

# *How to Be an Antiracist* by Ibram X Kendi

# MODERATOR’S GUIDE

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[“How to Be an Antiracist” by Ibram X Kendi](#_945f1ebt39bi) 3

[My Racist Introduction](#_cqq3eux2zi12) 3

[Chapter 1: Definitions](#_jzc4oh7g9hje) 3

[Chapter 2: Dueling Consciousness](#_eggwhpftjgch) 5

[Chapter 3: Power](#_i3e20ueplw7g) 6

[Chapter 4: Biology](#_3mtsiozdsce6) 7

[Chapter 5: Ethnicity](#_tm2y21ffslsg) 8

[Chapter 6: Body](#_8mylx0fd9g1r) 9

[Chapter 7: Culture](#_djlz5699dl3j) 10

[Chapter 8: Behavior](#_3djjshw8e5ho) 10

[Chapter 9: Color](#_efzyit10egbv) 12

[Chapter 10: White](#_ifbwo5h9q1kw) 13

[Chapter 11 : Black](#_aom3it1oc31c) 14

[Chapter 12: Class](#_68zyqgyisigt) 16

[Chapter 13: Space](#_2ocm1zucqpqc) 17

[Chapter 14: Gender](#_1xhgiynvgtyo) 18

[Chapter 15: Sexuality](#_yfr6v4xmhzbh) 20

[Chapter 16: Failure](#_x3rvt3aint7) 21

[Chapter 17: Success](#_ayqpni8pyrzi) 22

[Chapter 18: Survival](#_f5bos36gx3f0) 23

[Recommended future reading](#_kag6rx6cxelb) 25

[Additional Resources](#_tb4cuhixzhpb) 26

[Things to Watch/Listen to](#_q2kocg9ld8rf) 29

Chapter Summaries

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## My Racist Introduction

***“This book is about the basic struggle that we’re all in. The struggle to be fully human and to see that others are fully human.”***

As a teenager in high school (in Manassas, VA), Kendi finds himself as a contestant in the final round of the Prince William County Martin Luther King Jr. Oratorical Contest. On Monday, January 17th, 2000 over 3,000 people, dressed in their Sunday best, gathered in Northern Virginia at the Hilton Memorial Chapel for the contest. Being in the contest brings up Kendi’s insecurities. “I was bombarded with messages from black people, white people, the media - that told me that the reason was rooted in my race - which made me discouraged and less motivated as a student, and which only further reinforced for me the racist idea that black people just weren’t very studious, which made me feel even more despair or indifference and on it went.” This cycle hardened and internalized the racist ideas society fed him, and consequently led to him naively preaching them back to others at the MLK competition. Kendi “remixes” Martin Luther King Jr.’s “I Have a Dream” speech and reimagines it as told by an angry 71-year old Dr. King, encouraged by applause from the crowd.

When you boil it down, Kendi’s speech was about unproven and disproven racist ideas about all the things that are “wrong” with black youth (basically regurgitating what he had been fed all his life) - ironically enough when all the things right about black youth were on display by him being involved in the contest representing Stonewall Jackson High School. “A racist culture had handed me the ammunition to shoot black people, to shoot myself, and I took it and used it. Internalized racism is the real black on black crime.” We (as a society) are manipulated into seeing people as the problem instead of recognizing policy as the problem that ensnares them. “I used to be racist most of the time. I am changing.” Kendi says. He uses the fluidity and movement between racist and antiracist as ongoing. Kendi reflecting on his own fluidity with racist ideas helps to serve as an entry point for readers, welcoming them into the narrative.

## Chapter 1: Definitions

Kendi’s parents met at InterVarsity Urbana 1970. *“In 1970, Black Power had enraptured my parents. They stopped thinking about saving black people and started thinking about liberating black people.”* Kendi’s maternal grandparents were part of the final leg of the Great Migration (from Georgia). He explains that they were also moving their family away from the effects of climate change. Kendi’s paternal grandmother had Alzheimer’s, which is more prevalent among African Americans. Additional health disparities between blacks and whites include: Black infants dying at twice the rate of white infants and African Americans being 25% more likely to die of cancer than whites. In the 2016 presidential election, Wisconsin’s strict voter ID laws suppressed approximately 200,000 votes (primarily targeting voters of color). Trump won that critical swing state by 22,748 votes.

Stable and consistent definitions are key to understanding racism and taking antiracist actions.

**“The key act for both of us was defining our terms, so that we could begin to describe the world and our place in it. Definitions anchor us in principles. This is not a light point. If we don’t do the basic work of defining the kind of people we want to be in language that is stable and consistent, we can’t work towards stable consistent goals. Some of my most consequential steps towards being an antiracist have been the moments when I arrived at basic definitions. [...] To be a racist is to constantly redefine racist in a way that exonerates one's changing policies, ideas and personhood.”**

**“We all have the power to discriminate. Only a discriminate few have the power to make policy.”**

**“We are surrounded by racial inequity as visible as the law, as hidden as our private thoughts. The question for each of us is, what side of history will we stand on? [...] [Racist and antiracist] these are not permanent tattoos. No one becomes a racist or anti-racist. We can only strive to be one or the other. We can unknowingly strive to be a racist. We can knowingly strive to be an antiracist. Like fighting an addiction, being an antiracist requires persistent self-awareness, constant self criticism, and regular self examination.”**

**“To be an antiracist is a radical choice in the face of this history requiring a radical reorientation of our consciousness.”**

**“Do nothing climate policy is racist policy since the predominately non-white global south is being victimized by climate change more than the predominately whiter global north. Even as the whiter global north is contributing more to its acceleration.”**

**“There may be no more consequential white privilege than life itself.”**

## Chapter 2: Dueling Consciousness

***“The history of the racialized world is a three way fight between assimilationists, segregationists and antiracists. Antiracist ideas are based in the truth that racial groups are equals in all the ways they are different; assimilationist ideas are rooted in the notion that certain racial groups are culturally or behaviorally inferior; and segregationist ideas spring from a belief in genetic racial distinction and fixed hierarchy.”***

Throughout history, there has been a “dueling consciousness.” As a country built by white men, for white men while advancing progress that perpetuates the superiority of white men through policy (such as police violence, voter suppression, access to health and wealth), where does that leave anyone who is not benefiting from white superiority? Kendi uses icons like W.E.B Dubois and his writing to illustrate the aspiration of blacks to be as “American” as possible, and by default taking on characteristics affiliated with being “white.” “Dubois wished to be both a Negro and an American. Dubois wished to inhabit opposing constructs - to be American, is to be white; to be white, is to not be a Negro. What Dubois termed ‘double consciousness’ may be more precisely termed ‘dueling consciousness.’”

Further, in 1903, Dubois wrote, “An American, a Negro - two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body whose dogged strength alone keeps it from being torn asunder.” This constant struggle to distance themselves from being characterized as “other,” illustrates the constant internalized war being waged within. Kendi also distinguishes and parallels this internalized struggle with the differences between assimilationist (integration of racial groups) and segregationist (keeping racial groups separate) policies. And further, Kendi looks at this internal duel within black populations themselves (or a black paternalism that distinguishes between black pride and “other” black people who more closely appear to “fit” the negative stereotypes society has labeled them with). *“On one side, the antiracist belief that black people were entirely capable of ruling themselves, of relying on themselves. On the other, the assimilationist idea that black people should focus on pulling themselves up by their baggy jeans and tight halter tops, getting off crack, street corners and government handouts, as if those were the things partially holding their incomes down. This dueling consciousness nourished black pride by insisting that there was nothing wrong with black people. But it also cultivated shame with its implication that there was something behaviorally wrong with black people. Well at least those ‘other’ black people.”*

This causes Kendi to question, were we (black people) keeping ourselves down? How can we (black people) break free of these categorizations and dueling sense of self? By being antiracist. “To be antiracist is to emancipate oneself from the dueling consciousness. To be antiracist is to conquer the assimilationist consciousness and the segregationist consciousness. The white body no longer presents itself as the American body; the black body no longer strives to be the American body, knowing there is no such thing as the American body; only American bodies, racialized by power.”

## Chapter 3: Power

**“Race creates new forms of power. The power to categorize and judge, elevate and downgrade, include and exclude.”**

Kendi gives a history of Prince Henry, a racemaker, and the movement of enslaved people. “Racemaking is an essential ingredient in the making of racist ideas, the crust that holds the pie. Once a race has been created, it must be filled in.” Spanish and Portugese colonizers arrive in the Americas in the 15th century and took to racemaking all the different indigenous peoples, calling them one people, Indians or ‘blacks from the land.’” “Both racist constructions normalize and rationalize the increased importing of the supposedly strong enslaved Africans and the ongoing geonocide of the supposedly weak Indians in the Americas.” Here is yet another example of language and its connotations - with certain races as “strong” and others as “weak.”

Linnaeus positioned homosapiens europias at the top of the racial hierarchy making up the most superior character traits (such as vigorous, flowing blond hair, blue eyes, very smart, ruled by law). At the middle of the racial hierarchy - homosapiens asiaticus (melancholy, stern, black hair, dark eyes, strict, greedy, ruled by opinion). And homosapiens americanus (ill tempered, impassive, thick straight black hair, beardless, stubborn, contented, free, ruled by custom). At the bottom of the racial hierarchy- homosapiens afir (sluggish, lazy, black kinky hair, silky skin, flat nose, thick lips, crafty, careless, covered by grease, ruled by capris). Linnaeus also color coded the races as white, yellow, red, and black.

**“I had been taught that racist ideas cause racist policies. That ignorance and hate cause racist ideas. That the root problem of racism is ignorance and hate. But that gets the chain of events exactly wrong. The root problem from Prince Henry to President Trump, has always been the self-interest of *racist power*. Powerful economic, political and cultural self-interest. The primitive accumulation of capital, in the case of royal Portugal and subsequent slave traders has been behind racist policies. Powerful and brilliant intellectuals in the tradition of Gomes de Zurara then produced racist ideas to justify the racist policies of their era, to redirect the blame for their era’s racial inequities away from those policies and onto people.”**

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## Chapter 4: Biology

**“We often see the race and not the individual. This is racist categorizing, this stuffing of our experiences with individuals into color marked racial closets. An antiracist treats and remembers individuals as individuals.”**

In this chapter, Kendi calls on us to recognize the frequency with which people are looked at and judged by their outward appearance (race being a primary visual marker), instead of being viewed by their holistic individuality. He then relates how this racist categorizing puts certain individuals at a severe disadvantage over others. For example, according to U.S. Department of Education data, during the 2013-14 academic year, black students were 4 times more likely than white students to be suspended from public schools. This disproportionate number serves as a reminder that racial categorizing continues to happen whether we like to admit it or not. Kendi relates his own experience in grade school, making note that his white teacher (whether consciously or not) tended to call on three white students (minorities in this particular classroom makeup) with more frequency, usually ignoring the raised hands of himself and his fellow “students of color” classmates. He has a searing memory of a black student raising her hand and then dejectedly lowering it.

This serves as one example of Kendi’s teacher exhibiting a “microagression” against non-white students. In light of this lived experience, Kendi does not support the use of the term “microaggression” in part for its seeming ability to make it easier for some to talk about racism. “I detest the post-racial platform that supported its sudden popularity.” To him, it’s not racist aggression, but racist abuse; and further, he argues that something that is experienced rather continually cannot and should not be considered “micro” (miniscule) but “macro” (large scale).

**“Those three favored white kids? They were different to my 8-year old racial understanding. Their whiter skin color, straighter hair, skinnier noses and lips, their different way of speaking, even the way they wore their uniforms - all marked a different species to me. The difference was not skin deep. No one taught me that these differences were meaningless to our underlying humanity, the essence of *biological antiracism*. Adults in so many ways taught me that these superficial differences signified different forms of humanity, the essence of *biological racism*.”**

Drawing this line between biology and behavior is the cradle of biological racism and leads to the biological ranking of the races and the supposition that the biology of certain races yields superior behavioral traits, like intelligence. “*Race is a genetic mirage,”* Kendi concludes. If populations within the continent of Africa can be more distinct from each other than from groups on other continents - what does this tell us about the relationship between biology and race? There has been plenty of research to support this idea that race has little to do with shared biological traits. An initiative of President Bill Clinton was to promote the research of the Human Genome Project (the mapping of our collective genetic code), which he presented at a White House ceremony in 2000. *“One of the great truths they saw, was that in genetic terms, all human beings, regardless of races, are more than 99.9% the same. Modern science has confirmed the most important fact of life on this earth - our common humanity.”* Can we then conflate that the 0.01% difference is a distinct racial difference? Assimilationists conclude that there is only one race, the human race.

**“To be antiracist is to recognize the reality of biological equality, that skin color is as meaningless to our underlying humanity as the clothes that we wear over that skin. To be antiracist is to recognize there is no such thing as white blood or black diseases or natural Latinx athleticism. To be antiracist is to also recognize the living breathing reality of this racial mirage which makes our skin colors more meaningful than our individuality. To be antiracist is to focus on ending the racism that shapes the mirages not to ignore the mirages that shape people's lives.”**

## Chapter 5: Ethnicity

Kendi discusses his experience in eighth grade listening to the OJ “not guilty” verdict as a grade school student and it feeling like a “win” (regardless of Simpson’s actual guilt or not) due to this history of oppression. “Racist violence did not differentiate, but back in my eighth grade class, my fellow African Americans did differentiate.” Ethnic racism example 1: Black native students making fun of black immigrant students. (e.g. Black students poking fun at classmate Kwame - a popular, funny, good looking, “cool” student from Guinea, a country in West Africa.)

In August 1619, 20 Angolan slaves were traded in Jamestown, VA (marking the beginning of African American history). Ethnic racism examples 2 & 3: Some African ethnic groups could be sold as slaves for twice the price of others. Some ethnic groups within Africa saw each other as so different that they even sold one another into the slave trade.

Throughout U.S. history, there have been several policies/acts either encouraging or discouraging immigration. Most recently, Jeff Sessions has carried out President Trump’s anti-Latinx, anti-Arab and anti-Black immigrant policies also geared towards making America WHITE again. (Trump as a modern day racemaker.) The migrant advantage: “Migrants and immigrants of all races tend to be more resilient and resourceful when compared with the natives of their *own* countries and the natives of their *new* countries.”

**“All ethnic groups, once they fall under the gaze and power of race makers, become racialized. I am a descendent of American slaves, my ethnic group is African American, my race as an African American, is black. Kenyans are racialized as a black ethnic group, while Italians are white. Japanese are Asian, Syrians are Middle Eastern, Puerto Ricans are Latinx, and Choctaws are Native American.**

Ethnic racism example 4: Early European colonizers referred to the Cherokee, Chickasaw, Choctaw, Creek, and Seminole as the 5 “civilized” tribes of Native Americans, as compared to other “wild” tribes.

Ethnic racism example 5: “Where are you from?” (often presumes ethnic racism just like the stereotype that all African Americans or African immigrants are lazy, eager for handouts [welfare], this idea that Kendi couldn’t possibly be a college professor who is well educated or that he couldn’t be just from New York, etc.)

Ethnically racist ideas, like all racist ideas, cover up the racist policies wielded against black natives *and* immigrants (such as using the fact that black immigrants are financially better off than black natives to say that they are inherently better).

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## Chapter 6: Body

**“Americans today see the black body as larger, more threatening, more potentially harmful and more likely to require force to control, than a similarly sized white body according to researchers. No wonder the black body had to be lynched by the thousands, deported by the tens of thousands, incarcerated by the millions, segregated by the tens of millions.”**

African Americans make up 13% of the U.S. population. In 2015, black bodies accounted for at least 26% of those killed by police (24% in 2016; 22% in 2017; 21% in 2018), according to the Washington Post. This makes unarmed black bodies about twice as likely to be killed as their unarmed white body counterparts. In light of these chilling statistics, Kendi admits, *“Crime bills had never correlated to crime any more than fear has correlated to actual violence.”* A study that used a national longitudinal survey of youth data from 1976 to 1989 found that young Black males engaged in more violent crime than young white males. However, when the researchers compared only employed young males of both races, the differences in violent behavior vanished. According to the Urban Institute’s recent report on long-term unemployment, “Communities with a higher share of long-term unemployed workers also tend to have higher rates of crime and violence.” With decreased unemployment being clearly linked to a reduction in crime, “Antiracists say Black people, like all people, need more high-paying jobs within their reach.” Of course that is not to say that racial groups do not contain dangerous individuals; but, just because a racial group includes individuals who are contributing to those rates of crime and violence does not make it okay to label the entire racial group in itself as dangerous.

**“We were unarmed, but we knew that blackness armed us even though we had no guns. Whiteness disarmed the cops, turned *them* into fearful potential victims even when *they* were approaching a group of clearly outstripped and anxious high school kids.”**

## Chapter 7: Culture

**“I hated what they called civilization, represented most immediately by school. I loved what they considered dysfunctional, African American culture, which defined my life outside of school.”**

“If blacks can close the ‘civilization gap’, the race problem in this country is likely to become insignificant” (Danesh DeSouza). “Civilization” is often a polite euphemism for cultural racism.

Kendi discusses his dreams as a youth to become an NBA star (like the kids in “Hoop Dreams”) and “freshness”. “Piercings and tattoos in bold colors told the mainstream world just how little we wanted to imitate them. Freshness was about not just getting the hottest gear, but devising fresh ways to wear it.” Kendi also describes his transition from leaving Queens, NY to his new school in the south (in Manassas, VA where he doesn’t make the cut to join the basketball team) and the differences in African American culture between to two regions.

Assimilation has been seen by some as a necessary method of survival. ”This quality of imitation has been the grand preservative of the Negro in all the lands of his thralldom” (Krumbull, 1877).

**“When we refer to a group as black or white or another racial identity, black southerners as opposed to southerners, we are racializing that group. When we racialize any group and then render that group's culture inferior, we are articulating cultural racism.”**

**“When we see cultural difference, we are seeing cultural difference, nothing more, nothing less.”**

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## Chapter 8: Behavior

Kendi again relates his personal experience to the concepts discussed in this chapter. As a high school student, he notes that he was undermotivated, distracted and lacked discipline. “In other words, a bad student. But I shouldn’t be critiqued as a bad *black student*. I did not represent my race any more than my irresponsible white classmates represented their race.”

**“One of racism’s harms is the way it falls on the unexceptional black person who is asked to be extraordinary just to survive. And, even worse, the black screw up who faces the abyss after one error, while the white screw up is handed second chances and empathy.”**

Building on what was discussed in Chapter 4 about assigning certain biological or behavioral traits across racial groups, it makes racist sense to talk about personal irresponsibility as it applies to an entire racial group. Racial group behavior is a figment of the racist imagination. *“Individual behaviors can shape the success of individuals, but policies determine the success of groups. And it is racist power that creates the policies that cause racial inequities.”* Kendi relates that these racist ideas (calling a racial group irresponsible and eschewing individual responsibility independent of that individual’s racial affiliation) were common currency in the 1990’s. And unfortunately, even though some would argue significant progress has been made, “they carried it’s torch unwaveringly right up to the present.” Case in point, looking at the 2016 presidential election in the United States, Trump voters followed this racist tendency to ascribe certain (individual) qualities to entire groups. “These were voters whose political choice correlated with their belief that black people are ruder, lazier, stupider and crueler than white people. America’s black community has turned America's major cities into slums because of laziness, drug use and sexual promiscuity.” (Reverend Jamie Johnson, Director of a faith based center in Trump’s Department of Homeland Security) This further illustrates the racist belief that the real culprit is “black behavior” - a belief which we can recognize as for what it really is, behavioral racism.

**“There is no such thing as ‘black behavior,’ let alone irresponsible black behavior. ‘Black behavior’ is as fictitious as ‘black genes.’ There is no ‘black gene.” No one has ever established a single black behavioral trait.”**

Kendi also exposes us to “oppression inferiority thesis” (which is often conjured by abolitionists or progressive assimilationists). In their well-meaning efforts to persuade Americans about the horrors of oppression, assimilationists argue that oppression has degraded the behaviors of oppressed people (a belief that extended into the period after slavery). *“This framing of slavery as a demoralizing force was the mirror image of the Jim Crow era framing of slavery as a civilizing force. Both positions led Americans toward behavioral racism. Black behavior demoralized by freedom or freed black behavior demoralized by slavery.”*

More recently, the oppression inferiority thesis has been referred to as PTSS (Post Traumatic Slave Syndrome). Relating this to personal experience, Kendi talks about his exposure and preparedness for standardized testing while in school. While he did have access to test prep resources to allow for the opportunity to earn a better score, to gain access to those resources, he had to schlep to a historically white college in Tallahassee, FL. *“The use of standardized tests to measure aptitude and intelligence is one of the most effective racist policies to degrade black minds and legally exclude black bodies.”* And this degradation has sinister ramifications (black intellectual inferiority, racial academic achievement gaps, as well as drop out rates). *“Intellect is the linchpin of behavior. And the racist idea of the achievement gap is the linchpin of behavioral racism.”* In other words, perpetuating the idea that something is wrong with the (black) test takers, neglecting to recognize barriers or inequities built into the test itself.) Rather than just pointing to an achievement gap, we must recognize the root problem - the opportunity gap. Statistically, black schools are less funded, have fewer resources and supplies, among other inequitable challenges.

**“What if we measured intelligence by how knowledgeable individuals are about their own environments? What if we measured intellect by an individual's desire to know? What if we realized the best way to ensure an effective educational system is not by standardizing our curricula and tests, but by standardizing the opportunities available to all students?”**

We then circle back to Kendi’s participation as a high school student in the MLK oration contest at his school where this story began and where he found himself spewing the racist ideas that had been forced on him his whole life (that he had internalized). Later, when he finds himself accepting admittance to Florida A&M University, a historically black university, he admits that it “felt right.” But that he was evading his hidden feelings about why this school in particular felt so “right.” Kendi acknowledges his desire to be around black excellence, while in turn fleeing the behavioral stereotype of “misbehaving black folk.”

## Chapter 9: Color

**“To be an antiracist is to focus on color lines as much as racial lines, knowing that color lines are especially harmful for dark people.”**

Kendi discusses his desire and use of “hazel” color eye contacts - to lighten his dark pupils. Why? “I wanted to be black, but did not want to look black.” *“Inequities between the races mirror inequities within the races. But because inequities between the races overshadow inequities within the races, dark people often fail to see colorism as they regularly experience it. Therefore, dark people rarely protest policies that benefit light people, a skin color paradox.”*

**“To be an antiracist is not to reverse the beauty standard. To be an antiracist is to eliminate any beauty standard based on skin and eye color, hair texture, facial and bodily features shared by groups. To be an antiracist is to diversify our standards of beauty like our standards of culture or intelligence - to see beauty equally in all skin colors, broad and thin noses, kinky and straight hair, light and dark eyes. To be an antiracist is to build and live in a beauty culture that accentuates instead of erases our natural beauty.”**

Skin lightening/bleaching products and fairness creams were popular, as well as hair straighteners. Then, in the 1970’s there was a sea change - the higher the afro, the better. In the 1990s: “The lighter the skin, the lighter the sentence” was an antiracist phrase used in regards to mass incarceration rates. Today, skin lighteners are used by 70% of women in Nigeria, and 40% in China, Malaysia, the Philippines and South Korea. Some whites also have a skin adjusting routine - tanning (and in 2016 elected the “orange” president, who apparently uses a tanning bed every morning).

## Chapter 10: White

In this chapter, Kendi discusses being in college during George W. Bush’s reelection (in 2000) which hinged on a narrow lead in Florida (where he was attending school). He recounts hearing stories from his fellow black students whose families reported difficulties being able to vote (never receiving their registration cards, having the polling place change at the last minute, being unlawfully denied a ballot without a registration card, being ordered to leave despite a long line as the polls had closed, or being told as convicted felons that they could not vote). With black voters making up 11% of registered voters in Florida, it may be shocking to realize that black voters represented 44% (appallingly close to half) of the purge list. There were 58,000 alleged felons who were kicked off the voter roll; 12,000 of which were not actually convicted felons. Kendi recalls that students at Texas A & M then underwent a “witch hunt” for students who did not vote in the election (which Kendi participated in), shaming them for not voting. *“White people showed me, they did not actually care about national unity or democracy, only unity among and democracy for white people.”*

Kendi also relates this to the journey of Malcom X and his evolution from renowned prisoner to activist. Months before being assassinated, Malcolm faced a fact that many of his supporters still cannot face - the idea that black people can be racist towards white people. “The only thing wrong with white people is when they embrace racist ideas and policies and then deny that those ideas and policies are racist. That is not to ignore that white people have massacred and enslaved millions of indigenous and African peoples, colonized and impoverished millions of people of color around the globe as their nations grew rich, all the while producing racist ideas that blame the victims. This is to say, their history of pillaging is not the result of the evil genes or cultures of white people. There’s no such thing as white genes. We must separate the war-like, greedy, individualistic cultures of modern empire and racial capitalism from the cultures of white people. They are not one and the same.”

**“Racist power, hoarding wealth and resources, has the most to lose in the building of an equitable society. Racist power produces racist policies out of self-interest and then produces racist ideas to justify those policies. But racist ideas also suppress the resistance to policies that are detrimental to white people, by convincing average white people that inequity is rooted in personal failure and is unrelated to policies. Racist power manipulates ordinary white people into resisting equalizing policies by drilling them on what they are losing with equalizing policies. And how those equalizing policies are ‘anti-white.’”**

Racist power perpetuates this idea (and feeds the illusion) that African Americans are getting handouts (getting jobs, promotions, etc) over their white counterparts when that isn’t necessarily the case.The idea that white people aren’t the center creates racist responses to Black Lives Matter, like “All Lives Matter” or “Blue Lives Matter.” But these responses miss the point (perpetuating the racist hate that hate produced) - “Black Lives Matter” isn’t saying that black lives matter more than others, but rather that all lives can't matter until black lives matter as well. Bob Whitaker, a known white supremacist became known for the phrase (that could be seen on billboards in the 2000’s) “Antiracist is antiwhite.” Whitaker’s phrase implies that by being antiracist, one is anti-white (supremacy) and therefore, antihuman. The irony of white supremacists can be seen also in the fact that they deny that climate change is damaging the earth (which their white race inhabits) and oppose affirmative action (even though white women benefit most). The list goes on and on.

**“How we frame the problem and who we frame as the problem, shapes the answers we find.”**

Not long after, in 2003, Kendi began his public writing career with a column in the Florida A&M University’s newspaper. That September, he wrote an article on race citing ideas from the ISIS papers reiterating that we must discern the difference between racist power, racist policy makers, and white people and further that racist power thrives on anti-white racist ideas (more hatred only makes their power greater). His editor approaches his essay with conflicting feedback, ultimately forcing him to either rescind his column or quit the newspaper.

## Chapter 11 : Black

Kendi adds a second major of African American studies. He has a conversation with his internship supervisor, who states that he has a nice car and hates when he gets pulled over because cops think he’s one of “them niggers.” This separation of himself from “them” racialized them, looking down on them, directing the disdain not on the police officers (who mistreated and racially profiled him by pulling him over), but on “them.” Chris Rock popularized this racial construct in 1996. “I love black people but I hate niggers.” This term creates a group identity and hierarchy, as all racemaking does. Racializing and criminalizing the negative behavior of a group. The “real” black on black crime. The internalizing of racist ideas by black minds means an increasing percentage of blacks do not see racism as the root cause for racial inequities. *“I realized in that office on that day, that every time I say something is wrong with black people, I am simultaneously separating myself from them. I’m essentially saying ‘them niggers.’ When I do this, I am being a racist.” “The saying ‘black people can’t be racist’ reproduces the false duality of ‘racist’ and ‘not racist’ promoted by white racists to deny their racism.”*

**“When we stop denying the duality of racist and antiracist, we can take an accurate accounting of the racial ideas and policies we support. For the better part of my life, I held both racist and antiracist ideas, supported both racist and antiracist policies. I’ve been racist one moment and antiracist in many more moments. To say black people can’t be racist is to say all black people are being antiracist at all times. My own story tells me that is not true. History agrees.”**

**“Black minds were awakened to the ongoing reality of racism by the series of televised police killings and flimsy exonerations that followed the Obama election, the movement for black lives and the eventual ascendancy of Donald Trump.”**

“The powerless defense”: making the excuse of not having the power to achieve certain goals. For example: “The powerless defense says the more than 40,000 full-time black faculty at US colleges and universities in 2016 did not have the power to pass and fail black students, hire and tenure black faculty or shape the minds of black people.”

**“Racist ideas are constantly produced to cage the power of people to resist. Racist ideas make black people believe white people have all the power, elevating them to gods.”**

The 1960’s diversifying of police forces in America was meant to alleviate police brutality against black victims. Black officers were supposed to treat black victims better than their white counterparts, but it was found that they were often just as aggressive. (Speaks to Kendi’s point above - that blacks are guilty of racism too. This seems to illustrate the racialization separating black policemen from black criminals, or “those” blacks.) This creates a new problem - “Rising levels of violent crime engulfed impoverished neighborhoods. Black residents bombarded their politicians with their racist fears of ‘black criminals’ as opposed to ‘criminals.’” Black on black crime reaches a critical level with the rise of mass incarceration partially encouraged by this mentality. *“The real battle is between racist and antiracist.”*

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## Chapter 12: Class

**“To be antiracist is to equalize the race classes. To be antiracist is to root the economic disparities between the equal race classes and policies, not people.”**

Kendi discusses beginning Graduate School in African American Studies at Temple University (August 2005, Philadelphia) and relates where he lives (in the ‘ghetto”) to “white flight” and “black abandonment.” “Ghetto” began to describe unrespectable black behavior on the North Broad streets of the country. “Poor people are a class. Black people, a race. Poor black people, a race class. When we say poor people are lazy, we are expressing an elitist idea. When we say black people are lazy, we are expressing a racist idea. When we say black poor people are lazier than poor whites, white elites and black elites, we are speaking at the intersection of elitist and racist ideas, an ideological intersection that forms class racism.” (e.g. ghetto blacks, white trash are examples of class racism) Interestingly enough, research tells us that poor blacks are more optimistic about their prospects than poor whites. ‘Ghetto’ became an adjective as much as a noun.

**“Poverty among blacks was ~20% - nearly triple white poverty in 2017. Black unemployment rate is at least twice as high that of white unemployment and has been for the last 50 years. The wage gap between blacks and whites is the largest in 40 years. The median net worth of white families is about 10x’s that of black families. This disparity only stands to get worse. “Poverty” of resources and opportunities (sociologists call “double burden”).”**

Black poverty is visible and surrounds its victims, while white poverty blends in. Antiracist policies cannot eliminate class racism without anticapitalist policies (and vice versa). “Racial Capitalism” - when white labor deprives the negro of his right to vote, denies him education, denies him affiliations with trade unions, expells him from decent homes in neighborhoods and heaps upon him the public insults of open color discrimination. “The United States has a whilte working class aristocracy.” (W.E.B. DuBois)

Kendi prefers to use the term anti-capitalist instead of communist or socialist. “[Senator Elizabeth] Warren should be applauded for her efforts to establish and enforce rules that end the theft and level the playing field for (hopefully) ALL race classes, not just the white middle class.” But this would require the economic system to operate in a completely new way as the old and the new system cannot both be capitalist. Top 1% now owns ~50% of the world’s wealth. *“Prince Henry’s Portugal birthed the ‘CONJOINED TWINS’, capitalism and racism; when it initiated the trans-Atlantic slave trade of African people. These newborns looked up with tender eyes to their ancient siblings of sexism, imperialism, ethnocentrism, and homophobia.”* After Portugal was Spain, then Holland, France, and England. The conjoined twins have become two sides of the same destructive coin, so to speak and are deeply rooted in the America we are living in today.

**“To love capitalism is to end up loving racism. To love racism is to end up loving capitalism.** **The twins need to be addressed as one, as they are the same, if you only address one (capitalism or racism), it won’t be effective.”**

Kendi comes full circle, returning back to the discussion about his decision during graduate school to live in a poor black neighborhood - and relating that he was in essence a black gentrifier. *“If the white gentrifier moves to the poor black neighborhood to be a developer, the black gentrifier is moving back to the poor black neighborhood to be developed.”*

**“The conjoined twins are again struggling to stay alive and thrive as their own offspring: inequality, war, and climate change threaten to kill them (and all of us) off.”**

The “dark ghetto” is an institutionalized pathology, and it is a chronic, self-perpetuating pathology. *“It is the futile attempt by those with power to confine that pathology so as to prevent the spread of its contagion to the larger community.”* (Psychologist Kenneth Clark, 1965) And “In the 40 years since Clark’s “dark ghetto,” dark had married ghetto in the chapel of inferiority and took her name as his own. The ghetto was now so definitively dark, that to call it a “dark ghetto” would be redundant.”

## Chapter 13: Space

**“To be antiracist is to recognize that there is no such thing as the ‘real world,’ only ‘real worlds’, as in multiple worldviews.”**

**“A desire to separate, not from whites but from white racism: *Separation* is not always *segregation.* The antiracist desire to separate from racists is different from the segregationist desire to separate from ‘inferior blacks’.”**

Kendi’s African American studies at Temple (not an HBCU) were considered ‘black spaces’ (black bodies, thoughts, cultures, histories, etc) whereas he notes that the spaces within the university at large were primarily governed by white bodies, thoughts, cultures, histories - but these spaces weren’t labeled “white spaces” - “they hid the whiteness of their spaces behind the veil of colorblindness.” The African American Studies program at Temple was considered “the dark ghetto” by (racist) white students (mostly in the 60’s - reaffirming the dangerous racist idea of stigmatized creeping blight (Clark), juvenile delinquency and widespread violence).

**“Racist Americans stigmatize entire black neighborhoods as places of homicide and mortal violence, but don’t similarly connect white neighborhoods to the disproportionate number of white males who engage in mass shootings. And they don’t even see the daily violence that unfolds on the highways that deliver mostly white suburbanites to their homes.”**

(More people die from alcohol related traffic deaths than homicide.)

This is the racial hierarchy concept at play - lifting up white spaces as heaven and downgrading non-white spaces as hell. (A case in point: Trump's rhetoric about immigrants from “shithole countries”, implying that non-white spaces are “hell.”) Along these lines, when state budgets invest significantly less in black students than in white students the race is stamped with a badge of inferiority. Then enters integrationist social science - for example, the bussing of black bodies from detrimental black spaces to worthwhile white spaces. *...“Since there are adequate negro schools and prepared instructors and instructions, then there is nothing different than the presence of white people.”* Today, integrated schools are still a majority white and are taught by a predominantly white teaching workforce. “Integration became racial progress.” Furthermore, the racial wealth gap produces a giving gap. For public HBCUs, the giving gap extends to state funding gaps as racist policies steer more funds to HWCUs, like the current performance-based state models.

**“When we unchain ourselves from the space racism that de-racializes, normalizes and de-elevates elite white spaces, while doing the opposite to black spaces, we will find good and bad, violence and nonviolence, in all spaces - no matter how poor or rich, black or nonblack, no matter the effect of the ‘conjoined twins.’”**

## Chapter 14: Gender

Kendi recounts who he was at the time while he was in graduate school. “I arrived at Temple as a racist, sexist, homophobe.” He further talks about gender roles and sexism in black populations. “Keeping blacks in place” might as well have meant keeping male blacks in place. Women weren’t even considered part of that statement. There was an expectation that black men were to be the dominant power as the patriarchal head of the household or family. Even with his own mother exhibiting as a strong woman in his childhood (Kendi’s father referred to her as the “CEO” of the family), he witnessed his parents fall subject to this power struggle as well.

**“Contemporary feminists and antiracist discourses have failed to consider intersectional identities such as women of color.” (Kimberly Williams Krenshaw, 1991)**

In the summer of 1965, Daniel Patrick Moynihan’s government report “The Negro Family: The Case for National Action” came out. “Nearly ¼ of black families were headed by women - twice the rate for white families”. As a result, the media swooned, spinning a narrative about the “broken” black family. “The negro community has been forced into a matriarchal structure which imposes a crushing burden on the negro male, producing a tangle of pathology.” The submission of black women was demanded as a means to “uplift the race.” In the 1990’s, Kimberly Williams Krenshaw explored the notion of “intersectionality,” and she found that “although racism and sexism readily intersect in the lives of real people, they seldom do in feminist and antiracist practices.”

**“To be feminist is to reject not only the heiracrchy of genders but of race genders. To truly be antiracist is to be feminist.”**

Gender racism produced the current unjust situation of black women with (more education) some college education earning less than white women with (less education) only high school degrees. Occasionally, the intersection of racism and sexism can oppress white women too. *“Sexist notions of real women as weak and racist notions of white women as the idealized woman, intersect to produce the gender racist idea that the pinnacle of womanhood is the weak white woman.”* In other words, we can relate this to the gender racism that caused millions to hate the strong white woman, Hilary Clinton, as she ran for president in 2016; the opposite of gender racism of the unvirtuous hyper sexual black woman is the virtuous asexual white woman.

**“Gender racism is behind the thinking that when one defends white male abusers like Trump and Bret Cavannah, one is defending white people. When one is defending black male abusers like Bill Cosby and R. Kelly, one is defending black people.”**

Intersectionality is a term that has been gaining popularity in the common lexicon. This theoretical framework promotes the understanding that various aspects of a person’s social and political identities intersect (creating discrimination and privilege). Perhaps there is no better way to see intersectionality at play than by looking at black females. They seem to carry the weight of all possible racial disadvantages. *“Intersectional theory now gives humanity the ability to understand the intersectional oppression of their identities from poor latinx to black men to white women to native lesbians to transgender asians. A theory for black women is a theory for humanity.”*

**“When humanity becomes serious about the freedom of black women, humanity becomes serious about the freedom of humanity.”**

## Chapter 15: Sexuality

**“We cannot be antiracist if we are homophobic or transphobic. We must continue to affirm that all black lives matter.” -Opal Tometi, Co-Founder of Black Lives Matter**

Some statistics and points made in this chapter:

* Poor, transgender black women may be the most violated and oppressed of all the black intersectional groups.
* “The average US life expectancy of a transgender woman of color is 35 years.”
* “Children of black queer couples are more likely to live in poverty because their parents are more likely than black heterosexual and white queer couples to be poor.”
* Homophobia intersects with racism.

To be a queer antiracist is to:

* understand the privileges of my cisgender, of my masculinity, of my heterosexuality, of their intersections
* serve as an ally to transgender people, to intersex people, to women, to the non-gender-conforming, to homosexuals, to their intersections, meaning listening, learning, and being led by their equalizing ideas, by their equalizing policy campaigns, by their power struggle for equal opportunity
* see that policies protecting black transgender women are as critically important as policies protecting the political ascendency of queer white males
* see the new wave of both religious freedom laws and voter ID laws in republican states as taking away the rights of queer people
* see homophobia, racism, and queer racism, not the queer person, not the queer space, as the problem, as unnormal, as unnatural
* not fail black people, ALL black people

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## Chapter 16: Failure

Race should be seen not as a social construction but as a power construct. *“Healing symptoms instead of changing policies is bound to fail in healing society. All of these systems are bound to fail because they have consistently failed in the past. But for some reason their failure doesn't seem to matter. They remain the most popular conceptions and strategies and solutions to combat racism. Because they stem from the most popular racist ideologies. It’s devastation multiplies when generation after generation repeats the same failed strategies and solutions and ideologies rather than burying the past failures in the caskets of past generations.”*We need to work towards a future where past failures are to be buried instead of repeated (and consequently traumas multiplied).

Here, Kendi discusses the desire (and pressure) to be “perfect” growing up (despite being human and thus imperfect by nature) - particularly more perfect than his white counterparts, as well as from those in the black race group who served to judge him as to whether or not he was “representing the race well.” Weaving in another personal anecdote, Kendi talks about meeting and dating his future wife. On a date he recalls that she commented on a drunk diner where they were eating who was making a scene. She comments, “At least he’s not black. We don’t need anyone making us look bad.” Reiterating this false continuum of racial uplift ideology (an ideology promoted by W.E.B. DuBois, the idea that educated blacks are responsible for the welfare of the majority of the race) and uplift, moral, educational suasion.

**“To be antiracist is to let me be me. Be my imperfect self.”**

*“Racist minds must be changed before racist policies.”* An example of this can be seen in the soaring support for Obamamcare, after it’s passage in 2010. The problem of race has always been, at its core, the problem of power, not the problem of immorality or ignorance. “Moral & educational-suasion” breathes the assumption that racist minds must be changed before racist policy, ignoring history that says otherwise.

**“Racist policymakers drum up fears of antiracist policies through racist ideas, knowing if the policies are implemented, the fears they circulate will never come to pass. Once the fears do not come to pass, people will let down their guards to enjoy the benefits. Once they clearly benefit, most Americans will support and become the defenders of the antiracist policies they once feared.”**

Knowing isn’t enough. Activism produces power and policy change, not mental change. *“What if instead of a feelings advocacy, we had an outcome advocacy that put equitable outcomes before our guilt and anguish. What if we focused our human and fiscal resources on changing power and policy to actually make society - not just our feelings - better?”* Kendi talks about his activism at BSU to Free the Jeena 6.

**“The most effective protests create an environment whereby changing the racist policy becomes empowering the self-interest, like desegregating businesses because the sit-ins are driving away customers, like increasing wages to restart production, like giving teachers raises to resume schooling, like passing a law to attract a well-organized force of donors or voters. But it is difficult to create that environment because racist power makes laws that illegalize what most protests threaten. [...] It is hard to think we have all the tools for success.”**

Looking at this activism surrounding the Jeena Six (Jeena, Louisiana) we can conclude that only policy change helps groups; further proving that ”outcomes advocacy” instead of “feelings advocacy”is what motivates said change. Kendi further discusses his fears along with his failure to address his peers’ fears when trying to persuade them to hold a Jeena Six rally in DC; illustrating that we have to be courageous in order to be antiracist.

## Chapter 17: Success

Some consider racism a disease. “Neither failure nor success is written. The story of our generation will be based on what we are willing to do. Are we willing to endure the grueling fight against racist power and policy? Are we willing to transform the antiracist power we gather within us to antiracist power in our society?” Do you have the capacity within you to learn and change?”

“This framing of white people versus black people (whites of all categories are advantaged over blacks) does not take into account that all white people do not benefit equally from racism.” (e.g. Doesn’t account for the fact that rich whites benefit more than middle/poor income whites.)

**“I thought I had it all figured out. I thought of racism as an inanimate invisible immortal system. Not as a living recognisable mortal disease of cancer cells that we could identify and treat and kill.”**

(Metaphor of institutional racism like pollution - we can’t see it, but we’re swimming in it and some of us are being affected disproportionately to other groups.)

**“The construct of covert institutional racism opens American eyes to racism and ironically closes them, too. Separating the overt individual from the covert institution veils the specific policy choices that cause racial inequities – policies made by specific people. Covering up the specific policies and policy makers prevents us from identifying and replacing the specific policies and policy makers. We become unconscious to racist policy makers and policies as we lash out angrily at the abstract bogeyman of the system.”**

Kendi explains a preference for the term racist policies:*“The term institutionally racist policies is more concrete than institutional racism (because institutional racism itself can often be unseen and unseeable, because it is covert). The term racist policies is more concrete than institutionally racist policies, since “institutional” and “policies” are redundant. Policies are institutional. When we realize old words do not exactly and clearly convey what we are trying to describe, we should turn to new words- terms that a wider range of people may understand.”*

## Chapter 18: Survival

Kendi tells his readers about marrying his wife, Sadiqa and their new home in Providence. When Sadiqa was 34, she found a lump on her breast and was diagnosed with breast cancer. They were able to freeze some of her eggs in case the chemo decimated them all and eliminated their chance to have children down the road. Months later, she was cancer free. But then Kendi’s mother was diagnosed with breast cancer as well.

**“Treating ignorance and hate and expecting racism to shrink suddenly seems like treating a cancer patient's symptoms and expecting the tumors to shrink. The body politic might feel better momentarily from the treatment, from trying to eradicate hate and ignorance, but as long as the underlying cause remains, the tumors grow, the symptoms return, and inequities spread like cancer cells threatening the life of the body politic. Educational and moral suasion is not only a failed strategy, it is a suicidal strategy.”**

We should research and educate not to change minds, but to change minds - producing a public scholar vs. public scholarship. In the summer 2017, Kendi moved to the American University in DC to found and direct the Antiracist Research and Policy Center. He was also experiencing weight loss, but ignored it. Then, over Thanksgiving he was bedridden. After going to the doctor, (he was 35) he was diagnosed with metastatic colon cancer (stage 4) following a colonoscopy in January of 2018.

**“Our world is suffering from metastatic cancer, stage 4.”**

Denial is much easier than admission. The antiracist society is on the horizon - it may be a long shot, but there’s still a chance for it. Kendi got a chance - as after 6 months of chemo, his tumors shrunk. We can survive metastatic stage 4 cancer (racism) too! The treatment methods are the same - shrink the tumors of racial inequities, and remove racist policies the way surgeons remove a tumor, keeping only the healthy cells of equity. We need to encourage the consumption of “healthy foods for thought” and the regular exercising of antiracist ideas to reduce the likelihood of an occurrence.Ideally, we detect and treat it early, before it can grow and threaten the body politic.

**“But before we can treat it, we must believe, believe all is not lost for you and me and our society. Believe in the possibility that we can strive to be antiracist from this day forward. Racism is not even 600 years old. It is a cancer that we have caught early. But it is one of the fastest spreading and most deadly cancers humanity has ever known.”**

The source of racist ideas was not ignorance and hate, but self-interest. The history of racist ideas is the history of powerful policy makers erecting racist policies out of self-interest, and then producing racist ideas to defend and rationalize the inequitable effects of these policies; while everyday people consume those racist ideas - in turn sparking ignorance and hate.

What are some steps that we can all take to eliminate racial inequity in our spaces?

1. Admit that racial inequity is a problem of bad policy, not bad people.
2. Identify racial inequity in all its intersections and manifestations.
3. Investigate and uncover the racist policies causing racial inequity.
4. Invent, or find antiracist policy that can eliminate racial inequity.
5. Figure out who or what group has the power to institute antiracist policy.
6. Disseminate and educate about uncovered racist policy and antiracist policy correctives.
7. Work with sympathetic antiracist policy makers to institute the antiracist policy.
8. Deploy antiracist power to compel or drive from power the unsympathetic racist policy makers in order to institute the antiracist policy.
9. Monitor closely to ensure the antiracist policy reduces and eliminates racial inequity.
10. When policies fail, do not blame the people. Start over and seek out new and more effective antiracist treatments until they work.
11. Monitor closely to prevent new racist policies from being instituted.

## 

## Recommended future reading

*Alexander, Michelle. “The New Jim Crow: Mass Incarceration in the Age of Colorblindness, 10th Anniversary Edition.” New York, NY: The New Press, 2020. Print*

*ISBN: 9781620971932*

*AISN: B007R0L47O*

*Brown, Austin Channing. “I’m Still Here: Black Dignity in a World Made for Whiteness.” New York, NY: Convergent Books (Crown Publishing Group), 2018. Print.*

*ISBN: 9781524760854*

*Coates, Ta-Nehisi. “Between the World and Me.” New York, NY : Spiegel & Grau (an imprint of Penguin Random House), 2015. Print.*

*ISBN: 9780812993547*

*Davis, Angela Y. “Freedom is a Constant Struggle : Ferguson, Palestine, and the Foundations of a Movement.” Chicago, IL: Haymarket Books, 2016. Print.*

*ISBN: 9781608465644*

*Ewing, Eve L. “Ghosts in the Schoolyard: Racism and School Closings on Chicago’s South Side.” Chicago, IL: University of Chicago Press, 2018. Print.*

*ISBN: 9780226526027*

*Hanna-Attisha, Mona. “What the Eyes Don’t See: A Story of Crisis, Resistance, and Hope in an American City.” New York, NY: One World (an imprint of Penguin Random House), 2019. Print.*

*ISBN: 9780399590856*

*Hurston, Zora Neale. “Their Eyes Were Watching God.” New York, NY: HarperCollins Press, 1937. Print.*

*ISBN: 9780060838676*

*Kendall, Mikki. “Hood Feminism: Notes from the Women That a Movement Forgot.” New York, NY: Viking Press (an imprint of Penguin Random House), 2020. Print.*

*ISBN: 9780525560548*

*Kendi, Ibram X. and Jason Reynolds. “Stamped: Racism, Antiracism and You: A Remix of the National Book Award-Winning Stamped from the Beginning.” New York, NY: Little, Brown and Company Books for Young Readers, 2020. Print*

*ISBN: 9780316453691*

*Metzl, Jonathan. “Dying of Whiteness: How the Politics of Racial Resentment is Killing America’s Heartland.” New York, NY: Basic Books (an imprint of Hachette Book Group), updated edition 2020. Print.*

*ISBN: 9781541644977*

*Oluo, Ijeoma. “So You Want to Talk About Race.” New York, NY: Seal Press, an imprint of Hachette Book Group, 2018. Print.*

*ISBN: 97815800056779*

*Penniman, Leah. “Farming While Black”. Chelsea Green Publishing Company, 2018. Print.*

*Thomas, Angie. “The Hate U Give”. New York, NY: Balzer + Bray, 2017. Print.*

*Saad, Layla F. “Me and White Supremacy: Combat Racism, Change the World, and Become a Good Ancestor.” Naperville, IL: Sourcebooks, 2020. Print.*

*ISBN: 9781728209807*

### Additional Resources

*A White Gatekeeper of Southern Food Faces Calls to Resign*

[*https://www.nytimes.com/2020/06/29/dining/john-t-edge-southern-foodways-alliance.html?fbclid=IwAR2iGtZTOKk8i8-VVxMRokmbwHMIpkvLGO\_m2LYRmVvm4CdGs-C5gM-\_FQw*](https://www.nytimes.com/2020/06/29/dining/john-t-edge-southern-foodways-alliance.html?fbclid=IwAR2iGtZTOKk8i8-VVxMRokmbwHMIpkvLGO_m2LYRmVvm4CdGs-C5gM-_FQw)

*Anti-Racist Resource Guide :*

[*https://docs.google.com/document/d/1a-lzdtxOlWuzYNGqwlYwxMWADtZ6vJGCpKhtJHHrS54/preview?pru=AAABcp6HnSQ%2AaD-rpxOw8RjzpdZYlnOgKw&fbclid=IwAR0nT-h1pmUlIOvDVsKXLNRtk7TI\_eK4xUjL5T7tNu-FX7YKGoQ8\_8xykBQ*](https://docs.google.com/document/d/1a-lzdtxOlWuzYNGqwlYwxMWADtZ6vJGCpKhtJHHrS54/preview?pru=AAABcp6HnSQ%2AaD-rpxOw8RjzpdZYlnOgKw&fbclid=IwAR0nT-h1pmUlIOvDVsKXLNRtk7TI_eK4xUjL5T7tNu-FX7YKGoQ8_8xykBQ)

*Black Feminist Radical Queer Zines to add to your reading list!*

[*http://blogs.bu.edu/hoochie/2020/07/11/8-black-feminist-radical-queer-zines-to-add-to-your-required-reading/?fbclid=IwAR2Aild0BlmXhXeg3VYhpcMeGmyGCbJpl33VkAkgSIGiE-oGWF7LLjMdz8Q*](http://blogs.bu.edu/hoochie/2020/07/11/8-black-feminist-radical-queer-zines-to-add-to-your-required-reading/?fbclid=IwAR2Aild0BlmXhXeg3VYhpcMeGmyGCbJpl33VkAkgSIGiE-oGWF7LLjMdz8Q)

*Books to Help You Understand & Fight White Supremacy*

[*https://www.readings.com.au/collection/books-to-help-you-understand-and-fight-white-supremacy?fbclid=IwAR39SAoRcGU9JA0Ak-ABzWgQAZfrHWreo-1dlCv68GF3VQFkCO8YwrXHkbY*](https://www.readings.com.au/collection/books-to-help-you-understand-and-fight-white-supremacy?fbclid=IwAR39SAoRcGU9JA0Ak-ABzWgQAZfrHWreo-1dlCv68GF3VQFkCO8YwrXHkbY)

*Brené Brown in conversation with Ibram Kendi :*

[*https://brenebrown.com/podcast/brene-with-ibram-x-kendi-on-how-to-be-an-antiracist/*](https://brenebrown.com/podcast/brene-with-ibram-x-kendi-on-how-to-be-an-antiracist/)

*Campaign : Academics for Black Survival and Wellness Week*

*June 19th - June 25th, 2020*

[*https://www.academics4blacklives.com/?fbclid=IwAR1GVMHa5TziojHdNPfUxhD2D9B89eSMgFbJIeL5LqbZMD5vDgq4-X2w2Ww*](https://www.academics4blacklives.com/?fbclid=IwAR1GVMHa5TziojHdNPfUxhD2D9B89eSMgFbJIeL5LqbZMD5vDgq4-X2w2Ww)

*Chief Editor at ‘Bon Appetit’ Resigns After Racially Insensitive Photo Surfaces*

[*https://www.npr.org/2020/06/09/872697289/chief-editor-at-bon-app-tit-resigns-after-racially-offensive-photo-surfaces*](https://www.npr.org/2020/06/09/872697289/chief-editor-at-bon-app-tit-resigns-after-racially-offensive-photo-surfaces)

*Covid-19 Racial Data Tracker (created by Ibram Kendi as a collaboration between the Antiracist Research & Policy Center and the COVID Tracking Project*

[*https://covidtracking.com/race*](https://covidtracking.com/race)

*Food Solutions : 21-Day Racial Equity Challenge*

[*https://foodsolutionsne.org/21-day-racial-equity-habit-building-challenge/*](https://foodsolutionsne.org/21-day-racial-equity-habit-building-challenge/)

*Founding Director of Influential Southern Foodways Alliance Pressured to Resign*

[*https://www.eater.com/2020/6/29/21307584/southern-foodways-alliance-director-john-t-edge-pressured-to-resign*](https://www.eater.com/2020/6/29/21307584/southern-foodways-alliance-director-john-t-edge-pressured-to-resign)

*HEAL Platform for Real Food :* [*https://healfoodalliance.org/platformforrealfood/*](https://healfoodalliance.org/platformforrealfood/)

*“How To Be An Antiracist Book Club Kit” :* <https://static1.squarespace.com/static/5913d00603596e07853ef761/t/5dc37dafd013963f1c034404/1573092786304/bookclubkit.ANTIRACIST.pdf>

*Ibram Kendi and Jason Reynolds in Conversation about “Stamped” with School Library Journal:*

[*https://www.slj.com/?detailStory=jason-reynolds-ibram-kendi-in-conversation-slj-day-of-dialog-2020-antiracism&fbclid=IwAR07pUYwT7tUC0JHenFzgCqOQCqqMO9hmu6NY6EDym1rsgjFg2A57PL5I9c*](https://www.slj.com/?detailStory=jason-reynolds-ibram-kendi-in-conversation-slj-day-of-dialog-2020-antiracism&fbclid=IwAR07pUYwT7tUC0JHenFzgCqOQCqqMO9hmu6NY6EDym1rsgjFg2A57PL5I9c)

*Iowa State University site with a chapter by chapter lib guide to “How To Be An Antiracist” and supplements videos, links, etc:*

[*https://instr.iastate.libguides.com/c.php?g=991417&p=7172639*](https://instr.iastate.libguides.com/c.php?g=991417&p=7172639)

*“Our Modern Minstrelsy” by Kekla Magoon in the Horn Book Magazine*

*(Talking about the history of blackface and minstrel shows and how they inform culture and media today.)*

[*https://www.hbook.com/?detailStory=our-modern-minstrelsy&fbclid=IwAR2MqwEsVnwIJSK8mKefBk1rES9r\_t0n6O\_fNi9uNI62TQ6yGUZkUrnbdrs*](https://www.hbook.com/?detailStory=our-modern-minstrelsy&fbclid=IwAR2MqwEsVnwIJSK8mKefBk1rES9r_t0n6O_fNi9uNI62TQ6yGUZkUrnbdrs)

*Resources for Cultivating an Antiracist Mindset*

[*https://www.libraryjournal.com/?detailStory=resources-for-cultivating-an-antiracist-mindset&utm\_source=Marketing&utm\_medium=email&utm\_campaign=top5*](https://www.libraryjournal.com/?detailStory=resources-for-cultivating-an-antiracist-mindset&utm_source=Marketing&utm_medium=email&utm_campaign=top5)

*University of Minnesota Reading for Racial Justice Project*

*(e-book editions of ~30 titles from the past 20 years - currently available for FREE through August 31, 2020)*

[*https://manifold.umn.edu/projects/project-collection/racial-justice*](https://manifold.umn.edu/projects/project-collection/racial-justice)

*“What is Race” a comic published in “TheNib.com” on February 24, 2017 by Whit Taylor.*

<https://thenib.com/what-is-race/>

*Why the Poetry Foundation Shake-Up is One to Watch*

[*http://www.chicagomag.com/arts-culture/June-2020/Poetry-Foundation-Letter-Resignations/*](http://www.chicagomag.com/arts-culture/June-2020/Poetry-Foundation-Letter-Resignations/)

*Young Farmers Racial Equity Toolkit :*

[*https://www.youngfarmers.org/wp-content/uploads/2020/06/Racial\_Equity\_Toolkit.pdf*](https://www.youngfarmers.org/wp-content/uploads/2020/06/Racial_Equity_Toolkit.pdf)

*Your Black Friend (webcomic)*

*By Ben Passmore*

[*https://www.silversprocket.net/your-black-friend/*](https://www.silversprocket.net/your-black-friend/)

*(Also a comic book : Your Black Friend and Other Strangers by Ben Passmore, ISBN 9781945509209)*

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### Things to Watch/Listen to

*Slow Food Chicago’s EIJ Read, Watch Listen Resource*

[*http://www.slowfoodchicago.org/eij-read-watch-listen*](http://www.slowfoodchicago.org/eij-read-watch-listen)

*LISTEN: Somebody Podcast*

*(When Shapearl Well’s son Courtney is found outside a Chicago police station with a fatal bullet wound, she immediately disrupts the official narrative and launches into her own investigation into her son’s murder. Teaming up with journalists from the* [*Invisible Institute*](https://invisible.institute/)*, she confronts the cops to find the truth about Cortney’s death. Somebody explores the racial disparities and turbulent relationship between law enforcement and citizens in one of America’s largest cities.)*

[*https://theintercept.com/podcasts/somebody/*](https://theintercept.com/podcasts/somebody/)

*LISTEN: The Table Underground Podcast*

*Stories of food, radical love and creative social justice.*

*Radio. Podcast. Writing. Recipes.*

[*https://thetableunderground.com/*](https://thetableunderground.com/)

*WATCH: The 13th + When They See Us (Netflix) by Ava DuVernay*

[*https://www.youtube.com/watch?v=krfcq5pF8u8*](https://www.youtube.com/watch?v=krfcq5pF8u8)

[*https://www.netflix.com/title/80200549*](https://www.netflix.com/title/80200549)

*WATCH: John Lewis: Good Trouble*

*(documentary)*

[*https://www.johnlewisgoodtrouble.com/*](https://www.johnlewisgoodtrouble.com/)

*WATCH: School Library Journal Interview with Ibram X. Kendi and Jason Reynolds, Co-Authors of “Stamped.”*

<https://www.slj.com/?detailStory=jason-reynolds-ibram-kendi-in-conversation-slj-day-of-dialog-2020-antiracism&fbclid=IwAR07pUYwT7tUC0JHenFzgCqOQCqqMO9hmu6NY6EDym1rsgjFg2A57PL5I9c>

*WATCH: Taste the Nation by Padma Lakshmi*

*(Especially the Gullah Geechee episode and the Indigenous episode)*

[*https://www.hulu.com/series/taste-the-nation-with-padma-lakshmi-53d48a66-d254-4e4f-89a1-277ec6c57368*](https://www.hulu.com/series/taste-the-nation-with-padma-lakshmi-53d48a66-d254-4e4f-89a1-277ec6c57368)

*WATCH: United Shades of America, W. Kamau Bell*

[*https://www.cnn.com/shows/united-shades-of-america*](https://www.cnn.com/shows/united-shades-of-america)

*WATCH: United Skates (HBO)- about roller skating rinks as a meeting ground for African American communities, and how those spaces are at risk of being lost*

[*https://www.hbo.com/documentaries/united-skates*](https://www.hbo.com/documentaries/united-skates)