



OBSERVANCE STARTER KIT

PHASE 2 - SPRING 2019

**A Guidebook for Planning Your
Place-Based Observance**

October 12-18, 2019



2019 will be the 400th Anniversary of the arrival of the first Africans to be sold into bondage in North America: in 1619 at Jamestown. We believe that the system established after this defining moment codified inequality in law and custom, and that addressing this legacy of injustice is intimately connected to the struggle for rights of all oppressed people. We are calling on families, organizations, neighborhoods and cities to observe the anniversary by telling their stories of oppression and resistance, and organize for a more just and equal future.

TABLES OF CONTENTS

Why Place-Based Observances Are Necessary	4
About This Guide	8
Part 1: Finding Your Stories	
Listening	12
The Shoulders of Giants	14
<i>400 Years of Inequality: Keep Ya Head Up!</i>	16
I am from...	18
Holding Our History	20
<i>Listening to 400 Years on the Lower East Side</i>	22
Five Senses Scavenger Hunt	24
Part 2: Planning Your Observance	
The Importance of Anniversaries	28
<i>From Charlottesville to Jamestown</i>	30
Observance Hosting Guide	32
Collective Recovery	34
Statement of Observance	38
Resources	
Timeline	40
Links	41
Online Courses	41
Resources for Teachers	41
Logo	42
Products	42

Why Place-Based Observances Are Necessary

By Robert Sember

In our “Call to Observance,” the 400 Years of Inequality organizers urge that the responses be place-based. Thus, rather than asking everyone to perform the same remembrance gesture, the invitation is to tell the history of inequality that is specific to your place. Developing this narrative will probably require some sort of inquiry, perhaps doing research in libraries and archives, asking elders, or jogging your own memory to bring to the foreground details that are easily shifted to the shadows. The history you uncover will almost certainly tell of both how inequality has functioned in this place and the ways in which ancestors and neighbors have struggled against, refused, and evaded structures of inequality.

The story of your place may feel heavy. Perhaps it is helpful to be reminded how essential knowing one’s place is to future making, to the process of freeing ourselves from the things that would divide, diminish, and contain us. A recent example of this lesson is the story of the Water Protectors that gathered to protect the life giving function of tribal territories and other spaces from the Dakota Access Pipeline.

The Dakota Access Pipeline carries crude oil from northwest North Dakota to a refinery in Illinois. At a number of points, the pipeline passes under or close to American Indian tribal lands, numerous sacred sites, and local and regional water supplies. On April 1, 2016, LaDonna Brave Bull Allard, an elder from the Standing Rock Sioux Tribe, established the Sacred Stone Camp in North Dakota as a center for cultural preservation and spiritual resistance to the pipeline.

At its height, Sacred Stone camp was home to hundreds of tribal delegations from across the continent and world and thousands of individuals who come to stand with them.

In an interview with LaDonna Brave Bull Allard, a journalist suggested that non-native people might respond to the struggle by asking, “Why don’t you just move somewhere else or leave, or go to the city to get income?” LaDonna Brave Bull Allard responded:

Because the roots go right out of my feet down to the ground. I can tell you my grandfather’s grandfather’s grandfather’s name. I can give you the history of this whole river and this whole land. And everybody I see is my relative. Why would I want to be anywhere else? Why would the whole concept of money be more important than my relatives? We always take care of our dead, they’re never away from us. We remember our dead everyday. If you look around at that land, it’s because of their sacrifice that we actually have this.

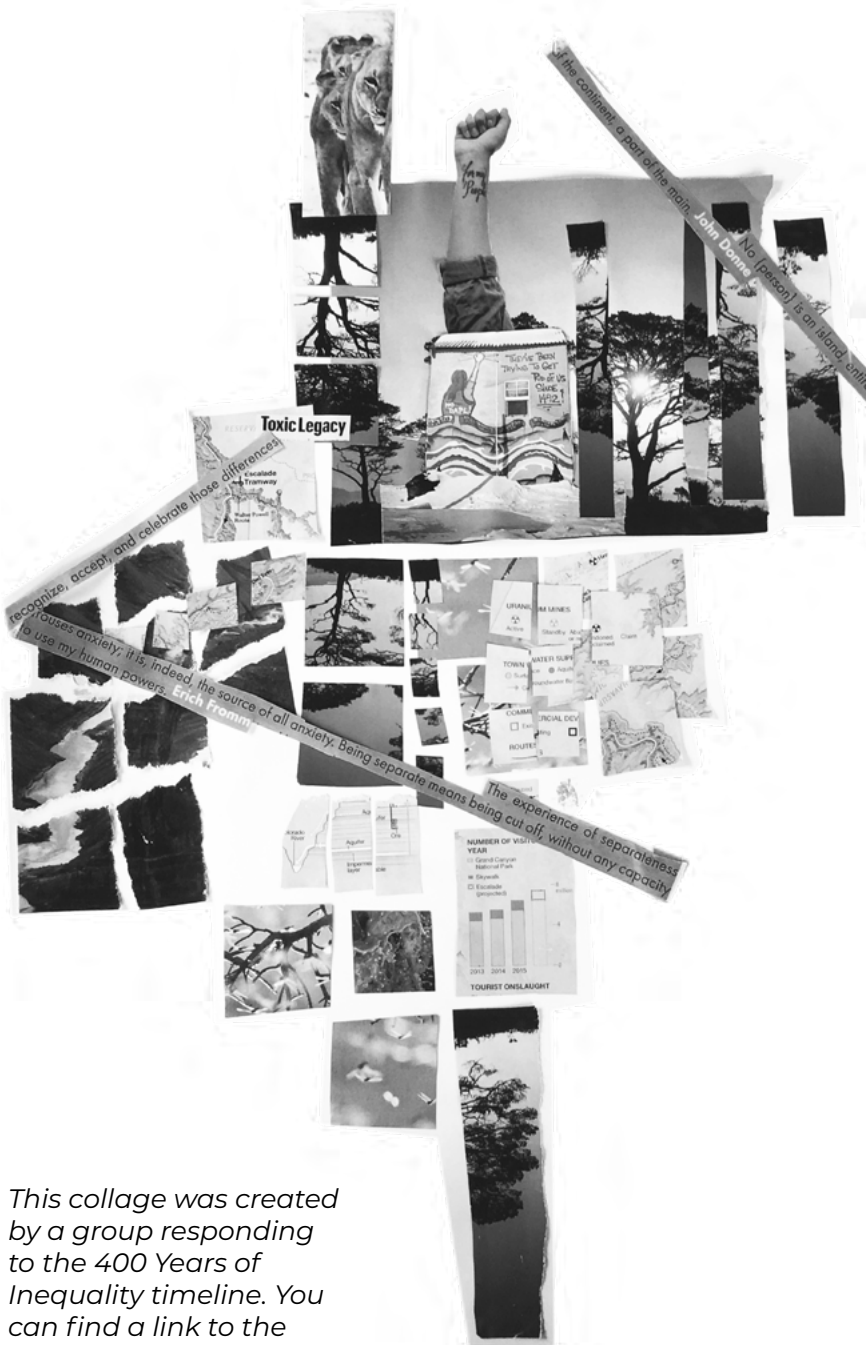
Like slavery, settler colonialism, cuts at a people’s roots and lineage. Severing these connections renders people and places exploitable, their value reduced to what can be extracted, accumulated, and commodified as property, resources, and labor. Assertions of natural supremacy normalize this violence and the structures of inequality that further segregate and exploit places and peoples.

LaDonna Brave Bull Allard's statement demonstrates how the persistence of memory becomes a most powerful form of resistance. The silence imposed on emptied lands is broken by speaking forward the names of a place, those it has held and still holds, and recounting the events and visions that shape what is means and may become. These memories are not abstractions but, like the bodies of the ancestors, are rooted in the ground.

Later in the interview, LaDonna Brave Bull Allard explains what would happen if the pipeline ruptured and polluted the rivers: "Once that water is gone, its gone for everybody along that path." Both the life giving importance of rivers and the dangers of pipelines remind us that places are connected. We are all somewhere on this path, upstream to some and downstream to others. It is this interconnection that makes our concern for the wellbeing of others a necessity for life.

Structures of inequality threaten life-giving flows of affiliation and care. We must refuse this process, re-establishing paths of memory that have been broken and protecting those that are now in place. These stories will almost certainly include how the horrors of genocide were visited on and how the joys of freedom came to or arose from a place. These stories will teach us what we need to denounce, what we need to claim, and how, by acting where we are, in our place, we can begin to link arms in radical equality.

Gather your community to observe the 400th anniversary of Jamestown. Find and tell the stories of your place and listen to those of your neighbors. This is a way to reconnect what has been divided.



This collage was created by a group responding to the 400 Years of Inequality timeline. You can find a link to the timeline on page 40.

ABOUT THIS GUIDE

Welcome to the second in our series of 400 Years of Inequality Guides. The first guide was an introduction to the 400 Years of Inequality Initiative. This guide focuses on how to host a place-based observance and some of the tools you'll need along the way.

This guide is for everyone. You can work through it individually or with your community. We know that each community will have different needs and work at different speeds. This booklet is a guide, and we hope that you will change, omit and invent in ways that work for you.

Part 1 of this guide has activities that will help you investigate local history, practice listening, connect with the place you live, and explore your own stories.

Part 2 of this guide has some ideas and questions to consider in the preparation of a place-based observance.

On pages 4-6 Robert Sember writes about the importance of observances being place-based. On pages 28-29 Dr. Mindy Fullilove shares why it is vital to observe anniversaries.

Throughout this guide there are *three examples of observances*. These examples are here to help you see the different places that observances can happen, the varied stories observances can explore, and the many forms observances can take.

On the final pages of this booklet we've shared some tools and resources. There are more resources on our website, and a growing list of observances happening around the country. Please be in touch with your questions and your observance plans. We want to share your work and hope it will inspire others to organize an observance.

In our **Call to Observance** we recognize that inequality did not start in 1619. We know that our nation was built on a foundation of colonialism and white supremacy. We know that the logic of US imperialism places the worth of some over others and has had disastrous effects around the world. 400 years ago the first Africans to be sold into bondage arrived in Jamestown Virginia.

Observing this anniversary is important. On pages 28 & 29 of this guide, Dr. Mindy Fullilove reminds us that our bodies will not let us forget anniversaries. Taking time to observe anniversaries allows us to surface and examine the unresolved. "Thus brought to consciousness, we have the opportunity to resolve these issues and move on in a healthier manner."

In Part 2 of this guide we introduce the concept of Collective Recovery. Collective Recovery is a way for communities to heal from trauma together. Everyone has a role to play in recovery. Collective Recovery ask us to Remember, Respect, Learn and Connect.

Through this guide we're inviting you to:

Remember those that struggled, strived and thrived on the path to liberation. Remember our collective humanity.

Respect the legacy of our elders. Listen to and respect the telling of stories. Respect that everyone has a story to tell.

Learn more about our history. Learn to tell your own story.

Reconnect to the place you live. Connect with others and share stories. Together we are the history of a just future.

PART 1:

FINDING

YOUR

STORIES



Part 1 of this guide offers activities that help you tell your stories, practice listening and explore local history. To map out meaningful stories within the ecology of inequality, we must learn to listen to the stories around us and the stories within us.

Anthropologist Claude Levi-Strauss famously said “I am the place in which something has occurred.” We hope that these exercises and examples help you learn more about your history within the history of the places you live.

Listening

The 400 Years of Inequality call asks us to learn and tell the stories of our places. Yet the power of telling stories is only as strong as our ability to listen.

Uncovering the stories of our place may require us to listen to stories that are hard to hear. Working together in groups may bring us into dialogue that is difficult, especially with someone who has very different experiences and opinions. Listening to understand rather than to respond, and listening with compassion are powerful tools. The most important work of this project will be opening yourself up in order to listen well, even when it is hard.

Listening & Noticing

While listening to something, have you ever noticed your shoulders feeling tight? Or you feel compelled to pull your attention away, maybe look at your phone. When we listen, we are processing information with our bodies. We'd like to share some simple, quiet practices that will help you listen, check in with your body, and invite your inner-voice, the critic and cynic, to leave you for awhile as you listen without judgment. When we practice creating space from our inner voice, we are listening without anticipating what will happen next. This will prepare us truly listen to the experiences of others.

We encourage you to use these practices throughout your work in the starter kit. You can use them to check in with yourself. How are you feeling? Have you noticed changes in your body or your posture? What made you feel closed off? And what made you feel open? Don't judge these changes, just notice them. Checking in with our bodies helps us understand how the outside is effecting the inside.

Practice 1

If you're in a position to, stand or sit comfortably and intentionally. Imagine a sphere the size of your head. Pay attention to the sounds inside the sphere.



Imagine the sphere expanding and moving out to your shoulders. What new sounds are you hearing? Continue to imagine the sphere expanding to the size of your body and the room, remaining present with the sounds you hear.

What distant sounds can you make out as the sphere grows beyond the building and neighborhood? Imagine the sounds you might hear. Expand as far as you like.

Practice 2



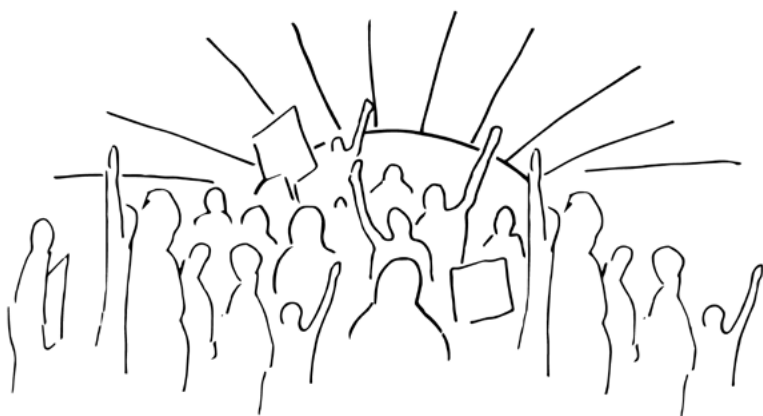
If you're in a position to, stand or sit comfortably and intentionally. Bring attention to the ground and how it supports and holds you.

Slowly, bring attention to your head and the space above.

Moving from your feet to your head, pay attention to each part of your body. How are you feeling? Notice what you feel but do not judge. Do you notice tension? If you do, you can invite it to leave. Acknowledge any thoughts that come up, then simply return to tracing attention through the

body. Don't forget to breathe.

Sit quietly for as long as you need.



The Shoulders of Giants

Whose shoulders do you stand on?

There are two ways to use this question. Both are opportunities to practice listening.

Opening Question

When you meet with a group to plan an observance, use this question to open the meeting. Start by having everyone share their name and their answer. This will remind individuals of their motivation and help your group learn about each other.

Writing Prompt

Individually or in a group setting take 10 minutes to write your answer on the following page. If you are working with a group, ask each person to share something that came up for them while writing.

400 YEARS OF INEQUALITY: KEEP YA HEAD UP!

By Ashley Bernal

OBSERVANCE EXAMPLE 1

This October during the official 400 Years of Inequality commemoration week of events, I am hosting a student-centered art exhibit titled, *400 Years of Inequality: Keep Ya Head Up!* This observance focuses on reimagining stereotypical images of Mammy that became cemented in the lexicon of Black American womanhood during US chattel slavery. The “Mammy” as an archetype is a hyperbolic depiction of Black women characterized from the perspective of a White gaze, with the negative connotations associated with Mammy plaguing Black women today. *400 Years of Inequality: Keep Ya Head Up!* will serve as a visual timeline of Mammy throughout 400 years, re-imagined, to *disrupt* the status quo. The exhibit features 7 New School students creating original art pieces to reflect the lived realities of Black matriarchs, drawn from their personal experiences and understandings that Mammy is an actual person who we love, honor, and revere.

OBSERVANCE EXAMPLE 1



Clockwise from top: Flyer calling for student artists; stereotypical depiction of a "Mammy" character; Black student group at The New School that published the independent newspaper "Alchemy: The State of the Black New School" in February 2019.



I am from...

Adapted by Levi Romero

Inspired by "Where I'm From" by George Ella Lyon

This is an evocative tool to get you thinking about your lineage and meaningful places in your life as you are planning your observance. You can do this "I am from . . ." activity individually or with a group. If you are leading a group, it might be helpful to fill this out beforehand and read it as an example. Decide with your group how you'd like to share what you've written.

I am from _____ (an everyday item
in your home)
from _____ and _____
(products or everyday items in your home)
I am from the _____ (description of
your home)
_____ (a detail about
your home — a smell, taste, or feel)
I am from the _____ (plant, flower,
natural item)
The _____ (plant or tree
near your home)
whose long gone limbs I remember as if they were my
own.

I'm from _____ and
_____ (a family tradition and family
trait)
from _____ and
_____ (family members)
I'm from _____ and
_____ (family habits)
and from _____ (family habit)

I'm from _____ and
_____ (things you were told as a child)

And _____ (a song or saying you
learned as a child)

I'm from _____ (family tradition)

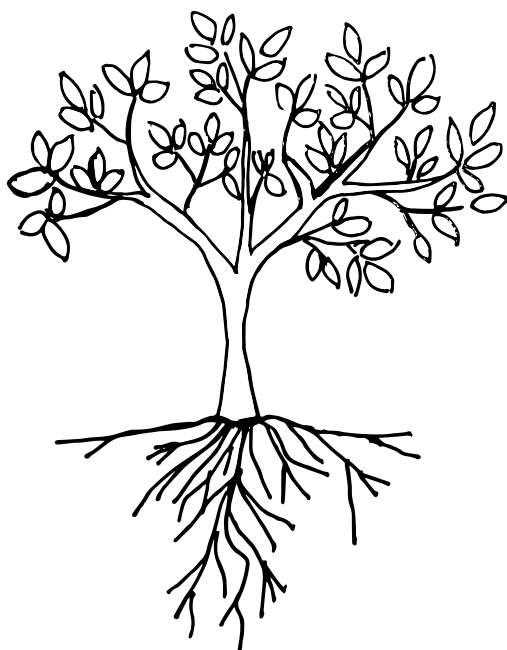
I'm from _____ (place of birth) and
_____ (family ancestry, nationality or
place)

_____ and _____
_____ (family foods)

From _____ (a
story about a family member)

(detail about the story or person)

_____ (description
of family mementos — under my bed, on the wall, in my
heart)



Holding Our History

Inequality works to erase people's stories, so telling and listening to each other talk about our lives and the places we come from can be a radical act. These activities will help you explore and share your own 'half told stories.'

Collecting Clues

Objects and recordings from the past can spark our curiosity, teach us about our history and help us tell our stories. Find an "clue from the past" that interests you. These clues can take many forms:



recorded stories or a song...

field recordings of a
special place...

school photos...

sounds captured on
your phone... a rubbing
from a monument
or statue...

family photos...
found objects...
historic maps...
family artifacts...
official documents...
cherished objects...
archival photos
from your town...
magazines... family trees
newspaper articles...
letters/emails...



Use the prompts and activities below to think about the clues you have collected and how they can help you tell stories:

Using a photo from the past, imagine what sounds you might have heard? What sounds would you not hear? Now, go to that place and listen. What did you hear? What sounds are missing? What would you want to hear in the future?

Who is your most interesting ancestor? What would you like to learn about them?

Select three items that tell a story together. For example an historic map, a newspaper article and a letter. Maybe it's the story of why your family moved to the place where you were raised or how you got your first job or why a place in your neighborhood earned a specific nickname. Use the three items to create a beginning, middle and end to your story.

How could you share these stories? What different media could you use?



LISTENING TO 400 YEARS ON THE LOWER EAST SIDE

By Robert Sember

OBSERVANCE EXAMPLE 2

Three years ago I invited students at PS 140 to help me answer the question: “What is the sound of the Lower East Side?” As long as there is a Lower East Side for us to listen to we can never really finish answering this question: sound, like time, is part of the stream of life and just keeps coming. After almost three years of listening together and making recordings of Lower East Side neighborhoods, we have learned something about the impact of history and the long struggle for justice. This year, we are using what we have learned to understand how 400 years and more of inequality have shaped the Lower East Side. To do this, we are making a “map of echoes,” in which we are learning about the histories of many of the communities that have called this place their home, including Jewish, Puerto Rican, and Dominican immigrants. We are beginning, however, with the first peoples of this place, the Lenape. We also celebrate the enslaved and freed Africans who built community in this place in the

OBSERVANCE EXAMPLE 2

face of incredible odds. As we learn about each community, we are visiting places of historical importance in order to “return” or honor their presence in the form of musical recordings made by their descendants. As we play these recordings in these places, we listen to the echoes of history and ask how those sounds shape and guide the future of the Lower East Side.



Five Senses Scavenger Hunt

by University of Orange

A great way to find stories in your city, town or neighborhood is to walk around and explore. Sensory scavenger hunts help us share in new experiences and use all our abilities to perceive the richness of our city.

what you'll need... (per group)



1-3 large sheets of newsprint (folded)



crayons with
side paper removed



sidewalk chalk



bring along at least one phone
or camera for documentation,
and a phone or watch for
timekeeping



One printed copy of the instructions
(next page)



optional: map of the
immediate area
(any map you want to use is
fine if possible, use street
names and landmarks)

It is easy to lead this type of walk:

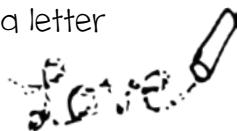
1. Gather materials
2. Set the timing of the walk and have your phone number available in case people get lost
3. Go on the walk
4. Report back

To complete the scavenger hunt...



Rubbing: find an interesting surface or texture and make a rubbing with paper and crayon.

Love Letter: Use chalk to write a letter to anything you see on your walk, a person, place, tree, business... Be descriptive.



Face the Sun: Select a time when everyone will face the sun. What do you feel? What do you hear?

Sound Collection: Listen to the neighborhood. Select sounds to share. As a group learn to perform the sounds together.



When your group returns display your rubbing, perform your sounds and read your love letter.

PART 2:

**PLANNING
YOUR
OBSERVANCE**



Part 2 of this guide has suggestions for hosting an observance, using the principles of collective recovery.

Many of us are in movements today that carry forward into the future the wisdom, energy, and dreams of our elders', including their demands for freedom and struggles against inequality. The observance of this anniversary is a time when we denounce again the inequalities of the past and announce again our vision for a world of full equality for all.

The Importance of Anniversaries

By Mindy Fullilove, MD

During Queen Elizabeth's Jubilee celebration, the Awareness Centre discussed the importance of anniversaries of all kinds. They noted:

Anniversaries are an important part of life. They remind us of important events, both personal and cultural. Whether we're marking a birthday, a wedding or civil partnership, a momentous event, or the death of a loved one, an anniversary puts a pin on the calendar to remind us of something that matters to us. It's a chance reflect on a relationship or a cultural identity, to come together to remember a person who's died, or to celebrate a joyous event.

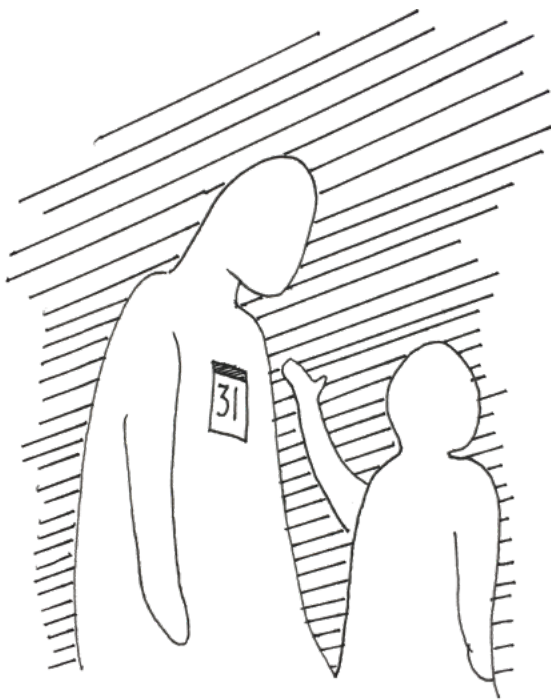
Whatever the anniversary, it gives us a chance to look back over the years since the event we're marking, and reflect on how it has shaped us. Remembering the past (but without letting it rule us) can be an important part of understanding who we are.¹

Anniversaries are not simply external reminders. Our bodies have built in calendars. Think about the steady beat of our hearts. Thus, our bodies will remind us, even if we forgot to "put a pin in the calendar." We may notice that we are anxious or depressed, without being certain of the cause. We might even start crying and wonder why, before we realize that it is an anniversary to which we are reacting. This "anniversary reaction" is an important

¹ <https://theawarenesscentre.com/anniversaries/>

psychological mechanism that brings unresolved issues to our attention -- unfinished mourning or unresolved anger, for example. Thus brought to consciousness, we have the opportunity to resolve these issues and move on in a healthier manner.

This is true of collective anniversaries, as the post about the Queen's Jubilee brings to our attention. As groups, we have history that includes all kinds of power struggles, betrayals, victories, and happenstances. The passage of time is not necessarily enough to resolve all that has happened to us. Thus, collective anniversaries are essential to collective health and mental health.



CONCERNED CLERGY: “FROM CHARLOTTESVILLE TO JAMESTOWN”

By Tim Nottage

In response to the violence in Charlottesville of August 2017, the Charlottesville Clergy Collective sponsored a pilgrimage from Charlottesville to Jamestown in October, 2018 “to take the next step in addressing racism in America and its attending systemic injustices”. Over 400 participants took the time to acknowledge the origins, history, and legacy of racism in America, connecting the Charlottesville events to the arrival of the first enslaved Africans at Jamestown in 1619. The group visited sites where historical markers have been proposed to acknowledge erased history, walked the Saunders-Monticello trail and read aloud the names of 360 enslaved people buried there, and over several days listened to stories and held reflections on the legacy of 1619: on Christianity’s role in constructing white supremacy, the 18,000 year history of the Monacan people in Virginia, the commercial ventures at Point Comfort and Jamestown that relied on enslaved Africans and native peoples of America, and more.

You can watch a video on the pilgrimage and read more about their journey at <https://cville2jtown.weebly.com/>

The group concluded that the pilgrimage was “only the beginning of a journey of awakening, of confession and repentance of our complicity in racism, and of our efforts toward repair and beloved community.”

Top to bottom :

Dr. Cassandra

Newby-Alexander presents the history of Fort Monroe (Comfort) where the first Africans landed in 1619.

Clergy hike to Historic Jamestowne.

Elegba Folklore Society host a

guided tour in Richmond.



Observance Hosting Guide

Build an observance team

Invite others to help you develop and execute your observance. Who do you consider your community? What resources do you have available?

Find(Choose) your story

In the ecology of inequality we are all affected in various ways. Take a moment to situate yourself in how inequality has impacted your story. How do you experience inequality? How are you resisting? What stories have you learned about the places in your life?

Anchor your story in a location

After selecting the story you and your team wish to share, choose a location to anchor your observance. Where will you hold your observance? Is there a specific place that gives context to your story? Do you want to tell the story of a specific park, building, street, and/or neighborhood?

Find the best way to share your story with others

Take an assessment of the community you represent (family, community organization, institution, neighborhood, etc.). What would be the most meaningful way to express your story of inequality and resistance? Who is your intended audience? What message would you like to relay to those you are sharing with?

Determine when you want to tell your story

While the official week is scheduled Oct. 12th - 18th 2019, observances will be hosted throughout the entire year. The story you are telling will determine the most appropriate time for your observance. Select a time that is not only reflective of the ability to develop, but also timing that may be specific to your observance. Think through how your event can be accessible to those of different ages and abilities.

Build Collective Recovery into your event

400 Years of Inequality observances can take many forms but they can all be acts of Collective Recovery. The lived generational experience of 400 Years of Inequality means that people are living with trauma. Collective Recovery is a way for communities to heal from trauma together. To learn more about Collective Recovery, see the following activity.

Share your observance

After you have developed your observance, anchored it in a location, and set a date, join the 400 Years community online by sharing your observance with others at www.400yearsofinequality.org. Sharing your observance will invite the larger 400 Years community to experience your observance and inspire others to host their own.

A Note on Sharing your Observance

We are using Action Network, an online tool built by activists, for activists, to organize nationwide observances. With this free tool, you can post your observance on our map, send invitations via email, and manage your RSVP list. For a detailed tutorial on using Action Network to host your event, visit this link: <https://youtu.be/ofUkR4O-VZ0>

Collective Recovery

The memories of Jamestown and the settler colonialism that began the century before are deeply painful. They tell of generations of bondage, enslavement, and multiple other forms of exploitation, discrimination, and oppression. These traumas live with and within us. Yet, to remember Jamestown is also to recall how people have come together repeatedly and courageously to refuse oppression and inequality.

The lived generational experience of 400 Years of Inequality means that people are living with trauma. Trauma is defined as an emotional shock following a stressful event.

What is Collective Recovery?

Collective Recovery is a way for communities to heal from trauma. We know that when people are experiencing trauma their instinct can be to retreat from others and become isolated. But one way people heal is by making connections. Collective Recovery provides methods for helping us heal together.

We learned about Collective Recovery from NYC RECOVERS. NYC RECOVERS started after September 11th. Public health experts at Columbia University, recognized that people throughout the New York regions were dealing with trauma but only some people receive counseling or mental health care. They realized that healing should be active, done together, and everyone could and should play a role in healing. Healing could be incorporated into what was already happening. Nothing new had to be invented, they just had to keep in mind the tasks of Collective Recovery: **REMEMBER, RESPECT, LEARN, CONNECT.**

Planning Your Observance With Collective Recovery In Mind

Together with your observance planning group answer these questions to think about how your observance can be a place for collective recovery.

- How can you set up the physical space to allow for different types of interactions? (One-on-one discussions, watching a performance, space for someone to take a moment alone but still be connected, etc.)
- Are there other groups you might want to be connected to that you can invite? (Youth groups, seniors, etc.) How can you extend a special invite for them to be involved?
- Are there opportunities to bring the group together through a moment of silence, a song, or a prayer?
- Is it helpful to have a host or emcee to guide participants through the observance?
- Are there ways for people to be in motion? Dancing, walking, moving their bodies?
- Are there opportunities for people to create? To draw, build, cook, write or rhyme?
- Have you thought about the accessibility of your event? Is it accessible for wheelchair users and people of all ages? Is there food, water, and access to restrooms? Is it a location that will safe to participants? Do you have a plan for inclement weather?

Read through the following ideas and tips, to get ideas for your observance.

- Take a moment to remember people that have been lost
- Have places for people to participate without speaking, like a place to draw or write or collage ideas. Use questions or prompts to guide their input like:

Where is a place you cherish?

Who gives you strength?

Draw your favorite song

What does justice sound like?

What is home?

What are you grateful for?

What is beautiful to you?

Who do you want to be?

What does forgiveness feel like?

What does a just future sound like? Taste like?

Feel like?

- Have a potluck, so everyone can contribute. You can select a theme such as 'the taste of justice' or 'share family recipes.'
- Make a practice of welcoming everyone who comes to your observance and making them feel included and well-oriented to the event.
- Share photos of the past, of people having fun together, of places you love. Take time to make simple things sacred.

How are using the tasks of Collective Recovery to plan your observance? Use the space below to brainstorm:

Remember

Respect

Learn

Connect

400 Years of Inequality observances can take many forms but they can all be acts of Collective Recovery.

STATEMENT OF OBSERVANCE

Today we gather in a place where inequality still prevails.

We gather here in 2019 to remember the story of this place, and to think of other times and other places.

We remember that 400 years ago Africans landed at Jamestown and were sold into bondage.

We remember that those Africans were forced to work land stolen from the Native People.

We remember that white workers, men and women, were forced into indentured servitude.

We see that from those roots was built an ecology of inequality, and we know we don't want to live in the House of White Supremacy.

Therefore, on this day, we lift up this place.

We acknowledge this land and the sovereignty of the people who have lived here.*

We lift up all the ancestors who have struggled for justice, and in their memory we proclaim that we are the history of a just future.

Statement of Observance

We created this statement to be read aloud by every 2019 Observance across the nation. How you choose to incorporate it into your program is entirely up to you.

**We encourage you to acknowledge the people indigenous to the land on which you hold your observance. <https://native-land.ca/> is a helpful resource for naming tribal land, understanding land acknowledgment, and the steps that can be taken beyond acknowledgment.*

RESOURCES

All of these resources and more, such as recommended readings, posters of The Call to Observance and the Statement of Observance, are available on our website at 400yearsofinequality.org/resources

TIMELINE

This timeline was created by students of Dr. Mindy Fullilove and members of the 400 Years of Inequality organizing committee.

When we have the timeline at events we let people spend some time with it, but we also like to provide the option of structured engagement. In some cases we ask people to pick a particular moment that grabbed their attention, and reflect with writing, drawing or collage. There is an example of such a collage on page 7 of this booklet.

You can download the timeline for large-scale printing or projecting on a screen on our website: 400yearsofinequality.org/400-years-timeline

Timeline Part 1



LINKS

What's up next with 400 Years of Inequality:
400yearsofinequality.org/up-next

Starter Kit 1:
400yearsofinequality.org/starter-kit

Observances happening around the country:
400yearsofinequality.org/the-response

Voices of a People's History & 400 Years of Inequality:
400yearsofinequality.org/voices-of-a-peoples-history

ONLINE COURSES

In partnership with the US Department of Arts and Culture (usdac.us) and OneDC we'll release four free online courses. **The first course will be live June 19th: Juneteenth.** These courses will explore the 400 Years of Inequality initiative, steps to hosting an observance, commemorative justice, place-based work, and the people's platform. We'll go deeper with some of the starter kit materials and introduce new tools. These courses will be a great way to connect with others organizing observances.

Sign up at: https://mailchi.mp/414a55e75c65/mooc_signup

RESOURCES FOR TEACHERS

Our team is partnering with educators Erika Kitzmiller of Columbia University's Teachers College and Brian Canares, a social studies teacher in Orange, NJ, to create and pilot 400 Years of Inequality lesson plans & classroom materials. We will release these materials over the summer and in the Fall of 2019.

To stay up to date on these upcoming resources, follow our [newsletter](#) and check [our website](#).

LOGO

We are sharing logos so you can let people know you are a part of the 400 Years of Inequality initiative. You can download PNG and JPG files of our logo to print or use on your promotional materials here:
400yearsofinequality.org/logos



PRODUCTS

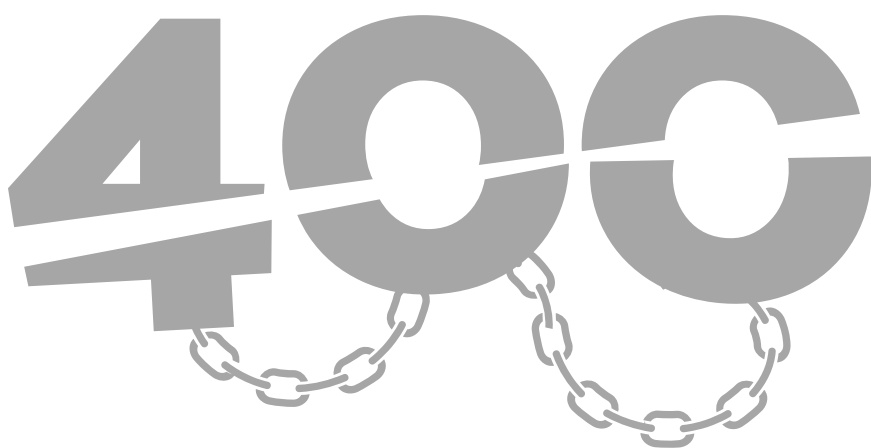


We have partnered with Syracuse Cultural Workers to produce t-shirts, stickers, pins, and postcards. A portion of the proceeds goes towards our work creating free resources. Visit 400yearsofinequality.org/products for a link to purchase.

This free resource was created by 400 Years of Inequality's Curriculum team, led by Aubrey Murdock and Molly Rose Kaufman of the University of Orange, and including Robert Sember, Tim Nottage, Ashley Bernal, Ricky Tucker, and Mindy Fullilove. The design and layout was led by Aubrey Murdock and Tim Nottage, with additional illustrations from Jacqueline Castañeda and Aditi Nair. Title page uses icons by Elaine Madsen and Kiran Shastry. Used under Creative Commons 3.0 via Noun Project.

The University of Orange is a free people's university that builds collective capacity for people to create more equitable cities, by learning to see the richness of our cities, becoming lifelong learners, participating in civic life, and having fun with our neighbors.





Stay Connected!

Follow us on Facebook, on Instagram
@400yearsofinequality and on Twitter **@400yrs**