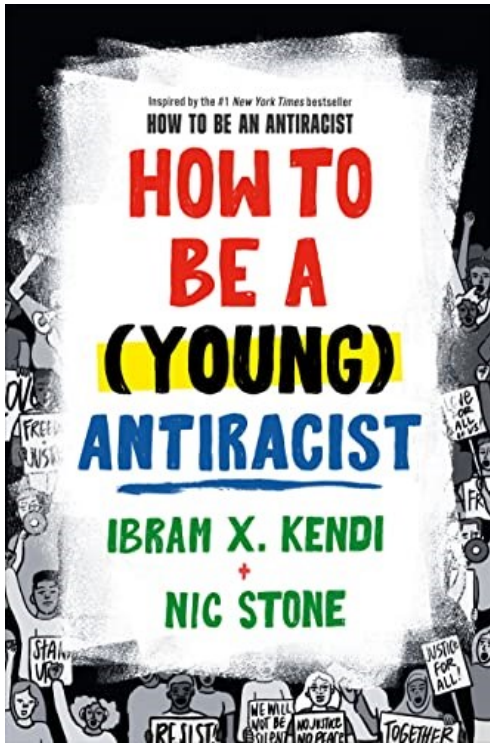


HOW TO BE A (YOUNG) ANTIRACIST



Young Adult

By Ibram X. Kendi and Nic Stone

ISBN: 9780593461624

Book Summary:

Instructs teenagers about the antiracism ideology.

Summary of Concerns:

This book contains controversial and inflammatory racial commentary; controversial historical and social commentary; mild profanity; and alternate gender ideologies.

2 /5

Teen Guidance
BookLooks Review Rating

Page	Content
4	<p>As much as you love your pops, his blasé-blah attitude toward what you'll eventually come to call the "White judge"—a personified name for the overwhelming sense that power-bearing White people are evaluating your every move . . . something Dad couldn't care less about—really got under your skin back then.</p>
8	<p>That's the thing about racist ideas: They make people of color think less of themselves . . . which makes them more vulnerable to racist ideas (these are internalized racist ideas, but we'll get to that later). And then on the flip side, the same racist ideas make White people think more of themselves, which further attracts them to racist ideas. And all of this tends to happen inside of people without anyone realizing it.</p>
9	<p>Not racist is not a thing in the fight for a more equitable world; there is racist and there is antiracist.</p> <p>Color-blind as applied to race is also not a thing; it, like not racist, is a part of the denial that keeps lifeblood pumping through that ugly and insidious heart of racism.</p> <p>At this point in your life, you are racist most of the time.</p> <p>...You, IXK, a young Black man, currently subscribe to a lot of racist ideas.</p> <p>...And you will come to see the movement from racist to antiracist as always ongoing—requiring understanding and snubbing racism based on flawed ideas about biology, ethnicity, body, culture, behavior, color, space, and class—because antiracism also involves standing ready to fight at racism's intersections with other forms of prejudice and bigotry.</p>
17	<p>Racism: A powerful collection of policies that sustains racial inequities or injustices and is substantiated by ideas of racial hierarchy. Also known as "institutional racism," "structural racism," and "systemic racism."</p> <p>Racist (adjective): In support of an inequitable or unjust policy through action or inaction, or expressing an idea of racial hierarchy, both of which produce and normalize racial inequities or injustices.</p> <p>...Racial inequity: When two or more racial groups are not standing on relatively equal footing.</p> <p>Example:</p> <p>In early 2022, 74 percent of White families lived in houses they owned, compared to 49.1 percent of Latinx families and 44.7 percent of Black families; life expectancy for White people is nearly six years longer than that of Black people, and the infant mortality rate of Black babies is double that of White babies; African Americans are 33 percent more likely to die from cancer than White Americans . . . The list goes on and on, but we can stop there for now.</p>
18	<p>Racist policy: Any policy that produces or sustains racial injustice or inequity between racial groups.</p> <p>Racist power: Policymakers creating and upholding policies that sustain racial inequities or injustices.</p> <p>Example:</p> <p>A police department creates a drug-enforcement unit to operate primarily within the predominantly Black and/ or Latinx areas. Leads to heavier police presence in areas predominantly populated by Black and/ or Latinx people.</p>

Page	Content
	<p>Racist idea: Any idea that suggests one racial group is inferior or superior to another racial group in any way.</p> <p>NIC'S NOTES:</p> <p>Peep this quote from racist policymaker Thomas Jefferson: "The blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to whites in the endowments both of body and mind." Sheesh!</p> <p>...Antiracism: A powerful collection of policies that lead to racial equity and justice, and are substantiated by ideas of racial equality.</p> <p>Antiracist (adjective): Supporting an equitable and just policy through action or inaction, or expressing ideas of racial equality, both of which produce and normalize racial equity and justice.</p> <p>Antiracist (noun): One who makes the conscious decision to support or enact equitable and just policies, and expresses ideas, that produce and normalize racial equality while denouncing, pointing out, and standing against policies and ideas that sustain racial inequity and injustice.</p> <p>Racial equity: When two or more racial groups are standing on relatively equal footing and experience relatively similar and/ or equal outcomes.</p> <p>Example:</p> <p>Racial equity could look like: relatively equal percentages of home ownership across White, Black, and Latinx families at any given time period; relatively equal life expectancies and infant mortality rates and cancer survivals and diagnoses of chronic diseases and, and, and (you get it) across racial groups.</p> <p>Antiracist policy: Any policy that produces or sustains racial equity and justice between racial groups.</p> <p>...Just wanted to point out that there's also no such thing as a "race-neutral" policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or racial equity.</p> <p>Antiracist idea: Any notion that suggests that all racial groups are equals and none need developing.</p> <p>...And because you now have definitions, you'll (eventually) be able to unearth the racist (adjective) stuff both in your mind and out in the world. And you'll be able to counter it with the antiracist stuff needed to create and support antiracist policies.</p> <p>...Make it a more equitable place.</p> <p>...Racist is not a slur. It doesn't only refer to those who parade around spewing racist (adjective) vitriol. When it comes to this fight, we are all either (a) endorsing the notion of a racial hierarchy through our thoughts, actions, or inactions, thereby allowing racial inequities to persevere; or (b) endorsing the idea of racial equality through our thoughts and actions, which involves both seeing and confronting racial inequities so they can be dismantled. We either perpetuate racism—even through silence—or we choose to oppose it at every opportunity. With this in mind, be aware: At some point on your journey, you'll be told that the *right* way to deal with racism is to just stop talking about race so much. See people as people and that's that. Zero "color"-consciousness. But this is the thing: A decision to not "see" color—to be "color-blind"—is also a decision to ignore racial inequities . . . which, by default, is a decision to uphold them. It's important to see and acknowledge that people look different and are</p>

Page	Content
	<p>categorized accordingly so you can see and acknowledge that people are treated differently based on those categories. The goal of antiracism isn't to *erase* color differences, but to detach harmful ideas from the colors we see. One either believes problems are rooted in groups of people/ characteristics of racial groups or sees the roots of problems in power and policies that uphold racial inequity. We can let racism stand, or we can stand against it.</p>
22	<p>Being antiracist (verb): When one is supporting or enacting policies and expressing ideas that produce and normalize racial equity and equality, or denouncing, pointing out, and standing against policies and ideas that sustain racial inequity and injustice</p> <p>...Being racist (verb): When one is supporting ideas or policies through their action or inaction that produce and normalize racial inequity or injustice, or denouncing and standing against policies and ideas that sustain racial equity and justice. YOU are going to carry forward an antiracist revolution.</p>
23	<p>A Word about Affirmative Action—and Other Antiracist Policies that Get Tossed into the Faux Category of *Reverse Discrimination*</p> <p>...When it comes to race, for most of your life you'll be taught that discrimination is a bad, bad thing that is inherently racist.</p> <p>...What you'll come to realize is that there's a huge difference between racist discrimination and antiracist discrimination.</p> <p>...Antiracist discrimination: treating, considering, or making a distinction in favor of or against a person's or people group's race that creates racial equity. Basically, an individual or institution discriminating in a way that keeps inequity going by making sure the dominant racial group keeps most of the wealth and power is very different from a person or institution discriminating in a way that challenges inequity by assisting and making space for underrepresented racial groups to also acquire wealth and power.</p>
27	<p>Anyway, the point: The only remedy to racist discrimination that leads to racial inequity is antiracist discrimination that leads to racial equity. To achieve the goal of racial equity, racist discrimination that created an advantage for White people in the past (and nobody can deny that there was a crap-ton of it) will have to be countered with antiracist discrimination that levels the playing field for non-White people in the present.</p> <p>As US Supreme Court Justice Harry Blackmun wrote in 1978, "In order to get beyond racism, we must first take account of race. There is no other way. And in order to treat some persons equally, we must treat them differently."</p>
30	<p>Except what emerged as a result of this "stronger law enforcement" didn't make a ton of sense: In 2016, Black and Latinx people wound up wildly overrepresented in the incarcerated population—they made up 56 percent of incarcerated people despite being only 31 percent of the overall population—even though drug use rates are about the same across Black, Latinx, and White communities.</p> <p>If you thought the glaring racial inequity in drug arrest numbers compared to drug use statistics was bad, think about what happens when those arrest numbers (the similar-use-rates thing gets totally ignored most of the time) are viewed through the lens of racist ideas. The very nature of said ideas is that they root the statistical disparities in people, not policy. Which means there were some who</p>

Page	Content
	<p>assumed—also assume, since this is still a Thing forty years later—that more Black people getting arrested for drug-related activities was *proof* that more Black people used and sold drugs . . . which, by default, *proved* that there’s something inherently wrong with Black people.</p> <p>...Despite the similar rates of drug use between White people and Black and Latinx people (yes, I am going to keep repeating that), and evidence that White people are more likely to sell drugs than Black people, the vast majority of these required arrests happened in low-income areas where drug transactions were more likely to take place out in the open—on street corners, for instance. And due to racial inequities of the socioeconomic type (definitely gonna get to that a bit later in your story), said poor areas were full of Black and Latinx people. Combine that with the fact that White Americans had (have!) significantly more political and financial power—which often translates to better legal representation—and you’ve got the perfect recipe:</p> <p>Policy-Based Racial Inequities + Racist Ideas = Perpetuation of Racism</p>
32	<p>Instead, your parents and their contemporaries fell back on that old racist idea that was the foundation of their ancestors’ enslavement: Black people are inferior.</p> <p>...Because the thing about “real life” in the 1980s, especially in the American middle class—which was (and still is) disproportionately White—is that there were (largely unspoken) standards that had to be met. Standards wholly and completely set by White people based on notions of White superiority.</p> <p>So your folks could no longer look at themselves and other Black people solely through the eyes of self-determined African American culture. They had to take on a second set of eyes: those of the White standard that set all the rules for any sort of advancement.</p> <p>They developed two minds: one determined to be their full Black selves and liberate Black people through a focus on changes to racist policy, the other stuck in the uncomfortable position of trying to fit into White spaces. Which required viewing—and judging—themselves and other Black people through a dirty—aka racist—lens.</p>
33	<p>Antiracist: One who expresses the idea that racial groups are equals in every way and that none needs developing, and who supports policies that create racial equity and justice.</p> <p>...On one side was the antiracist belief that Black people were entirely capable of setting their own standards and relying on themselves . . . But on the other side was the assimilationist idea that (some) Black people needed to do a better job of meeting the (White) standards for advancement.</p>
34	<p>Assimilationist ideas (which do a nasty two-step with White supremacy; we’ll get to that later) tend to be at the root of both anti-Blackness and internalized racist ideas in communities of color.</p>
35	<p>White Supremacists fall into this category (obviously), but there are other, more hidden—and therefore insidious—manifestations of this position. Like all-White country clubs.</p> <p>...Less overt but no less destructive are White assimilationist ideas. On the one hand, they challenge segregationist ideas that people of color are incapable of</p>

Page	Content
	<p>development and reaching the superior (read: White) standard . . . but on the other is the notion that people of color aren't permanently inferior, that they can be *trained* to meet the superior (read: White) standard. Black people and other people of color are viewed like little kids who need to be taught how to act—specifically, how to act more like White people. They are temporarily inferior. This dueling racist consciousness creates two types of racist policies: The first is segregationist policies aimed at segregating, incarcerating, deporting, and killing people of color. These policies result in things like voter suppression, advancing and unpunished police violence, and increased racial inequities in everything from health outcomes to monetary income.</p>
39	<p>Racism doesn't actually come from race. Race comes from racism. ...Race: A socially sustained power construct created to separate and define collections of people based on observable shared characteristics. The wildest part? "Race" is an illusion. ...There's a phrase that'll come to prominence when you're in your thirties, and it's mostly used around the concept of "gender": power construct. Let's define that too. Power construct: A concept or idea, created by powerful members of society and perpetuated by large-scale acceptance, that exists not in objective reality but as a result of human interaction.</p>
40	<p>Race is a power construct. And it was created to give credence to some messed-up beliefs and actions held and committed by a people group—"fair"-skinned Europeans—who deemed themselves superior to all others. "Race" continues to exist/ give and take power/ create interpersonal dynamics because a long, long time ago, enough people believed this claim of superiority to make it socially true. ...Anybody without white skin was deemed ugly and worthy of enslavement, and the people encountered in Africa were said to have been "lost" (from a Christian perspective), living "like beasts, without any custom of reasonable beings."</p>
42	<p>Racist power uses racist (and wholly unfounded) ideas to create, substantiate, and perpetuate racist policies wholly out of self-interest. And since racist policies need racist ideas to justify them, racist power does everything it can, both overtly (like separate water fountains) and covertly (like heavier policing in lower-income communities predominantly populated by people of color) to keep racism alive.</p>
44	<p>At times, you will want to blame their Whiteness for their unpleasant behavior: "They said/ did (insert racism-rooted slight) because they're White." Or, "You know how White people are." But you'll come to recognize that generalizing the actions of racist White individuals to all White people is just as unhelpful and unjustified as generalizing the individual faults and actions of people of color to entire racial groups. So, many years into the future, as you embrace antiracism, you'll come to view this nameless teacher's actions not through the lens of her Whiteness but as a function of her unchecked racist ideas. ...Including all the times Nameless White Teacher ignores raised hands of color and calls on the White kids instead. Or punishes a student of color for doing something one of the White kids got away with.</p>

Page	Content
46	When you get older and look back, you'll wonder how differently this teacher would've treated you had you been White.
47	There are (racist) zero-tolerance policies and no-nonsense approaches to discipline that are disproportionately applied to Black and Brown kids.
48	<p>What makes biological racist ideas so insidious—and difficult to weed out—is that the notion of different biologies, of different *forms* of humanity, is low-key the origin of racist ideas on the whole.</p> <p>...White brains were super advanced and White bodies less suited to the sort of harsh manual labor enslaved peoples were made to endure.</p>
49	<p>Black women have large booties, and Black men have large penises.</p> <p>Black people are more sexually driven and therefore more sexually active.</p>
55	<p>Dysfunctional and negative traits that are attributed to Black people—such as violence, materialism, colorism, rage, and defeatism—will be associated with the trauma of past slavery and present oppression.</p> <p>The problem with the proslavery position is pretty evident: It implies that the behavior of Black people as an entity is problematic and can only be *fixed* by the guiding hand of superior (White) people.</p>
61	<p>...You know your ideas about White people are unconventional—perhaps even a hair on the radical side—so you are more than ready to support them with what you consider indisputably tenable research. The column had caused a ripple, and White readers had been especially shaken . . . but isn't that the point of good journalism?</p> <p>...Imagine your surprise when editor man opens his mouth, mentions his "nice car," and then laments about getting pulled over and treated like "one of them n**** rs."</p>
64	<p>But Black people can't be racist. They don't have any power.</p> <p>...In fact, racist ideas are so pervasive and foundational to American life, it would be impossible not to be susceptible to them. Anyone can align themselves with racist power. Anyone can perpetuate racial inequities by supporting racist policies.</p>
65	<p>Okay, fine, but White people have all the institutional power, so if people of color "subscribe to racist ideas," as you say, it doesn't actually matter because they can't oppress anybody.</p> <p>Also incorrect. Just ask all of the Black people, Indigenous people, and other individuals of color who have worked their way into positions of authority. I'm sure they would take issue with the suggestion that they're "institutionally" powerless.</p>
73	<p>Slowly but surely, as you watch what looks to you like the complete destruction of democracy as a concept, your gaze shifts away from the deep-rooted and well-hidden belief in *Black people as the problem,* and you lock it onto something new: a passionate and gripping hatred of White people.</p> <p>...Just as there are all sorts of pseudoscientific theories and origin stories about the alleged inferiority of Black people, the same sort of concepts exist to explain where White people come from . . . and the source of their alleged "devil" nature.</p> <p>Theory One:</p>

Page	Content
	<p>The world was originally all Black, but an evil scientist who was exiled with his followers to a remote island got super pissed and decided to take revenge by creating “upon the earth a devil race.” We won’t get too into the weeds with details, but long story short, through what was basically colorism-based eugenics, this guy—Yakub was his name—created “these blond, pale-skinned, cold blue-eyed devils.”</p>
74	<p>From there, Yakub’s White people escaped the island and invaded the spaces where Black people lived in peace, turning “what had been a peaceful heaven on earth into a hell torn by quarreling and fighting.” Black people locked these White people up in European caves, but then Moses showed up, set them free, and taught them about civilization.</p> <p>Even if we ignore the fact that this Whiteness origin story isn’t too far off from a flip of what you learned about where Black people came from—in the African bush, then lifted out and civilized by White enslavers and colonizers, but unsuccessfully, hence the Black descent into criminality and amorality—it’s enough not only to hold you in thrall, but to give you an explanation for all the maltreatment you’ve received from White people across the stretch of your short lifetime.</p> <p>More important, though, it gave you a hook to hang your hatred cloak on when you thought of all the White lawyers and judges and police officers and state officials and politicians who were involved in what you felt was the decimation of democracy. That did it. It solidified the basic ideas that would carry you into that column you started at your college newspaper: There was something deeply and powerfully wrong with White people, and it made them evil to the core.</p>
75	<p>Theory Three: The alleged ruthlessness of the White race is the product of its rearing in the Ice Age.</p> <p>Theory Four: Was proposed by a psychiatrist named Frances Cress Welsing when looking for biological evidence: Since White people are the global minority, their “profound sense of numerical inadequacy and color inferiority” causes their “uncontrollable sense of hostility and aggression.” The idea here is that survival instincts are what make White people ruthless because they are defending against their own genetic annihilation.</p> <p>...Because while we’ve established that anyone can subscribe to racist ideas about any racial group of color, once people really get to talking about race and racism in the twenty-first century, you’ll hear the argument that because racism is allllllll about institutional power and the ability to oppress, Black people and people of color can’t be racist toward White people because Black people and people of color can’t oppress or hold White people down on a grand scale.</p>
77	<p>Choosing to be antiracist means not conflating hatred of White racism with hatred of White people. It means seeing individual White people as individuals even when they are actively espousing racist ideas. It means never confusing the antiracist hate of racism from White people with the racist hate of White people.</p> <p>...White supremacy: The belief, theory, or doctrine that White people are</p>

Page	Content
	inherently superior to people from all other racial and ethnic groups and are therefore rightfully the dominant group in any society.
83	Colorism, a term coined by famed African American writer Alice Walker in 1983, is a tool of racist power that perpetuates racial inequities in deeply insidious ways. And it's not new. Since time immemorial—read: when Europeans decided that White was synonymous with “civilized and therefore inherently superior”—people with lighter skin (in closer proximity to Whiteness) have been treated differently, and usually better, than people with dark skin.
85	The real problem with the flip side of pro-light-skin colorism—with colorism in general—is that whichever way you spin it, racist power still wins. Whether dark-skinned people look down on light-skinned people—which typically stems from resentment over light-skinned people receiving better overall treatment due to their closer proximity to Whiteness—or light-skinned people turn their noses up at dark-skinned people, the real enemy, unchecked White supremacy, gets off scot-free.
99	Bodily racist ideas are also at the root of many tragic Black deaths at the hands of both civilians and police officers: Trayvon Martin, Tamir Rice, Jordan Davis, Atatiana Jefferson, Elijah McClain, Michael Brown, Breonna Taylor, Freddie Gray, Philando Castile, Ahmaud Arbery, Rayshard Brooks, Ma’Khia Bryant, and George Floyd, just to name a few (and there are many others).
104	Despite what totally sounds like the moniker of a White fraternity bro, I, Nic Stone, am a queer Black woman. ...The lessons you’re about to learn from a queer Black woman—and an antiracist one at that—validate many of my experiences moving through the sexist, racist, and queerphobic world we inhabit. ...First, a clarification before we move forward: What we think of as “gender” only exists because somebody at some point long, long ago decided that any person—or any animal, really—could be placed in one of two categories depending on the visible reproductive organs they were born with. Because, for the most part*, only two different kinds showed up. Penis and testicles = one category (“male”). Vagina = other category (“female”).
106	Intersectionality: The interconnected nature of social categorizations—race, gender, class, orientation, dis/ability, ethnicity—as they apply to any given individual or group, creating the experience of overlapping systems of oppression. ...As a queer Black woman, she gets hit with the triple whammy of homophobia, racism, and sexism in a myriad of combinations and often all at once.
108	The same is true for most women of color: racism in female spaces, sexism in coed unicultural spaces. So in integrated coed spaces, women of color are subjected to both.
109	Black women with some college education make just \$ 29 more per week than White women with high school degrees, and Black women have to earn graduate degrees in order to earn as much as or more than White women with bachelor’s degrees.
110	And on the flip side, in addition to regular ol’ racism, gender racist ideas also negatively impact Black men and men of color. Sexist ideas say real men are

Page	Content
	<p>strong, stoic, and able to withstand more than women; racist ideas say White is civilized and supreme. Put them together, and you get a whole mess of gender racist ideas. Men (strong) + Black (violent and uncivilized) = Black men are dangerous; men (strong) + Asian (passive and submissive) = Asian men are weak, and therefore not truly men; men (strong) + Latinx (amoral and hypersexual) = Latino men are rapists.</p>
112	<p>Similar to that of the majority of people born in the twentieth century, your homophobia is a function of what basically amounts to erasure; your parents rarely even acknowledged the existence of non-heterosexual people, let alone talked about members of the LGBTQIAP + community in depth. Once you add exceedingly trash rhetoric about homosexuality pulled from English translations of the Bible—rhetoric seeded into the foundations of our great nation and frequently used to substantiate dangerous and untrue stereotypes about Rainbow People (as I like to call us)—it’s fair to say you are a homophobic hot mess waiting to happen.</p> <p>...In fact, when you first start interacting with Kaila, Yaba, Weckea, and Monica (whom we’ll get to shortly), you are actually more than homophobic.</p>
117	<p>A Word about Patriarchal Women and Queerphobic Queer People</p>
121	<p>You have classes—elite, middle, poor. And you have races. “Poor people are lazy” is a classist statement. “Black people are lazy” is a racist statement. “Poor Black people are the laziest” is an expression of a class racist idea.</p> <p>...And also like with all other iterations of racism, racist ideas root the problem—and the resulting racial inequities—in the people.</p>
122	<p>And now, because of racist policies, a cycle of poverty persists and makes getting out of poverty incredibly difficult. Low incomes and limited opportunities for earning more compound with unfair economic practices, like higher cost of living in more “desirable” areas that jack up the prices of homes. And this is on top of things like tax cuts for corporations (read: already-rich people) and big-business bailouts that benefit the elite (again: already-rich people).</p> <p>NIC’S NOTES: For the record, the opposite was true; because Black people were willing to pay MORE for homes in these lily-White neighborhoods—a result of Black housing options being so limited—the property values rose.</p>
132	<p>Is borrowing elements of other people’s cultures always wrong? Of course not. Do things get a bit hairy when borrowed cultural elements are turned into sources of profit for White people? Absolutely.</p> <p>But what tends to bother people of color the most about this “borrowing” is that it’s a one-way street; only members of the dominant culture can cherry-pick which elements they want to “borrow” from marginalized cultures and which cultural elements will be a source of continued marginalization.</p>
134	<p>It’s because those spaces, while filled with Black (and sometimes Brown) bodies, weren’t governed by Black people, Black thoughts, Black cultures, Black histories, or Black traditions.</p> <p>...In fact, the guiding principles in every educational space you attended prior to undergrad were governed by Whiteness: White thoughts, White ideas of what constitutes right and wrong, White histories, White traditions, White teachers and administrators. So in these very Black-looking spaces, you and everyone around</p>

Page	Content
	<p>you were expected to live up to White-space standards. Except then, as now, people would be reluctant to call the source of these standards “White spaces.” Because for as long as racism has been a thing, White spaces have been considered not only superior, but universal—the standard for how all spaces should operate.</p> <p>This is the crux of space racist ideas.</p> <p>Space racist idea: Any notion that suggests that a racialized space is superior or inferior to another racialized space in any way, or justifies policies that lead to injustice or resource inequity between racialized spaces or the elimination of certain racialized spaces.</p>
139	<p>The real reason for inequality between White schools and schools of color, like many other racial inequities, comes down to the unequal distribution of resources—a direct result of space racist ideas.</p> <p>So what’s the antiracist move here? Well, it starts with the recognition that differences in racialized spaces have less to do with the races of the people in the spaces and more to do with persistent racial inequity—resulting from racist policies—in every area, from educational resources to job access to incarceration rates.</p>
148	<p>Racism: A powerful collection of policies that lead to racial inequity and injustice that are substantiated by ideas of racial hierarchy.</p> <p>...And as you say in a book you’ll publish in 2019, ten months before the whole world will witness one of the most heinous manifestations of racist violence in recent history—the death of an African American man named George Floyd at the knee (literally) of a White police officer—Policymakers and policies make societies and institutions, not the other way around.</p>
167	<p>I didn’t realize the racial problem was . . . What’s the word you used? Structural. I didn’t know racism was about power and policy and ideas. In school and on TV, I’ve learned about the “White only” signs and a little about slavery. But that was back in the day. I thought everything was cool now. I didn’t think everybody was cool. I thought there were individual racists, like the cops who like to pull me over.</p>
168	<p>Because we fast and we furious, especially when we get pulled over by cops. They don’t have to roll up on me like I stole something, like I’m armed or something. I always wondered why they all scared of me. But when I’m rolling with one of my White friends and they get pulled over, the cops are cool. Bodily racist ideas are real. People keep acting like I’m dangerous. But now I know what’s dangerous are those racist ideas that Black and Brown boys like me are dangerous.</p>
170	<p>We put the mirror away and pull out the microscope to see the racial inequities and injustices around us. All the White authors and subject matters in our schools. All the Indigenous peoples poorer than White people. All the Black teens incarcerated at the highest rates. All the money that politicians spend on prisons and police instead of schools and teachers. All the White immigrants being welcomed and Latino immigrants being deported. You are saying that when we see all this racial inequity and injustice, we are seeing racism. And we should come to see how racism intersects with sexism, queerphobia, classism, ableism, and colorism.</p>

Profanity	Count
Bitchy	1