

One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist

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Racist: One who is supporting a racist policy through their actions or inaction or expressing a racist idea.

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What is racism? Racism is a marriage of racist policies and racist ideas that produces and normalizes racial inequities.

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Racial inequity is when two or more racial groups are not standing on approximately equal footing.

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A racist policy is any measure that produces or sustains racial inequity between racial groups. An antiracist policy is any measure that produces or sustains racial equity between racial groups. By policy, I mean written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people.

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Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups.

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The only remedy to racist discrimination is antiracist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination.

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The most threatening racist movement is not the alt right's unlikely drive for a White ethnostate but the regular American's drive for a "race-neutral" one.

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A racist is someone who is supporting a racist policy by their actions or inaction or expressing a racist idea. An antiracist is someone who is supporting an antiracist policy by their actions or expressing an antiracist idea.

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"Racist" and "antiracist" are like peelable name tags that are placed and replaced based on what someone is doing or not doing, supporting or expressing in each moment. These are not permanent tattoos. No one becomes a racist or antiracist. We can only strive to be one or the

other. We can unknowingly strive to be a racist. We can knowingly strive to be an antiracist. Like fighting an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination.

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Antiracist ideas are based in the truth that racial groups are equals in all the ways they are different, assimilationist ideas are rooted in the notion that certain racial groups are culturally or behaviorally inferior, and segregationist ideas spring from a belief in genetic racial distinction and fixed hierarchy.

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Singular-race makers push for the end of categorizing and identifying by race . . . but the unfortunate truth is that their well-meaning post-racial strategy makes no sense in our racist world . . . it allows the ruling races and classes to keep on ruling.

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Assimilationists believe in the post-racial myth that talking about race constitutes racism, or that if we stop identifying by race, then racism will miraculously go away. They fail to realize that if we stop using racial categories, then we will not be able to identify racial inequity. If we cannot identify racial inequity, then we will not be able to identify racist policies. If we cannot identify racist policies, then we cannot challenge racist policies . . . Terminating racial categories is potentially the last, not the first, step in the antiracist struggle.

Antiracism means separating the idea of a culture from the idea of behavior. Culture defines a group tradition that a particular racial group might share but that is not shared among all individuals in that racial group or among all racial groups. Behavior defines the inherent human traits and potential that everyone shares. Humans are intelligent and lazy, even as that intelligence and laziness might appear different across the racialized cultural groups.

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What if we measured intelligence by how knowledgeable individuals are about their own environments? What if we measured intellect by an individual's desire to know? What if we realized the best way to ensure an effective educational system is not by standardizing our curricula and tests but by standardizing the opportunities available to all students?

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In other words, the racial problem is the opportunity gap, as antiracist reformers call it, not the achievement gap.

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To be antiracist is to think nothing is behaviourally wrong or right - inferior or superior - with any of the racial groups. Whenever the antiracist sees individuals behaving positively or negatively,

the antiracist sees exactly that: individuals behaving positively or negatively, not representatives of whole races.

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Quietly, though, this defense shields people of color in positions of power from doing the work of antiracism, since they are apparently powerless, since White people have all the power. This means that people of color are powerless to roll back racist policies and close racial inequities even in their own spheres of influence, the places where they actually do have some power to effect change. The powerless defense shields people of color from charges of racism even when they are reproducing racist policies and justifying them with the same racist ideas as the White people they call racist. The powerless defense shields its believers from the history of White people empowering people of color to oppress people of color and of people of color using their limited power to oppress people of color for their own personal gain.

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Antiracist anticapitalist: One who is opposing racial capitalism.

When a policy exploits poor people, it is an elitist policy. When a policy exploits Black people, it is a racist policy. When a policy exploits Black poor people, the policy exploits at the intersection of elitist and racist policies -- a policy intersection of class racism.

Pages 152-3

Racist policymakers drum up fear of antiracist policies through racist ideas, knowing if the policies are implemented, the fears they circulate will never come to pass. Once the fears do not come to pass, people will let down their guards as they enjoy the benefits. ONce they clearly benefit, most Americans will support and become the defenders of the antiracist policies they once feared.

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Changing minds is not activism. An activist produces power and policy change, not mental change. If a person has no record of power or policy change, then that person is not an activist.

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The source of racist ideas was not ignorance and hate, but self-interest.

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