

Conclusion

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We encourage those who are concerned about the current crisis to broaden their understanding of the ways that gender contributes to the particular risks that students of color face, and to commit to enhancing resources to ensure that all our youth have the opportunity to achieve.

~Crenshaw, Nanda, & Ocen, “*Black Girls Matter Report* (2015, p. 8)

the walls want her. they are telling her something. the wood pattern on the floor is dancing. move. could her skin burn out the truth or would she need the release of stomach acid to let go what she never should have had to know. this chair is sharp and wrong and bruising. the ceiling is melting. get up. is her brain boiling up a remedy or a riddle. how many lightbulbs does it take to change a black girl. what cumulative caloric steam of sugarcane stolen rice, new jewel cinnamon and nutmeg. what oracular fever. this hot rice pudding is trying to tell her something. drop the spoon, girl. run.

- Alexis Gumbs, *Spill: Scenes of Black Feminist Fugitivity* (2016)

When we engage in Black Girl Intersectional Youth Participatory Action Research, we honor Black girls as being the best informant of their experience and create a space of healing. We see this Thematic Issue as an extension and elaboration of what Halliday (2019) has written in the imperative of Black Girlhood Studies: “...a political relationship of being in community with and for Black girls”

(p. 118). Furthermore, the issue adds to the genealogy of Black feminist epistemologies, in which Black women scholars have created in theory a location for healing and liberation. As we continue to contemplate the possibilities of intersectionality and expand youth research to actively include the voices of Black girls, we also desire to offer them a space of healing through the communal practice of “daughtering” (Evans-Winters, 2019) within our research praxis. Healing begins when we move Black girls to the center of inquiry and provide space to critically reflect and express their truths after attempts to silence and erase them.

What is presented here is a powerful rejoinder and refusal of the hegemonic racial capitalist model of educational research. From Harriet Jacobs and Anna Julia Cooper in the 19th century to Fannie Lou Hamer, Ruby Bridges, bell hooks, and Joy James in the 20th and 21st centuries, education has always been a pivotal site and ground of struggle. Through the preservation of Black women's knowledge production, both cultural and political, we know that like Black feminist theory and praxis must be grounded in the mantra of Hamer: “nothing about us, without us”. Translating to the belief that poor Black people have been and always will generate the most effective collective solutions to their collective problems and *not* Black and white elites from outside the community who want to condescendingly impose their solutions as if they “know better” (see Blain, 2021).

Perhaps it can be said that Fannie Lou Hamer (among many others) prefigured what we now term Black Girl Intersectional Youth Participatory Action Research (IYPAR) and pedagogies. It is precisely in her emphasis that movement elders must not deny the insights, knowledge, and wisdom that young people have (and had) about the world. Young people have (and had) their pulse on the fissures, contradictions, and convulsions of the present in ways that older generations are not always able to readily or easily tap into. Thus, it bears repeating “What are the possibilities of Black girl pedagogies in facilitating Black girls’ activism, agency, and creativity/ingenuity in responding to gendered, racialized, and classed inequalities in society?” This Thematic Issue of *JAAGWE* insists that we resist and refuse to reproduce these dynamics by making a preferential option to align with and honor the knowledge and pedagogies that Black girls theorize daily.