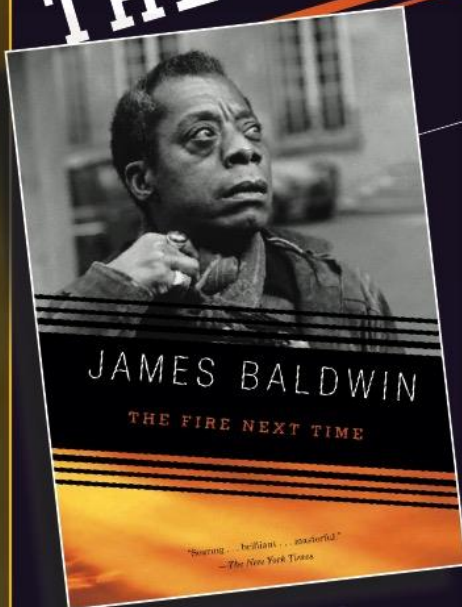


The Royal Reads book
for the 2021-2022
School Year

THE FIRE NEXT TIME

by JAMES BALDWIN



The Royal Reads Program is pleased to announce that **Yohuru Williams, Ph.D.** will visit The University of Scranton as the keynote speaker at our annual Ignatian Values in Action lecture.

“Color is not a human or a personal reality; it is a political reality.”

October 4, 2021 🕒 7:30 p.m.

First-Year Students Only • Byron Recreation Complex

All other guests can view Live Stream at the following locations:

THE UNIVERSITY OF
SCRANTON
A JESUIT UNIVERSITY

- Loyola Science Center 133
- The DeNaples Center 401 (Moskovitz Theater)
- Brennan Hall 228 (Pearn Auditorium)
- Redington-Collegiate Hall

All incoming first-year students are required to attend.

Fall 2021
The Royal Read and Ignatian Values in Action
Teaching Guide

Table of Contents

The IVAL and Dr. Yohuru Williams	1
The Royal Read: James Baldwin and <i>The Fire Next Time</i>	4
<i>The Fire Next Time</i> and our Catholic, Jesuit mission	6
The “Dos and Don’ts” of Teaching Race at a PWI	8
Additional Resources	10
Language Matters!	11
Shape the Conversation	13

This guide was designed by Dr. Teresa Grettano, Associate Professor of English and Director of the First-Year Seminar. To discuss this guide and other matters of teaching the FYS, The Royal Read, or the IVAL, please contact her at teresa.grettano@scranton.edu , CLP 207, or x7659.

IVAL promotional posters were designed by Jason Thorne, Sr. Graphic Designer in Printing Services.

Ignatian Values in Action Lecture

Monday, October 4, 7:30pm Byron Center

COVID UPDATE

This year's IVAL Byron seating will be reserved for first-year and transfer students, as well as FYS instructors, only. Real-time livestream viewing stations for the rest of the university community are reserved in the following locations: LSC 133, TDC 401, BRN 228, Redington-Collegiate Hall.

“The Fire This Time: Racial Justice, Catholic Social Teaching, and the Promise of Jesuit Education in the Age of Black Lives Matter” by Dr. Yohuru Williams

In this lecture, Dr. Williams will explore the struggle for Black equality through the lens of Catholic Social Teaching with a special emphasis on Ignatian Values and the principles of Jesuit Education.

Dr. Yohuru Williams is Distinguished University Chair and Professor of History and founding director of the [Racial Justice Initiative](#) at the University of St. Thomas in St. Paul, Minnesota. Dr. Williams received his Ph.D. from Howard University in 1998.



Dr. Williams is already part of our Scranton community. Dr. Williams earned his BA in Political Science and MA in History ('93) from Scranton, and since, he has spoken at the dedication of the Brown building and served on our Board of Trustees. He offers an incredible model for our students of what our alumni can do with their Jesuit education.

Dr. Williams is the author of *Black Politics/White Power: Civil Rights Black Power and Black Panthers in New Haven* (Blackwell, 2006), *Rethinking the Black Freedom Movement* (Routledge, 2015), and *Teaching beyond the Textbook: Six Investigative Strategies* (Corwin Press, 2008) and the editor of *A Constant Struggle: African-American History from 1865 to the Present Documents and Essays* (Kendall Hunt, 2002). He is the co-editor of *The Black Panthers: Portraits of an Unfinished Revolution* (Nation Books, 2016), *In Search of the Black Panther Party, New Perspectives on a Revolutionary Movement* (Duke, 2006), and *Liberated Territory: Toward a Local History of the Black Panther Party* (Duke, 2008). He also served as general editor for the Association for the Study of African American Life and History's 2002 and 2003 Black History Month publications, *The Color Line Revisited* (Tapestry Press, 2002) and *The Souls of Black Folks: Centennial Reflections* (Africa World Press, 2003). Dr. Williams served as an advisor on the popular civil rights reader *Putting the Movement Back into teaching Civil Rights*.

Dr. Williams has appeared on a variety of local and national radio and television programs most notably ABC, CNN, MSNBC, Aljazeera America, BET, CSPAN, EBRU Today, Fox Business News, Fresh Outlook, Huff Post Live, and NPR and was featured in the Ken Burns PBS Documentary *Jackie Robinson* and the Stanley Nelson PBS Documentary *The Black Panthers*. He is also one of the hosts of the History Channel's Web show *Sound Smart*. A regular political commentator on the *Cliff Kelly Show* on WVON, Chicago, Dr. Williams also blogs regularly for the *Huffington Post* and is a contributor to the *Progressive Magazine*.

Dr. Williams's scholarly articles have appeared in the American Bar Association's *Insights on Law and Society*, *The Organization of American Historians Magazine of History*, *The Black Scholar*, *The Journal of Black Studies*, *Pennsylvania History*, *Delaware History*, *the Journal of Civil and Human Rights* and the *Black History Bulletin*. Dr. Williams is also presently finishing a new book entitled *In the Shadow of the Whipping Post: Lynching, Capital Punishment, and Jim Crow Justice in Delaware 1865-1965* under contract with Cambridge University Press.

THE FIRE THIS TIME:

Racial Justice, Catholic Social Teaching,
and the promise of Jesuit Education
in the Age of Black Lives Matter



Dr. Yohuru Williams

In this lecture Dr. Williams will explore the struggle for Black equality through the lens of Catholic Social Teaching with a special emphasis on Ignatian Values and the principles of Jesuit Education.

October 4, 2021 🔥 **7:30 p.m.**

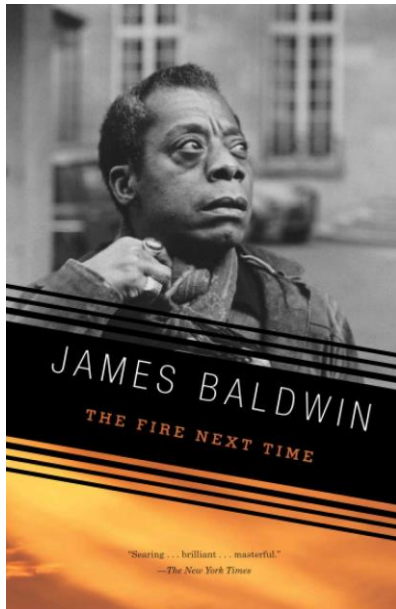
First-Year Students Only • Byron Recreation Complex

All other guests can view Live Stream at the following locations:

- Loyola Science Center 133
- The DeNaples Center 401 (Moskovitz Theater)
- Brennan Hall 228 (Pearn Auditorium)
- Redington-Collegiate Hall

THE UNIVERSITY OF
SCRANTON
A JESUIT UNIVERSITY

The Royal Read: James Baldwin and *The Fire Next Time*



Dr. Stephen Whittaker, Professor of English, delivered a presentation on July 21, 2021, in which he discussed teaching the Royal Read as a text and from a literary perspective. The presentation is accessible via Zoom recording here:

<https://scranton.zoom.us/rec/share/9IzenSJGlexABVcvReBgRRD2VwVIBntOjBJD7oADprZlwGsRI7ZzXO-MLvheQmZ-.roxlHg90tatr7331>

Access Passcode: !X3#5Rpn

Stephen addresses “14 paradoxes” in his presentation:

1. Introduction: Privilege and positionality when teaching Baldwin
2. A pair of letters: The text is a much more complicated literary object than that.
3. Consolation and discomfort: The book appears to be a consolation for a young Black man and designed to discomfort whites. But it may be a consolation to us all.
4. The title: The title of this book is an apocryphal apocalyptic.
5. The moment: We may think that the terrible situation in America was about to get much worse. But that would be to mistake how bad it had been.
6. Christians? Christians are often not Christian.
7. Nation of Islam? Nation of Islam may seem like the opposite of White Christianity, but in certain respects they are the same.
8. Inversion vs. figure-ground: A key distinction between two the kinds of negative.
9. “White” means “not-Black”: And so, it is inextricably bound to Blackness.
10. The arithmetic of suffering.
11. Who must free whom? Who must free whom?
12. The equivalence of Conservatives and Liberals.
13. The Fire and the “Dream.”
14. Breaking news at 60. *Fire* has never been more timely than it is right now.

Resources on the Genre of the Letter

“[The Intimate, Political Power of the Open Letter](#)” by Emily Lordi, associate professor of English at the University of Massachusetts, Amherst, in *The Atlantic*.

For an extended academic analysis, see Lordi, Emily J. “Between the World and the Addressee: Epistolary Nonfiction by Ta-Nehisi Coates and His Peers.” *CLA Journal*, vol. 60, no. 4, 2017, pp. 434–447. JSTOR, www.jstor.org/stable/26557004

Video Resources

“Notes of a Native Son: The World According to James Baldwin” by Christina Greer
<https://www.youtube.com/watch?v=dKku0AFts0c&list=PLJicmE8fK0EiUroVhuEyeOYkAGAAB58Xx&index=25>

James Baldwin debates William F Buckley, 1965. The Cambridge Union.
<https://www.youtube.com/watch?v=5Tek9h3a5wQ>

James Baldwin on the *Dick Cavett Show*, 1969
<https://www.youtube.com/watch?v=WWwOi17WHpE>
 and the debate with Yale Philosophy Professor Paul Weiss
<https://www.youtube.com/watch?v=hzH5IDnLaBA>

New, previously unaired 20/20 interview with Baldwin from 1979.
<https://www.nytimes.com/2021/06/30/magazine/james-baldwin-interview.html>

[I Am Not Your Negro](#), 2016 documentary based on Baldwin’s unfinished manuscript *Remember This House*. Available through the WML on DVD and streamable through Kanopy. Also available on Netflix.

The Fire Next Time and our Catholic, Jesuit Mission

Fr. Patrick Rogers, SJ, delivered a presentation on July 28, 2021, in which he discussed Baldwin's text from the perspective of our mission and religious traditions. The presentation is accessible via Zoom recording here:

https://scranton.zoom.us/rec/share/ptJSsWck2KxfHuvVQLoF_mFqRr8nPGelCyVBzVZj2l-Kj1PgoyeAMpenwKpwrsRS.16jdILOmUsNd8I9o

Access Passcode: !%ZXbk7c

Fr. Pat provided a number of resources related to his presentation, as well as his PowerPoint document, which was forwarded to FYS faculty via email by Teresa Grettano on 8/3/2021. Resources include information on Catholic Social Teaching, statements on racism from the US Catholic Bishops, and assignments for students connected to racial injustice protest music, among other resources.



Bishop Mark Seitz kneels with other demonstrators at Memorial Park holding a Black Lives Matter sign, El Paso, TX.

Additional Jesuit Resources

Podcast: "[Black Lives Matter and the Catholic Church](#)," with Bishop Edward K. Braxton of Belleville, IL. *America Magazine*. May 5, 2016.

"[Who became a neighbor?](#) Reading Black Lives Matter through the Good Samaritan," by Sam Sawyer, SJ. *America Magazine*. July 10, 2016.

"[Racism is a sickness of the soul](#). Can Jesuit spirituality help us heal?" by Bryan N. Massignale, SJ. *America Magazine*. Nov 20, 2017.

[Transcript](#): “The University of Scranton 2018 Commencement Speech,” written by (the late) Most Reverend George V. Murry, S.J., Bishop of Youngstown.

“[What Black Lives Matter Can Teach Catholics about Racial Justice](#),” by Olga Segura. *America Magazine*. Feb 1, 2019.

Copies of [Segura’s book](#), *Birth of a Movement: Black Lives Matter and the Catholic Church*, are available in the Jesuit Center.

“[The assumptions of white privilege](#) and what we can do about it,” by Bryan N. Massingale, SJ. *National Catholic Reporter*. June 1, 2020.

[Video interview](#): “Fr. Bryan Massingale: How the church can combat racism and white privilege.” *America Magazine*. June 5, 2020.

“[Fordham’s Bryan Massingale](#): White Catholics need to sit with the discomfort of systemic racism,” with Michael J. O’Loughlin. *America Magazine*. June 8, 2020.

“[Catholic 101](#): Church Teaching and the Anti-Racism Movement,” by Chris Kellerman, SJ. *The Jesuit Post*. July 30, 2020

“[Archbishop Lori](#): How church teaching can help explain why ‘Black Lives Matter’,” by The Most Rev. William E. Lori, Archbishop of Baltimore. *America Magazine*. July 27, 2020.

“[Should Catholic Schools Teach Critical Race Theory?](#)” by Christopher J. Devron, SJ. *America Magazine*. June 3, 2021.

“[Catholics](#): Don’t be afraid to engage with controversial ideas (even Critical Race Theory),” by Gloria Purvis. *America Magazine*. June 29, 2021.

Includes a podcast interview with Mr. Vincent Rougeau, the first lay president and the first Black person to serve as the president at Holy Cross.

[Podcast](#): Just Conversations with Jamal & Nate: A Podcast on Race, Faith, & Catholic Education. Ignatian Solidarity Network. 2021.

The Dos and Don'ts of Teaching Race at a Predominantly White Institution

We are engaging students about race because we want to work toward liberation and empowerment, dismantle White supremacy at our institution and in our communities, and develop more inclusive practices and relationships. *How* we do this work matters in relation to *what* we can accomplish.

THE DON'TS

Here are some things to avoid when teaching about race.

Don't show or assign videos of BIPOC people being killed. (BIPOC = Black, Indigenous, and other people of color) If it were not for the video shot by Darnella Frazier, Derek Chauvin may have never been convicted of murdering George Floyd. Will Smith is often quoted as saying, "Racism isn't getting worse. It's just getting recorded." These videos have been productive in that they provide evidence during the judicial processes of these incidents and they give predominantly White audiences glimpses into the horrors faced by the BIPOC community daily. However, students of color have reported being (re)traumatized by being forced to view these videos, especially in a classroom setting where their trauma is on display. Aside from further injuring students of color, showcasing BIPOC trauma runs the risk of fetishizing, normalizing, or desensitizing it, especially for White students. While racism itself and the history of it is violent, and acknowledging this violence is an important part of our understanding reality and changing it, avoiding these videos and still graphic images, as well as graphic written descriptions of violence against BIPOC people, is best. Think about how you might else meet the goals you are attempting.

Don't use the N-word. See [Ta Naheisi Coates](#) for an explanation. We know that hearing this word in academic contexts coming from non-Black instructors injures students of color and particularly Black students. It creates a hostile learning environment. Instructors should not say the N-word, even when quoting texts, even when quoting Baldwin. The integrity of the intellectual endeavor and/or the text is important, but it should not take precedence over the dignity of our students. We should not say the N-word in class even if we think students of color are not present. For one, we never know the ethnic or familial background of our students for certain. Students of color, multiracial, and Black students can present as White. And even if we do not have students of color present, they will know we said the N-word anyway. Students talk. If an instructor uses the N-word, students of color, and in particular Black students, will not feel comfortable around or trust that instructor. Even White students have reported being taken aback by hearing the N-word. Students are going to be jarred anyway: let them be jarred by ineloquence than offensiveness. Saying "the N-word," "blank," "you know the next word," or even just pausing and skipping the word will suffice.

You may want to address the use of the N-word with students prior to your discussions.

Dr. David White in Philosophy sent this message to his students via email:

Class,

I need to let you know that there are passages in James Baldwin's book that contain an ethnic slur, historically directed against African-Americans. Baldwin reports its use by white speakers and its effects on its targeted audience. I choose not to use the full word in my classes, and if

need be, only referring to it as the "N-word." I'd ask that you not use the full word in our classes either. This is a matter of showing everyone respect, and not making anyone uncomfortable.

Thanks,
Dr. White

Don't ask BIPOC students to speak for their whole "race." This puts students "on the spot" and draws attention to their "otherness" in our PWI context. But beyond our classrooms, BIPOC communities (like White communities) are not ethnic or racial monoliths. People in these communities have diverse experiences, beliefs, and practices. No one person can represent the whole group; that leads to stereotyping. Allow BIPOC students space to share their experiences, but do so in a way that does not single them out or pressures them.

Don't put the burden on BIPOC students to teach you or their peers or to defend anti-racism.

This is often referred to as "the Black tax." It's the extra (usually invisible) labor BIPOC people are asked to do in relation to White supremacy and racism. Many resources have been developed in the past year and posted for free access on the internet. Much of the time a quick Google search can answer questions without asking BIPOC students to expend the energy or take the responsibility.

Don't ask BIPOC students to display their own narratives of injury/wounds. BIPOC people are often retraumatized when being asked to narrate their experiences with racism, and often they narrate the same story repeatedly without tangible change as a result. It's exhausting for them, and it makes them vulnerable in ways our White students are not. Instead, find narratives in literature, pop culture, or the news that represent the experiences you hope to discuss. And . . . remember that BIPOC people *are not defined* by their oppression alone. "Black joy" and "Black excellence" campaigns are happening across the internet to celebrate aspects of Black life *beyond* oppression and to represent Black life more fully and authentically.

Don't alienate students expressing views that may seem racist or resistant to confronting racism.

All students are learning. We are learning with them. We absolutely should confront racism and resistance when it arises in our classrooms, but we should do so (when possible) in ways that continues (not shut down) the conversations and honors and invites the vulnerability and risk we are asking students to embody through these conversations.

THE DOS

Some other ways to work toward more inclusive classroom practices:

- Do ask students to be precise in their language and to refrain from stereotyping
- Do hold all students accountable to the same standards of generosity and specificity (even the students of color)
- Do admit when you don't know or can't discuss something, and do find resources with the student that may help
- Do include a statement of etiquette, disclaimer, or communication agreement for these conversations (see samples in this guide)
- Do watch for [unintentional racist language](#) and [outdated phrases](#), and work toward using more [inclusive language](#)

Additional Resources

Conversations magazine, Fall 2021 issue on Ignatian Antiracism.

<http://www.conversationsmagazine.org/current-issue/>

A resource guide developed last year for FYW instructors.

<https://docs.google.com/document/d/16KMy5NFiev1X24cFk5NAElhSVsS4itlvXCbly2SwIE/edit?usp=sharing>

A subject guide on Race, Racism, & Anti-Racism Resources developed by Ian O'Hara, Assistant Professor in the WML. <https://guides.library.scranton.edu/c.php?g=1046576&p=7594089>

BIPOC: Black, Indigenous, and other **people of color**. The phrase was developed to recognize the differences of experience and reality among people of color, as well as to draw attention to the particular racism experienced Black and Indigenous peoples. It has largely replaced “people of color,” though there is [still debate over](#) which should be used *or not* and when. Being as specific as possible helps avoid some of the contention. For example, use “Black” when referring to Black people only; use Latinx when referring to a mixed-gendered group of people with origins from Latin and South America. Think about how African-American may not apply to all Black people. “People of color” might be most appropriate when discussing a diverse group of people. The point is to do the work to make a choice based on the situation, not rely on default language.

Even the most well-meaning phrases such as “**underrepresented group**” or “**minority**” [can be offensive](#) because they either prioritize Whiteness, imply a natural hierarchy instead of a constructed one, or indirectly place responsibility on the BIPOC group.

Capitalizing the word **Black** when referring to the cultural group of people has become mainstream, and many [news](#) and other organizations have released [statements](#) explaining their decisions to do so. However, capitalizing **White** or **Brown** to refer to groups of people is still being debated. Some argue White should be capitalized in order to racialize equally groups of people; others note that White is often capitalized by White supremacist hate groups and/or that there is not continuity across experiences or cultures for White people. The point is to make your choices *intentionally* and to be able to explain those choices when useful.

White supremacy is often imagined through the KKK and Nazism. It is broader than that. It is systemic in the way that racism is systemic. It is the idea (ideology) that White people and the ideas, thoughts, beliefs, and actions of White people are superior to people of color and their ideas, thoughts, beliefs, and actions. It is a political or socio-economic system where White people enjoy structural advantages and rights that other racial and ethnic groups do not, both at a collective and an individual level. More subtle examples of White supremacy can be found in medical research, religious imagery, media representations, beauty norms, and workplace expectations.

White privilege is the unintended benefits White people enjoy just for being White. Dr. Peggy McIntosh, Senior Research Scientist of the Wellesley Centers for Women and founder of the National SEED Project on Inclusive Curriculum, in her groundbreaking “[Invisible Knapsack](#)” article, explains, “I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was meant to remain oblivious.” Dr. Francis E. Kendal, diversity consultant, defines it as, “Having greater access to power and resources than people of color [in the same situation] do.” [This short video](#) with John Amaechi, and [this quiz](#) or [this quiz](#) might help students understand privilege better.

Shape the Conversation

Teaching about race and racism is uncomfortable partly because we cannot control what happens in our classrooms. We can, however, attempt to shape the conversations before we begin by setting clear expectations. These guides may be designed by the instructor or written collaboratively in conversation with students.

Please feel free to copy or revise these samples for your course purposes, or use them as samples as you develop your own statements with students.

Syllabus Statements

Include a statement about your expectations for classroom conversation in your syllabus. We know students don't read syllabi carefully, so you may want to read this statement aloud during the first week and devote class time to discussing it. Below is the statement I have included on my syllabi for years, and I have revised it to fit shifting expectations.

Free Speech/Intellectual Interaction

Debate, critical inquiry, and intellectual diversity are essential elements to higher education and a process of learning. There is the potential during this course for controversial and sensitive topics to be discussed during small group or whole class interaction. You are expected to demonstrate the utmost respect and courtesy for your peers with differing arguments, viewpoints, and/or experiences. Sexist, racist, homophobic, or other hateful speech will not be tolerated.

Disclaimers

Before certain units in your class or discussions about particular texts, you can include a statement on assignment prompts or read one out loud (but post it to D2L or a similar course space so you and students can return to it as necessary). Below is a disclaimer Dr. Madeline Ganges, Assistant Professor in the Department of English & Theatre, used when teaching Toni Morrison's *Sula* last academic year.

NOTE before we begin discussion: Obviously, we should always be respectful of each other in this class, but I want to remind everyone that, unlike some of the topics we've discussed in this course so far, issues of race and other marginalizing factors can't be approached from a merely intellectual, supposedly "objective" or ambivalent perspective. They concern the personal identities, experiences, and traumas of real people.

Therefore, we should treat these issues with careful thought, empathy, and a sincere interest in better understanding our fellow human beings. We should also keep in mind that marginalized groups are not hegemonic, and avoid generalizations and stereotypes and be prepared to engage with nuance. Sometimes being uncomfortable means we're learning.

Communication Agreements

In the facilitated dialogue and story exchange models from organizations like Essential Partners and Narrative4, Communication Agreements are used to set ground rules for participants and allow facilitators opportunities to intervene if necessary. We have used these agreements on our campus at the Political Dialogues or Dialogues Across Difference.

- We will speak for ourselves, from our own experience, using “I statements,” and will allow others to do the same.
- We will share honestly and openly our personal experiences, stories, and values, while knowing we can also “pass for now” if we are not ready or do not wish to respond.
- We will listen to learn (not immediately respond), respecting others’ experiences, stories, and values, even and especially when they differ from our own, including marginal or unpopular voices. *Civility does not mean lack of dissent.*
- We will not freeze people in time. Dialogue and community change require bravery and vulnerability; mistakes will be made along the way. Reserve the right to change your mind and recognize that right for other participants as well.
- We will respect timeframes and share the airtime to allow all voices to be heard.
- We will be aware of the intent and impact of our comments in the dialogue.
- We will expect and accept discomfort (and joy) – we are on a learning journey.
- We will anticipate unfinished business – this work of dialogue and community change is ongoing.
- We will honor confidentiality by sharing our learning without sharing the experiences or identities of others.

Value Statements

Instead of or in addition to guidelines on how to engage in conversation, you may want to set shared value or belief statements with which students will enter conversations. We have used this “we believe” statement on our campus at the Political Dialogues or Dialogues Across Difference.

We believe . . .

- Human identities are rich and complicated. None of us fit into a single story.
- We want to hold firm in our convictions. The more secure we feel in our own story, the less we fear others.
- We want to be valued members of our community.
- We want to live out the fullness of our diversity.
- When we can be engaged with each other, new possibilities emerge.
- When we work together, we can work to fulfill the vision of MLK and other civil rights leaders in achieving greater justice and equality in our community.

Etiquette Guides

Setting “how to” etiquette expectations may shape students’ participation in these conversations. This “How to Listen” guide was used to open each session at the 2020 Teach-In for Racial Justice sponsored by The Ellacuría Initiative as participation in the national #ScholarStrike.

- Listen with **openness** – not to agree/argue, but to hear/understand
- Listen with **empathy** – imagine what the issue feels like for people with lived experiences different from yours, especially those in communities of color
- Listen with **humility** – decenter yourself from the issue
- Listen with **justice** in mind – even if you have complicated or conflicting positions, think about the issue in terms of “justice” and “reconciliation”