



# CRE Anti-Racist Handbook

*[note: we are currently working on a more alluring title! Phase 2 to include finalizing the name and cover design.]*

*Some thoughts are: "From Anti-Black to White Privilege: CRE Anti-Racist Handbook"  
"Harnessing the ID for Equity: Racial Inclusion and Diversity"]*

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*[Phase 2 to include all words that the committee/CRE Leadership decides are relevant and important to define. We would encourage the Phase 2 Handbook team to source other stories from the community to illustrate the words being defined. A list of words and terms was developed by the Communications Team in Phase 1, see last section of the document.]*

## Horace Greeley

*[We would like to dedicate this page to writing about Horace Greeley's anti-racism (or purported racism as a historical truth); a group member has done a lot of research and found evidence describing Greeley's support for marginalized groups which we are supporting in the CRE. However, due to the September 1 deadline, we are unable to pull together a comprehensive summary. Our recommendation is to flesh out this page/section out as Chappaqua honors him, and it would seem fitting to include his anti-racist efforts in the forefront of the handbook. See appendix of this document for research, which will be supplemented by those who say that he was not as great on the racism front as widely believed.]*

# OForeword

Much has been written about anti-racism by bonafide authors and experts in this arena; this guide book is not meant to stand alongside of all the wise words, but rather to act as a supplement, devoted solely to our own New Castle community and those residents who endured direct attacks, and who deserved better. Our hope is to provide guidance to those who want to become anti-racists, or improve upon their anti-racism, by education through the stories within our community—stories we didn't know, we didn't want to believe and yet, through the strength of the protagonists, and the poignancy of the content, the recounting has emerged. Our desire is to use these real life scenarios to teach ourselves, our children, and, if we can reach far and deep enough, our community.

A recent survey was sent to the residents of our town, and one question asked if the resident filling out the form had ever perpetrated an act of racism. Wait. What? No. Emphatic 'NO'. Okay, so the answer is 'no'. Say it again, and if it feels right, let it go. But take a moment (this is where the money is), and try this answer: Well, maybe. Applying a stereotype, albeit subconsciously, and making an assumption based on race is racism. Acting, in any way, on that assumption, is racism. Microaggressions are the embers of racism that allow quick and potentially dangerous flare ups. But, as the name suggests, microaggressions small (i.e., a million tiny cuts) and really hard to pinpoint, and thus, difficult to define.

The stories to follow are real, and happened in this community and, unfortunately, they are not new. As you read, imagine you were the target of one, two, or several aggressive attacks, either overt or subtle. Now imagine that every day you are a target of the same. We all know how lonely and heavy and uncomfortable it feels to be singled out for something perceived as 'too' different. We carry the visceral experience with us and it is often so painful that we can will it into remission and hope it will remain dormant. But now imagine that you cannot forget the isolation because you continue to be singled out every day, maybe several times a day, and imagine further how difficult it would be to try to cast that amount of loneliness, or unwanted spotlight, aside and carry on in a world that doesn't look like you. The burden of that weight is surely unimaginable to most members of the white community.

Humans are tribal by nature, but what separates us from other animals is the ability to reason. Self-reflection is at the root of all behavior modification; we all want to look in the mirror and feel jazzed about what we see, but often times to get there takes a little more hair brushing, collar straightening, and, in general, effort to get there. The changes that we need to make are deeper, and cannot be seen in a mirror's reflection. Emotional self-reflection is difficult and takes both honesty and the ability to not judge yourself if you come across thoughts and beliefs that seem more aligned with the separation and dismissal of cultures unlike your own. Habitual thinking can be harnessed and can be modified. Please read our guidebook with patience, compassion and strength. It's uncomfortable to get into any type of heavy lifting, but with a deeper understanding of the marginalized groups within our community, we strengthen our

foundation, both personally and collectively.

# 1 Antiracism/AntiRacist

Antiracism is the belief in a system that opposes racism; antiracists use words or actions to actively break down and defend against racist actions towards cultures unlike their own. Antiracists believe that diversity enriches the world around them and desire to achieve inclusivity of all cultures through their support of all people of color and marginalized groups. Antiracism is an ongoing, lifelong practice that takes sustained, conscious action against racist actions and systems.

## **What happened in New Castle:**

In response to an audacious racist series of videos that were resurfaced and recirculated in the spring of 2020, a group of community members who all felt that enough was enough came together and formed the CRE with the support of the town of New Castle. CRE members committed to becoming antiracists and had the common goal of encouraging our friends and family, neighbors and peers to do the same. Change is difficult and uncomfortable and the CRE has experienced push-back and road blocks right from the start. The racists of our community are striking more often and more overtly than before to try to show their strength and stamina and unwillingness to change, and give up what they perceive to be a proprietary position in our town, our state and our country. But with each attack, we sit up a little straighter and dig a little deeper to build our resolve to fight for inclusion.

WILL THIS HAVE THE OTHER AREAS (“Why This is Racist”, “How We could have done better”?)

## 2 Racist

A “racist” believes that one race is superior to another. Racism is a form of oppression, used as a way to perpetuate power and privilege over people of color. A racist acts according to the beliefs and ideals that maintain and exaggerate the differences between races, assigning “good” qualities to their own race, and “bad” qualities to the so-called lesser races. It is this disparagement that allows the racist to believe that all races are not nor will ever be equal, without regard to the understanding that they, in fact, created the separation. This is not a binary definition, there is a sliding scale of racism. There are many small acts of racism as well as systemic racism, where those considered “white” benefit unknowingly from the oppression of other races, with the Black race at the bottom in the United States.

### **What happened in New Castle:**

A 13-year-old New Castle resident and student in the Chappaqua Central School District painted a “Black Lives Matter” sign in response to the resurfacing of a racist video that went viral. The sign, which stood at the front of a house of worship, was defaced once, and first changed to say “Lives Matter.” The artist repainted the “Black”, only to have it defaced again: black spray paint was scribbled all over the sign. The artist repainted it, again. The third time that it was defaced, it was set on fire using an accelerant to be sure that the sign would be destroyed. The artist made a new sign.

With the support of the community, the artist has chosen not to be bullied, cowed, or deterred by these hate crimes. The repeated retaliation of the racist has been sobering.

### **Why this is a racist incident:**

It’s clear to all that defacing a “BLM” sign is overtly racist, and is, in fact, a hate crime, punishable by law. Believing that the slogan should read “All lives matter” is willfully ignoring that Black lives have mattered less, if at all, for hundreds of years to scores of white people. At a recent protest in town, a young woman carried an “All lives **can’t** matter until Black lives matter” sign. This truism, when more closely examined by people reluctant to support BLM, may resonate more, and may start a discussion about what the movement behind Black Lives Matter is about and how it came to be. The second defacing and ultimate third assault and destruction of the sign brought forward the troubling reality of how deeply racist some members of our community are and has strengthened the resolve of the groups and individuals aiming to stand behind and push the narrative of racial inclusion.

## **The resolution:**

The police were called and have opened an investigation and have installed a CC camera to protect the sign, and sentiment.

# 3 BIPOC

BIPOC is an acronym which stands for Black, Indigenous and People of Color. Many consider this to be a more politically correct way to refer to anyone who is not white, while centering Black and Indigenous identities, who are the most marginalized in the U.S. However, people have also said that this is a tone-deaf term that lumps all non-white identities together. There is a myriad of races, ethnicities, nationalities, languages, cultures, etc., that are being ignored by the term BIPOC. When discussing those who are targeted by police specifically, it is most appropriate to forgo “BIPOC” and instead say “Black,” if, in fact, it is a Black person in the specific incident. According to statistics, Black people are most systematically affected by police brutality.

## **What Happened in New Castle**

“Ching chong” “don’t sit there, that’s an Asian invasion” “Perpetrators of 911” “terrorist” “skin the color of poop” “only ‘dark-looking’ figure in the school”. These are all phrases and words heard by HGHS students and members of the student BIPOC community. Not only were they made to feel set apart from their peers, they were insulted for being anything other than white. And it didn’t stop there: teachers frequently asked students that they assumed to be of a particular race to expand upon the current lesson regarding their knowledge of a certain culture, underlining to the other students in the classroom the differences between them. In fact, white students are afforded individuality, while BIPOC students are assumed to speak for, represent and reflect their entire race, ethnicity, culture, etc.

## **Why these incidents are racist**

The slurs above are clearly intended to be hurtful and are most definitely racist. Perhaps the phrases were immediately followed by “You know I’m joking!” which does not eradicate the sentiment, it merely acts to minimize both the statement and racist act, and worse, minimize each targeted individual into a perceived weaker being, one who must turn the other cheek in order to let the bully pass without further incident. Peers, for the most part, rarely speak up in defense, for so many reasons, even if they know such racially based bullying is not right. Peer

pressure is so enormous growing up; it's easier to look away, or even to support the statements. The teachers, while not intending to isolate the students, don't realize that singling out the different culture acts to support the racist barbs slung outside the classroom.

### **What should've happened**

White children should be taught from as early as possible about racial differences and acceptance. Parents, teachers, advisors and administrators all owe it to the community to educate themselves and then to educate the children/students about anti-racism. Anyone, child or adult, who makes a disparaging remark about a person's race or any aspect thereof, is a bully. Bullies look for differences, or perceived weaknesses, that they can then exploit to advance their standing amongst their peers and further fortify their power, which really is only a false suit of armor protecting their own vulnerability. While it is certainly true that even in all-white communities, bullies find victims and torture them, being a different race, other than white, is NOT a weakness. The BIPOC community should never be made to feel that they are inferior because they look different or sound different. Teachers and parents need to watch for these dust-ups and make it clear that racism will never be tolerated.

## 4 The 'N' Word

When the full word “nigger” is used by a member of a majority race, this is a highly charged, extremely contemptuous racial slur, typically directed at Black people, but always limited to a marginalized group considered to be inferior by individuals using the term. If used by one member of a marginalized group to another within the same group, it can evoke the essence of “I know where you come from; I know what you go through,” and is the one word which should be reserved for Black people and Black people only.

### **What happened in New Castle:**

A HGHS graduate of 2015, recounted how a peer called her the “N word” in the cafeteria. She got up on the table in response, and an assistant principal told her to get down. The Black student explained what the student had said, the exact words used, but there was no resolution beyond asking her to get off the table. No further action was taken. Nobody got in trouble, there was no apparent follow-up; the incident was simply terminated, perhaps for the safety and comfort of the adult who made the call.

### **Why this Incident is racist:**

The clear and obvious moment when this became racist is the use of the “N word” by a presumably non-African-American student directed to an African-American peer; however, a deeper, more subtle racial shift came with the lack of action taken by the administrator; this egregious lack of acknowledgement for that this type of behavior should be addressed and corrected.

### **What should have happened:**

Maybe in the Hollywood movie, the assistant principal jumps onto the table, too, and announces that the use of that racial slur within the halls of HGHS would result in swift and severe consequences. More realistically, the assistant principal should have immediately made it clear to the student that the use of any racial slurs, at any time, will not be tolerated. Perhaps the administrator should have facilitated a discussion with the students involved to understand the unfolding of the incident, and to start a discussion of self-reflection, and choices of expression. An effort to control behavior often has the opposite effect, at least outside of the institution where the rules are implemented. The AP needed to bring the incident to the attention of the HGHS administration to start (or continue) the discussion of racial inclusion, and let the student to whom the remark was made know that there were steps being taken, measures being made, towards altering the current approach to race and what is acceptable and tolerated.

### **What Happened in New Castle:**

This story was told on the condition of anonymity, and but we understand that a non-African American student used a rap lyric to create a fake FB account, which used the N-word as a pun on their own name. An African American student called him/her out on the FB name but was dismissed out of hand with the logic that if it is written in a song, or a book, it's not really saying it, it's simply quoting someone else.

### **Why this incident is racist:**

This particular racial slur was created to intentionally degrade African Americans. Though it has been used in countless rap and hip-hop songs, heard in movies and tv shows, and written in some books considered "classic" American literature—in both friendly and confrontational manners—it has not reduced the negative impact when used by non- African Americans. Allegedly, the word's rampant use in pop culture has, admittedly, created some confusion. Clearly, the use of the word in the FB name was racially charged, perhaps based on the misunderstanding that quoting does not reflect personal opinions. An additional component of racism was brought to the encounter in the dismissal of the peer's calling-out of the racist FB name, and supported an assumed white superiority, and "knowledge" of decorum here.

### **What should have happened:**

It is important to note that the student voluntarily contributed to the Greeley Speaks video and recounted this event knowing now that the FB name was wrong. Later in the same video, a student reminds us "There is room for mistakes, but not a lifetime of error. Change starts with the desire to change." If the student could turn back time, he/she would perhaps admit not understanding the nuance involved in using the lyrics. Teenagers are ready for these tough conversations, and the peer who pointed out the racism seemed ready to have one by boldly approaching the subject. Peer-to-peer conversations can be very powerful, though if emotions start to run high, they might not have the experience to know how to step back. The rule is this: White people should not use the n-word.

# 5 White Centering

## **What happened in New Castle:**

A Black student at HGHS reflected that “everyone wanted to be friends with the Black kid,” but seemingly on the other students’ terms. “They were pushing their idea of what Black was on me”. Another Black Greeley alumni was quoted in an article about racism at HGHS how his friends would say “but you’re not actually Black” in terms of his acceptance amongst the predominately white student population.

## **How these sentiments are racial:**

The young woman states that everybody wanted to be friends with her, and the young man was the captain of the football and basketball teams, and hugely popular amongst his peers; that’s good right? Not if their white peers are defining how their Black friends should or would be expected to behave, based on long-held and perpetuated beliefs regarding the Black community, including equating Blackness with poverty, AAVE (African American vernacular English), adeptness at sports, dancing, or other stereotypical (and usually offensive) behavior.

## **What should have happened / what should happen:**

The statements from these two students show the concept of centering whiteness. Both sides: “You belong to that group therefore, you need to act this particular way” and the inverse “You belong to that group, but you don’t act that particular way, therefore you aren’t really part of that group” flies in the face of racial equity, which understands that Black people (or any other persons) are individuals and should be taken as such, not reflections of stereotypes of the group. These students were well liked, but getting to know them didn’t seem to break down common stereotypes and dispel widely held beliefs. Based on the small amount of information gleaned from the video and article, we don’t know how, or if, the Black students countered the sentiments of their friends in their actions or statements, but we do know that the burden of educating the white population should not fall squarely on the shoulders of the BIPOC community. Racial equity lessons should be created and catered to pre-schools, elementary, middle and high schools, respectively, and be brought into everyone’s home. If a teacher or parent is unsure of how to start the conversation or how to teach anti-racism, there are hundreds of books, articles, websites and webinars devoted to the subject.

# 6Lynching

The execution by a mob, often by hanging, of an individual, allegedly accused of a crime. The lynching was often done in public for maximum intimidation. Most lynchings took place in the first half of the 20th century and the grotesque practice gradually died down, particularly after the civil rights movement gathered steam in the 1960s.

## **What happened in New Castle:**

After the defamation and destruction of the large Black Lives Matter sign off of Route 120, racists in the community found more insidious ways to show their disdain for Black residents. A blue noose was spray painted on the street outside the home of a Black family that has lived in New Castle for decades.

## **Why this incident is racist:**

Singling out a Black, or any member of the BIPOC community, family is always racial from the outset. This particular incident showed a hatred so deep-seeded that it used a symbol of a long-since shelved method of execution in the US and thousands of deaths by extrajudicial justice at the hands of white mobs. By choosing to paint a noose, the perpetrator indicated their desire to go back to a time where full-on hatred for anyone who wasn't white was commonplace, and, by most accounts, acceptable.

## **What should have happened & what did happen:**

That man should've stayed home that night. A neighbor saw the man spray painting on the street late at night, so there was no mistaking this for a ConEd gas line marking. She called the police who started an investigation. What also happened was an outpouring of love for the family. Plants, flowers, cards, letters chocolate and gift cards were delivered to the family's home. Black families and individuals are exhausted by a constant barrage of racism, so an act of love, a homemade meal, a potted plant, is a welcome display of warmth and support. The next thing the white community interested in becoming anti-racists should do is act, and take on the fight as if it is their own. And it is our fight: this is our hometown, and it should be loved and cared for and removal of unpleasant and cruel behavior requires an enormous effort.

# 7 Intersectionality

*[To be defined and have a vignette attached in Phase 2]*

# 8 Confirmation bias

Shields that Preserve Our Sanity But at a Cost to Others by Lincoln Pao

We grow up learning and have experiences that shape our Being. Our family, friends, and society influence our Views of the world. As part of human nature, we don't like being told that we are wrong. Some may be very stubborn. Some maintain their opinions in light of overwhelming evidence to the contrary. Some live their lives by their system of beliefs. It may have a religious, political, economical, or philosophical basis. If people question our fundamental system of beliefs, this could result in major changes rippling beyond the initial question. It may damage our self esteem and confidence. We prefer to avoid the psychological stress that may develop. As humans, change is sometimes not embraced. Some people like routine and constituency. Individuals reconfirm their beliefs by reaffirming their stands. Most people don't like chaos. Rebellion and revolution is frowned upon. So, they maintain their beliefs.

This theory of confirmation bias was verified by Princeton University in the 1980's. The study showed that most reaffirm their prior view in decision making and actions throughout their day. The extent of the evidence to change their minds did not alter their beliefs. It actually reaffirmed their stands even more. This biased reasoning provided a Shield to protect the individual. We all live life with a Shield to deflect micro aggressions and more violent actions. This Armor helps protect us. But, it may hamper us from learning and understanding. The more the evidence that is presented, the thicker the Armor, and the bigger the Shield.

There are techniques to have others lower their Shield. Humor has been used as a technique in the right circumstances. Another technique studied at Princeton was to "consider the opposite." If the person considers the opposite scenario of why not to consider the death penalty, this motivates the individual to think and reconsider their initial beliefs. Princeton used the death penalty as their topic of concern but this applies to other topics that we are concerned about. Asking the person to consider the opposite is to some extent asking him/her to question their beliefs on the topic. Being told by others that they are wrong, supported with an abundance of evidence, may cause the individual to withdraw from the conversation and reaffirm their individual thoughts. It is probably human nature to reaffirm their personal values, beliefs, and thoughts. This helps us to avoid a mental crisis. If they are asked to think about the opposite scenario, this may be less threatening to them.

Dogma or evidence stacking may not help. But, asking the person to think and consider the other scenario based on their own reasoning and thoughts may help. The Survival instinct may steer the person to cave to dogma and intimidation. But to change minds in other scenarios requires a more subtle approach. The participant must agree to cooperate. That is a big step that we need our education system and community to take the lead on. People must be willing

to consider the opposite. They must be willing to ask questions. They are being asked to have others play “Devil's Advocate” so we may evolve to become a better society.

# Appendix

## Horace Greeley researched in Phase 1 to be used/explored in Phase 2:

*This section contains information related to Horace Greeley. Based on what I found it appears that on balance he was more anti-racist than not, and probably more so than many other political and social leaders of the time. I have not found any reason not to use this in our material to reference historical relevance for the TNC.*

Open letter to Lincoln in the NY Tribune

<https://www.americanantiquarian.org/Freedmen/Manuscripts/greeley.html>

Lincoln response

<http://www.abrahamlincolnonline.org/lincoln/speeches/greeley.htm>

Historical interpretation

<https://opinionator.blogs.nytimes.com/2012/08/23/lincolns-letter-to-the-editor/>

<https://www.history.com/this-day-in-history/lincoln-replies-to-horace-greeley>

Greeley biographical info

<https://www.essentialcivilwarcurriculum.com/horace-greeley.html>

<https://www.britannica.com/biography/Horace-Greeley>

[https://en.wikipedia.org/wiki/Horace\\_Greeley](https://en.wikipedia.org/wiki/Horace_Greeley)

<https://u-s-history.com/pages/h150.html>

<https://www.counterpunch.org/2020/06/30/anti-racist-engagement-in-the-kansas-free-state-struggle-1854-64-horace-greeley-german-48-ers-and-the-civil-war-journalism-of-karl-marx-1861-62/#post-124524-footnote-8>

Greeley letter in the NYTribune re Chinese immigration 1954 (yellow peril)

<https://www.newspapers.com/clip/21187143/chinese-immigration-to-california-29/>

[https://en.wikipedia.org/wiki/Yellow\\_Peril](https://en.wikipedia.org/wiki/Yellow_Peril)

<https://thehill.com/opinion/immigration/372652-mellman-immigrant-hate-during-us-history>

*an overland journey from ny to sf 1859 by Greeley - 135 pages seems to have been written just as a historical diary of a journey but concludes with an analysis and recommendation of construction of a federally funded coast to coast railroad*

<https://www.yosemite.ca.us/library/greeley/greeley.pdf>

*on blacks*

*The controlling idea of the one-horse politicians is that the republicans must not let their adversaries have a chance to raise the cry of “nigger” against them—that hence they must be as harsh, and cruel, and tyrannical, toward the unfortunate blacks as possible, in order to prove themselves “the white man’s party,” or else all the mean, low, ignorant, drunken, brutish whites will go against them from horror of “negro equality.” To which I reply that this sort of cattle are against the republicans any how, and never can be permanently otherwise. They may be driven by circumstances to vote once or twice with us, but the virus of sham-democracy is in their blood, and must come out. That democracy, from long practice and an experience that it pays, can dive deeper, stay under longer, and come up nastier, in this business of negro-hating, than any other party that ever was or ever can be invented. There is nothing that more strikingly exposes the radical baseness of slaveholding than the fact that its votaries so hate those whom they have long injured, that, beaten in their desperate struggle to force negroes into Kansas as slaves, they now turn a short corner and insist that, if they cannot come in as slaves, they shall be shut out, and even driven out, altogether.*

*On Chinese*

*The Chinese are hardly used here. In the first place, they are taxed four dollars each per month for the naked privilege of mining at all. Next, they are not allowed to mine anywhere but in diggings which white men have worked out and*

abandoned, or which no white man considers worth working. Thirdly, if these rejected diggings, happen, in Chinese hands, to prove better than their reputation, and to begin yielding liberally, a mob of white sovereigns soon drive the Chinese out of them, neck and heels. "John" does not seem to be a very bad fellow, but he is treated worse than though he were. He is not malignant nor sanguinary, and seldom harms any but his own tribe. But he is thoroughly sensual, and intent on the fullest gratification of his carnal appetites, and on nothing else. He eats and drinks the best he can get, and as much as he can hold; but he is never so devoid of self-respect as to be seen drunk in a public place; even for an opium debauch, he secludes himself where none but a friendly eye can reach him. His "particular vanity" in the eating line is rice, whereof he will have the best only, if the best is to be had; he likes a fat chicken also, and will pay his last dollar for one, rather than go without. Lacking the dollar, it is charged that he will rob hen-roosts; at all events, hen-roosts are sometimes robbed, and "John" has to bear the blame. He is popularly held to spend nothing, but carry all his gains out of the country and home to his native land—a charge disproved by the fact that he is an inveterate gambler, an opium-smoker, a habitual rum-drinker, and a devotee of every sensual vice. But he is weak in body, and not allowed to vote, so it is safe to trample on him; he does not write English, and so cannot tell the story of his wrongs; he has no family here (the few Chinese women brought to this country being utterly shameless and abandoned), so that he forms no domestic ties, and enjoys no social standing. Even the wretched Indians of California repel with scorn the suggestion that there is any kinship between their race and the Chinese. "John" has traits which I can neither praise nor justify; yet I suspect that, if other men's faults were punished as severely as his, a good many Californians would be less comfortable than they are.

#### **On native americans in California**

Six Indian reservations have been officially established in different sections of the state, on which all the Indians have been gathered that could be; and these amount to barely seventeen thousand two hundred and five, according to the official returns, which, being the basis of requisitions on the government, are certain not to fall below the truth. I do not believe there are so many more Indians in the state; and, whatever may be the number, it is steadily and rapidly diminishing. These Indians are generally idle and depraved, while the white men who come in contact with them are often rascals and ruffians, who hold that Indians have "no rights that white men are bound to respect." By these, the poor savages are intruded upon, hunted, abused, robbed, outraged, until they are themselves driven to acts of violence, when a "war" ensues, and they are butchered without mercy. If an honest census of the various tribes and bands be taken in 1860, their number will not be found to much exceed thirty thousand, which 1870 will find reduced to ten thousand. The native or Spanish Californians are already reduced in number since 1849, and are now mainly confined to the southern agricultural counties. I have not seen half a dozen of them in a month's travel through the heart of the state.

A 290 page memorial (obituary) written by the NY Tribune staff in 1873

<https://libsysdigi.library.illinois.edu/oca/Books2008-08/memorialofhorace00newyo/memorialofhorace00newyo.pdf>

A Recollection of a Busy Life - 600 page autobiography published in 1868

<https://archive.org/details/recollbusylife00greerich/page/n25/mode/2up>

**This section relates to other historical New Castle / Chappaqua information that may be useful context for our handbook.** There is not a great deal available on the internet and I suggest we partner with the TNC historian and the Horace Greeley House gather as much information as possible.

#### **History of Chappaqua**

<https://www.newcastlehs.org/historic-new-castle/history-of-the-town-of-new-castle/>

The Mahicanni (Mahicans) dominated the area on the east bank of the Mahicanituck (Hudson River) in 1609 when Henry Hudson arrived. The Wappinger Confederacy was part of the Mahicanni (Mahican) nation and occupied Westchester and Putnam counties, the Bronx and Manhattan, the majority of Dutchess county and parts of Connecticut. Nathaniel Turner purchased parts of New Castle in 1640 from Ponas Sagamore, ruling chief of the Siwanoy. In 1661 John Richbell purchased a large tract of land including New Castle from Wappaquewam, who is rumored to be a Siwanoy, and in 1696 Caleb Heathcote purchased the same land again from Richbell's widow and the Sachems Wabetuck and Cohawney who were supposedly Siwanoy.

In New Castle the Sint Sinks, located in the western part of the town, and the Tankiteke, in the eastern part, were abundant especially between the middle and towards the end of the 18th century. By the late 18th century their numbers had dwindled and they were completely gone from the area by 1791. Indian villages or sites include Chappaqua hill (between Quaker St and the railroad), the Sutton

Reynolds farm, Wolf Hill Road, Roaring Brook, New Castle Corners, the Old VanTassel farm, "Coyemong" at Byram Lake, Wampus Lake, and near the Ossining border.

On April 5, 1791, New Castle held its first town meeting. Until then, it had been part of the Town of North Castle. The area had been settled earlier by Anglicans and Quakers. The Quakers came to Shepaqua from Purchase and in 1753 built the Meeting House, which is one of the oldest building in New Castle and stands today. In 1776, following the Revolutionary War Battle of White Plains, the Meeting House provided shelter for some of General Washington's wounded. Residents from colonial times until the middle of the 19th century were largely self-sufficient farmers, part-time millers and craftsmen.

John turner "purchase"

<https://archive.org/details/ahistorycountyw02boltgoog/page/n12/mode/2up>

Carrie Chapman Catt house

[https://en.wikipedia.org/wiki/Carrie\\_Chapman\\_Catt\\_House](https://en.wikipedia.org/wiki/Carrie_Chapman_Catt_House)

[https://en.wikipedia.org/wiki/Carrie\\_Chapman\\_Catt](https://en.wikipedia.org/wiki/Carrie_Chapman_Catt)

The **Carrie Chapman Catt House**, also known as **Juniper Ledge**, is located on Ryder Road in the [town of New Castle](#), New York, United States. It is an [Arts and Crafts-style](#) building from the early 20th century. In 2006 it was listed on the [National Register of Historic Places](#); five years later it was designated a town landmark as well.

While it is a fine example of its school of architecture, the house's primary historical value is that it was the home of [suffragist Carrie Chapman Catt](#) and her [partner](#) Mary Hay from 1919 to 1928. That period was the height of her activism; it began with the passage and ratification of the [Nineteenth Amendment](#), which granted women the right to vote, and continued with her founding of the [League of Women Voters](#) and advocacy of women's suffrage in other countries.

She found the house an ideal place to rest her "tired nerves" since the land was too steep to farm productively. However, later on she did start limited farming, including raising cattle and chickens, on the land, and made some significant modifications to the property. She also claimed to a group of guests during the early years of [Prohibition](#) that she had bought the land to prevent anyone from using its [juniper berries](#) to make [gin](#).

After nine years, she and Hay, who had never embraced the rural lifestyle, moved out. The land has been further subdivided but the house remains largely intact. It is still a private residence. Composer [Carmino Ravosa](#), who learned of Catt's residence there while researching a musical, has worked to preserve it.

## Words/Terms and Definitions researched in Phase 1 to be used/explored in Phase 2:

### *Definitions*

#### **Abolition**

“[Prison Industrial Complex] abolition is a political vision with the goal of eliminating imprisonment, policing, and surveillance and creating lasting alternatives to punishment and imprisonment” (Critical Resistance).

“What, therefore, we’re talking about is divest from police, prisons, courts, and so forth and put those money and human resources into schools, social work, a Green New Deal or Red Green New Deal, economic activity-- things that communities, municipalities, states can do” (Wilson Gilmore).

“Abolition has to be ‘green.’ It has to take seriously the problem of environmental harm, environmental racism, and environmental degradation. To be ‘green’ it has to be ‘red.’ It has to figure out ways to generalize the resources needed for well-being for the most vulnerable people in our community, which then will extend to all people. And to do that, to be ‘green’ and ‘red,’ it has to be international. It has to stretch across borders so that we can consolidate our strength, our experience, and our vision for a better world” (Wilson Gilmore).

“So, the American project has the word ‘freedom’ written largely across every document, although ‘liberty’ kind of more strongly than ‘freedom’ in some places. And for some people, perhaps people for whom a reformist reform is adequate, freedom to participate in all these institutions and agencies of opportunity and control is adequate. For others of us, that freedom isn’t enough. That freedom doesn’t actually make possible the flourishing of life as it should be, in part because it rests on an unspoken, or not spoken enough, foundation of colonialism, as well as an unspoken problem of the redress for slavery and displacement and dislocation that has characterized so much of the last 500 years” (Wilson Gilmore).

“[Prison abolition is] both a long-term goal and a practical policy program, calling for government investment in jobs, education, housing, healthcare-- all the elements that are required for a productive and violence-free life. Abolition means not just the closing of prisons but the presence, instead, of vital systems of support that many communities lack. Instead of asking how, in a future without prisons, we will deal with so-called violent people, abolitionists ask how we resolve inequalities and get people the resources they need long before the hypothetical moment when, as Gilmore puts it, they ‘mess up’” (Kushner).

“Instead of trying to fix the carceral system, [Wilson Gilmore] is focused on policy work to reduce its scope and footprint by stopping new prison construction and closing prisons and jails one facility at a time, with painstaking grass-roots organizing and demands that state funding benefit, rather than punish, vulnerable communities” (Kushner).

“Prison abolition is not just about closing prisons. It’s a theory of change” (Kushner).

“Rather than ‘strangers armed with guns,’ [MPD150, a community advocacy organization in Minneapolis] says, first responders should be mental health providers, social workers, victim advocates, and other community members in less visible roles.

“It argues law and order isn’t abetted by law enforcement, but through education, jobs, and mental health services that low-income communities are often denied. MPD150 and other police abolition organizations want wider access to all three” (Andrew).

## Activist

“One who has a record of power or policy change” (Kendi).

## All Lives Matter

“When we deploy “All Lives Matter” as to correct an intervention specifically created to address anti-blackness,, we lose the ways in which the state apparatus has built a program of genocide and repression mostly on the backs of Black people—beginning with the theft of millions of people for free labor—and then adapted it to control, murder, and profit off of other communities of color and immigrant communities. We perpetuate a level of White supremacist domination by reproducing a tired trope that we are all the same, rather than acknowledging that non-Black oppressed people in this country are both impacted by racism and domination, and simultaneously, BENEFIT from anti-black racism.

“When you drop “Black” from the equation of whose lives matter, and then fail to acknowledge it came from somewhere, you further a legacy of erasing Black lives and Black contributions from our movement legacy. And consider whether or not when dropping the Black you are, intentionally or unintentionally, erasing Black folks from the conversation or homogenizing very different experiences. The legacy and prevalence of anti-Black racism and hetero-patriarchy is a lynch pin holding together this unsustainable economy. And that’s not an accidental analogy” (Garza).

## Antiracism/Antiracist

“Antiracist: One who is supporting an antiracist policy through their actions or expressing an antiracist idea... One who is expressing the idea that racial groups are equals and none needs developing, and is supporting policy that reduces racial inequity” (Kendi).

“Biological Antiracist: One who is expressing the idea that the races are meaningfully the same in their biology and there are no genetic racial differences” (Kendi).

“Ethnic Antiracism: A powerful collection of antiracist policies that lead to equity between racialized ethnic groups and are substantiated by antiracist ideas about racialized ethnic groups” (Kendi).

“Bodily Antiracist: One who is humanizing, deracializing, and individualizing nonviolent and violent behavior” (Kendi).

“Cultural Antiracist: One who is rejecting cultural standards and equalizing cultural differences among racial groups” (Kendi).

“Behavioral Antiracist: One who is making racial group behavior fictional and individual behavior real” (Kendi).

“Color Antiracism: A powerful collection of antiracist policies that lead to equity between Light people and Dark people, supported by antiracist ideas about Light and Dark people” (Kendi.)

“Space Antiracism: A powerful collection of antiracist policies that lead to racial equity between integrated and protected racialized spaces, which are substantiated by antiracist ideas about racialized spaces” (Kendi).

“Gender Antiracism: A powerful collection of antiracist policies that lead to equity between race-genders and are substantiated by antiracist ideas about race-genders” (Kendi).

“Queer Antiracism: A powerful collection of antiracist policies that lead to equity between race-sexualities and are substantiated by antiracist ideas about race-sexualities” (Kendi).

“What’s the problem with being ‘not racist’? It is a claim that signifies neutrality: ‘I am not a racist, but neither am I aggressively against racism’” (Kendi).

## **Bias**

Explicit: expressed directly, aware of bias, operates consciously (e.g. Sign in the window of an apartment building- “we don’t rent to \_\_\_\_”)

Implicit: expressed indirectly, unaware of bias, operates unconsciously (e.g. A property manager doing more criminal background checks on African Americans than on whites)

## **BIPOC**

“The term BIPOC stands for ‘Black, Indigenous, People of Color,’ it is meant to unite all people of color in the work for liberation while intentionally acknowledging that not all people of color

face the same levels of injustice. By specifically naming Black and Indigenous people we are recognizing that Black and Indigenous people face the worst consequences of systemic white supremacy, classism, and settler colonialism” (Sunrise Movement).

“In a moment when Black Americans are asking that the names of those killed at the hands of police be said aloud, and when Black people are asking for equal treatment on a global scale, trying to fit all people of color and Native Americans in one term can seem tone deaf.

“‘The whole point is that we want to take up space,’ [Sylvia] Obell said. ‘Take the time to say Black, Latinx, Asian. Say our names. Take the time to learn. Show me that you know the difference’” (Garcia).

“‘If you’re talking about Black people, don’t say BIPOC. If you’re talking about overpolicing in the United States, you can say Black people. It can seem lazy, but if you’re talking to people of color in general, compared to the white experience, I think you should say BIPOC’” (Garcia).

#### **UPDATED DEFINITION FOR HANDBOOK:**

“BIPOC” stands for “Black, Indigenous, People of Color.” Many consider this to be a more politically correct way to refer to anyone who is not white, while centering Black and Indigenous identities, who are usually left out of the conversation. However, people have also addressed that this is a tone deaf term that lumps all non-white identities together. There are a myriad of races, ethnicities, nationalities, languages, cultures, etc. that are still being ignored by the term BIPOC. Another point is that when discussing those who are targeted by police specifically, it is most appropriate to forgo “BIPOC” and instead say “Black,” since it is Black people who are systematically affected by this issue.

#### **Black Lives Matter**

“An ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks’ contributions to this society, our humanity, and our resilience in the face of deadly oppression” (Garza).

“Black Lives Matter is a unique contribution that goes beyond extrajudicial killings of Black people by police and vigilantes. It goes beyond the narrow nationalism that can be prevalent within some Black communities, which merely call on Black people to love Black, live Black and buy Black, keeping straight cis Black men in the front of the movement while our sisters, queer and trans and disabled folk take up roles in the background or not at all. Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, Black-undocumented folks, folks with records, women and all Black lives along the gender spectrum. It centers those that have been marginalized within Black liberation movements. It is a tactic to (re)build the Black liberation movement.

“When we say Black Lives Matter, we are talking about the ways in which Black people are deprived of our basic human rights and dignity. It is an acknowledgement Black poverty and genocide is state violence. It is an acknowledgment that 1 million Black people are locked in cages in this country—one half of all people in prisons or jails—is an act of state violence. It is an acknowledgment that Black women continue to bear the burden of a relentless assault on our children and our families and that assault is an act of state violence. Black queer and trans folks bearing a unique burden in a hetero-patriarchal society that disposes of us like garbage and simultaneously fetishizes us and profits off of us is state violence; the fact that 500,000 Black people in the US are undocumented immigrants and relegated to the shadows is state violence; the fact that Black girls are used as negotiating chips during times of conflict and war is state violence; Black folks living with disabilities and different abilities bear the burden of state-sponsored Darwinian experiments that attempt to squeeze us into boxes of normality defined by White supremacy is state violence. And the fact is that the lives of Black people—not ALL people—exist within these conditions is consequence of state violence” (Garza).

### Color Blindness

“The common idea of claiming ‘color blindness’ is akin to the notion of being ‘not racist’-- as with the ‘not racist,’ the color-blind individual, by ostensibly failing to see race, fails to see racism and falls into racist passivity” (Kendi).

### Colorism

“A powerful collection of racist policies that lead to inequities between Light people and Dark people, supported by racist ideas about Light and Dark people” (Kendi).

### Defund the Police

“It’s as straightforward as it sounds: Instead of funding a police department, a sizeable chunk of a city’s budget is invested in communities, especially marginalized ones where much of the policing occurs” (Andrew).

“Some supporters of divestment want to reallocate some, but not all, funds away from police departments to social services and reduce their contact with the public to reduce the likelihood of police violence.

“Those seeking to disband police consider defunding an initial step toward creating an entirely different model of community-led public safety.

“The concept exists on a spectrum, and the two aren’t dichotomous but interconnected. But both interpretations center on reimagining what public safety looks like-- shifting resources away from law enforcement toward community resources, [Philip McHarris] said” (Andrew).

“McHarris says divesting funds can begin the process of ending the culture of punishment in the criminal justice system. And it’s one of the only options local governments haven’t tried in their attempts to end deaths in police custody” (Andrew).

“Those dollars can be put back into social services for mental health, domestic violence, and homelessness, among others. Police are often the first responders to all three, [Patrisse Cullors] said” (Andrew).

## **Institutional Racism**

“The policies and practices within and across institutions, like schools, that put certain racial groups at a disadvantage” (source of graph?)

## **Intersectionality**

“Intersectionality is the most productive form of feminism” - Angela Davis (find concrete source)

“It accurately describes the way people from different backgrounds encounter the world. The lived experiences-- and experiences of discrimination-- of a Black woman will be different from those of a white woman, or a Black man, for example” (Coaston).

“The law seemed to forget that Black women are both Black and female, and thus subject to discrimination on the basis of both race, gender, and often, a combination of the two” (Coaston).

“‘Intersectionality was a prism to bring light dynamics within discrimination law that weren’t being appreciated by the courts,’ [Kimberlé] Crenshaw said. ‘In particular, courts seem to think that race discrimination was what happened to all Black people across gender and sex discrimination was what happened to all women, and if that is your framework, of course, what happens to Black women and other women of color is going to be difficult to see’” (Coaston).

“‘Intersectionality’ was coined in 1989 by Kimberlé Crenshaw, a civil rights activist and legal scholar... Crenshaw wrote that traditional feminist ideas and antiracist policies exclude Black women because they face overlapping discrimination unique to them. ‘Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated,’ she wrote in the paper” (Perlman).

“‘Intersectionality’ quickly caught on and made it into the *Oxford English Dictionary* in 2015, which calls it a sociological term meaning ‘The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise’” (Perlman).

“Where Crenshaw was discussing the ‘intersection’ of race and gender, others took their own identities and discussed how their pieces overlapped, whether those pieces were physical ability, race, ethnicity, gender, nationality, politics, citizenship, or socioeconomic status” (Perlman).

“I would go on to learn that African-American women, like other women of color, like other socially marginalized people all over the world, were facing all kinds of dilemmas and challenges as a consequence of intersectionality, intersections of race and gender, of heterosexism, transphobia, xenophobia, ableism, all of these social dynamics come together and create challenges that are sometimes quite unique. But in the same way that intersectionality raised our awareness to the way that Black women live their lives, it also exposes the tragic circumstances under which African-American women die” (Crenshaw).

## Lynching

Most active lynching states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, South Carolina, Tennessee, Texas, Virginia +Illinois, Indiana, Kansas, Maryland, Missouri, Ohio, Oklahoma, West Virginia (EJI 2017)

Terror lynching = “murders carried out with impunity, sometimes in broad daylight, often ‘on the courthouse lawn’” (EJI 2017)

“Terror lynchings were horrific acts of violence whose perpetrators were never held accountable. Indeed, some public spectacle lynchings were attended by the entire white community and conducted as celebratory acts of racial control and domination” (EJI 2017)

4084 racial terror lynchings in Southern states between 1877 and 1950 and more than 300 racial terror lynchings in other states during the same time period (EJI 2017)

“Racial terror lynching was a tool used to enforce Jim Crow laws and racial segregation-- a tactic for maintaining racial control by victimizing the entire African American community, not merely punishment of an alleged perpetrator of a crime” (EJI 2017)

Lack of acknowledgment for these lynchings in most states (EJI 2017)

## UPDATED DEFINITION FOR HANDBOOK:

The Equal Justice Initiative refers to lynching as “a tactic for maintaining racial control by victimizing the entire African American community.” From the era of Reconstruction through Jim Crow, there were over 4,000 racial terror lynchings across the country. This phenomenon occurred when groups of white people took it upon themselves to punish Black people outside of the law. Black Americans would be tortured and murdered-- often hanged-- in public places, their deaths a spectacle for the white community and a warning among the Black community. While this is not nearly as common today, a law has yet to pass making lynching a federal crime.

These days, displays and images of nooses are still somewhat commonly used to incite fear and threaten Black communities.

### **Microaggression**

“These are thinly veiled, everyday instances of racism, homophobia, sexism (and more) that you see in the world. Sometimes it’s an insult, other times it’s an errant comment or gesture... To be clear, the ‘micro’ in microaggression doesn’t mean that these acts can’t have big, life-changing impacts. They can, which is all the more reason to address them when you see them” (Limbong).

### **Police Violence**

“Police and other systems of organized violence do not arise out of any concern for public safety. Instead, these institutions became fixtures in our society so that the powerful could guarantee their right to exploit labor and enforce social hierarchy as modern society became more complex” (Chenjerai Kumanyika, *Intercepted*).

### **Prison Industrial Complex**

Spending on jails and prisons reached \$87billion in 2015 (EJI)

Number of people incarcerated in the US has grown from 200,000 in 1972 to 2.2 million today (EJI)

“Racial disparities persist at every level from misdemeanor arrests to executions. The ‘tough on crime’ policies that led to mass incarceration are rooted in the belief that Black and brown people are inherently guilty and dangerous-- and that belief still drives excessive sentencing policies today” (EJI).

“In the United States, we now have more than two million incarcerated people, a majority of them Black or brown, virtually all of them from poor communities. Prisons not only have violated human rights and failed at rehabilitation; it’s not even clear that prisons deter crime or increase public safety” (Kushner).

“Federal legislation pertains only to federal prisons, which hold less than 10% of the nation’s prison population” (Kushner).

### **Race**

“Race: A power construct of collected or merged difference that lives socially” (Kendi).

## Racism/Racist

“Racist: One who is supporting a racist policy through their actions or inaction or expressing a racist idea” (Kendi).

“Biological Racist: One who is expressing the idea that the races are meaningfully different in their biology and that these differences create a hierarchy of value” (Kendi).

“Ethnic Racism: A powerful collection of racist policies that lead to inequity between racialized ethnic groups and are substantiated by racist ideas about racialized ethnic groups” (Kendi).

“Bodily Racist: One who is perceiving racialized bodies as more animal-like and violent than others” (Kendi).

“Cultural Racist: One who is creating a cultural standard and imposing a cultural hierarchy among racial groups” (Kendi).

“Behavioral Racist: One who is making individuals responsible for the perceived behavior of racial groups and making racial groups responsible for the behavior of individuals” (Kendi).

“Class Racist: One who is racializing the classes, supporting policies of capitalism against those race-classes, and justifying them by racist ideas about those race-classes” (Kendi).

“Space Racism: A powerful collection of racist policies that lead to resource inequity between racialized spaces or the elimination of certain racialized spaces, which are substantiated by racist ideas about racialized spaces” (Kendi).

“Gender Racism: A powerful collection of racist policies that lead to inequity between race-genders and are substantiated by racist ideas about race-genders” (Kendi).

“Queer Racism: A powerful collection of racist policies that lead to inequity between race-sexualities and are substantiated by racist ideas about race-sexualities” (Kendi).

“Similarly, racism-- like sexism and other forms of oppression-- occurs when a racial group’s prejudice is backed by legal authority and institutional control... Racism is a system” (DiAngelo).

“When I say that only whites can be racist, I mean that in the United States, only whites have the collective social and institutional power and privilege over people of color. People of color do not have this power and privilege over white people” (DiAngelo).

“Racism is the marriage of racist policies and racist ideas that produces and normalizes racial inequities” (Kendi).

“Racial inequity is when two or more racial groups are not standing on approximately equal footing. Here’s an example of racial inequity: 71 percent of White families lived in owner-occupied homes in 2014, compared to 45 percent of Latinx families and 41 percent of black families...

“A racist policy is any measure that produces or sustains racial inequity between racial groups... By policy, I mean 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...

“Racial discrimination is an immediate and visible manifestation of an underlying racial policy...

“A racist idea is any that suggests one racial group is inferior or superior to another racial group in any way. Racist ideas argue that the inferiorities and superiorities of racial groups explain racial inequities in society” (Kendi).

### **School-to-Prison Pipeline**

“A disturbing national trend wherein children are funneled out of public schools and into the juvenile and criminal justice systems. Many of these children have learning disabilities or histories of poverty, abuse, or neglect, and would benefit from additional educational and counseling services. Instead, they are isolated, punished, and pushed out. ‘Zero-tolerance’ policies criminalize minor infractions of school rules, while **cops in schools lead to students being criminalized for behavior that should be handled inside the school. Students of color are especially vulnerable to push-out trends and the discriminatory application of discipline**” (ACLU).

### **Structural Racism**

“Social, economic, or political systems featuring public places and practices, cultural representations, and other norms that perpetuate inequities” (source of graph?)

### **Tokenism**

“‘the practice of doing something (such as hiring a person who belongs to a minority group) only to prevent criticism and give the appearance that people are being treated fairly’ (via Merriam Webster)” (Sherrer)

“If there’s only one candidate from an underrepresented minority within a group, that could be an instance of tokenism — or maybe the company is only just beginning its diversity efforts. Or

perhaps the company genuinely wants to improve diversity among staff, but past initiatives have been lacking” (Sherrer).

“There are three components to preventing tokenism: diversity, equity, and inclusion. Diversity means having students or staff from a variety of backgrounds, including ethnicity, race, gender, socioeconomic class, sexual orientation, and nationality. Equity ensures that everyone has equal access to resources (e.g., salaries, networking, and mentors).

“As the term indicates, inclusivity means that each member, no matter their background, feels welcomed and valued within the group. Panelists talked about how inclusivity extends to the individual, and that employees shouldn’t feel like they have to leave part of their identities at home when they go to work” (Sherrer).

Often, TV shows or movies will have a “token” minority character. Some are even self-aware (“Not Another Teen Movie,” a parody of teen rom-com tropes, comes to mind)

Relating to Jordan’s comment that “everyone wants to be friends with the Black kid,” people in the real world often covet “friends” who are different from them, in order to appear inclusive, such as “the Black friend” or “the gay friend.”

This sort of ties into white-centering in that if white is “normal,” then anyone else is a novelty or an oddity, depending on if they are being fetishized or condemned.

### White Centering

“The belief that white culture, values, and norms are the normal center of the world” (Deggans).

### White Privilege

“When you hear ‘white privilege,’ you may think ‘Yes, white people shouldn’t be privileged. But that isn’t as bad as white supremacy.’ When you hear the words ‘white supremacy,’ you’re thinking of the KKK, neo-Nazis and skinheads./ And what I want people to realize is that white privilege is a part of white supremacy and upholds white supremacy. This isn’t about generalizing or stereotyping white people as being somehow deficient or defunct. This is about seeing how you were born into a system that automatically gave you these powers and these privileges” (Deggans).

### White Supremacy

“You’re not consciously in the world thinking you’re superior to people of other races. It’s deeper rooted than that... It’s that feeling of seeing a Black person walking down the street and crossing to the other side and not even thinking about it” (Deggans).

“Despite the title and what people initially think when they see it, it’s not for the ‘bad people.’ [Me and *White Supremacy* is] written for the people who don’t think they’re racist. Who say they don’t see color. Who have Black friends. Who voted for Obama. It’s written for the people who really think they’re allies./ In the book, I quote Martin Luther King Jr. and his letter from a Birmingham jail. He talks about how one of the greatest stumbling blocks to progress is actually the white moderate who doesn’t see themselves as the problem. But through their silence, through their inaction, through them saying, ‘Wait,’ they actually uphold white supremacy” (Deggans).

“White exceptionalism is very dangerous because it separates the ‘good’ from the ‘bad.’ And there is no good or bad. This isn’t about your inherent goodness as a person. We’re talking about the ways you’re unaware of causing harm to other people. Because you’re not aware” (Deggans).

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Note: I have not included page numbers because I am reading the books online and the numbers differ from the actual print copies. Also, everything is currently in MLA format but that can be changed if APA is more appropriate.

### *Links to Explore*

[https://www.youtube.com/watch?v=L1r-hYCiYyo&feature=emb\\_err\\_woyt](https://www.youtube.com/watch?v=L1r-hYCiYyo&feature=emb_err_woyt)

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<https://shop.aclu.org/product/aclu-know-your-rights-book/aclu-kyr-book>

<https://antisemitism.adl.org/>

<https://www.haymarketbooks.org/blogs/186-the-struggle-for-police-free-schools-and-an-equitable-safe-re-opening> → A panelist discussion on police-free schools, as well as the safe reopening of schools.

<https://ejj.org/racial-justice/>

<https://ejj.org/criminal-justice-reform/>

<http://www.justicepolicy.org/news/8775> → school to prison pipeline

[https://stoprecidivism.org/the-school-to-prison-pipeline/?gclid=Cj0KCQjwvIT5BRCqARIsAAwwD-Qby2mdGMJamg3gFL1qkqCIWxeFnFQjDANb77RCbYpVPCUpA9jtfqcaA18jEALw\\_wcB](https://stoprecidivism.org/the-school-to-prison-pipeline/?gclid=Cj0KCQjwvIT5BRCqARIsAAwwD-Qby2mdGMJamg3gFL1qkqCIWxeFnFQjDANb77RCbYpVPCUpA9jtfqcaA18jEALw_wcB) → school to prison pipeline

<https://www.nytimes.com/2020/06/12/opinion/sunday/floyd-abolish-defund-police.html> → police abolition and defunding

<https://www.vox.com/policy-and-politics/2020/6/12/21283813/george-floyd-blm-abolish-the-police-8cantwait-minneapolis> → police abolition

<https://www.cnn.com/2020/06/06/us/what-is-defund-police-trnd/index.html> → defunding police

### *Terms to Define*

Cisgender

Transgender

- (with stats on how Black trans women are killed at astronomical rates-- 28 so far this year that we know of)

Food desert

Latinx

Black

Indigenous

White

Prison Industrial Complex

Prison Labor

<https://www.theatlantic.com/business/archive/2015/09/prison-labor-in-america/406177/>

<https://www.latimes.com/opinion/op-ed/la-oe-bozelko-prison-labor-20171020-story.html>

Abolition

Police Violence

Defunding the police

Immigrant

Migrant

Black Lives Matter

- All Lives Matter
- Blue Lives Matter
- All Black Lives Matter

Enslavement/slavery

Lynching

Terrorism/Racial Terrorism

- (EJI would be a great resource)

Disparity

- (health, life expectancy)

Bias (implicit/unconscious vs explicit/conscious)

Islamophobia

Prejudice

Patriarchy

Desegregation

White Centering

Tokenism

The N word

Affirmative Action

Ally

Anti-Blackness

Antiracism

BIPOC

Institutional Racism

Internalized Racism

Intersectionality

Microaggression

Model Minority

Privilege

Racial Equity

Redlining

Restorative Justice

- (what this looks like, especially in a community like ours)

Social Justice

Structural Racism

White Supremacy

White Privilege

School to Prison Pipeline

## [Additional research regarding teaching anti-racism in Phase 1 to be used/explored in Phase 2:](#)

[This section contains information on Anti-racism from various websites that seem to be communicating similar messages as our objective](#)

[Tufts University](#)

[https://nmaahc.si.edu/sites/default/files/downloads/resources/racialhealinghandbook\\_p87to94.pdf](https://nmaahc.si.edu/sites/default/files/downloads/resources/racialhealinghandbook_p87to94.pdf)

[This hand-out is from the Racial Healing Handbook: Practical Activities to Help You Challenge Privilege, Confront Systemic Racism, and Engage in Collective Healing by Anneliese A. Singh, PhD, LPC WHAT DOES IT MEAN TO BE ANTIRACIST? The term “antiracist” refers to people who are actively seeking not only to raise their consciousness about race and racism, but also to take action when they see racial power inequities in everyday life. Being an antiracist is much different from just being “nonracist,” as Black antiracist Marlon James \(2016\) made clear. Being a nonracist means you can have beliefs against racism, but when it comes to events like the murders of Black men by police, “you can watch things at home unfolding on TV, but not do a thing about it.” According to James, being an antiracist means that you are developing a different moral code, one that pairs a commitment to not being racist \(whether verbalized or not\) with action to protest and end the racist things you see in the world. I would add that saying you aren’t a racist isn’t enough to start healing from racism. You need the intentional mindset of Yep, this racism thing is everyone’s problem—including mine, and I’m going to do something about it. Of course, being an antiracist is a different proposition for a person of color than it is for a White person. Let’s examine what an antiracist identity looks like on both sides of this binary.](#)

[Becoming an Antiracist as a White Person](#)

[For White people, becoming an antiracist is a journey that evolves alongside your White racial identity. For instance, once you have moved out of obliviousness about your White privilege, you can move toward integrative awareness of what it means to be White and how to use your White privilege. The stages of using your White privilege to change your internalized racism and to interrupt racism when you see it are a big part of developing an antiracist identity. In her article “White Supremacy Culture: Changework,” Tema Okun \(2006, 13\) talked about antiracism based on her own journey as a White person taking on this identity. I slightly adapted her list of ways to be a White antiracist:](#)

[See yourself as part of the White group.](#)

[Understand and begin to take responsibility for your power and privilege as part of the white group—such as acknowledging the historical roots of White Supremacy and knowing that the White privilege you have as a result of that history is a real thing.](#)

[Have all the feelings related to deepening relationships and increased multicultural experience— both the feelings of guilt, anger, or frustration that can sometimes arise in a racist system in which you experience privilege and the feelings of joy and connection to others that will emerge from pursuing diverse relationships and acting to protest and combat racism you encounter.](#)

[Distinguish between your commitment to being a White antiracist and the part of you that wants to be a perfect antiracist—socialization is real, and racism is real, and you won’t always be perfectly antiracist.](#)

[Know there will be hard things that come up when you explore White privilege. Learn to see these challenges as “teachers” and opportunities to learn more about your own Whiteness. Instead of getting defensive when these challenges arise, lean into curiosity and cultivate desire for understanding and growth.](#)

[Participate in individual and collective action against racism.](#)

[Value self-reflection on your White identity.](#)

[Use racist thoughts and behaviors you might engage in to deepen understanding and continue to change thoughts and behaviors.](#)

[Okun believes that White folks can take on six specific responsibilities to become antiracist in an ongoing process. Being an antiracist is not a one-time event or decision, or an identity you ever finally and fully achieve, but a commitment. Her six responsibilities will remind you of our earlier discussion of raising your race-consciousness through education and people resources. Below are Okun \(2006\)’s six Rs:](#)

[Read and educate yourself on the effects, impacts, and other structures of racism.](#)  
[Reflect on what this education means for you as someone developing a White antiracist identity, such as identifying new ways to challenge everyday racism and work on racial justice initiatives.](#)  
[Remember how you participate in the thoughts, beliefs, and actions that uphold racism, whether you intend to or not, and how you “forget” that racism exists. Identify internalized racial attitudes you have about people of color.](#)  
[Take risks to challenge racism when you see it or realize when you are participating in it. Interrupt racial stereotypes when you hear them, and support people of color in your personal and professional settings when they speak out about their experiences with racism.](#)  
[Rejection is something you’ll experience as an antiracist, as sometimes you will make mistakes and “get it wrong” when it comes to identifying and challenging racism. Because of your White privilege, it will sometimes be tough to identify how something you are doing may be harmful to people of color. And people of color may reject what you are saying and even more so hold you accountable for these missteps. Learn to understand and accept rejection. People of color have justified anger about racism, and they may reject you or White people harshly because of it. If this happens, understand that this is the product of their treatment at the hands of a racist system. Don’t take it personally; rather, help them if you can and continue to stay in the fight against racism.](#)  
[Relationship building is a part of what you do along the way—with White folks and people of color who are somewhere on their journey from nonracist to antiracist.](#)

[Simmons University](#)

<https://simmons.libguides.com/anti-oppression/anti-racism>

[Racism is prejudice plus power; anyone of any race can have/exhibit racial prejudice, but in North America, white people have the institutional power, therefore Racism is a systematized discrimination or antagonism directed against people of color based on the belief that whiteness is superior. It is insidious, systemic, devastating, and integral to understanding both the history of the United States and the everyday experiences of those of us living in this country.](#)

[Note: A common, incorrect definition of racism is the colloquial definition: “racism is prejudice against someone based on their skin color or ethnicity and can be committed by anyone.” This is NOT an accurate definition nor the one used in most anti-racist circles. It highlights individuals’ thinking and actions but ignores embedded institutional and cultural systems.](#)

[Cracking the Codes: The System of Racial Inequity \(Simmons Library Video\)](#)

[Racism 101](#)

[Racism Defined](#)

[What is Systemic Racism?](#)

[This Is Anti-Native Racism](#)

[How the Ways College Authorities Talk about Diversity Can Undercut Efforts To Fight Racial Inequality](#)

[The West Was Built on a Lie \(video\)](#)

[Anti-Racism is strategies, theories, actions, and practices that challenge and counter racism, inequalities, prejudices, and discrimination based on race.](#)

[Welcome To The Anti-Racism Movement – Here’s What You’ve Missed](#)

[Anti-Racism for Beginners](#)

[#BlackLivesMatter Resources compiled by Tia C. Madkins](#)

[Scaffolded Anti-Racist Resources](#)

[The Beauty of Anti-Racism](#)

[Are You Anti-Racist?](#)

[What the World Needs to Know about Black Lives Matter \(video\)](#)

[Resources for Accountability and Action for Black Lives \(updated daily\)](#)

[Korn Ferry recommendations](#)

[CRE action plans](#)

<https://researchguides.library.tufts.edu/AntiRacismResourceGuide>

<https://www.racialequitytools.org/resourcefiles/idr.pdf>

[https://sustainablect.org/fileadmin/Random\\_PDF\\_Files/Files\\_and\\_Resources/SustainableCT\\_EquityToolkit\\_January2019.pdf](https://sustainablect.org/fileadmin/Random_PDF_Files/Files_and_Resources/SustainableCT_EquityToolkit_January2019.pdf)

[Anti-racism guide - what you can do](#)

[Educate yourself](#)

<https://www.hks.harvard.edu/faculty-research/library-knowledge-services/collections/diversity-inclusion-belonging/anti-racist>

<https://shorensteincenter.org/resources-and-reading-on-racial-justice-racial-equity-and-anti-racism/>

<https://www.racialequitytools.org/home#>

<https://www.smithsonianmag.com/history/158-resources-understanding-systemic-racism-america-180975029/>

<https://researchguides.library.tufts.edu/AntiRacismResourceGuide>

[https://docs.google.com/document/d/1BRIF2\\_zhNe86SGgHa6-VIBO-QgirITwCTugSfKie5Fs/mobilebasic](https://docs.google.com/document/d/1BRIF2_zhNe86SGgHa6-VIBO-QgirITwCTugSfKie5Fs/mobilebasic)

<https://oie.duke.edu/node/536/>

<https://citizenshipandsocialjustice.com/11-step-guide-to-understanding-race-racism-and-white-privilege/>

[Be an ally](#)