

Resources for Black-Jewish Solidarity Workshop*

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Seven Harmful Racial Discourse Practices to Avoid

SEVEN HARMFUL PRACTICES

1. INDIVIDUALIZING RACISM

Concentrating attention exclusively on thoughts or acts of personal prejudice.

EFFECT ON RACIAL DISCOURSE

Reinforces the common misconception that racism is simply a personal problem that should be resolved by shaming, punishing, or re-educating the individual offender. Often leads to long, inconclusive debates about what is in a person's "heart," and whether or not they intended to be hurtful or discriminatory. Perpetuates false notions of individual agency in our national consciousness.

EXAMPLE

A celebrity or prominent business owner is surreptitiously recorded using racial slurs or otherwise demeaning people of color, particularly a group he or she relies upon as employees, consumers, and/or sources of substantive content or inspiration. Media and general public focus moral indignation on the hurtful words rather than any corresponding record of discrimination in their business practices or impact.

2. FALSELY EQUATING INCOMPARABLE ACTS

Drawing a parallel between an act or expression of racial bias from privileged Whites and one from that of comparatively disadvantaged people of color, without taking into account any power differentials between the two.

EFFECT ON RACIAL DISCOURSE

Provides an excuse for, or otherwise seeks to absolve, an individual who has expressed a racist idea or committed a racist act. Encourages the audience to apply a blanket standard of "color-blindness" without acknowledging that the biases of Whites have a broader impact and get reinforced by institution and systems of power in ways that the biases of people and communities of color do not.

EXAMPLE

Cell phone footage is released of two Latino young men using racially charged language against White and African American police officers in response to an incident of racial profiling that quickly escalates into violent police brutality. Media and pundits on the left and right of the political spectrum focus time and attention on discussing and condemning the "reverse racism" of the youth rather than the history of systemic racism and community complaints about the department.

3. DIVERTING FROM RACE

The practice of asserting that other social identities besides race, such as class, gender, or sexual orientation, are the predominant determining factors behind a given social inequity.

EFFECT ON RACIAL DISCOURSE

Ranks systems of power and dismisses racism as a primary, or even legitimate, determinant of social inequity. This logic inhibits an understanding of how bias and discrimination against groups for one reason – race, gender, sexuality, and socioeconomic class – intersects with others and works together. This promotes an either/ or instead of a both/and framework. The latter offers an important sociological and historical perspective, rather than a single identity or non-racial analysis.

EXAMPLE

A statewide LGBT non-profit organization releases a report that includes findings on rising rates of LGBT youth homelessness. Media coverage fails to take into account and report on how race/ ethnicity and immigrant status have differing impacts on the experience of homelessness for LGBT youth of color, and how they affect their interactions with public, nonprofit and private institutions.

4. PORTRAYING GOVERNMENT AS OVERREACHING

Depicting government efforts to promote racial equity and inclusion as misguided, unnecessary and/or improper.

EFFECT ON RACIAL DISCOURSE

Undermines support for a significant government role in dismantling systemic racism. Suggests that if government would just “get out of the way” (i.e., stop infringing on the individual freedom of Whites), we could have a “colorblind” country once and for all.

EXAMPLE

A low-income family of color recounts the story of how they “got in over their heads” in the housing market through the rapid refinancing of their home. Media coverage blames a government program for first-time homebuyers that helped the family make their initial purchase, for disrupting “market forces” which should be “free” from government “social engineering.”

5. PRIORITIZING INTENT OVER IMPACT

Focusing more on the intention of a policy or practice and far less, if at all, on its daily impact on people and communities of color.

EFFECT ON RACIAL DISCOURSE

Devalues the humanity of the people and communities of color that bear the brunt of a policy’s implementation. Obscures the role of implicit bias in that policy’s operation, and reinforces the power of White fear in policy and decision-making.

EXAMPLE

As part of a public health campaign to treat and contain the outbreak of an infectious disease, a city mayor strongly connects the disease with a low-income East Asian immigrant community, thereby stigmatizing the group. Public statements from the city administration and reports on the outbreak in the media disregard the vantage point of those most affected and under-resourced in the health and education systems, particularly children who are likely to face harassment, bullying, and worse. Policy and public perspectives fail to take into account this group’s point of view on how best to approach the issue.

6. CODED LANGUAGE

Substituting terms describing racial identity with seemingly race-neutral terms that disguise explicit and/or implicit racial animus.

EFFECT ON RACIAL DISCOURSE

Injects language that triggers racial stereotypes and other negative associations without the stigma of explicit racism. Fosters anxiety among audiences for the coverage and dehumanizes people and communities of color.

EXAMPLE

Two or three shoplifting incidents in a downtown area, allegedly perpetrated by 8-10 African American junior high students, draw the attention of local news media. Quotes or descriptions from witnesses characterize the 11- to 12-year olds using “pack animal” imagery and terms such as “hyenas,” “menacing” and “vicious,” that play to White stereotypes and fears of youth of color.

7. SILENCING HISTORY

Omitting, dismissing, or deliberately re-writing history.

EFFECT ON RACIAL DISCOURSE

Isolates racial disparities and attitudes from a historical context and instead presents them as a unique, individual instance. Results in incomplete or inaccurate understandings of the root causes of these disparities and attitudes. Obscures the pathway to illuminate which solutions are most viable or warranted. Mis-educates the public.

EXAMPLE

Tribal leaders have floated a proposal to expand an American Indian gaming facility in a suburb of a major city where state lotteries and scratch cards abound. Media coverage of the American Indian proposals primarily reflects the perspective of and the potential effects upon the non-Indian population and do not mention principles of tribal sovereignty and self-determination; how tribal lands were reserved through treaties with the United States; or the importance of economic development for Native tribes.

Key Terms & Concepts

Essential to discussion and critical thinking on race is understanding the context and historical background that many terms convey. This section is adopted from the work of the organization “Race Forward”, and their “Race Reporting Guide”, which “..aims to inform reporting and support appropriate language and story framing. While not intended to be a traditional dictionary, the information provided here is intended to enhance understanding of some terminology and encourage usage that reflects cultural and racial awareness.”

Affirmative action

This term describes policies adopted since the 1960s that require “affirmative” (or positive) actions be taken to ensure people of color and women have opportunities equal to those of White men in the areas of promotions, salary increases, school admissions, financial aid, scholarships, and representation among vendors in government contracts. Although they have been effective in redressing injustice and discrimination that persisted in spite of civil rights laws and constitutional guarantees, the policies have been attacked because of perceived “reverse discrimination.” The Supreme Court has not ruled all affirmative action unconstitutional but has limited the use and ways which policies can be written and applied. See “**Reverse discrimination.**”

Anti-racism

The work of actively opposing racism 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.

Civil rights

A group of laws designed to protect various groups against discrimination based on race, sex, religion, age, national origin, and other characteristics. Often used in connection to the Civil Rights Movement, widely recognized as taking place from 1954 to 1968, which included issues and practices such as school desegregation, sit-ins, “Freedom rides,” voter registration campaigns, and other acts of civil disobedience to protest racial discrimination.

Class

Classism is the systematic oppression of subordinated class groups, held in place by attitudes that rank people according to economic status, family lineage, job status, level of education, and other divisions. One’s race can be

a major determinant of one's social or economic class. The variables of race and class, though closely connected, each need distinct attention.

Color-blindness

A term used to describe a disregard of racial characteristics or lack of influence by racial prejudice. The concept of colorblindness is often promoted by those who dismiss the importance of race in order to proclaim the end of racism. It presents challenges when discussing diversity, which requires being racially aware, and equity that is focused on fairness for people of all races.

Colorism

Discrimination based on skin color, which often privileges lighter-skinned people within a racial group, positioning people with darker complexions at the bottom of the racial hierarchy. It is an example of how White supremacy can operate amongst the members of a single racial or ethnic group. This form of prejudice often results in reduced opportunities for those who are discriminated against, and numerous studies have revealed differences in life outcomes by complexion.

Adoption of elements of a culture that has been subordinated in social, political, economic, status by a different cultural group. It may rely on offensive stereotypes, and is insensitive to how the culture of a group has been exploited by the culture in power, often for profit.

Discrimination

Treatment of an individual or group based on their actual or perceived membership in a social category, usually used to describe unjust or prejudicial treatment on the grounds of race, age, sex, gender, ability, socioeconomic class, immigration status, national origin, or religion.

Diversity

There are many kinds of diversity, based on race, gender, sexual orientation, class, age, country of origin, education, religion, geography, physical, or cognitive abilities. Valuing diversity means recognizing differences between people, acknowledging that these differences are a valued asset, and striving for diverse representation as a critical step towards equity. See "**Equity**."

Equity

Equity means fairness and justice and focuses on outcomes that are most appropriate for a given group, recognizing different challenges, needs, and histories. It is distinct from diversity, which can simply mean variety (the presence of individuals with various identities). It is also not equality, or "same treatment," which doesn't take differing needs or disparate outcomes into account. Systemic equity involves a robust system and dynamic process consciously designed to create, support and sustain social justice. See "**Racial Justice**."

Ethnicity

A socially constructed grouping of people based on culture, tribe, language, national heritage, and/or religion. It is often used interchangeably with race and/or national origin, but should be instead considered as an overlapping, rather than identical, category. See the section "**Racial & Ethnic Categories**."

Hate crime

Criminal acts, motivated by bias, that target victims based on their perceived membership in a certain social group. Incidents may involve physical assault, damage to property, bullying, harassment, verbal abuse, offensive graffiti, letters or email. Hate crime laws enhance the penalties associated with conduct that is already criminal under other laws.

Implicit bias/unconscious bias

Attitudes that unconsciously affect our decisions and actions. People often think of bias as intentional, i.e. someone wanted to say something racist. However, brain science has shown that people are often unaware of their bias, and the concept of implicit bias helps describe a lot of contemporary racist acts that may not be overt or intentional. Implicit bias is just as harmful, so it is important to talk about race explicitly and to take steps to address it. Institutions are composed of individuals whose biases are replicated, and then produce systemic

inequities. It is possible to interrupt implicit bias by adding steps to decision-making processes that thoughtfully consider and address racial impacts.

Inclusion

Being included within a group or structure. More than simply diversity and quantitative representation, inclusion involves authentic and empowered participation, with a true sense of belonging and full access to opportunities.

Intersectionality

The acknowledgement that multiple power dynamics/"isms" are operating simultaneously—often in complex and compounding ways—and must be considered together in order to have a more complete understanding of oppression and ways to transform it. There are multiple forms of privilege and oppression based on race, gender, class, sexuality, age, ability, religion, citizenship or immigration status, and so on. These social hierarchies are products of our social, cultural, political, economic, and legal environment. They drive disparities and divisions that help those in power maintain and expand their power. There's a danger in falsely equating different dynamics (e.g. racism and sexism) or comparing different systems to each other (sometimes referred to as the "oppression Olympics"). It is important to give each dynamic distinct, specific and sufficient attention. Every person is privileged in some areas and disadvantaged in other areas.

Minority/minorities

A term that has historically referred to non-White racial groups, indicating that they were numerically smaller than the dominant White majority. Defining people of color as "minorities" is not recommended because of changing demographics and the ways in which it reinforces ideas of inferiority and marginalization of a group of people. Defining people by how they self-identify is often preferable and more respectful. The term "minority" may be needed in specific cases (such as "minority contracting" and "minority-owned businesses") to reflect data that is collected using those categories. See the term "**People of color**".

Mixed race, biracial, multiracial

Generally accepted terms to describe a person who has mixed ancestry of two or more races. Many terms for people of various multiracial backgrounds exist, some of which are pejorative or are no longer used. The U.S. Census first gave the option for a person to identify as belonging to more than one race in 2000, at which time approximately 9 million individuals, or 2.9% of the population, self-identified as multiracial.

Multicultural

Involving various cultures in a society, usually with intent to promote tolerance, inclusion, and equal respect for cultural diversity. Does not include an explicit racial lens. Multiculturalism often focuses on interpersonal interaction and communication between people of different cultures rather than a systemic approach to advance equity.

People of color

Often the preferred collective term for referring to non-White racial groups, rather than "minorities." Racial justice advocates have been using the term "people of color" (not to be confused with the pejorative "colored people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While "people of color" can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, eg: "non-White"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Post-racial

A term used to describe a time in which racial prejudice and discrimination no longer exist. There are deep racial disparities and divisions across our society, and some are even widening. Much like the notion of "colorblindness," the idea of a "post-racial" society does not acknowledge that racism and inequity sit at the core of many of our nation's deepest challenges. See "**Colorblind.**"

Privilege

A set of advantages systemically conferred on a particular person or group of people. White people are racially privileged, even if they are economically underprivileged. Privilege and oppression go hand-in-hand: they are two sides of the same power relationship, and both sides of the equation must be understood and addressed. People can be disadvantaged by one identity and privileged by another. See “**Intersectionality**,” “**White supremacy**.”

Race

*Mia’s thoughts:

“To understand “race”, you have to ask “what work does race do”? The work race “does” is organize *all people* into a hierarchical and relational *caste system* that may shift in subtle ways over time and space, but which ultimately is experienced as a *pyramid of differentiated value* (racialized value) *predicated on settler, white supremacist, capitalist, heteropatriarchal norms*.

While often assumed to be a biological classification, based on physical and genetic variation, racial categories themselves do not have a scientific basis. However, the consequences and experience of racial categorization are real, as the ideology of race has become embedded in our identities, institutions, and culture, and is used as a basis for discrimination and racial profiling. How one is racialized is a major determinant of one’s socioeconomic status and life opportunities. See next definition for “**Racial & ethnic categories**.”

Racial & ethnic categories

System of organizing people into groups based on their identified race and ethnicity, with categories that may change over time. Data is derived from self-identification questions; however, people often do not get to select the categories from which they must choose, making most methods of categorizing and counting highly political and often problematic.

Racial hierarchy

Ranking of different races/ethnic groups, based on physical and perceived characteristics. Racial hierarchy is not a binary of White vs. non-White, rather a complex system where groups occupy different rungs of political, economic and cultural power. Racist ideology relies on maintaining hierarchies, even among racial groups.

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 profiling

The discriminatory practice by law enforcement officials of targeting people of color for suspicion of crime without evidence of criminal activity, based on their perceived race, ethnicity, national origin or religion (e.g., “stop and frisk”). Racial profiling is ineffective, damages community-police relationships, and is being litigated around the country as a violation of constitutional rights. However, racial profiling continues to be used by law enforcement authorities at the federal, state, and local levels.

Racial slur

Derogatory, pejorative, or insulting terms for members of a racial or ethnic group. While some slurs, like the “n-word” are understood as such and are avoided, some *Mia’s thoughts:

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White supremacy

A form of racism centered upon the belief that White people are superior to people of other racial backgrounds and that Whites should politically, economically, and socially dominate non-Whites. While often associated with violence perpetrated by the KKK and other White supremacist groups, it also describes a political ideology and systemic oppression that perpetuates and maintains the social, political, historical and/or industrial White domination.

Dimensions of Racism:

INDIVIDUAL-LEVEL RACISM

1. INTERNALIZED RACISM

The private racial beliefs held by individuals.

EXAMPLE : Prejudice, internalized oppression and internalized privilege

2. INTERPERSONAL RACISM

How we act upon our racial beliefs when we interact with others.

EXAMPLE : Bias, bigotry, hate speech and violence

SYSTEMIC-LEVEL RACISM

3. INSTITUTIONAL RACISM Racial inequities within institutions and systems of power. EXAMPLE School systems that provide unequal opportunities for people of different races	4. STRUCTURAL RACISM Racial bias across institutions and society. EXAMPLE The racial wealth gap reflects the cumulative effects of racial inequities.
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Reading List Suggestions

For a relatively recent, popularly accessible analysis of the continuing consequences of the vast inequalities created by residential segregation, see Ta-Nehisi Coates, “The Case for Reparations” (*The Atlantic*, June 2014; <http://www.theatlantic.com/features/archive/2014/05/the-case-for-reparations/361631/>). ↵

Books To Teach White Children And Teens How To Undo Racism And White Supremacy: <https://www.charisbooksandmore.com/books-teach-white-children-and-teens-how-undo-racism-and-white-supremacy>

Understanding And Dismantling Racism: A Booklist For White Readers: <https://www.charisbooksandmore.com/understanding-and-dismantling-racism-booklist-white-readers>

Decolonization And Anti-racism: Books That Challenge The Notion Of Empire And Offer A History Of Anti-colonial, Anti-racist Struggle: <https://www.versobooks.com/blogs/4384-decolonization-and-anti-racism-a-reading-list>

BLACK JEWS & JEWS OF COLOR / WHITE JEWS / RACE

**Yehudah Webster (panelist) and Jews for Economic and Racial Justice: <https://jfrej.org/about-us/> and <https://jfrej.org/our-community/>

Roundtable | White Jews: Here Is What Black Jews Need From You In 2019: <https://forward.com/opinion/416737/roundtable-white-jews-here-is-what-black-jews-need-from-you-in-2019/>

Stop Weaponizing Louis Farrakhan Against Black Jews: <https://forward.com/opinion/412254/stop-weaponizing-louis-farrakhan-against-black-jews/>

I’m Black And Jewish. Israel Is Not My Promised Land: <https://forward.com/opinion/391298/im-black-and-jewish-israel-is-not-my-promised-land/>

Black Jewish Voices Are Finally Being Heard: <https://forward.com/opinion/418143/black-jewish-voices-are-finally-being-heard-so-is-the-racist-backlash/>

**** Relates to Documentarian Rachel Esin Fisher's work (panelist) - Rabbi Joachim Prinz: *The Jewish Leader Who Bridged Two Journeys, From Slavery to Freedom*: <https://momentmag.com/rabbi-joachim-prinz-jewish-leader-bridged-two-journeys-slavery-freedom/>**

Black Jews are being forced out of the Jewish Community. Here are their stories:

<https://forward.com/opinion/408769/black-jews-are-being-chased-out-of-the-jewish-community-by-racism-here-are/>

Alice Walker's Terrible Anti-Semitic Poem Felt Personal — to Her and to Me:

<https://www.google.com/amp/s/nymag.com/intelligencer/amp/2018/12/alice-walkers-anti-semitic-poem-was-personal.html>

Poetry and Video Readings from a Jewish and Black Poet:

<http://michaeldennispoet.blogspot.com/2014/03/yarmulkes-fitted-caps-aaron-levy-samuels.html?m=1>

9 writers who perfectly capture what it's like for Jews of color:

<https://www.google.com/amp/s/www.jta.org/2019/03/27/culture/9-writers-who-perfectly-capture-what-its-like-for-jews-of-color/amp>

Are Jews White? A recent judicial ruling defining *Jewish* as a protected race follows a long and often ugly history: <https://slate.com/news-and-politics/2018/08/are-jews-white-a-judge-tries-to-answer-the-question-in-a-messy-lawsuit.html>

<https://www.theatlantic.com/politics/archive/2016/12/are-jews-white/509453/>

The Enlightenment's Dark Side: How the Enlightenment created modern race thinking, and why we should confront it.: <https://slate.com/news-and-politics/2018/06/taking-the-enlightenment-seriously-requires-talking-about-race.html>

My High Holiday Prayer: Stop Exploiting Jews of Color

<https://www.lilith.org/blog/2018/09/my-high-holiday-prayer-stop-exploiting-jews-of-color/>

"I've witnessed white Jews rationalize their racist line of questioning and othering of JOCs as "innocent curiosity" and "just wanting to know people's path to Judaism." But, the problem with these innocent curiosities is that they're one-sided attempts to "figure out" why someone who doesn't look like them is in "their space." It presumes that whiteness is the norm, perpetuating white supremacy within the Jewish community."

Resources for Embracing Racial Diversity in Our Jewish Communities: <https://rac.org/resources-embracing-racial-diversity-our-jewish-communities>

Envisioning Solidarity: <https://jewishcurrents.org/envisioning-solidarity/>

Racial Justice and LGBT Equality are the same fight: It's a Jewish Fight:

<https://forward.com/opinion/425878/on-the-anniversary-of-stonewall-and-juneteenth-jews-must-continue-fight/>

As an Afro-Caribe Jew, I Shouldn't Have to Prove My Identity to Anyone: https://www.heyalma.com/as-an-afro-caribe-jew-i-shouldnt-have-to-prove-my-identity-to-anyone/?utm_content=bufferf25cb&utm_medium=social&utm_source=almafacebook&utm_campaign=buffer

A good general resource: <https://globaljews.org/>

Additional Anti-Racist Resources:

For definitions of *race*: see Dorothy Roberts's *Fatal Invention*.

If you are white and feeling on edge already, then read Robin DiAngelo's *White Fragility*. If you are a person of color and think this syllabus isn't for you, then read James Forman's *Locking Up Our Own*.

Once definitions and feelings are clear, it may be prudent to be carefully led into racism and anti-racism through political memoirs of the past—Maya Angelou's *I Know Why the Caged Bird Sings* and *The Autobiography of Malcolm X*—and then of the present, with Janet Mock's *Redefining Realness*, Brittney Cooper's *Eloquent Rage*, and Kiese Laymon's *Heavy*.

From memoirs, proceed to essays: James Baldwin's *The Fire Next Time*, Audre Lorde's *Sister Outsider*, Coates's *Between the World and Me*, and Jesmyn Ward's anthology, *The Fire This Time*.

From the essays, move to the nonfiction monographs:

Slavery: Edward E. Baptist's *The Half Has Never Been Told*. Daina Ramey Berry's *The Price for Their Pound of Flesh*.

The North: Leon Litwack's *North of Slavery*.

Reconstruction: Eric Foner's *Reconstruction*.

Convict leasing: Douglas A. Blackmon's *Slavery by Another Name*.

Jim Crow: James D. Anderson's *The Education of Blacks in the South, 1860–1935*. Khalil Gibran Muhammad's *The Condemnation of Blackness*. Richard Rothstein's *The Color of Law*. Thomas J. Sugrue's *The Origins of the Urban Crisis*.

The Great Migration: Isabel Wilkerson's *The Warmth of Other Suns*.

Civil and human rights: Jeanne Theoharis's *A More Beautiful and Terrible History*. Mary L. Dudziak's *Cold War Civil Rights*. Deborah Gray White's *Too Heavy a Load*. Paula J. Giddings's *When and Where I Enter*.

Mass incarceration: Elizabeth Hinton's *From the War on Poverty to the War on Crime*. Michelle Alexander's *The New Jim Crow*. Angela Davis's *Are Prisons Obsolete?* Bryan Stevenson's *Just Mercy*.

Police violence: Wesley Lowery's *They Can't Kill Us All*. Keeanga-Yamahtta Taylor's *From #BlackLivesMatter to Black Liberation*.

Health and housing: Harriet A. Washington's *Medical Apartheid*. Matthew Desmond's *Evicted*.

Voting: Ari Berman's *Give Us the Ballot*. Carol Anderson's *One Person, No Vote*.

From each book, move to a lifetime of anti-racist action.

The Center for Racial Justice in Education recommends this Reading List:

- Alexander, Michelle. *The New Jim Crow*. New York: The New Press, 2012.
- Bolgatz, J. *Talking Race in the Classroom*. New York: Teachers College Press, 2005.
- Derman-Sparks, Louise, and Patricia Ramsay. *What If All the Kids Are White? Anti-Bias Multicultural Education with Young Children and Families*. New York: Teachers College Press, 2006.
- Genishi, Celia, and A. Lin Goodwin. *Diversities in Early Childhood Education: Rethinking and Doing*. New York: Teacher College Press, 2008.
- Irving, Debbie. *Waking Up White in the Story of my Race*. Chicago: Elephant Room Press, 2014.
- Lee, Enid, Deborah Menkart and Margo Okazawa-Rey, eds. *Beyond Heroes and Holidays: A Practical Guide to K-12 Anti-Racist, Multicultural Education, and Staff Development*. Washington, DC: Network of Educators on the Americas [NECA], 1998.
- Loewen, James W. *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*. The New Press, 2013.
- Michael, Ali. *Raising Race Questions: Whiteness and Inquiry in Education*. New York: Teachers College Press, 2015.

- Pollock, M. *Colormute: Race Talk Dilemmas in an American School*. Princeton, NJ: Princeton University Press. 2004.
- Pollock, M. (Ed.) *Everyday Antiracism: Getting Real About Race in School*. New York: The New Press. 2008.
- Steele, Claude M. *Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do*. New York: W. W Norton & Company, 2010.
- Stevenson, Howard C. *Promoting Racial Literacy in Schools: Differences That Make a Difference*. New York: Teachers College Press, 2015.
- Tatum, B. D. *“Why Are All the Black Kids Sitting Together in the Cafeteria?” and Other Conversations About Race*. New York: Harper/Collins. 1997.
- Tatum, B.D. *“Can We Talk About Race?” and Other Conversations in an Era of School Resegregation*. New York: Beacon Press, 2007.
- Van Ausdale, D. & Feagin, J.R. *The First R: How Children Learn Race and Racism*. Lanham, MD: Rowman & Littlefield. 2001.

About SOMA Justice

Founded in 2016, SOMA Justice is a group of local volunteers working to promote racial justice and safe spaces for people of color in South Orange, Maplewood and surrounding communities in New Jersey. It focuses on community activism and advocacy, education and fellowship and has over 1,000 members who are active both through social media and through in-person advocacy and engagement.

About Temple Share Tefilo-Israel

Temple Sharey Tefilo-Israel’s mission is to perpetuate the religious principles and moral values of Judaism through worship, acts of social justice, study of Torah and community service. A member of the Union for Reform Judaism, TSTI is an inclusive community, open to all, with a diverse congregation comprised of Jews by birth and by choice, interfaith, traditional and non-traditional families, and children of all abilities and ages.

About the Community Coalition on Race

The South Orange/Maplewood Community Coalition on Race is a nationally recognized non-profit organization committed to building a unique, suburban community that is free of racial segregation in housing patterns and community involvement. The Coalition was founded in 1996 by a diverse group of citizens and has developed programs that promote the advantages of living in a racially inclusive community where all aspects of com