

The Daily Dose: The End to Social Inequity

The story takes place in a country referred to as “The Colony.” It is based in a post-social justice (meaning post-racial, post-sexist, post-classist, etc.) dystopian future. A medical pill referred to as “the daily dose” or “daily” has ended all forms of social discrimination, incurable illness and psychological disorders.

The daily can be absorbed in multiple ways. For example, it can be consumed topically into the skin (similar to that of rubbing alcohol), it can be injected or it can also be taken in pill form. It was initially dispersed and consumed only once a year in large doses via injection. However, updates are continually made to the medicinal content on a weekly basis to combat disease evolution and the discovery of new harmful pathogens. The daily is administered and monitored by the colony. The medication is delivered via mail or it can be picked up at any local pharmacy, drug store or doctor for free. Updates to the daily have also been made to its application procedure. Devices that deploy the daily directly into the skin topically, or via injection, are generally employed. These devices are preferred because the disbursement and consumption of this medicine can easily be tracked and sent back to a local government database to understand when and if people are taking the medicine. When the daily was first invented it was a pill, although we could monitor the disbursement we could not monitor the consumption of it. By monitoring the consumption, we can provide updated “space certifications” for businesses and homes. These certifications require citizens to have their medical delivery device scanned at entry points of businesses or public areas prior to accessing them. These devices provide evidence of daily and recent usage through a digital signature that is verified electronically. If you cannot provide the signature, you do not gain access.

The certifications are mandated by the health and safety act, and are used as a filter to foster healthy and safe spaces for all colony citizens. The purpose is not to exclude “non-pill takers,” they are a minority in the colony and are extremely vulnerable. The purpose behind the bill is to protect this marginal group. Because “non-pill takers” don’t take the daily, they aren’t

protected from harmful traces of the disease that may linger on the clothes or belongings of “daily users.”

Scout, a slender young Black male ranger, has been recently assigned to an elite domestic anti-terrorism unit in the Colony’s militia. Scout is a promising new recruit; he finished at the top 1% of his class at the academy and recently graduated from a prestigious University where he studied political science and anti-terrorism. The unit’s primary objective entails identifying and eliminating new terror cells posed by an enemy threat of non-human bi-pedal organisms, named “termites.” There have been recent break-ins at local grocery stores and hospitals. Termites live just outside the city border and are perceived as the primary threat behind the civil unrest and the safety of the residents in the city of Ceuta.

Act I - The Calling

Spectre, commanding Ranger of the army battalion, says over the loudspeaker:

Weapons up! There was a recent break-in at a local corner store, in the bordering city of Ceuta. All kinds of things got stolen, the locals think it’s the termites. Everyone take your daily and suit up, we move out in 30 minutes!

Spectre: Looks like you’re getting your first live termite hunt! [Troops begin to proceed outside.] Remember if you see a termite . . . shoot to take! This is the real deal.

When the military arrives at Ceuta, a group of locals is waiting to report the crime to the local military police.

Local #1: It must have been termites, I didn’t see them but I heard them, it had to have been them!

Local #2: I spoke with the store owners and they are throwing out all the food and moving to a new location. Ya know, this used to be a really nice town until the termites started showing up. First, it was just one here and there but now it’s just too much.

Scout: What did they steal?

Local #1: They stole parts from our refrigerator coolers, we have no idea why.

Scout: Did you happen to see which way they went?

Local #1: Footprints are heading left, you must stop them. We have children and we are scared.

Spectre is a former resident of Ceuta and is highly respected amongst the locals. Due to his knowledge of the town's layout and his military qualifications, Spectre was assigned to lead this unit. Spectre addressed the group of locals collectively: "It is my duty to protect this town, I will see to it personally that we catch the insects that did this."

Spectre dispatches local military police to track footprints and gather evidence. Spectre organizes a second team that is gathering intel on the whereabouts of the termites in question. Scout is assigned to this team and is given background on an individual that may pose a potential threat to their unit.

Spectre: Locals have identified a person named Professor Brown who we need to meet with. National surveillance and documents show that she does take her daily, however, locals say she has some interesting views about termites. They have identified her as a potential spy and ally to termites. Locals say they witnessed her leaving food outside for termites and they think she even gives them shelter. Locals believe she has information about the termites that broke-in last night.

The unit arrives at the home of Professor Brown, just on the edge of town. Spectre knocks on Professor Brown's door. A slender middle-aged Black Woman with dreadlocks steps outside.

Professor Brown: How can I help you?

Spectre responds: Look, cut the shit, where are they?

Professor: Where is who?

Spectre: Listen professor, I've got scared families who own and work in the store, there are also children, and everyone is afraid of getting robbed again. This has been happening across the town, and we have multiple eye-witnesses who say they have

seen you working with the termites and may know about the recent break-in.

Professor Brown: I don't know anything about it.

Spectre: Look, I get it, you believe in the sanctity of life. It's not their fault they're termites, they didn't choose to be termites, nobody would. We also get that they are still alive, and it is life that should be valued. We get that too, but you have to remember that for every termite we save today, we lose a hundred human lives tomorrow. Listen, we have to take them out if humans are to survive in this world, the hard fact is that the only good termite is a dead one. This is for our children and termites must be sacrificed for the greater good.

As Spectre is speaking to Dr. Brown, the accompanying militia is ambushed by a group of termites that were hiding in the walls. They find termites are pressing a button on an odd pen shaped device and pointing at the troops. As Spectre and Scout retreat from the entrance, Dr. Brown and surviving termites inside the house escape through a false door.

Overrun by termites, the militia retreats back to base for reinforcements. Once they safely return to the base, Scout begins to notice flashes in his vision and finds it difficult to focus on his steps. Spectre notices that Scout is wavering in his ability to walk straight.

Spectre: Hey Scout, you okay?

Scout: Ya I'm fine, I just feel a little weird. I'm not sick, maybe just tired.

Spectre: I'm reporting you to Sick Bay. You don't look good.

Scout arrives at the militia's sick bay, this facility requires a security clearance and is only accessible to members within Scout's unit or high-ranking officers. Upon arriving at sick bay, Scout is cleared by the front desk staff to head directly into the doctor's office.

Sick Bay Dr.: So why are you here?

Scout: I dunno, I think my vision is a little blurry at times.

Sick Bay Dr.: Ok well let me get some blood from you and have you complete some tests.

A few hours later the doctor returns with results from the lab.

Sick Bay Dr.: I ran several preliminary tests and everything seems okay. Your vitals appear normal. You know, you did a big thing out there locating that spy you should be proud of. Just get some rest and be sure to take your daily.

After being cleared for duty by the doctor, Scout leaves the sick bay and begins to walk to his vehicle. The reinforcements have gathered and the troops are geared up and ready to move with full force back to Professor Brown's house. As Scout walks across the grass to get into his assigned vehicle, he notices the smell of the grass. He reaches down and grabs a handful.

He says to Spectre, who is standing nearby: Hey can you smell that?

Spectre responds: Smell what?

Scout says: The grass, you usually can't smell anything, have you ever noticed that?

Spectre says: No, come on let's go.

The reinforcements converge on the house. Scout jumps out the vehicle, gun ready. As he enters the front door he is confused about why he sees a woman swinging a bat at him. Scout screams to the woman, "Don't worry, I'm not here for you, I'm here for the termites, get out of here!" As the woman runs out the front door Scout hears yelling. Scout runs back out the front door, he sees a family in a position of execution. Scout runs out screaming "What are you doing! Stop Stop!" Spectre says, "I got this kill Scout, get your ass back inside, there's more than enough termites to go around!"

As Scout traverses back across the lawn into the backyard, he becomes disoriented and falls into a pit disguised as grass. He hits the bottom of the pit hard, is knocked unconscious and passes out upon collision with the ground.

Act 2: Scout Wakes Up

When Scout wakes up, he is in a bed being cared for. Everyone in the room backs up and asks, "What do you see, What do you see? Do you see termites?"

Scout: No, I see humans.

Termite Doctor: We are the Termites.

Scout says: I've seen termites, they are not humans. They're animal-insect hybrids and look like monsters! They don't speak, they don't talk, only grunting in some primitive language.

Termite Doctor: That 'medicine' you take . . . the daily . . . it makes you see us as monsters. We actually DO have a voice and can speak but you just don't hear us. That daily you take mutes and filters our speech, but now that your dosage has been disrupted, can you see us? Can you hear our voice?

Scout: Yes, I can see you and I can hear you.

As Scout is speaking with the termite doctor, the local ranger battalion breaks in and shoots everyone in the room except for Scout. They give each other high fives, tallying up their termite kills. Scout is brought back to the base, and Spectre is given an award on behalf of his unit. He is awarded for saving a prisoner of war (Scout), killing the termites that broke into the shop, killing additional termites hidden in the professor's house, officially identifying a termite spy, and locating an enemy outpost that had never been identified. While Spectre is receiving multiple accolades, Scout is sent back to sick bay due to his interactions with termites. He has to be screened for any diseases or infections, physical or psychological, that he may have accrued during his captivity.

Act 3 - The Choice?

Colony Doctor: Wow you are one lucky Duckling! You deserve an award for all the mental and physical torture you endured. You may not know it, but just being in proximity with those things is a serious health hazard.

Scout: I think I'm gonna be okay.

Colony Doctor: The report here filed by Spectre says you were talking to the termites about something when they rangers broke in. Just out of curiosity, how were you talking to them? They're linguistically incompetent and generally speaking, have low levels of intelligence.

Scout: The ones I was with were regular human beings, they had human faces and voices, what's going on?

Colony Doctor: We feared you may have been exposed to some of the opposition's propaganda. As a result, senior generals have given me clearance to provide you with classified information. It is not uncommon for humans to experience symptoms such as confusion, hysteria, delusion, and paranoia after spending extended time with Termites. This is both biological in terms of the germs given off from the physical presence, but psychological in terms of the information you are exposed to. For the record I am not simply a standard colony doctor, although trained in medicine I too hold the rank of general and was sent specifically here to speak with you due to the sensitivity of the information I may potentially share with you. This information has been proven to help alleviate and explain some of the psychological symptoms you may be experiencing. It however, cannot be shared with anyone . . . ever . . . not even family, should you choose to receive this information.

Scout: I choose to receive the information and I will keep all information confidential.

Colony Doctor: Do you know the history behind the daily? Did you know that it is consensual? Many people don't know that.

Scout: Kinda, we learned about it in school. Didn't people begin to take the daily when it was believed to solve the race problem and cure most forms of disease?

Colony Doctor: Yes but it is a bit more complex. See laws, policies and legislation were set up after the dailys' creation, making the daily mandatory to participate in various parts of society. For example, if you want to enter a hospital, get a job, go to school, join the military, etc. one would have to take the daily. It was believed to be a preventative measure against

racial discrimination, sexism, homophobia alongside additional psychological disorders and a whole host of problems present in the DNA. Non-daily takers were basically relegated to the fringes of society because they weren't able to participate in the workforce, the housing system, the school system, and mainstream society at large. Walls were built to basically quarantine and protect daily-takers from non-daily taker communities. These non-daily takers are the termites you saw when you were off your daily during your captivity.

Scout: Why the visual hallucinations?

Colony Doctor: We needed a way to quickly identify non-daily takers, what better way than with a visual queue? Do you know the kind of filth lingering in termite communities' DNA? Sickle cell anemia, heart disease, chemical dependency, shorter life span, inferior intelligence and the list goes on and on, you wouldn't want that for your children would you? Also these termites, a lot of time will breed without using proper contraception and are exponentially spreading their disease and problems around the globe like one giant infestation. That's why we built the wall and that's why the work you do is so noble, because you are protecting the survival of the human bloodline. That's where the daily comes in, it blocks and manipulates senses that may normally interfere with one's ability to exterminate a termite infestation this includes sight, sound, hearing, and more.

Scout: So what's next?

Colony Doctor: Well, the devices you found termites with . . . it releases an airborne antibody that can sometimes disrupt the daily's effects temporarily, although it doesn't always work. They make these devices out of refrigerator coolers somehow.

Under his breath the Dr. chuckles and says quietly, "Ha, I guess they aren't completely stupid."

Colony Doctor: Termite propaganda calls these devices a form of "nonviolent resistance." This is funny because they have to be in our presence to use the devices and their very presence is a health risk ha (chuckles). As mentioned earlier, the daily *is* consensual, and it is for your best interests. FYI the creators of the daily were not some crazed neo-nazis, they were advocates and students of social justice. They loved and studied Angela

Davis, James Baldwin, Audrey Lorde, Malcom X, and others. They also helped to create some of the most prolific foundations in anti-bias work. All around, they were just good people. They wanted to protect the survival of not just you and me, but our children and children's children. However, this way of survival only works if we take the daily, because the daily literally protects us from diseases within the termite community which would kill us otherwise. I actually am recommending you take a double dose to combat any disease not showing symptoms that may be incubating in your body. Anyways, now that you know this information, do you still want to take your Daily?

Discussion

The daily dose, termites, Dr. Brown, Spectre and Scout serve as larger symbols that connect conceptually to both the social world and the U.S. system of education. This analysis will unpack the meaning, message and purpose behind these symbols and why they are pertinent to understanding the reproduction of inequity within schools and society at large. It is important to note that I have had several people ask if this story is related to the breakout of Covid-19 in the United States. This story was written over a year prior to the breakout of Covid-19 in the United States and is no way intentionally related to the circumstances surrounding this pandemic.

The “Daily Dose”

The Daily is a metaphor and critique of colorblindness, interest convergence, and non-structural/non-systemic understandings of race. Institutional policy requiring dosage of “the daily” represents colorblindness via race neutral policies. Race neutral policies, such as Proposition 209, led to the repeal of affirmative action in California. This only benefitted the interests of middle-class whites while communities of color were further marginalized. In connection, the daily also represents the intentional convergence of interests, such as social justice policies that mainly serve the interests of the dominant group. Within the story, the daily represents a new era where racism and social inequity is a distant memory. However, the daily socially reproduces the very phenomena it was put in place to allegedly stop. This connects to research by Hartlep (2009), who

documented that whites were the primary benefactors of the Civil Rights Movement.

The pill is also a critique on purely ideological or psychological understandings of race. Ideological understandings of race often treat racism as a psychological problem that can be cured, rather than a structural and indefinite caste that is built into the system. As a result, ideological strategies that buffer against racism are often unbalanced and do not adequately address the root of white supremacy. Purely ideological understandings of race often see racism as a choice, either intentionally or through bias. This connects to the end of the story where the doctor reminds Scout that taking the pill is a choice implying that one can simply choose not to participate. There are systems of power, i.e., laws, policies, and dominant cultural norms, in place that are actively shaping one's socialization into eventually consuming the daily. This scene is a metaphor that critiques ideological myths where one can choose to participate in the system of race. Racism is institutionalized, which means that it is built into our laws and policies, and actively shapes our daily experiences. Communities of color are often the only groups associated with race, however, White people participate and will garner the privileges of race regardless if they are colorblind or practice anti-racism. The awareness of race and racism, however, allows one the open-ended option to think of creative ways to resist and buffer against these systems of oppression. This is why the story ends with an open-ended question for Scout, it serves as an open-ended question for the reader to simultaneously acknowledge, deny, and/or take action against the systems of oppressions that we actively participate in our daily lives.

Colorblindness and interest convergence are mirrored within education when examining the history behind the Mexican American Studies' (MAS) movement. The Arizona Department of Education banned MAS arguing it was a radical framework that encouraged students to overthrow the government (Cammarota, 2015). In January 2012, the ban effectively shut down ethnic studies classes. This ruling was later revoked by a senior judge on the U.S. Court of Appeals, deeming the bill both racist and unconstitutional (Deppenbrock, 2017; Planas 2017). Amidst this controversy, research about the positive effects and impact of Ethnic Studies emerged and a revival of the curriculum was

inspired. Research showed that MAS students in Tucson were 96 percent more likely to pass the AIMS Math than non-MAS students. Additionally, students who took MAS courses were between 51 percent more likely to graduate from high school than non-MAS students (2009) and 108 percent more likely to graduate (Hawley, 2012). The convergence of marginal and dominant interests emerges via course implementation (satisfying student and teacher activists) while also helping to fulfill the performance and retention goals of the state, which also mandates court-ordered requirements for culturally relevant programming. Given this context, the discussion of race within course curriculum was an invisible concept until it benefitted those in power, i.e., the Tucson School District.

The daily is a symbol of the education system and how it shapes one's perspective. The context and situation surrounding the daily are complex, in one sense the daily/education system can be healing and liberatory. However, in another sense it can be harmful, dangerous, traumatic, and oppressive. The social structure built around the daily—meaning you can't get equal access to society at large without taking it—symbolizes the power and privilege surrounding the education system. It also represents that lack of access one has to various parts of society without the power and privilege of an education. These visual hallucinations symbolize many things. This includes the deficient ways communities of color are perceived, but it also symbolizes the stigmatization as well as stereotypes and limited understanding of school “dropouts.” Students that have been pushed out of the pipeline can be perceived in ways that are dehumanizing and inferior. This visual distortion of the termites also stems from additional intersections, such as issues of class oppressions, showing how intersectional privilege shapes the ways one is perceived.

Termites

The beastification and reference of human characters as termites represents the pathologizing, degradation, dehumanization that students of color face every day. Employment of terminology like “termites” refers to pathologizing frameworks and methods often used to dehumanize and stratify racialized communities. Pathology, or

the science of the causes and effects of diseases, is often used to describe the experience of communities of color. (Google Dictionary, 2018). The pathologization of race often uses overly deductive narratives to describe the experiences of communities of color who are often in need of healing. These experiences are often made in comparison to whiteness in that whiteness is the cultural norm and racialized communities pose a threat to, or may “infect,” these norms or standards. For example, *Drapetomania* was a treatable disease that was created to describe the experiences of Black slaves and why they would run away. According to Kres-Nash (2016), *Drapetomania* was a condition of mental alienation causing slaves to run away from their slavemaster.

The hallucinations caused by the daily represents the centrality of race present within discrimination where race, often times, is the first cue (visual) of a person and or community. The hallucinations also reference the distortion of humanity and lack of empathy for the perspectives of marginalized groups. This beastification of humanity, specifically in regards to people of color, is seen within the social perceptions of Black males. Multiple studies have shown that Black males are perceived as larger and more violent than they actually are, additionally the use of force was also justified against Black men in contrast to white men (Wilson et al., 2017). This connects to intersectionality, a core tenet of CRT, which shows that when Blackness is compounded with maleness distorted perceptions of violence and fear are present.

The pathologization, dehumanization and centrality of race within discrimination is also present within the school system. The pathologization of race within education can be seen in the disproportionate amount of students of color who are referred to special education. The role of intersectionality also plays a key role in this finding, as it did in the conceptual discussion, as this study found this result applied across the five disability classifications studied, notably including emotional disturbance and intellectual disability, stigmatizing categories in which Black boys are over represented in the aggregate (Hibel et al., 2010). Dehumanizing perspectives of students can be seen when examining the biased perceptions that teachers and school administrators hold about students of color. The centrality of race present within inequitable schooling can also be seen in the

severe discipline practices that disproportionately target Black children. When examining the role of bias and its connection to punitive discipline, we see Black students being impacted the most, especially Black males. Research suggests that when given an opportunity to choose among several disciplinary options for a relatively minor offense, teachers and school administrators often choose more severe punishment for Black students than for White students for the same offense (Losen et al., 2015). Additionally, such severe punitive practices disproportionately funnels these students, many times children, directly into prisons (Nance, 2013). This lack of empathy, alongside the over-representation of students of color in special education, reflects larger educational policies and structural gaps that position students of color as intellectually inferior, infantile, deviant non-humans that are in need of discipline, surveillance, "guidance," a western nuclear family and/or constant "medical help." Inspiration behind the "Termites," the visual hallucinations of them, and the colony doctor drew their inspiration from an episode of Black Mirror titled, "Men Against Fire."

Dr. Brown & Spectre

Conceptually, Dr. Brown symbolizes underrepresented communities and their commitment to racial justice while Spectre is a symbol of white supremacy and privilege. Although Professor Brown was able to temporarily disrupt the system, her safehouse was eventually discovered and raided. Professor Brown's escape and survival amidst the military raid, symbolizes the resilience and persistence that students and teachers of color face within the education system and within a larger system of white supremacy. Professor Brown embodies CRT as she demonstrates at least two core tenets, a commitment to social and an unending effort to challenge dominant ideology.

Spectre represents an educator who is a composite of various dominant groups and subscribes to colorblindness. This character has risen to power due to both their intersections of privilege and the adherence to race neutral policies that benefit the very dominant groups that privilege him. The awards represent the intentionality and power behind laws and policies put in place to socially reproduce oppression. The white males' connection to power and privilege in the United States is widely

documented. For example, white males are paid more, promoted more and discriminated against less than any other racial and gender demographic, when performing the same job responsibilities (Hegewisch, 2017; Lanfried, 2017).

Racial and cultural practices within schools align with the dominant system of whiteness. This connects to the character Spectre's blind complicity within the system and the privileges afforded because of this. Racial and cultural hierarchies privilege white teachers and teachers subscribing to whiteness. These hierarchies privilege their advancement to new opportunities both within and outside of their institution. This is substantiated by the National Center for Education (2016) statistics, which demonstrate that 84 percent of full-time professors are white. Whiteness embedded within education systems privileges an individualist race evasive culture (Cabrera, 2017). This aligns with the experiences of Professor Brown, where white supremacist school norms and culture pushes critical educators of color to the fringes, making their commitment to racial justice extremely difficult to maintain or realize.

Colony Doctor

The Colony doctor represents the process or mechanisms that socially reproduce oppression, in this case securitization. When Scout asks, "so why the hallucinations" and the doctor responds with the use of visual markers to stratify groups, it represents the social construction of race and the role shadism plays in discrimination and privilege. As Scout begins to learn the history behind the daily, the various forms of discrimination and stratification behind the normalization of the daily is situated within a securitization framework. Although Scout is given a choice, there is a hidden curriculum and larger systemic influences behind the choices he was presented. If she chooses not to take the daily, she will be deemed a threat to the health and national security of the colony. An important side note, when the doctor says, "their very presence is a health risk," this is inspired by Abraham Lincoln who stated the white race suffers at the very presence of African Americans. Lincoln was a proponent of segregation and white racial superiority. Morgan (1993), a writer for the Institute for Historical Review, confirmed this documenting that on August 14, 1862, Lincoln stated, "You

and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason at least why we should be separated.” This theme of segregation and genetic superiority is woven throughout the story, termites are viewed as genetically inferior and are segregated due to the “threat” that is posed against the survival of the human bloodline.

Securitization

Throughout the story, the killing of termites and use of the daily are justified through a framework of securitization. Securitization involves reframing a phenomena or topic as an issue of safety in order to justify excessive and punitive responses. This reframing manifests via speech or written policy and is often rooted in a deep historical and international context and can be connected with political intentions. According to Buzan, Wæver, and Wilde (1998) “securitization” is a spoken or written act with distinct consequences that are rooted in a deep historical context involving domestic and international relations, it is when a topic or subject matter is reframed as an area of security concerns thereby legitimizing extraordinary means against a socially constructed threat. This is mirrored in education within school discipline and Zero-Tolerance policies.

Scout

I, the writer, am a Black male and thus the story is written through a Black male lens. The development of Scout’s character drew from my knowledge, a core tenet of CRT. The intentionality behind Scout’s gender was intentional as Black male teacher’s make up only (2 percent) of the teaching force. The inclusion of a Black male teaching voice, I found necessary and fitting for this journal, as it is a voice commonly unheard within academia.

As a Black male, Scout represents a new colorblind teacher or educator unpacking their own positionality and historical

privilege as they become exposed to experiences of inequity in the pipeline. Act 2, "Scout begins to Wake Up," highlights the birth of Scout's critical consciousness as he gains exposure and gives acknowledgement to the humanity present within termite, or marginalized, communities. Use of the phrase "begins to wake up" rather than simply "Scout Wakes Up," challenges the fixed terms in which one's critical consciousness is often framed. This notion of continual praxis, i.e., a cycle of action and reflection, implies that critical consciousness is not fixed and requires continuous improvement due to the permanence of racism and structural inequity. The question which the ending hinges on, also represents the beginning of his story. Will Scout take his daily even after finding out how the daily is problematic and how it historically and presently marginalizes various groups?

The story is not given an ending as it is an ongoing choice, and cycle, that we as educators will continually face and navigate. The route an educator chooses depends on the power and context intersecting both the issue and educator's positionality. After learning about how various practices and curriculum stratify and oppress communities of color, will you stand up and risk your own marginalization to challenge race-neutral or non-equitable practices? Maybe a teacher will be complicit at that moment, take the daily and try to create resistance in other ways such as Dr. Brown? Maybe Scout, or an educator, takes the daily and carries on with their life like Spectre? This can involve turning a blind eye and accepting the dominant deficit-based narratives, or just remaining content in receiving the privileges afforded by the system. Maybe Scout will one day meet Professor Brown and the two will become co-conspirators for the resistance? There isn't one sole strategy for how to respond to this issue as it may be a combination of several strategies over various time points in one's career. Merely the story poses this question as a point of praxis for educators to continually reflect upon.

The Border City of Ceuta

Ceuta refers to a real border fence that forms part of the Morocco-Spain border. Constructed by Spain, the declared purpose of the fence is to stop illegal migration and crime,

however, the construction of this fence has been connected to both anti-immigration, anti-Blackness, and institutional racism (Cassidy, 2019; Ferrer-Gallardo & Albet-Mas, 2013; Planet, 1998). In 2005, racist and xenophobic sentiment toward African migrants prompted the Spanish government of José Luis Rodríguez Zapatero to build up a new border fence. This newer border fence, built next to two prior deteriorating fences, completely seals the city. Although, the recent Interior Minister of Spain has recognized the anti-immigration ideals that the fence stems from and has vowed to remove it, it still stands tall. Hundreds of Black-African immigrants have protested by climbing the walls, hoping to bring public attention to the issue (Ferrer-Gallardo & Albet-Mas, 2013). Unfortunately, several protesters were killed and many more have been injured and detained in the past. These protests are part of the inspiration behind the termite break-in scene during Act 1.

This example of a modern-day border fence is significant because it parallels racist and xenophobic policy that is present in the United States (Huber, 2016). For example, the current administration vows to build a border wall, and like the Spanish, uses a securitization and moral panic framework to justify its construction. The use of factual names are intentional in bringing further attention to this issue and is a form of scholar activism that is commonly present within CRT.

Conclusion

All in all, this story is a parable for educators. Whether you align with characters such as Scout, Dr. Brown or Spectre, the implications of this narrative pushes educators to examine their own role in the resistance and/or reproductions of social inequity. The employment of science fiction provides fictional yet real world examples of how educators navigate themes of social inequity. Although teacher education can provide many benefits including rigorous training to help future educators navigate frameworks of racism and bias within the field, concepts including race still remain marginal in the discussion of student experiences. Storytelling creates a counter space for the reader and listeners where students can interrogate the dominant forms of ideology intertwined within schooling, or in this case, “The Daily Dose.”

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