastrous millennia there have been Africans concerned to work out solutions to our problems and to act on them. . .

[E]ven in defeat the creative ones left vital signs. They left traces of a moral mindpath visible to this day, provided we learn again to read pointers to lost ways. Then, connected with past time and future space through knowledge recovered, thinking Africans seeking one another in this common cause will meet the best of humanity for the work ahead: ending the past and current rule of slavers.

We are not after the slave-foreman power that, under the killer's continuing rule is blind ambition's hollow prize. We are after the intelligent understanding of all our realities, not simply the politics of power. We are after intelligent action to change these realities. For we intend, as Africans, to retrieve our human face, our human heart, the human mind our ancestors taught to soar. That is who we are and why.

Ayi Kwei Armah (*Osiris Rising*, 1995)

The Vision Guides (*Honnandi-Kaa*) in each Praxis Team will be available to help to clarify the terms used in the Critical Analytical Tool (next page) that we are using to highlight certain issues in order to move us forward, together. The Vision Guides will also listen for discussion of the Common Grounding Questions and offer gentle reminders if they are being overlooked. Praxis Teams may choose to identify issues as we do our work. The last column is blank for that reason.

CRITICAL ANALYTICAL TOOL

Praxis Teams	Visioning: A More Viable & Just Society	“Ideal” Attributes of Our People	Critical New Millennium Competencies	A Human Rights Vision Framework	Other Issues?
1. “Nothing About Us Without Us” (Youth)	<ul style="list-style-type: none"> • Social Structures that Promote Justice • Economic Parity and Justice • Environmental Sustainability • Good Relations Among People of African Ancestry and Others • Researchers, Educators, Youth and Worker Collaborations • Government and Local Businesses Collaborate with Communities • Artists, Film-makers, Culture Industries Promote Human Values • No School-to Prison Pipeline/ No Mass Incarceration 	<ul style="list-style-type: none"> • Pan-African Identity • Honoring Our Qualities as Human Beings • Academic Excellence • Cultural Excellence • Creativity • Ethical Consciousness • Spiritual Consciousness • Healthy Self-Esteem and Grief Resolution 	<ul style="list-style-type: none"> • Entrepreneurship Skills • African/Other Languages • Multiple Literacies • Local & Global Civic Activism • Problem-Solving Skills • Respecting / Preserving Cultural Heritages • Facilitating / Supporting Equity and Democratic Mechanisms • Local and Global Environmental Sustainability • Living Strategies <i>vs.</i> Survival Strategies • Using Digital Tools: Social Media, Online Learning Resources 	<ul style="list-style-type: none"> • Exemplary Education and Socialization Models in Various School and Community-Family Contexts • Exemplary Education and Socialization Models that Affirm and Value Global and Transnational Citizenship • Paradigms / Policies that Respect Socio-Cultural Dignity of All Persons • ACTION STEPS 	
2. Educating Students of African Ancestry (Higher Education Hybrid Course)					
3. Parent Leaders on Elevating Engagement					
4. Breaking the School-to-Prison Pipeline and Stemming Mass Incarceration					
5. Identifying/ Implementing Culturally Connected Teaching, Learning, Curriculum & Assessment					
6. A Black Education Network (ABEN): 1,000 African-Centered Schools					
7. Resistance & Resilience: Standing Our Ground on Our Own Cultural Terms					

Praxis Teams will use/adapt/add to this Critical Analytical Tool in order to: 1) **Envision** the praxis of a more viable and just society, 2) **Identify** “ideal” attributes or qualities we need and the purposes of education for liberation in this new century and 3) **Describe** the kind of education and socialization we need in the near and longer-term in the 25-year Education for Liberation Action Plan. The Resources on the following pages will help to clarify some of the terms used above and the issues identified in this Critical Analytical Tool.

Resources for Delegate's Preparation

“Connecting the Corporate Dots in Black Education,” National Black Education Agenda

<http://www.blackeducationnow.org/id22.html> or

<http://www.scribd.com/doc/91842007/Connecting-the-Ed-Dots#> (Power Point)

ABEC YouTube Channel: Koymaa Youth Circles: <http://www.youtube.com/watch?v=MwwSMaSVNO8>

Independent Commission on Public Education – “Education Is a Human Right” <http://www.icope.org>

Malik Kenyatta Yakini, “Education in Detroit”: <http://www.youtube.com/watch?v=xiv1qm5-5w0>

“The Long Road to Justice: The Viola Desmond Story” Nova Scotia, Canada (45 min.)

<http://www.youtube.com/watch?v=yI00i9BtsQ8>

The Early Negro Convention Movement: <http://www.gutenberg.org/files/31328/31328-h/31328-h.htm>

Congressman John Lewis on the Bill Moyers show:

<http://billmoyers.com/episode/full-show-john-lewis-marches-on/#.UijgdgjpADw.email>

Affiong L. Affiong, “Neo-Colonialism and Pan-African Unity” (20 min.)

<http://wacptv.ning.com/video/wacptv-wadu-presents-affiong-l-affiong-in-atl-pt2>

Who Taught You to Hate Yourself? Malcolm X & Dr. Na'im Akbar (20 min.)

<http://www.youtube.com/watch?v=Fl2O6Nomdos&feature=share>

Ceresta Smith – Reclaiming the Conversation: Resisting the Corporate Take-Over of Public Education (8 min.) <http://www.youtube.com/watch?v=0R10IVrLqvg>

Craig M. Smith, *The Journey Continues: An Atlantic Canadian Black Experience*. Halifax, N.S., cace@gov.ns.ca

Brian Jones – Reclaiming the Conversation: Teacher Unionism (7 min.)

<http://www.youtube.com/watch?v=MVFmGwtrTkE>

Dream Defenders, “Our Time,” Phillip Agnew. (4 min.) <http://www.youtube.com/watch?v=Sa7KBq0q5bU>

K. Buras, “A Warning to Communities: New Orleans Education Reform: A Guide for Cities or a Warning for Communities?” (Grassroots Lessons Learned, 2005-2012) <http://escholarship.org/uc/item/3dd2726h>
And <http://cloakinginequity.com/2013/09/09/who-dat-say-new-orleans-ed-reform-unmasked/>

Jillian Hishaw, “Show Me No Rice -- Pharming: An Overview of the Introduction of and Opposition to Genetically Engineered Pharmaceutical Crops in the US.” *The University of Arkansas-Fayetteville Journal of Food Law & Policy*, 209-226, n.2 (Fall, 2007). Available at: <http://tifhayden.wix.com/jills-site>

The Women's Economic Agenda Project: <http://weap.org/about-weap/executive-director-s-corner.htm>

Venus Evans-Winters: <http://ilstu.academia.edu/VenusEvansWinters>

Institute of the Black World 21st Century Black Paper, 2013 (see papers by Joyce E. King & Iva Carruthers)

<http://ibw21.org/wp-content/uploads/2013/08/Excutive-Summary-Black-World.pdf>

<http://www.blackpressusa.com/the-ibw-black-paper-seeks-to-energize-activists/#>

“Saving the African American Child”. NABSE Task Force Report, 1987 (Dr. Asa Hilliard & Dr. Barbara Sizemore).

Human Rights Resources

Action-Professionals' Association for the People (APAP) is an Ethiopian NGO (non-governmental organization) originally conceived in 1993 to promote human rights and to disseminate information about human rights. That was the spirit in which APAP developed this guide to human rights education (HRE). It is a teaching resource for human rights educators and facilitators of learning groups involved in non-formal education. There are several reasons why we are undertaking HRE. We seek to promote human rights in Ethiopia because: (1) the international community has strongly and repeatedly endorsed HRE; (2) we believe in the right to education affirmed in the Ethiopian Constitution and the Ethiopian Education Policy Statement; (3) we believe in the right to know our rights; and (4) although Ethiopia is not yet a signatory to the Charter, we want to help ensure the kind of effective human rights education specifically called for by the African Charter on Human and Peoples' Rights. (Handbook link) <http://www1.umn.edu/humanrts/education/belfry.pdf>

An Activist's Reflections: Education activists rightfully focus on Black males and mass incarceration, but more attention is also needed on our girls' pregnancy and alarming HIV/STD rates, as well as sexual harassment—both in and out of school. It's scary that much of the bullying done in schools has sexual undertones and many times it is overt harassment that is unreported. Even if reported to a teacher or administrator (who might dismiss it as nothing, or try to wish it away because they aren't trained well), it has been shown that fear of demerits, or a mar on the school's safety record will keep the school from accurately reporting sexual incidents to the state. In New York City, GGE's research found that sexual harassment as early as middle school accounts for high absenteeism, lateness, absenteeism, truancy and in high school, students dropping out.

Award-winning work done by an extraordinary group of Brooklyn high school girls on Human Rights (pertaining to modern slavery and human sex trafficking).
<http://www.ywln.org/news/tywls-of-brooklyn-students-win-grand-prize-and-go-to-tribeca-film-festival>

Other Recommended Human Rights /Education Sites

Rock Your World (Resources for Teachers): <http://www.rock-your-world.org>

Human Rights in plain language with photos and videos: <http://www.youthforhumanrights.org>

The Robert F. Kennedy Center for Justice and Human Rights Education/Curricula
<http://curriculum.rfkcenter.org>

UNESCO United Nations Educational, Scientific and Cultural Organization
<http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/right-to-education/>

According to UNESCO: “Education is a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits. Yet millions of children and adults remain deprived of educational opportunities, many as a result of poverty.” See J. E. King (Ed.), *Black Education: A Transformative Research and Action Agenda for the New Century* (2005, Taylor & Francis) for a discussion of Black education within this Human Rights framework, which the United States has not ratified.

Universal Declaration of Human Rights

Article 1	Right to Equality
Article 2	Freedom from Discrimination
Article 3	Right to Life, Liberty, Personal Security
Article 4	Freedom from Slavery
Article 5	Freedom from Torture and Degrading Treatment
Article 6	Right to Recognition as a Person before the Law
Article 7	Right to Equality before the Law
Article 8	Right to Remedy by Competent Tribunal
Article 9	Freedom from Arbitrary Arrest and Exile
Article 10	Right to Fair Public Hearing
Article 11	Right to be Considered Innocent until Proven Guilty
Article 12	Freedom from Interference with Privacy, Family, Home and Correspondence
Article 13	Right to Free Movement in and out of the Country
Article 14	Right to Asylum in other Countries from Persecution
Article 15	Right to a Nationality and the Freedom to Change It
Article 16	Right to Marriage and Family
Article 17	Right to Own Property
Article 18	Freedom of Belief and Religion
Article 19	Freedom of Opinion and Information
Article 20	Right of Peaceful Assembly and Association
Article 21	Right to Participate in Government and in Free Elections
Article 22	Right to Social Security
Article 23	Right to Desirable Work and to Join Trade Unions
Article 24	Right to Rest and Leisure
Article 25	Right to Adequate Living Standard
Article 26	Right to Education
Article 27	Right to Participate in the Cultural Life of Community
Article 28	Right to a Social Order that Articulates this Document
Article 29	Community Duties Essential to Free and Full Development
Article 30	Freedom from State or Personal Interference in the above Rights