

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

# READING AND DISCUSSION GUIDE

*Prepared by Slow Food Books Curators, Katie Johnson + Tammy Maitland*

[**“How to Be an Antiracist” by Ibram X. Kendi**](#_43xkf8nycn2a) **0**

[**Reading and Discussion Guide**](#_2ybywhle7pc9) **0**

[My Racist Introduction](#_o6mkg1l7djen) 3

[Chapter 1: Definitions](#_x4e5gzmc0het) 4

[Chapter 2: Dueling Consciousness](#_529vw328k5v8) 6

[Chapter 3: Power](#_bxesv6d81xo3) 6

[Chapter 4: Biology](#_awn26jd4wjri) 7

[Chapter 5: Ethnicity](#_vdo439ogx92f) 8

[Chapter 6: Body](#_l1vqjgf2i354) 9

[Chapter 7: Culture](#_e1wf2fvy3ndc) 10

[Chapter 8: Behavior](#_xum3e194iv3c) 10

[Chapter 9: Color](#_3q65856bxz1q) 11

[Chapter 10: White](#_pjmlp2944g6z) 12

[Chapter 11 : Black](#_5cq0aukdmgaa) 12

[Chapter 12: Class](#_1c44b2pka2oa) 13

[Chapter 13: Space](#_5j5rv3fbondi) 14

[Chapter 14: Gender](#_7j46s1g0mfz9) 15

[Chapter 15: Sexuality](#_j7e6cqrykn8s) 15

[Chapter 16: Failure](#_72e52cxe1now) 16

[Chapter 17: Success](#_ixxsuddvs8zg) 17

[Chapter 18: Survival](#_vpgd4n428kwp) 17

[General Dis](#_dtwhpk5v5eo2)cussion [Questions](#_dtwhpk5v5eo2) 17

## 

### 

### My Racist Introduction

1. This book is part guidebook, part memoir, part history lesson. In honestly sharing his own experience with being subject to racist thinking, Kendi is creating space for us to consider our own behaviors and attitudes that may have expressed racist ideas. Did Kendi’s inclusion of his personal story make the book easier for you to pick up this book?

*(ex) The book opens with (a chapter called “My Racist Introduction”) Kendi’s retelling of*

*his “remix” of Dr. King’s speech for a MLK school competition and the irony of the words he was speaking along with the confinement his own filter of racism had made on his dreams and endeavors as a young student (i.e. limiting his dreams to sports and calling black youth “they” as if he was not also part of that group). He says,* ***“To say something is wrong with a racial group is to say something inferior about that racial group. I didn’t realize that to say something is inferior about a racial group is to say a racist idea. I thought I was serving my people when in fact I was serving up racist ideas about my people to my people.”*** *Kendi is illustrating the fluidity of how racism can appear in our lives, reiterating that being racist or antiracist is a [constantly in motion and evolving] state of being, not a fixed state - for all individuals, including him. Personally, this approach made the book more accessible to me as a white individual, knowing that while we don’t all experience racism in the same way, we are all subject to racism’s fluidity in a similar way.*

1. In the introduction, Kendi explains the complexity of how the opposite of being a racist is not being “not racist,” but an “anti-racist.” What’s the difference between these two definitions? Did you conflate these terms in your personal life prior to reading this passage? How do you see them differently now?

*“Not Racist” is not the same as “antiracist” as it denotes neutrality and there is no*

*neutrality in racism. Similarly,* ***“Denial is the heartbeat of racism. Beating across***

***ideologies, races and nations. It is beating within us.”*** *Kendi states.* ***“[Racist] is the***

***equivalent of saying ‘I don’t like you.’”*** *(The words of Richard Spencer who argues that*

*the term “racist” is a pejorative.) To be antiracist is to “locate the roots of problems in*

*power in policies” and “confronts racial inequities.” There is no in-between of “not racist.”*

*And this idea of neutrality can “freeze us into inaction.”*

1. Kendi references the rhetoric and policies embraced by President Trump (implementing a muslim ban, suggesting a border wall with Mexico, calling black critics “stupid,” claiming all immigrants from Haiti have AIDS, praising white supremacists, etc). When confronted, Trump’s tactic is to deny. ***“Denial is the heartbeat of racism, beating across ideologies, races, and nations. It is beating within us.”*** Kendi’s question - How often do we become reflexively defensive when someone calls something we’ve done or said “racist?” Can you recall a time when you had this type of reactionary experience of denying your own thoughts or actions? How did you react in the past and how might you react differently now that you’ve read this book?
2. The previous question also serves to remind us that words and language matter. For example, if you witness someone expressing a racist thought, and you respond with (a) I believe that you are wrong (vs.) (b) can you explain to me what makes you think/say that? What do you surmise the difference in reactions will be? Will one response encourage this reactionary denial?

### Chapter 1: Definitions

1. This chapter laid the groundwork for a lot of basic and complex fundamental definitions. For me, this chapter reiterated the point that language matters. (For example, Kendi’s example of how “racist power” is a more commonly understood term than “systemic racism, institutional racism, or structural racism’ which emote a vagueness that can make them less easily understood.) Just as “nonracist” does not mean the same thing as “antiracist.” How did reading this chapter redefine your understanding of these terms (or any of the terms discussed)?
2. What is an example of a food/farming policy that would be considered “do nothing climate policy”? Why do you think cancer rates are higher among African Americans than white Americans? What is something that the Slow Food movement could do to address this issue?
3. Could the Slow Food movement address the issue of voter ID laws and other types of voter suppression?

|  |  |
| --- | --- |
| **Racist** | is one who is supporting a racist policy through their actions or inaction or expressing a racist idea. |
| **Racism** | is a marriage of racist policies and racist ideas that produces and normalizes racist inequities; racism is a powerful collection of racist policies that lead to racial inequity and are substantiated by racist ideas. |
| **Racial Inequity** | is when two or more racial groups are not standing on approximately equal footing. (e.g. 71% of white families lived in owner occupied homes in 2014 compared to 45% of Latinex families and 41% of black families.) |
| **Racial Equity** | is when 2 or more racial groups are standing on relatively equal footing. (e.g. if there were relatively equitable percentages of all 3 racial groups living in owner occupied homes in the ‘40’s, ‘70’s or better, ‘90’s.) |
| **Racist Policy** | is any measure that produces or sustains racial inequity between racial groups. *(also referred to as: institutional racism, structural racism, systemic racism - but these terms are vague and redundant compared to the more tangible and exacting “racist policy” which is more likely to be understood by people.) Racist policy* and *racist policymakers* are what Kendi refers to as **“*racist power”*** (which may also be more commonly recognized as the term *racial discrimination - transforming the act of discriminating on the basis of race into an inherently racist act; treating, considering or making a distinction in favor or against an individual based on that perons race*). However, *racist discrimination* is not inherently racist. The defining question is whether the *discrimination* is creating *equity (antiracist)* or *inequity (racist)*. |
| **Antiracist Policy** | is any measure that produces or sustains racial equity between racial groups. |
| **Policy** | is written and unwritten laws, rules, procedures, processes, regulations and guidelines that govern people. *(There is no such thing as a nonracist or race neutral policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups.)* |
| **Racial Discrimination** | an immediate and visible manifestation of an underlying racial policy  “Racist policy and racist policy makers are what I call **racist power**.”  “In order to treat some persons equally, we must treat them differently.” |
| **Antiracist** | isone who is supporting an antiracist policy through their actions or expressing an antiracist idea. ***Antiracism*** is a powerful collection of *antiracist policies* that lead to *racial equity* and are substantiated by *antiracist ideas*. |
| **Racist Idea** | is any idea that suggests one racial group is inferior or superior to another racial group in any way and that these inferiorities and superiorities explain racial inequities in society. |
| **Antiracist Idea** | is any idea that suggests the racial groups are equals in all of their apparent differences and that there is nothing “right” or “wrong” with any racial group. Further, they argue that *racist policies* are the cause of *racial inequities*. |

### Chapter 2: Dueling Consciousness

1. This chapter brings up the issue of categorizing a group of people as “other” or “less than.” What are some ways we can make inroads as allies to create more inclusive spaces for all people - especially as it relates to Slow Food? We say we advocate for good, clean and fair food *for all* but who (even if unintentionally) gets left out of this work?
2. This chapter also touches on the idea that within these seemingly “uniform” racial categories or groups of our population, there can actually be a lot of variance and blanketing them with stereotypes is neither effective nor fair. This seems to speak rather directly to the current movement for companies, organizations (including Slow Food) and even individuals to implement initiatives around equity, inclusion, and justice. What are some examples of this you’ve seen at play? In what ways have these initiatives been successful and where are the gaps (box-checking vs putting into practice and action)?

|  |  |
| --- | --- |
| **Assimilationist** | is one who is expressing the racist idea that a racial group is culturally or behaviorally inferior and is thus supporting cultural or behavioral enrichment programs to develop that racial group; assimilationist ideas suggest a racial group is *temporarily* inferior. |
| **Segregationist** | is one who is expressing the racist idea that a permanently inferior racial group can never be developed and is supporting policies that segregates away that racial group; segregationist ideas suggest a racial group is *permanently* inferior. |
| **Antiracist** | is one who is expressing the idea that racial groups are equals and none needs developing and is supporting policy that reduces racial inequity.  *Assimilationist ideas and segregationist ideas are two types of racist ideals that duel within racist thought. (e.g. the idea that if you are not white you are inferior and somehow a lesser human, reducing people of color to the level of children - needing instruction on how to act, casting people of color as “unteachable animals,” etc.)* |

### Chapter 3: Power

1. This chapter is about race as used to create a power structure. In other words, it is about the creation of race as something used to justify putting people into different categories that have varying degrees of power. According to Kendi, what is the order of the following events: the concept of race was created, people developed racist ideas, and people developed racist policies? Why is the order of these events important?
2. Language can reinforce and uphold racist ideas and cause harm. You see this in the media and in everyday life. Books like this can help clarify aspects of the racial world that haven't been explained in a historical context to help us as individuals understand our own experiences and world. Along that thinking, is there someone you’d like to recommend this book to, but are afraid of what their reaction might be?

|  |  |
| --- | --- |
| **Race** | is a power construct of collected or merged difference that lives socially. |

### Chapter 4: Biology

1. ***“But, I don’t see color” or claiming “colorblindness”*** (which Kendi also references in the introduction) in regards to race is a common phrase that is actually a perfect example of a microaggression. Kendi expands on this, again equating the phrase to being “not racist.” By ostensibly failing to see race, you are also failing to see racism and fall into “racist pascificty.” “The language of colorblindness like the language of racism is a mask to hide racism.” How can we learn to recognize microaggressions and how to handle them (as “microaggressed” and as “upstanders”)? We’ve also seen this play out in real time in light of current events with campaigns on social media to help educate those who want to be better allies to marginalized communities. What are some good resources you’ve found?

(i.e. [*Rachel Elizabeth Cargle*](https://www.instagram.com/rachel.cargle/?hl=en)*, etc)*

1. Kendi seems to have a complicated relationship with the term “microaggression.” First, he thinks the term itself is misleading in how it is named compared to the reality of what it implies (micro vs. macro; aggression vs. abuse), but he also argues that the use of this ‘watered down’ term has made it easier for some to broach conversations about racism. Do you agree? Kendi also says ***“The only way to undo racism is to constantly identify it and describe it—and then dismantle it.”*** While perhaps this term needs more clarity surrounding its definitions - does it not help serve the cause of being able to call out racism when we see it? If it serves as a tool to encourage the uncomfortable act of confronting racism, is that not a positive? (At what cost?)

|  |  |
| --- | --- |
| **Biological Racist** | is one who is expressing the idea that the races are meaningfully different in their biology in that these differences create a hierarchy of value. [Biological racism has existed for ~400 years!] [“Biological racists are segregationists.”] |
| **Biological Anti-racist** | is one who is expressing the idea that the races are meaningfully the same in their biology and there are no genetic racial differences. |
| **Microaggression** | is a constant verbal and nonverbal abuse racist white people unleash on black people wherever they go, day after day - distinguishable from *macroaggressions* of racist violence and policies. (The term was defined/coined by Harvard psychiatrist Chester Pierce, 1970) (examples include : when a white woman grabs her purse when a black person sits next to her, when a seat by a black person stays empty on a crowded bus, a white woman calls the cops at the sight of black people barbecuing in the park, etc.) Since 1970, the concept has expanded to apply to interpersonal abuses against *all* marginalized groups, not just black people and the term has become popular in social justice spaces. Psychologist Derald Wing Sue updated the term (~2010) to mean “brief everyday exchanges that send denigrating messages to certain individuals because of their group membership.” |

### Chapter 5: Ethnicity

1. “How can I critique their ethnic racism and ignore my ethnic racism?” This is the central double standard. Loving one’s position on the ladder above other ethnic groups and hating one’s position below that of other ethnic groups. Angrily trashing racist ideas about one's own ethnic group but happily consuming the racist ideas about other ethnic groups. ***“Failing to recognize that the racist ideas we consume about others came from the same restaurant and the same cook who used the same ingredients to make different degrading dishes for us all.”*** Can you identify an example of ethnic racism within your own race? An example of your own ethnically racist ideas? What is Kendi’s overarching antiracism message for this chapter?
2. Anyone who values immigrants from one country [e.g. European countries] and devalues immigrants from another country [e.g. Latin America] is guilty of racism. Have you ever been guilty of this type of racism? Let us discuss the unique resilience and resourcefulness people possess if they leave everything in their native country behind and immigrate to another (which, living in a “melting pot” like America - the reality is that somewhere in our ancestry many of us are descendents of such immigrants).

|  |  |
| --- | --- |
| **Ethnic Racism** | is the powerful collection of racist policies that lead to inequity between racialized ethnic groups and are substantiated by racist ideas about racialized ethnic groups. (Points to group racism (not just policy) as the main disparity between ethnic groups.) |
| **Ethnic Antiracist** | is the powerful collection of antiracist policies that lead to equity between racialized ethnic groups and are substantiated by antiracist ideas about racialized ethnic groups. |
| **Racial Ethnic Hierarchy** | a ladder of ethnic racism within the larger schema of racism  “To be antiracist is…” to view national and transnational ethnic groups as equal in all their differences. “To be antiracist is…” to challenge the racist policies that plague racialized ethnic groups across the world. “To be antiracist is…” to view the inequities between all racialized ethnic groups as a problem of policy. |

### Chapter 6: Body

1. It is difficult to discuss this chapter and not also discuss the differences in connotation between the terms “black” and “white.” In a recent interview with School Library Journal, Kendi discussed how while incarcerated, Malcolm X taught himself how to read by going through the dictionary and he noticed this correlation that words related to “black” and “blackness” had a negative connotation, but when he looked up “white,” these words had a more positive connotation. (i.e. Darkness/blackness = evil, scary, lack of knowledge or being in the “dark”.) And then by simultaneously defining a group of people as black or dark, those connotations spill over whether we like it or not. This speaks to the mass “unlearning” we must do as a society to be able to recognize these subtle influences that (literally) “color” our perceptions. How often do you hear “well, that’s a black neighborhood” as a warning that an area should be avoided because you are really being told “that’s a bad neighborhood”? What other examples of these skewed perceptions around people of color and their affiliation with violence and crime have you seen perpetuated where you live?
2. Given the current state of the world during a global pandemic, and increasing rates of unemployment (and disparity) across races (but primarily impacting BIPOC populations), inclusive anti-racist policies are more essential than ever. Are there ways you as an individual have used this tumultuous but opportunistic time to influence and support antiracist policies on either the local or federal level? Are there social justice initiatives addressing these concerns in your community that you’d be willing to share?

|  |  |
| --- | --- |
| **Bodily Racist** | is one who is perceiving certain racialized bodies as more animal like and violent than others. |
| **Bodily Antiracist** | is one who is humanizing, deracializing, and individualizing nonviolent and violent behavior. |

### Chapter 7: Culture

1. How can the Slow Food movement celebrate cultural differences in our communities? Are there any examples you can highlight in this discussion?

|  |  |
| --- | --- |
| **Cultural Racist** | is one who is creating a cultural standard in imposing a cultural hierarchy among racial groups. |
| **Cultural Antiracist** | is one who is rejecting cultural standards and equalizing cultural differences among racial groups. “To be antiracist is to reject cultural standards and level cultural difference.” |

### Chapter 8: Behavior

1. Within this chapter there was a reference to the thought that some believe “black people need to stop playing the race card.” However, as this chapter clearly illustrates, there are indisputable inequities when it comes to the academic opportunities available to most black individuals (black schools being underfunded and under-resourced for starters). [Eve Ewing’s “Ghosts in the Schoolyard” focuses on this topic as it relates to Chicago Public Schools.] There are lots of complex systemic policies at play here, but it seems fitting to correlate the current debate around having police presence in schools and the “school to prison” pipeline that can encourage. Where do you stand on this?
2. The conversation in this chapter touches on Kendi’s own experiences as a student, his feelings of “other-ness” or feeling like he was unmotivated (likely because society had told him, and he internalized, that being black meant he wasn’t “enough”). He also expresses his recurring “dream” (falling for the stereotype he was fed) to become an NBA star - he admits to thinking that as a black man, he thought his path would be to grow up to be a professional athlete. In some ways, we can think of Kendi’s profession as a scholar and academic to be a bit of a rebellion against the behavior expected of him. But as he himself admits, in a way this choice was also a way of distinguishing himself from those “misbehaving black folk.” (This dichotomy will be discussed later too), how do we create environments that don’t require individuals to code-switch (dodging one stereotype only to fall victim to another)?

### 

|  |  |
| --- | --- |
| **Behavioral Racist** | is one who is making individuals responsible for the perceived behavior of racial groups and making racial groups for the behavior of individuals. |
| **Behavioral Antiracist** | is one who is making racial group behavior fictional and individual behavior real. |
| **Culture** | defines a group tradition that a particular racial group *might* share but that is not shared among all individuals in that racial group or among all racial groups. |
| **Behavior** | defines the inherent human traits and potential that everyone shares. |

### Chapter 9: Color

1. Inequities between Light and Dark African Americans can be as wide as inequities between Black and White Americans. How have you seen colorism play out in real life and/or in the media? (from the NY Times Reading Guide/Kit) What comes to mind when you think of examples of colorism in the U.S. or around the world?
2. Is anyone aware of policy examples related to colorism? Or perhaps an example of colorism and implicit bias?

|  |  |
| --- | --- |
| **Colorism** | is a powerful collection of racist policies that lead to inequities between light people and dark people supported by racist ideas about light and dark people. (a term coined by novelist Alice Walker in 1983); Colorism is a form of racism. |
| **Color Antiracism** | is a powerful collection of antiracist policies that lead to equity between light people and dark people supported by antiracist ideas about light and dark people. |

### Chapter 10: White

1. This chapter tackles some of the issues surrounding voter suppression. Do voting rights and get-out-the-vote campaigns seem like good things for Slow Food chapters to focus on? Would more specific food-related policies be more worthy targets of our energies, or perhaps some combination of all?
2. A theme in this book (and in this chapter) is the idea that people are ensnared by racist policies (racist power). An example of this can be seen in Whitaker’s promoting the (racist) idea that to be antiracist is to be antiwhite (or anti-human). A modern day equivalent would be the retort of “All lives matter'' or “Blue Lives Matter” in response to “Black Lives Matter.” Given the recent social unrest surrounding the death of George Floyd, Breonna Taylor, and Ahmaud Arbery (among others), do you see the narrative changing?
3. In that vein, it seems that we often neglect to recognize that white supremacist ideaology is actually harmful to all of society (including white people). Consider Kendi’s example of the fact that white supremacsits oppose affirmative action, yet whites themselves often benefit from this practice. Let’s discuss this irony/hypocrisy.

|  |  |
| --- | --- |
| **Antiwhite Racist** | is one who is classifying people of European descent as biologically, culturally or behaviorally inferior, or conflating the entire race of white people with racist power. |

### Chapter 11 : Black

1. ***“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.”*** After reading this book, have you recognized racist policies or ideas that institutions you are part of support? How will you urge them to do better? Further, are there examples of institutions or organizations doing it well that we can reference as examples to facilitate this discussion without pointing fingers?

*A jumping off point for this question/convo may be the controversy over the recent pressure for people of power to step down, either to make way for new more diverse leadership, or to send a message that certain language/behaviors cannot and should not be tolerated. (i.e. mostly white men in positions of power - John T. Edge of the Southern Foodways Alliance; Adam Rapport at Bon Appetit, Henry Bienen of the Poetry Foundation etc.) It is clear that representation matters to contribute to a diversity of ideas in institutions and organizations - perhaps even more so in positions of leadership.*

|  |  |
| --- | --- |
| **Powerless defense** | is the illusory, concealing, disempowering and racist idea that black people can’t be racist because black people don’t have power. |
| **Institutional Power (systemic, structural)** | is the policy making and managing power of people in groups or individually. |

### Chapter 12: Class

1. Poverty among blacks was ~20% nearly triple white poverty (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”).Statistics show us that Blacks and Latinos face far greater disparity than white counterparts in terms of being able to climb the social ladder (redlining which results in lower home ownership, wage gaps, etc). This is also seen in the fact that Blacks and Latinos predominantly make up our migrant workforce or food distribution workforce (often low-paying labor intensive work). How can the Slow Food movement address these statistics via the food industry?
2. There’s a stronger and clearer correlation between levels of violent crime and unemployment levels than between violent crime and race. However, as Kendi points out, that’s not the story policymakers choose to tell. Why do you think this is? How might our society and culture change if policymakers characterized dangerous Black neighborhoods instead as dangerous unemployed neighborhoods?
3. Kendi thinks that we should assess [political] candidates as being racist or antiracist based on what ideas they are expressing and what policies they are supporting—and not what they say is in their bones or their heart. Do you agree with him? Why or why not?

|  |  |
| --- | --- |
| **Class Racist** | is one who is racializing the classes, supporting policies of racial capitalism against those race classes and justifying them by racist ideas about those race classes. |
| **Antiracist Anticapitalist** | is one who is opposing racial capitalism. |

### Chapter 13: Space

1. It can be difficult for people to refrain from assessing other cultures that don’t meet their own cultural standards (stigmatization). How does this frame of thought trap people into racist ideas? How do we create intentional space for antiracist ideas?
2. ***“Americans have seen the logical conclusion of segregationist strategy from slavery to Jim Crow to mass incarceration and border walls. The logical conclusion of antiracist strategy is open and equal access to all public accommodations. Open access to all integrated white spaces, integrated Middle Eastern spaces, integrated Black spaces, integrated Latinx spaces, integrative native spaces and integrated Asian spaces that are as equally resourced as they are culturally different.”***

No race predominates, just shared antiracist power - this is diversity. How can the Slow Food movement help to secure open and equal access to public accommodations? Or, what are some ways we can work towards equally resourced but culturally diverse spaces?

1. What white, Black, or other race-based spaces are you aware of in your communities? What about schools you have attended?

*(For example, Tammy recalls her personal experience in a suburban Jr./Sr. High School in Massachusetts - a white space - which had a program where a few kids per grade were bussed in from the city to attend as students. There has been some discussion on social media recently about how these students were affected by this in a variety of ways…)*

*Another example of a black space is certain roller skating rinks around the country that are at risk of closing down due to mostly white owners' unsubstantiated fear of crime, among other reasons. (see the resources section in the Moderator’s Guide for a great documentary about this issue)*

|  |  |
| --- | --- |
| **Space Racism** | is a powerful collection of racist policies that lead to resource inequity substantiated by racist ideas about racialized spaces. |
| **Space Antiracism** | is a powerful collection of antiracist policies that lead to racial equity between integrated and protected racialized spaces, which are substantiated by antiracist ideas about racialized spaces. |

### 

### Chapter 14: Gender

1. *“****When humanity becomes serious about the freedom of black women, humanity becomes serious about the freedom of humanity.”*** We often hear that (democratic) elections are dependent upon to black vote for victory. But shouldn’t that really read dependency upon black women voters? It seems black women are the unspoken linch pin to social and racial justice. If we make life better for them, life for everyone improves. With Slow Food being a predominantly female-led movement, how can we make inroads to make (more) black females welcome in our movement?

|  |  |
| --- | --- |
| **Gender Racism** | is a powerful collection of racist policies that lead to inequity between race genders and are substantiated by racist ideas about race-genders. |
| **Gender Antiracism** | is a powerful collection of antiracist policies that lead to equity between race-genders and are substantiated by antiracist ideas about race genders. |

### 

### Chapter 15: Sexuality

1. ***“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.”***Perhaps matching up a LGBTQ+ organization with the local food community in the form of a job fair or related gathering could be one way to encourage employment of this population. What are some thoughts on this issue of poverty as it relates to queer racism?
2. Kendi says: “To be queer antiracist is to see the new wave of both religious freedom laws and voter ID laws in republican states as taking away the rights of queer people. Can anyone break this down or give examples?
3. Of all the ways to be queer antiracist listed in this chapter, what are some that resonate with you? Is there a particular way &/or place in which you plan to implement queer antiracism?

|  |  |
| --- | --- |
| **Queer Racism** | is a powerful collection of racist policies that lead to inequity between race sexualities and are substantiated by racist ideas about race sexualities. |
| **Queer Antiracism** | is a powerful collection of antiracist policies that lead to equity between race sexualities and are substantiated by antiracist ideas about race sexualities. |

### 

### Chapter 16: Failure

1. ***“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 Jena 6. “What if we assessed the methods and leaders and organizations by their results of policy change and equity. What if strategies and policy solutions stem not from ideologies, but from problems.” Have we been treating the symptoms and not the disease?
2. ***“Racist minds must be changed before racist policies.”*** During a time when we seem more divided than ever as a country, how do we go about changing minds (to then influence policy)? Where do we start? You can call or email your congressman to your heart's desire to try to change their mind, but if his or her mind is made up (or rather is influenced by outside factors), can you as an individual make a difference to influence antiracist policy? This is why the power of movements to implement collective change is so important. What are food policies the Slow Food Movement is or should be advocating for?
3. What is an antiracist policy you would like to see implemented and enforced in your community in the upcoming year? Is there a candidate who is campaigning on this policy?

|  |  |
| --- | --- |
| **Activist** | is one who has a record of power or policy change. |
| **Protesting** | is organizing people for a prolonged campaign that forces racist power to change policy. |
| **Demonstrating** | is mobilizing people momentarily to publicize a problem. (Speakers, placards, posts, marches, rallies, petitions, viral hashtags - demonstrate the problem, a favorite of suasionists - by annoying power.) |

### 

### Chapter 17: Success

1. ***“Are we willing to transform the antiracist power we gather within us to antiracist power in our society?”*** *What are ways you anticipate being able to achieve this transformation from power within yourself to power in society?* These are some ideas Kendi discusses: [being in a?] policy making position, joining an antiracial organization or protest, publicly donating time or privately donating my funds to antiracist policymakers, organizations and protests - fixated on changing power and policy.

### Chapter 18: Survival

1. Can the antiracist ideas in this book be applied or adapted to all communities and all people of color? Why or why not? [For reference, considering states like New Mexico - a place that doesn’t have a large African American population - although it is a minority majority state.] How can we apply the information presented in this book to our own diverse communities? Or, should we be thinking in the broader sense of the entire country?
2. ***“If racism is a virus, then books like “Stamped” or these conversations or pushing towards antiracism, is a version of a vaccine. But in order for it to work, you have to ingest it. You have to live with the fact that racism is real and it is in you. You have to live with the fact that America was built on it.”*** Kendi closes the book making the comparison between racism and cancer. His co-author on “Stamped” (Jason Reynolds) also uses this analogy of racism being like a “virus” and antiracism being the antidote. What do you think of this comparison?
3. This chapter (fittingly) also necessitates the need for hope and belief in a better future. Kendi reiterates his belief that we can defy the odds, heal society of racism, and create an antiracist society in the future. Do you share this belief? Why/why not? Why is this hope so central to progress in the antiracist movement?

### 

### 

### General Discussion Questions

1. What parts of this book did you identify with most? Which parts made you uncomfortable (and why)?
2. Has your perception of racism evolved or changed since reading Kendi’s book?
3. What is something you will do personally, as a first step, in striving to be antiracist? How will you hold yourself accountable?
4. Is it possible to become finally antiracist or is it always a work in progress?
5. Kendi makes the case that to be antiracist, one must stand against all forms of bigotry. Why is standing against other bigotries so essential to standing against racism?

## 