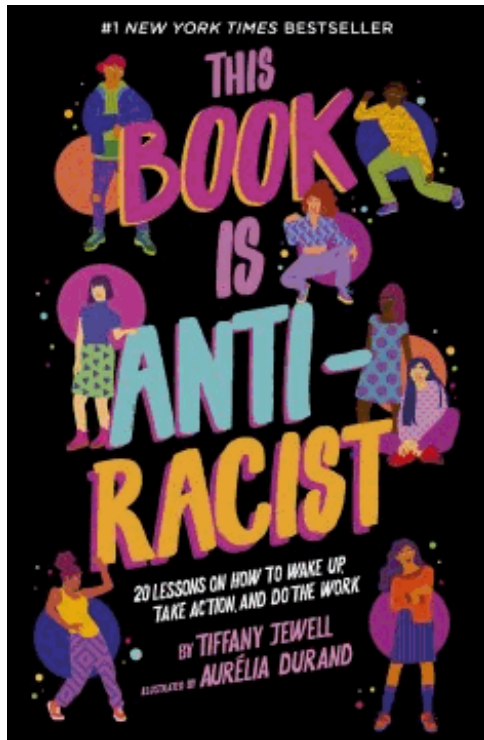


THIS BOOK IS ANTI-RACIST



Young Adult

By Tiffany Jewell

ISBN: 978-0-71125-166-3

Book Summary:

Instructs children about the concept of anti-racism and encourages activism.

Summary of Concerns:

This book contains controversial social, historical and racial commentary; hate including racism; and alternate sexualities.

2/**5**

Teen Guidance
BookLooks Review Rating

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3	<p>You will notice I have chosen to use “folx” instead of “folks” because it is a gender neutral term created by activist communities, and I would like to honor everyone who reads this book. Replacing the “ks” with an “x” allows for every reader who has never been seen before to see themselves in here. We’ll capitalize Black, Brown, Indigenous, People of Color, and Folx of the Global Majority because I believe it is important to center the voices and lives of those who have been marginalized, silenced, and purposefully left out of our history for so long. ...I do not use the term “minority” to describe Black, Brown, and Indigenous folx because we are the majority in the world. Using the language of racism can minimize our full selves. It can allow us to forget our deepest roots and ancestors; it allows us to create a history that, while in our own voices, has been shaped by the oppressor.</p> <p>Because race and our social identities are constructed by people (and often those with the privilege of having academia to back them up), we are still often caught in the trap of labeling ourselves in ways that center whiteness and those in the dominant culture.</p>
4	<p>My optimism has brought me to action and to sharing these words with you because I believe you will help to dismantle and work toward ending racism. We need justice.</p>
5	<p>People may tell you that you should stop talking about skin color and see everyone as a “global citizen.” You may have been told racism isn’t a problem any more and that calling it out or bringing it up in conversation is wrong. ...Racism is a problem, a very serious problem, and it needs to be talked about because it isn’t going away if we do nothing.</p>
6	<p>An ANTI-RACIST person is someone who is opposed to racism. Anti-racism is actively working against racism. It is making a commitment to resisting unjust laws, policies, and racist attitudes. Anti-racism is how we get free from centuries of living in a racialized society that keeps us separate and oppressed.</p>
12	<p>This box includes what we call “the dominant culture.” If you are white, upper middle class, cisgender male, educated, athletic, neurotypical, and/ or able-bodied, you are in this box. ...If you do not fit into this box, you are considered to be a part of what’s called the “subordinate culture.” Folx included in the “subordinate culture”, include Black, Brown, Indigenous People of Color of the Global Majority, queer, transgender, and nonbinary folx, and cisgender women, youth, Muslim, Jewish, Buddhist, atheist, and non-Christian folx, neurodiverse folx, folx living with disabilities, those living in poverty, and more.</p>
16	<p>DOMINANT CULTURE</p> <p>Before we move on, check you understand this term. The DOMINANT CULTURE is the group of people in society who hold the most power and are often (but not always) in the majority. In the US and the UK: people who are white, middle class, Christian, and cisgender are the dominant culture. They are in charge of the institutions and have established behaviors, values, and traditions that are considered acceptable and the “norm” in our countries.</p>

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20	<p>PRIVILEGE</p> <p>Some social identities hold power and privilege, others do not. Even within us, there are parts of us that hold some power and other parts that are oppressed. This is why we work to understand our identities within society; we need to always examine our whole selves. The identities that fit neatly into the imaginary box are typically the ones with the most power and agency.</p> <p>...Privilege is the benefits you receive due to how close you are to the dominant culture. For example: a white, cisgender man, who is able-bodied, heterosexual, considered handsome, and speaks English has more privilege than a Black transgender woman. Those with privilege have power over others. Not everyone has privilege. Folx who do not benefit from their social identities, who are in the subordinate culture, have little to no privilege and power.</p>
21	<p>But because I am female, I do not have the same privileges a cis male has. I am more likely to be overlooked for a position of leadership and get paid less for the same amount of work. While many cis heterosexual men can confidently walk alone at night, I cannot without feeling some fear that I may be harmed.</p> <p>Although I do not have the same privileges as a white cisgender male, I do have privileges trans and nonbinary folx do not have because my cisgender identity is closer to the dominant culture.</p>
22	<p>A Black woman is marginalized because she is a woman and because she is Black. Her experiences overlap and cause great harm.</p>
30	<p>Someone described racism to me as the smog we breathe. It is all around us; racism is everywhere. Our lives are polluted with racism and it harms us all. The best definition I've ever heard came from an anti-racist training I did several years ago. Racism is personal prejudice and bias AND the systemic misuse and abuse of power by institutions. When I refer to racism, this is the definition I am using.</p> <p>RACISM IS PERSONAL PREJUDICE AND BIAS AND THE SYSTEMIC MISUSE AND ABUSE OF POWER BY INSTITUTIONS</p>
34	<p>We have been conditioned to the bias of whiteness. We can undo this. People play a big role in keeping racism going. If we do not work to recognize our prejudices, we remain a part of the problem. When we become aware of our biases and our role in racism, then we can begin to understand how we are a part of a system that is much bigger than us.</p> <p>RACISM IS A PART OF OUR SOCIETY, BUT IT DOESN'T HAVE TO BE.</p>
37	<p>If stories of resistance and accomplishments are purposefully left out of our history books or told from the perspective of those in the dominant culture, we have no voice. No one knows who we are and that we exist. The legacy we are left with is one that has been shaped by the oppressors.</p> <p>The Black Panther Party created the Free Breakfast for Children program, which is present in so many American neighborhoods and schools. But we may only know the Black Panther party from the biased headlines from newspapers. You may only see photos of them being arrested and build your own conclusions that they were violent. Knowing who the members of the Black Panther Party are, their goals for their people, and learning about their resistance lets us be better stewards of the truth.</p>

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39	<p>Although discrimination in the workplace is illegal, it continues to happen. According to recent studies, on average, 24% of BIPOC have experienced racial discrimination at work across Europe.</p> <p>...In the US, businesses and corporations are allowed to have dress codes, which can include very strict rules about the type of clothes you are allowed to wear, whether you can have visible tattoos and piercings, and how you wear your hair. Employers can create guidelines around “neutral hairstyles” and if a person is not able to adhere to these, they can be asked to leave or be fired.</p>
38	<p>Discrimination in housing isn’t solely an issue in the UK. It is a global issue. In the city of Philadelphia, USA, Black folx are three times less likely than their white counterparts to receive a loan. While 69% of white people own homes, only 44% of Black folx do and, for over a decade, Black home ownership has been on the decline. 11 Flint, Michigan, has one of the highest proportions of BIPOC residents (with 57% being Black/ African American) in the US.</p>
41	<p>There, folx have not had a clean, safe water supply to drink since April 2014.¹² Michigan’s mayor has said “race and class” were factors for this [continued] slow response to getting clean drinking water into the homes of Flint.</p> <p>Government and Justice</p> <p>In South Africa, the government in 1948 was the Nationalist Party, which was made up of white colonialists.</p>
42	<p>Activity:</p> <p>NOTICE WHO HAS POWER:</p> <p>Who is the head of your school?</p> <p>Who is the president or prime minister of your country?</p> <p>Who runs the biggest corporations?</p> <p>Who are the authors you’re reading?</p> <p>Who teaches you?</p> <p>Who are the celebrities you see often (in magazines and the news)?</p> <p>Who writes the news you read?</p> <p>WHAT IS THE RACE OF EACH OF THESE FOLX?</p> <p>DO THEY REFLECT THE DOMINANT CULTURE?</p> <p>DO THESE FOLK FIT NEATLY INTO THE IMAGINARY BOX?</p> <p>IF THEY DO NOT, DO THEY UPHOLD IDEAS THAT FIT INTO THAT BOX?</p>
46	<p>They lived in the suburbs of our city. Their school had a lot more money than ours did. It also had teachers who cared about their students because their students were like them. I do not think my teacher cared about us, mostly Black and Brown children. As a white woman who existed mostly in the dominant culture, she shared her biases with us whether her intention was to do so or not.</p>
47	<p>She tried to humiliate him and showed us all that she had the power to take away our humanity. She decided whether we could use the bathroom, not us. Her actions and words made my classmate feel so small. She showed us that she didn’t care about us.</p> <p>There was the other time she yelled at my darker friend in front of the classroom because he corrected her on the misinformation she gave us. He and I often corrected our teacher on her misspellings. I remember pointing out to her once that Asia should only have two a’s instead of three. She yelled at him, called him</p>

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	<p>the name of an animal, and prefaced it with “Black” and “African.” She said those words with so much anger, they turned ugly in her mouth. She tried to make us fear my friend. Her words told us there was something wrong with being Black and African. She tried to make us feel like he was less than human. She showed us she didn’t care about us.</p>
48	<p>Asking me what I am is a common microaggression that folx in the dominant culture ask those in the subordinate culture.</p>
49	<p>MICROAGGRESSION A microaggression is an intentional or unintentional insult, slight, or hostile, negative message to folx who do not fit into the imaginary box of dominant culture. ... Sometimes microaggressions are spoken, like someone saying, “WHERE WERE YOU BORN?” to an Asian British person in London. ... Personal racism reinforces the power of the institutions and the institutions uphold prejudice with racist laws and policies. Personal prejudice and acting on it is what killed Trayvon Martin in 2012. George Zimmerman used his fear of Black men and his internalized racial superiority to justify why he felt “threatened” by the teenager.</p>
50	<p>Even as a grown man, he managed to see young Trayvon as a threat (He wasn’t.) He was found not guilty of the murder because institutions created the tools to allow for him to go free. The “Stand Your Ground law” allowed for George Zimmerman to not be arrested after he shot and killed Trayvon Martin. 26 He claimed self defense (even though Zimmerman was in his car and Trayvon was walking to his dad’s house) and, in Florida, if you use this claim, you may be exempt from being arrested. Understanding the ways racism lives in each of us allows us to ask questions and examine structures. Whether we hold on to internalized racial oppression (if you are a Person of the Global Majority) or internalized racial superiority (if you are white or a white-passing Person of Color), we need to be aware of the biases we hold and question them.</p>
51	<p>Activity: Grab your notebook. Carry it around with you for a day, or longer. Look and listen for the microaggressions around you. Write them down and note your observations. Notice who they are directed toward and who is saying and doing them. Come back to these observations another day. Reflect on how these words and actions affect the person or group they are directed toward.</p>
57	<p>COLONIZATION The history we carry with us is of the colonizer and the colonized. ...The land they control gives the colonizer even more power in the world. The people in colonized places become subjects under the rule of the dominant country. The British colonized many people and places around the world at various times, including India, Jamaica, Somalia, Ghana, the United States, Burma, Canada, the Falkland Islands, Pakistan, South Africa, Zimbabwe, Egypt, Bahrain, Qatar, Australia, Singapore, Hong Kong, Malta, New Zealand and many more. They established settlements on Indigenous lands, took and used resources, and exploited the people of that country.</p>

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58	<p>And colonial rule never truly left. While some countries are sovereign, and are not officially owned by other nations, they were left without many of their natural resources, left with overly harvested land, and infertile earth.</p> <p>This relationship can be labeled as white saviorism, in which well-intentioned people believe they can save folx who were stripped of their resources rather than giving back the power and giving up their privilege.</p> <p>The transatlantic slave trade was catastrophic for Black African families and had a very lasting effect as we are still, centuries later, healing from the ancestral trauma. Chattel slavery used the made-up science that folx of different skin tones and from different geographical areas are biologically different and either superior or inferior to justify the enslavement of Black and Brown folx.</p> <p>The legacy that was left for us is the systematic oppression of BIPOC folx. It's our schools being more segregated today than they were during the time of legal segregation. It's our communities being purposefully divided by city architects, with the support of government offices and banks. It's evidenced by the higher rate of Black folx being incarcerated than white people. It's left the median white family with 41 times more wealth than the median Black family.</p>
62	<p>Racism is everywhere and has been a part of our histories for hundreds and hundreds of years. And it carries on, around the world.</p>
66	<p>The 1954 Supreme Court decision overturned the 1896 law that allowed schools, businesses, and institutions in the United States to have "separate, but equal" facilities for Black and white people.</p> <p>...But one of the results of this was the schools for Black children were closed and Black teachers lost their jobs. This resulted in Black children being left with all white teachers who held the belief that Black folx are inferior to white people. They did not understand their new students because they looked at them through a racist lens. We are still feeling the effects of this today with over 80% of the teaching population being white while about half of the student population in the United States is comprised of Black, Brown, and Indigenous folx.</p>
68	<p>Macpherson wrote that the police's response to Stephen Lawrence's killing was "institutionally racist." While some changes have been implemented, Black folx are still eight times more likely to be stopped by police than white people, and about one-fifth of the Metropolitan Police's 2,000 police officers and staff has an ethnicity bias that impacts their behavior.</p>
70	<p>Here, racism, sexism, and Islamophobia meet at the intersections.</p> <p>The history we carry with us includes those who died while in the custody and care of the United States Immigration and Customs Enforcement (ICE) Detention centers.</p>
76	<p>Yuri Kochiyama was sent to an internment camp in Kansas. Kochiyama grew her strong activist roots while living in Harlem, New York. She worked in solidarity with Black activists and was close friends with Malcolm X. She believed in Black liberation and understood how the misuse of institutional power kept all BIPOC oppressed.</p>
82	<p>Activity: And, still, there's more history to write. (You may soon have to get a new notebook!)</p>

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	<p>Are there stories in your family of how folx resisted racism? Of how they worked with others to fight unjust laws?</p> <p>Are there stories in your family of how people contributed to racism? How are those stories told? (Quietly, in hushed tones? With pride?)</p> <p>Are there people who have been left out of your history books you'd like to honor? Write their names. Share their words.</p> <p>You can write the history we should have all been told.</p>
86	<p>DISRUPT!</p> <p>HOW DO I STAND UP? AND SPEAK OUT? WHAT HAPPENS IF I DON'T SAY ANYTHING?</p> <p>YOU CAN DO IT. YOU CAN DISRUPT RACISM AND CHANGE THE "NORMAL."</p> <p>...You see the work institutions have put in over hundreds of years to maintain the structure of racism. Your school may have rules around how students can wear their hair or what folx can wear on their head and you understand how this is affirming the dominant culture. You notice that, still, most of the shows and movies you watch have a nearly all-white cast and how every time there is a terrorist that person is Western Asian and speaks Arabic. You see how stereotypes are created and sustained. You have the tools to seek out more knowledge and gain a deeper understanding.</p> <p>What do you do next?</p> <p>You have a voice. Use it. Speak the truth. Share it with others. Choosing silence is not an option. Audre Lorde, an American feminist, writer, and activist said, "MY SILENCES HAD NOT PROTECTED ME. YOUR SILENCE WILL NOT PROTECT YOU."</p>
88	<p>I'd ask all our classmates to share what happened with their families. Our parents and caregivers would help our voices to be heard. We would be louder than just my own voice. They, too, would file complaints and show up at school the next morning. They'd ask for the resignation of our teacher because she should not be teaching us if she couldn't keep us safe. And she couldn't keep us safe because she was the one causing the harm.</p>
90	<p>What if you and your family or friends are driving through town, and you see four police officers surrounding two young Black men? Maybe you recognize them, maybe you don't. Maybe one of them was in chorus with you last year. Maybe you've seen them at the store. Or maybe you don't know them at all. It doesn't matter if you know them or not. You may be able to see if the police are armed. You may not. (While some police carry guns and others do not, we do know that they all carry power in their role as law enforcement.) You can see the young Black men are not armed, that they look confused, and that their hands are up. You've seen the news over and over again; you know history. You think of Eric Garner, Sandra Bland, Philando Castile, Michael Brown, and all the others. You know this happens every day and today can be the day you change that.</p>
91	<p>Activity:</p> <p>First, grab your notebook. Let's start writing!</p> <p>You've observed what's happening and have examined the situation. You know the folx being held by the police look frightened. They don't want to be there. You don't want these two young Black men to become new hashtags and statistics.</p>

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	<p>So, there are a bunch of things you can do—take a few minutes and make a list of every possible outcome you can think of.</p> <p>Here’s my list:</p> <ul style="list-style-type: none"> -Ask the person who is driving the car to stop. We get out and walk over to the situation so we can stand witness. -Record what is happening with my phone. I can. This is my right to do so. In the United States, the UK, and many other countries I cannot get arrested for recording if I take photos or video of public spaces. The police cannot take my phone from me. (They need a warrant to do so.) They may ask me to stop recording, but I don’t have to stop. If I am inside a store, private property, etc. the owner sets the rules and it is their choice whether I can record or not. This is not the decision of the police. -Stay in the car and record. -Stay in the car and shout out to the two being held by the police, “I see this.” -Standing near the police and the young men, I can ask the two Black men if there’s anything I can do... if there’s anyone I can call for them. (The adults I’m with can stand with me too.)-Stop other people walking by and ask them to stand witness too. (There is strength and power in numbers.) -Ask the adult I’m with to intervene while I stay in the car. -Ignore this and keep driving.
93	<p>Understanding your privilege and the power you have—or do not have—is important. It will determine how you approach everything. This situation with the police is one where, especially if you are white and cisgender, you can use your privilege to speak up. If you are a Black, Brown, or Indigenous Person of the Global Majority, you will need to decide how each outcome could end for you. White people, this is not something you need to do because you are at the center of the system: taking a risk with any of these choices will, most likely, not have you end up in jail or harmed.</p>
94	<p>Being aware isn’t enough. You must take action. You can do this in many different ways. It won’t always be the same for every situation because each situation is different. The thing we can count on is that racism exists. Here are some examples of ways I’ve taken action in my life.</p> <p>When I was 11, taking action took the form of writing a poem and speaking out against our history lessons that glorified European colonialism and left out the truth. We didn’t learn about who existed on the land until after Christopher Columbus turned up.</p> <p>...When I was 22, I helped to organize protests against predatory lenders (banks who give unfair loans) and an unjust health-care system.</p> <p>...Standing up against institutions that continually abuse their power to keep BIPoC oppressed deserves our attention and vigilance.</p>
96	<p>Remaining silent is not okay. It is not an option. Black folx, Brown folx, Indigenous folx, and Folx of the Global Majority are being harmed, oppressed, and killed every day. If you are white, light (like me), or a non-Black Person of the Global Majority, use your privilege and your proximity (or closeness) to the center of the dominant culture box to fracture the very foundation of our racist society.</p>

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98	Having more information, new knowledge, and facts, as opposed to the whitewashed stories of history, is a good start.
100	<p>SUPERPOWER 1: INTERRUPTION</p> <p>Many people around me will probably disagree with me when I share that one of my superpowers is to interrupt others so I can share what’s on my mind. They would probably tell you it’s annoying, rude, or frustrating. And, I’m sure it is to them.</p> <p>...I practice this superpower when I’m in meetings with other adults. It’s a really good time to do that because, often, the other adults I’m with will say something that’s worth interrupting. If I hear someone share a stereotype or microaggression, I interrupt them!</p> <p>Here’s an example:</p> <p>I’m meeting with a bunch of other teachers and hear someone say, “Well, I don’t see color. Race isn’t really an issue in my classroom.” I could just ignore them but, because I know that’s a microaggression AND because my superpower is interrupting, I can take action.</p> <p>I can go ahead and interject. I don’t need to wait for them to finish their monologue. I shouldn’t let them go on because other folx might start agreeing with them and they’ll all start congratulating one another on not seeing race. I can say, “THAT’S NOT OKAY!” You can start with simple and clear phrases like I often do, and then you can continue because folx will definitely be listening now!</p> <p>“IT IS IMPORTANT TO SEE AND ACKNOWLEDGE AND UNDERSTAND THAT YOUR STUDENTS ARE DIFFERENT. BY WORKING TO ACTIVELY NOT SEE THE RACE/ SKIN COLOR OF YOUR STUDENTS AND THEIR FAMILIES, YOU ARE DENYING THEM. YOU ARE DENYING THEM THEIR HISTORIES. YOU ARE DENYING THEM THEIR RACIAL AND ETHNIC BACKGROUND. YOU ARE BASICALLY SAYING YOU DON’T CARE ABOUT WHO THEY ARE. YOU ARE TRYING TO MAKE THEM THE SAME, AND FIT INTO THE IMAGINARY BOX. YOUR CLASSROOM ONLY TEACHES THE DOMINANT CULTURE OF WHITE SUPREMACY.”</p> <p>...There’s a good chance the person I interrupted will deny they’re racist. Or they’ll try to dismiss me by saying something like, “Why do you always make this about race?” Or they might say something like, “You’re being racist against white people.” They might even say something like, “Are you saying I’m racist?” and try to turn the conversation into a discussion on how they couldn’t possibly be racist because they’re nice.</p> <p>Being racist against white people is not a thing. Remember, racism is personal prejudice AND the systemic misuse and abuse of power by institutions. So, I can have a prejudice against white people, but there is no system that has been put in place for centuries to keep white people oppressed. In our society, REVERSE RACISM IS NOT REAL. People will bring it up from time to time and you can remind them that personal prejudice is indeed real. However, institutions continue to misuse power to maintain a racist foundation against Black, Brown, and Indigenous folx. Therefore, the only people who benefit from that are white people. Contrary to the dictionary definition, racism is more than just the “personal prejudice” part of the equation.</p> <p>“BY NOT ALLOWING YOURSELF TO SEE SOMEONE’S RACE, YOU ARE NOT SEEING THEM AS A WHOLE PERSON. YOU ARE LOOKING AT THEM THROUGH A SKEWED</p>

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	<p>LENS. YOU SEE THEM ONLY HOW YOU WANT TO SEE THEM. YOU ARE LOOKING AT THEM THROUGH YOUR LENS OF COMFORT. YOU ARE NOT SEEING YOUR STUDENTS AND THEIR FAMILIES HOW THEY WANT TO AND NEED TO BE SEEN.”</p> <p>You can address their claim of not being racist with the quote from political activist, scholar, and author Angela Davis: “In a racist society, it’s not enough to be nonracist, we must be anti-racist.”</p>
102	<p>Then you can explain that we live in a racist society. Being nonracist will not change our current situation of racism. It may make you feel like you’re a good person. But it, once again, reinforces racism. There is no action in being nonracist. ...“IN A RACIST SOCIETY IT’S NOT ENOUGH TO BE NON RACIST, WE MUST BE ANTI-RACIST”</p>
117	<p>(If you don’t have the energy or aren’t willing to put in the emotional labor it takes to educate someone and work with them to change, consider calling them in with someone who can take on the work you are not able to do. I have a friend who helps me out when I don’t have the capacity to educate white people on racial oppression.)</p>
121	<p>They see me and my loose curls and light shade of brown skin and see someone who could be like them. I don’t speak in African American Vernacular English (AAVE) and so they are more open to listening. These are some parts of me that give me some access to whiteness. This proximity holds agency. Holding on to all of that privilege and power only serves the dominant culture. It allows for racism to continue on.</p> <p>...My adjacency to the dominant culture is my power in undoing it. And I can use this to keep the doors that have been opened for me wide open for those who are on the margins. You can do this too—especially if you are a person in the dominant culture. Black feminist and racial justice activist Brittany Packnett tells us to</p> <p>“SPEND YOUR PRIVILEGE.”</p>
122	<p>But as soon as you think you’ve spent enough privilege, that’s a sign that it’s time to spend some more,” Packnett writes. If you are a cis male, use your voice to support and amplify trans folx and women and their many identities. If you are a person who has economic stability, use your position to redistribute resources and amplify those who are living in poverty. If you are white, spend your privilege by sharing the voices of Folx of the Global Majority, by stepping aside and giving them the space to lead, and by actually listening. Going into defense mode and centering your views when being called in or out upholds racism.</p>
124	<p>Activity:</p> <p>Let’s go back to the imaginary box.</p> <p>In your notebook, draw a box. Inside of it write down the identities you hold that are a part of the dominant culture. On the outside of the box, write down your identities that are marginalized.</p> <p>Those identities of yours that are inside the box are where you hold power. This is the privilege you can spend. Use the agency that comes with those identities to work in solidarity with folx who exist outside the box.</p> <p>Those identities of yours that are outside the box are where you are marginalized. This is where you have been systematically oppressed. While you do not hold</p>

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	<p>privilege and power here, you do have experience and knowledge. Sharing this, if you are able to, can be powerful in building solidarity with folx who do have agency in their identities.</p>
126	<p>Identify where you and your family hold influence in your spaces. Reni Eddo-Lodge, a British author, writes “White people: have conversations with white people about race.” My friend Katie, a white educator from California, works with other white adults and children to dismantle the established culture of whiteness through workshops and lessons. When a white person questions me, Katie will do the work of talking with them so I don’t have to. It seems like a small thing and we both know that because she’s white, white people are more likely to listen to her. And if you are BIPOC notice where you may hold privilege.</p>
128	<p>Stand up to police brutality: attend local protests and rallies when Black and Brown folx are harmed by the police. Bring your family, friends, teachers, and classmates.</p> <p>...If you hear someone say, “You’re pretty for a Black girl,” say something like, “You’re pretty racist. Just because your opinion of beauty is based on old Eurocentric beauty standards, doesn’t mean you need to impose them on the rest of us. Keep your racist words to yourself and do better.”</p> <ul style="list-style-type: none"> • If you hear someone refer to people as “illegals,” you can tell them, “No one is illegal.” • If your teacher or the librarian continually highlights books and stories with white characters, written by white authors, you can tell them the facts shared in this section and remind them that only sharing one voice and one viewpoint (that of the dominant culture) forces us to not see ourselves in these stories, and tells us we don’t matter and we don’t belong. Advocate for changes in the way things have always been. <p>If you hear someone say, “I’m not racist, but...” you can use your power of interruption to stop them from going any further, because they’re probably going to say something racist.</p> <p>Racist bullying incidents are increasing in our schools.</p> <p>... Stand up against anti-immigrant attitudes and actions. You may hear family members or parents at school talk about how they “want their country back” and want to “make it great again,” and you can disagree with them and call them out on their racism.</p> <p>Be mindful of the space you are taking up. Black, Indigenous, and other Folx of the Global Majority are continually silenced, talked over, and pushed aside. If you are BIPOC, take up space! Sit where you like. Go to the head of the line and bring other Black and Brown folx with you. Speak first. If you are white, step aside. You can help other white people to step aside too by sharing with them why you are not continuing to take up the space that was always given to you. You can also pause before you talk. The world is used to hearing the voices and stories of white people. Change the narrative.</p>
131	<p>Ido want to be clear: it is not the job of Folx of the Global Majority to educate white people on their oppression. It is the job of white people to listen, learn, and grow.</p>

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134	<p>UNDERSTAND YOUR PRIVILEGE</p> <p>Intersectionality allows us to notice that, although we may share social identities, we are not the same and our experiences are different.</p> <p>...As I've mentioned before, my proximity to whiteness has allowed me to travel more freely throughout the dominant culture. I am more palatable (acceptable) to white people. This privilege has ensured that I had more opportunities throughout my schooling—and beyond.</p> <p>...I don't have to worry about being killed by the police officer who pulled me over like Philando Castile or taken to jail like Sandra Bland. People are more likely to believe me and trust me because of my privilege. I am no more special than anyone else because my Black skin is lighter.</p>
136	<p>Activity:</p> <p>Continue in your notebook and share a reflection. This is something you will keep coming back to...</p> <p>You are aware of where you hold privilege and power because you've looked at your social identities multiple times.</p> <p>What is this privilege you hold?</p> <p>For example, if you are a white person, you can choose to ignore racism if you want to. If you are cisgender, you don't have to worry about whether people will question which restroom you use. If you are a citizen of your country, you don't have to worry about being detained by immigration services.</p> <p>How can you use this to disrupt racism?</p> <p>What are you willing to give up in order for the foundation to crack? (Remember, even those of us who identify outside of the dominant culture can hold agency with various aspects of our identities.)</p>
138	<p>My skin color hasn't changed, but my awareness of it has. So has my understanding of how my own history of being a descendant of both the colonizers and the colonized has impacted how society views me and how I see myself.</p>
142	<p>I once told a white male friend, in front of a room of other people, that the community is more likely to listen to him because he's white and male. (This is true.)</p>
144	<p>I do want to be clear, I don't believe in catering to the comfort of white people in anti-racism.</p> <p>...The impact was that it took us longer to rebuild trust in each other and we didn't get to plan for how he can use his privilege to be a co-conspirator in changing the structure that places white men at the top of the hierarchy.</p>
146	<p>Racism is so deep within us. It is all around us and we have to be constantly aware of it so we don't get consumed by the smog. It is so easy to rest inside of it, especially if you benefit from the system that has been designed for you. (I'm speaking to you, white and white-passing folx.)</p>
154	<p>I recognize that the term Latinx, while beautifully gender neutral, continues to enforce Euro-centricism. It is a common way to describe folx who live and have ancestors from countries and homes that were once colonized by the Spanish and other Latin-based language speaking places. The term Latinx is used to describe a large and varied group of people, just as Asian is used to describe folx from</p>

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	<p>Afghanistan, Japan, Yemen, and all the people and places in between. I am working to acknowledge the many Indigenous folx who were colonized, and share that it is empowering to learn and reclaim Indigenous names: Taíno, Quichol, Q'eqchi', Zapotec, and all of the many Indigenous groups who were victims of colonization.</p>
156	<p>chattel slavery—enslavement. Folx (predominantly Black Africans) were considered property and their enslaved status was passed on from generation to generation.</p> <p>cisgender—when your personal identity and gender expression correspond with the sex you were assigned at birth. The word can also be shortened to “cis”, as in “cis female” or “cis male.”</p> <p>...femme—a lesbian who identifies as having traditionally feminine traits.</p> <p>...gender—the social construction, or performance, of your role in a society based on the dominant culture’s creation of what is masculine and feminine. Your gender is not defined by the sex you were assigned at birth.</p>
157	<p>Latinx—the general, gender-neutral term for folx who are from Latin America and of Latin American descent. Folx who are from countries and places that were once colonized by Spain and Latin-based language countries are lumped into the term Latinx.</p> <p>...nonbinary—folx who identify as having no gender, or a gender in-between (or beyond) being a man or a woman. It is a diverse category and not every nonbinary person feels the same way.</p> <p>...privilege—the benefits, advantages, and power given due to the social identities shared with the dominant culture. Privileges are granted and favored by institutions and social norms that were created by those in the imaginary box.</p>
158	<p>superior—to believe you are better than someone else.</p> <p>...transgender—someone whose gender identity differs from the gender they were assigned at birth.</p> <p>...white supremacy—the belief that white people are superior to those who are Black, Brown, Indigenous, and other Folx of the Global Majority because they are white.</p>