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U2 ANNOTATED BIBLIOGRAPHY

Research Question: How does social inequality affect us as a group of human beings? First let's talk about what social injustice is. Social injustice occurs in a situation where the equals are treated unequally and the unequal is treated equally. Three common examples of social injustice include: discrimination, ageism and homophobia. There are four interrelated principles of social justice; equity, access, participation and rights. My reasoning on why i chose to talk about social injustice is because social injustice is very important in the black community but not only the black community but everybody who's a human beings community as well i feel like its good for me to educate myself while i'm young so that i can make a change to my future and inspire others to help with this change as well. But i've known about social injustice for a while but I don't really know how I became interested. But I know that I've been interested in the black lives matter campaign and then I've seen the whole Eric Garner case and how that was handled than the years past and still no justice. Than 2020 we finally got some type of justice for the wrong of the police officers. Then the whole thing happened with George Floyd in the crazy thing is he died the same way Eric Garner died And he got justice much faster than Eric Gardner which is crazy. Because the black community and the white community came together and had a whole march for peace and justice and it was a whole big funeral in multiple places like New York, Florida, and Texas for George Floyd and when Eric Gardner died the same way in a chokehold there was no march and so this day we are still kind of waiting for some type of peace for him. So that's why my research question is what it is and that's another form of social injustice that we need to get rid of.

Citation#1

Diemer, Matthew A., et al. "Challenging Racism, Sexism, and Social Injustice: Support for Urban Adolescents' Critical Consciousness Development." *Cultural Diversity & Ethnic Minority Psychology*, vol. 12, no. 3, Educational Publishing Foundation, July 2006, pp. 444–60, doi:10.1037/1099-9809.12.3.444.-(Article)

This mixed-model study examined the relationship between urban adolescents' perceived support for challenging racism, sexism, and social injustice from peers, family, and community members

and their critical consciousness development. These relationships were examined by relating participants' qualitative perceptions of support for challenging racism, sexism, and social injustice to quantitative data obtained from Likert-type measures of the reflection and action components of critical consciousness. Perceived support for challenging racism, sexism, and social injustice had a significant impact upon the reflection component of critical consciousness; the significance criterion was supported by effect size estimates. Support for challenging racism, sexism, and social injustice was not significantly related to the action component of critical consciousness. Participants perceived the most support for challenging racism, moderate support for challenging social injustice and the least support for challenging sexism. Additionally, female participants perceived more support for challenging sexism than male participants. These results suggest that the informal interactions of urban adolescents play a role in shaping their critical consciousness, and hold implications for psychosocial interventions and research with marginalized populations. Something I can say I agree with strongly is that the participants support the challenge of racism, moderate support for challenging social injustice and the least support for challenging sexism what I think they mean by that is we challenging everything else but we still have sexism for example there's still people thinking women are weak and their not fit for jobs such as like a police officer and or a job in the army which isn't right.

Quote:

"The extant literature (e.g., [Balcazar, Tandon, & Kaplan, 2001](#); [Campbell & MacPhail, 2002](#); [Fine, 1991](#); [O'Connor, 1997](#); [Watts et al., 1999](#)) suggests that support for challenging racism, sexism, and social injustice are the most common “vehicles” by which social actors may influence the critical consciousness of adolescents through problematizing negative aspects of their sociopolitical worlds. Furthermore, the first author's clinical experiences with urban adolescents suggested that racism, sexism, and social inequality were raised more often than other socio political issues in adolescents' conversations about their socio political environments. This literature and these experiences were synthesized to create the theoretical model that undergirds the present study." Mr. Diemer has his phd and he's a psychologist his research interests are Critical Consciousness - Sociopolitical Development - Career Development - Postsecondary Persistence - Social Class which he learns a lot about being that he is a psychologist. Also he's a developmental psychologist who examines how young people overcome racial, ethnic, socioeconomic and other constraints in school, college, work, and civic/ political institutions. He is particularly interested in how marginalized people develop critical consciousness. His recent work examines best practices in conceptualizing and measuring social class, the validation of a critical consciousness scale, and how family wealth contributes to intergenerational success. So for that reason I feel like this article is credible.

Citation#2

David W. McIvor. "Mourning in America: Race and the Politics of Loss." *Mourning in America*, 1st ed., Cornell University Press, 2016, doi:10.7591/j.ctt1d2dmt4.(Book)

In the Book by David W. McIvor it talks about what Recent years have brought and the public mourning to the heart of American politics, as exemplified by the spread and power of the Black Lives Matter movement, which has gained force through its identification of pervasive social injustices with individual losses. The deaths of Sandra Bland, Michael Brown, Freddie Gray, Trayvon Martin, Tamir Rice, Walter Scott, and so many others have brought private grief into the public sphere. The rhetoric and iconography of mourning has been noteworthy in Black Lives Matter protests, but David W. McIvor believes that we have paid too little attention to the nature of social mourning-its relationship to private grief, its practices, and its pathologies and democratic possibilities. In *Mourning in America*, McIvor addresses significant and urgent questions about how citizens can mourn traumatic events and enduring injustices in their communities. McIvor offers a framework for analyzing the politics of mourning, drawing from psychoanalysis, Greek tragedy, and scholarly discourses on truth and reconciliation. *Mourning in America* connects these literatures to ongoing activism surrounding racial injustice, and it contextualizes Black Lives Matter in the broader politics of grief and recognition. McIvor also examines recent, grassroots-organized truth and reconciliation processes such as the Greensboro Truth and Reconciliation Commission (2004-2006), which provided a public examination of the Greensboro Massacre of 1979—a deadly incident involving local members of the Communist Workers Party and the Ku Klux Klan. My reflection on the book is that it brings insight to what is going on in the world today some people might be oblivious to what is happening in today's world and this book just tells us what is happening and what is still going on because social injustice isn't. Something to laugh about and it still is going on today. "The museum, funded in part by the state of North Carolina, the U.S. Department of the Interior, and the City of Greensboro, dramatizes the experience of the Greensboro Four before and during their courageous challenge of segregation. It also contextualizes the sit-ins within the broader struggle for civil and human rights, including in its exhibition space not only artifacts from the period of slavery and Jim Crow but also tokens from U.N. peacekeeping missions. Missing from the museum, however, is any mention of the Greensboro Massacre of 1979, or the subsequent protests or trials. In this respect, the museum seems to embody the official civic narrative that emerged in the aftermath of the Massacre—namely, that it had "nothing to do" with Greensboro or, by implication, the struggle for civil rights and racial equality." (3:2) The audience seems to be anybody who's interested in politics and or social politics and or anybody who cares about social injustice. The tone seems to be a serious tone and or sad because he talks about the mourning and the grief they in Greensboro have been going through. I feel like this book is credible because it was published by Cornell university also Mr. McIvor is into Political Theory, Psychoanalysis, and Transitional Justice and he's a professor in Colorado state university.

Citation#3

Williams, Yvette. "Social Inequality Leads to Injustice." *TED*,
www.ted.com/talks/yvette_williams_social_inequality_leads_to_injustice

In this Ted Talk Yvette Williams, MBE has lived in North Kensington for over 30 years. She previously worked with the Mangrove Community Association and has served tenure as a Trustee for the Tabernacle Community Centre and the Pepper Pot Club (African Caribbean Elders Centre). She is also a founding member of Operation Black Vote – a national campaign encouraging BME communities to engage in the democratic process. She has worked with a number of campaigns including those for Stephen Lawrence and Frank Critchlow. Yvette has a professional background working in education and criminal justice. Both Yvette and her daughter witnessed the fire at Grenfell Tower, after being alerted by a family friend who was evacuated from one of the walkways. These people in London go through the same thing we in the United States go through. because she talks about the people in the south being treated unfairly because they live in lower class neighborhoods. Using examples such as "the wave of how the north of the tower treated the south of the tower" as she states in this 10 almost 11 minute ted talk. I think her audience was one of like rich with money because these ted talks are very hard for people to get into unless you are heavily into either technology entertainment and design. Which most people can't afford to just pay to listen to people talk. Now Ms. William does have a strong personality and she's been living in the area for 30 years and she's passionate about telling people about how the south is treating her side the north unfairly. Now I think this ted talk is credible because only a few important people have been on the talks to talk about things that are very much important.

To conclude, me and many others around the world feel as if social injustice is a real thing and it's an issue we can possibly get over if everybody believes it's real and helps put a stop to it. If we all play our parts maybe just maybe the black americans can forgive we may ever forget but we must all start somewhere. Social injustice affects us all because we are mourning the lives lost during this pandemic but to add onto it social media has a huge role in bringing the black lives matter movement into action which also helped open some peoples eyes to the means of social injustice and had people thinking what if that was to happen to them or worst what if that happened to their son of daughter. Social injustice isn't something that will disappear tomorrow, it's a working progress that we as a whole must fight against.