

# Antiracism as Daily Practice

In this TED Talk on how we can engage more effectively around race, Jay Smooth points out that "race is a dance partner that's designed to trip us up." Because of this, "we'll never bat a thousand when it comes to dealing with race issues."

So how do we move forward, knowing we'll make mistakes along the way?

Jay believes that "...we need to move away from the notion that being a good person is a fixed immutable characteristic, and shift towards seeing being good as a practice." It can be difficult to acknowledge the places where we fall short, but Jay reminds us - through an apt analogy - that "being mindful of our imperfections is what allows us to be good to each other and be good to ourselves." The better we become at owning our mistakes, repairing, and moving on with lessons learned, the more powerful our antiracism efforts will become."



[https://youtu.be/FFAZLj\\_\\_AGM](https://youtu.be/FFAZLj__AGM)

# Antiracist Formation in Theological Education

In these two videos, you'll meet two faculty members who are committed to helping cultivate an antiracist learning community at Princeton Theological Seminary. Dr. Eric Barreto (he/him/his), the Frederick and Margaret L. Weyerhaeuser Associate Professor of New Testament, shares how Christian tradition and scripture attest to how theology and antiracism belong to each other. Dr. Elsie McKee (she/her/hers), the Archibald Alexander Professor of Reformation Studies and the History of Worship, reflects on the theological and ethical role that white people need to play in addressing systemic and internalized racism.



<https://youtu.be/s3Jq64YTkSY>



<https://youtu.be/s3Jq64YTkSY>



# Exploring Resiliency - A Conversation with Members of the Board of Trustees

In this module, you will see a conversation between President Craig Barnes (he/him/his), Victor Aloyo (he/him/his), and two members of the Board of Trustees - Ruth Santana-Grace (she/her/hers) and Deborah McKinley (she/her/hers). This robust conversation explores the idea of resiliency, what it has meant to them personally and what it could mean for our seminary community as a whole.



<https://youtu.be/0te3VJveao>

## For Further Reflection

### On Asian/Asian-American/Pacific Islander Identity:

- Check out the [Asian American Program at Princeton Theological Seminary](#) (AAPTS).
- Check out the [Asian American Christian Collaborative](#), especially the [Statement on Anti-Asian Racism in the Time of COVID-19](#).
- Read "[Asian American Christian Leaders Call on Evangelicals to Higher Standard After 'Repeated and Offensive Racial Stereotyping'](#)" by Morgan Lee on *The Christian Post*.
- Read "[Culture Clash: Asian American Balance Christianity and Culture in Rituals Honoring Their Ancestors](#)" by Ruth Tam on *The Washington Post*.
- Watch "[COVID-19: Asian-American Doctor on Being 'Both Celebrated and Villainized at the Same Time'](#)" by *Time Magazine* on YouTube.
- Watch "[Why Asian Americans are Not the Model Minority](#)" by Alice Li on TEDxVanderbiltUniversity on YouTube.

### On Native American/Indigenous Identity:

- The land on which Princeton Theological Seminary stands is part of the ancient homeland and unceded traditional territory of the Lenape people. Learn more about the history of the Lenape people in Princeton University's report on "[Indians, Slavery, and Princeton](#)." Learn more about present-day Lenape people in New Jersey by watching the short video "[Dance With Me: The Nanticoke Lenni-Lenape Indians of New Jersey](#)."
- Read "[Education or Indigenous Erasure](#)" by Gabrielle T. Langkilde on *The Harvard Crimson*.
- Read: "[Student Voices: Hearing and Supporting Native/Indigenous Students](#)" by Charlie Scott on The Education Trust's blog, "The Equity Line."
- Watch "[Indigenous Reflections on Christianity](#)" from the [Sacred Land Film Project](#) on YouTube.
- Check out [The Upstander Project](#), especially its resources on the [Doctrine of Discovery](#) and the Christian participation and theological complicity in colonialism and oppression of indigenous people.

### On Latino/a, Latinx/@, Latin-American, Hispanic Identity:

- Check out the Association of Latin and Hispanic American Students (ALS) and Enconjunto.
- Check out the [Hispanic Theological Initiative](#), which is housed at Princeton Theological Seminary.
- Read "[Lessons for a First-Gen, Working-Class Latinx Student](#)" by Alicia M. Reyes-Barriénte on *Inside Higher Ed*.
- Read "[A Latinx Theology Reading List](#)" by Santi Rodriguez on *Sojourners*.
- Watch "[Struggle and Hopelessness: Responding to Oppression and Embracing Hopelessness](#)" by Miguel de la Torre at Biola University's Center for Christian Thought on YouTube.

### On Black/African-American Identity:

- Check out the Association of Black Seminarians and the [Center for Black Church Studies](#).
- Listen to "[I'm Still Here—An Interview With Austin Channing Brown](#)" on the *Art of the Sermon* podcast.
- Read "[Walking While Black](#)" by Garnette Cadogan on *Literary Hub*.
- Read "[The Uses of Anger: Women Responding to Racism](#)" by Audre Lorde on *Black Past*.
- Watch "[The Danger of a Single Story](#)," a TEDTalk by Chimamanda Ngozi Adichie on YouTube.
- Read "[The Birth is the Black is Beautiful Movement](#)" by Precious Adesina on BBC.

### On Biracial/Multiracial/Mixed-Race Identity:

- Check out [Project RACE](#) (Reclassify All Children Equally).
- Check out the [Critical Mixed Race Studies Association](#).
- Read "[Navigating Church Community as a Biracial Christian](#)" by Erna Hackett on *Inheritance Magazine*.
- Watch "[That Moment Being Biracial Gets Complicated](#)" by Michelle Khare on YouTube.
- Read "[Multiracial Congregations May Not Bridge Racial Divide](#)" from *All Things Considered* on NPR.

### On Whiteness:

- Watch "[Why are White People So Bad at Talking About Race?](#)" by Robin DiAngelo on Refinery29.
- Read "[White Privilege: Unpacking the Invisible Knapsack](#)" by Peggy McIntosh on [Racial Equity Tools](#).
- Listen to "[Bias: Well Meaning White People](#)" on the *Smartest Person in the Room* podcast.
- Read "[The Subtle Linguistics of Polite White Supremacy](#)" by Yawo Brown on Medium.
- Read "[What is White Supremacy?](#)" by Elizabeth 'Betita' Martinez.

# Ibram X. Kendi on How to Be an Antiracist

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<https://youtu.be/Tz2Vz3l0KHs>



# Introduction to this Module

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Welcome!

The module you're about to experience represents a collaboration between students, faculty, and staff at Princeton Seminary, and PTS's race equity consultants, Dr. Michelle Majors of [Majors Leadership](#) and Laurie Carlsson of [Reverb DEI](#). This training builds upon the module, "Anti-Racism and Our Life Together" that Megan DeWald (Associate Director of the Institute for Youth Ministry at PTS) developed as a part of Student Orientation in August of 2020. In it you will learn about the antiracism work that's been happening at PTS and have an opportunity to explore some basic concepts and helpful frameworks.

These resources will help prepare you for further conversation during the live trainings that will take place during the Spring Semester. We hope you will take the time to consider them deeply, while reflecting on your connection to the work. What questions does this material bring up for you? Where do you feel defensive? How does this come up against what you've learned about race throughout your life thus far? To embrace the goal of this module is to invite inquiry. During the module you'll be asked to answer reflection questions about the material. Your answers will be anonymous and will help us get a sense of where the PTS community is coming from as we move into our live trainings in the spring.

Antiracism work demands growth. We hope that you'll use this module as an opportunity to open yourself up to the learning necessary to move this work forward.

In the following video, Victor Aloyo (he/him/his) welcomes you to this module and the hard but necessary work of antiracism.



<https://youtu.be/viGHo-9LOns>

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## Mahzarin Banaji on Implicit Bias

Published on 08/02/2018 By [Social Science Bites](#)

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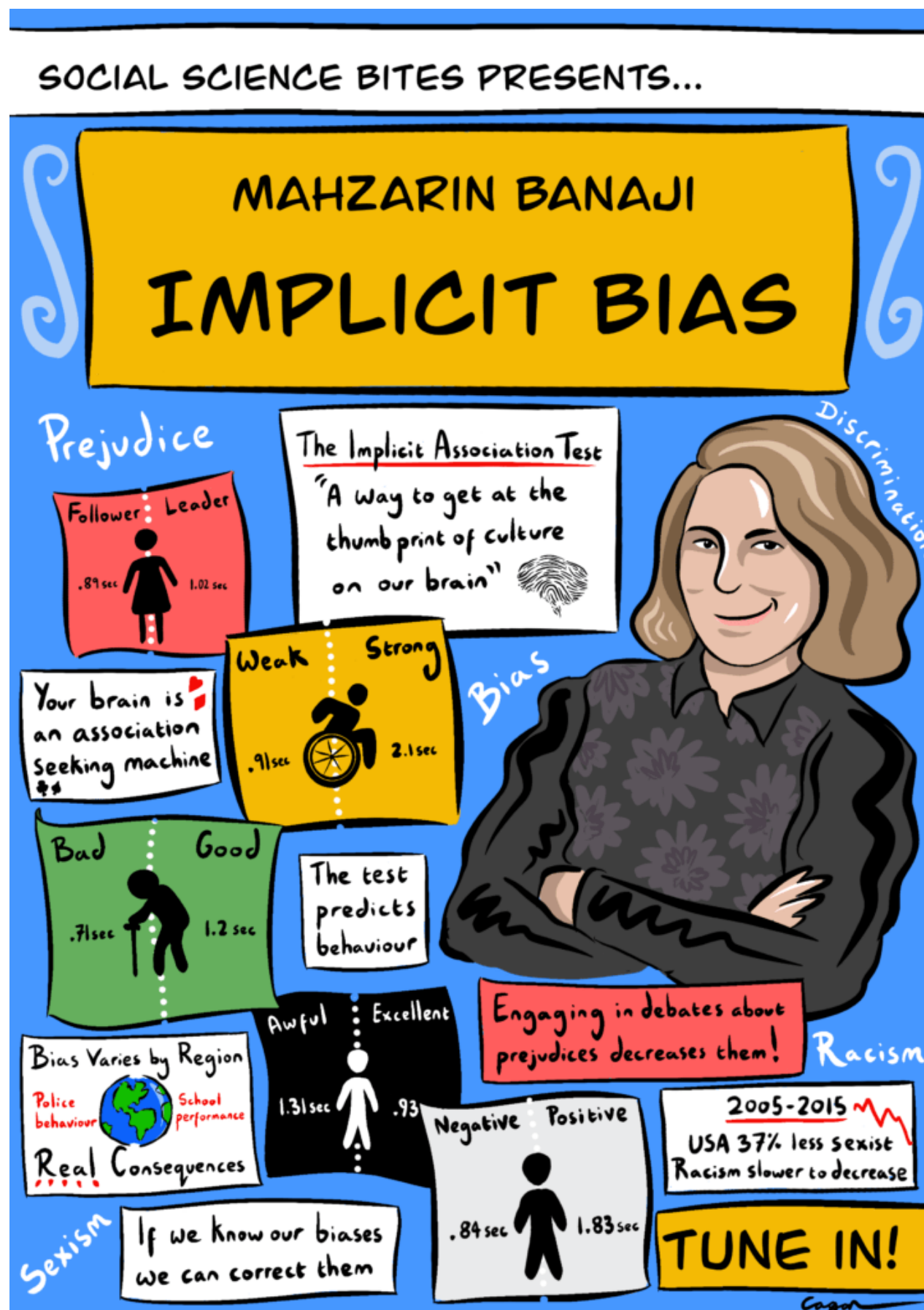
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- [4. Why Are People Hoarding Toilet Paper?](#)



This illustration is the first in a series of Social Science Bites illustrations by scientific illustrator [Alex Cagan](#). We've looked through our archives and chosen some of our favorite episodes from over the <sup>1</sup> years, which Alex has brought to life in these visualizations. We'll be unveiling new illustrations in this series through June and July 2020 on our [Twitter page](#). Catch each new illustration as it's released at the hashtag [#SSBillustrated](#).

LISTEN TO MAHZARIN BANAJI NOW!



Explicit statements of prejudice are less common than in the past (even if they are still easily found). “I see that as a mark of progress,” says [social psychologist Mahzarin R. Banaji](#), the Richard Clarke Cabot Professor of Social Ethics at Harvard University. But peer a little below the surface, she adds, “even though you might reject an explicit bias, you actually have the implicit version of it.”

“The brain is an association-seeking machine,” she tells interviewer David Edmonds in this Social Science Bites podcast. “It puts things together that repeatedly get paired in our experience. Implicit bias is just another word for capturing what those are when they concern social groups.

“So, when I see that my mom puts out butter when she puts out bread, the two are associated in some way. But I also see other things in the world. I see as I walk down the street who the poor people are and who the rich people are, and where the one lives and where the other lives.”

Banaji explains her work on implicit bias and the efforts she and her colleagues made in creating the widely recognized implicit association test, or IAT, which helps ferret out this “thumbprint of the culture on our brain.” ([See and take the test here.](#))

That thumb imprints on Banaji herself. She relates a time when she was scheduled for surgery and just assumed the young woman next to her wouldn’t be her anesthesiologist and must instead be a nurse – even though Banaji if asked would readily say that young women absolutely could be any sort of doctor. Still, she asked the “nurse” to relay a message to the anesthesiologist, only to learn the “nurse” was the anesthesiologist. “As I always tell my students when I came back from surgery, these stereotypes are not good for us: you do not want to be in surgery with an angry anesthesiologist working on you!”

She credits the genesis of the IAT with a “stroke of genius” by her colleague Anthony Greenwald (with whom she wrote 2013’s *Blindspot: Hidden Biases of Good People*). “It’s based on the idea that two things that are routinely thought of as linked together will be easier to pair as a result, while things that aren’t commonly – or ever — linked will require longer to pair them. The pairing in the initial implicit association test was with a deck of cards that include four suites – two with sets of faces, dark- and light-skinned, and two with words, positive and negative. In the classic result, test-takers can pair the white faces with positive words faster, as they can the peoples of color faces with negative words. Switch it up – people of color with good words, say – and there’s a measurable delay. It’s also been applied to many societal concerns, such as biases related to gender, body size, age, sexuality, and others.

The IAT has shown some predictive power about how biases translate into action in individuals, but it’s no ‘test for racism,’ she stresses.

“I would be the first to say that you can never use the IAT and say, ‘Well, we’re going to use it to hire somebody,’ or ‘We’re going to use it to put someone on the jury.’ One can have these implicit biases and also have a big fat prefrontal cortex that makes us behave in ways that are opposed to the bias.”

Banaji’s contributions to society have been widely recognized in a number of notable fellowships, such as the Society for Experimental Psychologists, Society for Experimental Social Psychology, the American Academy of Arts and Sciences, the American Academy of Political and Social Science, and in 2016, the [Association for Psychological Science’s](#) (APS) [William James Fellow Award](#) for lifetime contributions to the basic science of psychology. (She was president of APS in 2010-11.)

To download an MP3 of this podcast, [right-click HERE and save.](#)

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**Jennifer A Harris**

⌚ 2 years ago

This was a great show! I am so happy you are producing this series. I look forward to each one. Glad to learn more about implicit bias.

+ 0 -  Reply

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## Pacing for the Long Haul

by Laurie Carlsson

The restlessness of quarantine was likely what landed me and my wife at a bike shop once we were able to leave our suburban Seattle home, masks secured and fingers crossed. We were selecting the first bike I would have owned in 20 years, along with a trailer that would carry our 2-year-old child. After seven test rides, out of breath and questioning this plan in its entirety, I left with a shiny new setup.

If you've ever been to Seattle you've probably experienced our countless hills. Our neighborhood is no exception, and so it was that I found myself hauling 50 pounds of extra weight up some seriously steep inclines. In the beginning I would see a hill coming and start peddling feverishly, while hyperventilating about whether I would be able to make it to the top. Time after time I would burn out a third of the way up. I would stop, feel defeated, catch my breath, and try again.

Enter my friend, the lifelong cyclist. One day we rode together and after a couple of unsuccessful attempts at summitting hills she said, "Why don't you try this instead: Keep your pace steady. When you hit the hill, put it in first gear, keep your head down, and push on." Huh, I thought. Worth a go at least. When I spotted the next hill I took a deep breath and tried to relax my body. The incline began and I shifted down as far as my bike would go. As I crested the top of the hill, having conquered it in one try, a triumphant grin crept onto my face. I had done it - and in about half the time my stop-and-start technique had taken.

This was all happening in late May when George Floyd had just been murdered by a police officer named Derek Chauvin. The urgent need to dismantle the racism that continued to violently take so many black lives from us felt more present than ever. And though I had so much anger and fear and frustration, as a white woman I couldn't even begin to imagine what my Black friends and colleagues were feeling. I kept asking "what's different this time?" while trying to band together with newly awakened white folks. I was awake at all hours of the night. I was hyperventilating while looking at the giant hill ahead, and it felt impossible not to see the metaphor in my friend's wise words.

Becoming antiracist requires of us an ability to hold seemingly opposing things at the same time more often than not (what psychologists call [the dialectical](#)). There is an urgency in racial justice work that is undeniable; people have been dying for centuries because of deeply embedded racism pulsing through our country. At the same time, this work requires a sustainable pace, lest we burn out a third of the way through the journey. I tell you all of this not as an invitation to coast in 1st gear while lives are at stake. It is important that as white allies we show up powerfully and continuously. But recognizing the long arc of antiracism work can help us be there year after year, news cycle to news cycle. The world doesn't need our short-lived, reactionary campaigns. Dismantling racism will take a life-long commitment from all of us - one we cannot live out if we're huffing and puffing at the side of the road.

# The Courage to Rise – A Conversation with Members of the Administration

The following video is a conversation between the members of the administration Victor Aloyo (he/him/his), Kermit Moss (he/him/his), Joanne Rodriguez (she/her/hers), Ann Henley Henderson (she/her/hers), David Chao (he/him/his), and Yedea Walker (she/her/hers) about having the courage to rise up to the task of antiracism work. This conversation explores the hopes found in a generation of leaders who will be nurtured with particular tools to engage ministry challenges in light of our society's current divisiveness crisis and how these members of the administration see the challenges to this work of antiracism and how this work might have lasting effects and sustainability.



<https://youtu.be/RfupVytcsnY>



## **The Implicit Association Test**

As Dr. Banaji points out in her interview, we all have implicit bias. The goal is not to eradicate our biases, but to become aware of what they are and how they impact those around us. The assumptions we make have consequences for others. They also disconnect us from being in deep community with one another.

The implicit association test was developed by researchers at Harvard University in 1995. Dr. Anthony Greenwald and Dr. Mahzarin Banaji began to receive data from the test that showed an overwhelming tendency for racial bias in study participants. The researchers took the test themselves and were shocked to find that it revealed their own biases, helping us to understand that even the most antiracist among us carry these "thumbprints of the culture on our brains."

Please [click here](#) and take one of the following race-related tests:

Race IAT

Asian IAT

Skin-tone IAT

Native IAT

Arab-Muslim IAT

## The Intersection of Christianity and Race

Please read at least **one of the following articles** in reference to the intersection of Christianity and race. We've offered suggestions below for reading articles based on your racial identity, which we've provided based on our awareness of how different racial groups have different nuances to their anti-racism work. Please note that these articles contain references to racism, violence, and anti-Blackness—and please care for yourself accordingly.

- 
- For Asian/Asian-American/Pacific Islander Students: [The Asian American Voice Can Stand on Its Own](#)
  - For Indigenous/Native American Students: [Decolonizing Our American Christianity](#)
  - For Black/African-American Students: [A Theological Statement From the Black Church on Juneteenth](#)
  - For Latinx(o/a/@)/Hispanic Students: [Rejecting the Christian Legacy of Intolerance](#)
  - For White/White-Passing Students: [White Christian America Needs a Moral Awakening](#)
  - For Multi-Race Students: [Loving v. Virginia: Exploring Biracial Identity and Reality in America 50 Years After a Landmark Civil Rights Milestone](#)
  - For International Students: [Explaining America's Segregated History to International Students—And Staying the Course](#)

# Welcome

In this welcome video, you'll be meet Rev. Dr. Victor Aloyo (he/him/his), Associate Dean of Institutional Diversity and Community Engagement and Director of the Office of Multicultural Relations. You'll also meet Gregory Louis (he/him/his), M.Div. Middler and Secretary of the Association of Black Seminarians. Together, they will welcome you to the Antiracism Formation Task Force at Princeton Theological Seminary.



[https://youtu.be/Y2-TeaI\\_fqg](https://youtu.be/Y2-TeaI_fqg)





People protest outside the Georgia State Capitol in Atlanta on May 29, 2020. | Elijah Nouvelage/Getty Images

## What it means to be anti-racist

It's not enough to be "not racist," experts and educators say.

By Anna North | Jun 3, 2020, 1:50pm EDT

"I'm not a racist."

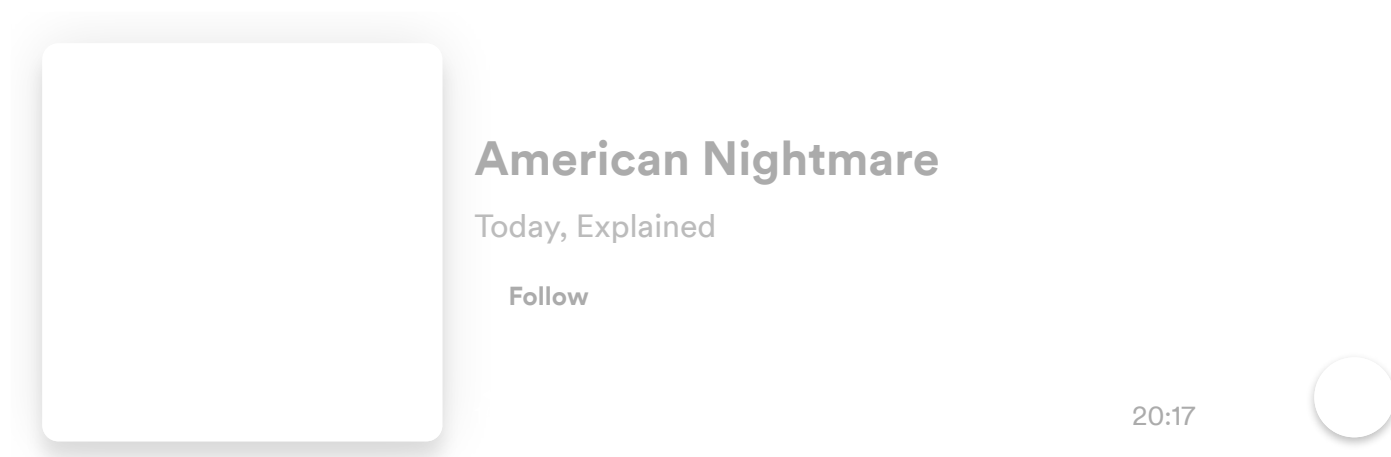
That's what **Amy Cooper**, a white woman, said when she **publicly apologized** for calling the police on a black man bird-watching in Central Park.

The words rang especially hollow coming from Cooper. After all, the previous day she had used her position as a white woman to summon police — and the potential for police violence — against editor and birder Christian Cooper after he asked her to put her dog on a leash. "I'm going to tell them there's an African American man threatening my life," she says in a video that quickly went viral.

Not everyone acquires the overnight infamy of Amy Cooper. But her claim of non-racism was a familiar one. If asked, most people would probably say they are not racist. And they're especially likely to say it after they've already done something racist. As **Ibram X. Kendi**, director of the Antiracist Research and Policy Center at American University, notes

in his book ***How to Be an Antiracist***, “When racist ideas resound, denials that those ideas are racist typically follow.”

But as Kendi also notes, it’s not enough to simply be “not racist.” “The opposite of ‘racist’ isn’t ‘not racist,’” he writes. “It is ‘antiracist.’”



The idea of anti-racism has been getting a lot of attention in recent days as Americans around the country rise up against police violence. But the idea is far from new, with roots in decades of civil rights work by black Americans, said Malini Ranganathan, a faculty team lead at the Antiracist Research and Policy Center.

In recent years, thanks to the work of Kendi and others, the term itself has come to be used to describe what it means to actively fight against racism rather than passively claim to be non-racist. Anti-racism involves “taking stock of and eradicating policies that are racist, that have racist outcomes,” Ranganathan said, “and making sure that ultimately, we’re working towards a much more egalitarian, emancipatory society.”

Part of that work is acknowledging our own positions in a white supremacist system. So I should acknowledge that I am a white woman, and as such, I can’t talk about what it feels like to experience racism, or to fight against it as a person of color. But it’s also not the responsibility of people of color to fix racism, or explain to white people how not to be racist. As Dena Simmons, a scholar and practitioner of social-emotional learning and equity and author of the upcoming book ***White Rules for Black People***, put it, “Don’t ask the wounded to do the work.”

So I spoke to experts on the topic to help people — including myself — better understand what anti-racism means and what it looks like in practice. “White folks always want to know how they can do better,” Simmons said. “I say, start by doing something.”

## The history and meaning of anti-racism

The concept of anti-racism has its roots in abolition, Ranganathan said — not just the end of slavery but also the call for structural changes in a post-emancipation society, like the eradication of prisons. The idea has “been around throughout the 20th-century civil rights movements” as well, Ranganathan said. More recently, Kendi and other scholars and activists have used the term “anti-racist” specifically to make the point that “it’s not sufficient merely to be non-racist,” Ranganathan said.

“One endorses either the idea of a racial hierarchy as a racist, or racial equality as an antiracist,” Kendi writes in *How to Be an Antiracist*, published in 2019. “One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an antiracist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist.”

“There is no in-between safe space of ‘not racist,’” Kendi continues. “The claim of ‘not racist’ neutrality is a mask for racism.”

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### *“THE OPPOSITE OF ‘RACIST’ ISN’T ‘NOT RACIST.’ IT IS ‘ANTIRACIST.’”*

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To be an anti-racist, Kendi and others say, requires an understanding of history — an understanding that racial disparities in America have their roots, not in some failing by people of color but in policies that serve to prop up white supremacy. The coronavirus pandemic, during which black and Latinx people in many communities have been disproportionately likely to become ill and die, is just one example. As Kendi **writes at the Atlantic**, “Why are black (and Latino) people during this pandemic less likely to be working **from home**; less likely to be **insured**; more likely to live in **trauma-care deserts**, lacking access to advanced emergency care; and more likely to live in polluted **neighborhoods**?”

The answer, he writes, is simple: racism.

Specifically, **redlining** and other forms of housing discrimination have made black Americans more likely to live in neighborhoods affected by environmental contamination that federal and state officials have been slow to respond to, which increases the rates of chronic illness. Those high rates of chronic illness, in turn, make people more vulnerable to Covid-19. In Flint, Michigan, for example, where much of the majority-black population has



been affected by lead-contaminated drinking water, the pandemic is “a crisis on top of a crisis with a side of crisis,” **Mayor Sheldon Neeley told Vox’s Khushbu Shah.**

Anti-racism is understanding how years of federal, state, and local policies have placed communities of color in the crises they face today, and calling those policies out for what they are: racist.

It also requires an understanding of one’s own position in a racist society, many say, an acknowledgment that you can’t simply opt out of living in white supremacy by saying you’re “not a racist” — you have to actively fight against it. “Anti-racism is an acknowledgment of privilege in a way that, I think, simply disavowing racism is not,” Ranganathan said. “It takes seriously that we all are situated into different matrices of power and privilege, and the first step is to take stock of that and not to disavow it or invisibilize it.”

Asked to define anti-racism, **writer** and middle-school teacher Christina Torres cited **Beverly Daniel Tatum’s conception of racism** as a moving walkway. “We’re all on the moving walkway,” Torres said. “If you’re not racist, you’re kind of just standing still on the moving walkway, but you’re still complicit in societal racism because you’re part of society.”

“The only way to be anti-racist is to walk in the other direction,” Torres said.

## **The practice of anti-racism**

As for how to actually walk against the tide of racism, experts say one key step is educating yourself. White people “need [to] listen to the things that people of color have been telling them for years,” Cornelius Minor, an educator and author of the book ***We Got This.: Equity, Access, and the Quest to Be Who Our Students Need Us to Be***, told Vox. “One of white folks’ favorite things to do is to claim that they didn’t know.”

But it’s not the job of people of color to educate white people about racism or anti-racism. “I’m the victim of racism, and now you want me to try to solve the problem,” Simmons says she recently told colleagues. “The problem does not lie within me, it lies within the system that you benefit from.”

Instead, people can seek out the many resources already available on anti-racism. In recent days, many publications, including **the Guardian**, **USA Today**, and **Time**, have posted anti-racist reading lists. Many people have also shared resources on social media.

**brittany packnett cunningham has 3 names.**

@MsPackyetti



White folks: instead of lather, rinse & repeat your tweets for [#GeorgeFloyd](#) or about [#AmyCooper](#), here are things you can \*actually do\* to interrupt that stems from which you benefit.

Compiled by white people who made the effort:

[docs.google.com/document/d/1BR...](https://docs.google.com/document/d/1BR...)

[medium.com/equality-inclu...](https://medium.com/equality-inclu...)



Anti-racism resources for white people

This document is intended to serve as a resource to white people and parents to deepen our anti-racism ...

[docs.google.com](https://docs.google.com)

12:10 PM · May 26, 2020



49.1K



31.7K



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**Dr. Augusta Baker Endowed Chair at the U of SC**

@BakerChair



Resources for those wanting to educate themselves and our children about anti-racism. Please take some time so we can improve this world we're currently living in. I will continue to add resources as I find them. [#BlackLivesMatter](#) Anti-Racism Resources

### Anti-Racism Resources for All Ages

A Project by the Augusta Baker Chair | Dr. Nicole A. Cooke | University of South Carolina | @BakerChair | © 2020 Nicole Cooke

[padlet.com](#)

11:54 AM · May 30, 2020



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Once you've educated yourself, the next step is "to actually take action that benefits the members of your community," Minor said.

On Tuesday, many people posted black squares on Instagram as part of the **"Blackout Tuesday" campaign**. But some noted that the idea could actually harm the movement for racial justice by clogging the hashtag #BlackLivesMatter, which activists use to share actual information, with blank posts. Moreover, as **Recode's Rebecca Heilweil reports**, some say that "just posting a black square and then logging off gives both brands and nonblack people a way of signaling support on social media without providing **any real help**."

Beyond just posting something, real action could include talking to friends and relatives about their own racism.

"White folks get really brave on social media, but then really scared when they're around their grandparents," Minor said. "Take that same energy that you got for Twitter, and go sit down with your uncle."

As with other aspects of anti-racism, there are many resources available for talking to white family members about racism — **here's one from Teaching Tolerance**, and **another by Jamilah King at Mother Jones**.

For white parents, it's also crucial to teach kids about race and anti-racism. That can be as simple as "pointing out who's in the cartoon and who's not present," Minor said. "Why do we think those people are not here?"

But it also requires thinking about who is in your child's world. "White folks have to actively choose not to live around white folks," Simmons said. For many white people in their daily lives, "You can see folks of color but they're serving your food, they're cleaning your

houses,” she continued, and so white parents need to put their kids in situations where they can interact with people of color in a meaningful way.

“Let them see the world outside themselves,” Simmons said, but “be careful not to be voyeurs.”

As with other aspects of anti-racism, there are many resources available for parents. Torres recommends **Teaching Tolerance**, a website with resources designed for the classroom that could be adapted at home, and the work of **anti-bias educator Liz Kleinrock**. **The New York Times** has also compiled a list of books to help parents explain racism and protest to kids.

And beyond educating those in your family and community, anti-racism is also about identifying and fighting racist practices and policies when you see them, Ranganathan said. Policing is an obvious one in this moment, but others include standardized testing that favors white students and air-pollution standards that leave black and Latinx people living in toxic neighborhoods. “To be anti-racist would be to be bold enough to call out these policies as racist,” Ranganathan said.

It’s also about identifying the teachers, politicians, and thought leaders who are working against these policies. “To be anti-racist would be to give support to these actors, and to throw your weight behind these organizations and these types of conversations,” Ranganathan explained.

The work of anti-racism can’t stop next month, next year, or when the news cycle moves on. Right now, a lot of white people are paying attention to racism and police violence “because they have no choice,” Simmons said. They’re stuck at home because of the pandemic, and the protests are all over the media.

But anti-racism can’t be something people think about only while it’s convenient, Simmons said. “It has to be a commitment that you make.”

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