

THE WEAPONIZATION OF ANIMALS

An Analysis of Adverse Human-Animal Interactions Between Black Americans, Dogs + Sharks

Winter 2022



Institute for Society and Genetics | University of California, Los Angeles



Letter from the Editors

Our project looks at the weaponization of animals, specifically dogs and sharks, against Black individuals starting from the Transatlantic Slave Trade and continuing to modern day in the United States. Beginning with a dive into the historical context of animal weaponization, we tie this history into the development and multi-generational transmission of trauma and other psychopathologies, including specific phobias. Through a range of academic studies, paintings, books, movies, primary sources, and poetry, we capture how these complex issues have been documented over time and across many different viewpoints.

We will look at how these animals have been trained or influenced by human activity, resulting in modern patterns of disproportionate policing against Black Americans, demonstrating ongoing physical weaponization stemming from roots of enslavement. Current relevant policies and court cases shed an additional perspective about legal weaponization, while shifting cultural narratives about certain dog breeds tied to racialized anxiety conjure ideas about social weaponization. We will also look at the other side of the argument: the slave owners,

police, and government. Through this we will explain their mindset and justification for this continued weaponization.

Additionally, we seek to provide resources in an attempt to alleviate some of the weight of these heavy discussions. Whether through discussions about trauma and resilience, legal resources in the event of canine attacks, or notes on traditional healing and yoga, we hope that our readers can take away something of value. Please enjoy the culmination of a 10 week journey!

-- Aysia Bondurant, Anna Yu,
Haley Cowles, Taiye Ojeikere,
Sydni Stewart

Table of Contents

Tracing the History

A Timeline: From Then to Now

The Inheritance of Trauma

Racial Bias in Dogs & Film Review

In the Eyes of the Police and Government

Legal Perspectives: Diving into Court Cases

K9 Attack: Seeking Legal Justice

Mauled: When Police Dogs Attack

Artistic Perspectives

Shark Migration & Species Diversity

In the Mind of a Slaveholder

Familial Interviews

Pet Ownership Among Black Americans

Trauma & Traditional Healing

Poetry

Consumption as a Metaphor

Sources

TRACING THE HISTORY



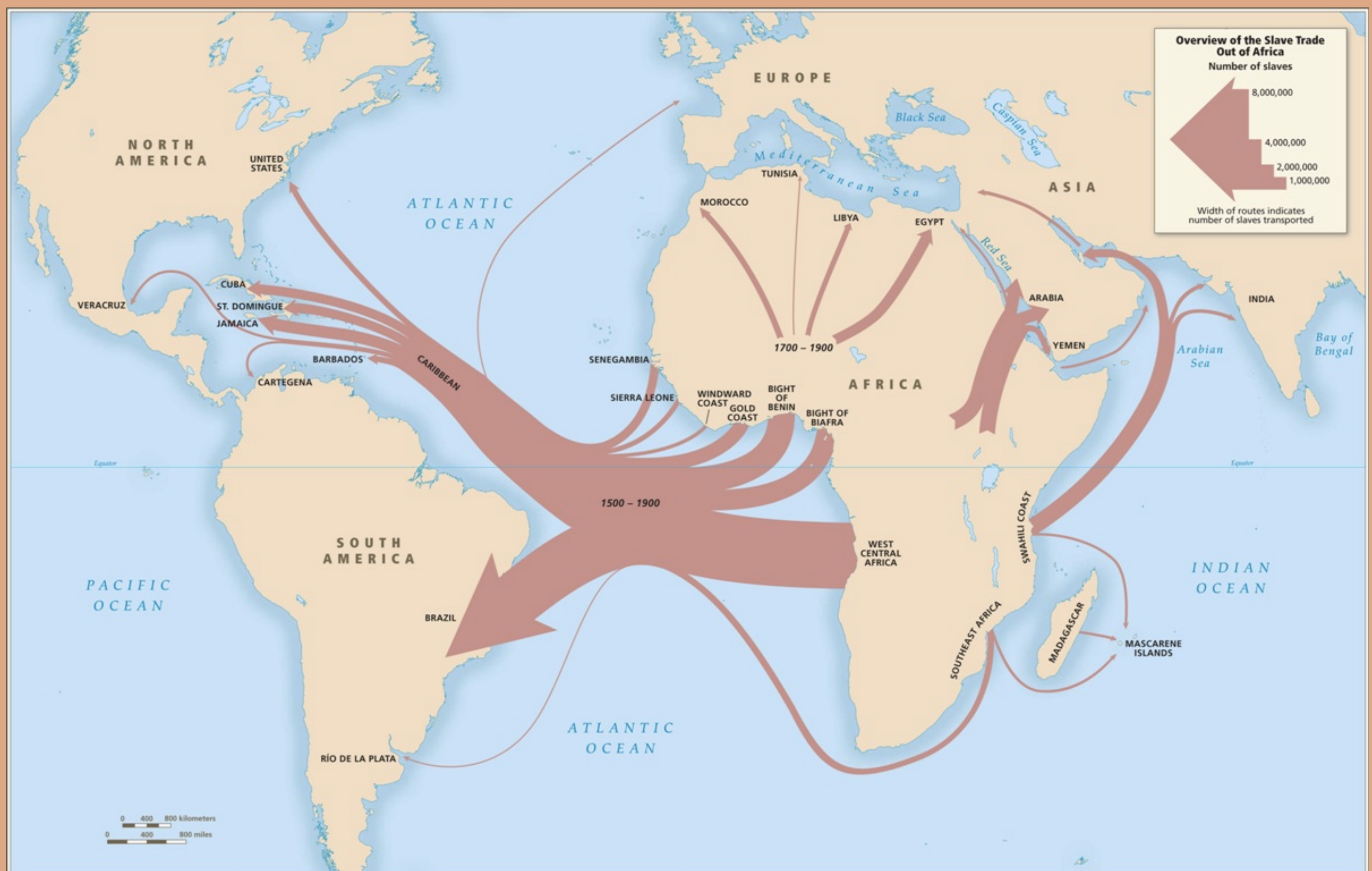
The History

Animals being weaponized against Black individuals stems as far back as the Transatlantic Slave Trade, spanning the 16th through 19th centuries. Slavery brought about tremendous instances of such animal weaponization, significantly through dogs on plantations that were set to attack and capture enslaved people who tried to runaway. However, sharks were also a notable player in this history of weaponization.

SHARKS

Slave ships acted as a prominent food source for Bull and Tiger sharks during the Transatlantic Slave Trade. These two species of sharks were the most concentrated in these areas, and would huddle around slave ships in

hopes of getting access to the abundance of discarded human flesh. Bull sharks in particular are opportunistic feeders (Brunnschweiler, 2013). Recent research has shown that this species typically exists in tropical shorelines and feeds on every trophic level, rather than just one. They also linger around feeding sites for longer periods, expecting to be fed. As a result, Bull sharks were immensely abundant around slave ships and enslaved people unfortunately acted as the perfect food source for this growing shark population. Tiger sharks too are able to find sustenance on every level, as they are generalist feeders (Dicken, 2017). Research has been done on the genetic makeup of Tiger sharks and has



found that the genetic diversity of this species points to Atlantic areas as hotspots for this Tiger shark lineage. This explains the immense amount of population growth that would come from having a constant floating food source during the Transatlantic Slave Trade; the Tiger sharks were simply able to flourish here.



THE DOG WHISTLE

We will now explore some of the racist origins surrounding police dogs and their use against Black and Brown communities. We shall begin with something called “the dog whistle.” The dog whistle is a specific technology that makes use of both physical laws (acoustics) and biological ones (the hearing abilities of animals). Dog whistles work by producing sounds canines can hear, but not humans, and over time, it had become a secret signal- a means for coded racism (Shapiro, 2020). This technology was first developed by Francis Galton who invented the term “Eugenics.” Galton's

work with the dog whistle was used to explore his theory that differences among human races were the result of inheritance rather than environment. One of the conclusions he came to was that high-achieving Black people will never rank higher than the average Anglo-Saxon; and therefore, Black people were the inferior race.

The use of the original dog whistle was shaped by racial dynamics in the United States. Dogs and the dog whistle were used to track enslaved Black people. These dogs were highly prized among enslavers and slave catchers. In 1940, the dog whistle evolved into a technology that changed the way dogs were whistle trained. Suburban dogs (a prominent feature of the racially segregated and suburbanizing American landscape) and police dogs were trained using the dog whistle in our modern society (Shapiro, 2020). This aided in the continued criminalization and over policing of Black neighborhoods that we currently see today. As time progressed, this tool became a metaphor of secret signals and exclusionary communication, purposely utilized against Black people in public spaces. It is now used for political speech acts because of its racial history. So while the dog whistle began as a physical tool, it evolved into a metaphorical way of expressing racism post 1940 by working as a mechanism that utilized coded (racist) speech because of the combination of

scientific and racial power that oppressed Black people.

DOGS & SLAVE PATROL

European colonists brought dogs to the Americas and used them as tools for intimidation and violence against indigenous communities, but the expansion of animal weaponization came during Black chattel slavery (Parry, 2017). While Black people are not the only ones that have had animals weaponized against them, they did receive a good brunt of it. During slave rebellions, a breed called the “Cuban Bloodhound” was used in slave colonies to oppress slaves (Parry, 2017).



Cuban Bloodhounds

Only certain types of dogs were imported to America during this time- the larger, more intimidating species of dogs including bloodhounds and German shepherds (Boisseron, 2018). Bloodhounds were a staple on the majority of plantations due to their abilities to track runaway slaves, and were a crucial component of “Slave Patrol”, the genesis of modern policing first created

in the Carolina colonies in 1704 (Potter, 2013). This system had three primary functions, including chasing down and apprehending runaway enslaved people and return them to their “owners”, providing a form of organized terror to deter uprisings and revolts from enslaved people, and overall maintaining a form of discipline (Spruill, 2016). This system involved using dogs as tools to track runaways, one of the key missions of the patrol institution. Bloodhounds would often attack or corner slaves up trees, barking until they were found by the patrols and brought back. These dogs were physically imposing and extremely aggressive, undoubtedly resulting in psychological trauma as well.

Apart from causing brutal injuries, these dogs have been documented to kill slaves when not commanded by their owners to halt the attack. In the case that the dogs were not commanded to kill, mauling to the point of critical injury was still seen as an acceptable and justifiable course of action for those who tried to run away. The British even used them against the Jamaican Maroons in the late 18th century, so this violence and weaponization of dogs was not only seen in the United States (Parry & Yingling, 2020). Former slaves have given detailed accounts of pursuit, evasion, and sometimes violent capture during this time. Even emancipation did not stop the use of canines as weapons much.

PROLIFERATION OF POLICE DOGS

In the 1960s, police dogs were used to break up peaceful protests during the Civil Rights era. K-9 programs proliferated rapidly throughout this time period, populating police departments across the country. Police departments were eager for the introduction of these canines as agents to reduce crime and public disorder, and were even predicted to have favorable impacts upon public relations for police departments (Wall, 2016). Use of military dogs in WWI and WWII were major contributors to this growing normalization and hopes for effective use as technology amongst the police. However, this decade saw police dogs unleashed as weapons on protestors fighting for Civil Rights alongside other agents of harm including tear gas, batons, and fire hoses (Slaucier, 2018).

Birmingham, Alabama in 1963 is one protest in particular where police dogs were used against peaceful protesters that became magnified in the media to display the harsh reality of how these dogs were being used. However, this pattern of using dogs to enforce a racist hierarchy of control and power through subduing protesters occurred in many other major cities around this time including Chicago, St. Louis, Boston, etc (Potter, 2013). K-9 units continued to appear in police departments throughout the 1970's, becoming normalized in their use.



BIRMINGHAM, AL 1963

Police dogs attacking Black protestors during the Birmingham Campaign



RACIALIZED ANXIETY

The 1980s and 1990s saw rapidly increasing racial tensions in Los Angeles between Black Angelenos and police departments. Members of the Los Angeles Police Department and Sheriff's Department were far from shy about using police dogs to disproportionately target and attack Black people, even referring to them as “dog biscuits” (Linder, 2018). Black and Latino people continued to suffer from bites from police dogs at disproportionately high rates compared to White people, even after supposed reforms were made to the department following a 1991 lawsuit that showed this racist pattern in Los Angeles (Wall, 2016). Evolving cultural perceptions during this time associating pitbulls with Blackness represents another interesting dynamic of relations with dogs.

Throughout the 1980s and 1990s, law enforcement contributed to a shifting cultural narrative around pitbulls due to biased and racist associations of the breed with crime and gang violence in conjunction with the rise of pitbulls as symbols in hip-hop and urban culture. Just around 50 years earlier in the 1940's, pitbulls were even deemed “America's Dogs” amidst their service in WWI and WWII (Linder, 2018). The newfound reputation and image of pitbulls intertwined with largely Black urban youth became sensationalized in the media, despite police dog attacks being more



common than pitbull attacks yet much less represented in the media. A study from 2018 regarding guessing the age, race and gender of owners of 5 different dog breeds indicated that pitbulls were overwhelmingly thought to be owned by young, Black men (Linder, 2018).

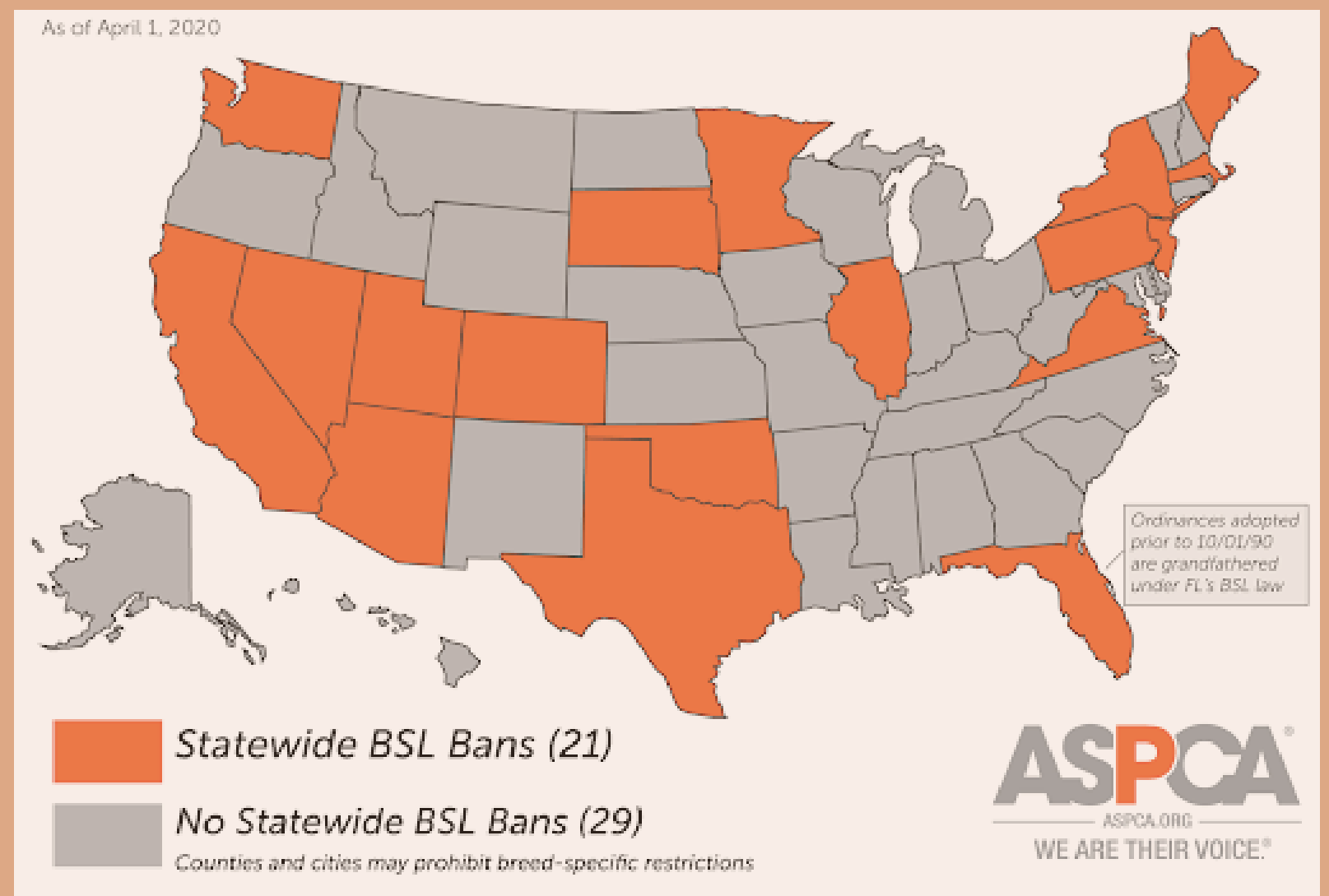
BREED-SPECIFIC LEGISLATION

Breed-specific legislation (BSL) was quick to emerge in the 1980s as antiblackness took hold in a public frenzy about fear of pitbulls. BSL singles out pitbulls in particular for being a major target of this ban despite lack of statistical evidence for pitbulls being more “deadly”, and mandates that people are not allowed to

own pitbulls in certain places. These laws are enforced by phenotype, which is not always the most accurate way to determine breed, and a broad definition of the term; pitbulls actually refer to a group of dog breeds rather than one breed alone (Linder, 2018). People that do own these banned breeds such as pitbulls are either forced to give up their pets or move away to a different place without the legislation, which can introduce significant financial barriers.

Additionally, studies following the timeline and impact of BSL have yet to reveal improvements in public safety and often conclude that these policies are a discriminatory waste of resources, imposing financial burdens and preventing dogs and their owners from occupying many wealthier, predominantly white neighborhoods (Linder, 2018). In this sense, BSL can be seen to act like an exclusionary zoning policy that the Fair Housing Act would not allow. However, further research into the actual demographics of pitbull ownership today are necessary to see if this claim would hold true. Nevertheless, BSL continues to act as a contentious policy measure. While it is condemned by the CDC, former presidents, and many leaders of other nations, BSL is still present in around 1000 cities and towns in the US (Linder, 2018).

Animal welfare industries appear to be split over the policies, garnering support from PETA and the Humane Society yet strict opposition from ASPCA.



WHAT DOG BREEDS ARE INCLUDED IN THE CATEGORY OF PITBULL?

- American Pit Bull Terriers
- American Staffordshire Terriers
- Staffordshire Bull Terriers
- English Bull Terriers

In the present day, police departments around the country still employ dogs as police dogs in their K-9 unit to continue weaponization and increased violence against Black people. This progression of violence through time of dogs simply shows that these racist legacies never really disappear, they simply change form to match the current time.

MODERN DAY USE

While police officers cannot outwardly send a police dog to “hunt” Black people, they still have control over using dogs as a form of intimidation in Black and Brown communities. This is especially frustrating because dogs never really face any consequences for their actions because they are seen as “man’s best friend” or simply doing what they were trained by humans to do. These police dogs are still a prominent part of attempts to impose power and threat under the guise of control in recent protests for social justice.

Following the shooting of Michael Brown in 2014 by a police officer, police dogs were a central tool used to shut down the resulting protests in Ferguson, Missouri. Not only were police dogs present at protests, but one police officer allowed his dog to urinate on Brown’s memorial (Wall, 2016). In conjunction with the prior recurring pattern of police dogs attacking **exclusively** Black residents of Ferguson, an official investigation was opened into the Ferguson Police Department in 2014 (Berman, 2015). Following the investigation into these disturbing patterns, the United States Department of Justice found that these instances of dog attacks violated the excessive force clause of the 14th amendment, due to dogs being used to incite harm far beyond the proportion of threat that was posed- even attacking a 14 year old boy waiting for his friends.



Memorial for Michael Brown

Unfortunately, this is a pattern that has many modern parallels throughout cities all around the United States. Richmond, California has been a hotspot for police dog attacks, and lack of police accountability, in recent years. Although just $\frac{1}{5}$ of the population, Black residents of Richmond have been the victims of over half of the bites and attacks from police dogs since 2014 (Sulek, 2022). This city also saw disproportionately high rates of police dog attacks in general during this time- a total of 73 bites and injuries from police dogs. This number far surpasses reported police dog bites in major cities like Chicago, Washington DC and New York. Additionally, Richmond’s population is just a fraction of the size compared to these cities.

Richmond Police Department claimed that dogs were the best tools to use when apprehending potential suspects, more so than other options like tasers. However, it has been found that police dogs are 4x more likely to result in significant injury and harm to the body compared to tasers (Lauer, 2022).

Richmond Police also claim that these statistics are overall indicative of low rates of police dog attacks and that the media sensationalized this data. Then why was this data hidden in the first place?

Data regarding police dog attacks in Richmond were only revealed to public record after the department faced a lawsuit. 2018 transparency law Senate Bill 1421 mandates the disclosure of police records including events involving police that resulted in significant bodily injury (Sulek, 2022). With help from the California Reporting Project to hold police accountable and prevent circumvention of this law, a massive disclosure order released hundreds of cases related to police presence and bodily injury. Following this lawsuit and disclosure, the Richmond Police Department received public scrutiny and calls to address transparency, accountability, reform, and racial bias behind the attacks. The Marshall Project continues to report on the lack of regulations in police K-9 units throughout the country, and the absence of government bodies to regulate the use of police dogs. Research has found that police even use dogs on people suspected to be involved in low-level infractions or even instances of searching for lost pets or having trouble with a license plate (Ordway, 2021). Yet, these people are left with injuries that are typically severe.

THE CASE OF ANDOR

One specific police dog, a Belgian Malinois named Andor, only served in the police department of Talladega, Alabama for one year before hospitalizing 9 people and prompting an investigation into the Talladega Police Department (Stephens, 2020). To no surprise, all of Andor's attacks except for one were against Black residents. Prior to Andor arriving at the unit, the Alabama officers were in search of a police dog with the intent "to sic that dog on the Black members of their community". Under oath in the investigation, Sgt. Marco Williams testified that he heard Lt. Alan Kelley claim to other officers in the unit that "They wanted a dog that would bite a n*****" (Stephens, 2020).

This Talladega dog came from Vohne Liche Kennels, a company that imports dogs from Europe and sells them to police agencies all over the country, and also trains the dogs and their handlers. Vohne Liche Kennels was featured on a show called Alpha Dogs on national geographic, first airing in 2012. This show was met with an abundance of criticism, as trainers were shown to use excessive punishment to train the dogs, including choke chains and shock collars (Becker, 2013). Research shows that dogs using these shock collars are at higher risk of developing anxiety, and negative associations with people—causing them to act out.

IMPACTS ON DOGS

The handler uses these excessive forms of punishment which builds the dog's tolerance to the punishment tactics, requiring the handler to use more force over time, making it hard to regain submission in the animal. The company also teaches the handler to act as the "alpha dog" in order to gain submission and dominate the dog. This bond is difficult to create, which often leads to a dog in training acting out and mistakenly biting someone who was not supposed to be attacked (Becker, 2013). Asking the handler to dominate the dog can put the animal in anxiety-inducing situations which can result in redirected aggression, which is what we are seeing in many of these police cases. Considering the anxiety experienced by these dogs due to this intense method of training, it is no wonder that police dog bites are in the thousands each year amongst not just often unarmed suspects but also other officers or innocent bystanders (Ordway, 2016).

Therefore, it is important to consider where we place blame in this issue, when dogs themselves can be victims of both receiving and being forced to carry out excessive force, singled out in legislation, and are forced in this harsh training by humans in the first place. These dogs are

not choosing to be agents of weaponization and have no say in their life course- a german shepard may be a family pet just as easily as it may be a dog in a police K-9 unit that is trained to attack and disproportionately harm people of color.

Ultimately, we see how this topic is complex, multi-faceted, and continuing to unfold in the modern day. Yet, whether through history of dogs and sharks in the Transatlantic Slave Trade, use of police dogs, and even ownership or just mere association with pitbulls, these animals in one way or another seem to elicit physical, social, and even legal weaponization against Black Americans.



A TIMELINE: FROM THEN TO NOW

1525

The first slave ship departs Africa for the Americas, taking enslaved Africans to Spanish America.

1619

A group of 20 Africans land at Jamestown, Virginia – the first to arrive in Britain's North American colonies.

1672

The monopoly Royal African Company is founded. It supplies slaves to English colonies.

1700

Following the end of monopoly companies, huge numbers of Africans are transported to the Americas: 955,000 to Jamaica; 5,613,420 to Brazil. Slave patrols were explicit in their design to empower the White population. They were first established in South Carolina in 1704.

1790

As early as 1790, newspapers in the North were protesting the occasional use of slave dogs. The Fugitive Slave Act of 1793 empowered slaveowners to seize runaway slaves, ordered state and federal authorities to help capture and return runaway slaves, and fined those who assisted runaway slaves.

1808

U.S. and British abolition takes effect. Portuguese, Spanish, and French ships continue to trade legally according to the laws of their countries.



1865

America passes the 13th Amendment abolishing slavery.

1868

Ratification of the 14th Amendment of the U.S. Constitution technically granted equal protections to African Americans — essentially abolishing Black Codes. Jim Crow laws and state and local statutes that legalized racial segregation swiftly took their place.

1888

The first uses of police dogs can be traced back to the English, who used bloodhounds' amazing sense of smell to search for Jack the Ripper.

1899

In Belgium, police started the formal K9 training process for law enforcement dogs.

1932

Police dog, Omar, is awarded the silver medal of the Legion of Hero Dogs. He subdued the criminal who shot and killed his handler, Sergeant McCarthy, despite being wounded by a gunshot earlier.

1964

The remaining Jim Crow laws were overruled by the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

1970

The U.S. started regularly utilizing K9 units in law enforcement. Also the time of the start of war on drugs when the US prison population began to explode exponentially. This staggering rise in incarceration hit communities of color hardest. K9s use of drug sniffing was undoubtedly a part of this.

1995

Fikes v. Cleghorn. In this case, the court rules that police dog use was appropriate and not considered deadly force.

2000

18 U.S. Code § 1368 - Harming animals used in law enforcement. Any individual who willfully and maliciously harms or attempts to harm any police animal can be fined and imprisoned for one year. Serious injuries and death in police animals due to these actions can result in up to 10 years of imprisonment.

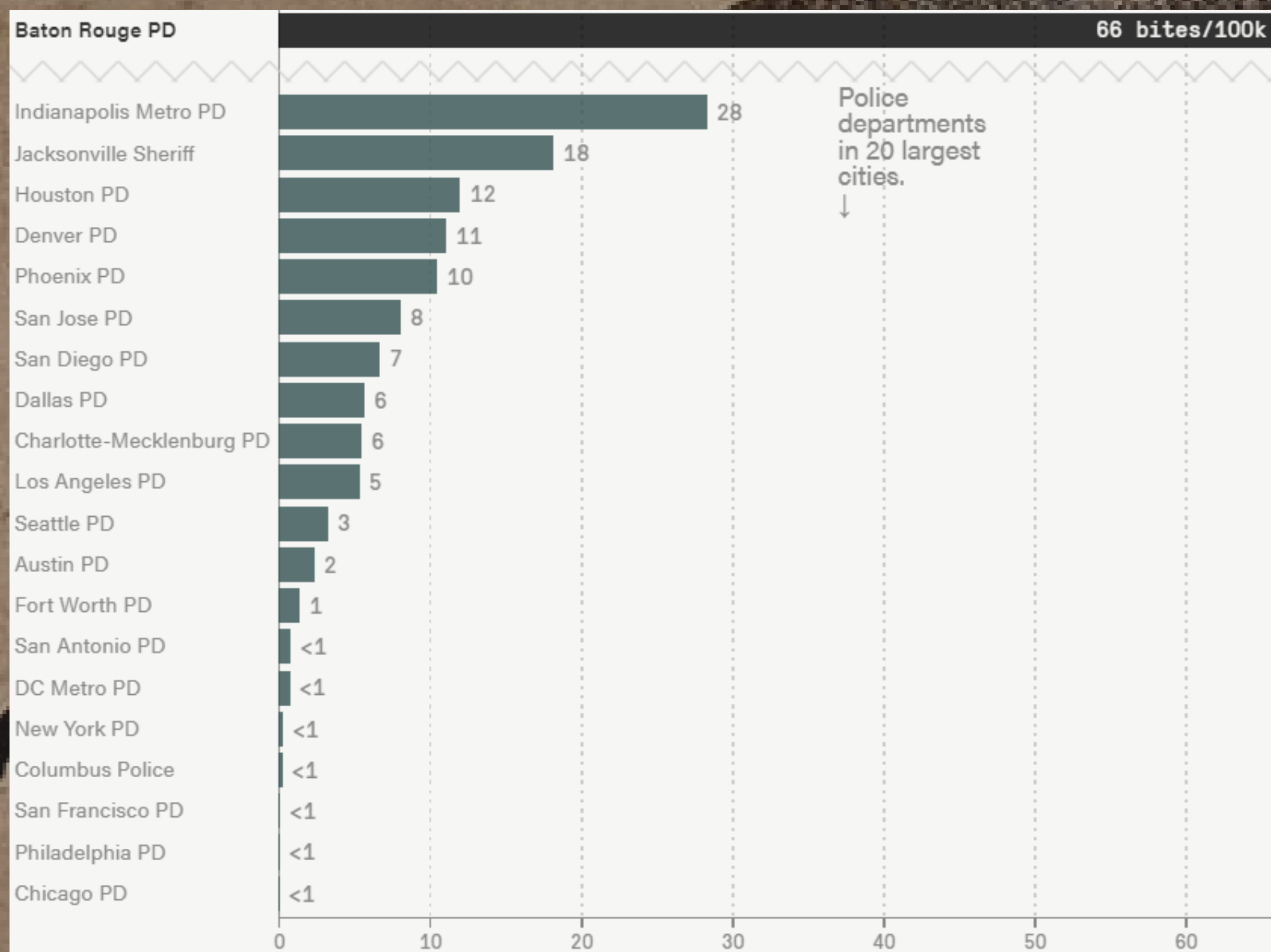
2017

The Marshall Project investigates police dog use in the US and the amount of dog bites across the 20 largest cities in the US from 2017 to 2019.

2021

The FBI investigates the Missouri police as a result of a viral video showing a detained black man being repeatedly attacked by a police dog.

The Marshall Project



Between 2017 and 2019, the Marshall Project investigated police dog bites. They focused on Baton Rouge police dogs and expanded to the 20 largest cities, listed on the graph (to the left).

The Baton Rouge police dogs bit at least 146 people, 53 of which were minors. Of these people, almost all of them were Black and most were unarmed and not significantly dangerous to the police or public.

THE INHERITANCE OF TRAUMA



Introduction

Studies have found that trauma can be expressed transgenerationally and affect people in different ways. Forms of trauma include phobias of animals and large bodies of water. Trauma can lead to a mistrust of government and even familial units at times. All of these factors have shaped the Black experience regarding trauma in the US. This article explores the ways trauma may be passed down through generations by two well-known mechanisms: epigenetic inheritance (DNA methylation or histone acetylation), and how it may manifest through behavioral patterns in individuals. These manifestations of trauma express themselves through our psychology, physical health, phobias, cultural practices, and our resilience in the face of adversity. In conclusion, a person does not have to go through trauma themselves to experience its effects in their life. Trauma affects both individuals and society as a collective.

The Biology

Research shows that trauma can be passed through the generations in a family. Transgenerational, or intergenerational, trauma is the psychological effects that the collective trauma experienced by a group of people has on subsequent generations in that group. Years and years of abuse and neglect manifest themselves in ways such as domestic violence, a fear of animals, and a fear of the system that controls us. This begs the question, can trauma be inherited? We have done some investigations into whether or not this is possible and the mechanisms involved.

Before we look at how trauma is inherited, we should understand the mechanisms potentially involved with how trauma could be inherited transgenerationally and intergenerationally. This begins with an understanding of epigenetics. Epigenetics is the study of the collective heritable changes in phenotype due to processes that arise independent of the primary DNA sequence (Tollefsbol, 2017). In essence, epigenetic inheritance occurs when something is being added on top of the gene in the epigenome that is affected by environmental factors and may or may not be passed on to the offspring of an individual. There are two main methods of epigenetic inheritance: DNA methylation (in which the most research has been done) and histone modification. Both

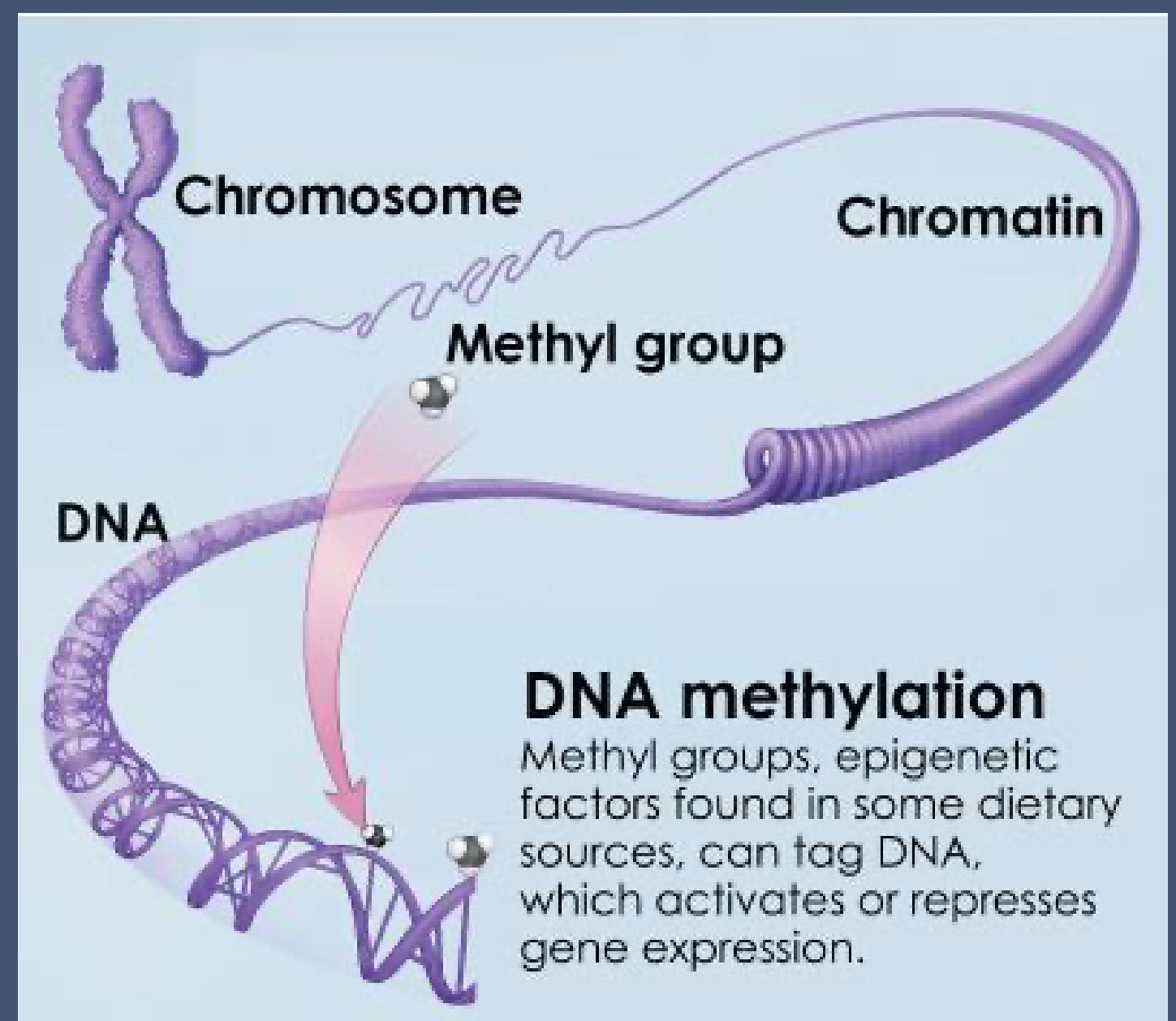


Figure 1.1. DNA Methylation <https://www.nei.nih.gov/about/news-and-events/news/nei-researchers-link-age-related-dna-modifications-susceptibility-eye-disease>

methods affect the rates of transcription, and therefore, gene expression.

DNA methylation is the process in which methyl groups from S-adenosylmethionine (SAM) are added to the 5-position of cytosines in certain CpG dinucleotides of the DNA molecule (Veland & Chen, 2017). When a methyl group is added to the DNA, methylation can change the activity of a DNA segment without changing the sequence. More methyl groups would turn the gene “off” and therefore, transcription would not occur. This can then lead to changes in our phenotype. Less methyl groups indicate that transcription would occur and genes would be expressed normally. Figure 1.1 illustrates this process in further detail. Histone modification is another well-studied method of epigenetic inheritance; although, it is less studied than DNA methylation. Histones can either be deacetylated or acetylated. Deacetylation leads to lower rates of

transcription due to the densely packed nature of the DNA molecules while acetylation causes a more relaxed nucleosome structure leading to greater levels of transcription. Essentially, DNA methylation is the opposite of histone modification.

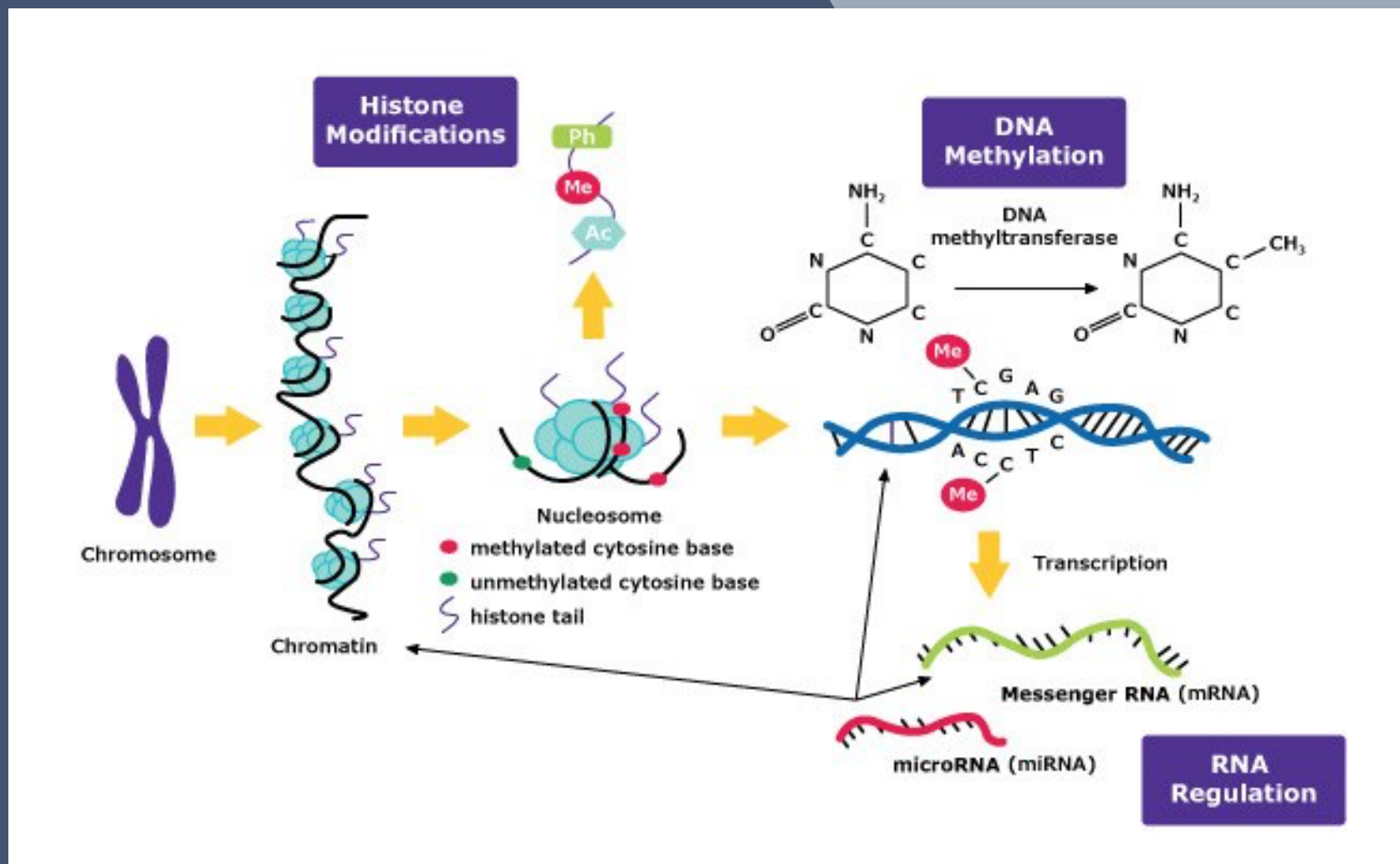


Figure 1.2 Histone Modification

<https://www.sigmaaldrich.com/US/en/applications/genomics/epigenetics>

Figure 1.2 depicts the process of histone modification along with DNA methylation. The HPA axis in which neuroendocrine alterations are associated with parental PTSD is also a site for the potential of inherited trauma.

Now, not everyone believes in the effects of intergenerational trauma. A 2018 article stated that terms like “intergenerational transmission of trauma effects” and “inherited trauma” leave room for misinterpretation about these ideas because they can obscure rather than clarify what exactly is being transmitted and how. Some have said that these ideas are conflated with intergenerational manifestation of the effects of parental trauma, but not that trauma itself was specifically inherited (Yehuda, Lerner, & Bierer, 2018). There is still much for us to learn about the epigenome and

modes of transmission, but that is also why it is very important to look at the cultural aspect and manifestations of “inherited trauma” especially within African-American families that have stemmed from slavery. We have explored a few different groups studies of intergenerational trauma have been done on African-Americans, Holocaust survivors, and Indigenous groups. All three have gone through significant forms of trauma in their histories. Slavery had an impact on Black people physically, mentally, emotionally, spiritually, and relationally. This trauma can manifest itself through parenting processes and behavioral patterns of Black communities and people along with institutional factors through epigenetic mechanisms. Effects can include the following: low self-esteem, distorted self-concept, learned helplessness, hopelessness, depression, destructive and risk-taking behaviors, and self-violence (self-directed trauma symptoms) while distrust, suspicion, anger, aggression, and antipathy and violence against others, including one’s own family, friends, and community members illustrate effects that get directed towards others (Gill, 2021). These same effects can also be seen in indigenous groups as well. In Holocaust groups, lower methylation was seen at the glucocorticoid receptor gene (NR3C1) who had two parents or one mother with PTSD (Ryan et al., 2016). Lower methylation equals greater cortisol suppression which indicat to researchers that an epigenetic mark could be related to parental PTSD. They still can hold some of

the same fears and mistrust their parents held just like African-Americans. So these findings had a biological feature, but there was nothing set in stone about trauma being inherited from the parents to the offspring. However, the possibility is still there. While there is limited literature surrounding this topic, suggestions that children of parents who had suffered from extreme trauma have methylation modifications associated with trauma and PTSD which could indicate that trauma may very well be inherited. Although, further studies still have to be done.

The Psychology

With a more solid foundation for understanding the field of epigenetics and the associated relationship to inherited trauma, a psychological lens for identifying trauma and thinking specifically about racial trauma is key. While we have already hashed out some of the ways in which trauma can manifest, identifying trauma in a clinical setting can require looking at specific criteria. Although the DSM-V does not specifically include a diagnosis for trauma alone, but rather a limiting definition, trauma is a central focus in diagnosing PTSD. Black Americans not only experience PTSD at disproportionately high rates, at 9.1% compared to 6.8% among White counterparts, but have also been found to experience symptoms more severely (Sibrava, 2019). With the publication of the most recent version of the DSM-V in 2013, certain diagnostic guidelines for PTSD have become the standard for assessment. A PTSD diagnosis

according to the DSM-V requires the exposure to a traumatic event, intrusive symptoms that cause one to relive the event, avoiding reminders or thoughts related to the trauma, worsening negative thoughts and feelings, worsening symptoms related to arousal and reactivity, functional impairment, duration of symptoms for at least a month, and ensuring that symptoms are not the result of another illness, substance or medication (Pai, 2017).

The notable change of now categorizing PTSD as a Trauma and Stress-related Disorder instead of under Anxiety Disorders highlights trauma as a focal point and follows in conjunction with the expanding field of trauma research (Pai, 2017). This field of research notes criteria for PTSD and DSM-V guidelines does not always include the complexities of racial trauma experienced by Black Americans, and does not define trauma in a holistic manner. Because of this, tools for assessing race and ethnicity related trauma have become more commonplace. The UConn Racial/Ethnic Stress and Trauma Survey (UnRESTS) is a tool for investigating racial trauma under the current DSM-V framework, with hopes of increasing awareness around the links between racial trauma and PTSD that are overlooked due to lack of valid assessment tools and general discomfort or lack of awareness about this topic (Williams, 2018). Rather than defining trauma as a finite event, this survey encapsulates ideas about cultural and cumulative trauma through recognizing that trauma can manifest from

experiences like overt and covert racism, invalidation, and institutional racism. The survey provides multiple questions with points aligning with the broader assessment scale and explicitly lays out how a racist event(s) that results in a traumatic reaction and symptom clusters fits within each DSM-V criterion for PTSD. The adoption of this survey tool in healthcare settings is a crucial step towards culturally informed care from providers that accounts for the traumatic burden of racism in regards to thinking about PTSD.

Similarly, the Trauma Symptoms of Discrimination Scale is another integrative tool used to evaluate symptoms related to racial stress and trauma in healthcare settings (Williams, 2018). The four major sectors identified from this scale include worrying about negative events in the future, uncontrolled hyperarousal, feeling alienated, and perceiving other people as threatening or dangerous which were all results from discrimination that significantly predicted trauma symptoms. While this tool, similar to UnRESTS, seeks to more appropriately capture the experience and impacts of racial trauma, there is still a need for use of these tools in broader study populations and amongst those with intersecting identities, such as people in the LGBTQ+ community, to further explore cumulative trauma from different perspectives in addition to race and ethnicity. Increased efforts surrounding

diversity and inclusion in the field of psychological and trauma research will ideally translate to providing heightened quality of care towards Black Americans and an increased understanding of the complexities surrounding the inheritance of race related trauma.

Physical Health

Moreover, current research continues to explore if inherited trauma may also affect physical health. We know that trauma can impact health through various mechanisms.

For example, trauma can manifest as physical symptoms like nausea, headaches, and body aches. It may also have direct impacts on our bodies ability to regulate our stress response systems such as our sympathetic nervous system and HPA axis (D'Andrea, 2011).

Psychological trauma and increases in allostatic load can cause dysregulation of these systems leading to poor immune response, inflammation, and subsequently increases in disease development. In the same way, increased rates of cardiovascular disease, cancer, diabetes, and gastrointestinal disorders are observed in survivors of traumatic events (Hampson, 2016). Alternatively, not all trauma related health issues have direct effects. Negative health outcomes can be a byproduct of coping behaviors developed because of singular or long term traumatic events. For example, obesity as a result of unhealthy

eating habits has been shown to be more prevalent in men and women who have experienced childhood adversity.

A study investigating the transgenerational impact of the 1932-33 starvation-genocide of Ukrainians on physical health across three generations demonstrates the various ways in which trauma can effect physical health. Biologically, the offspring of survivors exhibited epigenetic changes including methylation alterations on the FKBP5 binding protein that regulates glucocorticoid receptor sensitivity and cortisol levels- indicating a developed predisposition for altered HPA function and increased risk for disease development. The study also considered the psychosocial impacts of trauma on these individuals, i.e. having to worry about altered food norms and being in a state of constant trauma and how the psychological stress can translate to physiological stress via allostatic load, further discussing how psychological stress can be passed down through generations through cultural and familial norms (Bezo, 2018). Although continued research is necessary to fully understand the compounded ways in which transgenerational trauma can affect wellness, research acknowledges the effect as real both mentally and physically.

This all demonstrates the totalizing effect that trauma can have on our bodies and our physical well being. We see consistent health

inequities including hypertension, obesity, and heart disease within Black communities as a result of systems built from slavery, colonialism, segregation, and the modern prison-industrial complex. Because the physical health of people of color in America is so intertwined with their positionality within society, it is important to consider how biological, social, and psychological processes all impact physical wellness.

Phobias

In addition to incidences of trauma and PTSD in Black Americans as a result of historic and current racism, Black Americans also experience higher rates of specific phobias, particularly the Animal and Natural Environment Types. According to the DSM-V, specific phobias are characterized as fear or anxiety about a specific object or situation (American Psychiatric Association, 2013). These phobias are further classified into five types: Animal Type, Natural Environment Type, Blood-Injection-Injury Type, Situational Type, and Other Type. Various research studies have found more occurrences of Animal Type Specific Phobias, specifically of dogs (Cynophobia), and fear of deep waters (Thalassophobia) in Black Americans. Thalassophobia could be seen as a facet of Galeophobia, fear of sharks, as deep waters are commonly associated with sharks.

In addition to medical diagnoses, there is also a prevalent cultural fear or avoidance of dogs

and deep water. Burnham and Lomax (2009) previously conducted a study using the American Fear Survey Schedule for Children (FSSC-AM) to look at cross-cultural differences in fear in children of White, African American and Hispanic descent. The results of this study showed that African American children are relatively higher in fear of animals compared to White children. These results were found in correlation to anxiety and ethnicity, indicating that differences may be due to ethnicity and lead to the occurrence of anxiety or other fear responses. African American children are more likely to exhibit phobic responses as well (Burnham & Lomax, 2009). It was also found that African American students had a higher score for fear of death and danger than their White counterparts (Chapman et al., 2011).

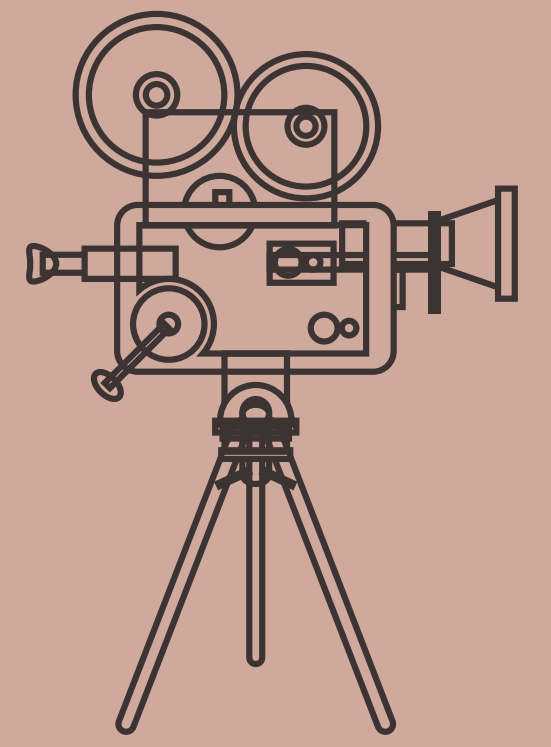
Since this study was conducted on children, they are less likely to have personally experienced traumatic or adverse events related to these specific phobias. As a result, we can assume correlation between the specific phobias found in these children and cultural or historical roots. This can be a result of caution passed down generations due to past adverse experiences and/or epigenetic inheritance, as was discussed earlier. Similar studies looking at specific phobias in relation to ethnicity using the Fear Survey Schedule have found the same results: more prevalence of Animal Type, including fear of strange and unfamiliar dogs, and fear of deep water in adult Black Americans. These increased rates of phobias can be attributed

to social factors such as hostility and racism (Chapman et al., 2008; Hunter & Schmidt, 2010; Kirmayer et al., 1995). Inherited trauma continue to affect the overall mental, physical, and emotional health of Black Americans.

Resilience

Yet, not all is dark at the end of the tunnel. Despite the hardships and trauma encountered by Black Americans in the past and currently, Black Americans have continued to push through and build resilience against the trauma. There have been several movements within Black communities to heal and develop resilience. For example, the Black Power Movement in 1966 served as a way to empower Black Americans to embrace their culture and identity. It emphasized racial pride by reclaiming their individuality and restoring a sense of self and confidence. This led to a shift in thinking from “What is wrong with you” to “What is right with you” (Rowe & Woodson, 2021). This new perspective addressed the root issues of trauma and built a supportive community. Another method of developing resilience is to introduce restorative memories surrounding Black individuals (Rowe & Woodson, 2021). By properly and accurately documenting past events and recognizing the gravity of past traumas such as slavery, massacres, and police brutality, these individuals can begin to heal. Resilience from trauma is used to bring people together and become stronger together.

RACIAL BIAS IN DOGS & EXPLORING THE FILM WHITE DOG



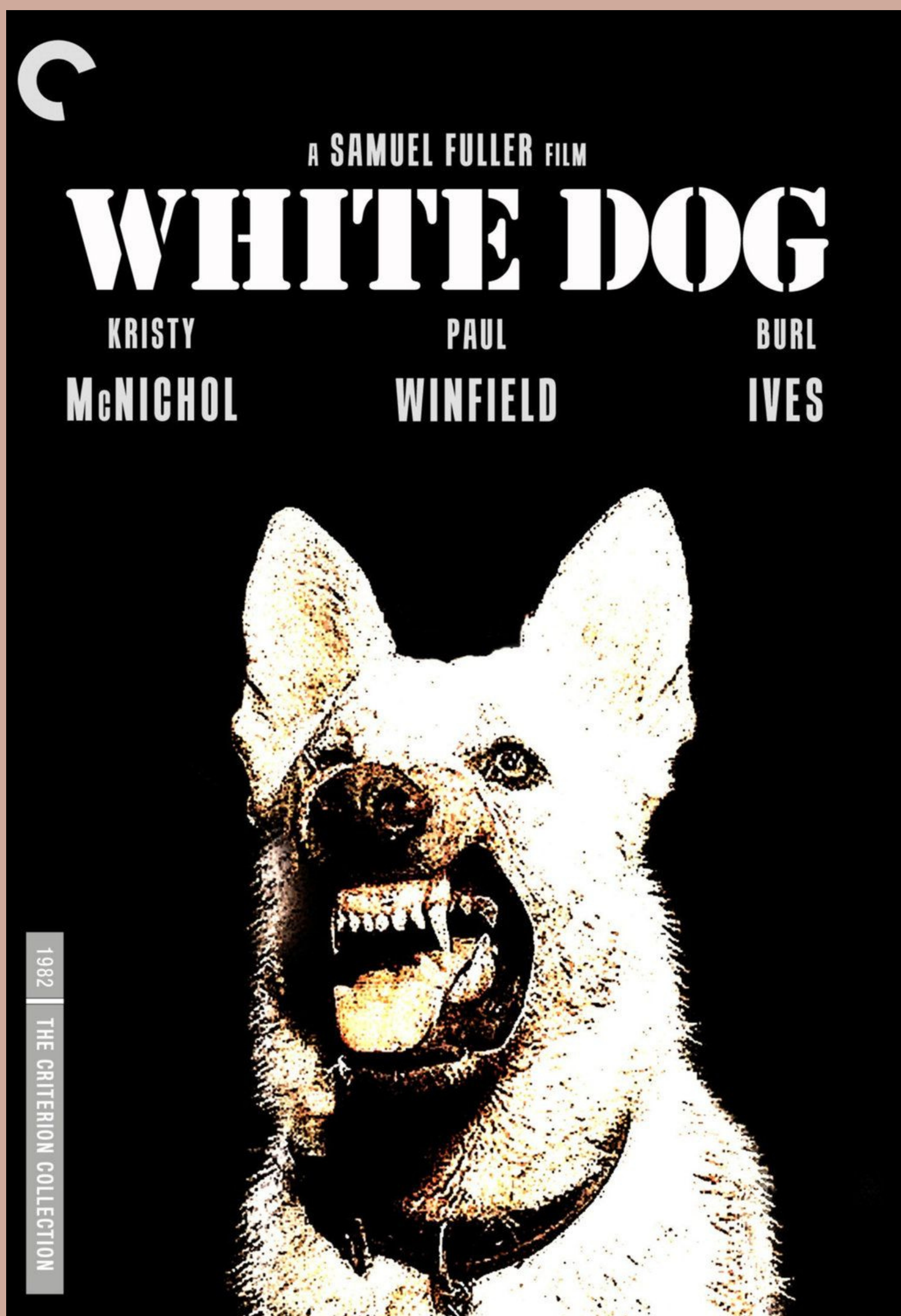
Warning: Graphic descriptions of violence and assault in the film review

The idea of “racist dogs” have proliferated in the media in recent years, along with harmful misinformation. While some people believe that dogs can be inherently racist, others have made false claims about dogs acting out because they simply see Black people differently. Additionally, this question can tie into other problematic ideas about “not seeing color” that have been centered at the forefront of discussions about race in recent years. Popular news sites like Psychology Today and blogs across the internet are filled with anecdotes and stories wondering if dogs can be racist, with one headline in particular stating “What to do if your dog seems racist” (Wunderman, 2016).

Is there any truth to this pop-culture trope of racist dogs? Studies have in fact shown that racial bias that influences behavior can be transferred to animals like dogs and in turn affect their prosocial behaviors (Dhont, 2019). Dogs are apt at picking up their owner’s attitudes and body language. Thus, both implicit and explicit bias in owners can translate into differential prosocial behaviors in dogs including wagging their tail and licking. Two studies from 2019 at the forefront of prejudice research in dogs found a strong correlation between dog owners' scores on an implicit and explicit racial bias test and

differential behavior in dogs toward Black and White people (Hawkins, 2019). Given the findings from these studies, it is interesting to consider the potential extent to which bias amongst law enforcement is transferred to police K-9 units, as we have examined how Black americans are disproportionately victims of bites and attacks from police dogs. The film *White Dog* explores such portrayal of racial bias in dogs.

“*White Dog*” is a drama/horror film directed by Samuel Fuller about an actress, Julie, who comes into possession of a white German Shepherd. However, the dog she found was actually trained for racial attacks, and a Black animal-trainer, Keys, is the one who tries to deprogram the dog. “*White Dog*” was produced by Paramount Pictures in 1982 and is based on a 1970 novel of the same name by Romain Gary. When the film was first released in the US, it was suppressed for a week because of potential negative press stemming from some rumors that the film was racist. As it is a horror film targeting Black people, ***please proceed with caution when viewing***. The film begins with Julie, hitting the German Shepherd with her car one night and ending up adopting him. The dog shows cases of violence multiple times throughout the film.



The first instance of violence is when the dog attacked a man trying to rape Julie, and then that violence is displayed once again when the dog sneaks out of the house at night and kills a Black truck driver. The dog even attacks Julie's boyfriend during a moment of intimacy, indicating that the white dog was very violent and protective over his new white owner. There are multiple points throughout the film where we see targeted attacks at Black people, such as the dog mauling a Black actress on the set of a film that Julie was working on and the attack on an elderly black man in church. This depicts the racially charged training presented to the dog by his previous racist owner.

This horror film does an interesting job of providing an anti-racist message regarding whether or not racism is treatable or an incurable condition. Racial bias presents itself through this film by weaponizing an animal that has historically been weaponized against Black people. To see a white man purposely train his white German Shepherd to automatically kill Black people is intense racism. Dogs who should not even be cognizant of things such as racism are continually used to terrorize Black people, showcasing the horrors that follow dogs and racial bias from their owners. Dogs are not born with inherent racism, but can be taught it just like with humans. While there are bloody deaths and attacks, the film allows for some lighthearted moments in which the dog eventually becomes friendly towards Keys and fulfills a sense of hope that the training Keys and the dog is doing is working. Despite seeing the struggle between Keys and the dog throughout the film in working to unlearn its' racist upbringing, ultimately the film ends with the dog attacking Keys' boss, Carruthers, and Keys having to kill him out of self-defense. The ending of the film leaves viewers with the disheartening message that despite racism being a learned factor, it can be impossible to unlearn.

Rating: PG (still graphic scenes & violence)

If you are a fan of horror and would like to see how racial dynamics play out through the weaponization of animals, take a look at this film! 4/5 Stars





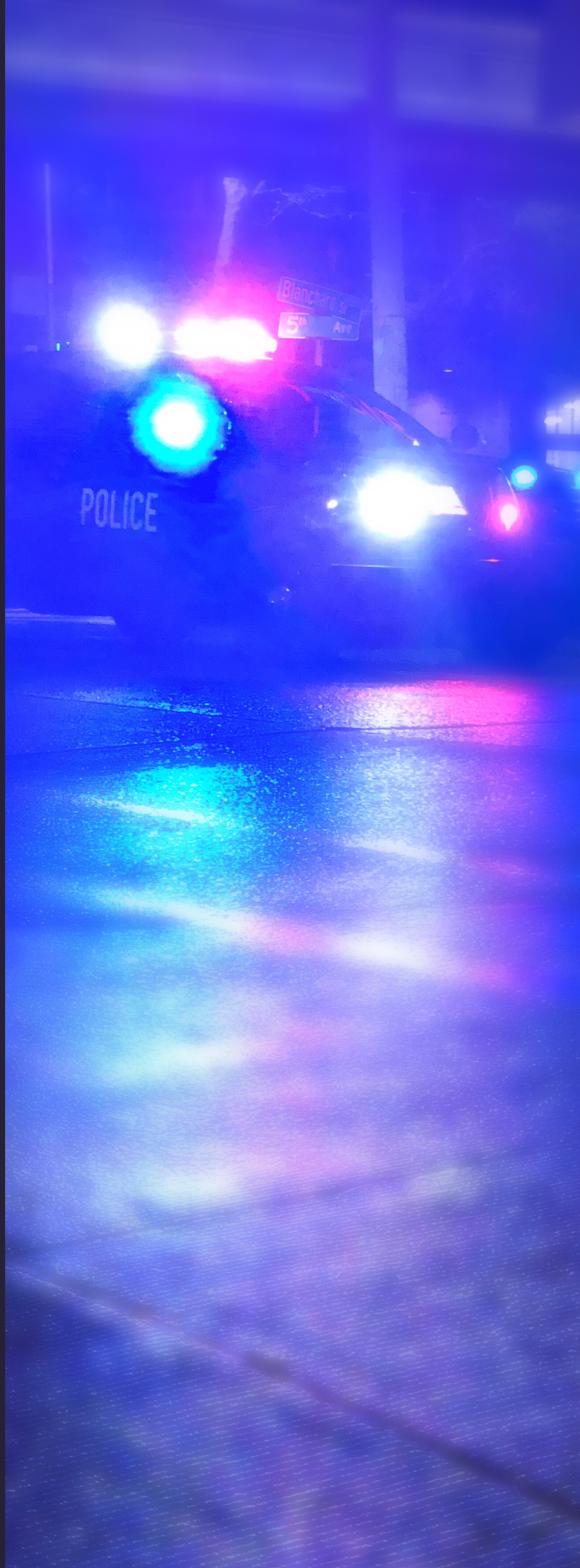
In the Eyes of the Police and Government

Despite many cases of traumatizing or even fatal attacks on people by police K-9 units, the use of police dogs is justified in the eyes of the police and the government. Historically, police and police dogs are rooted in slave patrols as a means of capturing runaways and to stop uprisings (Spruill, 2016). Police and prisons were used to force formerly enslaved individuals into labor -- creating an alternate form of slavery (Wall, 2016). Meaning, the police force we see today has its roots in systemic racism against Black Americans. These racist roots are still seen today in the legal and justice system in America. A large body of research has shown racial bias in the criminal legal system from more policing, harsher punishments, and more violence against Black individuals compared to their White counterparts. More recently, President Lyndon Johnson's "War on Crime" and President Richard Nixon's "War on Drugs" were used to increase policing in "high-crime" areas, predominantly Black communities (Wall, 2016).

In the case of Antonio Chatman, a man with a misdemeanor warrant, Chatman was pursued by the police and later injured by a police K-9 attack (Wall, 2016). He received multiple permanent scars and was traumatized by the encounter. However, the police attorney and court jury blamed Chatman for his injuries, claiming that he "should not have decided to run" (Wall, 2016). It was not until the 1980s that the Supreme Court even modestly curtailed the use of police force - prohibiting the shooting of a fleeing individual that does not pose harm to others (Wall, 2016). Throughout the years, excessive use of police force and legal punishment has harmed the health of Black Americans from nonfatal injuries to disproportionately high risks of death after release to disease transmission in prisons and jails to harming mental health with the threat of violence and constant surveillance.

Despite these negative outcomes, police dog use has been consistently defended as a

means of maintaining order and safety. Police dog force has been legally determined to be reasonable, non excessive, and not considered “deadly force”. In “Police Dogs in America”, Chapman argued for the use of police dogs claiming that the dogs helped administer public order by preventing disorderly conduct in crowds, aiding criminal detection and apprehension, and deterring crime (Chapman, 1990 as cited in Wall, 2016). He also argued that police dogs helped protect officers from violent criminals. Similar arguments were also made, stating that this was necessary to control crime in some communities and was preferable to “deadly force”. Defenders of K-9 attack units cite historical examples such as the war dogs used by the Greeks, Romans, and Egyptians, as well as the guard dogs in Europe to support their argument (Wall, 2016). History is used to justify the use of these dogs as a rational practice. A Mississippi police official claimed that “police dogs [added] to the force is the finest thing that can ever happen to a police department”. This evidences the wholehearted support of members of the police and public for police dog units. People defend the use of police attack dogs by claiming them to be expertly trained to only act and attack on an officer’s command. The issue with this claim is that there is no way to stop the officer from acting irrationally or commanding the dog to attack due to racial bias (Wall, 2016). As a result, police attack dog units continue to be supported by both police officers and the government and are still in use to this day.



LEGAL PERSPECTIVES

Diving into Court Cases

White v. City of Taylor

Year: 1994

Synopsis: Police dogs attacked a suspect, thought to have been driving a stolen car, while he was already detained. The officer responding to this incident was not properly trained in using a police dog, so the plaintiff filed a case to the state and federal governments.

Ruling: Approved based on another court case in Michigan that ruled against excessive force on detainees.

Takeaway: Depiction of how tricky the law can get in regards to who should take responsibility for the actions of a police dog that attacked detained people.

Crenshaw v. Lister

Year: 2009

Synopsis: A suspect fleeing robbery was caught by a police dog and sustained 31 dog bites, providing grounds for this court case on being a victim of excessive force from these bites.

Ruling: The courts ruled in favor of the officers, noting that canine intervention seemed reasonable and that the officer himself did not use excessive force.

Takeaway: Evoking questions around how to define excessive force and seeing how court rulings may enable similar circumstances where police dogs inflict seemingly excessive harm without repercussions.

Jason Anglero-Wyrick v County of Sonoma

Year: 2021

Synopsis: Jason Anglero-Wyrick, a Black man who was wrongfully attacked by a K-9 unit in Sonoma County, California, as well as tased, filed for complaint of excessive force.

Ruling: Granted the defendant (the county and the officers) request to dismiss the Plaintiff (Jason Anglero-Wyrick) complaint against the officers for excessive force.

Takeaway: Provides understanding of the ruling for the case involving excessive police dog violence.

Pettaway v. Barber

Year: 2019

Synopsis: Case involving Walter Pettaway, the brother of Joseph Pettaway—a man who was wrongfully killed by a K-9 dog, versus the police officers involved in the incident.

Ruling: Granted the defendants (the officers) request to strike the documents that the Plaintiff (Walter Pettaway) provided to show the horrific and unnecessary force they used on his brother- further delaying the case for nearly two years.

Takeaway: Shows the discriminatory reality of seeking justice when you are Black- it is disheartening when the system is stacked against you.

CAN YOU BRING A LAWSUIT IF YOU ARE BITTEN BY A POLICE DOG?



Police dogs aka K-9 (canine) police dogs are used a lot more frequently against Black people than one would imagine. A disproportionate amount in fact. Interactions with these canines can sometimes lead to injuries, long lasting trauma and even death. Wouldn't you want to know what actions you could take if and when you are injured by a K-9 police dog? Then this article is for you! We explore instances in which police dogs are used, what is considered excessive force, statutes surrounding dog bites, and possibly suing the police officer responsible for the canine. I met up with a rep from The Shouse Law Group to discuss what could be done in these instances.

Note: K-9 police dogs, police dogs, and canines are used interchangeably.

To begin with, we need to understand when K-9 dogs may be used. K-9 dogs are considered to be “multi-functional assets” and can be used in narcotic searches and suspect apprehensions for example. Officers find canines useful for these five things:

- 1 *Speed*
- 2 *Courage*
- 3 *Strength*
- 4 *Acute sense of smell*
- 5 *Powerful jaws and sharp teeth*

CAN YOU BRING A LAWSUIT IF YOU ARE BITTEN BY A POLICE DOG?



What is considered excessive force from police dogs? Unnecessary force occurs when the attack and resulting injury are not justified by the urgency in making an arrest.

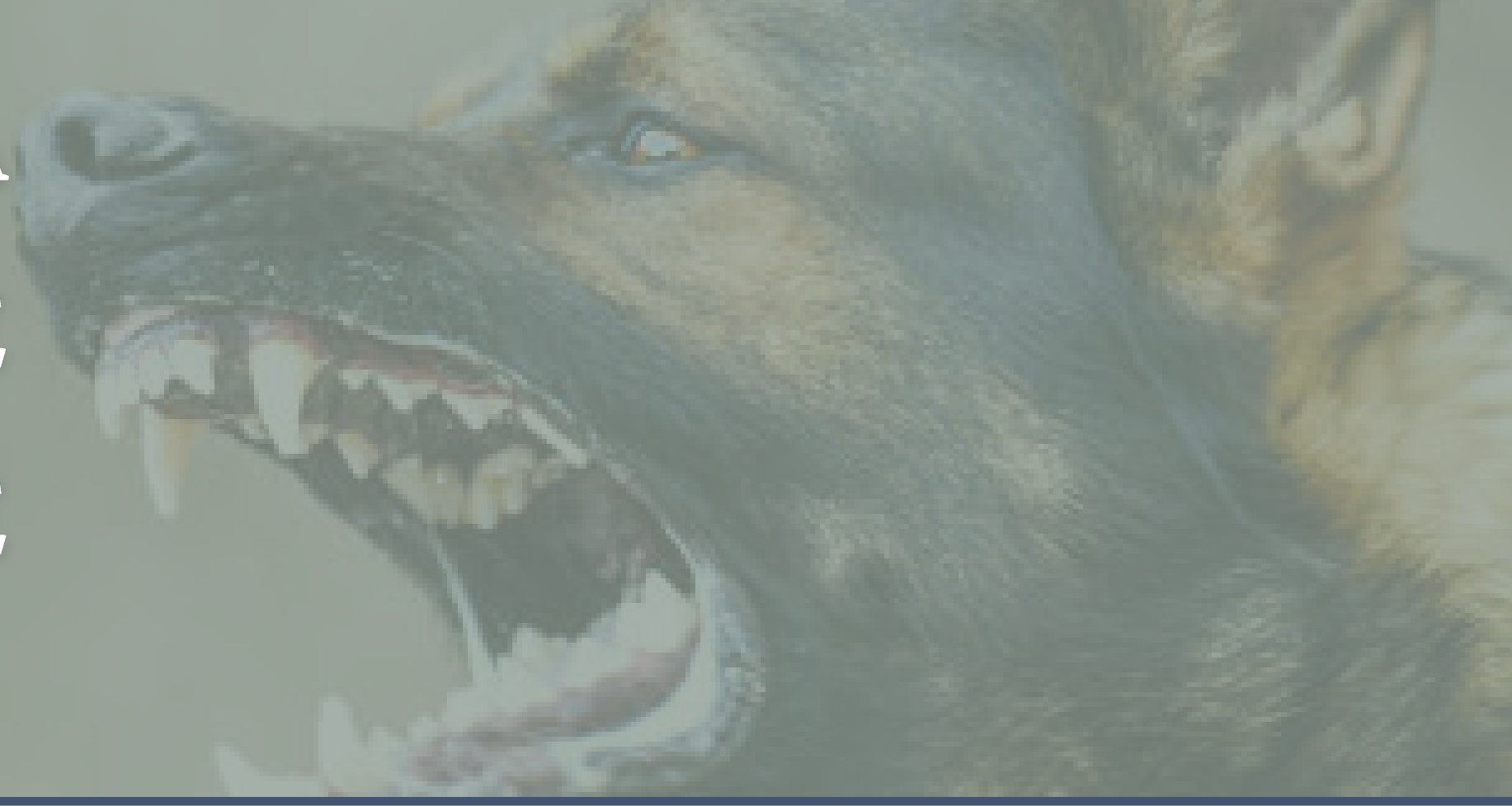
SOME CONSIDERATIONS TO THINK ABOUT WHEN EXCESSIVE FORCE IS USED:

- *What kind of crime was suspected? Was it minor like a traffic offense or major like armed robbery?*
- *What is the importance of the suspect being captured right away?*
- *Did the suspect resist arrest?*
- *Was a warning issued before the use of K-9 dogs?*
- *Did the suspect harass or provoke the dog?*

- *Did the dog bite the victim once or multiple times?*
- *Did the cop act with malice and order the dog to maul the suspect for no reason?*
- *How likely is it that the cop could have used less violent methods to apprehend the victim?*

Now this is not a comprehensive list, but it is a good starting point for looking at a possible lawsuit. If excessive force is used, the officer may be liable for violating the victim's Fourth Amendment constitutional right against unreasonable search and seizure. Police dogs do not currently hold the status of being considered deadly force, so that would not be the best route to take legally.

CAN YOU BRING A LAWSUIT IF YOU ARE BITTEN BY A POLICE DOG?



There is a dog bite statute that makes people liable for injuries their dogs may cause, but that statute is not generally applicable to police dogs since there is an exception for police dogs biting suspects. However, the statute may apply not to the suspect specifically but to the victim or another innocent bystander. This statute may also hold up in court if the police department has not adopted a properly written policy on K-9 police dog use. Another exception for the basis of a civil liberty case would be if a police dog bites someone while it's "off duty." It is also strongly advised to not provoke or hurt a police dog unless you want to go to jail and/or pay a fine.

So, can you sue the cop whose dog bit you? You may be able to under the federal civil rights statute 42 U.S.C. Section 1983 for violation of your Fourth Amendment rights. Section 1983 gives you the right to sue a cop and his or her bosses and department in certain cases involving excessive force. Now keep in mind that victims will not always win, but large damages are possible in some cases (i.e. a two million dollar win for a man attacked by a police dog and officers).

Cases like this run on a case-by-case basis, but **The Shouse Law Group** are available for consultations for your specific case if need be! (Shouse California Law Group, 2021)



PRODUCED BY RECKON

MAULED: WHEN POLICE DOGS ATTACK

2021 PULITZER PRIZE FOR
NATIONAL REPORTING

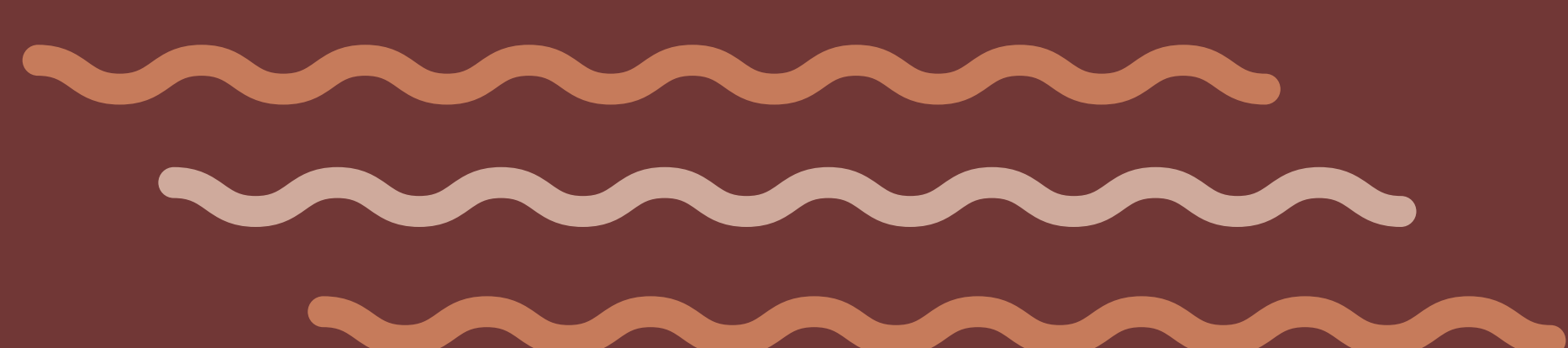
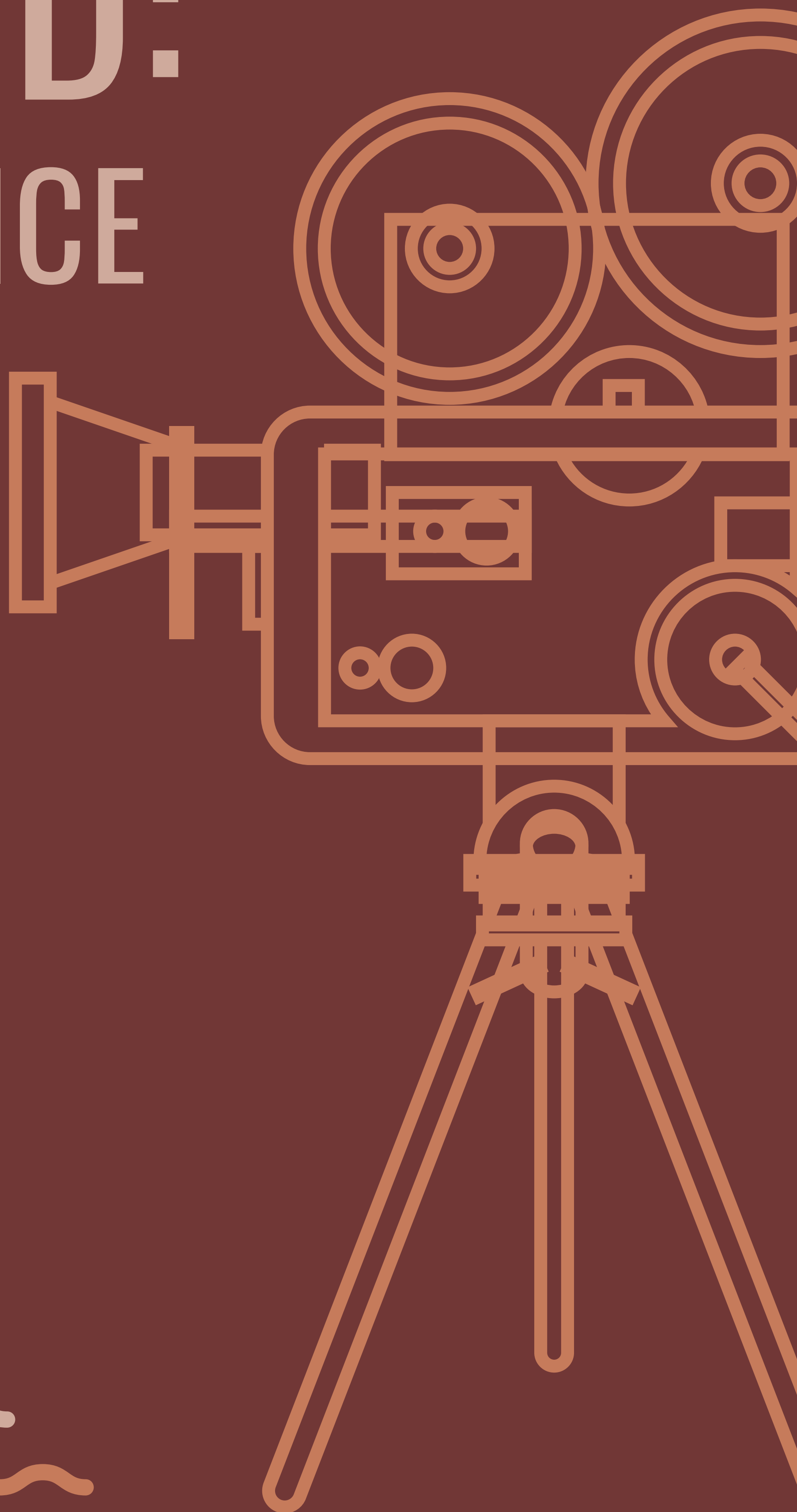
AL.com

The Marshall Project

USA Today

IndyStar

The Invisible Institute



Mauled: When Police Dogs Attack is a short film that examines how dogs have been used to terrorize and control Black people as well as communities of color for many centuries (Marshall Project 2021). “Mauled” was produced by Reckon in 2021, and it was a collaboration between AL.com, The Marshall Project, USA Today, IndyStar, and The Invisible Institute that won the 2021 Pulitzer Prize for National Reporting. Since this film is in a documentary style, it follows accounts from real people. For some, this may be triggering and hurt to watch, so please proceed with caution.

The film begins with a gritty account from Ashley White, documenting being attacked by a police dog in 2015 including many profanities from the officer involved as well. It also features two history professors, Charlton Yingling and Tyler D. Parry, who recount the historical use of police dogs as slave patrol, extraction of Black labor, enforce racial hierarchies, and to track runaway slaves.

This short film does a wonderful job of succinctly detailing the history of police dogs and the descent into being seen as wonderful, helpful companions by police departments regardless of the racist origins surrounding using dogs to control and harm Black and Brown people. It also highlights important points such as the fact that there is no national tracking or data collection by law enforcement to track these cases.



There is a very informative mix of videos, images, and speakers that convey a very important message, that nothing ever really changes, things just grow and evolve. Yingling explicitly says so himself when he made the claim that “history doesn’t repeat, but it does rhyme” to indicate that the same way dogs were used to control Black people during slavery has similar undertones to the way police dogs are used in today’s time. In conclusion, if you need a quick, informative video on the history of police dogs and Black and Brown communities of color, take a look at this 15 minute short film!

Rating: Rated R

This film has been Rated R for some intense videos and sounds depicting dog violence against humans that may not be suitable for children. 4/5 Stars



ARTISTIC PERSPECTIVES: JOSEPH TURNER



"Fallacies of Hope" (1812)

"Aloft all hands, strike the top-
masts and belay;
Yon angry setting sun and fierce-
edged clouds
Declare the Typhon's coming.
Before it sweeps your decks, throw
overboard
The dead and dying - ne'er heed
their chains
Hope, Hope, fallacious Hope!
Where is thy market now?"

Turner's *Slave Ship* (1840) encapsulates the violence of the Zong Massacre in which 132 sick slaves were discarded into the sea amidst a raging typhoon following diminishing resources and hopes for insurance money (Turner, 1840). The eerie and colorful tones of the painting highlight the chaotic violence of the sea, in which sharks are depicted snatching at the enslaved people thrown in the water while the ship escapes in the distance. In conjunction with his unfinished poem "Fallacies of Hope", Turner captures, through painting and poetry, how enslaved people were thrown overboard and consequently left for dead- often through consumption by sharks.



TOP: Richard Ansdell's *The Hunted Slaves* (1861) depicts two slaves who have escaped only to be hunted by three dogs (Ansdell, 1861). The man in the painting raises an axe against two of the dogs while the woman stands at his back. The shackle on the man's arm confirms their status as runaway slaves. One of the dogs has fallen over and appears to have been killed but the other two dogs are lunging for the people with wide, snarling mouths. This terrifying depiction of the dogs illustrate the threat that these animals posed to enslaved people while showing the conflict and the will of the threatened to fight against this terror. However, with two dogs left, it is almost certain that both sides will come out injured.



LEFT: A *Slave-Hunt* (c1880; artist unknown) depicts an enslaved man fleeing in bare feet from not just a tracking dog, but several men on horseback with weapons held high in the air. In this instance, slaveholders are seen to use dogs at the forefront of apprehending runaway slaves while using horses themselves to physically keep up with the chase.

Sharks + The Transatlantic Slave Trade

The correlation of sharks and slavery often shocks readers. How are these two distant land and water villains related in any way? The truth is, these ravenous creatures that have dominated the waters for centuries have only become villainous after being weaponized themselves.

The word 'shark' was first introduced in the 1500s after White slaveholders invaded West Africa and stole, not only their people, but their name for the aquatic predator. 'Xoc' as the indigenous people called them, were well-respected in West Africa (Samuelson, 2018). Communities in New Calabar viewed these sharks as sacred; costal groups formed mutualistic relationships with the animal.

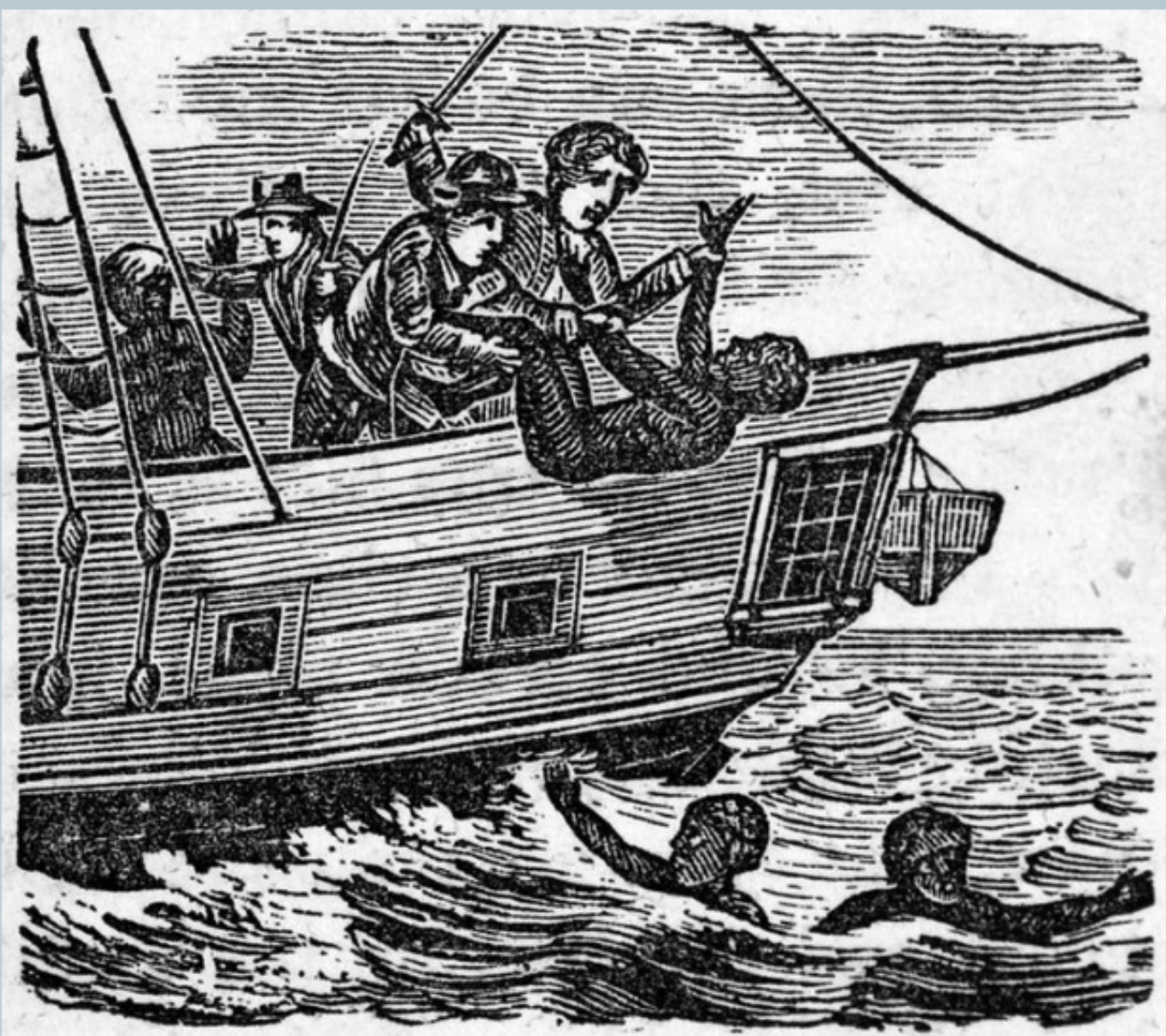


Sharks: A Threat Tactic

The innate fear of sharks did not appear until the animals were weaponized by White slaveholders in the 16th century. The captains and crew of these slave ships would induce fear in the enslaved people by threatening to throw them overboard - to be consumed by sharks. If submission was not given, the immediate solution was to force enslaved Africans into the sea to evoke submission out of the others

The Zong Massacre

The Zong Massacre is known as one of the most horrific cases of this forcible entanglement between sharks and enslaved people occurred in 1781 (Redieker, 2008). At this time, enslaved people were often crowded onto ships; there were around 470 individuals on the Zong slave ship. Due to lack of resources and accelerating rates of disease, the captain forced crew members to throw 132 slaves who were sick and dying overboard.



Bull Sharks + Tiger Sharks

The sharks that appeared the most around slave ships at this time were bull sharks and tiger sharks. Both species are generalist feeders, meaning they do not feed at distinct trophic levels, but rather throughout the entire food web (Brunnschweiler, 2013). This opportunistic form of feeding is what made this species the perfect predator for enslaved people thrown overboard.



Slave Ships: A Sinister Source of Sustenance for Sharks

The recurrence of enslaved people being thrown overboard led to sharks swarming these ships in hopes of getting another feed. Bull sharks especially are prone to lingering around feeding sites for long periods, making the slave ships a perfect food source. This codependence between slaveholders and sharks created an extremely inhuman environment for enslaved peoples and led to the sociocultural reactions to sharks and water that we see in Black Americans today.

Bull Sharks Today

Research conducted in the early 2000s shows that bull sharks *still* exhibit this opportunistic form of feeding (Barnett, 2013). In the Shark Reef Marine Reserve, scientists found that bull sharks lingered around the feeding sites for longer periods - especially when they were expecting to be fed. This reliance on a constant food source and loitering tactic employed by the sharks is what has allowed them to flourish as a species. Being a generalist feeder has also supported the growth of the bull shark population; they are able to find sustenance from almost anything and continue to dominate the oceans.



Shark Migratory Patterns

The food source that slave ships provided during the Transatlantic Slave Trade not only affected feeding habits, but also shifted shark migratory patterns. Research conducted in 2019 studied the genetic makeup of 172 tiger sharks and used this data to provide insight on migration patterns.



Scientists found that the genetic diversity of this species points to Atlantic areas as hotspots for the tiger shark lineage (Dicken, 2017). This implies that predecessors of the tiger shark roamed throughout the Atlantic and were able to flourish abundantly. While the exact cause of this population growth is unknown, it is likely that slave ships provided sustenance to the growing tiger shark population - leading to the abundance of shark migration we see in this area today. This emphasizes that the affects of slavery are widespread and ubiquitous, with changes that are still felt today.

IN THE MIND OF A SLAVEHOLDER

Bennet H. Barrow was the owner of Highland Plantation in West Feliciana Parish, Louisiana, and kept a detailed diary of plantation life from 1838 to 1846. Barrow not only documented the process of cotton production, but also wrote about the rules of the plantation and treatment of the 200+ slaves on the plantation (Davis, 1939). This diary provides insight to the perspective of slave owners and highlights how dogs were used as a mechanism of punishment for breaking rules as well as a threat to maintain a strict hierarchical order, and thus boost obedience and efficiency of cotton production on the plantations.

In one excerpt from 1845, Barrow details the use of dogs to incite both fear and physical violence against slaves who had made several attempts to runaway:

ran and trailed about a mile, treed him, made the do of the tree, Bit him very badly, think he will stay home awhile



State Library of Louisiana (<http://www.state.lib.la.us>)

HIGHLAND PLANTATION

To ensure that their dogs could properly track runaways, slave owners would often give a shoe or article of clothing to their dogs in order to train them to track the scent, then practice this tracking on so-called “hunting excursions”. However, tactics such as traveling through muddy water or using grease on their feet were sometimes successful in evading the dogs by obscuring the scent from their trail. In certain instances, slave owners would not just use dogs as a tool to track and catch runaway slaves, but would permit the dogs to kill. A biography published in 1857 detailing the life of William J. B Anderson, a formerly enslaved man, recounts such instances in which dogs were used as agents of murder (Anderson, 1857).

"His master hunted and caught him with bloodhounds, and allowed the dogs to kill him. Then he cut his body up and fed the fragments to the hounds. These same dogs once attacked some children returning from school, and killed one or more. It is no uncommon thing for slaveholders to keep such savage dogs, trained to hunt and follow the track of the poor colored fugitive, day and night, till they catch him" (Page 48).

Beyond the typical uses of tracking, slave owners would sometimes go to such cruel measures of allowing the dogs to kill, then consequently cut up the bodies and feed them to the hounds, reducing their lives to feeding the hounds that killed them. Additionally, dogs have been documented to assist in drowning slaves by pushing them in nearby water when they are injured (Weld, 1839). However, a more typical method of slave owners was to employ the dogs to track runaway slaves and drive them up to hiding in trees, where they would bark until the slave owners caught up so slaves could be brought back to the plantations.

According to a mass testament by the Anti-Slavery Society in 1839, this very process was detailed, “It is common to keep dogs on the plantations, to pursue and catch runaway slaves...He said that a slave on the plantation once ran away; as soon as he found the course he took, he put the dog on the track, and he soon came so close upon him that the man had to climb a tree, he followed with his gun, and brought the slave home” (Weld, 1839).



Example of slave owners using dogs at the forefront to chase runaway slaves up trees, catch up on horseback, and use both guns and the dogs as fear tactics displaying consequences for attempting to run away.



FUGITIVE SLAVE ESCAPING THE PURSUIT OF BLOOD-HOUNDS.

Bloodhounds were commonly used dogs breeds for tracking runaway slaves, and are therefore the breeds most commonly represented in drawings that depict runaway scenes such as these.

While slaves would often receive cruel punishment for attempting to run away, including attacks from the dogs, many were kept alive to prevent further compromising the labor force and production capacity on plantations. Circling back to the journal accounts of Bennet H. Barrow, production capacity and resulting economic success was a central goal of plantations. Following this logic of plantation and slave owners, dogs were a tool to keep order in place and maximize labor efficiency for economic gains.

Barrow's diary reveals how some slave owners such as himself overlooked the violence imposed on slaves and considered themselves generous and fair for "kind" acts such as giving slaves gifts around Christmas time or keeping them supposedly well-fed (Davis, 1939). Slave owners ultimately prioritized economic success of the plantation and production of crops, considering their actions such as weaponization of dogs to hunt runaway slaves as a necessary measure for keeping plantation labor in tact for optimal financial outcomes.



Conducted by Taiye Ojeikere

An exclusive interview with Omolegho Ojeikere about her relationships with water and animals to gain more insight into how and if these ideas pertaining to trauma surrounding animals and water can get passed down through the generations.

Q: How would you describe your relationships to small bodies of water like a pool? How do you feel about oceans?

A: You know I don't like water. I don't like going into the pool and large bodies of water. For me, I don't know how to swim or anything, but it is therapeutic for some people aka good for people in healthcare as well.

Q: If you have a fear of water, where do you believe the fear stems from?

A: I think when I was little, I saw somebody drown. In Nigeria we didn't always have water nearby, so they want you to go far. Some people make you pay to get water from their well, and that's when the little kid fell. So I still have that fear that if I go inside any water, I'm going to drown, or something is going to happen to me.

Q: Do you think that event changed your view on water for your kids?

A: Yes it did. Since I can't swim, and I was too afraid to swim, I made sure to put my kids in swimming classes.

Q: Do you have any instances where you were attacked by a pet or by an animal?

A: No, but I hate when they bark at me.



Q: Do you like pets? Why or why not?

A: No. You know why I don't like pets? I don't like pets because there's a dog...my dad felt like some dogs were evil. That dog was like biting children. That's not what a pet is supposed to do. Okay, so my dad tried to kill that dog and that dog refused to die. I know they will not like it because they say its animal cruelty, but there are some dogs in Africa that are not really dogs, they are human dogs. Because you know where we came from, they believe in witches and all that stuff. So the dog refused to die, and my dad didn't like any pets in the house at all. All this time, the bullet refused to go into the dog. Even when we had cats, we bought cats so they would catch rats in the house, but the cat will see a rat in the kitchen and start running, but he will go to the kitchen and steal the meat. So my dad said no, no pets in the house.

Q: Do you have any stories or superstitions passed down through your family about water or about owning pets?

A: In my house, they feel that pets, especially dogs are not dogs but human dogs, so they bring evil to your house, so they believe you don't have to have it. So the dog I was telling you about. He shot the dog seven times, and the dog refused to die, so he took his gun since he was an officer and that's what they were told to do when you want to kill a witch that refuses to die. Then he took the gun and hit the bottom of the gun on the floor and shot the dog, and the bullet finally went in.

Q: Do you consider pets as part of your family if you had a pet?

A: If I had one, yes. They should be part of my family because if I decide to have one.



Conducted by Sydni Stewart

Exclusive interview done with Lesley Stewart discussing her family history, beliefs and relationship with pets and animals

Q: How would you describe your relationship to small bodies of water like a pool? And how about large bodies of water like an ocean?

A: Bodies of water, I was pretty comfortable. I grew up swimming. And I was intentionally put in lessons by my father growing up so I wouldn't be scared. Large bodies of water, I have huge respect for them. But I don't play in large bodies of water. I love cruises and being in the water because it's beautiful. I respect it but I don't go boarding or go swimming in the ocean. That's what the pools are for.

Q: Where does your family come from and how did your parents or like elders feel about dogs or pets?

A: My mom is from Louisiana. My dad was born and raised in LA. I know that his parents were from Jamaica and Scotland. I only know my mom's family going back as far as Louisiana. And I grew up with pets. We had both cats and dogs growing up. From the time I came home from the hospital we had a dog, I didn't have cats until I was older. But we always had dogs around and they weren't big pit bulls or anything but they were Collies or mixed breed dogs but they were always protective. I've always loved dogs.

Q: Okay, so currently do you own any pets?

A: Yes, we own Rottweilers and I would love to have a cat.

Q: So do you consider your pets as a part of your family? Why or why not?

A: Yes, absolutely. Because they are family. I mean, once we take them on I take care of them like my own kids.

Q: Are there any instances where you've experienced violence from pets?

A: Personally, I have not. I have a healthy respect for animals. They are wild in many cases. So if they're not on a leash or well trained I just don't spend a lot of time near them. I've had a chihuahua nip at my ankle before but that's about the worst of it. My grandmother once had a huge dog, a German shepherd. And his name was King. And one day she got pinned down by King out of nowhere. All the years she had him and took care of him and she opened the door to the one day and he came and knocked her down and stood over her for a good 20 or 30 minutes, but he didn't do anything. I think it was just establishing dominance. But yeah, no, I don't mess with animals like that. I give them space and expect them to be animals.

Q: Do you have any stories or superstitions passed down through your family about water or about owning pets?

A: I know that story from my grandmother. King didn't live to see another day. Once he let her up. She went and got her shotgun and he was done. They didn't tell us a lot of bad stories and I think part of it was them wanting us to have a different perspective than they did. Because they grew up in a family where swimming or all those things were not everyday normalities. So they really wanted to make sure we had a different experience. So they pushed us to do things that they had never been exposed to.

Q: Do you have a preference for a type of dog like a big or small dog or a specific breed?

A: Yep, I like big dogs and prefer outside dogs. My preference is more like a husky or a collie type. They're more fun loving and playful. But yeah, big dogs, or small cats.



Exclusive interview done with James Stewart discussing his family history, beliefs and relationship with pets and animals

Q: How would you describe your relationship to small bodies of water like a pool? And how about large bodies of water like an ocean?

A: I think I have a good relationship with both. I never had a fear of any type of water. Contrary to the myth that black people don't like water or they can't swim or float. Being in a military family and moving from place to place, some of them extremely hot like New Mexico and California. We had access to many pools and took many swimming lessons. So I did not have that fear of water. Also, as far as oceans, my family is from Virginia Beach and so we're right there on the beach and the Atlantic. So we used to go crabbing, and fishing and swimming out there. So there was no type of fear of that deep water either. And we've all been on cruises out there deep, deep into the oceans. I was never afraid, the only thing you were afraid of was somebody pushing you off the ledge into the ocean at nighttime and the ship couldn't stop fast enough to find you. But overall, I would say that there was no fear of any type of water shallow or deep.

Q: Do you have any stories or superstitions passed down through your family about water or about owning pets?

A: Well, the only thing I'd say about that is I was taught that if any pet you have ends up biting you then you actually have to put them down. I don't think everybody does that. But for us now if you bite me then you're dead. My grandfather, you know, would actually take his dogs in the back and shoot them if they did that. But like I said we've changed over time and I would never take my dog to the back and shoot them. That's how my family dealt with dogs back then, and think we've all evolved a little bit where I would actually have them euthanized, humanely.

Q: Where does your family come from and how did your parents or like elders feel about dogs or pets?

A: Yeah, so mom and dad are both from Virginia Beach, Virginia. My dad joined the Air Force and we traveled throughout my youth from different places. Born in New York, live in Virginia during the Vietnam days. New Mexico, Idaho, California. Three years over in Europe in Germany, and then the last place was back here in California. I don't ever remember having cats. But we did have dogs growing up. Ranging from German Shepherds, Great Danes, to little Pekinese, which was the only dog that actually stayed inside the house. The big ones were outside. Our family all had dogs, they were all outside and they said we have good relationships with them. They're fed, get all their shots. We don't train them to fight. So I think that we're good pet owners and have an affinity for loving dogs, not so much cats or hamsters. Or any other type of pet.

Q: Do you consider your pets as a part of your family? Why or why not? And do you have a preference of type of dog, like big, small, breed, whatever it may be?

A: To a certain extent, they're part of the family. But there's a hierarchy. Humans come first and then dogs. I know that's not for everybody. I know some cultures raise their dog to equal status with other family members but I don't think we've ever done that. I've never had small pets, personally. The only dogs that I've had over the last 25 years are Rottweilers. I could not see myself with a poodle or little wiener dog. It just wouldn't look right for six foot 200 pound black man walking down the street with a poodle.

Pet Ownership & Black Americans

HISTORY

While animals were largely agents of inciting violence and terror amidst the Transatlantic Slave Trade, companion animals supposedly serve as the antithesis to this weaponization. Some enslaved people in the Chesapeake colonies were known to have dogs that provided companionship and protection while acting as hunters for deer and sheep, in contrast to slaveholders and the elite class owning dogs for purposes of weaponization and status (Meacham, 2011). In the first few decades of the 1900s, pets became more commonplace in households throughout America in conjunction with the commercialization of the pet industry, growing veterinary technology, and the emerging field of animal welfare. For Black Americans, owning companion animals was inherently tied to racialized politics of respectability through demonstration of status. Dogs require resources like time and money that indicated a level of wealth tied to status (Lawson, 2020). Certain dog breeds that required special attention to grooming and maintenance, like English Setters, symbolized further status elevation.

Evolving cultural ideas about family structure in the mid 1900s, focusing on nuclear families, began to establish pets as a norm for predominantly White, middle class families. Thus, pet ownership and shifting attitudes towards pets as members of the family started to strongly take hold (Lawson, 2020). However, pet ownership among Black families teetered a unique balance of enhanced respectability and social weaponization. Lower class or impoverished families that owned pets were deemed irresponsible and unfit to own companion animals due to lack of perceived resources for caring for a pet. Additionally, cultural associations in the latter half of the 1900s between Blackness and certain dog breeds like pitbulls often garnered negative media representation that further represented weaponization and stigma carried out in social and cultural spheres.

As a result, pet ownership for Black Americans has functioned as a double edge sword tied to evolving social and cultural norms.



Nuclear family with pet as a center focus; Afro-American 1968

WHERE ARE WE TODAY?

While the field of race and ethnicity in relation to attitudes toward animals is still being explored, a few studies spanning the past two decades offer some interesting insight to this topic. In the early 2000s, findings from research among veterinary students in the US identified stronger utilitarian views among Black students towards pets and more companionate, anthropomorphic views among White students towards pets.

The study found overall rates of pet ownership, number of pets owned, and tendency to let pets sleep in the bedroom or on the bed to be lower among the Black students as well (Brown, 2002). However, recent studies have set out to reassess this relationship. One recent study conducted at the University of Illinois at Chicago examined attitudes toward animals in Black and White groups using the Attitudes toward Animals Scale. Results revealed overall more favorable attitudes towards animals in both groups, though slightly lower scores among the Black group (Richardson, 2020). A second study among older community members also revealed overall positive attitudes towards animals though this time more positive attitudes in the Black group, which introduces a unique perspective on the potential influence of age in regards to attitudes towards animals (Richardson, 2020).

While the lack of deep research into this topic prevents broad conclusions and generalizations from being made, other studies have revealed the underrepresentation of Black Americans in animal welfare industries today (Brown, 2005). This provides grounds for thinking about potential barriers or lack of interest in these animal-centered fields, which may be due in part to the legacy of inherited trauma at the hands of animal weaponization that we continue to explore.

Dealing with Trauma & Traditional Healing

Whats Wrong?



The way in which Black people exist in the United States is the direct result of enslavement and colonialism. From the stripping of culture, language, traditional religion and spirituality to forced participation in racist systems of government, law, healthcare and society in general, Black people have existed within the US in a constant state of trauma on both a conscious and subconscious level. This carried trauma, in addition to reliance on a healthcare system that has been historically inaccessible, leaves Black people vulnerable to many health issues that must be acknowledged and fixed from the root.

How to begin Healing?

Traditional African healing approaches health holistically to restore people to optimal function. Western medicine focuses on reduction of clinical symptoms and restoring the body to health, but indigenous African practices also aim to heal and reconnect on a spiritual level. The physical body and spiritual mind are seen as one. Recognizing the impact and context of intergenerational trauma, it places importance on restoration of balance within the individual and connection with the environment to heal emotions and energy blocked by trauma (Barlow, 2018). This can be achieved through ritual, herbalism, community based conversation and more.

Healing in the Modern Day

Moving Meditation



Half Lord of the Fishes Pose

Yoga: 'To Unite'

There is a need for self-care amidst the heaviness of inherited and recurring trauma. One way communities have found healing is through meditation—both in movement and in stillness. Yoga combines breath control, meditation and intentional movement to provide ease and activation to the body.



Vinyasa: 'To Place' – Breath to Movement

One style of yoga is vinyasa, which strings postures together using the breath. This seamless flow activates an awareness in the person, allowing them to connect each action and let any negativity fall away—both on and off their mat. The postures featured here represent a deep release, both in movement and in stillness. It is through this release and recovery, we as a community can find healing.

Lotus Pose



Healing in the Modern Day

A Safe Space



Community Circles

Social support circles provide space for individuals who identify within the Black community to share their struggles and feel seen and validated. Community circles allow for the individuals to gain a sense of connectedness in a society where they are often othered. They serve a purpose rooted in teaching, listening, learning, and unlearning. These spaces are necessary for Black liberation, mental health, and well-being (Richardson, 2018)

A Variety of approaches

Emotional Emancipation Circles (EECs)

evidence-informed, psychologically sound, culturally grounded, and community-defined self-help support groups designed to help heal, and end the trauma caused by anti-Black racism: White superiority and Black inferiority.

Sister Circles

support groups that build upon existing friendships, fictive kin networks, and the sense of community found among African Americans females

Healing Circles

Often form around things such as cancer, chronic illness, chronic pain, aging, end-of-life issues, grief and loss, trauma and resilience, addiction, parenting, race- and gender-related issues, and other shared conditions or circumstances.

(Richardson, 2018)

“

For me the EEC was extremely useful in that it created a space where community members en masse could be open and vulnerable. It pushed us to address issues that we faced on a community level that we wouldn't normally feel comfortable discussing. It promoted openness, empathy, mindfulness, and healing.

”

(Barlow, 2018)

Healing in the Modern Day

Herbal Medicine



Herbal supplements derived from botanicals are used to heal the body from disease but also strengthen the soul and mind. Herbs can be used to boost the immune system, support heart health, reduce inflammation, and provide various other bodily benefits. Use of these medicinal plants can directly influence our nervous system and endocrine system function and therefore our psychological state. Herbs can be used to encourage emotional and physical healing from trauma (Ozioma, 2019).



Herbs are not to be used without expertise!

A Few Properties

Passionflower (Passiflora incarnata)

helps to relax any manifestation of tension in the body – be it physical (hunched shoulders, a tight back), mental (a racing mind, feelings of overwhelm) or emotional (tension or stress in the heart space)



Lavender (Lavendula spp.)

works as an anti-inflammatory but also reduces anxiety. Inhaling lavender essential oil lowers blood pressure and the heart rate, promotes a sense of calm, relaxes tension and stabilizes the mood.

Eleuthero (Eleutherococcus senticosus)

helps to reduce the 'fight, flight, or freeze' response, which occurs in moment of trauma. Trauma and often repeats when traumatic triggers (a smell, a tone of voice, a look, a place, a feeling, etc.) come up. It calms and centers the mind, balancing and integrating the mind-body connection.



(Curtis, 2021)



Poems of the Issue

SUMMER (1783) - JAMES THOMSON

*Increasing still the terrors of these storms,
His jaws horrific arm'd with threefold fate,
Here dwells the direful Shark. Lured by the scent
Of steaming crowds, of rank disease, and death,
Behold, he, rushing, cuts the briny flood,
Swift as the Gale can bear the ship along;
And, from the partners of that cruel trade,
Which spoils unhappy Guinea of her sons,
Demands his share of prey—demands themselves.
The stormy Fates descend: one death involves
Tyrants and slaves; when straight, their mangled limbs
Crashing at once, he dyes the purple seas
With gore, and riots in the vengeful meal.*



Poems of the Issue

IF WE MUST DIE (1919) - CLAUDE MCKAY

*If we must die, let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursèd lot.*

*If we must die, O let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! we must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one death-blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!*



Poems of the Issue

SUMMER (1783) - JAMES THOMSON

ANALYSIS

This is an excerpt of a poem written by James Thomson drawing on the jarring perspective of a predatory shark lured to a slave ship by the scent of blood (Thomson, 1783). The poem takes on the perspective of a blood hungry shark but captures the horrific energy of death and darkness that surrounded the slave ships. This poem draws on the connections of sharks and slave trade while painting the powerfully real image of trauma and terror that was evoked.

IF WE MUST DIE (1919) - CLAUDE MCKAY

ANALYSIS

This is a poem written by Jamaican poet Claude McKay very clearly depicting the desperateness of a group of persecuted people to maintain their dignity and fight against oppression. The poem opens “If we must die, let it not be like hogs/ Hunted and penned in an inglorious spot,/ While round us bark the mad and hungry dogs”, drawing a picture of terror as the subjects of the poem are both compared to animals and hunted by animals (McKay, 1919). The animal symbolism could very well be taken literally as Black people have historically been hunted by dogs, but it can also be taken figuratively depicting the savageness and inhumanity of the oppressors. The poem in full is very powerful and gives the chilling perspective of the oppressed and hunted. Even though the poem was written in 1919, the content and emotion of it translates through time. Its ability to be applied from times of slavery to segregation to today speaks volumes to the oppression and persecution of Black people across history.

con·sump·tion

/kən'səm(p)SH(ə)n/

noun

1. the using up of a resource.

Throughout the abolitionist movement in the late-eighteenth and mid-nineteenth century, consumption was used as a metaphor to describe the practice of slavery. The practice itself was built on the economic concept: enslaved peoples were purchased and used as labor by the slaveholding class in order to make economic products (Pearson, 2021). These products were then to be sold and the monetary gains were used in part to restart the cycle all over again. Humans were being consumed or eaten as part of this process. This consumption symbolism was paired with animal imagery by abolitionists to criticise slavery (Pearson, 2021).

Prey to Insatiable Predators

Initially, abolitionists used hungry animal imagery as a method of relating economic consumption to physical consumption. They condemned the slave holding class as sharks, carrion birds, and dogs with greedy and insatiable appetites (Pearson, 2021). Frederick Douglass's autobiographical narrative, *In My Bondage, My Freedom*, Douglass relates the slaveholding class to buzzards and

carrion birds, waiting to buy and eat human flesh (Douglass, 1987). In an anonymous, satirical British broadside, "The Petition of the Sharks of Africa", author(s) took up the pen as the sharks off the coast of Africa (Pearson, 2021). They entreated lawmakers to continue the slave trade citing a need for food to avoid starvation. The concept of starvation in relation to the sharks swarming the many slave ships off the coast of Africa emphasize the insatiable appetite of such animals. Sharks would always need to keep eating, to keep consuming, more and more -- just like the slave traders and holders participating in the Transatlantic Slave Trade.

However, while powerful, this imagery had a major shortcoming: it implied that enslaved people were prey. There were implications that enslaved peoples, being prey, would be following the "natural order" of the world (Pearson, 2021). Similar to how wolves hunt deer, slaveholders hunted enslaved people. Therefore, a more nuanced version of this consumption metaphor was needed.

Immoral Cannibalism

Following the imagery of hungry animals, came a new version of the consumption



metaphor.

Cannibalism.

Hannah Crafts's *The Bondswoman's Narrative* which uses "cannibalism" to describe slavery (Crafts & Hecimovich, 2014). Crafts criticised the practice by portraying the actions of slaveholders as irrational and contradictory. This new version emphasized the humanness of enslaved people. If enslaved people were human, just like slaveholders, then why should they be consumed? For humans to consume other humans is taboo, unnatural and immoral. Therefore, slavery, built on the concept of human consumption of other humans, is also taboo, unnatural, and immoral (Pearson, 2021).

Animal imagery was also reworked under this new idea. Instead of portraying one sided hunting and slaughter, more artwork, poetry, and media depicted fights between enslaved people and aggressive animals (Pearson, 2021). It became less of a predator-prey relationship and more of an equal fight. Notably, the enslaved people are depicted as humans while the slaveholders remained animals. This juxtaposition further emphasized the inhuman behavior of the slaveholding class.

Slavery can be represented by consumption in a variety of ways. Paired with powerful animal imagery, this metaphor has been used to argue against the practice. It looks at humans and beasts and implores people to stand with humans. To be people and not sharks or dogs or carrion birds.



Reaching Towards Change: Our Closing Thoughts

We have discussed an abundance of factors that go into understanding the complexity of the weaponization of animals, specifically dogs and sharks, against Black Americans not only today but throughout history. Looking through lenses that consider the heavy historical, biological, cultural, and even social consequences of the weaponization of animals — we see how trauma can be inflicted throughout generations, potentially affecting the physical and mental well being of an entire community. Most importantly, we highlight the eerie parallels of methods used to enforce slave patrolling over 400 years ago to the overpolicing and violence used against Black Americans today — suggesting this system of slave patrol has not been eradicated only transformed. While we offer some methods and resources for Black Americans who seek to heal from the trauma caused by the weaponization of animals and racism as a whole, true change must come from wider policy and structural change. This includes, but is not

limited to, ending breed-specific legislation, defunding and restructuring the police and/or altering or even eliminating the use of attack K-9 units, more resources for communities, and proper education on the true history and horrors of the treatment of Black people in the US from slavery to now.

Though there are still many other stakeholders, legal factors, and social & historical context surrounding the weaponization of animals that we could not cover in our magazine, we hope that we have inspired you to look further into this issue yourself and be an advocate for change. If not, we hope our work has at least provided you with some new and useful information — perhaps even a new outlook on both human and animal perspective in our interactions.

Thank you for reading and accompanying us on this journey of learning!

-- Aysia Bondurant, Anna Yu, Haley Cowles, Taiye Ojeikere, Sydni Stewart

SOURCES

- American Psychiatric Association, & American Psychiatric Association (Eds.). (2013). Specific Phobia. In *Diagnostic and statistical manual of mental disorders: DSM-5. American Psychiatric Association, 5*, 197-202.
- Amiot, C. E., & Bastian, B. (2015). Toward a psychology of human–animal relations. *Psychological Bulletin, 141*(1), 6–47. <https://doi.org/10.1037/a0038147>
- Anderson, W J. B. (1857) *Life and Narrative of William J. Anderson, Twenty-four Years a Slave*
- Ansdell, R. (1861). *The Hunted Slaves* [oil painting]. Walker Art Gallery, Liverpool, England. ARTUK (n.d.). Retrieved from: <https://artuk.org/discover/artworks/the-hunted-slaves-97949>
- "A Slave-Hunt", *Slavery Images: A Visual Record of the African Slave Trade and Slave Life in the Early African Diaspora*, accessed February 17, 2022, <http://www.slaveryimages.org/s/slaveryimages/item/1212>
- Bailey, Z. D., Feldman, J. M., & Bassett, M. T. (2021). How structural racism works—Racist policies as root cause of U.S. racial health inequities. *New England Journal of Medicine, 384*(8), 768–773. <https://doi.org/10.1056/NEJMms2025396>
- Barlow, J.N. (2018). Restoring optimal Black mental health and reversing intergenerational trauma in an era of Black Lives Matter. *Biography, 41*(4), 895-908. doi:10.1353/bio.2018.0084.
- Becker, M. (2013, February 15). *The truth about 'alpha dogs'*. Vetstreet. Retrieved February 25, 2022, from <http://www.vetstreet.com/our-pet-experts/the-truth-about-alpha-dogs?page=2>
- Berman, M., & Lowery, W. (2015). The 12 key highlights from the DOJ's scathing Ferguson Report. The Washington Post. Retrieved March 8, 2022, from <https://www.washingtonpost.com/news/post-nation/wp/2015/03/04/the-12-key-highlights-from-the-dojs-scathing-ferguson-report>
- Bezo, B., & Maggi, S. (2018). Intergenerational perceptions of mass trauma's impact on physical health and well-being. *Psychological trauma: theory, research, practice and policy, 10*(1), 87–94. <https://doi.org/10.1037/tra0000284>
- Boisseron, B. (2018). *Afro-Dog: Blackness and the Animal Question*. Columbia University Press. <http://www.jstor.org/stable/10.7312/bois18664>
- Brown, M. (2019, January 7). *Family of montgomery man killed by police dog sues city*. The Montgomery Advertiser. Retrieved February 4, 2022, from <https://www.montgomeryadvertiser.com/story/news/crime/2019/01/04/family-joseph-pettaway-who-killed-police-dog-sues-city-montgomery/2482693002/>
- Brown, S. (2002). Ethnic Variations in Pet Attachment among Students at an American School of Veterinary Medicine, *Society & Animals, 10*(4), 455-456. doi: <https://doi.org/10.1163/156853002320936935>
- Brown, S.-E. (2005). The under-representation of African American employees in animal welfare organizations in the United States. *Society & Animals, 13*(2), 153–162. <https://doi.org/10.1163/1568530054300217>

- Boisseron, B. (2018). *Afro-Dog: Blackness and the Animal Question*. Columbia University Press. <http://www.jstor.org/stable/10.7312/bois18664>
- Brunnschweiler, J. M., Barnett, A. (2013). Opportunistic visitors: long-term behavioural response of bull sharks to food provisioning in Fiji. *PLoS One*.8(3):e58522. Doi:10.1371/journal.pone.0058522. Epub 2013 Mar 13. PMID: 23516496; PMCID: PMC3596312.
- Burnham, J. J., & Lomax, R. G. (2009). Examining race/ethnicity and fears of children and adolescents in the United States: Differences between White, African American, and Hispanic populations. *Journal of Counseling & Development*, 87(4), 387–393. <https://doi.org/10.1002/j.15566678.2009.tb00122.x>
- Carmo, C. B., Ferrette, B. L. S., Camargo, S. M., Roxo, F. F., Coelho, R., Garla, R. C., Oliveira, C., Piercy, A. N., Bornatowski, H., Foresti, F., Burgess, G. H., Mendonça, & F. F. (2019). A new map of the Tiger shark (*Galeocerdo Cuvier*) genetic population structure in the western Atlantic ocean: Hypothesis of an equatorial convergence centre. *Aquatic Conservation*. 29(5), 760–772. Web.
- Chapman, L. K., Kertz, S. J., Zurlage, M. M., & Woodruff-Borden, J. (2008). A confirmatory factor analysis of specific phobia domains in African American and Caucasian American young adults. *Journal of Anxiety Disorders*, 22(5), 763–771. <https://doi.org/10.1016/j.janxdis.2007.08.003>
- Chapman, L. K., Vines, L., & Petrie, J. (2011). Fear factors: Cross validation of specific phobia domains in a community-based sample of African American adults. *Journal of Anxiety Disorders*, 25(4), 539–544. <https://doi.org/10.1016/j.janxdis.2010.12.009>
- Crafts, H., Gates, H. L., & Hecimovich, G. A. (2014). *The Bondwoman's narrative*. Grand Central Publishing.
- Crenshaw v. Lister, 556 F.3d 1283 (11th Cir. 2009)
- Curtis, L. (2021, September 29). 10 healing herbs with medicine benefits. Verywell Health. Retrieved March 11, 2022, from <https://www.verywellhealth.com/healing-herbs-5180997>
- Dalvie, .S, Daskalakis, N. P., (2021). The biological effects of trauma. *Complex Psychiatry*. 7, 16-18. doi: 10.1159/000517236
- D'Andrea, W., Sharma, R., Zelechowski, A. D., & Spinazzola, J. (2011). Physical health problems after single trauma exposure: When stress takes root in the body. *Journal of the American Psychiatric Nurses Association*, 17(6), 378–392. <https://doi.org/10.1177/1078390311425187>
- Davis, E. A. (1939). Bennet H. Barrow, Ante-Bellum Planter of the Felicianas. *The Journal of Southern History*, 5(4), 431–446. <https://doi.org/10.2307/2191826>
- Davison , J., Fuller, S., & Hanson , C. (1982). *White Dog* [Film]. United States; Paramount Pictures.
- Dell, L. P. (1992). Police attack dogs: A dogmatic approach to crime control. *Whittier Law Review*, 13, 515.
- Dhont, K., Hodson, G., Loughnan, S., & Amiot, C. E. (2019). Rethinking human-animal relations: The critical role of social psychology. *Group Processes & Intergroup Relations*, 22(6), 769–784. <https://doi.org/10.1177/1368430219864455>
- Dicken, M. L., Hussey, N. E., Christiansen, H. M., Smale, M. J. , Nkabi, N., Cliff, G., & Wintner, S. P. (2017). Diet and trophic ecology of the tiger shark (*Galeocerdo Bouvier*) from South African waters. *PLOS ONE*. 12(6): e0177897. <https://doi.org/10.1371/journal.pone.0177897>

- Dhont, K., Hodson, G., Loughnan, S., & Amiot, C. E. (2019). Rethinking human-animal relations: The critical role of social psychology. *Group Processes & Intergroup Relations*, 22(6), 769–784. <https://doi.org/10.1177/1368430219864455>
- Douglass, F., & Andrews, W. L. (1987). *My bondage and my freedom*. University of Illinois Press.
- Fan, A., Martin, R., Brozost-Kelleher, D., & Glover, E. (2021, June 11). 'The standard for being the worst': IMPD's dogs bite more than other big cities. Winner of 2021 Pulitzer Prize: Indianapolis K9s bite more often. Retrieved February 1, 2022, from <https://www.indystar.com/in-depth/news/crime/2020/10/07/indianapolis-imp-police-use-of-force-k-9-s-dog-bites-investigation/5810593002/>
- Garrison, G. (2019, March 7). Young man who confronted police dogs in 1963 was little-known Civil Rights Icon (life stories: Walter Lee Fowlkes). *AL.com*. Retrieved February 4, 2022, from https://www.al.com/living/2014/02/young_man_attacked_by_german_s.html
- Gill, Scherto R. (2021) "Legacies of Slavery and their Enduring Harms," *Genocide Studies and Prevention: An International Journal*: Vol. 15: Iss. 3: 66–82. DOI:<https://doi.org/10.5038/1911-9933.15.3.1833>
- Gold, S. N., (2017). APA handbook of trauma psychology: Foundations in knowledge. In *APA handbook of trauma psychology: Foundations in knowledge* (Vol. 1). American Psychological Association. 1. <https://doi.org/10.1037/0000019-000>
- Graff, G. (2014). The intergenerational trauma of slavery and its aftermath. *The Journal of Psychohistory*, 41(3), 189-193.
- Hampson, S. E., Edmonds, G. W., Goldberg, L. R., Barckley, M., Klest, B., Dubanoski, J. P., & Hillier, T. A. (2016). Lifetime trauma, personality traits, and health: A pathway to midlife health status. *Psychological Trauma: Theory, Research, Practice, and Policy*, 8(4), 4. 47–454. <https://doi.org/10.1037/tra0000137>
- Hawkins, C. B., & Vandiver, A. J. (2019). Human caregivers perceive racial bias in their pet dogs. *Group Processes & Intergroup Relations*, 22(6), 901–917. <https://doi.org/10.1177/1368430218824656>
- Hunter, L. R., & Schmidt, N. B. (2010). Anxiety psychopathology in African American adults: literature review and development of an empirically informed sociocultural model. *Psychological bulletin*, 136(2), 211–235. <https://doi.org/10.1037/a0018133>
- Hyytiäinen, H. K., Blomvall, L., Hautala, M., & Lappalainen, A. K. (2021). Reliability of a new bite force measure and biomechanics of modified long attack in Police Dogs. *Animals*, 11(3), 874. <https://doi.org/10.3390/ani11030874>
- Ingman, K. A., Ollendick, T. H., & Akande, A. (1999). Cross-cultural aspects of fears in African children and adolescents. *Behaviour Research and Therapy*, 37(4), 337–345. [https://doi.org/10.1016/S0005-7967\(98\)00108-9](https://doi.org/10.1016/S0005-7967(98)00108-9)
- Jacobson, K. C., & Chang, L. (2018). Associations between pet ownership and attitudes toward pets with youth socioemotional outcomes. *Frontiers in Psychology*, 9, 1–12. <https://doi.org/10.3389/fpsyg.2018.02304>
- Jawaid, A., Jehle, K.-L., & Mansuy, I. M. (2020). Impact of parental exposure on offspring health in humans. *Trends in Genetics*, 37(4), 373–388. <https://doi.org/10.1016/j.tig.2020.10.006>

- Kirmayer, L. J., Young, A., & Hayton, B. C. (1995). The cultural context of anxiety disorders. *Psychiatric Clinics of North America*, 18(3), 503–521. [https://doi.org/10.1016/S0193-953X\(18\)30037-6](https://doi.org/10.1016/S0193-953X(18)30037-6)
- Klimley, A. P. (2013). *The biology of sharks and rays*. The University of Chicago Press.
- Lawson, K. (2020, March 8). Pet keeping and pet hiding in Black America. *US History Scene*. Retrieved February 5, 2022, from <https://ushistoryscene.com/article/pets-black-america/>
- Lauer, K. (2022, February 4). Richmond police defend K-9 bites that caused 73 serious injuries in past six years. *East Bay Times*. Retrieved March 8, 2022, from <https://www.eastbaytimes.com/2022/01/13/richmond-police-review-group-addresses-news-report-of-excessive-k-9-bites/>
- Levine, D. S., Himle, J. A., Abelson, J. M., Matusko, N., Dhawan, N., & Taylor, R. J. (2014). Discrimination and social anxiety disorder among African-Americans, Caribbean blacks, and non-Hispanic whites. *The Journal of Nervous and Mental Disease*, 202(3), 224–230. <https://doi.org/10.1097/NMD.0000000000000099>
- Linder, A. (2018). THE BLACK MAN'S DOG: THE SOCIAL CONTEXT OF BREED SPECIFIC LEGISLATION. *Animal Law*, 25(51), 51–74.
- Lopez, C. E. (2020, July 7). Opinion | don't overlook one of the most brutal and unnecessary parts of policing: Police dogs. *The Washington Post*. Retrieved February 5, 2022, from <https://www.washingtonpost.com/opinions/2020/07/06/police-dogs-are-problem-that-needs-fixing/>
- Lucia Llano Puertas. (n.d.). *Touching the Past: The inscription of trauma and affect in francophone neo-slave narratives*. Johns Hopkins University Press. <https://muse.jhu.edu/article/723038>
- Marshall Project, T., & AL.com. (2021). *Mauled: When Police Dogs Attack . Reckon*. Reckon South. Retrieved February 2, 2022, from <https://www.reckonsouth.com/mauled-film/>.
- May, Samuel. (1856). *The fugitive slave law, and its victims [microform]*. (pp. 1–52) [Pamphlets]. American Anti-Slavery Society,. <https://jstor.org/stable/10.2307/60227732>
- Mckay, C. (1919). *If We Must Die*. <https://www.litcharts.com/poetry/claude-mckay/if-we-must-die>
- Meacham, S. H. (2011). Pets, Status, and Slavery in the Late-Eighteenth-Century Chesapeake. *The Journal of Southern History*, 77(3), 521–554. <http://www.jstor.org/stable/41306281>
- Northern District of California, U. S. D. C. (Ed.). (2021, September 14). *Jason Anglero-Wyrick v County of Sonoma*. govinfo.gov. Retrieved February 3, 2022, from https://www.govinfo.gov/content/pkg/USCOURTS-cand-3_21-cv-01985/pdf/USCOURTS-cand-3_21-cv-01985-0.pdf
- Ordway, D.-M., & About The Author Denise-Marie Ordway She joined The Journalist's Resource in 2015 after working as a reporter for newspapers and radio stations in the U.S. and Central America. (2021, April 6). How they did it: Reporters reveal police dogs bite and maim thousands a year. *The Journalist's Resource*. Retrieved March 2, 2022, from <https://journalistsresource.org/media/police-dogs-bite-journalism-tips/>
- Ozioma, E. J. , & Nwamaka Chinwe, O. A. (2019). Herbal Medicines in African Traditional Medicine. In (Ed.), *Herbal Medicine*. IntechOpen. <https://doi.org/10.5772/intechopen.80348>
- Pai, A., Suris, A. M., & North, C. S. (2017). Posttraumatic Stress Disorder in the DSM-5: Controversy, Change, and Conceptual Considerations. *Behavioral sciences (Basel, Switzerland)*, 7(1), 7. <https://doi.org/10.3390/bs7010007>

- Parry, T. (2017, August 2). *Police dogs and anti-black violence*. AAIHS. Retrieved February 4, 2022, from <https://www.aaihs.org/police-dogs-and-anti-black-violence/>
- Parry, T. D., & Yingling, C. W. (2020, February 4). *Slave hounds and abolition in the Americas**. OUP Academic. Retrieved January 18, 2022, from <https://academic.oup.com/past/article/246/1/69/5722095>
- Pearson, E. (2021). Consuming monsters: Hungry animals in the discourse on slavery. *Arizona Quarterly: A Journal of American Literature, Culture, and Theory*, 77(2), 25–53. <https://doi.org/10.1353/arq.2021.0009>
- Potter, G. (2013, June 25). *The history of policing in the United States, part 1*. ECU Online. Retrieved February 11, 2022, from <https://ekuonline.eku.edu/blog/police-studies/the-history-of-policing-in-the-united-states-part-1/>
- Raymond, E. (2020, November 30). Shark feasts. Retrieved February 4, 2022, from <https://duluthreader.com/articles/2020/07/25/115234-shark-feasts>
- Rediker, M. (2008). History from below the water line: Sharks and the Atlantic Slave Trade. *Atlantic Studies*, 5(2), 285–297. <https://doi.org/10.1080/14788810802149758>
- Richardson, K. S., Burke, K. C., Brazley, K. N., Jones, T. M., & Bottoms, B. L. (2020). Understanding African Americans' attitudes toward nonhuman animals: Historical and psychological perspectives. *Society & Animals*, 1–19. <https://doi.org/10.1163/15685306-bja10013>
- Rowe, T., & Woodson, K. M. (2021, October 13). How to heal African-Americans' traumatic history. The Conversation. Retrieved February 11, 2022, from <https://theconversation.com/how-to-heal-african-americans-traumatic-history-98298>
- Richardson J.L. (2018) Healing Circles as Black Feminist Pedagogical Interventions. In: Perlow O., Wheeler D., Bethea S., Scott B. (eds) *Black Women's Liberatory Pedagogies*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-319-65789-9_16
- Rousseau, C., & Drapeau, A. (n.d.). The Impact of Culture on the Transmission of Trauma: Refugees' Stories and Silence Embodied in Their Children's Lives. ICMGLT. Retrieved February 5, 2022, from <https://icmglt.org/wp-content/uploads/2019/09/28-The-Impact-of-Culture-on-the-Transmission-of-Trauma-Refugees-Stories-and-Silence-Embodied-in-Their-Childrens-Lives-.pdf>
- Ryan, J., Chaudieu, I., Ancelin, M.-L., & Saffery, R. (2016). Biological underpinnings of trauma and post-traumatic stress disorder: Focusing on genetics and Epigenetics. *Epigenomics*, 8(11), 1553–1569. <https://doi.org/10.2217/epi-2016-0083>
- Samuelson, M. (2018). Thinking with sharks: Racial terror, species extinction and the other anthropocene fault lines. *Australian Humanities Review*. 63(31).
- <https://www.proquest.com/scholarly-journals/thinking-with-sharks-racial-terror-species/docview/2160345159/se-2>.
- Saucier, P. K. (2018). Traces of the slave patrol: Notes on breed-specific legislation. *Drexel Law Review*. 10(673)
- Schiavone, A. (2018). K-9 Catch-22: The Impossible Dilemma of Using Police Dogs in Apprehension of Suspects. *University of Pittsburgh Law Review*, Vol. 80, No. 3, 2018, Duquesne University School of Law Research Paper 2018-21, Available at SSRN <https://ssrn.com/abstract=3267314>
- Schweninger, L., Franklin, J. H. (2000). *Runaway Slaves: Rebels on the Plantation*. United Kingdom: Oxford University Press, USA.
- Shapiro, A. R. (2020, August 21). Perspective | the racist roots of the dog whistle. The Washington Post. Retrieved February 5, 2022, from <https://www.washingtonpost.com/outlook/2020/08/21/racist-roots-dog-whistle/>

- Shouse California Law Group. (2021, July 23). Bitten by a police dog - can I bring a lawsuit? Shouse Law Group. Retrieved February 4, 2022, from <https://www.shouselaw.com/ca/civil-rights/police-misconduct/police-dog-attacks/>
- Sibrava, N. J., Bjornsson, A. S., Pérez Benítez, A., Moitra, E., Weisberg, R. B., & Keller, M. B. (2019). Posttraumatic stress disorder in African American and Latinx adults: Clinical course and the role of racial and ethnic discrimination. *The American psychologist*, 74(1), 101–116. <https://doi.org/10.1037/amp0000339>
- Snijders, C., Maihofer, A. X., Ratanatharathorn, A., Baker, D. G., Boks, M. P., Geuze, E., Jain, S., Kessler, R. C., Pishva, E., Risbrough, V. B., Stein, M. B., Ursano, R. J., Vermetten, E., Vinkers, C. H., Smith, A. K., Uddin, M., Rutten, B. P., & Nievergelt, C. M. (2020). Longitudinal epigenome-wide association studies of three male military cohorts reveal multiple CPG sites associated with post-traumatic stress disorder. *Clinical Epigenetics*, 12(1). <https://doi.org/10.1186/s13148-019-0798-7>
- Spruill, L. H. (2016). Slave Patrols, “Packs of Negro Dogs” and Policing Black Communities. *Phylon* (1960-), 53(1), 42–66. <http://www.jstor.org/stable/phylon1960.53.1.42>
- Stephens, C. (2020, October 29). Police wanted "a dog that would bite a black person". The Marshall Project. Retrieved February 11, 2022, from <https://www.themarshallproject.org/2020/10/29/police-wanted-a-dog-that-would-bite-a-black-person>
- Stole, B., & Toohey, G. (2021, February 12). The city where police unleash dogs on Black teens. The Marshall Project. Retrieved January 31, 2022, from <https://www.themarshallproject.org/2021/02/12/the-city-where-police-unleash-dogs-on-black-teens>
- Sulek, J. P., & Rowan, H. B. (2022, January 11). One Bay Area city, 73 police dog bites, and the law that made them public. The Mercury News. Retrieved February 3, 2022, from <https://www.mercurynews.com/2021/12/19/one-bay-area-city-73-police-dog-bite-and-the-law-that-made-them-public/>
- Thomson, J. (1783). Summer [excerpt]. <https://poets.org/poem/summer-excerpt>
- Tollefsbol, T. O., Chen, T., & Veland, N. (2017). The mechanisms of DNA methylation and demethylation in mammalian development. In *Handbook of Epigenetics: The New Molecular and Medical Genetics*, 2, 11–24. essay, AP.
- Turner, J. (1840). Slave Ship (Slavers Throwing Overboard the Dead and Dying, Typhoon Coming On) [Oil on canvas]. Museum of Fine Arts, Boston, MA. Retrieved from: <https://collections.mfa.org/objects/31102>.
- United States Fugitive Slave Law. (1850). The Fugitive slave law. Hartford, Ct.?: s.n., 185-?. Hartford. [Pdf] Retrieved from the Library of Congress, <https://www.loc.gov/item/98101767/>.
- VanSickle, A., Stephens, C., Martin, R., Kelleher, D. B., & Fan, A. (2020, October 2). When Police Violence is a Dog Bite. The Marshall Project. Retrieved February 3, 2022, from <https://www.themarshallproject.org/2020/10/02/when-police-violence-is-a-dog-bite>
- Wall, T. (2014). Legal terror and the police dog. *Radical Philosophy*, 188, 2-9
- Wall, T. (2016). “For the Very Existence of Civilization”: The Police Dog and Racial Terror. *American Quarterly*, 68(4), 861–882. <http://www.jstor.org/stable/26360959>
- Weber, D.A., Reynolds, C.R. (2004). Clinical perspectives on neurobiological effects of psychological trauma. *Neuropsychol Rev* 14, 115–129. <https://doi.org/10.1023/B:NERV.00000028082.13778.14>
- Weld, Theodore Dwight, 1803-1895, ed. *American Slavery As It Is: Testimony of a Thousand Witnesses*. New York: American Anti-Slavery Society, 1839
- White v. City of Taylor, 849 F. Supp. 1186 (E.D. Mich. 1994)

- Williams, M. T., Metzger, I. W., Leins, C., & DeLapp, C. (2018). Assessing racial trauma within a DSM-5 framework: The UConn Racial/Ethnic Stress & Trauma Survey. *Practice Innovations*, 3(4), 242-260. <http://dx.doi.org/10.1037/pri0000076>
- Williams, M. T., Printz, D. M. B., & DeLapp, R. C. T. (2018). Assessing racial trauma with the Trauma Symptoms of Discrimination Scale. *Psychology of Violence*, 8(6), 735-747. <http://dx.doi.org/10.1037/vio0000212>
- Wunderman, A. (2018, February 18). *What to do if your dog seems racist*. Quartz. Retrieved March 2, 2022, from <https://qz.com/618852/what-to-do-if-your-dog-seems-racist/>
- Yehuda, R., Lehrner, A., & Bierer, L. M. (2018). The public reception of putative epigenetic mechanisms in the transgenerational effects of trauma. *Environmental epigenetics*, 4(2), dvy018. <https://doi.org/10.1093/eep/dvy018>