



CONDITIONS OF THE BLACK PEOPLE IN THE EDUCATIONAL INSTITUTIONS

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Abstract: *Patricia Hill Collins raises the intellectual level in African-American women's everyday and historical experiences of oppression and resistance, black feminist epistemology and critical social theory. Black feminist thought is important for providing important knowledge for the use of social justice movements and also for its contributions to critical social theories and methodologies. Collins offers an interpretive framework for understanding the experiences of African American women by using intersectional analysis to portray on the relationships between the structural, symbolic and everyday aspects of domination and individual and collective struggles in various domains of social life. Collins suggests that black women have occupied marginal positions in academic settings for an extended period and this type of marginality is viewed as the "outsider within status", which describes social locations or border spaces occupied by groups of unequal power. Collins shows that how societal portrayals of women of color can obscure their real and actual life experiences. An analysis of representational intersectionality "would include both the ways in which these images are produced through a confluence of prevalent narratives of race and gender, as well as a recognition of how contemporary critiques of racist and sexist representation marginalize women of color". Collins highlights this notion of controlling images for black women as she describes these stereotypes as the mammy and the overachieving black women who emasculates the black males in her life and this kind of misperceptions of black women can negatively influence their racially gendered experiences in educational settings. This paper explores the various types of violence against blacks which is demonstrative of the persisting historical legacies of harm and inhumane treatment of them.*

Key Words: *Gender, social identity, experience, feminism, racial oppression, women and femininity, reality, black feminism, intersectionality, education, intersectionality, violence, inhumane treatment, knowledge, domination*

1. INTRODUCTION:

Black Feminist legal scholar, Kimberley Crenshaw {1995}, maintains that women of color experience of toxic levels of racially gendered violence because of policies that neglect to take their intersectional identities into account. For P-20 administrators and educators to support, retain and improve the experiences of blacks, understanding the racially gendered realities of their experiences are imperative. To address this necessity, Black Feminist Thought, namely, Intersectionality, along with Jurisprudence of Resistance, are the frameworks in which our work is grounded [Alexander-Floyd, 2010; Collins, 1990]

2. BLACK FEMINIST THEORY, INTERSECTIONALITY AND JURISPRUDENCE OF RESISTANCE:

BFT scholar Patricia Hill Collins' 1990, 2002} suggests that black women have occupied marginal positions in academic settings for an extended period. Furthermore, BFT offers a way of transcending group-specific politics which is based on black women epistemology. Crenshaw {1991} identifies three aspects of intersectionality that is: Structural intersectionality, Political intersectionality, and Representational intersectionality that contribute to the oppression of women of color and violence enacted against them. Structural intersectionality provides a frame for understanding challenges marginalized groups face while dealing with social service agencies and criminal justice system. Political intersectionality refers in the context of violence against women, shortcomings within the legal



system, policy development for survivors of violence, and biases associated with penalties for perpetrators of violence can all be examined through political intersectionality. Representational intersectionality deals with how societal portrayals of women of color can obscure their actual and real-life experiences. For these analyses, BFT and Intersectionality both operate well as frameworks to address issues with Black girls and undergraduate college women by highlighting the power structures that exist within educational institutions. And for this, a jurisprudence of resistance is a focusing project of Black women that commands intellectual space to problematize the ways in which the higher education institutions and legal actors frame and make (non)sense of collegiate Black women's realities.

3. SCHOOL DISCIPLINE AND VIOLENCE AGAINST BLACK GIRLS IN EDUCATION:

Violence against blacks in educational settings is an interrelated and extensive body of research on the disciplining of black girls. Black girls have experienced violence, arrest, suspension, and expulsion.

In 2006, a six-year-old girl was taken away from school to juvenile jail in a police car after kicking a teacher's aide in the ankle. In 2013, a sixteen-year-old girl in Alabama is suffering from diabetes, asthma, and sleep apnea was hit with a book by her teacher after she asleep in class. Also in 2013, a twelve year old girl was threatened with expulsion from an Orlando private school unless she changed the look of her natural hair. This violence against Black girls in educational settings are reflective of the problematic ways in which their humanity and adolescence escape the white imagination. Black girls are constructed as angry adult black women in need of harsh correction. Their behavior is not viewed as requiring patience and non-violent recourse that is an automatic reaction to their white peers' emotional outbursts. Black women are more vulnerable and their cases are more prominent in urban communities. Data suggests that issues of poverty found in urban communities exacerbate stereotypes about Black Femininity, and oppressive living conditions, which inevitably have negative consequences on the educational experiences of black girls and women.

4. CONTROLLING IMAGES OF BLACK GIRLS AND WOMEN IN EDUCATION:

The stereotypical belief that black women are mean and angry derives from Sapphire images: As Sapphire, black women are depicted as evil, treacherous, stubborn, bitchy and hateful, the image of the black female as inherently evil. Christian mythology depicted woman as the source of sin and evil; racist-sexist mythology designated the black women the epitome of female evil and sinfulness. White men could justify their dehumanization and sexual exploitation of black women by arguing that they possessed inherent evil demonic qualities. White women could use the image of the evil sinful black woman to emphasize their own innocence and purity.

5. INVISIBLE AND DISPOSABLE: MISSING UNDERGRADUATE BLACK WOMAN:

When undergraduate black women are reported missing on college campuses, a jurisprudence of resistance approach was demonstrated by Patton and Ward (2017) in their Critical Race Feminist (CRF), exploration of the ways in which the politics of disposability is demonstrated. Missing White woman syndrome (MWWS) (Liebler,2010). Patton and Ward (2017) discovered during a Google search of (missing college woman), numerous photos and major publication of articles of white, attractive woman only and much narrowly focused legal procedures, limited to no media coverage and negative narratives around black women and limited content with (missing black college woman) as the prompt. This missing collegiate white and black women stories highlighted the ways in which black women are disposable. Unfortunately, black women's discarded status can be traced back to "historical, political, educational, cultural, and social systems and structures that regardless of circumstances either locate black women at the bottom, position them on the margins or dispose of them altogether.

6. CONCLUSION:

In conclusion, like other scholars, I too recommend an expansion of existing opportunities to ensure the inclusion of black girls within policy research and programmatic interventions. I agree that in order to address the erasure of black girls' and women' concerns, educational stakeholders must adopt resources which take into account their intersectional identities. Our BFT jurisprudence of resistance analyses aimed to continue bridging the gap in educational literature around the nexus of violence between black girls and women. By centering the inequitable practices that results in violence against black girls and women within all hegemonic white educational contexts, this analyses demonstrates the need for critical policies designed to account for intersectional experiences. By imagining black girls and women as possibility models for institutional change, may we then begin to eradicate violence against them, disrupt their erasure, and affirm that black girls and women, matter too, they also exist.



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