

# 2021 NATIONAL BLACK HISTORY MONTH SPRING CONVOCATION

THE



AND

## SOCIAL JUSTICE:

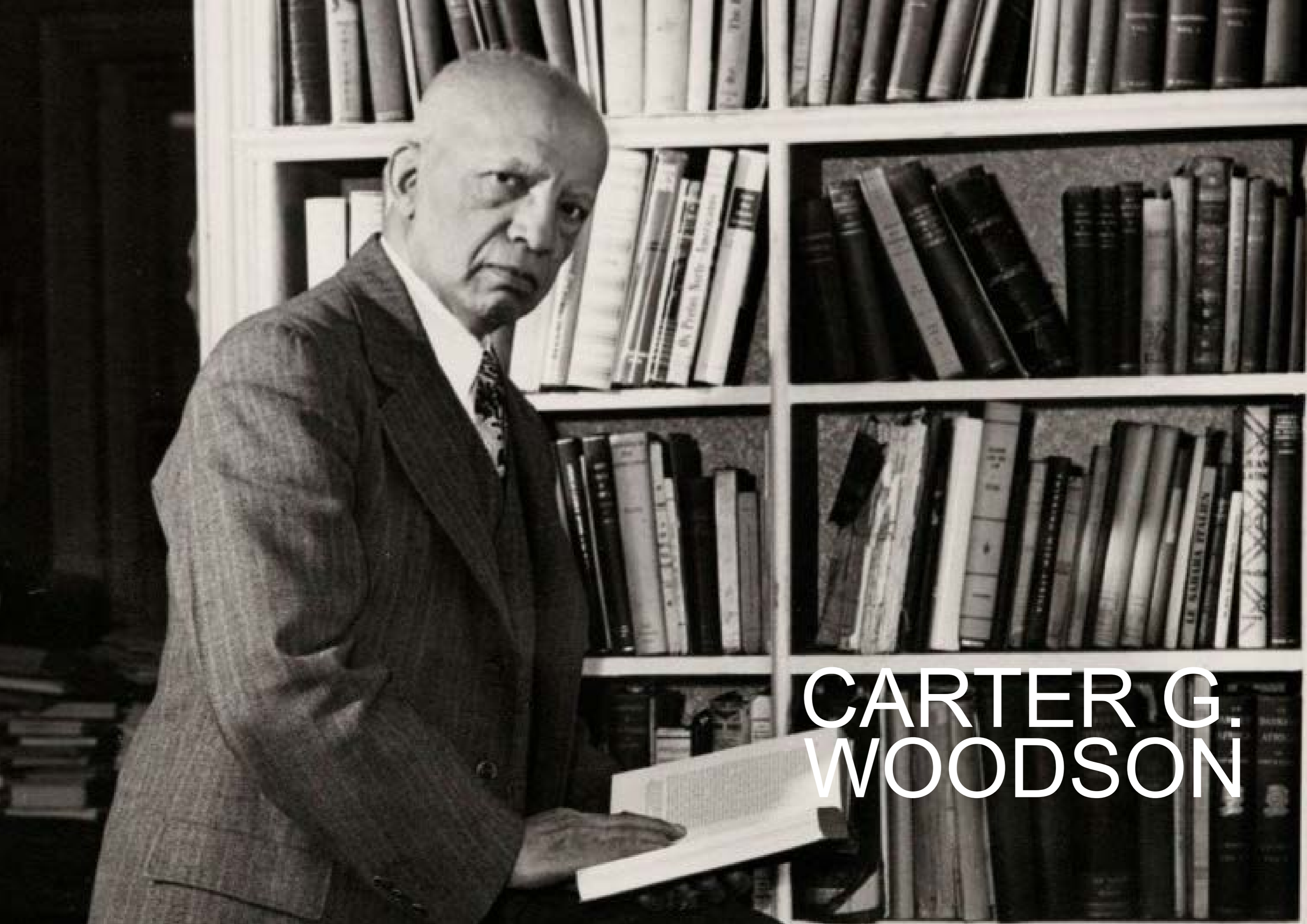
REPRESENTATION, IDENTITY, AND DIVERSITY

WEDNESDAY, FEBRUARY 10 | 10:00AM  
BOWIE STATE UNIVERSITY

# **Black History Month Souvenir Journal**

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CARTER G.  
WOODSON

## The Father of Black History

Carter Godwin Woodson (December 19, 1875 – April 3, 1950), the fourth of seven children born to illiterate former slaves during Reconstruction in New Canton, Virginia, seemingly had a bleak future. He dutifully attended the local Freedmen’s Bureau-supported school (open only four months out of the year) and worked on the family farm, in various odd jobs, and as a coal miner before starting high school at the age of twenty—completing the program in approximately two years. He matriculated at Berea College (while it was still an interracial institution) before working as a teacher and school supervisor in the Philippines. Upon returning stateside, he earned both a bachelor’s and master’s degree from the University of Chicago. In 1912, he became the second African American, after W.E.B. DuBois, to earn a doctoral degree in history from Harvard. He wanted to do something to help his people as a teacher, administrator, publisher, author, and historian. Although in 1915 he published his first book, *The Education of the Negro Prior to 1861*, he knew that more work had to be done in documenting the impact of African Americans on American history.

Historian Rayford Logan labeled the turn from the nineteenth into the early part of the twentieth century as “the Nadir” because it signaled a low point in race relations for black Americans. In the South, they confronted legal segregation and disfranchisement, and could not escape discrimination and racism in other parts of the country. White mob violence in the form of lynching and the race riot targeted black victims. The doctrine of white supremacy enforced the thought that certain races (those of European descent) were superior while others (those of African descent) were inferior. Though organizations like the National Association for the Advancement of Colored People (NAACP) and Urban League formed with black and white agency to combat rampant racism, Woodson realized that education and scholarship served as a foundation to correct the historical record that did not recognize African Americans as a vital part of American history. So, on September 9, 1915 in Chicago, Illinois, the scholar and educator (along with others) established the Association for the Study of Negro Life and History—now the Association for the Study of African American Life and History (ASALH).

The Association collected historical data and studied people of African descent, marking the first, systematic, full-time effort by blacks to treat their history scientifically and publish the results in both scholarly and popular books and periodicals. Woodson began publishing the *Journal of Negro History* in 1916 to counter the dearth of information about and scholarly attention focused on black history. Since white publishers refused to document the history of African Americans, in 1920 Woodson formed Associated Publishers, the oldest black publishing company dedicated to the dissemination of scholarly information of and about black people and history. At the suggestion of Mary McCleod Bethune in 1937, Woodson started the *Negro History Bulletin* to reach a broader audience of educators, students, and the general public. Together these organs helped proliferate the study and documentation of black history and laid the foundation for Black History Month.

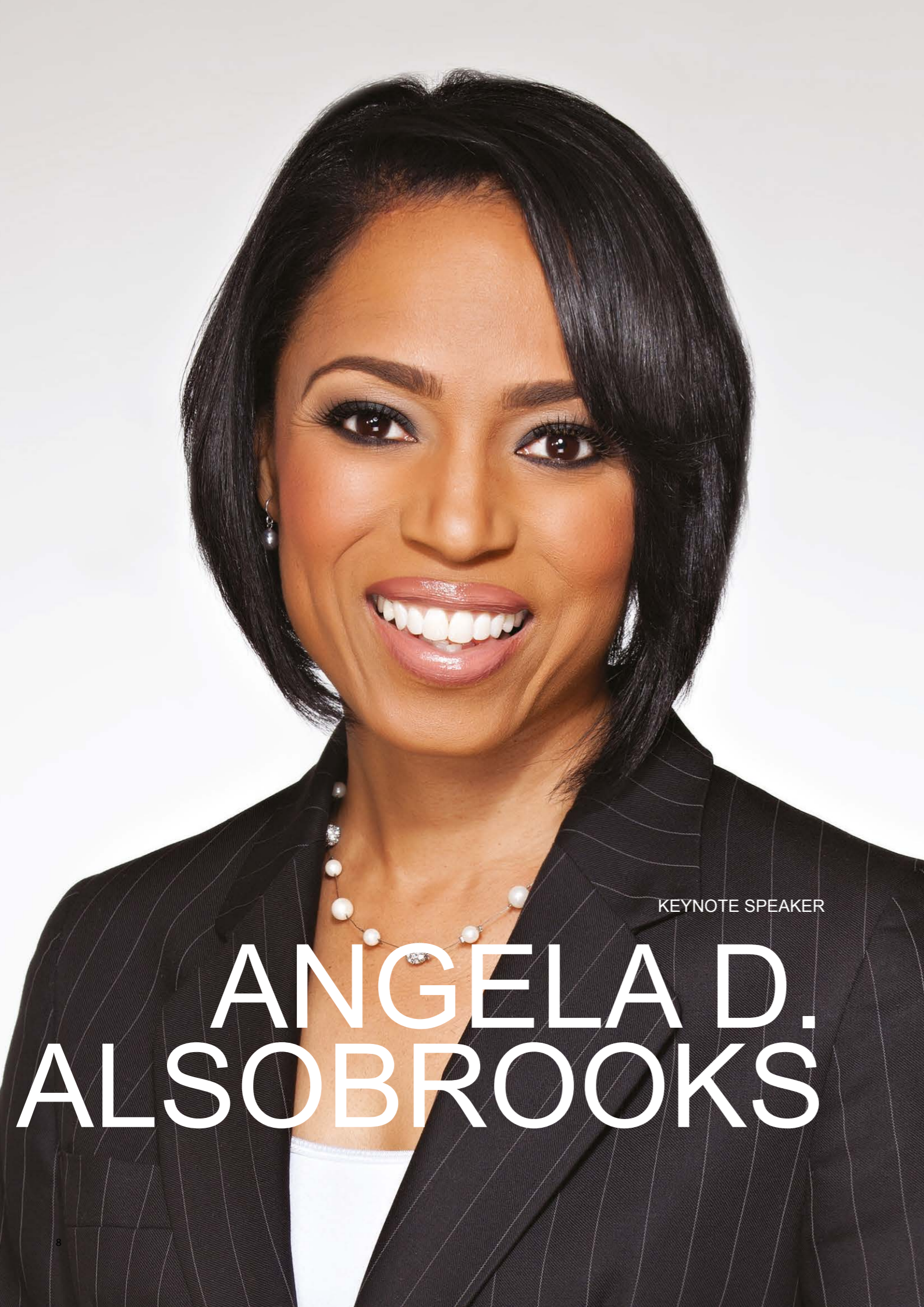
In 1922, Woodson, a member of Omega Psi Phi Fraternity, utilized his fraternity’s recognition of African American literary accomplishments and broadened the focus to include history for Negro Achievement Week. He incorporated the successful program into the Association’s repertoire and initiated Negro History Week in 1926, annually celebrating it during the second week in February. Woodson chose February in honor of the birthdays of Frederick Douglass and Abraham Lincoln. Fifty years later as the country planned its bicentennial commemoration, scholars and activists noted that African Americans were left out of the historical narrative of the country’s two hundredth anniversary; therefore, they protested this glaring oversight. In 1976 President Gerald Ford, stating the need to, “seize the opportunity to honor the too-often neglected accomplishments of black Americans in every area of endeavor throughout our history,” officially signed the proclamation designating February as Black History Month.

A prolific scholar, Carter G. Woodson is best known for *The Mis-Education of the Negro* (1933), his seminal work that points out the detrimental cultural indoctrination of black students in a mainstream educational system not designed to empower them, but rather instill a hatred for themselves and perpetuate the miseducation for future generations. “The same educational process which inspires and stimulates the oppressor . . . depresses and crushes . . . the spark of genius in the Negro.” Negro history became the primary weapon in the arsenal to correct the historical record used to advance an ideology of black nothingness and lay the foundation for inclusiveness, self and group consciousness, and self-esteem.

Dr. Woodson never intended Negro History Week or Black History Month to endure indefinitely. He thought that in his lifetime, or surely by the next generation, black history would be woven securely into the fabric of the American narrative. Sadly, he was mistaken. His observation on the inaugural of the first observation of Negro History Week that “If a race has no history, if it has no worth-while tradition, it becomes a negligible factor in the thought of the world,” still remains relevant today. Woodson set the standard for generations of historians to follow. Honor the work of Dr. Carter Godwin Woodson in February and throughout the year as we recognize the impact of people of African descent throughout the diaspora. Support the Association for the Study of African American Life and History as it continues to uphold the legacy that he established.

Photo Credit: Association for the Study of African American Life and History





KEYNOTE SPEAKER

ANGELA D.  
ALSOBROOKS

## County Executive for Prince George's County, Maryland

The Honorable Angela D. Alsobrooks knew from an early age that she wanted to give back to the community that raised her and give a voice to those who might not otherwise have one. After graduating with a bachelor's degree in public policy from Duke University, and the juris doctorate from the University of Maryland School of Law, Attorney Alsobrooks began her career as a Prince George's County assistant state's attorney—eventually becoming the county's first, full-time prosecutor assigned to handle domestic violence cases.

Throughout her career, she has served in numerous appointed and elected positions. For instance, as education liaison Alsobrooks organized educational forums to help increase parental involvement in schools and environmental-based learning opportunities. While executive director of the county's Revenue Authority, the agency increased revenue by 40 percent through its parking enforcement program and some of those funds helped the county maintain a balanced budget during the recession. In 2010, the residents of Prince George's County elected Ms. Alsobrooks to serve as the county's state's attorney, becoming the youngest, and first woman, elected to the office. She created a truancy reduction initiative that works with schools to keep at-risk children on the right path and also started a program called Back on Track—Prince George's, aimed at giving first-time, low-level, nonviolent, felony drug dealers a second chance in the community. As the county's top law enforcement official, she played a key role in public safety and performed her responsibilities in a firm, fair, and consistent manner.

In November 2018, Angela Alsobrooks, a proud, lifelong Prince Georgian, became the first woman elected as the eighth county executive for Prince George's County. Her administration is committed to providing a world-class education system, safe communities, and a robust economy that creates jobs and opportunities for all! Under her leadership, the county has increased education funding and upgraded technology across government to ensure efficient, effective service delivery to residents. She created the Office of Veterans Affairs, the first of its kind in the state, to ensure that the 60,000 veterans receive the resources they deserve. Additionally, leading Maryland in job growth for five consecutive years, the county has continued to be its economic engine.

County Executive Alsobrooks resides in Upper Marlboro with her daughter Alex. She promotes breast cancer awareness and is a member of the First Baptist Church of Glenarden and Delta Sigma Theta Sorority, Incorporated.

Photo Credit: [www.princegeorgescountymd.gov](http://www.princegeorgescountymd.gov)





FEATURED PERFORMERS

# KONTROLLED KHAOS





## Featured Performers

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The DMV-based Kontrolled Khaos band is a powerhouse super-group consisting of eight prominent vocalists, producers, and musicians along with many other musical collaborators. Jonathan “Footz” Livas, leader, drummer, and visionary, established Kontrolled Khaos on January 23, 2017. Footz initially dreamt of gathering artists for a project; however, the dream turned out to be much broader. Cultivating a unique sound that has propelled the band to work with numerous artists including Goldlink, Lightshow, and others, the members of Kontrolled Khaos categorize their musical style as “garage soul.”

No matter how big or small the venue, Kontrolled Khaos brings a crowd and creates a sound that empowers, inspires, and seeks to move every individual within its reach. With the debut studio album entitled *Let Love*, Kontrolled Khaos intends to add to its emerging résumé that includes performances at DC Jazz Fest, Takoma Tavern Station, The Fillmore, and many other east coast venues. Kontrolled Khaos is committed to mastering its craft, working in a spirit of excellence, and providing others with a life-changing experience through music.

Alumni of Bowie State University, Livas, Marvill “Marvillous Beats” Martin, David “Zeus” Benjamin, II, Chanel Whitehead, and Marc Antony “Daeta” Williams, comprise this stylistically unique band that has been singing, performing, and playing in sync as if the members have been together their entire musical careers. Throughout the course of the band’s union, it has won over the hearts of music lovers from all walks of life.

For more about the band visit: <https://www.thekontrolledkhaos.com/>





# THE BLACK FAMILY AND SOCIAL JUSTICE: REPRESENTATION, IDENTITY, AND DIVERSITY

Racism is a  
deadly disease  
Heal America  
National Nurses United  
www.NationalNursesUn

EMPATHY:  
#All Lives Matter  
STOP RACIAL PROFILING  
The ability to understand  
and share the feelings  
of others.

HANDS UP





## The Black Family and Social Justice: Representation, Identity, and Diversity

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The black family has been a topic of study in many disciplines—history, literature, the visual arts and film studies, sociology, anthropology, and social policy. Its representation, identity, and diversity have been revered, stereotyped, and vilified from the days of slavery to our own time. The black family knows no single location, since family reunions and genetic-ancestry searches testify to the spread of family members across states, nations, and continents. Not only are individual black families diasporic, but Africa and the diaspora itself have been long portrayed as the black family at large. While the role of the black family has been described by some as a microcosm of the entire race, its complexity as the “foundation” of African American life and history can be seen in numerous debates over how to represent its meaning and typicality from a historical perspective—as slave or free, as patriarchal or matriarchal/matrifocal, as single-headed or dual-headed household, as extended or nuclear, as fictive kin or blood lineage, as legal or common law, and as black or interracial, etc. Variation appears, as well, in discussions on the nature and impact of parenting, childhood, marriage, gender norms, sexuality, and incarceration. The family offers a rich tapestry of images for exploring the African American past and present.<sup>1</sup>

Since the murder of Trayvon Martin in 2012 and founding of Black Lives Matter a year later to specifically combat the incidents of police brutality and generally eradicate racism, we have witnessed the brutal murders of black men and women at the hands of empowered police forces and emboldened citizens. In a continuation of black liberation movements, activists have come to the moment of social action and justice to demand that people confront the entrenched issues of institutional/systematic racism fueled by white supremacy and privilege. The black family is central to this time as each person who has lost his/her life has left behind grieving families, friends, and community while representing what parents and siblings fear as loved ones navigate through life in black bodies that the broader society does not. The black family is central to this time as aggrieved families, friends, and communities grapple with the loss of loved ones who navigated through life in black bodies that the broader society has historically viewed as “the Other” and thus not worthy of consideration.

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<sup>1</sup> Reprinted from <https://asalh.org/black-history-themes/>



## Conceptual Issues: Class, Culture, and Black Family Life

By Walter R. Allen

Excerpted from "African American Family Life in Societal Context: Crisis and Hope." *Sociological Forum* 10, no. 4 (December 1995): 569-592.

Researchers have long debated the importance of economics and culture in the determination of Black family organization and dynamics. E. Franklin Frazier, University of Chicago (1939/1966), profoundly influenced our thinking about the interplay of class and race in Black family life. Writing in an era of social concern with the consequences of industrialization and rapid urbanization for families, Frazier focuses his attention on Black families. He rejects explanations attributing high rates of marital instability, desertion, and illegitimacy among urban Black families to innate, biological deficiencies. Rather, Frazier believes these disrupted family patterns were caused by a unique historical experience that left some Black Americans ill-prepared to cope with the exigencies of life in modern industrial society. Briefly, he argues that personal and institutional discrimination in society placed Blacks at a severe economic disadvantage, with ruinous consequences for their family life. Denied the skills necessary to insure economic viability, Black men fell short in the performance of their provider roles, thereby contributing to the break-up of families. Hence, Frazier largely attributes family disorganization among Blacks to economic factors, suggesting in the process that as Black families achieved higher economic status, their rates of disorganization would drop.



Credit: E. Franklin Frazier, School of Social Work, Howard University

Certain features in Frazier's research make its application to the analysis of contemporary Black family life problematic. First is his failure to specify the societal-level processes thought to determine Black family patterns. At best, readers are left with vague impressions of such processes and their causal operation. Second is his consistent denial of legitimacy to aspects of Black family life representing departures from normative White family patterns. Third is his implicit attribution of cultural consequences to economic deprivation, such that the idea of cultural continuities in family disorganization is advanced. Black family disorganization, he argues, results from a self-perpetuating tradition of fragmented, pathological interaction within lower-class Black urban communities. A culture of poverty, if you will, is said to develop. Frazier basically proposes a socioeconomic/cultural deprivation model for interpretation of Black family life, as

an alternative to then current biological deficit models. Unfortunately, Frazier's perspective is sometimes equally injurious to the image and understanding of Black family life. By treating racial discrimination in vague historic terms, denying the legitimacy of Black cultural forms, and fostering deterministic views of poverty and its consequences, his perspective lends itself to interpretations of Black families as pathological. Where Black families exhibit signs of disorganization, the tendency is to seek internal rather than external causes, or for that matter, to not question the ethnocentric (and patriarchal) connotations of the family disorganization concept. Vivid illustration of this point is provided by Moynihan's (whose work is closely patterned after Frazier's) grim portrayal of Black family life and conclusion that

At the heart of the deterioration of the fabric of Negro society is the deterioration of the Negro family. It is the fundamental source of weakness in the Negro community at the present time.... The White family has achieved a high degree of stability and is maintaining that stability. By contrast, the family structure of lower class Negroes is highly unstable and in many urban centers is approaching complete breakdown. (Moynihan, 1965:5)

While criticisms of Moynihan's conclusions were widespread (Allen, 1978a, 1978b; Gutman, 1976; Staples, 1971), perhaps the most penetrating and thought-provoking criticism was offered by Hare (1976:5). Hare suggested that Moynihan, by neglecting Frazier's crucial linkage of Black family pathologies with racial oppression, ". . . had stood Frazier's analysis on its head and made family instability the source of Black occupational and economic degradation." Again, African Americans were blamed for their depressed status in society (as well as any negative consequences deriving from this status), only in this instance, learned cultural, rather than innate biological, deficiencies were alluded to as causes. Rainwater (1970) and Bernard (1966) essentially concur with Moynihan's conclusions on the issue of culture and disorganization in Black family life. They also see an inter-generational "tangle of pathology" founded on historic racial oppression but perpetuated by present-day destructive, cultural, and interactional patterns within Black family life. However, Rainwater, Bernard and other adherents (Glazer, 1966; Schulz, 1969) to the "sociocultural determinism" perspective tend more so than Moynihan to explicitly restrict their generalizations to lower class, urban Blacks.

In contrast to proponents of sociocultural determinism, Billingsley (1968) and others emphasize facets of Frazier's writings dealing with the economic determinates of Black family organization. Writing from the socioeconomic determinism perspective, Billingsley and others argue that Black families—indeed Black communities—are economically dependent on and subordinate to the larger society. Recognizing the inextricable dependence of Black families on the society for resources linked to their sustenance and survival, Billingsley expands Frazier's original thesis, linking economics with family organization and function (Billingsley, 1992). The result is a typology outlining various structural adjustments that Black families make in response to economic imperatives threatening their ability to provide for family member needs. The idea of differential susceptibility to economic and social discrimination is integral to Billingsley's argument; thus, more severe resource limitations cause low-income Black families to display higher rates of



disorganization than middle- and upper-income Black families. To buttress this point, he presents case studies of middle-class Black families and their accomplishments. In each instance, the long-term economic stability of these families enhanced their ability to maintain conventional patterns of organization, fulfill member needs, and conform to societal norms. Ladner (1971), Rodman (1971), Scanzoni (1971), and Stack (1974) share this perspective through their stress on the primacy of immediate economic factors over historic cultural factors in the determination of Black family organization. This perspective, it should also be noted, views lower class, urban Black family departures—where these occur—from normative family patterns as valid, sensible adaptations to the attendant circumstances of racial and economic oppression.

In summary, two competing perspectives, both derived from Frazier's earlier work, tend to dominate our thinking about relationships obtaining between class, culture, and Black family life. Sociocultural determinism attributes disorganization in Black family life to what were initially adaptive responses to economic deprivation, but over time have become ingrained, self-perpetuating cultural traits. By contrast, socioeconomic determinism views Black family disorganization as an outgrowth of immediate economic deprivation. Quite simply, the question concerns the relative importance of class and culture in the determination of Black family organization. Are Black family organization patterns most effectively explained in terms of current economic circumstances or persistent cultural values? In my view, it is wisest to assume that where rates of family disorganization (measured by conventional indices, e.g., divorce, desertion, illegitimacy, and nonsupport rates) are high among African Americans, it is more often due to economic deprivation than to values that esteem such conditions.

For the full document, see <https://sudikoff.gseis.ucla.edu/archive/pdfs/diversity/AfricanAmericanFamilyLifeinSocialContext.pdf>





## Black Families in the Urban Context

By Andrea G. Hunter

Excerpted from "Teaching Classics in Family Studies: E. Franklin Frazier's *The Negro Family in the United States*." *Family Relations* 55, no. 1 (2006): 80-92.

African Americans in urban contexts have been the focus of the earliest community studies, DuBois' (1899) *The Philadelphia Negro* and a series of other classic works, *Black Metropolis* (Drake & Cayton, 1945) and *Negro Family in Chicago* (Frazier, 1932), represent cutting-edge scholarship on urban community life. Arguably, Black families in urban communities, particularly the poor, have become the most studied demographic of African Americans and have been at the center of policy debates and the culture wars of the latter part of the 20th century. Frazier, drawing in part on urban ecological studies of the Chicago School, examined the relationship between neighborhood and community indicators of social organization (e.g., poverty, family patterns, housing, gang activity) and individual and family indicators of well-being (e.g., juvenile delinquency, unwed motherhood) that are now well established in urban studies of the poor. However, Frazier also examined diversity in Black urban communities, from inner-city slums to the middle-class, and interclass relationships among Blacks, old residents, and new migrants—an emphasis that did not return to Black urban studies until the later decades of the 20th century (see, e.g., Patillo-McCoy, 1999; Wilson, 1987).

In the epic story of African Americans, the massive migration to the cities and northward is the last major social and demographic transformation that Frazier described, bringing his analysis forward to the 1930s. Frazier described the impact of urbanization on Black families in two major ways; first, with respect to disorganizing effects on rural southern migrants and second, via the economic transformations and social mobility made possible by the industrial opportunities in northern cities. These two processes of social change impacted segments of the Black population in different ways. Hence, the transformations taking place in northern and southern cities involved not only race relations but also class dynamics and relationships between Black old and new city dwellers, which reflected the divisions of color, caste, and class that historically have been sources of stratification within Black communities.

After emancipation, Frazier argues that masses of the Black rural population adapted to a modified-plantation system, developed stability in family and community life, and retained folkways and mores that supported ways of living. These rural family patterns included the accommodation of family traditions and lifestyles that were not patriarchal. The pull of better



Credit: Exodusters who moved from Tennessee to Kansas (1870/80s). Library of Congress, Prints and Photographs Division HABS KANS, 33-NICO, 1-6.

opportunities, wages, and urban life led to the migration of single men and women to cities, who, released from community and family control, indulged in casual and sometimes exploitative sexual relationships and "street life." Rural families, whose folkways and ways of living, Frazier argued, were less adaptive within the context of the disorganizing effects of urban living, were vulnerable to family breakup and desertion. New Black southern migrants did more often find themselves living in inner-city slums, where Frazier identified the highest levels of indicators of social disorganization. However, noting patterns of divorce among both the poor and the affluent, Frazier saw two tensions contributing to the rates of divorce: (a) the limitations of "traditional folk culture" and (b) the tensions created by class expansion and social mobility.

Although Frazier focused on the social transformation experienced by rural migrants, several northern cities also had older residents who populated diverse class-based Black neighborhoods and communities. In his ecological study of Black Chicago, Frazier found variations in literacy and occupational status, family patterns, color caste system, institutional life, and housing stock, across different city zones. Frazier noted that as families gained an economic foothold, they moved away from slums to areas that were more conducive to family life and stability. Interested in social stratification within the African American community, he examined variations in marital and gender relations, parenting, and lifestyle among the industrial working class and the "brown" middle class. Later, he wrote a monograph about the Black middle class, entitled *Black Bourgeoisie* (1957). Although Frazier did view variations in patterns of family organization and stability found among urban Blacks as linked to differences in values, mores, and the degree of assimilation of the dominant culture, he also argued that the ecological characteristics of neighborhoods affected family organization and social problems.

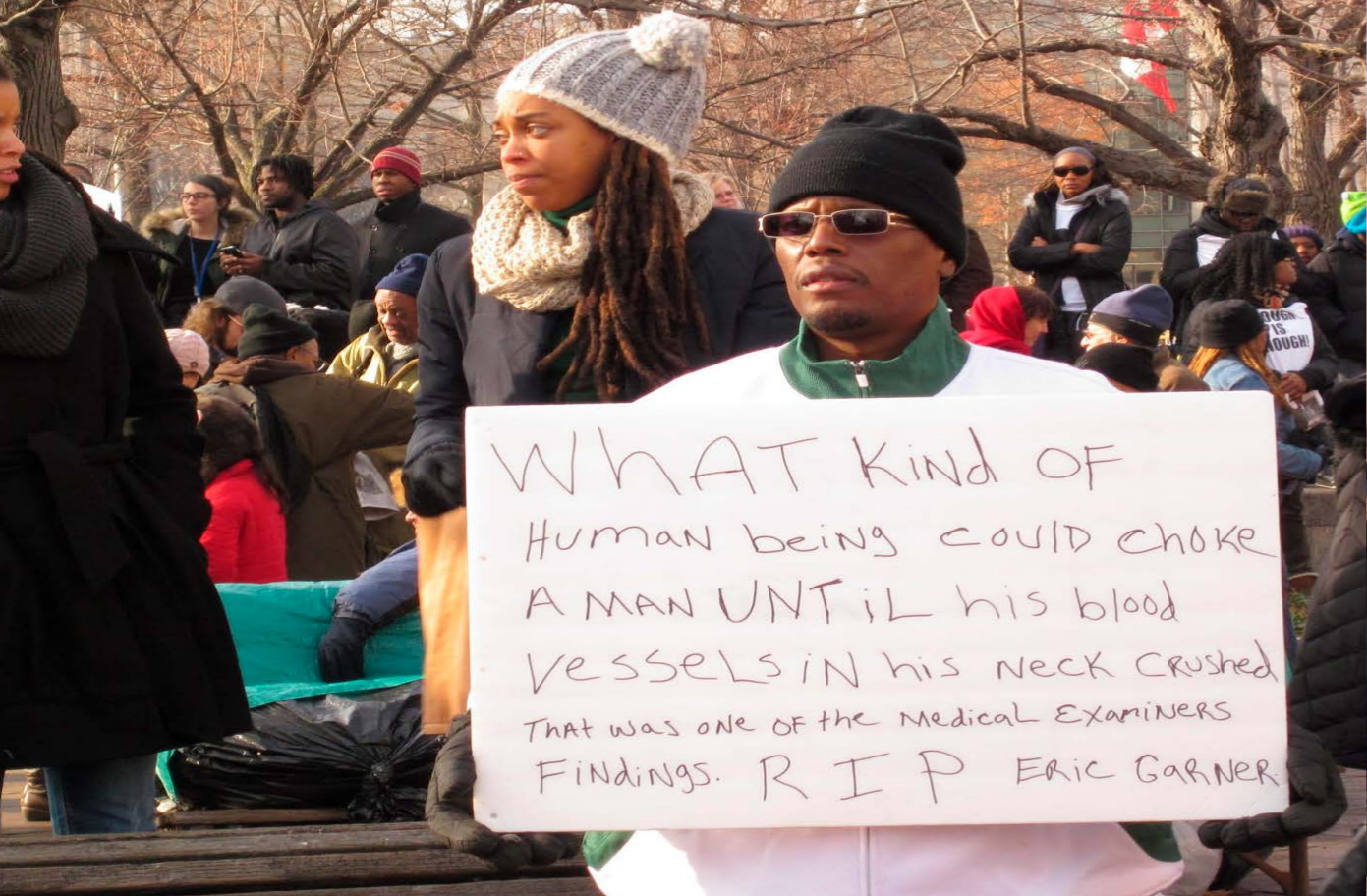
Finally, Frazier saw the city as both a site of destruction and rebirth. Despite the social disorganization that came with urbanization, Frazier believed that the city held great promise for Black Americans with respect to an increase in economic opportunity and the possibilities for integration, assimilation, and mobility as racial barriers came down. The emergence of the Black industrial worker signaled a rise in economic opportunity and resources, which Frazier believed would influence family relations (i.e., male assumption of support, gender roles, family authority) as well as values and ideals. However, he argued that cultural assimilation and acculturation "will be limited by the extent to which the Negro becomes integrated into the economic organization and participates in the life of the community [the white world]" (2001, p. 488).



Credit: Family migrating to Chicago during the Great Migration (1920s). Schomburg Center for Research in Black Culture, Jean Blackwell Hutson Research and Reference Division.

For the full document, see [https://libres.uncg.edu/ir/uncg/f/A\\_Hunter\\_Teaching\\_2006.pdf](https://libres.uncg.edu/ir/uncg/f/A_Hunter_Teaching_2006.pdf)





POLICE MUST BE GUARDIANS NOT WARRIORS



## Police Must Be Guardians Not Warriors: We Can't Reform Police until We Reckon with Their History of Enforcing White Supremacy

By Yohuru Williams

In November 2006, tensions were simmering in Atlanta, Georgia, over the police killing of Kathryn Johnston, a ninety-two-year-old grandmother shot during an exchange of gunfire with officers executing an illegal “no knock” warrant on her home. Johnson mistook the policemen for burglars and fired a single shot from a revolver she kept for protection. She paid with her life.

The officers involved tried to cover up the killing by planting evidence at the scene, but their deception was quickly exposed. A resulting investigation led to four officers receiving federal prison terms while others resigned or were disciplined.

At Johnston’s funeral, Atlanta Chief of Police Richard Pennington conceded that “this tragic incident has shaken this community to its core,” acknowledging that “residents deserve honest answers.” Pennington’s presence was greeted with some protest. “You need to talk to your people,” one man shouted at the chief, “because they’re killing us!”

The long list of Black victims of police violence now includes George Floyd, asphyxiated by a Minneapolis police officer in May; Breonna Taylor, shot and killed in her home by police in Louisville, Kentucky, during a no knock raid in March; and Rayshard Brooks, who was shot in the back and killed by Atlanta police on June 12.

These killings have led to demands for police reform and even the radical defunding of the police. Those calls seem to be gaining traction, even though, as in Johnson’s case, there are signs that police and public officials are at least starting to take decisive action.

After Floyd’s murder, Minneapolis Police Chief Medaria Arradondo immediately terminated all four officers involved in the incident. In a press conference on June 13, Atlanta Mayor Keisha Lance Bottoms called for the firing of the officer involved in the shooting of Rayshard Brooks, who fought with officers seeking to place him under arrest.

“While there may be debate as to whether this was an appropriate use of deadly force,” Bottoms said, “I firmly believe that there is a clear distinction between what you can do and what you should do. I do not believe that this was a justified use of deadly force.”

On June 15, Bottoms announced plans for a number of immediate reforms to police protocol. They include a duty to report and to intervene in situations where another officer uses excessive force, similar to measures coming out of the Minneapolis City Council following the killing of George Floyd. “Our police officers,” Bottoms reminded us, “are to be guardians and not warriors.”

This is why President Donald Trump’s recent executive order regarding police reforms is unlikely to produce real change. While it would create a national police database to track officers with a history of violence, Trump’s order fails to address the underlying culture of policing in America, which is still unable to break free from its white supremacist roots in protecting white people and property.

Historically, the officers who commit police violence have had far more protections than the victims

of it. That’s why in Minneapolis we see some serious pushback against the head of the police union, Bob Kroll.

“People are very, very sick and tired of the way that he vilifies victims of police and defends killer cops,” said Michelle Gross, president of the group Communities United Against Police Brutality. “He utters racist garbage constantly . . . and he’s been a brutal cop.”

Kroll has personally drawn thirty complaints in his thirty-one years on the force, has been suspended and demoted, and sued several times for excessive force. He allegedly once called Representative Keith Ellison, who is Black and Muslim, a “terrorist.” Ellison is now Minnesota’s attorney general.

We must remember that a large part of early police work, especially in the South, was to implement white supremacy through the enforcement of segregation laws. Northern communities also enforced their own brand of apartheid—a perverse form of guardianship.

For instance, in June 1920, a white mob broke into the Duluth, Minnesota, jail with the intent of lynching three African American circus workers falsely accused of rape. The commissioner of police ordered the twelve officers under his command not to resist, telling his men that he did not want “a single drop of white man’s blood spilled on account of the prisoners.” The prisoners were subsequently murdered with no interference from the police.

More recently, politicians and law enforcement agencies in Minneapolis and elsewhere have practiced de-escalation techniques in dealing with non-peaceful demonstrators and rioters, such as yielding property to save lives. Trump responded by urging local law enforcement, mayors, and governors to “dominate” and retake the streets. In other words, he insisted they take on the historic role of warriors responding with an overwhelming display of force.

At the end of the day, nobody wants to witness the wanton destruction of our cities. But it is equally important for all of us to try to understand the anger, frustration, and rage emanating from communities of color. They have long been left to shoulder the burden of addressing the chronic and debilitating effects of living in real fear of those sworn to serve and protect.

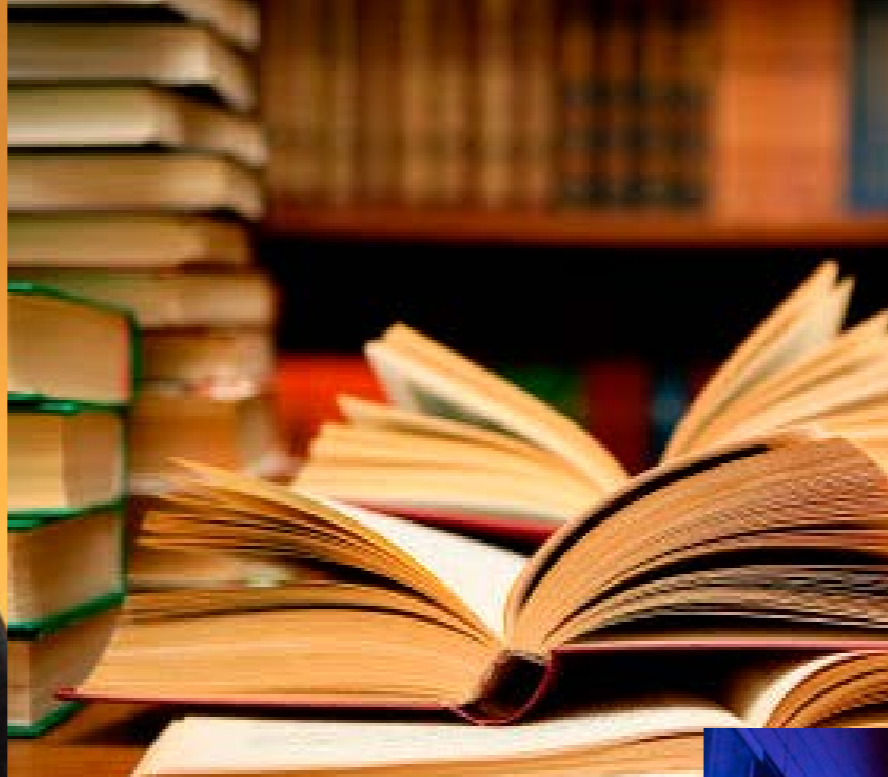
Mayor Bottoms is correct. There is a clear line between what one can do and what one should do. Sometimes locating that line only becomes possible by digging up the roots so that a fresh foundation can be laid for a whole new structure, instead of merely applying Band-Aids to a deep and festering wound.

Yohuru Williams is the former dean of the College of Arts & Sciences, St. Thomas University (St. Paul, Minnesota). He holds the distinguished university chair and is founding director of the Racial Justice Initiative at St. Thomas University.

Courtesy of Yohuru Williams, PhD and progressive.org <https://progressive.org/dispatches/police-be-guardians-not-warriors-williams-200618/>

Photo Credit: Black Lives Matter photographs (December 2014, Washington, D.C.) courtesy of Tamara L. Brown.





# CALENDAR OF EVENTS





## Selected Calendar of Events

### NATIONAL BLACK HISTORY MONTH 2021

FOR UPDATED EVENTS, COMPLETE LISTINGS, AND LINKS FOR VIRTUAL PROGRAMS, PLEASE VISIT:  
<https://www.bowiestate.edu/calendar/index.php>

#### FEBRUARY

- 10<sup>th</sup> **SPRING CONVOCAATION**  
Virtual Event: 10:00 AM  
Keynote Address: The Honorable Angela D. Alsobrooks, Prince George's County Executive
- 11<sup>th</sup> **FROM SHA-ROCK TO SA-ROC: QUEENS ON THE MIC**  
Virtual Event: 6:00 PM – 7:30 PM  
Sponsor: Department of Fine & Performing Arts  
Prof. Tewodross Melchishua Williams [tmelchishua@bowiestate.edu](mailto:tmelchishua@bowiestate.edu)
- 18<sup>th</sup> **THE RHETORIC OF BLACK MOTHERHOOD—TAKING TIME OUT TO ILLUMINATE AND CELEBRATE THE VOICE, VALUE, WORK, AND DIVERSITY OF BLACK MATRIARCHS**  
Virtual Event: 6:00 PM – 7:00 PM  
Sponsor: Department of Language, Literature, and Cultural Studies  
Prof. Nicole Wilson and Prof. Tanya McInnis [nwilson@bowiestate.edu](mailto:nwilson@bowiestate.edu)
- 18<sup>th</sup> **THE APOLLO DOCUMENTARY VIRTUAL SCREENING**  
Virtual Event: 6:00 PM – 8:00 PM  
Sponsor: Department of Fine & Performing Arts  
Prof. Tewodross Melchishua Williams [tmelchishua@bowiestate.edu](mailto:tmelchishua@bowiestate.edu)
- 19<sup>th</sup> **BSU VERZUZ OLD SCHOOL/NU SKOOL—MESSAGE IN THE MUSIC DANCE PARTY WITH DJ KAVON**  
Virtual Event: 6:00 PM – 8:00 PM  
Sponsor: Department of History & Government  
Dr. David L. Reed [dreed@bowiestate.edu](mailto:dreed@bowiestate.edu)
- 23-27<sup>th</sup> **CIAA VIRTUAL VIBE TOURNAMENT EDITION**  
Virtual Event  
Sponsor: Bowie State University  
Reservations Required
- 24<sup>th</sup> **EIGHTH ANNUAL BSU READ-A-THON—ZOOM EDITION**  
Virtual Event: 12:00 PM – 2:00 PM  
Sponsor: Department of Language, Literature, and Cultural Studies  
Dr. Horatio Sierra [hsierra@bowiestate.edu](mailto:hsierra@bowiestate.edu)
- 24<sup>th</sup> **MAKING A WAY OUT OF NO WAY: FAMILY, FIRE, AND THE CHAPEL OAKS FIRE DEPARTMENT**  
Virtual Event: 3:00 PM – 4:00 PM  
Sponsor: Department of History & Government  
Dr. Tamara L. Brown [tlbrown@bowiestate.edu](mailto:tlbrown@bowiestate.edu)

- 24<sup>th</sup> **HBCUCON PRESENTS A DIFFERENT WORLD: HBCU GEEKS**  
Virtual Event: 6:00 PM – 8:00 PM  
Sponsor: Department of Fine & Performing Arts  
Prof. Tewodross Melchishua Williams [tmelchishua@bowiestate.edu](mailto:tmelchishua@bowiestate.edu)
- 25-26<sup>th</sup> **TWELFTH ANNUAL HBCU FOREIGN POLICY CONFERENCE**  
The United States Department of State (Washington, D.C.): 8:30 AM – 4:00 PM  
Sponsor: Department of History & Government  
Reservations Required  
Ms. Margo Buck-Hurley/Dr. William B. Lewis [mbuckhurley@bowiestate.edu](mailto:mbuckhurley@bowiestate.edu)
- 25<sup>th</sup> **WHAT NEXT, AMERICA? MOVING ON AFTER THE INSURRECTION AND INAUGURATION**  
Virtual Event: 3:00 PM – 4:00 PM  
Sponsor: Department of History & Government  
Dr. Sumanth Reddy [sreddy@bowiestate.edu](mailto:sreddy@bowiestate.edu)
- 26<sup>th</sup> **SELF-CARE POETRY SLAM**  
Virtual Event: 8:30 AM – 4:00 PM  
Sponsor: Department of Counseling  
Dr. Marja Humphrey [mhumphrey@bowiestate.edu](mailto:mhumphrey@bowiestate.edu)

#### MARCH

#### WOMEN'S HISTORY MONTH

- 4<sup>th</sup> **BSU BLACK WOMEN'S EXPO**  
Virtual Event: 2:00 PM – 5:00 PM  
Sponsor: BSU's Women's Forum  
Ms. Angela Morton [amorton@bowiestate.edu](mailto:amorton@bowiestate.edu)
- 5<sup>th</sup> **BSU BLACK WOMEN'S EXPO**  
Virtual Event: 9:00 AM – 2:00 PM  
Sponsor: BSU's Women's Forum  
Ms. Angela Morton [amorton@bowiestate.edu](mailto:amorton@bowiestate.edu)
- 10<sup>th</sup> **STANDING IN OUR OWN TRUTH: CELEBRATING WOMEN'S STUDIES AT BSU**  
Virtual Event: 3:00 PM – 4:00 PM  
Sponsor: Department of History & Government/Women's Studies Program  
Dr. Carmen V. Walker [cwalker@bowiestate.edu](mailto:cwalker@bowiestate.edu)
- 27<sup>th</sup> **PHI ALPHA THETA HISTORY HONOR SOCIETY MID-ATLANTIC REGIONAL CONFERENCE**  
Virtual Event: 9:00 AM – 4:00 PM  
Sponsor: Department of History & Government/Phi Alpha Theta History Honor Society  
Dr. Tamara L. Brown [tlbrown@bowiestate.edu](mailto:tlbrown@bowiestate.edu)

FOR ADDITIONAL RESOURCES FOR BLACK HISTORY MONTH, VISIT THE DEPARTMENT OF HISTORY & GOVERNMENT ([www.bowiestate.edu/academics/colleges/college-of-arts-and-sciences/departments/history-and-government/](http://www.bowiestate.edu/academics/colleges/college-of-arts-and-sciences/departments/history-and-government/)) AND THE ASSOCIATION FOR THE STUDY OF AFRICAN AMERICAN LIFE AND HISTORY ([www.asalh.org](http://www.asalh.org)).



# THE DEPARTMENT OF HISTORY & GOVERNMENT

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**UNDERSTANDING THE PAST AND IMPACTING THE FUTURE!**

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