

Answering the Call: An Antiracism Training

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Defining Critical Terms

Redacted from <https://www.racialequitytools.org/glossary>

Culture

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.

SOURCE: [A Community Builder's Tool Kit](#). Institute for Democratic Renewal and Project Change Anti-Racism Initiative.

Ethnicity

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.

Examples of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White).

SOURCE: [Teaching for Diversity and Social Justice: A Sourcebook](#). Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Routledge, 1997.

Race

For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:

- Race is a made-up social construct, and not an actual biological fact
- Race designations have changed over time. Some groups that are considered “white” in the United States today were considered “non-white” in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian and Jewish people).
- The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as

designated groups, have been used by whites at different times in history to compete with African American labor.

SOURCE: [Race: The Power of an Illusion](#), PBS
[Uprooting Racism: How White People Can Work for Racial Justice](#), Paul Kivel (Gabriola Island, British Columbia: New Society Publishers, 2002), p.141.

Racial/Ethnic Identity

An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization, and personal experience.

SOURCE: [Teaching for Diversity and Social Justice: A Sourcebook](#). Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Routledge, 1997.

Bigotry

Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

SOURCE: National Conference for Community and Justice - St. Louis Region. Unpublished handout used in the *Dismantling Racism Institute* program.

Discrimination

1. The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.
2. [In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

SOURCE:

1. [A Community Builder's Tool Kit](#). Institute for Democratic Renewal and Project Change Anti-Racism Initiative.
2. ["Laws Enforced by EEOC"](#) U.S. Equal Employment Opportunity Commission, Accessed June 28 2013

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

SOURCE: [A Community Builder's Tool Kit](#). Institute for Democratic Renewal and Project Change Anti-Racism Initiative.

Racism

Racism = race prejudice + social and institutional power

Racism = a system of advantage based on race

Racism = a system of oppression based on race

Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

SOURCE: [Dismantling Racism Works web workbook](#)

Racist

One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

SOURCE: [How to Be an Antiracist](#), Ibram X Kendi, Random House, 2019

Anti-Blackness

The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies.

The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.

SOURCE: [The Movement for Black Lives](#).

Cultural racism

Refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or “whiteness” are automatically “better” or more “normal” than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have

explicitly or implicitly racialized ideals and assumptions (for example, what “nude” means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.)

SOURCE: <http://racialequitytools.org/fundamentals/core-concepts#cultural>

Individual racism

Refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups;
- Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because “something doesn’t feel right”);
- Accepting things as they are (a form of collusion).

SOURCE: [Flipping the Script: White Privilege and Community Building](#). Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005

Institutional racism

Refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Examples:

- Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as "red-lining").
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

SOURCE: [Flipping the Script: White Privilege and Community Building](#). Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.

Microaggression

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

SOURCE: [“Microaggressions: More than Just Race,”](#) Derald Wing Sue, *Psychology Today*, November 17, 2010

Racist policy

Any measure that produces or sustains racial inequity between or among racial groups. Policies are 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. Racist policies are also express through other terms such as “structural racism” or “systemic racism”. Racism itself is institutional, structural, and systemic.

SOURCE: [How to Be an Antiracist](#), Ibram X Kendi, Random House, 2019

White Fragility

Per Robin DiAngelo, white fragility is “a state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium.”

SOURCE: [White Fragility: Why It's So Hard for White People to Talk About Racism](#), Robin DiAngelo

White Privilege

1. Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.
2. *Structural White Privilege*: A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.
 - The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.
 - *Interpersonal White Privilege*: Behavior between people that consciously or unconsciously reflects white superiority or entitlement.
 - *Cultural White Privilege*: A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.

- *Institutional White Privilege*: Policies, practices and behaviors of institutions -- such as schools, banks, non-profits or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

SOURCE: 1. [White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies](#). Peggy McIntosh. 1988.
 2. [Transforming White Privilege: A 21st Century Leadership Capacity](#), CAPD, MP Associates, World Trust Educational Services, 2012.

Whiteness

1. The term *white*, referring to people, was created by Virginia slave owners and colonial rules in the 17th century. It replaced terms like *Christian* and *Englishman* to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness as a legal concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. The creation of "whiteness" meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.
2. Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness' formed within it. ***Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone). Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.***

SOURCE: 1. [Race: The Power of an Illusion](#), PBS
 2. [White Fragility: Why It's So Hard for White People to Talk About Racism](#), Robin DiAngelo

Anti-Racism

Antiracism is defined as the work of actively opposing racism ("whiteness") by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts.

SOURCE: [Race Forward](#)

Racial Justice

The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.

Racial Justice [is defined] as the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

SOURCE: "[Race Reporting Guide](#)," Race Forward

Talking About Race: Ten Important Things to Know

- 1** Race Matters. Every single day. We live in a world built on racial hierarchy; every person of color is raced several times a day. To deny that fact disables us from collaborating to create a new world. The truth really will set us free.
- 2** Never ever say, “I don’t see color.” You do, you absolutely do. And you have attached meaning to what you see because you grew up in a race-based society.
- 3** If a person of color thinks it’s about race, it is about race. We bring our stories to every interaction; and those stories inform our experience. ALL of us bring our racial story/racial ethnic identity to every interaction. If you want to be an accomplice in the fight to build a racially just society, listen for the truth in the experience of others. Make it the starting point of the conversation/interaction. “Tell me more...” might be the best response
- 4** There is power in an “I” Statement. You own your feelings “hurt, embarrassed, confused, disappointed...” and how you feel is a certain kind of fact. This mode of communication can be used with friends, intimates, family, and colleagues.

When I hear that kind of language at the dinner table, I feel worried that the values we say we hold are being undermined.

When my emails and calls go unanswered, I feel undervalued as a colleague. In the present context, I can’t help but wonder if this has to do with race.

- 5** In some cultures, direct, straightforward, to-the-point speech is valued. **To create a culture in which we dismantle racism, directness is required.**
 - State the fact/Observe behavior:
I did not get an invitation to that meeting.
 - Ask a clarifying question, listen. Ask another if needed:
Why did you leave me off the list?
 - Describe the consequence (Using the “I” statement):
When this happens, I feel hurt and undervalued.

- Ask for the preferred behavior:
Going forward, I ask you to use the distribution list with my name on it so I can better collaborate with our team.


- 6 If you see something racist, experience something racist, say something. Even if you feel awkward, speaking-up is an act of resistance. You giving voice to the episode and its impact will change the story. This will take practice; your family will be embarrassed if you call it out. But remember John, C.T, and Ruby...
- 7 When you have injured someone around the issues of race, apologize. Your intention has nothing to do with your impact.
"I am sorry" matters much more than "I didn't mean to."
- 8 Make this your mantra: *Thank you for telling me.*
- 9 You will make mistakes, say it wrong, get it wrong. Try again. Keep learning. Ask for feedback. AND LISTEN.
*I can see that I've hurt you; and I'm sorry. Can you tell me more?
How could this have gone better?*
- 10 Talk about race/racism with your peeps. Don't pretend the world isn't on fire—it is. If you make race/racism a normal part of your conversation routine, you will be more likely to approach the difficult moments when something needs to be called out. Invite your friends into a period of reflection on racial dynamics in the arts, in television, in music. *Let's talk about race in that episode of Perry Mason. How many Black characters are there in the drama? What does that say?*

Additional Resources

One of the ways to think about the development of racism in the psyche of the human beings is through the lens of story. We are a product of the stories told to us, among them stories about cosmology; Spirit/God/fait; gender/sexuality and race/ethnicity. As we've discussed, the race story is based on lies. There is only one race, and that is human. Still, racism is truth. It creates hierarchy; it drives the economy, healthcare, and the future of our children. Some psychologists (Robert Carter; Janet Helms et al) theorize about the story of race as chapters or [Stages of Development](#). They write about these stages vis-à-vis all ethnicities, including multiracial people.

These stages are not necessarily linear, and one might go back to a stage at any in life as circumstances change. In Jacqui Lewis' doctoral studies and antiracist activism, these theories have prompted many ideas about how to change the story of race inside each of us so we can change the story in our nation and around the globe. Below is a resource based on the stages that suggest activities and readings as White people move through the stages of development. These are good resources for all of us, no matter our ethnicity.

Stage of White Identity Development (Janet Helms) and their corresponding beliefs/thoughts/actions	Resources	What to do next?
<p>CONTACT</p> <ul style="list-style-type: none"> • “I don’t see color.” • “Talking about race brings disunity.” • Belief that racism is caused by talking about race. • Belief that you aren’t racist if you don’t purposely or consciously act in racist ways. <p>How folks move from this stage: by being confronted with active racism, real-world experiences that highlight their whiteness.</p>	<p>Activities:</p> <ul style="list-style-type: none"> • White Privilege: Unpacking the Invisible Knapsack (Peggy McIntonsh) <p>Podcasts:</p> <ul style="list-style-type: none"> • NPR episode about Whistling Vivaldi <p>Videos:</p> <ul style="list-style-type: none"> • Interview about White Awake • Interview about I’m Still Here <p>Articles:</p> <ul style="list-style-type: none"> • Walking While Black (Garnette Cadogan) <p>Books:</p> <ul style="list-style-type: none"> • White Awake (Daniel Hill) • Why Are All the Black Kids Sitting Together in the Cafeteria (Beverly Tatum) • I’m Still Here (Austin Channing Brown) 	<p>Understanding and utilizing resources about racial inequality and bias is the first part of this work -- educating yourself is important.</p> <p>Reject the desire to ask black folks, indigenous folks or people of color (BIPOC) to explain racism for you. Instead, find resources created by BIPOC to help educate yourself, or offer to financially compensate folks who are educating you!</p> <p>Start reading about concepts like white privilege and racial bias.</p>

<p>DISINTEGRATION</p> <ul style="list-style-type: none"> • “I feel bad for being white.” • May feel like you’re stuck. <p>How folks move from this stage: by participating in anti-racist work.</p> <p>*Big caution for this stage: guilt can be overwhelming. Be aware that sitting in guilt or shame might move us to the REINTEGRATION stage</p>	<ul style="list-style-type: none"> • Whistling Vivaldi (Claude Steel) <p>Activities:</p> <ul style="list-style-type: none"> • Racial Bias Test — This will help you understand what your biases are for yourself <p>Videos:</p> <ul style="list-style-type: none"> • White Fragility — short video summarizing the book by Robin DiAngelo 	<p>Do not let guilt (white guilt) or shame stop you from doing anti-racist work.</p> <p>Ask folks how you can support.</p> <p>Find a way to support anti-racism. Some examples might include attending a training, joining an allies group, participating in a protest. Keep working to grow, instead of settling into shame.</p>
<p>REINTEGRATION</p> <ul style="list-style-type: none"> • “It’s not my fault I’m white.” • “I have a black friend/child/relative, etc.” • May notice yourself feeling defensive when talking about race. <p>How do folks move past this stage? By combating these feelings of defensiveness, shame or superiority.</p>	<p>Activities:</p> <ul style="list-style-type: none"> • Look over the graph below and reflect on your past, current thoughts/beliefs, and implications of these convictions.  <p>Podcasts:</p> <ul style="list-style-type: none"> • Side Effects of White Women episode with Amanda Seales • Smartest Person in the Room episode on Well Meaning White People <p>Articles:</p>	<p>Remember that moving forward is important. It might be helpful to revisit some of the previous resources to help remind you of why this work is important.</p> <p>Find a way to support anti-racism. Some examples might include attending a training, joining an allies group, participating in a protest. Keep working to grow, instead of settling into shame.</p>

	<ul style="list-style-type: none"> • Audre Lorde’s The Uses of Anger: Women Responding to Racism • Rachel Elizabeth Cargle’s When Feminism is White Supremacy in Heels <p>Books:</p> <ul style="list-style-type: none"> • Me and White Supremacy by Layla F Saad 	
<p>PSEUDO-INDEPENDENCE</p> <ul style="list-style-type: none"> • “How can I be white and anti-racist?” • Belief that privilege is not based on merit, but on bias & racism. • Rely on BIPOC to address racism. • Might affirm or seek to comfort the BIPOC who is addressing racism. 	<p>Podcasts:</p> <ul style="list-style-type: none"> • Code Switch podcast A Decade on Watching Black People Die <p>Books:</p> <ul style="list-style-type: none"> • So You Want to Talk About Race by Ijeoma Oluo • Why I’m No Longer Talk to White People about Race by Reni Eddo-Loge • The Fire This Time by Jesmyn Ward <p>Documentary:</p> <ul style="list-style-type: none"> • 13th (Ava DuVernay) <p>Poem:</p> <ul style="list-style-type: none"> • White Privilege (Kyla Lacey) 	<p>Begin having difficult conversations with white friends and family about racism and inequality</p> <p>Begin to think about how you might use your privilege to support anti-racist work</p>
<p>IMMERSION</p> <ul style="list-style-type: none"> • Begins to work against systems of oppression, rather than seeing racism as individual actions. • Is able to embrace their own white identity & what their whiteness means, while also working alongside BIPOC • Works actively to be anti-racist. 	<p>Activities: Reflective Journal Prompts—</p> <ul style="list-style-type: none"> • Think about the country that you live in. What are some of the national racial stereotypes—spoken and unspoken, historic and modern—associated with Black women? Black men? • How do you see colorism at work in this country? How do you see colorism at work in your own prejudicial thoughts? • How have you expected Black women to serve or soothe you? • How have you reacted in the presence of Black women who are unapologetic in their confidence, self-expression, boundaries, and refusal to submit to the white gaze? <p>Podcasts:</p>	<p>Complete the journal prompts and consider completing some of the action items laid out in these resources!</p>

	<ul style="list-style-type: none"> • Still Processing episode on Kaepernick • White Lies (NPR) <p>Articles:</p> <ul style="list-style-type: none"> • Ta-Nehisi Coates's The Case for Reparations • Why Seeing Yourself Represented on Screen Is So Important (Kimberley Lawson) • 75 Things White People Can Do for Racial Justice • Resources for White People to Learn and Talk About Race and Racism <p>Books:</p> <ul style="list-style-type: none"> • How to Be An Antiracist by Ibram Kendi • The Fire Next Time by James Baldwin • Race Talk and the Conspiracy of Silence by Derald Wing Sue <p>Movies:</p> <ul style="list-style-type: none"> • I Am Not Your Negro 	
<p>AUTONOMY</p> <ul style="list-style-type: none"> • Embodied anti-racism: being willing to step in the way of racism when possible, engage in protests • Has done the work to recognize their own identity, so that they can effectively be anti-racist. • Recognizes that growth is continual, and they might need to revisit previous stages. 	<p>Activities:</p> <p>Answer these questions (written by Nii Addo Abrahams, M.A., M. Div. / @_nickyflash_)</p> <ul style="list-style-type: none"> • Does your solidarity last longer than a news cycle? • Does your solidarity make you lose sleep at night? • Does your solidarity put you in danger? • Does your solidarity cost you relationships? • Does your solidarity take away time from other things you could be doing? • Does your solidarity change the way you spend your money? • Does your solidarity make you a disruptive presence in white spaces? • Does your solidarity challenge your country's values? 	

	<ul style="list-style-type: none"> • Does your solidarity make you think you're not racist? • Does your solidarity change how you read your Bible? • Does your solidarity change how you preach? • Does your solidarity happen when no one is looking? • Does your solidarity ever cause you to speak out when no one wants to listen? • Does your solidarity ever cause you to shut up when you want to say something? • Does your solidarity change the way you vote? • Does your solidarity cause you to denounce our current president? • Does your solidarity include cis-het Black women? • Does your solidarity include Black queer and trans folks? • Does your solidarity make you suspicious of predominantly white institutions? • Does your solidarity cause you to believe in costly reparations? • Does your solidarity assuage your white guilt? • Does your solidarity have room for Black rage? <p>Online resource:</p> <ul style="list-style-type: none"> • Racial Equity Tools 	
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Social media accounts to follow in any stage:

Instagram:

@wokebrownfem
@nowwhitesaviours
@theimtiredproject
@rachel.cargle
@advancementproject
@britthawthorne
@indyamoore
@wearyourvoice
@ckyourprivilege
@alokvmenon
@theunapologeticallybrownseries
@austinchanning
@theconsciouskit
@antiracismctr
@_nickyflash_
@heyqueenyoucute
@middlechurch
@revjacquilewis
@divadoesdivinity
@raisingimagination

Twitter:

@clintsmithIII
@keeangayamahtta
@DrIbram
@MsPackyetti
@JBouie
@thearmchaircom
@RevJacquiLewis
@drchanequa
@ava
@YNPierce
@esglaude
@jemelehill
@_nickyflash_
@nhannahjones
@MiddleChurch
@divadoesDiviniT
@Araeashcraft
@faithfullyBP

Books:

For those who want to be a better anti-racist in the Church:

- Jennifer Harvey. [Dear White Christians](#)
- Jemar Tisby. [The Color of Compromise: The Truth about the American Church's Complicity in Racism](#)
- Michael Emerson and Christian Smith. [Divided by Faith](#)
- Lenny Duncan. [Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in the U.S.](#)
- Christena Cleveland. [Disunity in Christ](#)
- Curtiss Paul DeYoung. [Coming Together in the 21st Century](#)
- Edward Gilbreath. [Reconciliation Blues](#)
- Michael Eric Dyson. [Tears We Cannot Stop: A Sermon to White America](#)
- Drew Hart. [Trouble I've Seen](#)
- Chanequa Walker-Barnes. [I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation](#)

- James Baldwin. [The Fire Next Time](#)
- W.E.B. Du Bois. [The Souls of Black Folk](#)
- Cherrie Moraga & Gloria Anzadúa, eds. [This Bridge Called My Back: Writings by Radical Women of Color](#)

If you'd prefer to read a novel:

- Angie Thomas. [The Hate U Give](#)
- Chimamanda Ngozi Adichie. [Americanah](#)
- Yaa Gyasi. [Homegoing](#)
- Toni Morrison. [Beloved](#)
- James Baldwin. [Go Tell It On the Mountain](#)
- Toni Morrison. [The Bluest Eye](#)

Podcasts:

- [White Lies](#) (NPR)
- [The 1619 Project](#) (New York Times)
- [Uncivil](#) (Gimlet Media)
- The Witness Podcast Network - [Pass the Mic](#)
- [Women.Talk.God. with Ruby Sales and Jacqui Lewis](#)

Accessible Resources for Kids

Books:

- Jennifer Harvey. [Raising White Kids: Bringing Up Children in a Racially Unjust America](#)
- Jacqueline J. Lewis. [You Are So Wonderful](#)
- Ibram X. Kendi. [Antiracist Baby](#)
- Kwame Alexander. The [Crossover](#) series
- Tiffany Jewell. [This Book Is Anti-racist](#)

Websites:

- Embrace Race: www.embracerace.org
- Raising Equity: www.raisingequity.org
- Raising Race Conscious Kids: www.raceconscious.org
- Worksheet (also see next page): <http://www.childrenscommunity.school.org/wp-content/uploads/2018/02/theyre-not-too-young-1.jpg>

Videos:

- [KidLit4BlackLives Rally](#) by the Brown Bookshelf
- [Raising Anti-Racist Kids: Empowering the Next Generation of Changemakers](#) by Ibram X. Kendi and Derecka Purnell

