

*THE DEPAUL WOMEN'S CENTER  
AND  
OFFICE OF MULTICULTURAL  
STUDENT SUCCESS  
PRESENT:*

**PROJECT  
100 DAYS:  
CHALLENGING  
WHITE  
SUPREMACY**



Dear Reader,

September, 2020

We welcome you to Project 100 Days of Challenging White Supremacy – a project of the DePaul University Women’s Center and the Office of Multicultural Success Culture and Resource Centers (OMSS). In the Fall of 2019, we launched this project at DePaul in order to foster critical conversations within the university to challenge white supremacy, systemic whiteness, structural racism, and to lift up many forms of resistance and resilience in response.

We asked DePaul staff, students, and faculty to contribute to the project by offering posts to challenge, disrupt, make visible, critically examine, resist, change, and/or transform the structures and everyday practices and patterns of white supremacy and the systemic racism, whiteness, white privilege that it produces. And they did! As you will see we collected 100 powerful messages that compel us to reflect, to change, and to act. They were initially posted to Instagram and Tumblr between January and mid-June of 2020.

As we write this in September 2020, the urgency of challenging white supremacy has only grown and deepened. We are faced with a global pandemic disproportionately impacting Black, Indigenous, Latinx and communities of color coupled with pervasive police and state violence, racist and white supremacist violence, and pervasive systemic and institutional racism. In response, powerful and collective uprisings are challenging this violence and the systems that produce it and pushing us toward another future – an abolitionist future without police and prisons, grounded in mutual aid and community accountability, with love and justice at its center. We believe this project can contribute to this future. Our goals for it are to create conversations about what white supremacy

is and how we can challenge it; to build awareness and accountability for how it manifests in our relationships, classrooms, community and institutional spaces; to motivate people to step up, respond and join in the struggle; and to share tools and resources for further education, intervention, and change.

We invite you to deeply engage with the posts –to read them, grapple with them, share them, and use them for your education and activism.

To help guide you in the reading and to facilitate conversation, we’ve provided questions to provoke self-reflection, awareness, and action to challenge white supremacy. We’ve also included gentle affirmations and reminders to encourage you in this work. The posts can bring up many feelings – anger, shame, despair, frustration, guilt, sadness, and more.

The Women's Center and OMSS will continue to do programming around challenging white supremacy, systemic racism, and more. Please visit and follow our Instagram accounts @depaulwomenscenter and @omssdepaul. We hope you find meaning and inspiration in this project. It was truly a labor of love and commitment of our Project 100 team--Belinda Andrade and Ann Russo from the Women's Center and Eva Long from the Office of Multicultural Student Success Cultural and Resource Centers (OMSS). Matthew Jason Hom from OMSS also contributed to the development of the project through March of 2020. And we want to acknowledge in particular Belinda Andrade who took the lead on design, development, and implementation of the project.

We welcome your thoughts and conversation.

You can email us at [project100daysdpu@gmail.com](mailto:project100daysdpu@gmail.com)

In solidarity,

Belinda Andrade and Ann Russo from the Women's Center

Eva Long from the Office of Multicultural Student Success

*Belinda Andrade is a Junior at DePaul University studying Public Relations and Advertising with a minor in Graphic Design. This fall will be her second year at the Women's Center. She primarily focuses on social media, publicity and utilizing her creative skills to uplift the space and putting forth her passionate energy to dismantle oppressive systems in accordance with the Women's Center values and goals. Apart from the Women's Center, she focuses her creative work which ranges from zines to personal essays around her life as a queer Mexican women who creates work that amplifies the work of social change organizations, artists and projects. For collaboration or inquiry, email at [1234andrbeli@gmail.com](mailto:1234andrbeli@gmail.com).*

*Eva began her role as the inaugural coordinator of the Asian, Pacific Islander, Desi American (APIDA) Cultural Center in the Office of Multicultural Student Success in October 2018. In her role, Eva aims to promote awareness and understanding of the unique histories and cultural identities of the Asian, Asian American, and Pacific Islander community by providing institutional resources, educational support, and community outreach efforts and programs to students, faculty and staff. Her mission work is rooted in community and in relationships with others, emphasizing relational agency for action. Eva cares deeply about engaging in individual moments and collective communities while weaving relationships to co-create spaces of justice to deepen learning and relating across differences.*

*Ann Russo is currently the Director of the Women's Center and a Professor in the Department of Women's and Gender Studies at DePaul. Her scholarship, teaching, and organizing focus on queer, antiracist, and feminist movements and the work of building alliances and coalitions for social change. Her most recent book *Feminist Accountability: Disrupting Violence and Transforming Power* explores transformative justice, prison abolition, and community accountability as practices that cultivate communal healing, intervention, accountability and transformation in response to systemic intimate, interpersonal and state violence.*

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*Thank you to all our contributors!*

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# What is white supremacy? What is white supremacy? What is white supremacy?



White supremacy is a broad historical, political, social and economic system where *"white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at the collective and individual level."*

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This system reproduces itself with the entrenched and institutionalized ideology *"that white supremacy and the ideas, thoughts, beliefs, and actions of white people are superior or People of Color and their ideas, thoughts, beliefs, and actions."*

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While many use the term white supremacy to refer narrowly to extremist groups like the Klu Klux Klan and neo-Nazis, we believe it is important to recognize how "white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness and human to the white group while casting people and communities of color as worthless (worth less), immoral, bad and inhuman and undeserving".

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This understanding of white supremacy is one shared broadly by racial equity and justice educators activists, and advocates. The quotes are from the **Racial Equity Tools Glossary**, which provides definitions of a plethora of words used in work to address and end white supremacy and the racial inequities and injustices as well as the white privilege and white dominance that it produces.

Racial Equity Tools is an excellent resource for racial equity educators, activists and advocates.

*Racial Equity Tools Glossary [HERE](#).*

# WHAT IS

# WHITE FRAGILITY? WHITE FRAGILITY?

In this groundbreaking and timely book, anti-racist Robin DiAngelo deftly illuminates the phenomenon of white fragility. Referring to the defensive moves that white people make when challenged racially, white fragility is characterized by emotions such as anger, fear and guilt, and by behaviors including argumentation, silence, and withdrawal.

These behaviors, in turn, function to reinstate white equilibrium and prevent any meaningful cross-racial dialogue and change.

In this in-depth examination of white fragility and its ties to broader systems of white supremacy, racism and whiteness.

DiAngelo explores how white fragility develops, how it protects and sustains racial inequities and injustices, and what white people in particular can do to engage more constructively.

Robin DiAngelo has a P.h.D in Multicultural Education from the University of Washington in Seattle. She earned tenure at Westfield State University in Massachusetts. Currently, she is an Affiliate Associate Professor of Education at the University of Washington. In addition to *What Fragility*, she is the author of "What Does it Mean to be White: Developing White Racial Literacy", and "Is Everybody Really Equal?: An Introduction to Key Concepts in Critical Social Justice Education", co-written by Ozlem Sensoy. She has been a consultant and trainer on issues of racial and social justice for the past 20 years.

And on a more personal note, she writes of herself: "I grew up poor and white. While my class oppression has been relatively visible to me, my race privilege has not. In my efforts to uncover how race has shaped my life, I have gained deeper insight by placing race in the center of my analysis and asking how each of my other group locations has socialized me to collude with racism. In so doing, I have been able to address in greater depth my multiple locations and how they function together to hold racism in places. I now make the distinction that I grew up poor and white, for experiences of poverty would have been different had I not been white" (DiAngelo, 2006).

"We are not really free of the racism within us because we will always see the world through white eyes, but we are free to struggle consciously against it, so it no longer shapes our lives without our even knowing it".-

Ann Braden, from  
"Finding the Other America"

We've all been there. A white person says something racist and when called on it, they respond with a complicated set of defensive moves: denial, minimizing, blame, withdrawal. Or the most cringe-inducing response – bursting into tears.

This sense of panic and defensiveness that arises when white people are confronted with race-based stress is called white fragility, coined by Dr. Robin DiAngelo.

Unless white people are raised in an intentionally anti-racist, integrated community, we can assume all whites to be conditioned by white supremacy, and thus shaped and socialized in a

**SYSTEM**

of racist ideologies.

**We are racist until we unlearn it.**

**So, what should we do when we start to see our white fragility showing?**



**1.Read.** There are many places to start on your anti-racist journey. Read the theoretical foundations of white supremacy in bell hooks, **Andrea Smith**, **Ijeoma Oluo** and **Ta-Nehisi Coates**. Read about the historical, policy-driven roots with **George Lipsitz**. Read **Peggy McIntosh** and **Robin DiAngelo**. Watch “Race: The Power of an Illusion”.

**2. Grieve.** Once the veil of white supremacy has lifted, you start to see the impact of whiteness everywhere. For white people (who benefit from the system through no inherent value of our own), this process can lead to intense feelings of guilt and even shame. While this politicization is about you, it’s also not about you individually. It’s both personal and systemic. It’s about the historical foundations of white supremacy and what we’re doing as we’re hurtling through space into the future. Hold the tension in this process, and whenever possible, de-center yourself and center the system – a system built first on slavery and genocide, and then on policies of divestment, dispossession, marginalization, incarceration and fear. This system also most likely erased your own history. Because whiteness is about assimilation – the stripping of culture, language and heritage in order to adopt the values and thus reap the benefits of supremacy – it’s likely you know very little about the cultural uniqueness of your ancestors.

**3.Educate your people.** “White racism is ultimately a white problem and the burden for interrupting it belongs to white people”, says DiAngelo. Have the difficult conversations with your white family members, white faith communities, and white high school administrators. Expect that white fragility will show up. Learn to de-couple your reaction to such defensiveness in the face of racial stress and reflect on how much you’ve learned in this process.

**4.Take risks.** Because all institutions are shaped to some degree by white supremacy, you will be swimming upstream as an anti-racist white person. Stick your neck out. Recognize that you’ll never fully understand the discomfort, fear, and suffering people of color experience regularly in this culture. Go to a direct action training and put your body on the line, knowing that the consequences you’ll face as a white person will be statistically less disruptive than your non-white counterpart. Get arrested to advance justice.

5. **Redistribute your resources.** You may not be flush with cash, but you're more likely to have the connections, family relationships, and community ties to funnel money toward groups who are working for racial justice. As Charlene Carruthers argues, economic justice is inextricably linked to racial justice.

6. **Build community.** You are not expected to dismantle the system of white supremacy single-handedly. You're only tasked with the work of transforming that which lies within your sphere of influence. Commit to creatively resisting and interrupting whiteness where you can. It is the work of justice, and it will take the rest of your life.

**Jerica Arents**  
**Adjunct Professor**  
**DePaul PJC Program**



Jerica Arents teaches in the Peace, Justice, and Conflict Studies program at DePaul. She is a 2018 recipient of the Excellence in Teaching Award. Her ongoing interests center on racism and its connection to state violence, both here in the U.S. and abroad. She teaches "PAX 228: Identity, Privilege, and Social Change".

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We discovered Korean barbecue in this town.



Before the Koreans?



Oh sure they cook it, but they don't get it.

My friends and I have come to a mutual understanding when choosing a place to eat –if a restaurant focuses its marketing on the fact that its “authentic” cuisine we know we’re not going there because its food tailored for White People. You see, most of my friends come from immigrants families. Most of us grew up eating food that was too fragrant, too spicy, too textured, or too weird. We ate ingredients that didn’t have an English translation. We happily devoured the tastiest parts of animals, you know, the ones that others find disgusting and gross. And because of this, we know that a lot of times the word “authentic” is used as reification of white supremacy. We’ve seen how folks want an “authentic” taco but quickly retch at the idea of eating a taco de lengua.

We’ve seen folks wanting an “authentic” Korean BBQ experience, but then complain about how the wait staff doesn’t know English. We’ve seen how folks have decided that the foods we grew up eating are suddenly trendy, as they take to Instagram to show off how adventurous they are by eating something we’ve eaten our entire lives.

**We know the word "authentic" carries with it White notions of how cultures and food should be.**

“Some also pointed out that "ethnic" foods -- a controversy in itself, because what is "ethnic" anyway? -- hold stories that have been erased or unacknowledged completely.

For many, "Americanized" Chinese food was born from desperation and adapted for American tastes -- a way for immigrant families to survive in a society that demanded assimilation.

To have that food, and its history of immigrant struggle, dismissed as "icky" or "oily" felt like a slap in the face for many

in the Asian American community.” – Jessie Yeung,

MSG in Chinese food isn't unhealthy -- you're just racist, activists say



“Seeking “authenticity” fetishizes the sustenance of another culture. The idea of the “authentic” food experience is separated from reality. It also freezes a culture in a particular place in time..” – Rachel Kuo The Feminist Guide to Being a Foodie Without Being Culturally Appropriative



"It has increasingly become this irritating, imperial point of view, which is, 'Let me tell you how to eat your food.'" – Krishnendu Ray, People Are Pissed About This White Chef's Take on Pho. Here's Why You Should Care.



“It's this white acceptance that also determines whether or not a cuisine has "made it." (Whether or not "ethnic" cuisines need this approval is another story.)” – Khushbu Shah, The Problem With Calling an 'Ethnic' Cuisine a Trend



“The use of authenticity in the dining landscape is counterintuitive. It's usage to promote white supremacist norms furthers an atmosphere that's antithetical to the spirit of authenticity.

The language of authenticity holds up the supremely inauthentic — a single ideology that supports possibly the most powerful social group: white people”

– Sarah Kay, Yelp Reviewers' Authenticity Fetish Is White Supremacy in Action

# Mark Anthony Florido (he/him/his)



Assistant Director –


Office of Multicultural Student Success.

First generation college student. Queer. Asian. Filipinx. Child of immigrants. Native Chicagoan. Gemini. Shade thrower.

Food lover. Community organizer. Community builder.

Power builder. Power wielder. Ravenclaw.

"You are growing into consciousness, and my wish for you is that you feel no need to constrict yourself to make other people comfortable"

...But all our phrasing—race relations, racial chasm, racial justice, racial profiling, white privilege, even white supremacy—serves to obscure that racism is a visceral experience, that it dislodges brains, blocks airways, rips muscle, extracts organs, cracks bones, teeth.

You must never look away from this.

You must always remember that the sociology, the history, the economics, the graphs, the charts, the regressions all land, with great violence, upon the body."

These are excerpts from:

*Between the World and Me* (A letter to his son), by author and journalist Ta-Nehisi Coates.

It reminds me of how easy it is to be detached from the atrocities that occur in our country—on a daily basis. He gets at the excruciating pain and the horror of violence born from racism – so wicked and vile, I am apt to look away.

This is what is devastating about the human experience, particularly when it comes to privilege – a concept so intimately tied with racism. Because privilege involves a distancing that can be afforded, a detachment involving an

“I don’t want to see it. I don’t want to listen,”

“I don’t need to relate,” and most troubling, an

“I don’t care to see or listen or relate” -position.

It is a lacking in capacity for empathy – and often, utter apathy– so immediately detectable and constant for those on the receiving end. It can manifest into complete disregard for humanity—for the human being and for whole communities.

I do believe that we, as academics, are guilty of this.

This, to me, is what I think people of color and those who have been “othered” in some way are up against. That the experience of encountering privilege is so harrowing, it is often easier to choose to accommodate instead of confront, and further, internalize the endless messaging that point to what is considered inferiorities (by phenotype, sexual orientation, religious beliefs, country of origin, immigration status, etc.). The danger of privilege is what it may contribute to or often lead to. A posturing of superiority, a normalizing of dehumanization. And with this is the worst in who we are as people – the systematic (both historical and immediate) trauma and violence to communities, the human body and soul. It is, indeed, a visceral experience.

Lynching, terrorism, deportation, criminalization of, and violence to brown and black bodies has become normalized, and as Coates puts it, “part of our heritage.”

*How do we move forward to truthfully acknowledge the ongoing atrocities born from this country’s heritage? How do we stop?*







Maria Joy Ferrera,  
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Maria Joy Ferrera is a second-generation Filipina American. She is an Associate Professor within DePaul's Department of Social Work, has served for over 20 years as a Licensed Clinical Social Worker and continues to do work in the Filipinx American and other immigrant communities. Her areas of practice and research involve decolonization methods, the impact of historical trauma on the health and mental health of racial ethnic minority communities. She is the current Co-Chair of the Chicago based Coalition for Immigrant Mental Health, Steering Committee Member of The Midwest Human Rights Consortium under the Illinois Chapter, American Academy of Pediatrics, and is a Public Voices Fellow with The OpEd Project.

If you are not in the arena also  
getting your ass kicked,  
I'm not interested in your  
feedback".

- Brené Brown



Quinetta Shelby, Ph.D.  
Associate Professor and Chair  
DePaul University,  
Department of Chemistry and  
Biochemistry

How to  
counter  
far-right,  
extremism?

Germany  
shows the  
WAY

An article by *Cynthia Miller-Idris*  
from The Guardian.

Check out the full article **HERE**.

Dozens of heads of state, policymakers and leaders of technology companies **gathered in Paris this week** to discuss social media's impact on global terrorist violence. Their goal - to eliminate terrorist and violent content online - is a laudable, necessary step toward combating extremism. But a critical group was missing from the meeting: educators.

During dozens of meetings about extremist radicalisation and violence across **Europe** and the US over the past several years, I've met plenty of academics, CVE (countering violent extremism) specialists, terrorism analysts, policymakers and diplomats working to understand the roots of extremism and ways to stem violence. These discussions typically bring experts together to discuss collaborative approaches to law enforcement and surveillance, learn about new research findings and practical efforts on the ground - and forge high-level, international public-private cooperation around issues such as online radicalisation.

But I have been struck by how rarely these meetings include the very experts whose practical knowledge is most central to understanding how young people might be vulnerable to radicalisation to begin with - the teachers, social workers, careers counsellors and youth development workers who interact with young people every day. Sometimes these gatherings include **first-line responders and practitioners** working in counter-radicalisation, but ordinary educators are left out.

This is an easily remedied oversight. In fact, there is already a robust model in place to facilitate just these kinds of exchanges. For decades, scores of teachers and headteachers, careers officers and counsellors and others have travelled to **Germany** from across Europe and around the world to learn about the German vocational training system - the manner in which most Germans use a dual system of workplace apprenticeships combined with school-based learning.

Visitors participate in **intensive study tours**, trips to training centres and certificate courses in Germany to learn about this apprenticeship model.

Even if apprenticeship-style systems never develop in their home communities, for teachers who have only experienced a comprehensive academic high school model, observing the German approach can open up an entirely new way of thinking about secondary education. This creates awareness among teachers and careers counsellors about non-college-bound pathways, helping them understand alternative routes to adulthood for all young people.

Germany can also be the model for education-based counter-extremism work. The German approach - rooted in decades of experience rebuilding democracy after the Holocaust - is unquestionably the broadest and most comprehensive to combating far-right extremism globally. Classroom teachers and educators receive significant guidance to improve knowledge of extremist youth culture and learn new strategies to engage those at risk.

The approach goes beyond the classroom and operates across all levels of society, embedding counter-extremism education into local theatre and arts programmes, football teams, concerts, work with religious groups and more. There are even local “mobile advisor” centres in every region, deployed to help local communities hit by extremist violence or propaganda.

Just as educators outside of Germany have been studying the country’s apprenticeship system for years, this could easily be adapted for people to learn from the German approach to preventing extremism.

Educational borrowing doesn’t always work, of course. Attempts to adapt and transfer educational policies and practices across borders are often critiqued for failing to consider local cultural, political, or economic contexts. But when done well, cross-national exchange is a vital strategy.

It would be relatively simple to adapt the model of international educational exchange to focus on counter-extremism work, using approaches that go far beyond surveillance and law enforcement.

Classroom teachers and youth workers are the individuals most likely to encounter youth during the periods when they are first exposed to extremist content. They are ideally situated to recognise and respond to early signs of radicalisation. To do so effectively, they need training, resources, and exposure to new ideas, strategies and promising practices from across the globe.

But first, they have to be invited to the table.

● Cynthia Miller-Idriss is professor of education and sociology at the American University in Washington, DC and senior fellow and director of outreach at the UK-based Centre for Analysis of the Radical Right

Amy Do



I volunteer for the Women's Center as a photographer! My name is Amy Do. I am studying Communications and Technology at DePaul. When not at the Women's Center, I work as a podcast producer for Radio DePaul, and also have a writing position at Cards Against Humanity.  
My instagram is @helloamydo

Because

Because white men  
can't Police their imagination  
Black people are dying

Because white women see Black first think later  
See hate first think later  
See threat first think later  
See hands

No, see gun  
Shoot now  
Think later

Because white women see Black first  
Black people are dying

Because my Black  
My queer  
My womanhood  
Are so constrained that  
I can't breathe  
No, I can't move  
No, I can't be

Because my body is so controlled  
Black people are dying

Because they say  
poverty homelessness  
Inadequate education  
Is your fault

Because they say  
Get a job  
Work harder  
Be quiet

Because they say money  
means more than my life Black  
people are dying

Because my death is far too  
normalized

Because my tombstone is  
marked by devastation  
Because my murder is  
sanctioned by the state

Black people are fighting  
Black people are healing  
Black people are rising  
A little slower  
But a lot more deadly

by ShelLynn Beasley

# What is Prison Abolition?

“Prisons do not disappear social problems, they disappear human beings. Homelessness, unemployment, drug addiction, mental illness, and illiteracy are only a few of the problems that disappear from public view when the human beings contending with them are relegated to cages.” — Angela Davis







Can you imagine a world without prisons?

To do so would require a radical reimagining of the world in which we live.

Prisons and police are core institutions that sustain white supremacy, capitalism and colonialism today.

This state-sanctioned violence extends far beyond the walls of prisons and jails.

It rests on the conception of a criminal as the other, as someone we need protection from at all costs.

But what is the cost?

We must radically interrogate the way in which we deal with conflict, seek accountability, sustain communities, and treat human beings.

Prison abolition rests on the radical idea that we can deal with conflict without guns or cages or unjust abuse.

We can seek justice and safety in alternative ways.

We urge you to imagine a world where communities have the tools to restore and transform harm -- a world in which we protect each other.

- Students Against Incarceration



# Students Against Incarceration

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Students Against Incarceration is a DePaul student organization that strives to create an environment where people interested in fighting against issues in the American legal system can be in community, educate themselves and others, and take action.

## Additional Clickable Resources:

- "Fumbling Towards Repair: A Workbook for Community Accountability Facilitators " by Mariame Kaba and Shira Hassan
- "Are Prisons Obsolete?" Book by Angela Davis
- "Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California" by Ruth Wilson Gilmore
- "Prison Abolition Cartoon" by Mariame Kaba

“We are not so much divided as  
we are disconnected.”

Reverend Willie Taplin-Barrow

Valerie C. Johnson

Ph.D. Associate Professor and Chair,  
Political Science Department DePaul University

Dr. Valerie C. Johnson received her Ph.D. from the University of Maryland, College Park, and is associate professor and chair of the Political Science Department at DePaul University in Chicago.

She is the author of *Black Power in the Suburbs: The Myth or Reality of African American Suburban Political Incorporation* (2002), and co-editor of *Power in the City* (2008).

Her current book project is entitled, *At the Water's Edge: The Unfinished Business of Black Equality*.

Her research and teaching interests include African American politics, urban politics, and education policy.

Dr. Johnson is the former national education spokesperson for Reverend Jesse L. Jackson, Sr., and has served as a consultant for elected officials and community organizations nationwide.

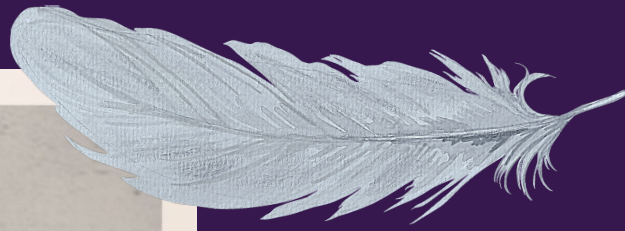
[Valerie.c.johnson@depaul.edu](mailto:Valerie.c.johnson@depaul.edu)

Day 12 of 100

# Where Will You Be?

by:

Pat Parker (1978)




Boots are being polished  
Trumpeters clean their horns  
Chains and locks forged  
The crusade has begun.  
Once again flags of Christ  
are unfurled in the dawn  
and cries of soul saviors  
sing apocalyptic on air waves.  
Citizens, good citizens all  
parade into voting booths  
and in self-righteous sanctity  
X away our right to life.  
I do not believe as some  
that the vote is an end,  
I fear even more  
It is just a beginning.  
So I must make assessment  
Look to you and ask:  
*Where will you be when they come?*



They will not come  
a mob rolling  
through the streets  
,but quickly and quietly  
move into our homes  
and remove the evil,  
the queerness,  
the faggotry,  
the perverseness  
from their midst.  
They will not come  
clothed in brown,  
and swastikas, or  
bearing chest heavy  
with gleaming crosses.  
The time and need  
for ruses are over.  
They will come  
in business suits  
to buy your homes  
and bring bodies to  
fill your jobs.  
They will come in robes  
to rehabilitate  
and white coats  
to subjugate  
and where will you be  
when they come?  
*Where will we all be when they  
come?*



And they will come --  
they will come  
because we are  
defined as opposite –  
perverse and we are perverse.  
Every time we watched  
a queer hassled in the  
streets and said nothing –  
It was an act of perversion.  
Everytime we lied about  
the boyfriend or girlfriend  
at coffee break –  
It was an act of perversion.  
Everytime we heard,  
"I don't mind gays  
but why must they be blatant?"  
and said nothing –  
It was an act of perversion.  
Everytime we let a lesbian mother  
lose her child and did not fill  
the courtroom –  
It was an act of perversion.  
Everytime we let straights  
make out in our bars while  
we couldn't touch because  
of laws –  
It was an act of perversion.



Everytime we put on the  
proper  
clothes to go to a family  
wedding and left our lovers  
at home –  
It was an act of perversion.  
Everytime we heard  
"Who I go to bed with is my  
personal choice –  
It's personal not political"  
and said nothing –  
It was an act of perversion.  
Everytime we let straight  
relatives bury our dead and  
push our  
lovers away –  
It was an act of perversion.  
And they will come.

They will come for  
the perverts  
& it won't matter  
if you're homosexual, not a faggot  
lesbian, not a dyke  
gay, not queer  
It won't matter  
if you  
own your business  
have a good job  
or are on S.S.I.  
It won't matter  
if you're  
Black  
Chicano  
Native American  
Asian  
or White  
It won't matter  
if you're from  
New York  
or Los Angeles  
Galveston  
or Sioux Falls



It won't matter  
if you're  
Butch, or Fem  
Not into roles  
Monogamous  
Non Monogamous  
It won't matter  
if you're  
Catholic  
Baptist  
Atheist  
Jewish  
or M.C.C.  
They will come  
They will come  
to the cities  
and to the land  
to your front rooms  
and in your closets.  
They will come for  
the perverts  
and where will  
you be  
*When they come?*



## Professor Lourdes Torres

Professor of Latin American and Latino Studies  
Professor of Latin American and Latino Studies and  
Critical Ethnic Studies, Editor of the journal,  
Latino Studies Nuyorican, Lesbian, Dog Lover,  
Runner.

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Day 13 of 100



**A non-comprehensive  
list on how to  
decolonize pleasure  
@mycallakeemriley | 30**



1. Understand that deconstructing desire & desirability is for many (and you, too, beloved) the final frontier. It is HARD but ultimately incredibly rewarding work.

2. You're not alone! There are others who have worked through this. Revisit the works of others: Audre Lorde, James Baldwin, Alice Walker, Mia Mingus, and ADRIANNE MAREE BROWN alllllll engaged in this. Get comfy in their words.

3. Decolonizing is a life-long process. You can't do it quickly. No cheat codes provided. Sorry, not sorry.

4. Get a decolonizing desire journal. Make note of every time you lean back into the hegemony (truly, that yt gay with the cool nose ring isn't that cute) AND every time you resist. Celebrate your growth and honor your areas of concern.

5. Let's get messy. James Baldwin, Audre Lorde, Bayard Rustin, and many other Black queer heavy-hitters of the past also dated white folks. I don't share this to say that dating white people isn't something to note (it is). I remind you of this because desire is complicated and humanizing heroes allows for a dismantling of pedestal culture. They weren't perfect and you sure as hell aren't either.

6. Keep that critical lens on!

Are the spaces you frequent, which claim to follow a queer policy, only safe for white cis-het gays?

Are there only masculine-of-center “fit”, able-bodied bodies at the sex party?

If the answer is yes (and it probably is) the next step is a dialogue with promoters, curators, etc. to make the party more inclusive.

Don't shrug it off as, “Well, that's how it always is” or “There's nothing I can do about it” – because you can.

7. Decolonizing desire is more than not dating white folk. Think through all the hegemonic markers we've been programmed to center.

8. TALK IT OUT. Journaling and self-reflection are paramount but, finding a community who you can discuss these things with makes this complicated, life-long process a lot more enjoyable.



**Mycall Akeem Riley.**  
**mycallakeem.riley@gmail.com**

Social Justice Driven Educator. DePaul Staff.

Mycall Akeem Riley (he-him-his) is a social justice driven educator and stylist located in Chicago, Illinois. Mycall has the privilege of being the first LGBTQIA+ Resource Center Coordinator at DePaul as well as teaching Intro to LGBT Studies on campus. Mycall is deeply invested in thrift shopping, dialogue, and striving for a more liberated world.

\*\*\*I was raised to be raised the kind of Black person that makes white folks the most comfortable. Regardless, of my locs, parents “pan-African” ideologies, it happened.

This is a daily grapple and one of the ways to engage in interrogating/Whiteness is to think about our engagement with Whiteness romantically and sexually.

Outside of my “DePaul Life”, I work closely with two other Black, Queer phenomes on a project that highlights **Black Queer Experiences**, and **The Blaq Agenda** (<https://www.theblaqagenda.com/>). We’ve been highlighting desire, whiteness, and the interplay quite a bit and I thought I’d share some thoughts below.

Day 14 of 100



## Black Girl \_\_\_\_\_

One of the hardest compliments for me to hear as a queer black woman is, “You’re so strong.”

It may seem like a commonplace, well-meaning statement meant to both highlight that they acknowledge of the unique adversity I experience in this country, and commend me for it at the same time.

But I always wonder—

Why do I have to be?

and what are you doing so that my main identifier isn’t just “strong” or “independent”?

What are you doing to change the main adjectives surrounding the perpetually oppressed?

The truth is: it’s exhausting to have to fight all the time. Sometimes I just want to be Black girl peace.

Black girl calm. Black girl happy. Black Girl Free.

I want to leave my house and not wonder if I’ll make it back alive.

I want to exist in all spaces— not just “safe” ones manufactured by my own people. I don’t want to have to be “strong” anymore.

I want to be free.

Think about that the next time you compliment someone or being resilient—

what are you doing so they don’t always have to be?

Genera Fields

DePaul senior

[Genera.a.fields@gmail.com](mailto:Genera.a.fields@gmail.com)



Nowadays the concept of white privilege is widely recognized, if still resisted. Many have acknowledged their privilege, unpacking “invisible knapsacks” and examining their contents. Too often, however, this is where the effort stalls...with feelings of guilt and/or helplessness impeding further action.

It’s possible to get “unstuck” by following the lead of scholar-activists who challenge us to think about white supremacy in more complex and nuanced ways. It’s time to repack our knapsacks—first discarding what doesn’t serve our antiracist goals—and restart our glitching navigation apps. We must prepare for the fact that the learning journey ahead will be lifelong, and it will not be easy. We may not have turn-by-turn directions, but there are some guiding principles and “guideposts” that can help us find our way...

## LOOKING BACK

*"Time and again, powerful and brilliant men and women have produced racist ideas in order to justify the racist policies of their era...to redirect the blame for their era's racial disparities..."*

– Ibram X. Kendi,  
*Stamped from the Beginning*

## LOOKING INWARD

*"...examine the ways in which our dominant or majority culture conditions our minds and hearts to accept as normal that which, with cultural blinders off, we would see clearly as destructive dominance."*

– Tema Okun,  
*The Emperor Has No Clothes*

## CALIBRATING OUR COMPASSES

*"To be a racist is to constantly redefine racist in a way that exonerates one's changing policies, ideas, and personhood."*

– Ibram X. Kendi,  
*How to Be an Antiracist*

1. Looking Back: We must first look with fresh eyes at the path we've travelled—how race was made, adapted, and used in different phases of history to rationalize systems of domination that normalize and produce racial inequities.

2. Looking Inward: We must also examine our own pasts: our unavoidable socialization into “white supremacy culture.” Although we didn't consciously choose this, it will take an intentional, ongoing effort to unlearn and undo the ways we have been conditioned to cooperate and collude with white supremacy.

3. Calibrating Our Compasses:

Even the most commonly used words elicit different meanings and bring up unspoken assumptions and feelings. It's critical that we're all heading in the same direction with shared definitions anchored in shared values.



## ESCAPING THE QUICKSAND

*"The opposite of living in a world of false binaries is practicing integration—the act of bringing together all the parts of ourselves..."*

— Brené Brown, *Dare to Lead*

## GIVING UP OUR PATCHES

*"We can be a racist one minute and an antiracist the next. What we say about race, what we do about race, in each moment, determines what—not who—we are."*

— Ibram X. Kendi,

*How to Be an Antiracist*

## CHARTING OUR COURSES

*"You can't get to courage without rumbling with vulnerability."*

— Brené Brown, *Dare to Lead*

### 4. Escaping the Quicksand:

In one of its most successful evolutionary moves, racism redefined itself as a false dichotomy. We keep getting sucked back into dividing people into either good/innocent/not-racist (“one of the good ones”) or bad/guilty/racist. Not only does this erase our human complexity, but it also makes it “effectively impossible for the average white person to understand—much less interrupt—racism.”

5. Giving Up Our Patches: Once out of the quicksand, it's now clear we can't just affix an “antiracist” patch to our knapsacks, describing a fixed identity. We must constantly ask ourselves:

“How am I working to disrupt racism in this context?”

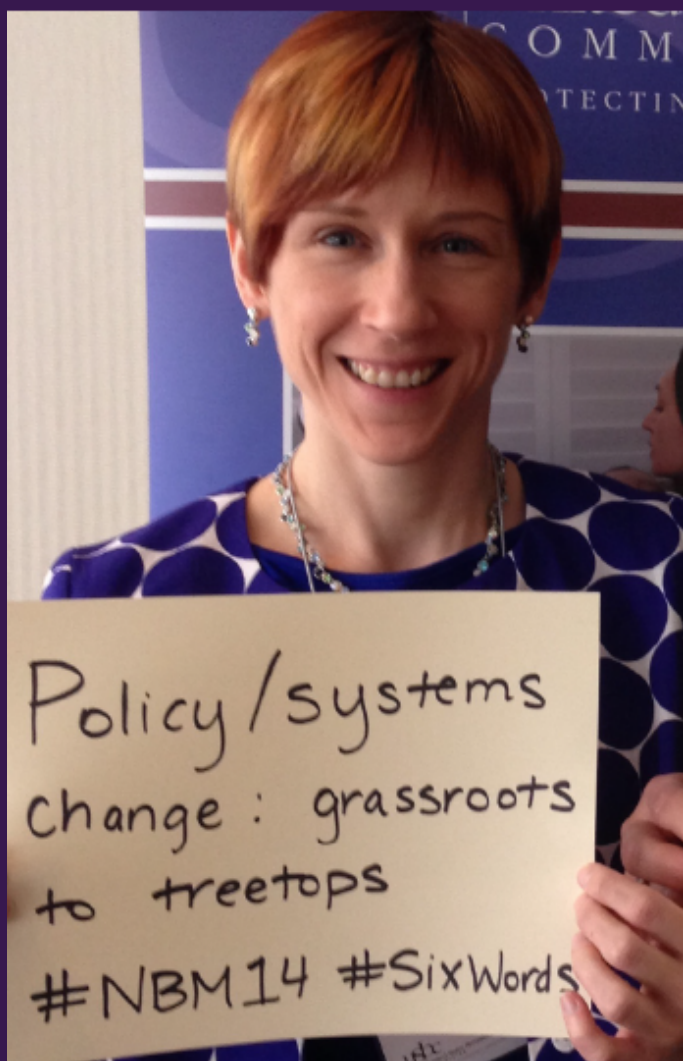
6. Charting Our Courses: Individually, white people go through several identity stages as we deepen our awareness of our relationship to race. This is not a smooth, simple, or linear path, so it's important to cultivate empathy and minimize judgement (of ourselves and each other).

# LOOKING AHEAD

*"Since my learning will never be finished,  
neither will the need to hold me accountable."*

**– Robin DiAngelo, *White Fragility***

7. Looking Ahead: As we reimagine the future, it is clear that we've reached a fork in the road. We can "follow the yellow brick road" of awareness, accountability, and action towards transformation... or fall back into the swamps and deceptive mazes of continued refusal and avoidance. It's a choice we will need to make over and over again, every day for the rest of our lives.



*Megan Renner*

*Founder & Chief Connector of Heart-Head-Hands Consulting & Coaching*

Megan is a "recovering nonprofit executive" offering consulting and training to nonprofit organizations and coaching for nonprofit leaders; her specialized practice areas include governance, coalition building/collaboration, and policy advocacy. Her work infuses an equity lens and mirror that centers racial justice within an intersectional approach. She will complete her DePaul Master of Arts in Interdisciplinary Studies in June 2020.

*[www.heartheadhands.net](http://www.heartheadhands.net)*

## *misperceptions*

contemplations about representations  
of blackness

in my imagination

stimulate and force thoughts i can't control,

where i inhale

without the exhale

and then explode—

another dream deferred.

no, my hoodie is not the cover of darkness;

a cloak of danger.

my black skin only half explains your anger—

your narrow scope

on my brother,

my sister,

my misses,

my mista.

my set sporting Jordan wear

flight suits, bomber jackets, and braided hair.

we roll in the minority aka probable cause.

you see us as terrorization

we see you as racist domination;

a calculated science

that's got two-thirds of the non-compliant behind bars

a place of countless burning stars

on lockdown.

your media

always in surround sound,

always blow my proportions into an epic epidemic.

as I gaze at the images,

they fan the flames,

making me dream loud,

adding myth to my persona

while taking decades off my life.

it's all distortion to static

then back again.  
ghetto is a synonym  
for survival,  
invented false rivals  
believed to all look alike.  
that is not to us.  
we got hopes;  
we got dreams.  
we be young, gifted and black and brown,  
counting on the days we shall overcome,  
while you counting on us to be statistics,  
numbers in a cell,  
residences of super jails,  
more court cases,  
more minority faces,  
more closed minds,  
more misperceptions.

*-hrh*



## *Horace R. Hall*

Associate Professor

Affiliation: College of Education

Horace R. Hall, PhD, is associate professor in DePaul's College of Education. He mostly teaches courses related to the historical and social dimensions of American schooling. In addition to his teaching, Dr. Hall is the co-founder and co-director of a Chicago-based youth activist program titled, R.E.A.L.

(Respect, Excellence, Attitude, and Leadership). Launched in 2000, R.E.A.L.'s broad mission is to provide children and adolescents with a genuine sense of empowerment and agency through community voice and action

hhall@depaul.edu & [www.realprogram.org](http://www.realprogram.org)

# Day 17 of 100

2020 marks the centennial of the 19th amendment to the U.S. Constitution, which grants citizens the right to vote regardless of sex. But as we approach this 100 year anniversary we need to be reminded not only of the troubled history of the suffrage movement, but also that the fight for voting rights is far from over. Sadly, people of color are most often the target of voter suppression efforts.

We need to continue the fight for suffrage--for everyone.



Link to article:  
"100 Years of Suffrage:  
Get it Right This Time"  
published in The Hill.



## **Amy M. Tyson**

*Associate Professor of History  
DePaul University*

Amy M. Tyson is Associate Professor of History at DePaul University. Her book, *The Wages of History: Emotional Labor on Public History's Front Lines* (University of Massachusetts Press, 2013) examines the intersection of labor and performance at a living history museum in Minnesota, where she also worked for seven years. She teaches courses on public history, oral history, and women's history and delights in engaging her students in experiential and project-based learning.

*atyson2@depaul.edu*

HONESTLY FUCK YOU. FUCK YOU  
WHITE SUPREMACY FOR BLINDING  
MY FAMILY FROM REALITY - FROM MY  
REALITY AS A MIXED KID WHO HAD  
TO LEARN ABOUT RACE BY BEING EXCLUDED,  
STEREOTYPED, FETTERIZED, AND TOLD HOW  
TO IDENTIFY. FUCK YOU FAMILY FOR  
NOT TEACHING ME HOW TO NAVIGATE THIS  
SOCIETY FOUNDED IN WHITE SUPREMACY. FOR  
NOT BELIEVING ME WHEN I TOLD Y'ALL  
THAT RACE IS AN INSIDIOUS, VIOLENT  
PROBLEM IN THIS COUNTRY. FUCK YOU  
FOR BEING MAD THAT I ASKED TO HAVE  
AN HONEST CONVERSATION ABOUT RACE. YOU  
CAN BE "COLOR BLIND" BECAUSE YOU ARE  
WHITE. I NEVER HAD A CHOICE TO SEE RACE  
YOU ARE BEING FRAGILE. YOU ARE BEING  
FED WHITE LIES. TRUST ME. LISTEN TO ME.  
please. I'm so tired.

# Mariko Dowling

## Pronouns:

she/her/they/them

## Title: I'm Angry



*Undergraduate Senior and Programming Assistant  
for the Asian, Pacific Islander, Desi American (APIDA)  
Cultural Center*

I am a mixed, queer, shin-nisei Japanese American from Evanston, IL. I grew up believing that I was white until third grade, when I was first explicitly racialized by a teacher. Since then, navigating and understanding race, white supremacy, and my mixedness have been salient journeys in my life. Despite this, race is rarely talked about within my family. So last Christmas, for the first time, I asked my white family to join together an honest conversation about race. My family reacted with anger, resistance, and disappointment to my ask. In this piece I vent my frustration with the enormous challenge of confronting white supremacy within family as a mixed white person of color.

[tinyurl.com/marikodowling](https://tinyurl.com/marikodowling)



"If the seat you are offering me at your wack ass table means I can't sleep at night, that's a hard pass for me. I'll go to my grave creating the world's biggest most inclusive table centering the voices, lives and best interests of our most marginalized peoples." -Gabrielle Union

*Ashley Williams*

*Former DePaul University Employee,*

*2011-2015*

Dear Majority,

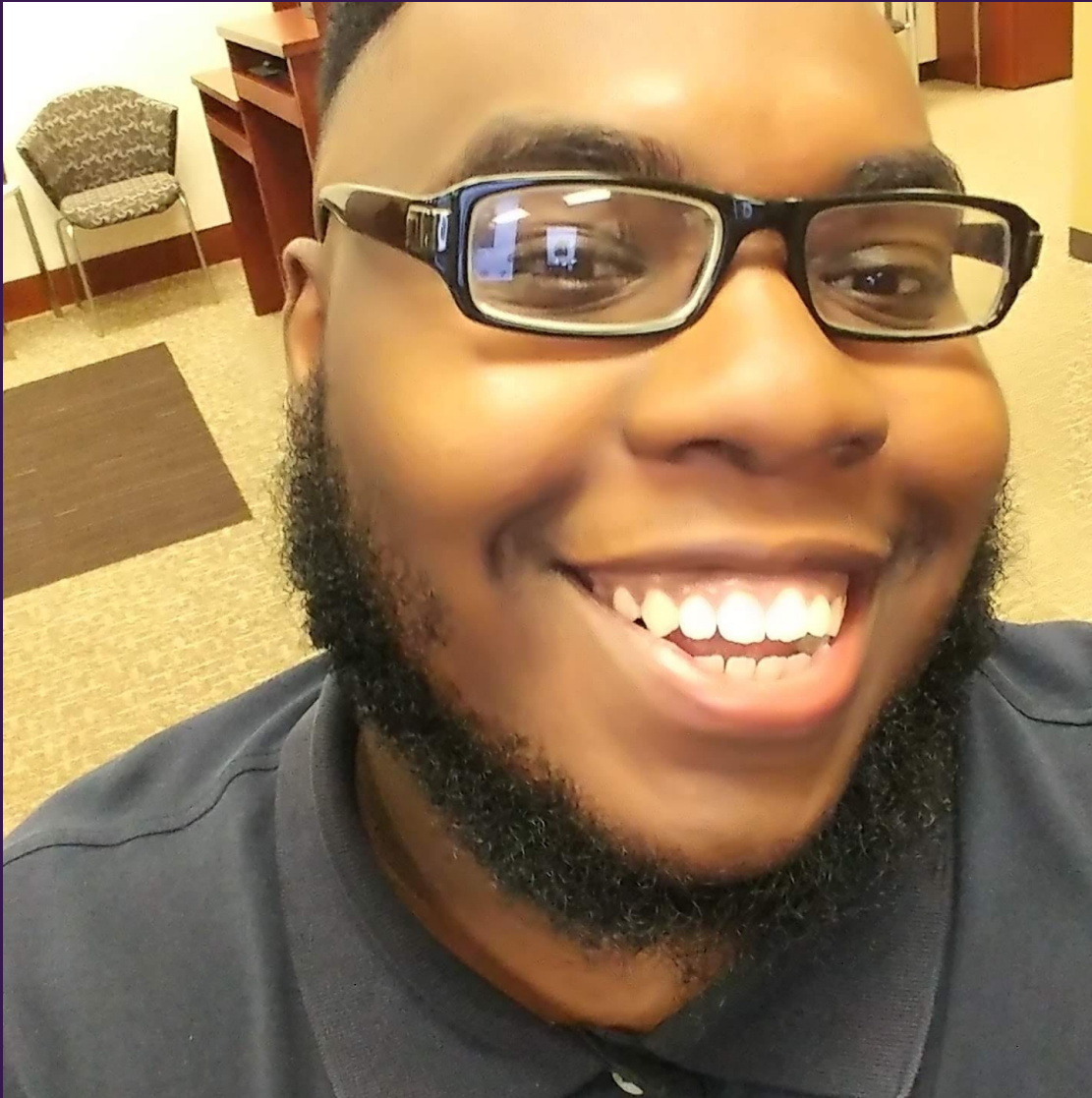
I have a message for you, a prophecy if you will. It came to me from the film adaptation of a comic book. The name escapes me now but there was a purple man with muscles in it. Yeah, he was a part of this institution in outer space. Huge entity known throughout the galaxy of Higher Education. If you're going there or there right now, you need to know. Don't become that purple man!

In the beginning his intentions were pure. He wanted to end hunger and war across the university, I mean universe. Somewhere along the line, he was corrupted by power. The super tall, muscle-bound, purple man with an army, I mean community at his side. All of them were hell bent on collecting the Diversity Stones.

The big bang of the Millennials sent six elemental crystals hurtling across the virgin university, I mean universe. These Diversity Stones each control an essential aspect of visibility or, ahem, existence. Minorities, Seemingly Progressive Politics, LGBTQ+, Student Loan Debt, Toxic Environments, and White Majority-Male Leadership. With all six stones, the purple man could simply snap his fingers and get rich. What I mean to say is that the purple guy wouldn't see all the problems that exist.

He was blinded by greed and ego. The purple man lost sight of what was important, obsessed over numbers. Figures. Rankings. Fundraising. When it was all said and done, he succeeded in what he sought out to do. Purple dude acquired the power of all six Diversity Stones, despite the effort of the competition-I mean avengers. He succeeded in snapping his fingers and everything around him turned to dust, his values along with it, oh and his left arm.

Years passed and those who were left behind are still trying to rebuild their trust. That timeline, that universe, that alternate dimension is gone. None of us stood a chance over there.... but here we do. So, let's not make the same mistake he did. Let us work together to avenge those we couldn't save. Don't forget why you started this mission. Don't seek out the Diversity Stones. Don't become the purple man!



## *Jeremy G. Rhoden*

DePaul University

Hello there! Thanks for ungluing your face from your phone screen to read this one. I'm an artist, animator, writer and aspiring vigilante crime fighter. Most of my days are spent consuming stories and creating them. It is my intention to profit from them without corrupting too many minds.

[https://www.Instagram.com/blaq\\_intellekt/](https://www.Instagram.com/blaq_intellekt/)

<https://showmetvblog.wordpress.com/>

# REFLECTION QUESTIONS

## RECURRING QUESTION SUGGESTIONS:

- What words, phrases, images stand out to you and why? How are you feeling? What are you thinking about?
- How do the posts reinforce, validate, challenge, disrupt, and/or shift your thinking, feeling, actions in relation to white supremacy?
- What are the take-aways for you from reading these posts? What might be next steps for reflection, education, and/or change for you?

Gentle affirmations: You are magical. You belong here.

- How have you internalized white supremacy in your thoughts, in your emotions, in your spirit as well as in your relationships and actions? What are steps toward liberation?
- How do you see white fragility manifesting in your life? If you're white, consider how it's weaponized to strengthen your white privilege and power and to obstruct accountability for the harms of racism? What are steps you and others can take to disrupt, challenge, and prevent the ability of white fragility to bolster white supremacy?
- What are your fears as you challenge issues of power, privilege and oppression in your life? What are ways to navigate and address these fears?
- What are steps you can take to deepen your understanding and capacity for change?

Gentle reminder:

Challenging white supremacy is a life-long process.

Day 21 of 100

For me it is simple, our humanity is *truly* the tie that binds us.  
It is what will help us to save and advance our society.

When I think about how we treat each other in **the world** today, I quickly grow despondent. The lack of civility and consideration for others is overwhelming at times.

There is a rampant ugliness that is getting more and more attention every day in the media.

Old wounds are being opened and people are being hurt to their core.

How did we make such tremendous strides in technology and yet keep reverting backwards in our social development?

Then I remember our humanity. The thing that allows us to forget the government labels and societal categorizing. The thing that calls us to be better to and for each other. I fantasize about giving all the folks that promote the many isms in the world prescription glasses that allow them to see the humanity in both themselves and others. I imagine that some folks will need a more powerful prescription than others but that all would see more clearly the humanity around and in themselves. For me it is simple, our humanity is truly the tie that binds us. It is what will help us to save and advance our society.



Darryl Arrington  
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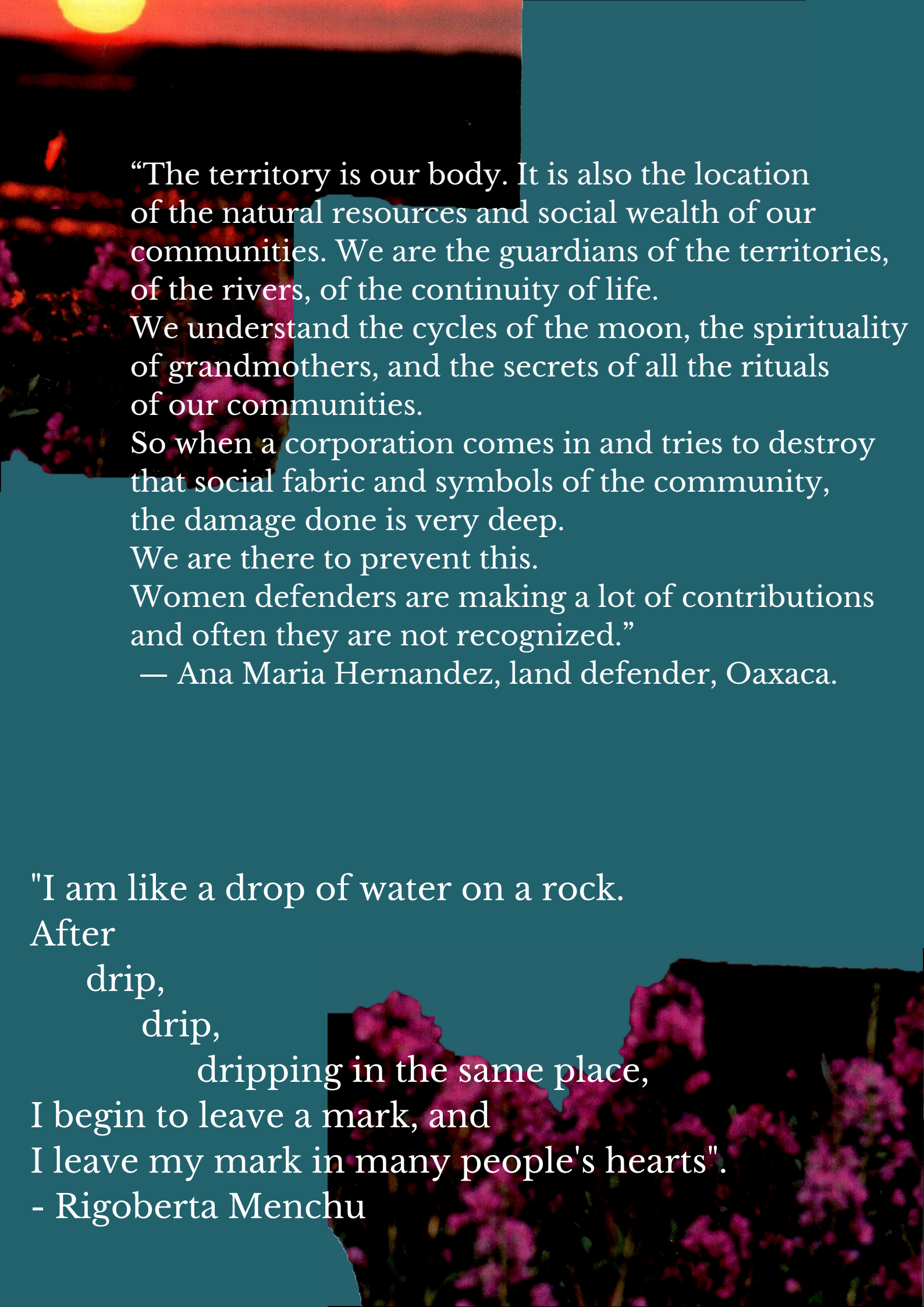


"We are the guardians of the territories, of the rivers, of the continuity of life.

We understand the cycles of the moon, the spirituality of grandmothers, and the secrets of all the rituals of our communities.

So when a corporation comes in and tries to destroy that social fabric and symbols of the community, the damage done is very deep".





“The territory is our body. It is also the location of the natural resources and social wealth of our communities. We are the guardians of the territories, of the rivers, of the continuity of life.

We understand the cycles of the moon, the spirituality of grandmothers, and the secrets of all the rituals of our communities.

So when a corporation comes in and tries to destroy that social fabric and symbols of the community, the damage done is very deep.

We are there to prevent this.

Women defenders are making a lot of contributions and often they are not recognized.”

— Ana Maria Hernandez, land defender, Oaxaca.

"I am like a drop of water on a rock.

After

drip,

drip,

dripping in the same place,

I begin to leave a mark, and

I leave my mark in many people's hearts".

- Rigoberta Menchu

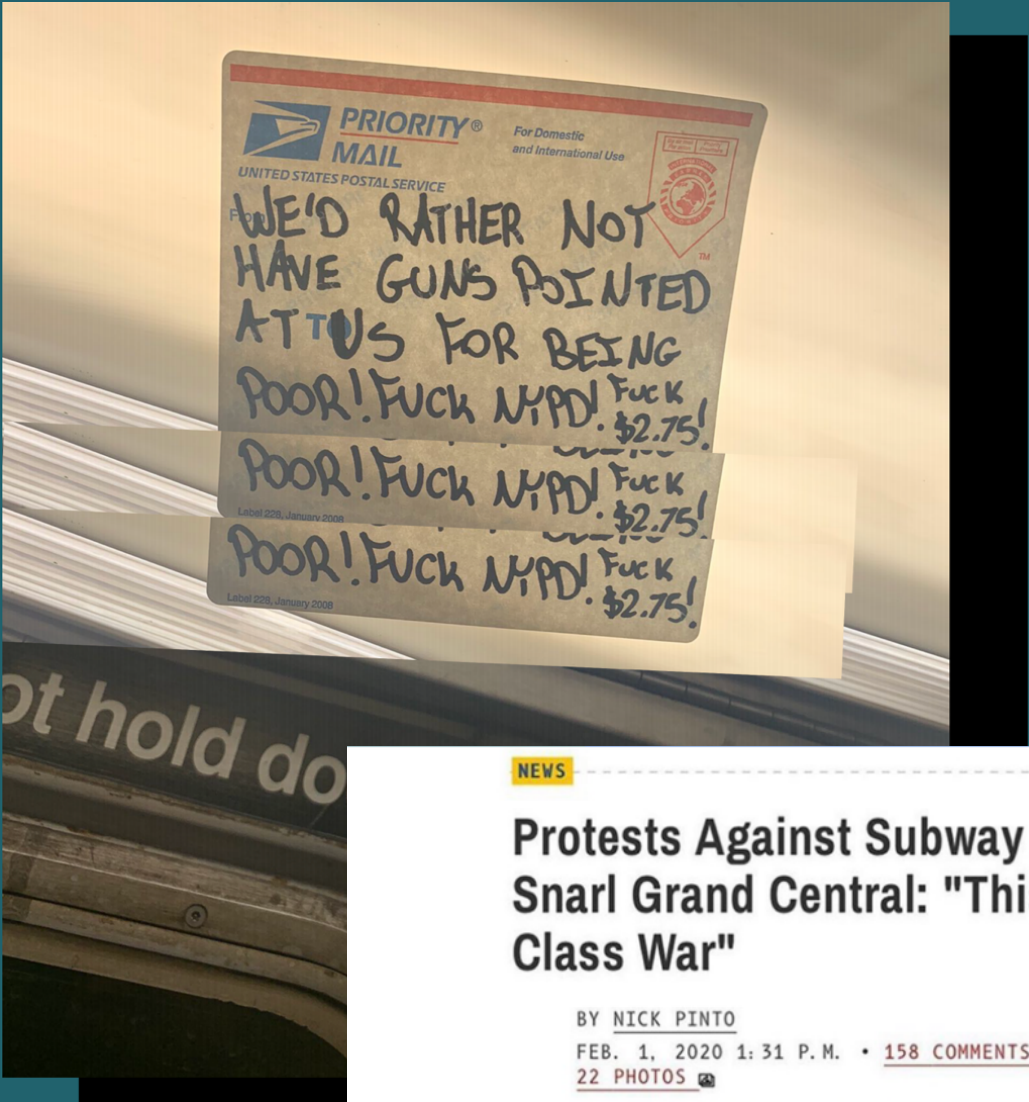


# Georgina Stacy Quintana

Third-year student studying Political Science & Latin American Latino Studies with a minor in Spanish.

Currently serves as a Programming Assistant for OMSS Cultural and Resource Centers. She/Her/Hers. Child of two Nicaragüense immigrants. Home is Nahuat Ome Tepeti.





NEWS

# Protests Against Subway Policing Snarl Grand Central: "This Is About Class War"

BY NICK PINTO  
FEB. 1, 2020 1: 31 P. M. • 158 COMMENTS •  
22 PHOTOS

- Facebook icon
- Twitter icon
- Instagram icon
- Email icon



CHRIS JONES / GOTHAMIST  
→ Protesters enter the subway on Friday night.

Full Article [HERE](#)



More than a thousand people swarmed Grand Central Terminal and the city's subways on Friday night to demand an end to overpolicing of the transit system. The protesters propped open emergency doors, wrote on walls, defaced fareboxes, capping off a day of banner-drops, speak-outs, and other actions designed to force the state to radically change how they administer transit in New York City.



Victoria Agunod

Adjunct Professor in Peace Justice and Conflict Studies

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Victoria Agunod

Adjunct Professor in Peace Justice and Conflict Studies

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Day 24 of 100

“It’s not a crime to defend our rights  
as indigenous people.”

“Without joy, enthusiasm and hope  
we’re not fully alive.” - Berta Cáceres



Photo Credits: Real World Radio

Berta Cáceres, an indigenous environmental rights activist from Honduras spoke out against systemic violence, inequality and militarization. She was assassinated in her home in Honduras in 2016 but her words and struggle can't be silenced.

## Berta Cáceres Flores In Her Own Words



**Susana  
Martinez**

Susana Martinez is the director of the Peace, Justice and Conflict Studies Program at DePaul.

She is an Associate Professor of Spanish in the Department of Modern Languages. She loves teaching study abroad courses and traveling with students on service immersion experiences.

She's taken students to Merida, Mexico three times and in December she accompanied students to El Salvador.

Her research is on immigration and children's and young adult literature. She traveled to Honduras on a human rights delegation in 2014 and had the privilege of meeting with Berta Cáceres and several other indigenous community activists.

Day 25 of 100

Emil Ferris (BFA 2006, MFA 2010)  
Photo: Whitten Sabbatini

**“What an honor  
To love  
to grow,  
in a world of color”.**

P  
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I am told I am white  
By you, by him, by them  
I am told that it is better this way  
“Life will be easier”  
“You are lucky”, they say

Just like that...  
I am erased  
I am stuck  
between myself and my skin color  
between my history, my language, my family’s struggle  
and whiteness  
Perceptions and reality

As I child, I wanted, so bad, to be white  
I am so sad for my younger self

I will never be white  
I don’t want to be white  
I am grateful and proud to be a Puerto Rican woman  
What an honor  
To *love*, to grow, in a world of color.



Amalia Victoria Salmerón  
Pinott Women and Gender  
Studies Combined BA/MA  
Student College of Science and  
Health,  
Women and Gender Studies,  
The Women's Center  
A Proud Queer, Latina,  
Puerto Rican Woman



Day 26 of 100

Black Women in Motion:  
Janelle Monae, Ciara, Beyoncé,  
Rihanna, and Lizzo



Work of Ellicia Myles



There are three reasons I made this piece; I wanted to speak about blackness in a way that was not related directly to our pain, recently my work has looked more about how to express the fourth dimension, time, on a two dimensional surface, and lastly, it was important to me to uplift and express how much joy seeing black women entertainers who dominate the game.



Ellicia Myles

I am a senior animation student with a double minor in studio art and illustration.

[Ellicia.myle@gmail.com](mailto:Ellicia.myle@gmail.com)



Day 27 of 100

"To celebrate freedom and democracy while forgetting America's origins in a slavery economy is patriotism a la carte".

- Ta-Nehisi Coates,  
"The Case for Reparations" (2014)

**HAPPY BLACK HISTORY MONTH!**

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**Are you white? Keep Reading!**



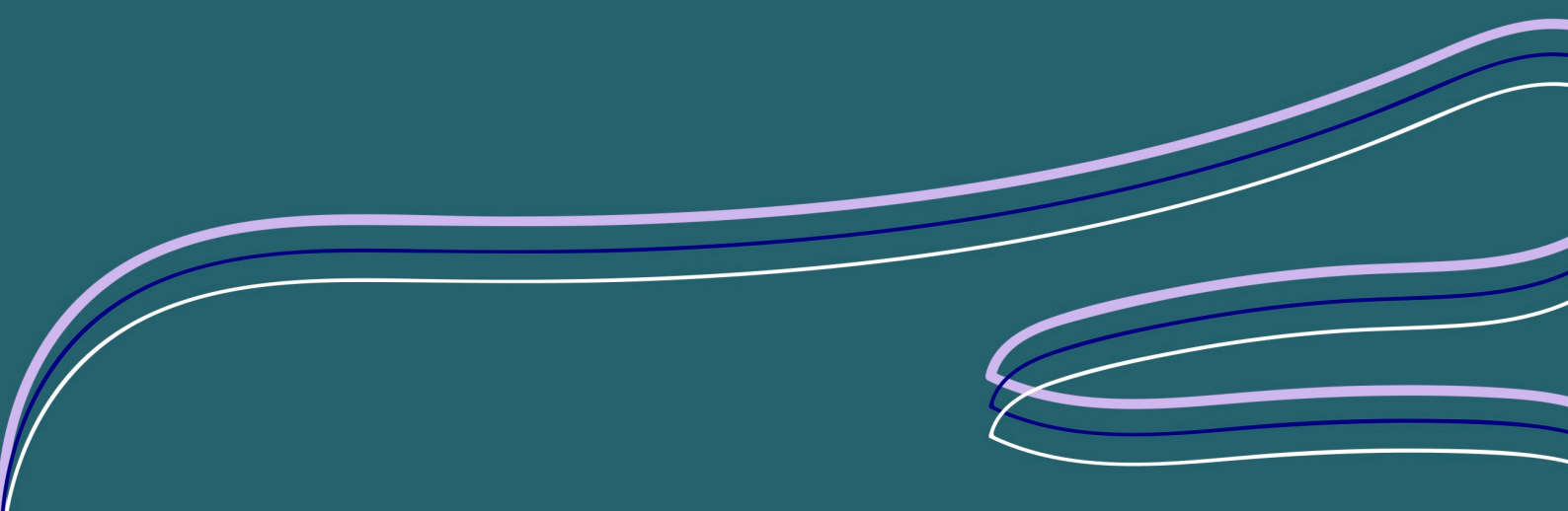
*Charlotte Byrd*

*cmbyrd97@gmail.com*

*Graduated from DePaul in 2019*


*Womens & Gender Student and Media & Cinema Studies*

Day 28 of 100



What magnificent patterns of mutual nurturance and revolutionary affection will weave together with the thread of our undoing?

How will we equitably hold each other impact while the pressures of white supremacy and the destabilization of madness dislodge the emotions that bind us?



## Disability, Emotional Labor and Inter-racial Relationships

Emotions bind the cells of our bodies atom to atom. Emotions are our heaviest parts, holding our very selves in tact. When our emotions slide out of ourselves, how do we catch them? Emotional labor is the work done to hold the weightiest part of another human as they break apart at the seams; care work for another's internal, ineffable, sensations of self-consciousness.

Femme people are nurtured to be nurturing, masculine to deny the emotions that bind them; people of color nurtured to cater to whiteness, white people to deny the reality that most of our needs are met by the exploited and coerced labor of people of color. The heaviness of our affective materiality is subject to interpretation; emotional weight varies person-to-person. Still, power dynamics influence emotional labor. In an inter-racial relationship, how does emotional labor adjust based on variants of whiteness and privilege/entitlement/fragility that accompanies racial differences? Note in our relationships whose emotions take precedence, whose emotions take up space.

Are our emotional exchanges equitable?

Do they reflect racial hierarchies in our social contexts?

Madness (mental illness) breaks me at every seam. My disabilities require constant emotional labor. My disabilities always necessarily interact with my whiteness. Caring for my disabilities means addressing my whiteness. Self-care becomes an anti-racist task. My insecurities and disabilities interact with my privileges, access to power, and white supremacy. The boundaries and needs within inter-racial relationships are affected by disability and mental illness. When my paranoia and anxiety break the confines of my skull and turn my belly inside out -- when I hear and see things other people do not hear and see -- it influences my white fragility. When my partner notes my whiteness, the spirits in my mind and hegemonies of our culture fuse white fragility and madness. I know my trauma, what it has done to my bodymind. I believe that I cause harm, believe its impact as told to me. I acknowledge, thanks to my madness, how dependent I am on the care of people I have harmed.

I believe in fusing emotional labor and community accountability, madness and liberation. Treating madness is an opportunity to dismantle white supremacy. Claiming madness and unlearning white supremacy are one. Our differences can generate new languages of tenderness. Madness makes receiving love blatantly political.

Emotional labor can be empowering when racial and (dis)ability differences are directly addressed, and care work is mutual, equitable, and safe. How do we compose an anti-racist politics of love in how we care? Emotional labor in interracial relationships: interlaced the same as dominant social hegemonies; transformative potentials in the emotional connections of differently raced people; the space between bodyminds clamoring for a world liberated from racism and ableism.

What magnificent patterns of mutual nurturance and revolutionary affection will we weave together with the threads of our undoing? How will we equitably hold each other intact while the pressures of white supremacy and the destabilization of madness dislodge the emotions that bind us?



*JoshieIsntReal*

Disability, Emotional Labor, and Interracial Relationships Affiliation: MSW & WGS student JoshieIsntReal is a white, queer, mad, US citizen. They are often confused, and have so much anxiety, enough for you to borrow if you'd like. Website: <https://medium.com/@jztsh>

"I watched the words  
blur on the page.  
No one raised a  
hand, disagreed.  
Not even me".



Southern History  
by Natasha Trethewey

Before the war, they were happy, he said.  
quoting our textbook. (This was senior-year

history class.) The slaves were clothed, fed,  
and better off under a master's care.

I watched the words blur on the page. No one  
raised a hand, disagreed. Not even me.

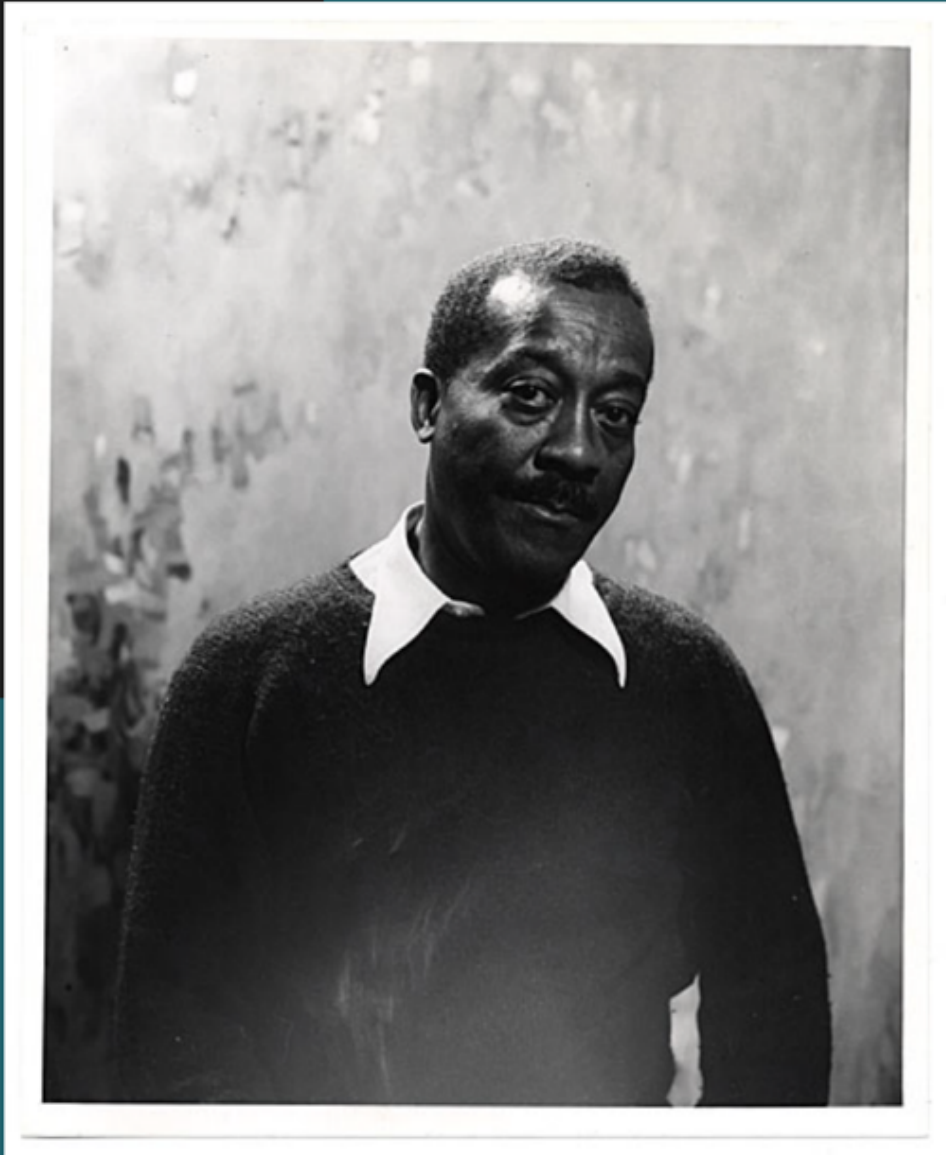
It was late; we still had Reconstruction  
to cover before the test, and — luckily —

three hours of watching *Gone with the Wind*.  
History, the teacher said, of the old South —

a true account of how things were back then.  
On screen a slave stood big as life: big mouth,

bucked eyes, our textbook's grinning proof — a lie  
my teacher guarded. Silent, so did I.

Amor Kohli is an Associate Professor  
and Chair of the Department of African  
and Black Diaspora Studies at DePaul  
University.

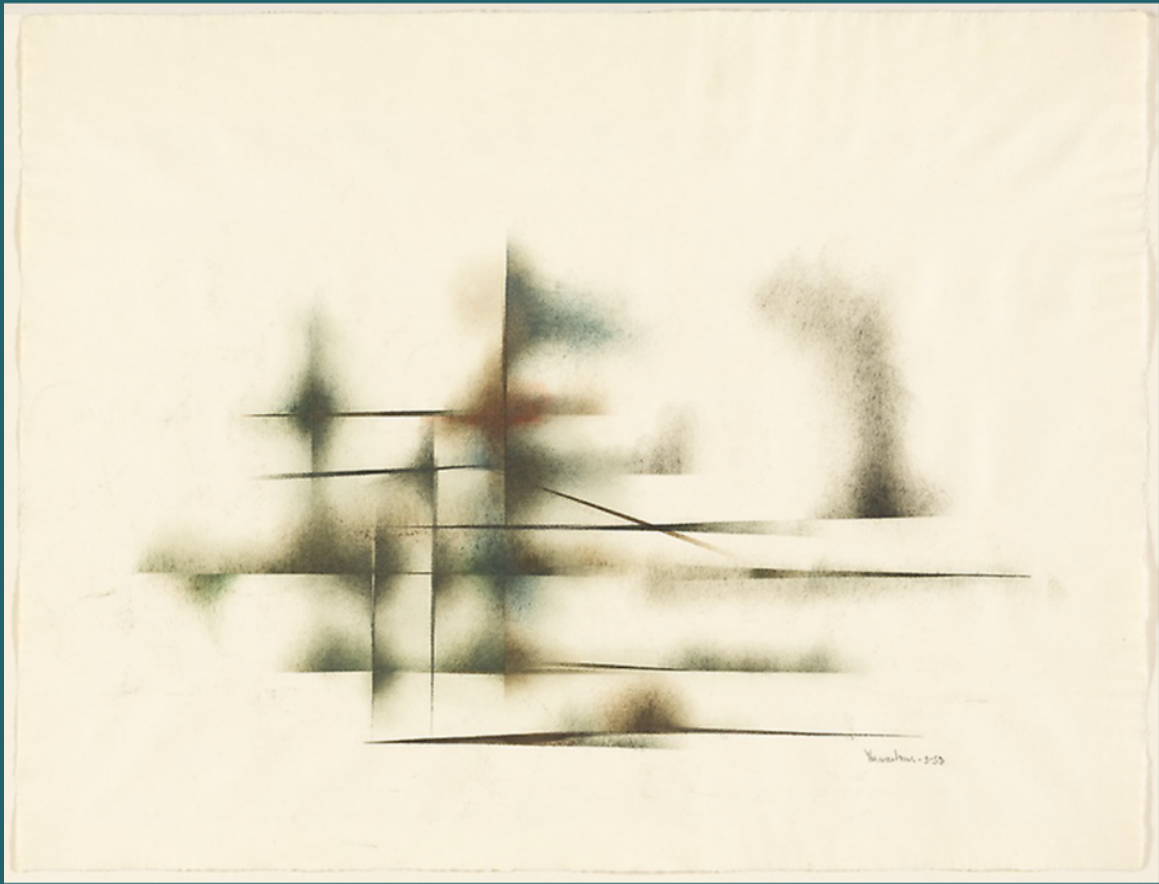


*Norman Lewis (1909-1979) was a painter whose works are in the collections of many American museums.*

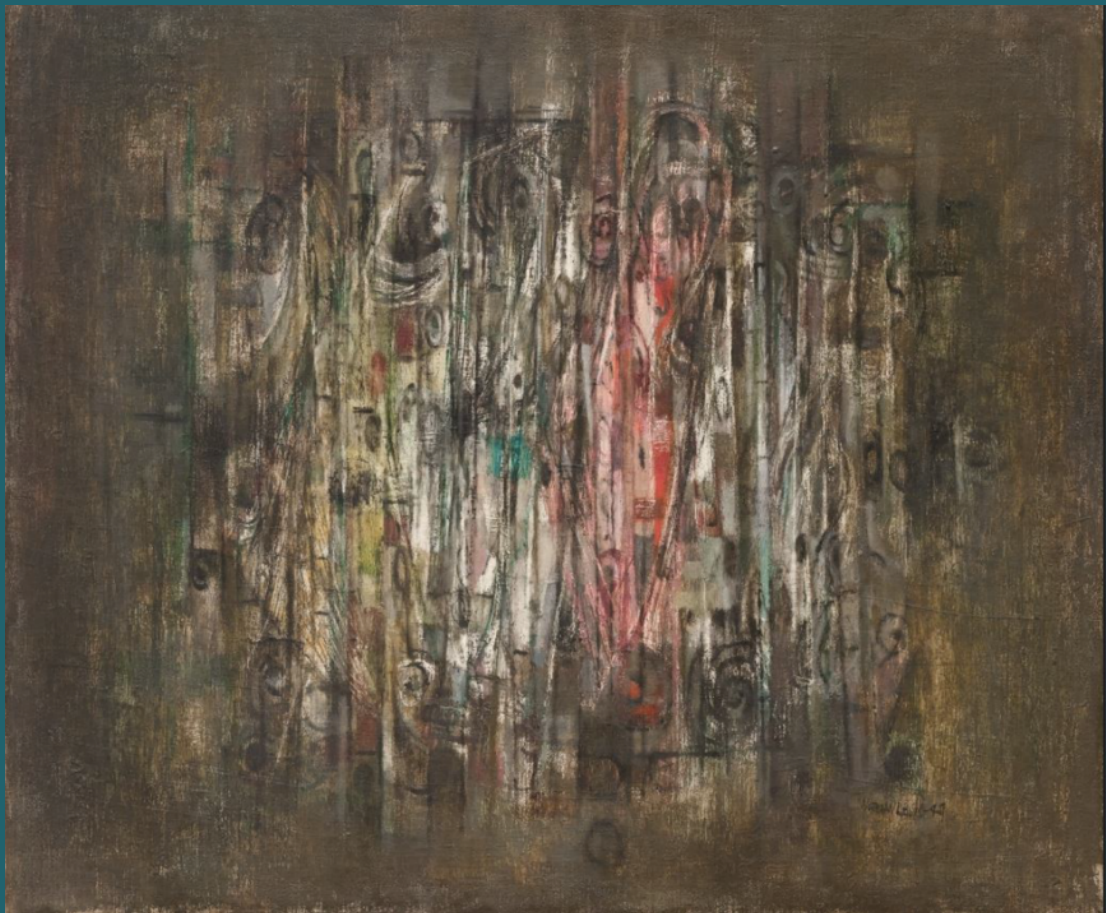
He is recognized as the only African-American painter associated with the Abstract Expressionists of the 1940s and 1950s although he has largely been written out of the art historical narratives of American abstract painting.

In 2015, *Procession: The Art of Norman Lewis*, a retrospective exhibition of his work, travelled to museums in Philadelphia, PA, Chicago, IL, and Fort Worth, TX.

The exhibition catalogue is in the DePaul Library collection.



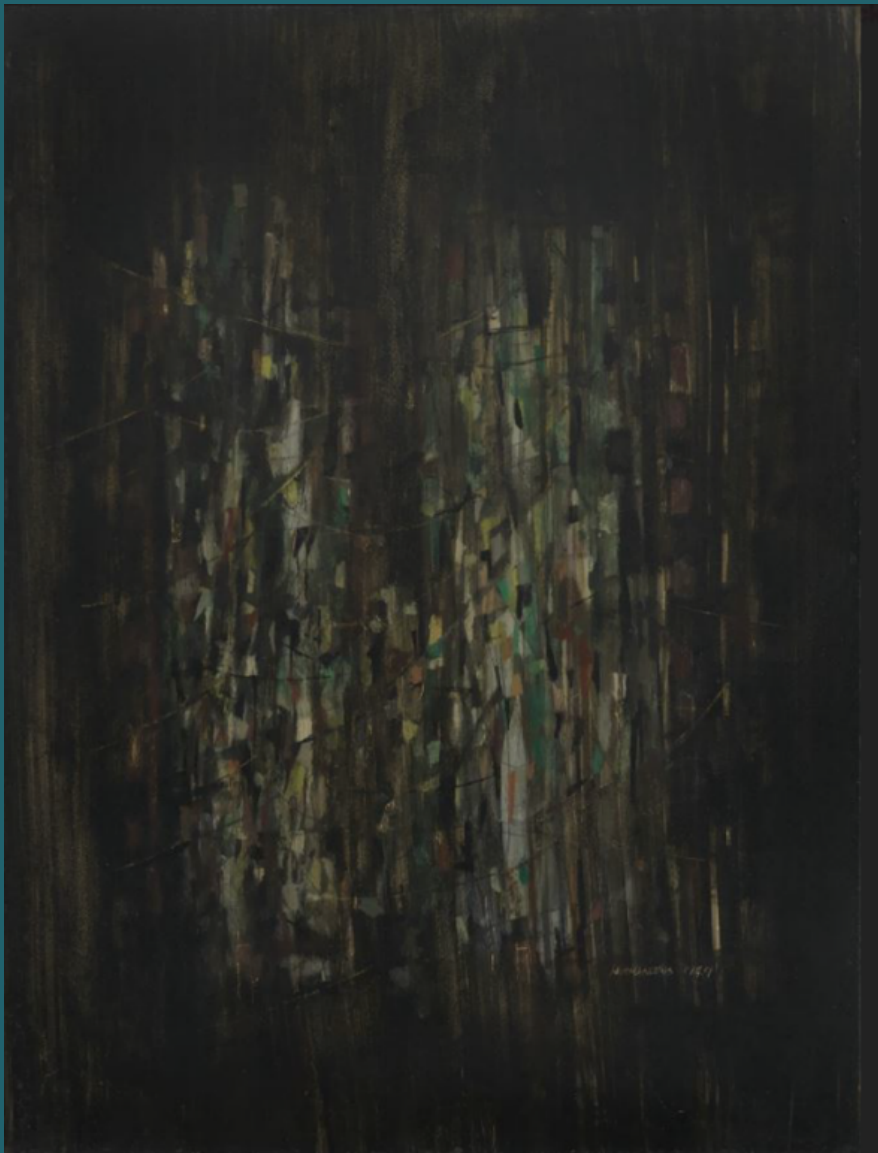
Norman Lewis, *Composition in Green*, 1953,  
watercolor on paper, 19 x 25"  
Art Institute of Chicago



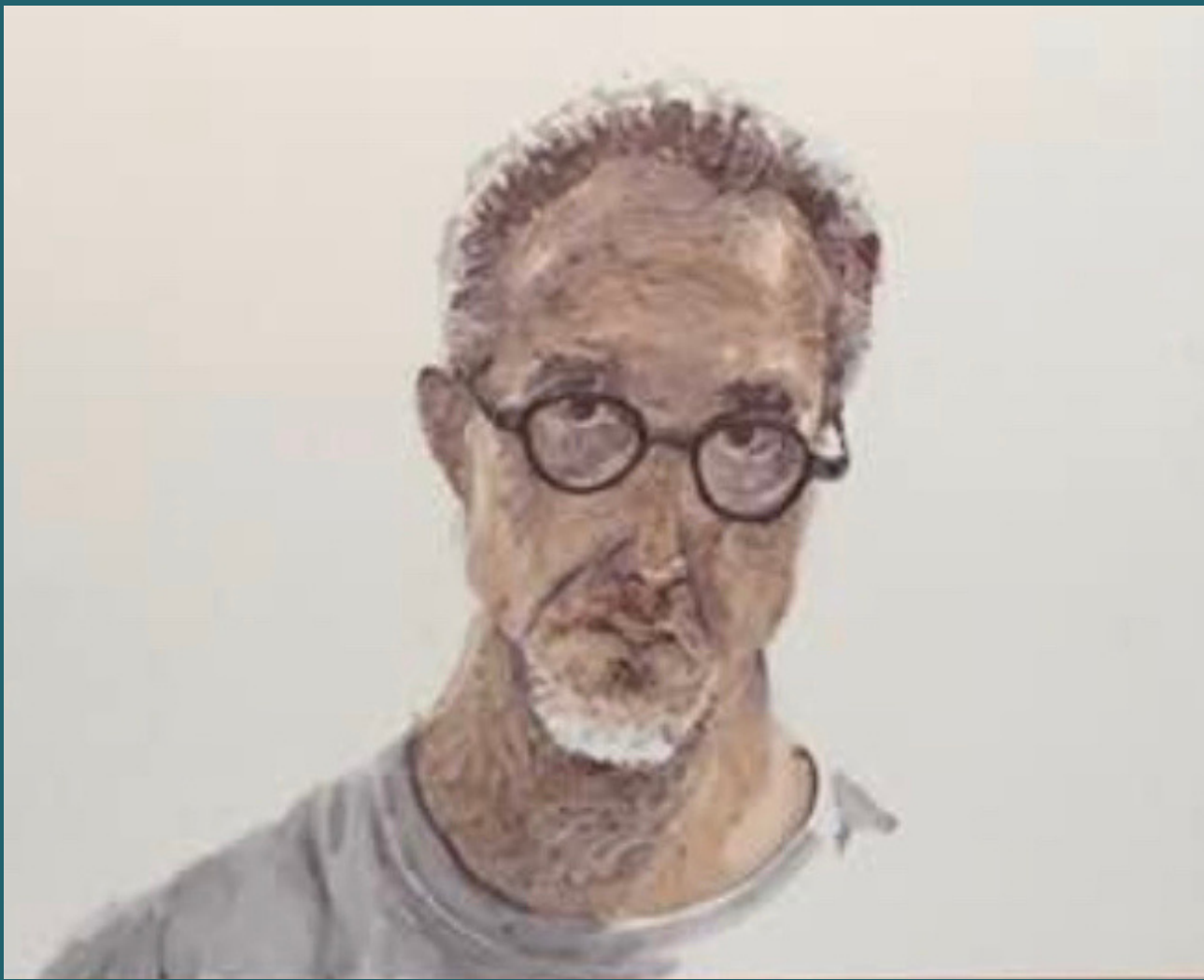
Norman Lewis, *Untitled* 1949,  
Oil on linen, 24 x 18"  
Museum of Modern Art



Norman Lewis, *Evening Rendezvous*, 1964,  
Oil on linen, 50 x 64"  
Smithsonian American Art Museum



Norman Lewis, *City Lights*, 1949,  
Oil on linen, 24 x 18"  
Musuem of Modern Art



**Matthew Girson**  
**Department of Art, Media, and Design**  
**[mgirson@depaul.edu](mailto:mgirson@depaul.edu)**

Matthew Girson has been exhibiting his artwork locally, nationally, and internationally for over 25 years. His questions investigate failures of democracy and the philosophical, historical, and psychological themes upon which democratic values are built. Primarily a painter, he also works in drawing, sound, sculpture, and performance. The monthly Murmurs of Democracy group performances that he has been convening since January 2017 explore democracy itself as a creative medium. He has been on the faculty at DePaul University since 2001.

**MORE INFORMATION ABOUT  
NORMAN LEWIS AND HIS WORK CAN BE  
FOUND HERE.**





*Hayley Williams*

"I am Proud" poem by Hayley Williams

Artwork by Erin Butrica

Women's and Gender Studies Graduate Assistant,  
Women's Center employee

Hayley is currently a second year WGS graduate student at DePaul and an employee for the Women's Center. She researches Black Women's Lives and Experiences, neoliberalism, capitalism, and disability justice. She plans on becoming a professor in Chicago post-grad. She is also a proud rescue mom to her cat, Rudy.

[hayleywilliams4242@gmail.com](mailto:hayleywilliams4242@gmail.com)

# Bury Me

## by Eemanna

Day 32 of 100

Poetry

So strongly woven history  
The tragedy and victory

What does the flag represent, freedom or peace?

Stripping of culture genocide or slavery?

Something's telling me it wasn't made for me,  
Education deprivation, systemic poverty  
Cycle of intimidation, where are the changes we seek  
Prison pipeline got us celebrating leaks  
Media tells twisted stories or ppl turn the cheek  
But racism is paired with misogyny  
Deep down deeper there's something underneath  
People falsely believe, illness within the soul making for weakness

In a broken house of dreams  
Lift up the lies, can you hear the floorboards creak?  
Forgotten stories  
Let true history speak  
I'm not talking textbooks or  
PowerPoint presentations, but the people who built the nation- patience

We need to avoid the repeat  
It's an illusion, the discrimination they teach  
They're tryna bury me  
But are we really free?  
I'm just thinking critically







Eemanna

Eemanna

Eemanna

Affiliation: Black Cultural Center

Eemanna is the Black Cultural Center's programming assistant, co-president of the African Student Association and a Peace Justice and Conflict Studies major. She was born and raised in Minneapolis, Minnesota before coming to DePaul.

She is also a musician, poet, and writer.

Bury Me was a piece she created in 2014 to introduce critical thinking about race in spaces that otherwise did not have the exposure.

"I was processing the overwhelming racist and oppressive systems and practices that were being exposed during the time and the overwhelming ignorance that was within privileged peoples response".

email: [eemannamusic@gmail.com](mailto:eemannamusic@gmail.com)

Day 33 of 100

# "Fighting White Supremacy Henny"



I be a cannonball, slingshot like a wrecking ball, fracturing the foundation of whiteness by my very existence, relentless, could care less about a racist. Left hand I got My tool kit and lipgloss in the other, I shudder.

Chicago winds be brisk

Ghosts frequent the very system I am fighting, we are fighting.

I am war ready

Fighting White Supremacy is gonna take the heaviest of artillery!

## *Darius Rashad Parker*

Affiliation: Graduate Student DePaul University–Critical Ethnic Studies  
and Kuumba Lynx

Darius Rashad Parker or popularly known as “Halle Berry Dari” is a Queer Black Scholar, Activist, Poet, and Performer based in Chicago, IL. Darius is a graduate of Northern Illinois University where he received a BA in Journalism and a minor in Black Studies. He has been a member of the Kuumba Lynx Performance Ensemble since 2005, and has performed in a multitude of plays and has toured performances across the world and currently serves as the Director of Operations since 2017.

Now a Haus Mother (#HausOfBerry) and veteran slam poet and Teaching Artist, Darius hopes to empower youth through the arts. Darius will be receiving his Masters in Critical Ethnic Studies from DePaul University in the Spring of 2020. He is also a member of Phi Beta Sigma Fraternity Inc. and Delta Phi Delta Dance Fraternity Inc.  
[darius@kuumbalynx.com](mailto:darius@kuumbalynx.com) or IG: [sir\\_harlem](#)



## Eliminate Racial Bias & Stereotypes in the Media

**By: Judith McCray**

News coverage of the 2018 Philadelphia Starbucks incident, in which two African American men were arrested while waiting for a white colleague, highlights the racial bias pervading U.S. culture. While attention was given to the implicit bias of the coffee chain's employees, NO attention has been given to changing the entrenched beliefs and attitudes of media professionals, especially Caucasians.

Recently, I was hired as a fixer for a Canadian production company working on a series about artists/activists living in conflict prone hot spots around the world. Chicago was selected to showcase the work of several artists of color and how they negotiated Chicago while advocating social change. My role was to guide the accomplished, all Caucasian crew of filmmakers through various neighborhoods of color, including South Shore, Austin and Old Town as they profiled each artist. They wanted to show the positive sides of Chicago, as well as the despairing; and identify what the artists called home despite the perception of the city's gun violence. Yet, despite their best intentions, they insisted on wanting to film the ravages of poor Black communities – drug sales, police stops, people drinking and loitering on street corners. Nor did their schedule leave time to locate and film the positive Black family interactions that I had listed on their shot sheets. As I grew concerned, then angry, I realized the problem: they were consciously and unconsciously responding to the biases and stereotypes they held about African Americans in Chicago. Worse yet, they felt compelled to show the reality they believed their Canadian audiences expected to see.

We all know the power the media has in reinforcing perceptions of racial myths and stereotypes. A 2017 University of Illinois study, commissioned by the organizations Color of Change and Family Story, examined media patterns about black and white families during the 2016 election cycle. Found were many stereotypes and untruths perpetuated by mainstream news organizations, like CNN, the New York Times and Fox News.

A most disturbing find was the persistent portrayal of black fathers' lack of involvement in their children's lives. This stereotype is false. A 2013 Centers for Disease Control study found the reverse: black fathers are MORE engaged in parenting than fathers of other races. Yet the perception that most are absent baby daddies prevails.

### **We must be fierce in holding the media accountable.**

Recognizing our individual biases and stepping up to honestly examine and eliminate them are first steps. But that's not enough. Change will only come when more media decision makers (news directors, editors, publishers, senior producers and the like) are people of color and representative of the audiences they serve. "Diverse" staffs of news and production offices won't do it. More decision makers must be people of color and anti-bias-vigilant Caucasians – willing to call out, vet and squelch every negative racial stereotype embedded in each and every story, news item and post.



## *Judith McCray*

President, Juneteenth Productions

Adjunct Professor, DePaul College of Communication

Judith McCray is a multiple Emmy award-winning writer, director and producer with more than twenty five years of experience in broadcast production and programming. A former producer and program developer for WTTW (PBS/Chicago), McCray is president and founder of Juneteenth Productions, which develops and produces documentaries and programming for broadcast, educational and internet media. Juneteenth Productions utilizes media as an effective tool for positive social change and communicating to diverse communities.

McCray also teaches Media Ethics, News Documentary and Broadcast Writing in DePaul's College of Communication.

5. Contact: email:[jmccray@juneteenthproductions.com](mailto:jmccray@juneteenthproductions.com)  
website: [www.juneteenthproductions.com](http://www.juneteenthproductions.com)

KINTSUKUROI  
THE ART OF REPAIRING WITH GOLD  
WHAT BEAUTY IS BREAKING?  
SPIRIT'S VESSEL SHATTERED  
FRAGILITY CONFIRMED.  
FRACTURE LINES MAP TECTONICS  
OF DAMAGE  
A JIGSAW OF BREAKING  
LAID BARE.  
YET—RIVULETS OF HEALING STILL GLEAM  
THROUGH SHARDS  
A GEOGRAPHY OF MENDING  
AS BREATH—THAT UNEVEN MELODY  
HAUNTED BY BROKEN NOTES  
RISES, SPLINTERED,  
STRIVING TOWARD SONG.

BY: LAILA FARAH

Everything will be remembered  
Kill us, we will become ghosts and  
write of your killings  
With all the evidence, you write  
jokes in court, we will write justice  
on the walls  
We will speak so loudly that even the  
deaf will hear  
We will write so clearly that even the  
blind will read  
You write injustice on the Earth  
We will write revolution in the sky

Aamir Aziz New Delhi, 2020

Dr. Laila Farah – WGS – DePaul University

lfarah@depaul.edu

Laila Farah is a Lebanese–American feminist performer–scholar. She attended Lebanese American University and Eastern Michigan University while working toward her BA in Theatre and Communication Arts.

She continued at Eastern Michigan University completing her MA in Performance Studies and Communication. She received her Doctorate in Performance Studies at Southern Illinois University. She is currently an Associate Professor in Women’s and Gender Studies at DePaul University. She continues to work on future performance pieces in Chicago, including her new co–created production, “Weaving the Maps,” based on Palestinian, Syrian, and Iraqi refugee women’s narratives. Her creative scholarship includes research with and the performance of “Third World” women and women of color, postcolonial identities and “alien–nation,” and ethnographic and autoethnographic performance. She is active locally and nationally, and globally in social justice and gender–based initiatives through various organizations including the National Women’s Studies Association and the Arab American Action Network, and the International Oral History Organisation.

Dr. Farah has taught at DePaul, Southern Illinois University, and SUNY Potsdam.



# Day 36 of 100

Hi Sarah\*,

I've been thinking about you a lot. I think about your pain, I think about if your name was really Sarah, I think about you. I am not one for prayer, I am not religious, but I have been holding you in my heart and thoughts. I've been thinking about how careless we are when we talk about you.

We do not really think about you, we do not think. You are in conversations about repatriation and burial sites and yet we do not think about you or know you. They reduce you to conversations on theory and – I don't care about theory. I just miss you. Your thoughts, and your light, I wish that I had known you for your thoughts and the love you had or did not have– your anger, your fear. The passivity that we had for the way you were taken makes me furious. I would like to know your pain because I think that I have similar feelings. We learn about what they did to you and not nearly as much as who you are. I want to know you and I am thinking about you, Sarah. I live because of how you died, I love because you were not allowed to, and I persevere because you did not. I can say it, I can taste it, I feel it, you were a genius. You were full of everything and light and feelings – you felt so much – hopelessness, sadness, anger, growth.

Hopeless. It's becoming increasingly hard, I have been having so many feelings of hopelessness. And I keep thinking about how trauma and pain runs through my veins, it is genetic, I was born because of you and I cry because of you too. I want to know what your hands looked like, what did you think about when you stood on the platform? What did you think about behind the bars? I wish that I didn't have to talk about what they did to you, I wish I knew who you were instead of what we did to you.

I miss you, Sarah.

With love,

Nina

\*Sarah Baartman

Stevie (read while listening to As by Stevie Wonder),

My dad tells me that when I get married he will sing your song “As” to me. I used to refer to my sister and my parents as the loves of my life. At first I thought that this was not true, it was sweet for me to say and I wanted to seem cute. And then I realized that this was true. Holding two things at once is what I struggle with the most. I can’t stand my family and at the same time I feel a deep love for them that overwhelms me. Deep within my stomach and hands I feel something that does not yet have words. I feel it most when someone is threatened in my family – threatened in various ways, not just physically. My uncle just passed away and so deeply I wish that my mother did not feel the strain, grief, and inevitable unhappiness that she has been presented with because of this. Death is not dictated by who is “worthy” of it, but I feel that death follows us now. Time exists so that it does not hurt so much when some people leave. Western time exists to destroy the other’s livelihood. What hurts the most in academia is students acting like theory is abstract. Theory would not exist without the lives that are perpetually in movement and disruption. There is no theory without the death of disabled people and disabled people of color, and trans lives. I got a LinkedIn notification that my dead uncle was celebrating his third year at his job. LinkedIn did not know he died. Or that he was gay. Or that he loved his nieces and nephews deeply. Or that my mom has cried every day since he left. LinkedIn does not know that Uncle William no longer exists – not in the air, or the trees, or heaven or hell. Theory does not know that I will no longer receive Facebook notifications from him commenting on my posts. I came out to my family three months ago and all I wanted to do was tell him. I know he probably knew. But I wanted to share in the happiness that I believe he would have had when I told him. I know you knew. As around the sun the earth knows she’s revolving and the rosebuds know to bloom in early May, just as hate knows love’s the cure, you can rest your mind assure that I’ll be loving you always. As now can’t reveal the mystery of tomorrow but in passing will grow older every day, just as all is born is new do know what I say is true – that I’ll be loving you always. I feel that my body is in limbo so often and all I do is lose my sense of self. My blackness and trauma means that I have so much love even when I feel like I am not worthy of life. I think that my blackness is love. I listen to you when I forget why I should be or the weight of the world is too much. I’m so thankful that I have you to listen to, when I need to be reminded of the love I contain.

Thank you, Stevie,

Nina

Hi Langston,  
My dad tells me if I was a boy I would have your name. I am a girl so instead I am Nina, after Nina Simone. I think I would like to be a Langston too. I think I would maybe want many names, sometimes I can't tell if I am making meaning out of nothing or I am really moved by things, like your name. It's pride month, Langston. I want to celebrate you and so many other's lives and yet I feel so removed from pride in Chicago because it is plagued by whiteness. I read a post about teens sobbing on the train and bus after pride trying to strip themselves of glitter and anything that was reminiscent of queer or LGBTQ+ so that their parents would not yell at them and hit them. Or so they would not be removed from their homes. I won't keep you for long, let me know how you're doing..

Hope all is well,  
Nina



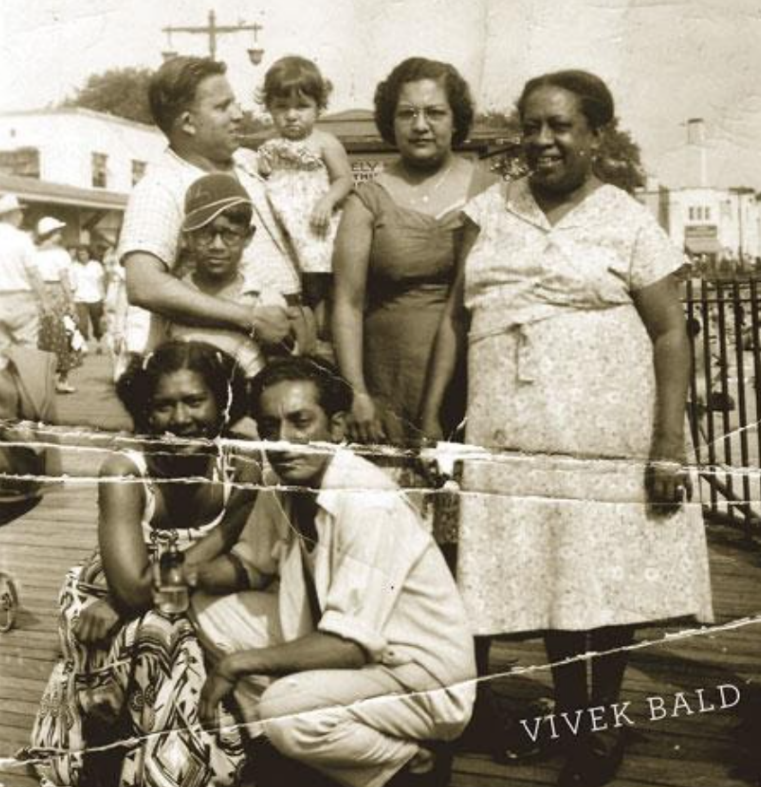
### Biography:

Nina Wilson is a Southside Chicago Native, storyteller, writer, and artist.

Follow her art page for queer art and totes @yourestillafloreshop and her twitter @justdumphim.

# BENGALI HARLEM

and the Lost Histories of  
South Asian America



## Day 37 of 100

WEBSITE OF THE  
BOOK HERE.  
DOCUMENTARY  
AND ORAL  
HISTORY HERE.  
INTERVIEW WITH  
THE AUTHOR HERE.

In *Bengali Harlem and the Lost Histories of South Asian America* (2013), Vivek Bald, author and documentary filmmaker paints a vivid picture bringing to life the unknown yet remarkable stories of early working-class Muslim migrants from the final years of the nineteenth century. In the backdrop of anti-Asian immigration laws, these Bengali peddlers and seamen created an informal network that extended from Tremé in New Orleans to Detroit's Black Bottom, from West Baltimore to Harlem, building enduring relationships with different communities of color.

They started families with Creole, Puerto Rican, and African American women. Many sold "exotic goods" like embroidered silks and cotton sewn by women in their villages in Hooghly, or were seamen who jumped British imperial ships and found jobs as steel and auto workers in the mid-west. Their stories of creativity and resilience challenge binary notions of race and narratives of assimilation in the United States, revealing multiracial, cross-racial affinities and cultural hybridities that are crucial to challenge white supremacy.

Sanjukta Mukherjee is an Associate Professor and Director of the Graduate Program at the Department of Women's and Gender Studies, DePaul University.

Dear Friend,

I am black.

I am sure you did not realize this when you made/laughed at/agreed with that racist remark. In the past, I have attempted to alert white people to my racial identity in advance. Unfortunately, this invariably causes them to react to me as pushy, manipulative, or socially inappropriate. Therefore, my policy is to assume that white people do not make these remarks, even when they believe there are no black people present, and to distribute this card when they do.

I regret any discomfort my presence is causing you, just as I am sure you regret the discomfort your racism is causing me.

Dear Friend,

I am working class.

I am sure that you did not realize this when you made/laughed at/agreed with that classist remark. In the past, I have attempted to alert affluent people to my socio-economic identity in advance. Unfortunately, this invariably causes them to react to me as pushy, manipulative, or socially inappropriate. Therefore, my policy is to assume that affluent people do not make these remarks, even when they believe that no poor people are present, and to distribute this card when they do.

I regret any discomfort that my presence is causing you, just as I am sure you regret the discomfort your classism is causing me.



*Misty De Berry*

Title: Mellon Postdoctoral Fellow

Affiliation: MIT

Brief Biography:

Misty De Berry is a performance artist and Mellon Postdoctoral Fellow in the Department of Literature; and the Program in Women's and Gender Studies at MIT. In addition to her research and performance work, Misty engages in building communities through her training in Transformative Justice methods and Usui Reiki healing modalities.

MistyD@MIT.edu

*The answer to the problem between the white race and the colored, between males and females, lies in healing the split that originates in this very foundation of our lives, our culture, our languages, our thoughts. A massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning, of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war.*

**Gloria Anzaldúa, Making  
Face/Making Soul.**

Submitted by an anonymous member of the  
DePaul community

# Day 40 of 100

I keep thinking about what my teachers will say  
How I will be validated  
I keep thinking about what I should say  
Because I don't want to be the one who says the wrong thing  
I reshape and rethink and question and question  
I try to challenge and oppose white supremacy by asking and asking and asking  
Because I want to do better  
I want to unlearn  
And validation is a symptom of this challenging  
And the teachers thank me for "doing the work" and "leaning into the discomfort"  
It feels good to be validated But then I question whether I should be validated  
For recognizing something that others have always known

There is no way I can write this in which I will not also be asking for validation  
In which I will not also be asking for a response  
Of validation for acknowledging my whiteness  
In writing this am I challenging white supremacy or simply adding to the ways in  
which I am rewarded by it?

I ask because I care about the communities who have been harmed  
it is important to look critically at myself, I think  
But then it isn't about me  
It isn't about me  
whether motivated by reducing harm to those I care about or validation or both  
It isn't about me  
but then I am a part of the system  
I do not question so I can stop doing the work  
I ask questions so I can ask more questions  
to work towards change  
to be present in the struggle  
to build community  
to support and step up and step back and listen and love to listen and love

Aviv Goldman  
She/Her

Studying Women and Gender Studies and Psychology  
asgoldma@gmail.com



# REFLECTION QUESTIONS

## RECURRING QUESTION SUGGESTIONS:

- **What words, phrases, images stand out to you and why? How are you feeling? What are you thinking about?**
- **How do the posts reinforce, validate, challenge, disrupt, and/or shift your thinking, feeling, actions in relation to white supremacy?**
- **What are the take-aways for you from reading these posts? What might be next steps for reflection, education, and/or change for you?**

Gentle affirmation:

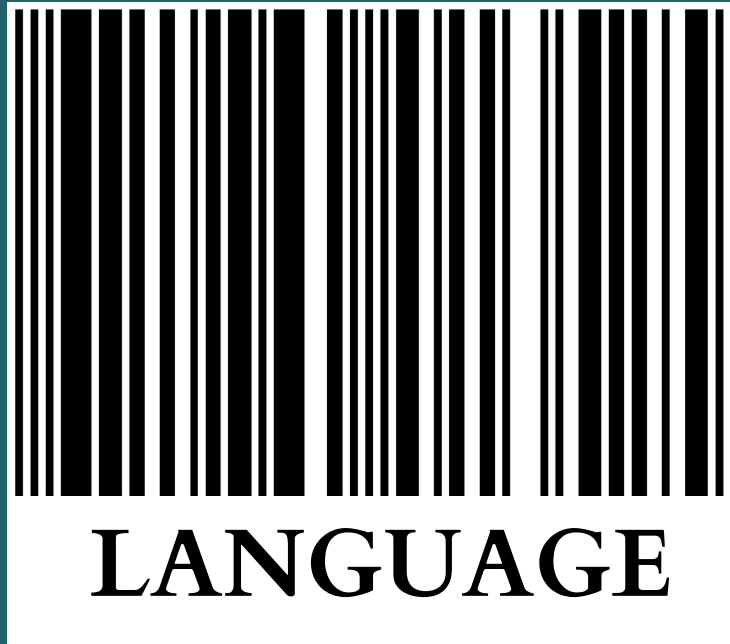
You are new moments of choices and options.

- Are there posts that cause you discomfort? What can you learn from this discomfort?
- How does systemic racism shape your daily life and choices? How does it structure your family and friendship groups, your school, your neighborhood, your news sources, your spiritual community, your places for fun and relaxation?
- What steps can you take toward accountability for disrupting and challenging white supremacy within yourself, your friendships, your family, your workplace, your neighborhood, etc.?

Gentle reminder:

We are together in resistance.

Day 41 of 100



A Guide to Coded Language in  
Education Vol.1 by  
@subversive.thread



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"Grit"

Is a coded term for saying a child survived the conditions of white supremacy, anti-blackness and capitalism without having to name those systems of oppression directly- of their correlative effects on young people of color.

"Black, brown [& indigenous] [students] don't need to learn grit, they need schools to stop being racist." -Andre Perry

### “Perfect Attendance”

Is the normalized pressure for students to operate as machines rather than human beings who get sick, who navigate trauma, who experience fear, loss and precarity, or who require support navigating access needs like nutrition and transportation. Perfect attendance is how schools begin to coerce students into internalized ableism and model capitalistic work ethic.

### “Under Resourced”

Is a way of describing the historical exploitation of BI&POC communities as happenstance rather than as coordinated campaigns of disenfranchisement, marginalization, and terror. It also positions the current distribution of resources and access as something that can be fixed with some simple policy realignment in an otherwise well-intended system. It does not name the intentions of white supremacy, capitalism, or empire.

### “Under-Represented Minority”

BI&POC are not minorities- we are the world’s global majority. We are only “minorities” within the borders of Europe’s colonial projects. And we are only underrepresented to the extent that those projects must continue legacies of genocide, slavery, theft, and empire to maintain control of their borders. White settlers must ask themselves who would they be without borders?

### “Academic Rigor”

Rigor itself isn’t necessarily a bad thing- but when combined with grading it becomes a tool to create classroom meritocracy. In this way rigor is wielded as an extension of the carceral state, to punish struggling students by creating failure where growth might otherwise exist.

**This cycle of stratifying students into successes and failures is necessary to maintain classist and racist institutions like the school to prison pipeline.**

### “Achievement Gap

”There is no “achievement gap.” There is a predictable disparity in learning outcomes between well and poorly resourced communities. Calling it an achievement gap obfuscates the generational wealth and access afforded to white students. Creating an equitable education system means decentering racist outcomes like test scores and grades and shifting resources to meet historically exploited communities’ material and socio-emotional needs.



## **Eva Long, M.Ed.**

Asian, Pacific Islander, Desi American Cultural Center  
Coordinator

OMSS, DePaul University

Her mission work is rooted in community and in relationships with others, emphasizing relational agency for action. Eva cares deeply about engaging in individual moments and collective communities while weaving relationships to co-create spaces of justice to deepen learning and relating across differences.

"Understand the lived, felt experience  
of the body in the world as never  
politically neutral."  
- Rae Johnson

*Jax W.*

Jax is a researcher and organizer with a strong investment in prison abolition and transformative justice. Their spare time involves a lot of friend potlucks, baking, and fluffy cats.

Email Address: [jwtz93@gmail.com](mailto:jwtz93@gmail.com)

I've been thinking a lot lately about whiteness as an embodied experience. As a queer person and trauma survivor, I am used to thinking about how I embody my trauma – how it lives in my body and impacts the way I move through the world; how having a body is a heavy thing. As a white person, however, I'm much less familiar with thinking about how I carry whiteness in my body, too.

A few weeks ago, I attended a lecture on spatial justice that dramatically shifted my understanding of what it means to embody whiteness. The lecturer, Liz Ogbu, is a Black female architect who redesigns spaces to make them more equitable and inclusive. Throughout the lecture, Ogbu posed questions to the audience about how we navigate and inhabit physical space. She reminded us that the way we interact with space is never apolitical.

On the way home from the lecture, I began to notice things differently. I noticed how my body relaxed as my friends and I discussed the lecture. I noted tension in my posture as I wondered what our rideshare driver was thinking of our conversation, and my subsequent relief when the driver enthusiastically engaged with us and shared his own experiences of race and space. I was surprised at how much I learned about myself in the context of that conversation, simply by being attuned to my bodily cues.

Since then, I've been intentional about noticing these cues further. I've been trying to ask myself questions like: In what neighborhoods do I hold physical tension, based on racist assumptions about my safety? How do I respond to the white guilt and shame tightening my chest when I screw up? What does it tell me that I often enter new spaces without questioning whether my (white) body belongs there?

All of this matters because our bodies matter, because the way we move through spaces in an embodied way matters. It matters because we as white feminists are so often "fluent" in discussing the role of embodiment in our own trauma, but not our privilege. It matters because the more we become aware of how our bodies hold power and oppression, the more effectively we can name and shape the ways we interact with the world.

During the lecture on spatial justice, I heard an implicit invitation from the lecturer to experience my identities – all of them, not just the marginalized ones – in an embodied and accountable way. Now, with love, I pass on this same invitation to you.

“Many of the communities where lynchings took place have gone to great lengths to erect markers and memorials to the Civil War, to the Confederacy, and to events and incidents in which local power was violently reclaimed by white people.

These communities celebrate and honor the architects of racial subordination and political leaders known for their defense of white supremacy.

But in these same communities there are very few, if any, significant monuments or memorials that address the history and legacy of the struggle for racial equality and of lynching in particular.

Many people who live in these places today have no awareness that race relations in their histories included terror. We can't change our past, but we can acknowledge it and better shape our future.”

Bryan L. Stevenson, “A Presumption of Guilt”

New York Review of Book, July 13, 2017

Equal Justice Initiative, “Lynching in America: Confronting the Legacy of Racial Terror”

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Lori Pierce

Associate Professor African and  
Black Diaspora Studies  
DePaul University

## We inherited the world we live in.

Does that mean that we white people are guilty of our ancestors' crimes?

**No.**

As we unlearn systems of oppression and commit to dismantling the legacy of racism and discrimination, let us remember to include *our children, our nieces, and nephews, our young students* in the process of advancing racial justice.

I think about this as I hold my nephew, just nine weeks old now. Even though he is so incredibly small, I know he has already begun to see the world. It's our job not to blind him.

Does this mean we have a responsibility to fix it?

**Yes.**

*Jessie Allen*

### 100 RACE-CONSCIOUS THINGS YOU CAN SAY TO YOUR CHILD TO ADVANCE RACIAL JUSTICE

June 2, 2016 · by Raising Race Conscious Children · in Uncategorized

RACE CONSCIOUS  
RAISING CHILDREN  
100<sup>th</sup> POST

In honor of [Raising Race Conscious Children's](#) 100<sup>th</sup> post, this list lifts a quote from each and every blog post to date, modeling language that has actually been used in a conversation with a child regarding race (and other identity-markers such as gender and class). Through our

[blog](#), [workshops/webinars](#), and [small group workshop series](#), we support adults who are trying to talk about race with young children, with the goals of dismantling the color-blind framework and preparing young people to work toward racial justice.



View Full Length  
Article Here

Jessie Allen is a MA candidate in Women's and Gender Studies at DePaul University.

She recently became an Auntie for the first time in January 2020.

[Jesse.e.allen](#) on Instagram



Why do they forget about us  
How do they forget about us  
Skin that absorbs sun  
Hair that defies gravity  
How do they forget about us  
Why do they forget about us  
Reminded of our bodies as we lay in the  
streets  
Soaked of tears from centuries of mothers  
Holding babies half grown  
Well known to the eyes of those that see  
them as other Hold my pain the way you  
hold your dogs  
Caress it  
Wash it  
Care for it  
Let it sleep in your bed  
When it's sick  
When its ears have crust  
Scrape it out  
If my pain was your dog  
Would you finally see what you've done  
Would you finally open an account of  
credit toward my reparations  
Could you hold it knowing you had the  
control  
to put it down at any point necessary  
Hold my pain the way you hold your dog  
Carry it in strollers made for it  
Breed it

## REPARATIONS REPARATIONS REPARATIONS

Know what its history is  
Talk about it with your  
friends  
Tell them it's your child  
Tell them you got it from  
your parents and they got it  
from there's  
Tell them you bought my  
pain generations ago  
Tell them how you take it  
for walks every night and  
morning  
Tell them how well you  
take care of it  
Tell them my pain is your  
pain and you see it as a part  
of you.

I have written this poem to think about the space I feel I am allowed to take up in the world around me. I also am using this poem to voice my internal struggle with the way white people discuss their dogs. I worked at a veterinary office for some months when I was a sophomore and I remember feeling uneasy about how white people talked about their dogs.

I remember hearing language similar to the language white slave masters used when talking about the bodies of the enslaved. Furthermore while I was working there I remember the owners of these animals would treat me worse than how they treated and spoke to their animals. I quit this job, and this poem is my processing of these active elements in our society.

Demitria Pates

I am an undergraduate senior at  
DePaul University.

[dpates@mail.depaul.edu](mailto:dpates@mail.depaul.edu)



*“In this moment, it is more important than ever that white people join anti-racist efforts.*

*As we practice “social distancing” we must not isolate ourselves from the needs of our community.*

*We can break our silence, move into action, and support people in our communities to do the same.*

*Here are 5 ways you can show up powerfully that will contribute to winning the things we all need, now and for the long haul”.*

*- Erin Heaney, SURJ National Director*

**FIVE ANTI-RACISM ACTIONS  
FOR WHITE PEOPLE  
IN THE TIME OF COVID-19  
PRODUCED BY**

**SHOWING UP**

**FOR RACIAL JUSTICE**

# 1

For more information and how to get involved go to:  
<http://www.showingupforracialjustice.org>

## Join a group or deepen your community to one

Everyone “looking out only for themselves” is what got us into this situation, and only together can we create the solutions we need.

Now more than ever, we must work together to force systemic change.

Join your local SURJ chapter or other groups in your community that push systems (like the local, state and federal government) to protect and care for the most vulnerable, especially in these times



## SHOWING UP FOR RACIAL JUSTICE

SURJ is a national network of groups and individuals working to undermine white supremacy and to work toward racial justice. Through community organizing, mobilizing, and education, SURJ moves white people to act as part of a multi-racial majority for justice with passion and accountability.

We work to connect people across the country while supporting and collaborating with local and national racial justice organizing efforts.

SURJ provides a space to build relationships, skills and political analysis to act for change.

## 2

Support efforts in your community to get people out of jails and detention centers

Support efforts in your community to get people out of jails and detention centers, and to stop local police from issuing new citations, incarcerating people pre-trial, and re-incarcerating people for probation/parole violations.

Follow organizations that are leading on this issue & find the groups in your community:

- Color of Change,
- Dignity and Power Now,
- Justice LA, &
- Women on the Rise.

If you're a member of a group that doesn't usually focus on these issues, bring them to their attention and encourage them to make these actions a priority.

Here is one take on why this is important:

## “We must release prisoners to lessen the spread of coronavirus”

*A Washington Post Article by Josiah Rich, Scott Allen and Mavis Nimoh*

*Josiah Rich is professor of medicine and epidemiology at Brown University.*

*Scott Allen is professor of medicine emeritus at the University of California at Riverside.*

*Mavis Nimoh is executive director of the Center for Prisoner Health and Human Rights at the Miriam Hospital, of which Rich and Allen are co-founders*

Unless government officials act now, the novel coronavirus will spread rapidly in our jails and prisons, endangering not only prisoners and corrections workers but the general public as well. As the country prepares for further spread of the pandemic, authorities should take immediate steps to limit the risk posed by mass confinement, including releasing those detained on bail, along with elderly prisoners who pose little danger to the public.

Early on in this pandemic, we learned that, as with other closed spaces such as cruise ships and nursing homes, the covid-19 coronavirus spread rapidly in Chinese correctional facilities.

Now the United States, which leads the world when it comes to incarceration, faces that same challenge.

It is essential to understand that, despite being physically secure, jails and prisons are not isolated from the community.

People continuously enter and leave, including multiple shifts of corrections staff; newly arrested, charged and sentenced individuals; attorneys; and visitors.

Even if this flow is limited to the extent possible, correctional facilities remain densely populated and poorly designed to prevent the inevitable rapid and widespread dissemination of this virus.

at authorities should implement as quickly as possible.

At the same time, jails and prisons house individuals at higher risk than in other settings, such as schools and restaurants, that have been closed to mitigate contamination.

Although corrections facilities cannot be closed, they must be included in any plan aimed at slowing the surge in infections and protecting public safety.

Reassessing security and public health risks and acting immediately will save the lives of not only those incarcerated but also correctional staff and their families and the community at large.

There are several steps that authorities should implement as quickly as possible.

They must screen incoming individuals to prevent and delay infected individuals from entering facilities.

They must rapidly identify cases and isolate exposed groups to limit the spread, as well as quickly transfer seriously ill patients to appropriate facilities.

### But that won't be enough.

Authorities should release those who do not pose an immediate danger to public safety, while also reducing arrests and delaying sentencing.

These moves carry inherent political risks, but they are for the greater good of the public at large.

The abrupt onset of severe covid-19 infections among incarcerated individuals will require mass transfers to local hospitals for intensive medical and ventilator care — highly expensive interventions that may soon be in very short supply.

Each severely ill patient coming from corrections who occupies an ICU bed will mean others may die for inability to obtain care.

Our ability to release people rapidly will vary by type of facility and jurisdiction.

Those being held in jails simply due to their inability to afford bail, or for minor infractions or violations, can generally be released promptly by the judiciary or even the local sheriff.

Some jurisdictions are already discussing such mitigation efforts.

Already sentenced individuals pose a greater challenge — one compounded by the punitive policies of the past few decades (mandatory minimum sentences, three strikes and life without parole) that have led to a large, aging incarcerated population especially vulnerable to severe disease. Additionally, half of all incarcerated people suffer from at least one chronic illness, which means even more will be at risk of a poor prognosis if they become infected. Those eligible for parole can and should be released. Provisions for “compassionate release/parole” exist in every state; however, that process is typically slow, underutilized and very limited. Fortunately, the people at highest risk for severe complications of covid-19 who are incarcerated (the aging and chronically ill), are, on average, the least likely to commit a new crime or need to be re-incarcerated.

In some states, governors have the ability to commute sentences or pardon individuals, as does the president in the federal system.

On the federal level as well, there is a parallel public health danger lurking in the immigration detention system, where thousands of people are being held in jail-like conditions that pose similar risks.

The Trump administration could, if it wished, institute a simple and even temporary policy change to release those individuals into the community rather than contain them in an environment where rapid spread is likely.

As unlikely as this may be given the administration’s approach to immigration detention, this may be the easiest fix, given the broad discretion of the Department of Homeland Security to change policy.

The spread of the coronavirus may only be the tipping point for what can happen when we fail to consider all the costs and consequences of our system of mass incarceration.

We justify locking people up to protect public safety.

Yet public safety will be at even greater peril if we fail to mitigate risks associated with confining too many people in jails, prisons and detention facilities during a pandemic.

**The Washington Post**

*Democracy Dies in Darkness*

March 17, 2020, 3:14p.m.

## SHOWING UP FOR RACIAL JUSTICE VALUES:

CALLING PEOPLE IN, NOT OUT

**ACCOUNTABILITY THROUGH COLLECTIVE ACTION**

TAKE RISKS, MAKE MISTAKES, LEARN, AND KEEP GOING

**ORGANIZE OUT OF MUTUAL INTEREST**

THERE IS ENOUGH FOR ALL

GROWING IS GOOD

CENTER CLASS

## Interrupt racist stories about who is to blame.

Push back on people who use coded or racist language to talk about this moment. Specifically, when you hear people use the phrases: "Chinese virus," "Wuhan virus" and "Kung flu," have a respectful and clear conversation about the racist and factually incorrect nature of this harmful scapegoating.

*Where we get our news is important. It shifts the frame of the issues.*

Pay attention to progressive-leaning news sources rather than only the corporate news media.

Some examples include **Democracy Now** and the **Irresistible Podcast**.

Seek out articles written by disabled & Queer, Trans, Black, Indigenous and People of Color activists in your community.

### CALLING PEOPLE IN, NOT OUT:

- SURJ is trying to create a culture and community that people actually want to be a part of.
- The left (especially middle-class and wealthy people in social movements) has a long history of shaming and blaming people who don't have the "perfect" words or don't exactly agree with our analysis. That kind of behavior doesn't help us build a mass movement for change. We need people to want to join us!

-- **Calling people in is how we want to be with one another as white people. That means:**

- Recognizing we all mess up, and speaking from this shared experience
- Being specific and direct
- Talking to people in times and places that support conversation and learning

-- **Calling people in isn't:**

- How we want to be with people in power -- we organize to create tension and target people in power. Calling them in isn't how we think change happens.
- Something we expect from people of color
- A way to keep people in the mainstream comfortable. When people who are at the "margins" of a group (such as LGBTQIA+ folks, people with disabilities, poor and working-class people) have feedback or choose to speak, they don't need to be "polite" or avoid tension.

### ACCOUNTABILITY THROUGH COLLECTIVE ACTION

- We believe change happens when we build with millions of other people to change culture, policies and practices. We need a mass movement to make change.
- Many people, especially middle- and owning-class people, have been trained to think that if we as individuals transform or learn new things, then change will happen.
- A focus on individual action will exclude the poor, working-class, rural, disabled, & multigenerational leaders we need.
- Accountability means we are in relationship with and take direction from people of color.
- We build accountability relationships with people of color who are doing racial justice work in the movement and who are accountable to a group of people.
- Accountability doesn't mean waiting by the phone for a person of color to tell us exactly what to do. It means developing plans to organize in the white community & seeking feedback.
- Sometimes people of color are too busy organizing in their own communities to provide us feedback. We should act in those cases and not wait for permission.



# FIGHT TO PROTECT OUR ELECTIONS

Events across the country are being cancelled or postponed, and in many locations, governments are implementing "shelter in place" recommendations or requirements. As a result, many states are taking measures to postpone elections rather than finding creative ways, like mail-in ballots, to ensure our democratic freedom while protecting public health.

Meanwhile, the upcoming election still needs our attention.

We still need to mobilize millions of voters across the country to vote against Trump.

A simple first step is to take the [Collect Our Cousins Pledge](#).

Anti-racist white people who commit to the 'Collect Your Cousins' Pledge make a commitment to:

**Vote for the Democratic nominee for President**

**Vote for anti-racist candidates up and down the ballot and**

**To persuade and mobilize our 'cousins' - in this case - that's 3 other white voters you know to do the same.**

We will send you updates with tools on how to engage in local and national elections as anti-racist activist, as well as tools about how to "get your cousins" and engage with other white folks around antiracism.

## TAKE RISKS, MAKE MISTAKES, LEARN, AND KEEP GOING

- As white people, we are going to make mistakes when doing racial justice work. It's inevitable. We don't know anyone who has been in the work and hasn't made a mistake. Not a single person.
- People of color take risks every day by living and moving through the world. We commit to challenging ourselves to be outside our comfort zones when doing this work.
- While we take on real risk, we know that the risk is always greater for people of color.
- When we make mistakes, we want to take the time to reflect on them thoughtfully and keep moving in the work. We cannot let making mistakes prevent us from continuing our work. There's just too much at stake.
- We need to support our friends and members of our group when they make mistakes to learn and stay in motion.

## SURJ

## VALUES:

### ORGANIZE OUT OF MUTUAL INTEREST

- Racial justice isn't something we help people of color with.
- The system of white supremacy harms all of us -- including white people, though in very different ways than people of color.
- If we are going to stay in the work for the long haul, we need to get clear with ourselves about what we have to gain through this fight.
- White supremacy has hurt white people by cutting us off from powerful traditions & cultures that we come from. Instead, we learn to celebrate money and power.
- Every person has their own story about why they started to do this work. Maybe they saw violence as a queer person that connected them to violence people of color experience at the hands of police. They may have grown up poor and seen how racism and money are connected. These stories help us find our mutual interest.

## Participate in a mutual aid project or fund.

If you are able, donate money to a mutual-aid fund or initiate mutual aid with your immediate neighbors.

Mutual-aid funds link people with resources to those who need resources during a crisis. This can help cover costs of rent, medication, food, and other needs for people who lack a safety net.

If you have a surplus of food or hygiene supplies, donate to a mutual aid group, food pantry, or a community organization that is distributing goods to vulnerable people in your community. (Please be sure that they NEED what you have - don't assume!).

Join with local grassroots organizations led by people of color for mutual aid in your area or follow your local SURJ chapter for ideas.

This public health crisis is highlighting all the ways our economic system has been set up to fail us and others, hoarding wealth and resources for a few at the expense of the many. People who never believed it before are waking up and taking note. We have an opportunity to join in a shared struggle for our own health and survival, and for that of the planet.

### THERE IS ENOUGH FOR ALL

- There are enough resources in the world for everyone's basic needs to be met (decent housing, food, safety, etc).
- The problem isn't that we don't have enough stuff -- it's that it's distributed unfairly.
- The people at the top -- the 1% -- have most of the wealth. They use racism as a tool to keep us fighting amongst ourselves, instead of united and fighting against them for the things we need to live full lives.
- We are trained to believe that there is a shortage of resources, so we need to hoard them, avoid sharing, and compete with others. In order to build a movement for justice, we need to share and support one another.
- People will do this work in different ways, and that's okay because we need everyone joining this work.

### GROWING IS GOOD

- We need millions of white people to join the movement for racial justice.
- This means we need our groups to constantly grow.
- Sometimes it feels easier to close our groups off and only spend time with people who are like us. In order to build a movement, we need to push ourselves to open up and work with anyone ready to take action.
- It is important to make sure new people have a chance to become leaders. That means making a lot of opportunities for new people to do new things. Action is how we create commitment to our work!

### CENTER CLASS

- Our culture, media, and even sometimes movement leaders blame poor and working-class white people for racism, often without recognizing that middle- and owning-class white people disproportionately support policies and practices that uphold white supremacy.
- We reject the harmful stereotypes and the analysis that poor and working-class white people are responsible for racism. The people who benefit most from racism and white supremacy are the very wealthy -- not poor or working-class white people.
- Poor and working-class people of color and white people have been at the front lines of anti-racist struggle for generations.

SURJ is committed to supporting the leadership of and organizing in poor and working-class communities.

**SURJ**  
**VALUES:**

Day 51 of 100

## La Operación

A Film by Ana María García



La Operacion  
Documentary  
HERE.

La Operación (The Operation) is a documentary that was released in 1982 to explore the mass sterilizations of Puerto Rican women in the 1950s and 1960s. This documentary details the necessity of looking at birth work, reproduction, and sexual health through a reproductive justice lens. La Operación explores not only the sterilizations, but also the ways in which racism and white supremacy work together to essentially control populations through means of "birth control".

Chelsey Echevarria Graduate Student in the  
Department of Women's and Gender Studies

**DEFYING WHITE  
SUPREMACY,  
PERFORMING  
IMAGINATIVE  
FREEDOM: PFUNK'S  
COSMIC SLOP (1973)**

To see black freedom in action, watch Funkadelic's Cosmic Slop (a short film directed by Armen Bolodian, Westbound Records, 1973, as found on Youtube): [HERE](#)



“The men, funky in their sartorial grooviness, arms raised like birds, run from a city park tunnel, this everyday space of darkness and transition. The underpass is true in its particularity: an underpass somewhere in Central Park, a space in which to write graffiti, make love, share an illicit smoke. The urban park underpass, a dark pause in the middle of the green, the city turning in on itself, ripe with damp earth smells that seep into the concrete, along with the piss and the smoke. It’s the space where the wildlife of the park (animal, vegetable, mineral) takes refuge. Castaways and survivors. Broken glass and pigeons. The men fly from this space, and they come running toward us, like children playing airplane, like Busby Berkeley dancers on shrooms, like serious visionaries, transformed in ceremony, this unclaimed black and brown and white tribe.

Released by the squeal of the guitar, they take over the park and the streets beyond. The city, for once disinterested in them, becomes their playground. They congregate in front of a fountain, climb over park benches and into the streets like a wave, still steady in tight leathers and platform boots. Rhythm guitar driving them ever outward, they create a Soul Train line in the middle of Times Square. They move like birds do, in parabolas, looping, then circling away. They dance in mirror to each other, shoulders, hips, and long thighs in call-and-response. Sometimes the men turn their backs to the camera, disoriented, lost in their own experience of beat; they close their eyes to follow internal geographies. They turn, stoop, and crouch toward the camera, as if engaged in capoeira with it, as if ready to pounce. The camera matches them, meets them, slows down their groove into a tasty syrup. They do slow splits, they are superhuman in their flexibility. Loose and tight. Flow and the force of drums felt on the back of the neck. Laughter. The beat stays right on The One. Faces squish up in the nastiness of the stank of it. The men heat the air of the city, defy gravity, take flight. [P-Funk’s Post-Soul ‘blaxplorations’ enact a liberationist black sexuality funk up traditional codes of masculinity in the face of white supremacy ... This is ] George Clinton’s [vision] in action: playful sexuality , expressed by a tight beat and theatrically citational, body conscious style ; eccentric, exploratory individuality, as well as the power of the collective, a grounding in the everyday grittiness of black street culture, combined with the quest for imaginative freedom.”-- from Francesca T. Royster’s, *Sounding Like a No-No: Queer Sounds and Eccentric Acts in the Post-Soul Era*, University of Michigan Press, 2013, pages 88-89)

FRANCESCA T. ROYSTER

Professor of English at DePaul University, where she teaches courses in Shakespeare Studies, Performance Studies, Critical Race theory, Black Feminisms, Gender, Queer Theory and African American Studies. She received her PhD in English from University of California, Berkeley in 1995. Her book, *Sounding Like a No-No: Queer Sounds and Eccentric Acts in the Post-Soul Era* (University of Michigan Press, 2013), explores black musical performances of sexual outsiders, including George Clinton and Parliament Funkadelic, Michael Jackson, Grace Jones and Meshell Ndegeocello. She is also the author of *Becoming Cleopatra: The Shifting Image of an Icon* (Palgrave/MacMillan in 2003) as well as numerous creative and scholarly essays, including those in *LA Review of Books*, *Chicago Literati*, *Untangling the Knot*, *Solo/Black/Woman*, *Silence, Feminism and Power*, *Shakespeare Quarterly*, *Shakespeare Studies*, *Performance Research International*, *Women in Performance*, and others. She is currently completing a memoir on queer adoption and an academic book project on Country music performers and fans through a black queer feminist eye.

# Day 53 of 100

“White Femme Fatales” by White women normalized white supremacy during slavery because they upheld the views and expectations of their husbands. They are and should be held accountable for the complicity in the exploitation and dehumanization of black people then and how that has transitioned into today’s society.”

\*\*Trigger Warning for discussion of slavery\*\*

"White women as slave masters--

When discussing slavery, most people think of a white man controlling enslaved black people. The white man is a symbol of the slave master that controls the people who are forced to live and work there. He brutally beats and attacks the black people who are considered “property” just because he can. He also rapes enslaved black women to show that he has the most power. But how are white women implicated in this? What control did they have? Why do we not popularly discuss the power white women had and used over black people during this time?

Some people refer to the wives of slave masters as “slave mistresses,” but this terminology asserts that white women at this time had a lack of control over black people's bodies that makes them less responsible for the violence committed. White women may not have officially “owned” enslaved black people during this time, but they are still responsible for the harm, pain, and trauma committed.

Women slave masters were usually in control over the house. Cooking, cleaning, child care, etc. were the main focus for women and they were just as awful as their husbands. The women masters beat and humiliated enslaved people to make sure they did not go against them. Black women were forced to take care of the children that technically “owned” them. White women saw themselves as teaching and “civilizing” black women – forcing them to assimilate to white Westernism. Because of the close proximity of the enslaved women to the men slave masters, women slave masters would beat them more. Black women were seen as sexual competition and were punished for their own rape. White women would also manipulate and sexually abuse enslaved black men.

White women normalized white supremacy during slavery because they upheld the views and expectations of their husbands. They are and should be held accountable for the complicity in the exploitation and dehumanization of black people then and how that has transitioned into today's society."



## EM KATZMAN (THEY/THEM)

em is a senior and first year graduate student in the Women's and Gender Studies program with a double minor in LGBTQ Studies and Performance Studies. They currently work at the Office of Multicultural Student Success as a Programming Assistant for the Cultural and Resource Centers. They are also a CHAT youth organizer for the Illinois Caucus for Adolescent Health.

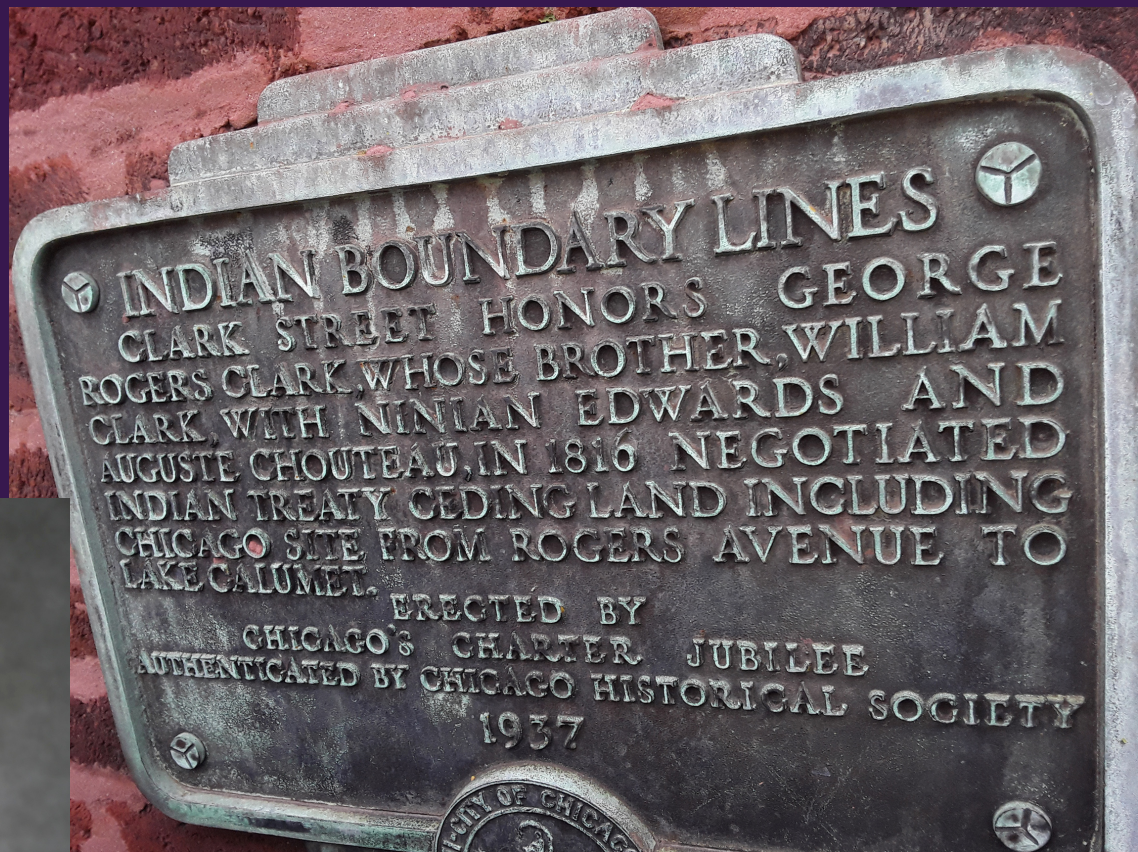


## A Landscape Marked by White Supremacy

On Chicago's far north side there is a 13-acre public park that has a children's play area, pond, and tennis courts. How could such an amenity be evidence of a white supremacist landscape? Yet it is: This is Indian Boundary Park. Named for the division of North America following the 1816 Treaty of St. Louis in which indigenous peoples (of the area we now call the Midwest) relinquished their right to lands approximately between Lake Michigan and the Illinois River, between 1816 and 1833 the northwestern border between U.S. and Native American territory ran through the location that now comprises Indian Boundary Park. On its southern edge, the park's field house is both a City of Chicago Historic Landmark and on the National Register of Historic Places. Built in 1929, it is decorated with mid-20th century designs that depict Native Americans, including wooden carvings of noble, wizened faces wearing feathered head-dresses.

Indian Boundary Park is one of many places in the Chicagoland area that simultaneously recognizes the location's former Native American occupants and obscures the manner of their removal. The city's grid of streets was itself laid over a network of Native American trails; some of these trails subsequently became Chicago's diagonal thoroughfares (Ridge Avenue, Clybourn Avenue, etc.) that disrupt the city's orthogonal order. It is in such mundane ways that white supremacy and the American colonial project are woven deeply into the places in which we live, marking and shaping America's landscapes. Our streets and parks are disproportionately named after white people (primarily men), as are our schools and public buildings. Statues, plaques, and monuments across the country celebrate a vision of the nation in which whiteness is the norm. The lineaments of white supremacy thus continue to mark the landscape of the United States. To challenge white supremacy means to challenge the American landscape itself, to contest its form and destabilize the meanings of places and interrogate their names. It means calling attention to the power relations that underscore the banalities of daily life, from street names to the plaques and statues that comprise the 'official' narrative of public history.

About a mile east of Indian Boundary Park is Pottawattomie Park, its name obliquely acknowledging the former residents of this location. It sits on a diagonal street, Rogers Avenue, the old Indian boundary line, now named after an Irish immigrant who settled in the area in the 1830s and purchased 1600 acres. A little further east on Rogers Avenue, at its busy intersection with Clark Street, there is a plaque that is somewhat obscured by a traffic signals control box. Hundreds of people pass this each day, but few stop and read the words forged by the City of Chicago on the occasion of its Centennial in 1937. The short text recognizes the Euro-American men who “negotiated the Indian Treaty ceding land including Chicago site from Rogers Avenue to Lake Calumet,” and, as such, evinces the white supremacist landscape of Chicago.



## Euan Hague

Director, School of Public Service; Professor, Department of Geography  
DePaul University

Euan Hague is an urban and cultural geographer with interests in community activism, gentrification, Confederate commemoration, white racial identities, and cultural relationships between Scotland and America. His published work includes *Neo-Confederacy: A critical introduction* (University of Texas, 2008) and *Neoliberal Chicago* (University of Illinois, 2017).

<https://las.depaul.edu/academics/geography/faculty/Pages/euan-hague.aspx>

Hum Dekhenge [We Shall Witness]

We shall Witness

It is certain that we too, shall witness  
the day that has been promised  
of which has been written on the slate of eternity

When the enormous mountains of tyranny  
blow away like cotton.

Under our feet- the feet of the oppressed-  
when the earth will pulsate deafeningly  
and on the heads of our rulers  
when lightning will strike.

From the abode of God

When icons of falsehood will be taken out,

When we- the faithful- who have been barred out of sacred places  
will be seated on high cushions

When the crowns will be tossed,

When the thrones will be brought down.

Only The name will survive

Who cannot be seen but is also present

Who is the spectacle and the beholder, both

I am the Truth- the cry will rise,

Which is I, as well as you

And then God's creation will rule

Which is I, as well as you

--Faiz Ahmed Faiz,

(Translated by Ghazala)

**Kalyani Devaki Menon is an Associate Professor in the Department of Religious Studies at DePaul University. Her work is on religious politics in South Asia.**

*This poem written by Faiz Ahmad Faiz in 1979 has become the anthem of protest and hope against authoritarianism, religious discrimination, and different citizenship for South Asians the world over.*

"...the origins of racism cannot be separated from the origins of capitalism... the life of capitalism cannot be separated from the life of racism."

In order to truly be anti-racist,  
you also have to be an anti-capitalist."  
- Ibram X. Kendi

# Day 57 of 100

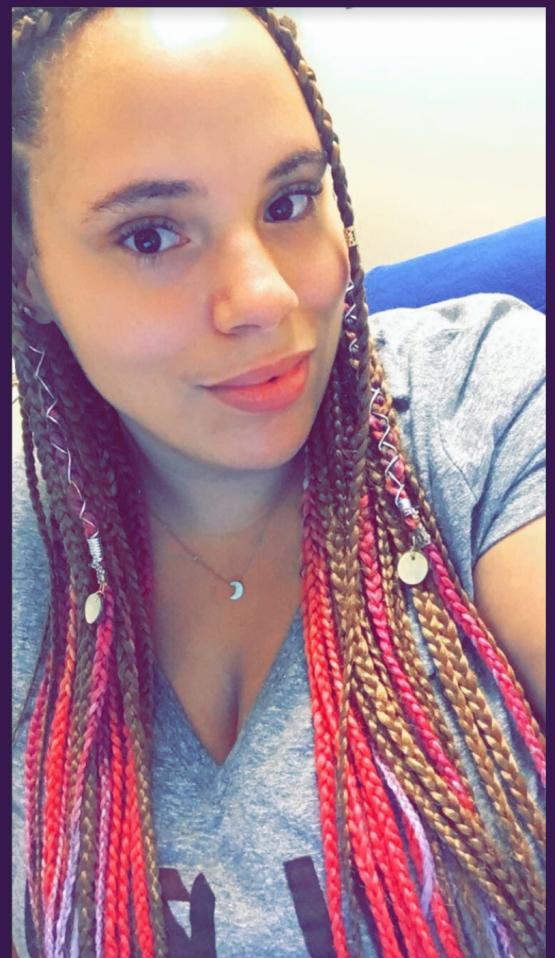
“If I take your race away, and there you are, all strung out. And all you got is your little self, and what is that? What are you without racism? Are you any good? Are you still strong? Are you still smart? Do you still like yourself? I mean, these are the questions. Part of it is, "yes, the victim. How terrible it's been for black people." I'm not a victim. I refuse to be one... if you can only be tall because somebody is on their knees, then you have a serious problem. And my feeling is that white people have a very, very serious problem and they should start thinking about what they can do about it. Take me out of it.”

From Toni Morrison's  
Interview with  
Charlie Rose (1993) [HERE](#)

*Ari Preston*

Academic Advisor

Ari has been at DePaul for 4 years. Two as an Advising Assistant and two as an Academic Advisor for the Driehaus College of Business. In June 2021 Ari will obtain her Master's of Education in Counseling, College Counseling and Student Affairs concentration, from DePaul's College of Education.



ACKNOWLEDGE.  
REIMAGINE.  
DECOLONIZE.  
REPEAT.

Covid-19 brings to light the persistent nastiness of racism. Yes. That's right, racism. Say it loud! **RACISM**. I don't care if you say structural racism, institutional racism, systemic racism, or even individual racism. Just make sure that when you talk about the cause of why so many black people are disproportionately dying from covid-19 that you unequivocally say what?

**RACISM**. This especially goes to those in "leadership" or authority positions. That's you, you educators, politicians, public health officials, and "influencers."

Are you surprised or confused that black, brown, and poor people are dying disproportionately from covid-19? You shouldn't be. What is surprising, or rather disappointing, is that so many are explaining the cause in coded and obfuscating ways. One of the worst narratives is the myth being constructed that black people think they are immune to covid19; implying that they are engaging in reckless behavior. To be clear, black people are not dying from covid19 because they think they are immune. This type of myth making is **RACISM**.

*So, what must be done to live in a more anti-racist and therefore loving, humane, and equitable society for all?*

**ACKNOWLEDGE:** The disparities and inequalities we witness are indeed because of racism. We cannot talk about the causes of poor outcomes (for example, why black people die disproportionately from covid19) without naming it racism. Using words such as systemic divestment, health inequalities, disadvantage, social problems all work to sanitize, make it more digest-able, and ultimately distance us from addressing the underlying cause attributed to RACISM.

**REIMAGINE:** We must reimagine a different way of living that addresses the limits and corrosiveness of capitalism; this requires liberatory education that challenges us, as a society, to dive deep into what it will really take to have freedom and democracy, and to effectively eradicate the structures that keep so many at the margins.

**DECOLONIZE:** Transformation requires us all to abandon tribalism, connect in new ways, and honor “the otherness” as we honor “our own” so that there is no distinction that matters. We DECOLONIZE in order to lift each other and our environment in LOVE and to more effectively tap our talents and resources of the world.

Tracey Lewis-Elligan  
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Public Voices Fellow  
DePaul University

# Day 59 of 100

“One way to reestablish your connection with yourself is through breath.

Our breath is one way to help us regulate our nervous systems before, during, and after trauma such as white supremacy”.

White supremacy teaches humans to lose connection with our bodies, to disconnect from the gruesome realities of racism and the impact of white supremacy on our bodies, minds, and spirits. Living outside of or barely in our bodies makes it more possible to tolerate or ignore the injustices of white supremacy on the bodies and lives of Black, Brown, and Indigenous people.

One way to reestablish your connection with yourself is through breath. Our breath is one way to help us regulate our nervous systems before, during, and after trauma such as white supremacy. Whether in the form of witnessing, perpetuating, or experiencing this kind of violence, breath is a useful tool to return to ourselves and to the present moment. Breath can help us calm anxiety, soothe panic, and decrease overwhelm. Breath work can also get us in touch with mountains of pain, grief, and fear we have been disconnected from – thus listening to your body and emotions when you engage with breath is critically important. You know what you need better than anyone else and you get to stop engaging with breath if it feels like too much. You can always choose not to engage with your body if it feels like too much or if you just don't want to.

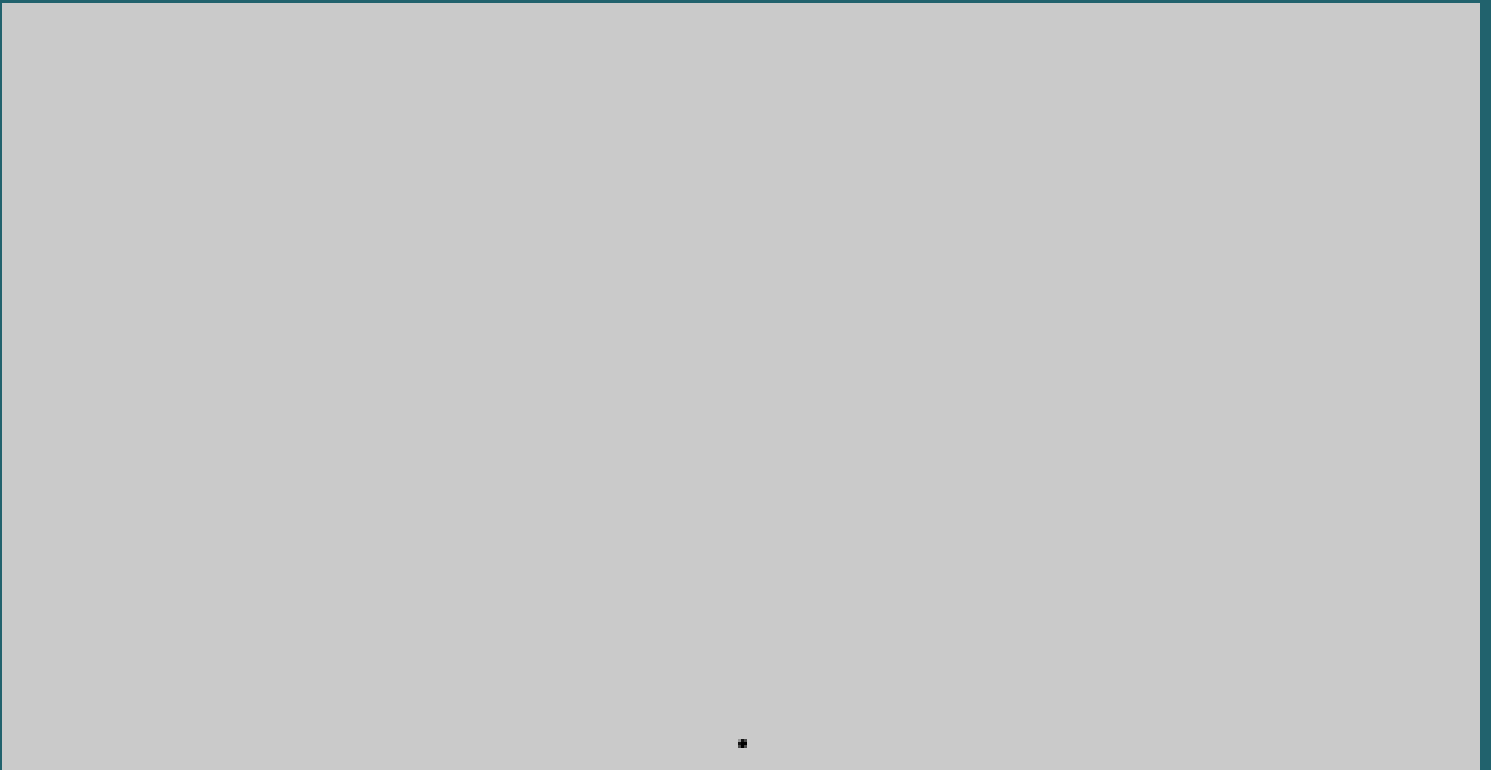


White supremacy, in form of systematic oppression within healthcare, policing, economic injustice, divestment, environmental racism, and policy making is denying Black, Brown, and Indigenous people their access to breath and life through COVID-19.

Returning to breath when the state is trying to take it from you, or support you to take it from other people, is an act of resistance and resilience.

For more reading on the intersection of bodies and oppression, check out **My Grandmother's Hands** by Resmaa Menakem.

The gif below is an invitation to match your breath with the shapes you see on the screen. It can be a helpful image to help regulate your breathing during times of stress or just to bring a little more calm to your system. If it feels overwhelming, just stop and do something you know helps you when you feel overwhelmed or stressed.



**Erin Tinnon,  
MSW, LCSW  
(they/them) Trauma  
Therapist and Anti-  
Oppression  
Consultant / Trainer**



Erin is a therapist and consultant in the field of social work in a number of contexts. Erin works to integrate anti-oppressive frameworks into their work with clients and in the broader field of mental health services and non-profit organizations through trainings, consultation, and workshops. Erin is currently completing a Masters in Women's and Gender Studies with a thesis focused on supporting trauma survivors who use substances. As a community organizer and youth worker, Erin helped develop Chicago's first city-wide Transformative Justice Teach-In, bringing hundreds of folks from across the city and country to discuss meaningful ways to integrate transformative justice in our lives and work. Erin also co-created and ran a city-wide anti-white supremacy action and education group that worked with organizers and community leaders throughout Chicago to navigate the work of racial accountability and to destabilize white supremacy in our lives and movements. Erin approaches the intersection of anti-violence, healing justice, and racial justice work through a trauma-informed lens – one that recognizes the importance of healing interpersonal relationships while dealing with complex justice issues. Erin believes that everyone deserves access to care rooted in harm reduction and trauma-informed practice that fosters healing and justice in an anti-oppressive context.

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# Day 60 of 100

“Mis hijos no hablan conmigo  
Otro idioma han aprendido, y olvidado el español  
Piensan como Americanos, niegan que son Mexicanos  
Aunque tengan mi color”  
- “Jaula de oro” by Los Tigres del Norte (1983).

## Spanish

Nos han prometido tantas cosas  
Y no nos han dado nada  
Igualdad, respeto, y tolerancia  
Es lo que pide mi raza

De que me sirve el dinero  
Si estoy como prisionero  
Dentro de esta gran nación  
Cuando me acuerdo hasta lloro  
Aunque la jaula sea de oro  
No deja de ser prisión

"Escúchame hijo  
Te gustaría que regresáramos a vivir México?"  
"Whatcha talkin' about dad?"  
I don't wanna go back to Mexico, no way dad"  
Mis hijos no hablan conmigo  
Otro idioma han aprendido, y olvidado el español  
Piensan como Americanos, niegan que son Mexicanos  
Aunque tengan mi color

## English

We have been promised so many things  
And they haven't given us anything  
Equality, respect, and tolerance  
It is what my race asks

What use is money  
If I am as a prisoner  
Within this great nation  
When I remember I even cry  
Although the cage is golden  
It doesn't stop being prison

"Listen to me son  
Would you like us to return to live in Mexico? "  
"Whatcha talkin 'about dad?"  
I don't wanna go back to Mexico, no way dad "  
My children don't talk to me  
They have learned another language and forgotten Spanish  
They think like Americans, they deny that they are Mexicans  
Although they have my color

These lyrics are all from a small portion of the songs that were background music to my ears when my dad would cook, work, drink, relax, and cry growing up.

I always have struggled with identity as a “Mexican-American women”. I still do but this is an on going conversation.

It is always interesting to reflect on when I was younger how it felt “uncool” to talk about being Mexican.

It just was and I do not blame anyone in particular (including myself).

Now, this does not mean that I hated being Mexican and loved being American.

It does always feel like there are never going to be efforts enough to “make me” more of one or the other.

This will always be everchanging  
but I do know that I can never truly be American  
because I was born into corrupt systems and a flawed country  
that still assumes that I will continuously perpetuate patriotism  
while simultaneously

tearing down the generations of immigrants, Hispanic people and my own parents  
that have given me the priveldge to speak my mind here today in this project.

Therefore, when I thought about the memory  
of these songs playing in the kitchen I grew up in  
as my dad asks me if I checked the pinto beans for salt on the stove  
they are gentle reminders that I have my stories, my culture, and my memories  
to always ground myself in times of doubt.

Anonymous -

“This was a story for other non-white people to reflect on memories  
about growing up and trying to navigate the struggles between two cultures.

Growing up,

I never saw them enough and I wish I did to help  
through the rougher times of loneliness

So, I leave it here.

If you feel inspired, tell a story of a memory too.

# REFLECTION QUESTIONS

## RECURRING QUESTION SUGGESTIONS:

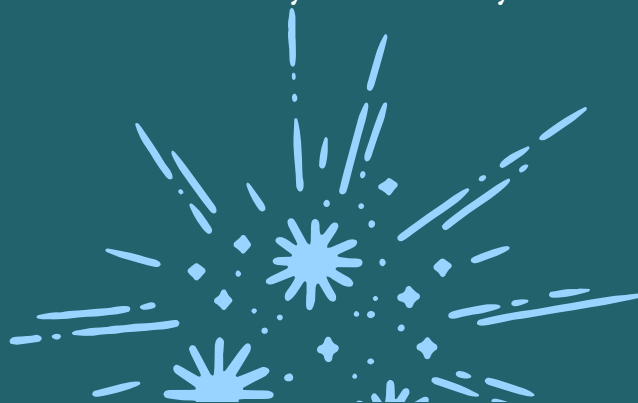
- What words, phrases, images stand out to you and why? How are you feeling? What are you thinking about?
- How do the posts reinforce, validate, challenge, disrupt, and/or shift your thinking, feeling, actions in relation to white supremacy?
- What are the take-aways for you from reading these posts?
- What might be next steps for reflection, education, and/or change for you?



Gentle affirmations:  
You are connection.  
You are love.



- How can you be actively anti-racist instead of simply “not racist?”
- What does it mean to be in solidarity? Does your solidarity last longer than a news cycle? Does your solidarity make you a disruptive presence in white spaces?
- Reflect on a time you spoke up and effectively engaged someone whose comment or behavior was biased or misinformed:  
How did you feel? What did you do/ say?



Gentle reminder: We all have a stake in anti-racism.

# Day 61 of 100

**“White supremacy not only defines the character of debates on reproductive politics but it also explains and predicts the borders of the debate. In other words, what Americans think as a society about women of color and population control is determined and informed by their relationship to white supremacy as an ideology, and these beliefs affect the country’s reproductive politics. Both conservatives and liberals enforce a reproductive hierarchy of privatization and punishment that targets the fertility, motherhood, and liberty of women of color.”**  
- Loretta J Ross, SisterSong



Artwork by @broobs.psd

# Ways that White Supremacy manifests in Women's health:

Bush's ABC program

Sterilization

Population control policies

Welfare legislation

Legal, social, financial

Blaming third world women

Access to care

Abstinence,  
Being faithful,  
Condom use

Lack of sex education / sexual health ed

Birth control being tested and experiments  
on Black and Brown women

Mass incarceration and ICE Detention Centers

Criminalization of Black and Brown  
women's bodies (pregnant and not)

Reproductive politics

Impediments for abortion

Environmental Racism

We value educating our community about sex, sexuality, and sexual health to break stigmas and heal from injustices and violence.

We value everyone who enters our space and encourage having uncomfortable conversations about our lives and bodies.

We oppose any forces that restrict bodily autonomy such as prisons, detention centers, legislative policies, and so on.

We resist the policing of Black and Brown bodies in every capacity.

We support the LGBTQ+ community and work to dismantle the idea that sex, intimacy, and love are reserved for heterosexual or cisgender people.

As a group we work to provide resources for ALL people and support them in having safe sexual encounters through or text jane services.

We stand by all survivors and fight against racism, sexism, ableism, transphobia.

We understand that Reproductive Justice (RJ) is a movement, practice, and framework created by Black women that opposes white supremacy and the way it controls and harms marginalized bodies.

Reproductive justice is beyond birth control and abortion.

It encompasses reproductive choices of all kinds such as the right to have, not have, and parent kids in safe environments free from harm.

CodeName  
Jane!



Instagram- @codename\_jane  
Facebook- @codenamejaneDPU

**"The debate over Confederate monuments has been framed by President Donald Trump — and some who share his views — as a fight between those who wish to preserve history and those who would "erase" it.**

***But let us linger on what history we'll be preserving as long as Confederate memorials stand".***

**Day 62  
of 100**

**"The pursuit of white cultural unity through Confederate commemoration went hand-in-hand with the promotion of white supremacy".**

**"I've studied the history of Confederate memorials. Here's what to do about them" was a Vox Article published back in 2017 by W. Fitzhugh Brundage.**

This article explores how Confederate memorials strangely came about, have fueled a consistent political agenda and contributed to contemporaries promotion of white supremacy through these Confederate memorials.

This article seeks then *"...how should we move forward to dismantle the Confederate commemorative landscape?"* (Brundage)

- We should begin by acknowledging that the American South is now a pluralist society for the first time in its history.
- Whereas the current commemorative landscape of the South is a product of white privilege and power, the future landscape should be crafted after inclusive public debate and through democratic procedures.
  - A crucial step in many Southern states will be to repeal laws constraining the removal or alteration of historic monuments.
  - Local choice may allow some communities to keep "their" Confederate monuments. So be it.
- We are also sure to hear calls to add monuments (honoring African Americans, for example) as an alternative to removing those we find offensive, and thereby "erasing" history. But removing — or moving — Confederate monuments is not historical erasure.
- Before any Confederate monuments are removed, they should be carefully photographed and measured so that the historical record of the monuments in situ can be preserved and made available for historians and art historians in the future.
- Then they can be transferred to the archives, museums — or the trash heap of history.



**SHOWING UP FOR  
RACIAL JUSTICE**

**COMBATING ANTI-ASIAN RACISM AND COVID-19 TOOLKIT**

**HERE**

*This toolkit was written by a team of staff, members and board members of Showing Up For Racial Justice (SURJ).*

*SURJ is a national organization with organizing projects in 48 states that is working to bring more white people into multi-racial, anti-racist movements for racial and economic justice.*

karen's tears by Tuyết Anh Lê

White supremacy confides in White women's tears  
Tears that sting harder than salt pressed to my wounds

Day 64 of 100



Because when Karen cries,  
I am the aggressor of hate  
I am racist towards White people  
I am the one that is close minded  
But Karen was the one who called me a Ch\*nk  
The one that told me that my people were dirty  
The one that told me that refugees do not belong here

But her tears are what save her every time

Her tears - almost like prayers  
Save her from consequence

From accountability  
From danger  
From death

But who will save me?

Who will save the Black men that are profiled and killed by police?  
Who will save the children that are being locked up in cages?  
Who will save the Indigenous communities who have had their land stolen?

Because Karen and I both pray to the same God

Asking for the same safety  
Desiring the same agency  
Wanting the same validation

But my prayers are answered differently  
My tears do not save me

They drown me in a sea of my own pain  
And the pain of my community  
And the pain of my ancestors before me

If Karen and I pray to the same God  
I wonder if we will get seats at the same table in the Kingdom of Heaven

Because White supremacy says that our bodies of color  
Are not worthy  
Are not valued  
Are dangerous

Our bodies  
Do not understand  
Do not belong here  
Do not deserve a seat at the table

And so I sit here  
My tears silent  
Wondering if they will ever be heard  
Wondering if i will ever be saved

But maybe my prayer differs from Karen's because mine is poisoned  
Mine is saturated with the venom that is white supremacy

My prayers will not be answered  
Will be ignored  
Will tell me that i'm making such a big deal out of things  
Will invalidate my experiences

And so here I sit,  
Spitting back the poison  
Realizing that only I,  
and my community, can save me



Full Name: Tuyêt Anh Lê  
Title: Student Poet and Organizer  
Affiliation: DePaul University Student  
Bio:

Tuyêt Anh Lê  
She/Her/Chi/Em

Tuyêt Anh Lê is a Vietnamese American student, poet, and community organizer. She is a junior majoring in Health Sciences at DePaul University, and is currently a co-facilitator for DePaul APIDA Sisterhood Uprising. Tuyêt Anh first got into spoken word poetry during her freshman year at DePaul with her piece, "My Name My Identity". In writing and performing this piece, she began to explore more of her diasporic identity through more writing and community building. Her poetry pieces are written to empower, uplift, and heal both herself and her community. Common themes that she reflects on in her pieces are family history, reclaiming identity and rejecting stereotypes, and her diasporic experiences as a first generation child of refugees.

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What is 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.'  
But there is no neutrality in the racism struggle.  
The opposite of 'racist' isn't 'not racist.' It is 'antiracist.'

Day 65 of  
100

"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.'

But there is no neutrality in the racism struggle.

The opposite of 'racist' isn't 'not racist.' It is 'antiracist.'

"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.'

But there is no neutrality in the racism struggle.

The opposite of 'racist' isn't 'not racist.' It is 'antiracist.'

"Denial is the heartbeat of racism, beating across ideologies, races, and nations.  
It is beating within us."

"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.' But there is no neutrality in the racism struggle. The opposite of 'racist' isn't 'not racist.' It is 'antiracist.' What's the difference?

One endorses either the idea of a racial hierarchy as a racist, or racial equality as an antiracist.

One either believes problems are rooted in groups of people, as a racist, or locates the roots of the problems in power and policies, as an antiracist. One either allows racial inequities

to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in-between

safe space of 'not racist.' The claim of 'not racist' neutrality is a mask for racism. . . . it's important

at the outset that we apply one of the core principles of antiracism,

which is to return the word 'racist' itself back to its proper usage.

'Racist' is not—as Richard Spencer argues—a pejorative. It is not the worst word

in the English language; it is not the equivalent of a slur. It is descriptive, and the only way to

undo racism is to consistently identify and describe it—and then to dismantle it."

from Introduction to *How to Be An Antiracist*, by Ibram X. Kendi (New York: One World, 2019).

About the book:

Ibram X. Kendi's concept of antiracism reenergizes and reshapes the conversation about racial justice in America—but even more fundamentally, points us toward liberating new ways of thinking about ourselves and each other. Instead of working with the policies and system we have in place, Kendi asks us to think about what an antiracist society might look like, and how we can play an active role in building it.

In his memoir, Kendi weaves together an electrifying combination of ethics, history, law, and science—including the story of his own awakening to antiracism—bringing it all together in a cogent, accessible form. He begins by helping us rethink our most deeply held, if implicit, beliefs and our most intimate personal relationships (including beliefs about race and IQ and interracial social relations) and reexamines the policies and larger social arrangements we support.

# Day 66 of 100

Some reflections from a white woman invested in racial justice and social change  
Some reflections from a white woman invested in racial justice and social change  
Some reflections from a white woman invested in racial justice and social change

- I will never know what it's like to be a person of color or experience racism. I can empathize from my marginalized identities but I will never understand the full extent of the wound white supremacy creates, no matter how many Critical Race Theory books I read or episodes of Code Switch I listen to.
- I will mess up a thousand times and have already messed up a thousand more.
- I will regret the times I have stayed silent when I should have spoken up.
- I will regret the times I dominated a space when I should have shut up.
- I will realize a day, month, year, or years later I have said or done something harmful to a person of color.
- I will learn how to properly apologize. Not how to get defensive or try to rationalize my actions.

Not to say *"I'm sorry you took it that way, I didn't mean it like that"*  
but to say *"I'm sorry I did \_\_\_\_ It was harmful and I'm sorry I harmed you"*

- I will learn that apologies are not about absolving me of my own guilt.
- I will be uncomfortable in conversations about white supremacy but must always remember that learning and growth come from spaces of discomfort.
- I will try not to get lost in the concept of "white perfectionism" which has often prevented me from taking action out of fear of not doing it "right".
- I will not identify myself as an ally. To be an ally is a verb and is an identity. I cannot bestow upon myself.



Hannah Retzkin  
Case Manager  
DePaul University  
Hannah has been involved in the violence prevention movement since 2008. She approaches her work from an anti-oppression framework and intersectional lens.



WE GOT Y'ALL

## Challenging White Supremacy in Youth Orgs

This fictitious nonprofit organization, We Got Y'all, from the HBO series, *Insecure*, is an example of a youth-serving organization that *perpetuates White supremacy*.

The logo is “ingenious as a metaphor for white paternalism and benevolence rampant in education and youth work. White paternalism thrives off of assumptions of “lack” and deficits about youth and communities of color.”

(Baldrige, 2018)

This deficit framing “ultimately impacts the ways young people are treated and engaged in after school programs...how they are featured in brochures and promotional videos, how they are discussed in grant proposals for funding, or the ways they are asked to “perform” for donors by sharing their stories of struggle and subsequent triumph because they were “saved” by a program.”

(Baldrige, 2018)

# YOUTH-SERVING ORGANIZATIONS CHALLENGING WHITE SUPREMACY

## YOUTH MENTORING ACTION NETWORK (YMAN)

A mentoring organization that focuses on youth strengths and building intergenerational relationships for social change.

YMAN's mission: "dedicated to leveraging the power of mentoring relationships to create a **more equitable and just world** for young people"

YMAN's vision: "re-imagining and re-making youth-led, multigenerational spaces in which healthy dialogue, community-engaged education, and civic engagement create equitable environments for youth to thrive.

YMAN's belief: Young people possess both the power and potential to be change agents in their schools and in their communities"

  @YMANstrong

## VOICES OF YOUTH IN CHICAGO EDUCATION (VOYCE)

A youth organizing alliance that focuses on youth-led solutions for educational inequity. The VOYCE alliance is led by students of color in Chicago. *Youth engage in Youth Participatory Action Research to examine root causes* to graduation rates in Chicago.

"VOYCE's work is driven by the belief that young people who are most directly affected by educational inequity are in the best position to develop meaningful, long-lasting solutions."

 @VOYCEproject

## Communities United


A “grassroots, intergenerational racial justice organization in Chicago”

**Mission:** Communities United leverages youth assets and supportive adults as allies to promote racial justice and social change.


 @CommsUnited

“CU supports the holistic development of young people and adult allies with diverse identities to build a **shared root cause analysis** of problems impacting their communities, to develop and advance innovative power-building strategies, and to engage in **creating transformative systems change.**”

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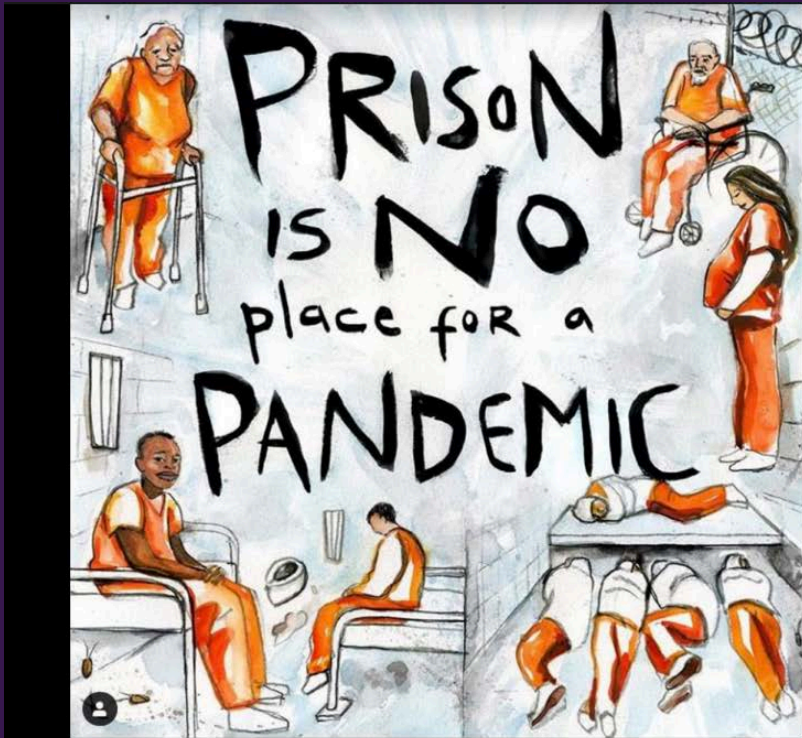


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Art by @micahbazant



My Friend Sunny with the Ryan the Lion Mask

Laura Kina is a Chicago-based artist and Vincent de Paul Professor for Art, Media & Design and Director of Critical Ethnic Studies, DePaul University.

Kina is a co-author of *Queering Contemporary Asian American Art* (University of Washington Press, 2017) and *War Baby/Love Child: Mixed Race Asian American Art* (University of Washington Press, 2013).

Website: <http://www.laurakina.com>

#safetynotstigma #asiansarenotavirus #kakaofriends #ryanthelion

#covid19fashion #asianamericanart

Day 69 of 100

# Day 70 of 100

## White Trash: How Exceptions Uphold White Supremacy

White Trash. Growing up in the south, Appalachia specifically, this was my biggest fear of being identified as. It fell below redneck, hillbilly, even hick. It was a whole other class of people that are hopeless and no one should think are capable of reform. This is what I grew up thinking and fearing of becoming myself. There is this feeling among a lot of white people that I know back home which is that rich people, and people from the north all see us as castaway humans in Appalachia/the south. There's this narrative we are taught that we will automatically be dismissed as dumb, violent, mannerless, aimless, lazy, and wild. That we, as white Appalachians are automatically considered white trash by the rest of the country. All of these things I grew up thinking would become defining factors of me if I ever wanted to go somewhere else and make something of myself (which is a whole other problematic way of thinking of its own). I feared that if my accent slipped, if I didn't have the top grades, dress cleanly, and speak properly, everyone would see me for what I am and what I come from: white trash.

Fast forward to my sophomore year social theory course and I am reading an article explaining the plight of Appalachian men and the ranking of terms like redneck, white trash, hick, and hillbilly being explained academically. Suddenly, these words are sitting next to each other: hick, redneck, white trash... and something that felt so familiar and obvious becomes uncomfortable to me. Uncomfortable in a new way; not in the way it already was, in the classist chip on the shoulder way. It dawns on me during this class discussion that the term white trash feels like it's not an insult against white people at all.

In my head, when thinking of the paths I could take, the things I could be associated with, white trash is the worst it can get. But isn't that because there's an insinuation along with the term that doesn't exist with redneck or hick? This idea, this fear is clearly based in racism, because the fact that trash is signified as white, implies that it's against the order of society for a white person to be trash. It insinuates that there are certain ways whiteness is expected to present itself, that there is a standard of living and conducting oneself that in itself defines whiteness just as much as the color of skin. This association is an inherent part of how white supremacy upholds itself within society, especially when it intersects with issues of class.

White trash is a term that I've always despised, but through growth and education, it's become despicable in a whole new light. It no longer comes from my chip on my shoulder, but from the knowledge that anytime I or anyone use that term, it's not degrading to white people, but reinforcing white supremacy. The word and idea in itself uphold white supremacy and all the ways it seeps into our everyday existence. White trash holds up white supremacy by implying that there is some sort of inherent standard associated with whiteness, and anyone who deviates from that is an exception to the rule, and they are not to be counted as a representation of true and proper whiteness, but instead an anomaly.

I have struggled most of my life with my Appalachian identity, for various reasons that go from shame all the way to feeling inadequate for the title. But a part of that identity that I have come to struggle with most is the association with the term white trash, as this term embodies the erasure of non-white folks in Appalachia, and associates a whole region with terminology that operates on the tension between poor white folks and white supremacy. I have come to see the term as an encapsulation of some of my biggest struggles with Appalachian pride, which is how do I take pride in a culture and place that has shaped the very essence of who I am, but also is entrenched in white supremacy and harmful hierarchies?



Peri Drury

She/Her/Hers

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DePaul University,

MA Program in Public Policy

Peri Drury is a transplant in Chicago from Appalachia. She is finishing her Masters in Public Policy at DePaul University and works as the Undergraduate Program Assistant at Northwestern for their physics and astronomy department.

She loves social theory that explores issues of race, class, gender, and sexuality, the physical and metaphysical universe, and nature (aspiring number one plant mom).

## A FOUR PART SERIES

### PART 1

#### BY MAUREEN SIOH

When we, Maggie, Azora, Gin and Maureen agreed to contribute to the "Hundred Days of Challenging White Supremacy", we meant to focus on the related themes of anger and trauma in a highly unequal society and what love could mean as a response in a political context. The political watershed of COVID19 and the various policy (non)responses highlights the urgency of our themes. It remains to be seen whether the crisis will birth new institutions. Yet this historic moment also feels as though we have been building towards a collision of two opposing but defining trends of the last twenty years: on the one hand the individualism and alienation now culminating in our institutions treating a pandemic as an issue of individual responsibility manifested in social distancing, and on the other hand, the structural devaluation of emotional labor and carework whose significance has increased as a result of the former trends. Since 2016 United States presidential election, the mainstream media focused on trauma as a descriptive shorthand term to link economic inequality to electoral outcomes without constructing a coherent conceptual framework for understanding how trauma explains political phenomena. In our postings, we define political trauma as that in which the subject experiences a sense of powerlessness as a function of structural conditions, which overwhelms the social systems from which the subject derives a sense of control, connection and meaning. But as the COVID19 crisis has shown, race, gender and sexual orientation differentially affect the emotional labor of dealing with burden of inequality. Finally, we wanted to talk about what kind of activism works as resistance in this situation. Politicians such as Hilary Clinton and social theorists such as bell hooks and Martha Nussbaum have spoken out on the importance of love in the political context.

*But what exactly does that mean in any operational sense?*

# PART TWO

## BY GIN TO

### MUSINGS IN THE TIME OF CORONA

I agreed to participate in “100 days: Challenging White Supremacy” in January. Four months later, to write about social issues without connecting them to Covid makes me feel inauthentic. Personally, I would feel embarrassed to address white supremacy without seeing it through the lens of my current mental and emotional state. I’ve been mostly too anxious and distracted to have a thought at all. But here are some musings that, in the midst of photographing my fifth meal of the day, bubble to the top. For the past few decades, we have been buying into the illusion that we can enjoy the comforts of global capitalism without having to reckon with its inherent set of paradox: 1) individual state capacity is in direct conflict with the move towards globalization; and 2) liberal democracy (and in turn, equality) is in direct conflict with capitalism (which relies on competition).

### (THE FRAGILITY OF) GLOBAL CONNECTIVITY

As an international student living in the U.S. on a student visa, I’ve found myself getting more and more uncertain about my future. It’s the kind of anxiety that I feel in my body before my mind catches up. In the past (pre-Covid), being “internationally mobile” was part anxiety-inducing, part exciting. There was something freeing about not being rooted to one place, understanding that I’m privileged enough to rely on my education level to have a livelihood wherever I end up. But now, governments have been tightening up their borders, rethinking immigration, trying to “undo” globalization by controlling the flows of people. Things are changing and I find it almost impossible to plan for the future. And the “not knowing” is causing me to stay up until the morning hours, scrolling mindlessly on my social media.

From my particular point of view, I realized two things: 1) art, the thing that feeds our soul, has never been secure in a capitalist society and 2) how much capitalism puts us in competition with one another. Many of us are put out of work. Some of us are anxiously over-performing at work in hopes that we won't be laid off. And the ones who are deemed "essential" will have to work that much harder to carry the workload of their laid off colleagues.

## ALIENATION AND LONELINESS

I've been mindlessly rotating between Instagram, Facebook, Twitter, email inbox, weather app, and safari on my phone, putting Spotify on in the background to fill the silence (my roommate has been social distancing with their partner so I've been alone in my apartment for the past four to five weeks now). I've also been consuming K-pop—a familiar childhood pastime—obsessively because drooling over attractive pop stars is a great distraction. I've been cooking more and posting pictures of my food online (who am I??). Small talks piss me off and Zoom hangouts are extremely draining. We are told that technology is the brave new world, that technology can deliver human connections to fulfill our needs. Can it really? Or is it just a sad substitute we need to trick ourselves into accepting? But there are moments when things aren't as bad. Like when I wake up before my alarm, make myself a cup of coffee, and sit down to write for the first time in two weeks. Or during that short walk from my apartment to the grocery store. The sun is out; the cool air feels really really good; and there isn't anybody around to trigger a barrage of panic thoughts just yet—(Is it weird that I'm not wearing a mask? Is it weird that I am wearing a mask? Should I have brought my hand sanitizer? I look very visibly Asian, don't I? God I hope my neighbors aren't racist). But those moments when I walk around and the streets are empty, or when I finish a piece of writing, or a painting, or gush about a play I just read to my friend, those moments are kinda nice.

# PART 3

## BY MARGARET CARSON

Abrazar sin caricias  
Otra conversación ventosa,  
la primera y la última del día.  
Se ríen de mí, los pájaros  
se pían de la enjaulada,  
brazando sin caricias.

Embracing without touch  
Another conversation with the wind,  
my first and last of the day.  
Birds laugh at me, chirp at me,  
the one in the cage,  
embracing without touch.

Pasa sus dedos por mi mejilla,  
la pantalla brillante,  
arrumacos, blanduras sin dulzura,  
huecos los latidos,  
abrazar sin caricias.

The bright screen  
runs her fingers over my cheek,  
her cuddles tasteless without sweetness,  
her heartbeats hollow,  
embracing without touch.

Tanteamos el afecto del tiempo  
que aprieta, oprime,  
esos momentos finales que pedimos  
compartir con nuestros queridos.

We feel for time's affection,  
time who squeezes, diminishes  
those final moments we ask to share  
with our loved ones.

O nos suelta, dejándonos  
caer abandonados,  
al suelo helado,  
donde los tulipanes se marchitan  
antes de que emerjan.

Or lets us go, letting us  
fall, abandoned,  
to the frosty ground,  
where tulips wilt  
before they even emerge.

¿Se derretirá, nuestro mundo?  
O quizás es una amarga ilusión, la primavera,  
sombra retorcida en la pared,  
o somos distorsionados  
o ha caído el sol del cielo  
o estamos cambiando,  
sintiendo diferente,  
lamentando diferente,  
aprendiendo a abrazar sin caricias.

Will our world unfreeze?  
Or maybe springtime is a bitter  
illusion, a warped shadow on the wall,  
or we are distorted  
or the sun has fallen from the sky  
or we are changing,  
feeling differently,  
mourning differently,  
learning to embrace without touch.



# PART 4 BY AZORA JALILI

## Resources/Mutual Aid

While we have been hearing the narrative that coronavirus “does not discriminate,” that could not be further from the truth, because this pandemic is taking place in a capitalist context, and capitalism does discriminate. It is necessary that we do not allow this virus to be depoliticized, people of color and people who are working class, undocumented, or incarcerated, are all disproportionately impacted. And that impact is severe. It is an immense privilege to be able to work from home, to social distance, to stock up on groceries, and to have access to healthcare.

What can we do? Mutual aid networks are a form of organizing where communities can share resources and support one another. Below are links to information about organizing mutual aid networks, as well as links to various resources.

- “Solidarity Not Charity: Mutual Aid & How to Organize in the Age of Coronavirus: **CLICK HERE** Amy Goodman from DemocracyNow! interviewing Mariame Kaba and Dean Spade. Mariame Kaba is organizer and abolitionist, founder of Project NIA. Dean Spade is a professor at Seattle University of Law and founder of the Sylvia Rivera Law Project.
- **Big Door Brigade**- extensive mutual aid resource website created by Dean Spade. Here you can find Mutual Aid Disaster Relief guide on how to form mutual aid groups, and an interactive map that helps locate mutual aid groups all over the US.
- Cook County Covid-19 Resources Google: **HERE**
- IL and Chicago Resources: **HERE**  
Categories in this document: Westside, Southside, Northside, Food, Mental Health, Support for Incarcerated, and College Students
- Haymarket Books Youtube: Coronavirus and Capitalism part 1 and 2  
**WATCH HERE**
- Covid-19, Decarceration, and Abolition: **WATCH HERE**

# BIOGRAPHIES

Maureen Sioh (msioh@dpaul.edu) teaches in the Department of Geography at DePaul University. She trained as a hydrologist and worked in East Asia and with First Nations communities in Canada on erosion and pollution. But she found she was asking the wrong questions so she decided to start over. She now works on postcolonial trauma and financial decision-making in emerging economies.

Gin To (@gintonic2912) graduated from DePaul University in Fall of 2019 with a B.A. in American Studies and minors in Creative Writing, Theatre and Global Asian Studies. She usually would call herself a “visual and theatre artist based in Chicago” who creates from a “queer, femme and postcolonial perspective.” But in quarantine, how much of that is still true?? Gin is so glad to have met and gotten to know Azora, Maggie and Professor Maureen Sioh. Thinking and writing was only possible thanks to these lovely collaborators.

Maggie Carson is a DePaul University student, graduating in June with a degree in Geography and minor in Spanish. Her academic interests include writing, ESL, Spanish translation, as well as political trauma and economic inequality, which developed in a class where she met the other collaborators of this 4-part piece for 100 Days Against White Supremacy.

Azora Jalili graduated from DePaul this year with a degree in International Studies. She met the collaborators of this 4-part post, Maureen Sioh, Gin To, and Maggie Carson through Professor Sioh’s incredible courses and is grateful to be able to continue working with them especially during these difficult and uncertain times.

Day 75 of 100

# IMPERIALIST PASTOR

by sophia paige  
sansano

Sophia Paige Sansano (she/her/siya) Student,  
Poet, Organizer  
DePaul University

Sophia Paige is a first-generation Filipino-American student, born and raised on Oahu, Hawaii. She first got involved in cultural organizations on campus serving on E-board for Asian Cultural Exchange, then found her community through organizing with Anakbayan Chicago and Hawaii. Her debut as a poet was at Luya Poetry's Queer Lunar New Year in February 2020. Having several creative passions such as music and photography, poetry is another form of art she utilizes to explore, reflect, and process her life experiences as a queer Filipina. She also uses her art to uplift, heal, and empower those in her community and incorporate into her community organizing.

Instagram: @sansophs



the united states is an imperialist pastor  
screaming the hymns through my village  
blasting bible books through the homes of my community  
planting our women and children into the ground with bullets  
watering the deprived dirt with the blood of my ancestors  
screaching about capitalism as our savior

this pastor said, “ god loves you.”  
but my people learned that god’s love for them is conditional

god loves you

only if you serve others.  
only if you put profit above yourself.

—  
god’s love is an army  
that flooded the Philippines  
with colonizers  
with military bases  
with brainwashing  
until there was no space on our own land  
for our people to survive.

to live.  
to thrive.

amid the natural disasters,  
from typhoons to Taal  
pushing my people to the edge of their archipelago

*overseas*

to pay their tithes and offerings elsewhere  
only to return to their country covered in ashes.

—

the united states sliced through the pews of my church



eventually reaching my tongue  
keeping my Tagalog captive in my sanctuary  
piercing a knife against my throat  
so i can only hum a tune  
praising this violent savior in english

after desecrating my body through assimilation,  
they built my tongue into a tower of bells  
so whenever it plays  
my family cannot tell  
whether the sound is coming from  
the church's ringing  
or me sounding the alarm

—  
this pastor sins  
while the congregation sings  
drowning his message of lies and manipulation  
suffocating the voices of my people  
shouting against his dictatorship  
his tyranny

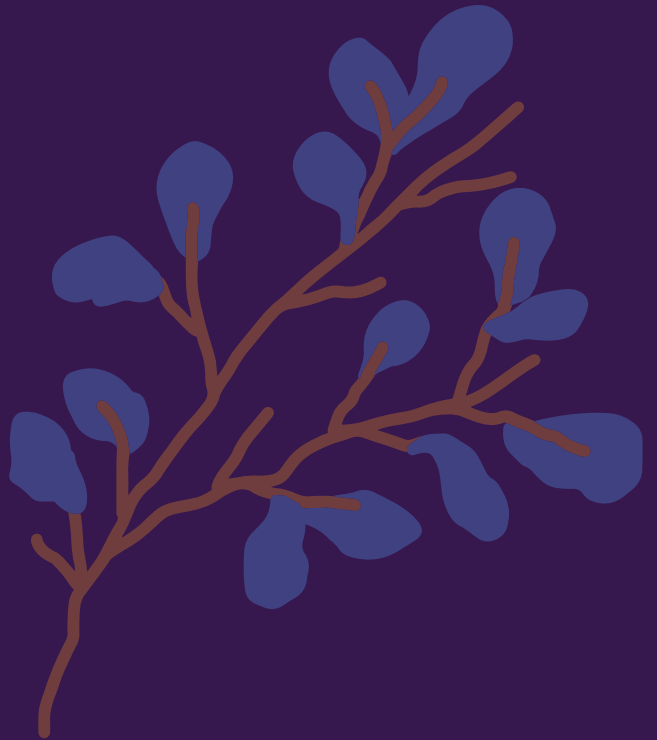
—  
but you do not need this pastor to practice religion  
Our golden, Kayumanggi skin has been holy long before the service even started.

I pray hand in hand with my mom and Lola and share our stories  
with my sliced Tagalog that will never cede to white supremacy.  
I devote my time to learning about my history  
with my Kasamas, destroying the white narrative they taught us.  
I glorify the strength of the resistance of my people  
with my words, rebuilding our story for liberation.

I worship the courage of my generation's organizers and activists with my  
ancestors' ashes they left for us to rise from.

—  
So the power of our people will deliver this sermon  
And the congregation will erupt with applause.  
And the service will continue on,  
And the fight will continue on,

We will  
continue on,  
*and on,*  
For our  
people.





Allison Bautista

Artist

Anakbayan Chicago, Apida Sisterhood Uprising  
Chicago based artist.

First-generation Filipino American student,  
Allison Bautista is studying Graphic Design at Depaul  
University.

Her work is inspired by her upbringing as an Asian  
American and her interest in activism.

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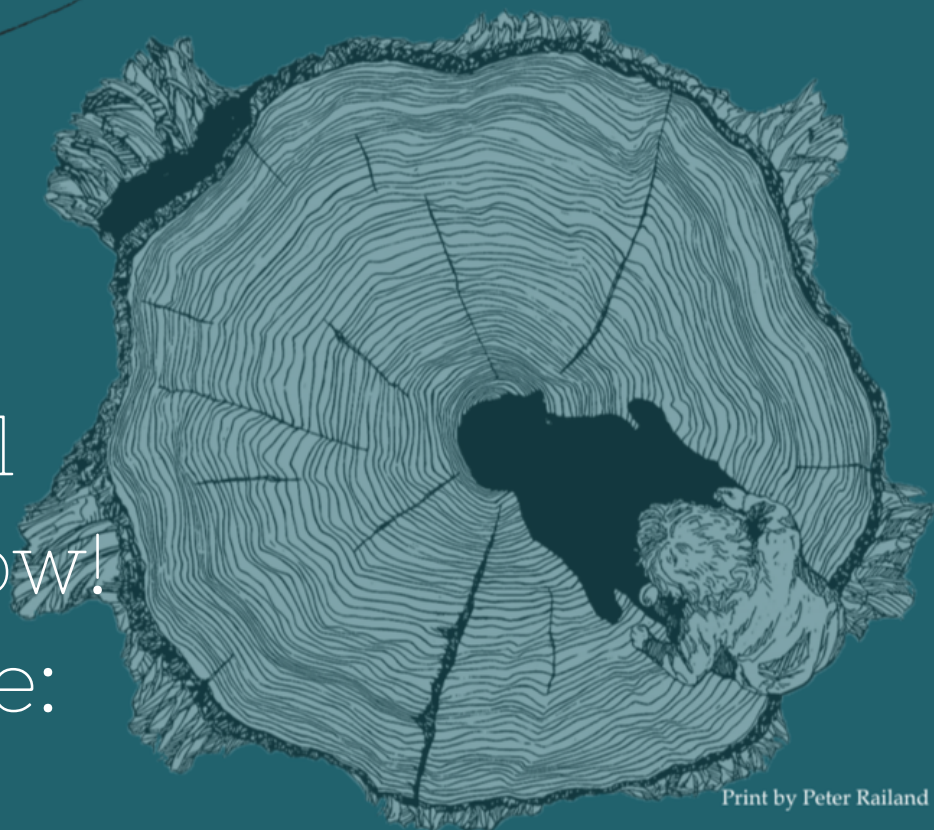


# Day 77 of 100

“My fear is that, unless something significant changes in how our societies rise to the ecological crisis, we are going to see this kind of white power eco-fascism emerge with much greater frequency, as a ferocious rationalization for refusing to live up to our collective climate responsibilities.”

- Naomi Klein

View the full  
Democracy Now!  
video clip here:



Print by Peter Railand





# ECOFASCISM & WHITE SUPREMACY

**“White supremacy is permeable.**

**It infests all cracks of life, and the climate and climate crisis is no exception.**

**Ecofascism is the idea that non-white individuals, specifically immigrants are destroying the white, Christian world and environment.**

**Ecofascists use climate change as fuel for their hatred of non-white, non-Christian individuals by blaming their existence to the climate crisis,**

**leading to the ultimate fall of man-kind, but specifically white, Christians.**

**Though many of you may know about this link, many people know very little.**

**This otherization of people serves as justification for death”.**

**- Words by Amalia S.**

**One of the strongest ways to combat and understand to wha degree of seriousness is the climate change crisis is to educate yourself.**

**Read as many books as you can on the subject.**

**Take as many classes as you can related to climate change, climate justice, enviromental politics, etc.**

**Have more active conversations about The Green New Deal.**

**Support Indigenous organizations and the work they do.**

**Reassociate your relationship with the**

**planet than more than just a product of resources.**

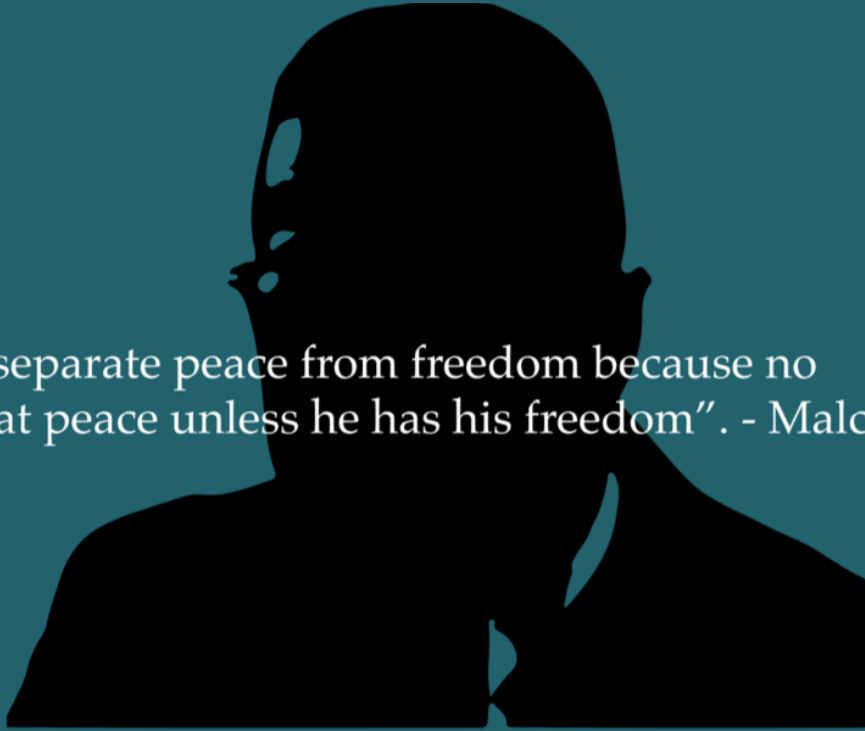
**Remember Mother Earth does not need us, we need her.**

Naomi Klein is an award-winning journalist and New York Times bestselling author.

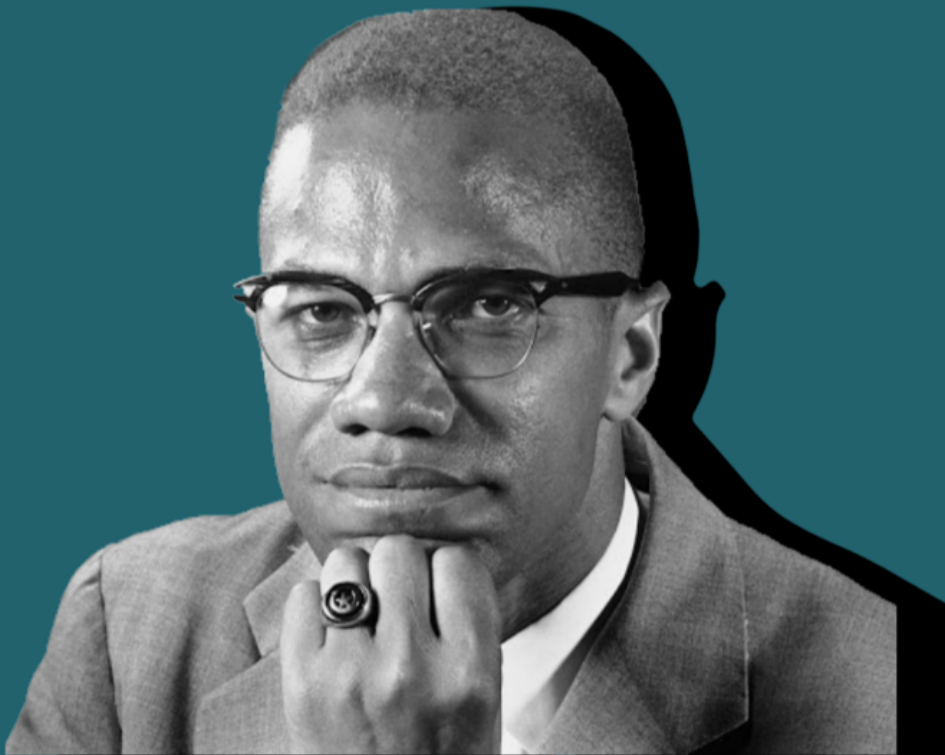
She is also a social activist and filmmaker known for her political analyses and criticism of corporate globalization and of capitalism. Some of her famous works include: No Logo (1999), The Shock Doctrine (2007), This Changes Everything: Capitalism vs. the Climate (2014) and her most recent work, "On Fire: The (Burning) Case for a Green New Deal". In 2016, Klein was awarded the Sydney Peace Prize for her activism on climate justice and continues to advocate for climate justice in various other efforts.



# Day 78 of 100



“You can’t separate peace from freedom because no one can be at peace unless he has his freedom”. - Malcom X, 1965.



“Malcolm X remains the civil rights era’s boldest critic of white supremacy. His evolving radicalism critiqued racial capitalism, characterized Vietnam as an imperial conflict and urged mainstream black leaders to recognize struggles for black dignity and citizenship as part of a global human rights movement that spanned the world. Malcolm’s personal sincerity, political integrity and unapologetic love for black people combined righteous indignation against racial oppression with the radically defiant hope that remains crucial to a comprehensive understanding of his time and our own”. - *The Washington Post* “On his 95th birthday, Malcom X’s urgent message resonates at a time of racial inequality in health care, criminal justice and systems” by Peniel E. Joseph

# *Let Our People Go*

A letter from inside Marion Correctional Institution is the voice of those locked in cages and discarded during this pandemic.

An excerpt from the article:

## Day 79 of 100

“If you’re completely honest with yourself, do you believe that “we,” the so-called innocent, are more valuable than “them,” the “criminals”?

Do you believe the lives of those locked up or locked out matter a bit less and they should be grateful for any care or concern at all?

We now face a choice regarding what kind of country we want to be in the months and years to come. Rather than imagining that the lives of those locked in cages are less valuable than our own, perhaps we ought to get down on our knees and say, “There but for the grace of God go I.” I do not even consider myself a Christian and yet those are the only words that spring to mind when I think of all those at Marion Correctional, including our letter writer, as well as all those in prisons and jails nationwide, whose lives have been discarded in the era of mass incarceration.

It may be tempting to believe, if you’ve never been locked up, that you could never find yourself in prison. Yet most of us, at some point in our lives, have committed crimes that could result in prison time, such as illegal drug possession or theft. Some of us, due to poverty, trauma, oppression or mental health challenges, have gone through periods in which we made grave mistakes or caused serious harm to others.

Equally important is the fact that who’s behind bars today has more to do with our collective choices than individual ones. Our nation has spent trillions on endless war and systems of mass incarceration and mass deportation; yet basic human rights such as a living wage, health care, housing and quality education are routinely denied on the grounds that we — the richest country in the world — cannot afford to provide to all of our people what citizens of many other nations are granted as a matter of right. If we had invested heavily in the communities that need it most, rather than pouring our resources into policing, surveillance, prisons and jails, most of the people who are behind bars today would not need to be freed by a group of protesters staging a “die-out” on the Statehouse grounds.”

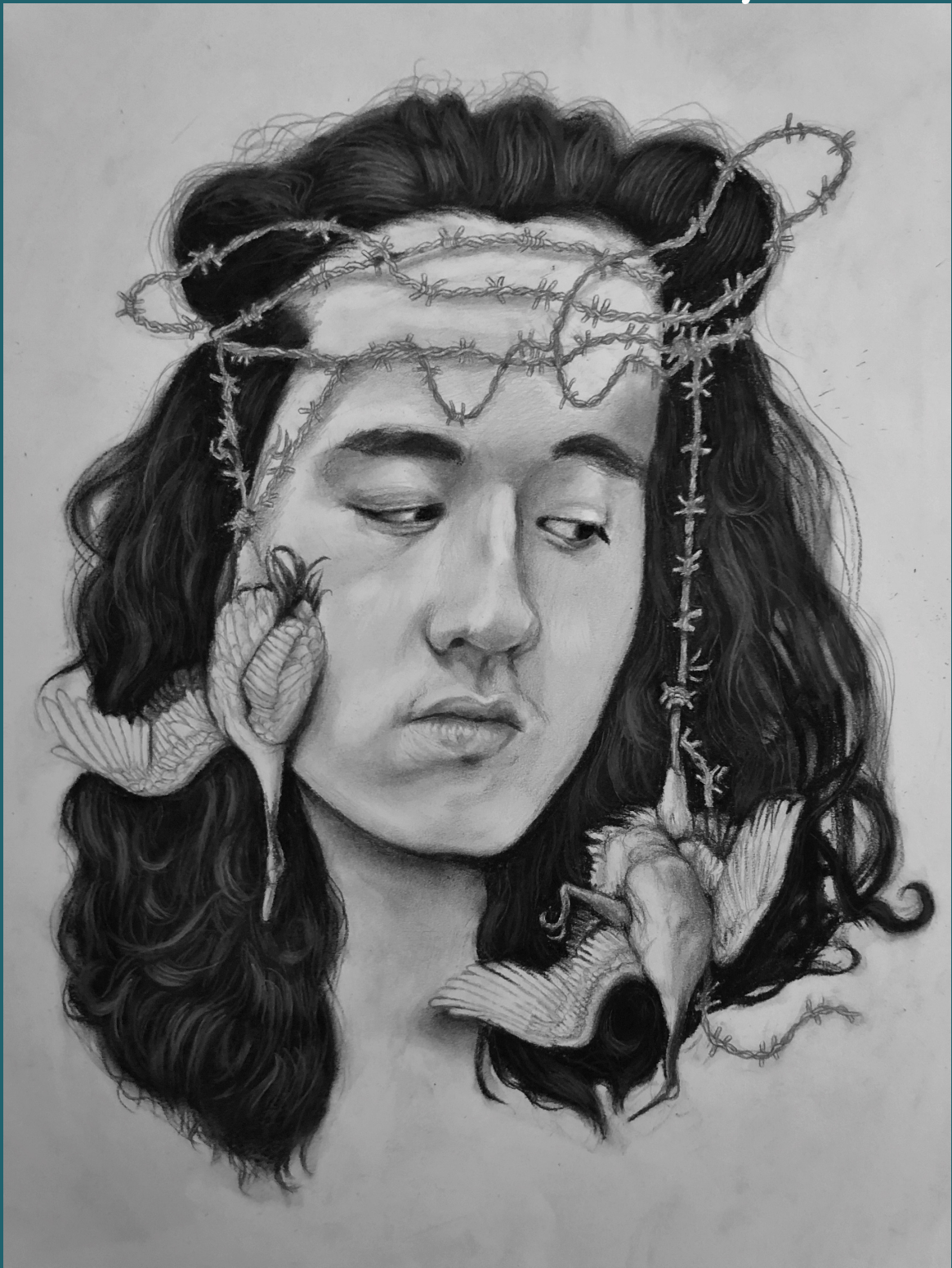


# Michelle Alexander



Michelle Alexander is a highly acclaimed civil rights lawyer, advocate, legal scholar, and best-selling author. Her award-winning book, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, helped to spark a national debate about the crisis of mass incarceration in the United States, and inspired racial justice organizing and advocacy efforts nationwide. Numerous commentators have dubbed *The New Jim Crow* “the bible of a social movement,” and the book has become a staple of university curriculums, advocacy trainings, reading groups, and faith-based study circles. Alexander has been featured on national radio and television media outlets, including, among others, CNN, MSNBC, NPR, *The Bill Moyers Journal*, the *Tavis Smiley Show*, MSNBC, C-Span, and *Democracy Now!* She has also written for numerous publications including, *The New York Times*, *The Washington Post*, *The Nation*, *The Los Angeles Times*, and *The Huffington Post*. Currently, she is a Visiting Professor at Union Theological Seminary in New York City where she is exploring the moral and spiritual dimensions of mass incarceration, and working with other committed souls on multi-media projects aimed at transforming public consciousness with respect to race, justice and democracy in America.

Day 80 of 100



This is a self portrait I made in my Beginning Drawing class this year.

The piece is a reflection of how I currently align myself with Japanese American identity. The red-crowned cranes in the piece, a common symbol of longevity and happiness in Japanese culture, are shown dead from being entangled in a web of barbed wire. The barbed wire is shown wrapped around my head, an image that parallels the Crown of Thorns. The imagery works together to show how I often feel culturally distant to my own identity due to white supremacy's role in incarcerating Japanese Americans and upholding anti-Japanese rhetorics. The piece is a reminder to myself on the importance of resurrecting our histories and fighting for other minority groups facing the injustices of white supremacy today.



Name: Sam Nishimura

Title: Artist

Pronouns: He/him

Affiliated with DePaul University

Bio: Sam Nishimura is a mixed Japanese American artist who has very recently began exploring his Nikkei identity in his artwork.

He is a third year student at DePaul University majoring in Animation with a concentration in Character Design and Storyboarding.

He hopes that through his artwork he can understand and challenge injustices influenced by white supremacy in many different contexts, including Japanese American history, incarceration of immigrants today, the model minority myth, etc.

Instagrams: @sam\_nishimura and @kiddosammo

# REFLECTION QUESTIONS

## RECURRING QUESTION SUGGESTIONS:

- **What words, phrases, images stand out to you and why? How are you feeling? What are you thinking about?**
- **How do the posts reinforce, validate, challenge, disrupt, and/or shift your thinking, feeling, actions in relation to white supremacy?**
- **What are the take-aways for you from reading these posts?**
- **What might be next steps for reflection, education, and/or change for you?**

Gentle affirmations:

You are dreams come true. You are whole.

- **Do you take accountability for your role in perpetuating white supremacy? What action steps do you take toward accountability?**
- **How do you and your community (e.g., friends, family, workplace, classroom) talk about white supremacy and racism and their impact on you and yours? How can you cultivate more awareness and accountability within your communities of belonging?**
- **What is something that continues to sit with you? What might be next steps to deepening your understanding and ability to move forward?**

Gentle reminder:

Accountability is a daily practice, not a destination.

## *Ahmaud Arbery's Murder Shows Lynching Remains a Reality for Black America* by William C. Anderson, Truthout

Excerpt:

"On May 4, Ida B. Wells received a posthumous Pulitzer award. The Pulitzer board shared that she was awarded for "her outstanding and courageous reporting on the horrific and vicious violence against African Americans during the era of lynching." The news rang out internationally and was widely celebrated. A Financial Times headline said that Wells's "overdue" award "helps rebalance history." Yet shortly after this happened, lynching was a trending topic across the United States.

The truth is, the era of lynching has not yet concluded.

The February killing of Ahmaud Arbery in Brunswick, Georgia, shocked people across the country and around the world. This murder, like many others before it (and, I fear, others that will follow it), demands a change of heart, mind and tactics from our exhausted — yet resilient — movements for liberation. . . .

... We should be prepared to defend ourselves because we are absolutely worth defending.

What does mass self-defense look like? Although many people feel most comfortable with electoral solutions, we are in a predicament we're not going to simply vote our way out of. We're in a situation we're not going to petition our way out of.

We're in a situation we're not merely going to solve with money or dialogue or protests.

This disaster requires radical Black politics that do not stop at reform or inclusion.

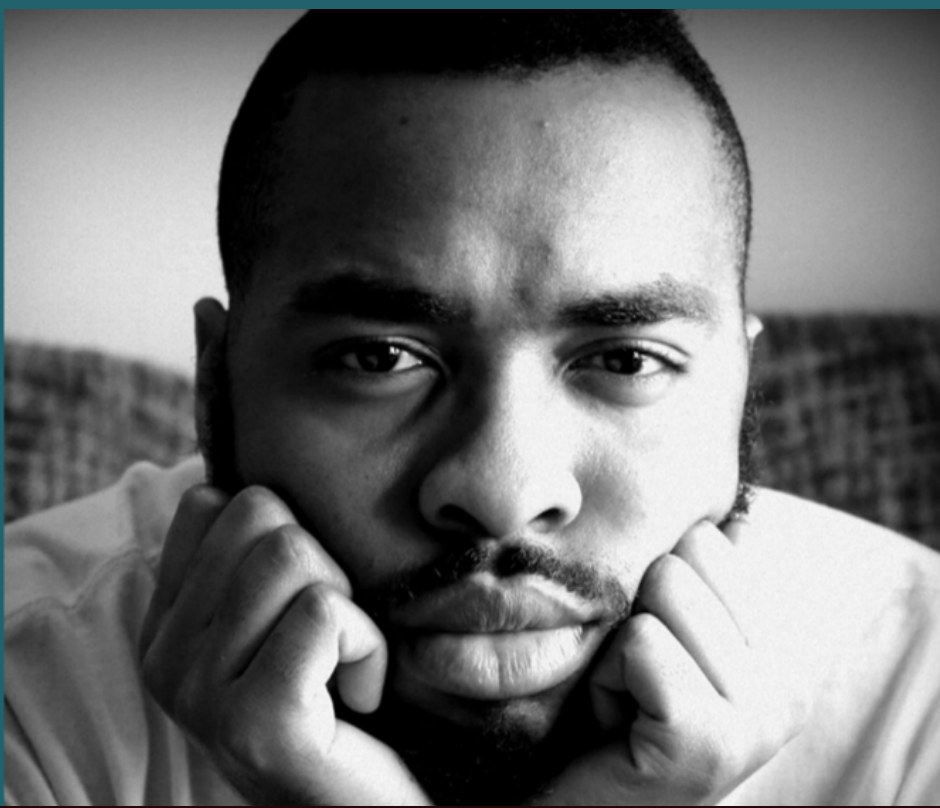
The still-unfolding pandemic has shown us the necessity of mutual aid when the state has left us to fend for ourselves, and that sort of organizing must be expanded and it must include various other self-defense strategies.

... Murders like Arbery's are not isolated incidents — they're an extension of state violence we have to be prepared for.

We'd do well to honor all of those lost to lynching and other forms of white supremacist violence by being vigilant and strengthening our own organizing, including continuing to develop robust networks of mutual aid. We can save lives by looking to ourselves instead of that which is intended to fail us."







### Author Biography:

William C. Anderson is a freelance writer. His work has been published by the Guardian, Truthout, MTV and Pitchfork, among others. He's co-author of *As Black as Resistance: Finding the Conditions for Liberation* with Zoe Samudzi (AK Press 108). You can read many of his writing at Truthout or at the Praxis Center for Kalamazoo College, where he's a contributing editor covering race, class, and immigration.

### Ahmaud M. Arbery



May 8th, 1994 - February 23rd, 2020

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“I am committed to challenging white supremacy because I have a stake in this as well”.

At some point in history, white people had to actively deaden the most human emotion of all - empathy - to enslave peoples and commit mass genocide. Expanding on the concept of Ubuntu (a person is a person through other persons), Desmond Tutu explained that when one dehumanizes another, they dehumanize themselves. I believe that this loss of empathy and dehumanization of the self has been passed on inter-generationally through white socialization. When I am involved in anti-racist activism, attempting to chip away at the manifestations of structural racism, I see this as an effort to regain some of the humanity that I have lost as a result of being white. I am committed to challenging white supremacy because I have a stake in this as well.



Jake Stone

2) Regaining My Humanity

3) DePaul University

I'm a graduating Master's student in the sociology department.

My thesis focuses on how gay white men develop their racial identity in comparison to their gender and sexual orientation.

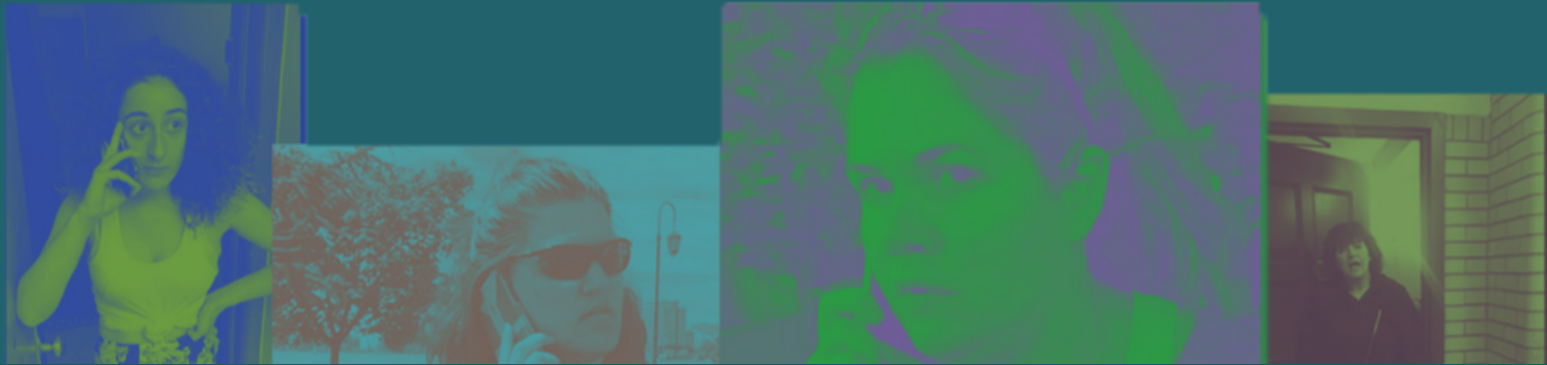
I'm hoping eventually to mix academia and activism by joining with community organizations to develop projects, collect data, and find answers to questions that would support their missions and visions.

Email: [jakestone7777@gmail.com](mailto:jakestone7777@gmail.com)

# Day 83 of 100

“There’s a long history of white women harassing Black people and getting cops to arrest them.

The only danger they feel is of losing their place within the white patriarchy.”



“I’m talking about the white woman who called the police on a Black Oregon state representative while she was out campaigning. And, in Memphis, the white woman who called the police on a Black man wearing socks at a pool (she was recently fired). In another pool incident, a White man called the cops on a Black woman just because she had the nerve to be there. Side note: What IS it with white folks and swimming pools anyway?”

A white woman in Maple Heights, Ohio, called police on a 12-year-old Black boy who was mowing the lawn, and in another part of Ohio, a white woman called the police on a 12-year-old Black boy for looking “suspicious” while doing his paper route. #PermitBetty lost her job after calling the cops on Mexican street vendors in San Francisco. A white female barista in Philadelphia called the cops on a Black male Realtor who was waiting for clients in a Starbucks. Another white woman called the police on a Yale student taking a nap in the lobby of her dorm.

How about the white woman who called police on a Black man for listening to a yoga CD in his car? Or ol’ #NewportNancy, who called in the law to report a Black woman who was smoking a cigarette in a parking lot? Or the CVS employee who called the cops on a Black woman over a fraudulent coupon?

That’s an overwhelming list, right? And these are just the ones we know about.

..... If white women decide that they feel uncomfortable, upset, or threatened—again, without any cause or provocation—they know they can always call in the white patriarchal soldiers to back up their racist suspicions. They make those calls with the expectation that they will be believed and the Black person will be “put back in his or her place.

We’ve seen a lot of think pieces about the “angry white man” in the era of Trump. But what do these stories tell us about white women’s state of mind?

As African-American author Morgan Jerkins writes in his Rolling Stone essay, “Why White Women Keep Calling the Cops on Black People”:

“If we are ever going to meaningfully address racial injustice in this country, we must unpack the power of this fear and understand how it is inextricably linked to discrimination, police brutality and other forms of racial terrorism.”

Not only do we need to unpack and understand white women’s historical “fear,” we must examine the under-recognized, feminized work that white women do as mothers, teachers, property owners, and gentrifiers to shape and support racial order in public spaces and how they continue the ongoing work of perpetuating segregation and white supremacy. . . .

. . . There is a long history of this. It is through white patriarchy, the one power white women could exercise freely was by having control over the spaces where Black bodies existed. They had “pretty” power—which was lethal. White women weaponized their tears and femininity to assert their power over Black lives. From Emmett Till to the Scottsboro boys, white women would cry for attention and make false rape claims and white supremacist men were eager to believe it and exact violent retribution for crimes not committed. Today, they continue testing their power over black bodies and manipulating white male hatred and state authority to see if they’ll “defend” them.”

This is an excerpt from an essay by Stacey Patton, “White Women Aren’t Afraid of Black People, They Want Power” in *Dame*, 30 July 2018.

[View the full article HERE.](#)

BIO:

Dr. Stacey Patton is an award-winning author and journalist who writes about race, politics, pop culture, child welfare issues, diversity in media and higher education.

As an adoptee, child abuse survivor and former foster youth, she is also a leading child advocate who’s latest book is the acclaimed and best-selling, *Spare The Kids: Why Whooping Children Won't Save Black America*.

Patton is also the author of *That Mean Old Yesterday - A Memoir* and the forthcoming book, *Strung Up: The Lynching of Black Children and Teenagers in America, 1880-1968*.

Patton's writings have appeared in the *New York Times*, *Baltimore Sun*, *Washington Post*, *Chronicle of Higher Education*, *Al Jazeera*, *BBC News*, *DAME Magazine* and *TheRoot.com*. She has appeared on *MSNBC*, *Fox News*, *CNN*, *CBS*, *Al Jazeera*, *The Tavis Smiley Show*, *Here and Now*, and *Democracy Now*.



"Monica Trinidad is a queer, Latinx artist and organizer born and raised on the southeast side of Chicago".

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I  
AM  
FURIOUS  
AS  
WELL.

OPINION PIECE by Alani Claudio

RECENT NEWS HAS MANY COMMUNITIES FURIOUS  
AFTER THE DEATH OF GEORGE FLOYD.  
I AM FURIOUS AS WELL. RACIST ACTS MUST STOP.

How many more lives must be lost before  
people do something about racism?  
It's sick, and those who act aggressively  
toward those of different races should be punished.

George Floyd was a 46-year-old African American man  
who was handcuffed and pinned to the ground by a police officer's knee.  
Floyd was not resisting his arrest.  
Claims from the officer's state otherwise according to the New York Times.

There are many tactics police officers have if necessary  
...Taser, handcuffs, mace, batons...and a knee was the weapon the officer chose.

No matter what the true situation was considering not many were there  
to see the full scenario, people see it as a White officer murdering a Black man.

I am furious because this gives more people the anger and disrespect toward  
police officers, which is not right...because not all police officers are the same.  
And it gives more people with different mindsets that this can be allowed  
because police are of a higher power, or whites are of a higher power.

Thankfully the officers involved have been fired, but the FBI is still investigating.  
Many hope they will all be arrested, or at least the officer who pinned Floyd down.



## Alani Claudio

Bio: I am going to be a Junior at DePaul next quarter and I am majoring in Journalism with a minor in Spanish. I am working to become a News Anchor in the future, and am very exciting for many opportunities to come including internships, course related classes, and more!

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# Day 86 of 100


## Code of Ethics for White Antiracists by JLove Calderon and Tim Wise

An excerpt from "Code of Ethics for White Anti-Racists"  
by JLove and Time Wise:

We stand at the precipice of a defining moment for the United States. Amid a pandemic that is disproportionately impacting communities of color, Black activists are leading an uprising unparalleled in our nation's history. . . We believe it is vital for white Americans to take up this fight. We also believe that doing so requires an introspection that is sometimes missing from white anti-racism efforts.

We are persons classified as white in this society. As aspiring anti-racist allies / collaborators, we seek to work with people of color (and follow their leadership) to create real multiracial democracy. We do not fight racism on behalf of people of color, or as an act of charity. We oppose white supremacy because it is an unjust system, and we believe in the moral obligation to resist injustice. . . .

As the number of whites engaged in anti-racism efforts expands, it will be vital to ask:



How can we operate  
ethically and responsibly  
as we work toward helping to  
dismantle white supremacy?



The authors offer this Code of Ethics for anti-racist white allies -

1. Acknowledge our racial privilege (in general and in our anti-racist work).
2. Develop / deepen our connections to people and communities of color to help maintain anti-racist accountability.
3. Be prepared to alter our approach if and when POC give feedback or criticism about our methods and practices.
4. Develop feedback and accountability structures with other white people too.
5. Acknowledge the Black and Brown base for our insights and knowledge when it comes to matters of race and racism.
6. Share access and resources with people of color whenever possible.
7. If you get paid for racial justice work, donate or direct a portion of your income to POC-led organizations working to challenge racial injustice.
8. Get involved in a specific POC-led struggle for racial justice
9. Make all our political work anti-racist and all of our anti-racist work political.
10. Don't forget to take care of yourself.



This code was initially conceived by JLove (Inspire Justice), who then joined with Tim.

Together they wrote the first draft of the code.

That draft was sent out to a multiracial, intergenerational group of activists, organizers, educators, artists, and everyday people who care deeply about social and racial justice.

Input was given, and the authors took vital insights and themes and incorporated them into the editing process.

We thank everyone who took the time to bring their wisdom and expertise to the table for this accountability work.

Day 87 of 100

"FUCK  
WHITE  
SUPREMACY..."

it's fucking horrible, just terrible".  
- carolina.

“White supremacy is violence and like a virus, it needs hosts to carry out its programming. It needs bodies and minds and hands and most importantly imaginations to continue its force. It behaves almost elementally because this country could not exist without it. And all the people who are white people in it would be something else.”

Excerpt from “It’s not White Fragility, it’s White FLAMMABILITY” Sun Yung Shin:

“synonyms for flammable: combustible, incendiary, unstable, ignitable.

My fourth book, an anthology of sixteen essays by Native writers and writers of color on racism in Minnesota, would come out two weeks after.

In the introduction to *A Good Time for the Truth: Race in Minnesota* (Minnesota Historical Society Press, April 2016)

I recommend that white people look up and read Robin Di Angelo’s work on white fragility. Her book *White Fragility: Why It’s So Hard for White People to Talk About Racism* wouldn’t come out for more than two years, on June 26, 2018.

I read her book when it came out, and appreciated it, and hope it helpful to the millions (?) of white (and non-white) people who have made it a New York Times bestseller.

I’ve been thinking about her term “white fragility” since I read it in an article by her, probably in 2015. It’s never sat comfortably for me and I haven’t used it much.

Yes, most white people’s egos, their senses of themselves as deserving, -having earned- everything they have or their ancestors had, are extremely fragile when accused of even the minutest act of racism, or even receiving benefits gotten through direct or indirect exploitation of non-white people.

But is “white fragility” the best term?

Whiteness itself anything but fragile.

Whiteness is an extremely durable substance. An ideology. A set of practices and policies across all sectors of American society, ever adapting to each and every attempt at equality and justice made by non-white people.

Whiteness is a force.

...“When I think about whiteness, about the power white people, even one white person has over me, I think about force, “strength or energy as an attribute of physical action or movement...”

Those with physical proximity to me have been both men and women.  
Those with the ability to determine in some manner my movement around the country and globe are white. Mostly white men. Those with institutional authority.  
“Hard” power. Force. Invisible as wind. You can only see what the wind is blowing around, what a tornado is carrying and destroying.  
Force is invisible.

Of all the countless encounters I’ve had with white fragility, I may have thought, no matter what I say, this white person is going to react with anger and accusations and exclamations of their own innocence and my wrongness for attacking them, and nothing good will come of it. I never thought, this white person is fragile, this white person’s whiteness is fragile, or even this white person’s idea of themselves is fragile. I thought, and felt in my body, this white person is dangerous. Because they don’t know they’re white. They don’t know they are not an individual. They think they’re an original. They think what they’re about to say is something they came up with, that came to them as a person, not as a white person. They are living a script, they are in a play, and I am caught in it with them. In the past year or two I’ve come to think of “flammability” as a replacement for fragility. As a poet I was looking to keep the basic sound and structure of the word. I also have had a minor lifelong obsession with the fact that flammable and inflammable mean the same thing: easily set on fire.

White people’s anger, however, is not lit from without. It is not truly non-white people or conversation throwing a lit match onto a gasoline soaked pile of kindling. The fire is already there, dormant, waiting to catch into flames at the slightest provocation. It’s a danger that carries the means of destruction within itself — centuries of racist programming. White supremacist programming.

White supremacy is violence and like a virus, it needs hosts **to carry out its programming.** It needs bodies and minds and hands and most importantly **imaginations to continue** its force. It behaves almost elementally because this country **could not exist without it.** And all the people who are white people in it would be something else. White flammability. Often there is nothing non-white people can do to prevent being burned, too often to death. It seems like no matter what we do, whiteness just needs oxygen to catch fire”.

“신 선 영 Sun Yung Shin was born in Seoul, Korea, during 박 정 희 Park Chung-hee's military dictatorship, and grew up in the Chicago area. She is the editor of the best-selling anthology A Good Time for the Truth: Race in Minnesota, author of poetry collections Unbearable Splendor (finalist for the 2017 PEN USA Literary Award for Poetry, winner of the 2016 Minnesota Book Award for poetry); Rough, and Savage; and Skirt Full of Black (winner of the 2007 Asian American Literary Award for poetry), co-editor of Outsiders Within: Writing on Transracial Adoption, and author of bilingual illustrated book for children Cooper’s Lesson. She lives in Minneapolis where she co-directs the community organization Poetry Asylum with poet Su Hwang”.  
(Sun Yung Shin biography)



Sun Yung Shin

An excerpt - from "A conversation on white supremacy and racism in the queer community" by San Francisco AIDS Foundation

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BLACK  
TRANS  
LIVES  
MATTER

"Racism and white supremacy permeate every aspect of our lives. Too often, however, it's an issue that gets glossed over by people in power with white privilege. What are the ways that we see racism and white supremacy play out in subtle (or not-so-subtle) ways in the queer community, or in health care?"

At a community event held at San Francisco AIDS Foundation, we asked community members De, Anthony Jones, Honey Mahogany, Andrew Jolivette, PhD, and Don Romesburg, PhD to reflect on white supremacy and racism in the queer community, and share their thoughts on upending systems of oppression for Black, Indigenous and People of Color (BIPOC) in our community.

ACAB

### What is racism—and how does it show up?

The most common mistake that people make when talking about racism (white supremacy) is to think of it as a problem of personal prejudices and individual acts of discrimination. They do not see that it is a system. A web of interlocking and reinforcing institutions: political, economic, social, cultural, legal, military, educational—all of our institutions. As a system, racism affects every aspect of life in a country. By not understanding that racism is systemic, we guarantee that it will continue.

—Chicana movement leader Betita Martínez

Andrew Jolivette, PhD, professor of American Indian Studies at San Francisco State University, posed a question to explore the difference between "prejudice" and "racism."

He asked: "How many of you think that people of color can be racist?"

Although people of color can be prejudiced, biased, or discriminatory towards white folks, it's not possible for an oppressed group of people to be racist toward the group of people holding power, said Jolivette.

Institutional racism, explained Jolivette, happens when organizations oppress groups of people—for example, when groups of people are denied access to space or resources. Or, when an organization values the cultural norms of one group of people over another group of people. In the U.S., institutional racism has been responsible for slavery, settlement, Indian reservations, segregation, and internment camps, and its lasting effects are seen in race-based disparities in wealth, income, measures of health, and more.

Systemic racism happens when a system functions in a way to reproduce racism and to delegitimize people's stories. White-majority companies and organizations that hire primarily white leaders and staff because of a "culture fit" or shared values are operating from a place of systemic racism. Police forces that primarily patrol Black neighborhoods and target Black community members are guided by systemic racism.

## How do we see white supremacy in the queer community?

Access to health resources, including PrEP, HIV medications and HIV clinical trials, is impacted by white supremacy, said Jolivette.

“Folks of color are two to three times less likely to have health insurance, so they’re not going to have access to these [PrEP and other medications].

The sexuality of queer folks of color also plays into that too, and what we’re supposed to do with our bodies, and how they’re regulated and controlled,” he said.

Jolivette also mentioned how he sees white supremacy play out in access to housing.

“In particular, 40% of homeless youth are queer. We know many of them are queer folks of color. Homelessness is a big issue that doesn’t get talked about enough.”

## Tips for white folks on how to move toward racial justice

Understand intent versus impact, said Honey Mahogany.

“Even if you’re well-meaning in your intentions, look at the fact that some of your actions may have impacted someone in a negative way. Be able to sit with that, and acknowledge that moving forward.

“Let go of your ego” said Romesburg.

“I encourage everyone who is white to be expansive and humble.”

**YOU CANNOT PICK  
& CHOOSE WHICH  
BLACK LIVES MATTER**

Help implode the systems of white supremacy , from the inside, said Jones.

Don’t say your “colorblind,” said Jolivette. “That tells me you don’t see me.

Do your homework , said Romesburg. Learn more about the history of how power and culture operate through race in our world.

Honor your interactions with people of color even if you fuck up and there’s hostility, said Romesburg. “Don’t be defensive. Take a breath before you respond. And understand the interaction you’re having is bringing the history of the past into that moment.”

It may not be important for you to be fully understood, or to show that you are right,” said Romesburg. “...White people, I think we really like to be understood.

And get our point across. Just understand that this is not the most important part of the dynamic. And that you can do a lot with people of color by just listening, and following.”

## Can we change the economy of racism?

### Our Vision

San Francisco AIDS Foundation envisions a future where health justice is achieved for all people living with or at risk for HIV.

San Francisco AIDS Foundation promotes health, wellness, and social justice for communities most impacted by HIV, through sexual health and substance use services, advocacy. and community partnership.

**SAN  
FRANCISCO  
AIDS  
FOUNDATION**

"At the root of "a seat at the table" is the assumption that being present where decisions are being made means that the table itself or the room the table is situated in is somehow separate from the system that makes accessing the table impossible to begin with.



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"Furthermore, at whose table should those most impacted by institutional and systemic inequities be trying to get a seat?"

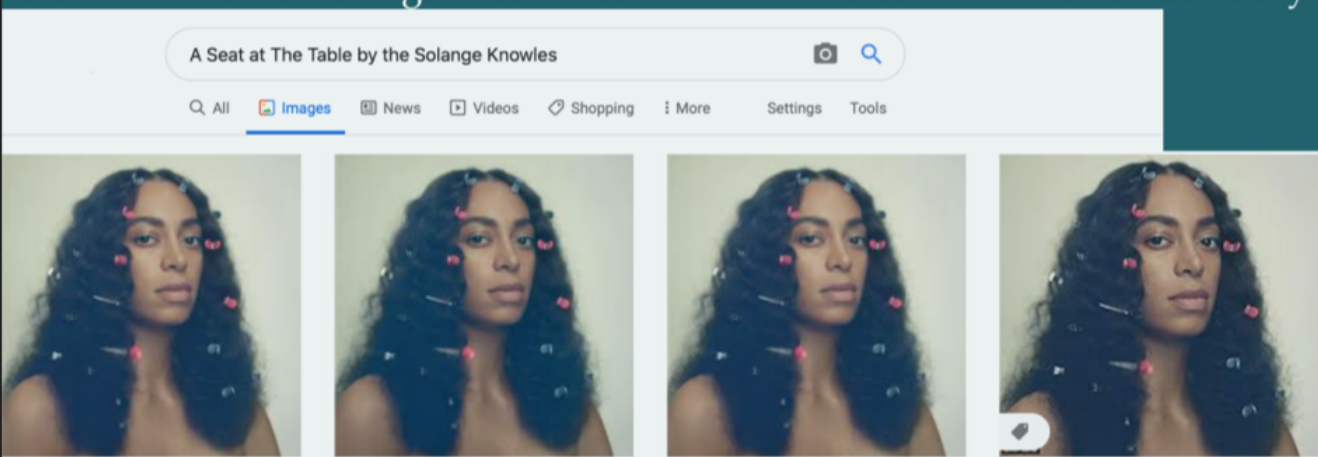
An excerpt from "Revisiting Solange Knowles' "A Seat at The Table"" by Mariah Williams:

"In 2016, Solange Piaget Knowles released her infamous album, "A Seat at The Table." On the cover, she graced us with her flawless brown skin and multicolor hair clips. But the album. The album itself was a funk, neo-soul, and contemporary R&B masterpiece that pulled its listeners into a story of black rage, despair, trauma, reflection, empowerment, and ultimately joy. And then of course, there was the title: a seat at the table.

Solange was pulling on a well-known phrase that has been used to assess people's access to power and decision-making – in the workplace, in their communities, in political spaces – basically, wherever decisions that impact those who do not have power or the ability to access these tables.

But, I have a problem with the way the term has been used and in many ways is being co-opted. At the root of "a seat at the table" is the assumption that being present where decisions are being made means that the table itself or the room the table is situated in is somehow separate from the system that makes accessing the table impossible to begin with. Furthermore, at whose table should those most impacted by institutional and systemic inequities be trying to get a seat?

Solange Knowles has her own view of this. In a 2016 interview with NPR, Solange states: "We've [People of the African-Diaspora] always had a seat at the table...I think one of the seats at the table is also saying that, you know, I'm inviting you to have a seat at my table. And it's an honor to be able to have a seat at our table and for us to open up in this way and for us to feel safe enough to have these conversations and share them with you."





# What Do We Really Mean?

So what do you really mean when you say you are working to remove barriers so that people can have a seat at the table?

Perhaps you mean that you want the people you work with and the communities you serve to be in a position to make decisions, or maybe you desire for them to have access to the power and systems where decisions are made, like you.

Perhaps you even believe that the table in which you have had the privilege to be seated is the right table, the only table for that matter.

*The fact is, those who exist on the margins have always had access to some kind of table.* Maybe not your table, but decisions were and continue to be made outside of the conventions of the boardroom and the conference room: At kitchen tables, picnic tables, patio tables...even rooms without tables. These are the other tables that have allowed people of color to mobilize when there was no interest in having us in the room.

I'll clarify that I am not arguing that access to power, capital, and decision-making cannot combat the inequities that currently exist in marginalized communities.

I also don't believe that organizations shouldn't work to address how these inequities impact the communities they serve by dealing with institutional and systemic oppressions, which can start by those in power sliding over to make room for others' opinions and experiences at the table. This is a huge part of work rooted in equity and justice.

However, I caution against the pervasive use of this phrase without recognizing that there are many types of tables. When we say we want to give people "a seat at the table," first we must ask ourselves whose table, but we must also ask ourselves, why don't we consider asking for a seat at someone else's table - to listen, learn, collaborate, and to understand the other forms of social and cultural capital that others offer.

"Mariah Williams is the newest member of The Spark Mill and serves as a Project Manager for the team.

After spending two years working as a consultant for the federal government at Deloitte Consulting in Washington, DC, she left to pursue her passion for community planning in communities of color.

She brings a wealth of knowledge in qualitative research, community engagement, participatory practices and is passionate about social justice, inclusivity and equity in the city" ( The Spark Mill).



## THE UNTOLD TRUTH OF UGLY DELICIOUS

UGLY DELICIOUS IS A NON-FICTION ORIGINAL  
SERIES ON NETFLIX COMBINING  
TRAVEL, COOKING AND HISTORY

"Chang challenges his viewers to abandon their preconceived notions about food and introduce them to new culinary delights, exploring culture and history along the way".

"The words "ugly" and "delicious" might not seem like they go hand-in-hand, but they hold a special significance for show host David Chang...Chang believes that some of the world's tastiest dishes are underappreciated because of this lack aesthetic appeal, but that they deserve to have their stories told".

"On Ugly Delicious, he challenges cultural appropriation, the idea that it is inherently wrong for someone outside of a particular ethnics group to prepare that culture's food".

"On Ugly Delicious, Chang dismantles the idea that food must be fancy in order to be good, attacking food purists as having ideals rooted in classism".

"You can't say this is good and that's bad. It's more nuanced. I don't think we want anyone to say that this is the definitive answer on anything that we're talking about. It's simply to raise awareness and to have a conversation, and to arm yourself with more knowledge, and that's it".

READ/LISTEN THE FULL INTERVIEW  
HERE

# CHAPTER 3: THE END OF WHITE INNOCENCE

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“Two thousand and sixteen was the year of white tears...Of course, “white tears” does not refer to all pain but to particular emotional fragility a white person experiences when they find racial stress so intolerable they become hypersensitive and defensive, focusing the stress back to their bruised ego”. (p.83)

“Their delusion is also tacit in the commonly heard defensive retort to Black Lives Matter that “all lives matter”. Rather than being inclusive, “all” is a walled-off pronoun, a defensive measure to “not make it about race” so that the invisible hegemony of whiteness can continue unchallenged.” (p. 84)

“While we laugh at white tears, white tears can turn dangerous. White tears as Damon Young explains in *The Root*, are why defeated Southerners refused to accept the freedom of black slaves and formed the Klu Klux Klan. And white tears are why 63% of white men and 53% of white women elected a malignant man-child as a leader. For to be aware of history, they would be forced to be held accountable, and rather than face that shame, they’d rather by any means necessary, maintain their innocence.” (p. 89)

“In our efforts to belong in America, we act grateful, as if we’ve been given a second chance at life. But our shared root is not the opportunity this nation has given us but how the capitalist accumulation of white supremacy has enriched itself off the blood of our countries.

We cannot forget this.” (p. 90)

## INSTITUTIONALIZED RACISM: A SYLLABUS

*How can we help students understand George Floyd's death  
in the context of institutionalized racism?*

### Racial (IN) justice: Putting protest into perspective

- The Devastation of Black Wall Street by Kimberly Fain
- The Mob Violence of the Red Summer by Matthew Wills
- Race and Labor in the 1863 New York Draft Riots by Shannon Luders-Manuel
- Did the 1965 Watts Riot Change Anything? by Livia Gershon
- A History of Police Violence in Chicago by Livia Gershon
- The People's Grocery Lynching, Memphis, Tennessee by Damon Mitchell
- How the Body Can Shape Social Protest by Erin Blackemore
- Dr. Ossian Sweet's Black Life Mattered by Heather Bourbeau
- African American Studies: Foundation and Key Concepts by Omari Weekes

### Racial, Economic, and Educational Disparities Go Hand in Hand

- The Racism of History Textbooks by Livia Gershon
- School Suspensions and the Racial Discipline Gap by Edward Graham
- How Segregation Hurts Kids by Livia Gershon
- Why Racism is Terrible for Everyone's Health by Heather Tirado Gillian
- The 1910 Report that Disadvantaged Minority Doctors by Jessie Wright-Mendoza
- COVID-19 Is Hitting Black and Poor Communities the Hardest by Grace A. Noppert
- The Lasting Fallout of the Tuskegee Syphilis Study by Nashwa Khan
- The Latent Racism of the Better Homes in American Program by Manisha Clairea
- How Insurance Companies Use Bad Science to Discriminate by Jessie Wright-Mendoza
- How Natural Black Hair at Work Became a Civil Rights Issue by Chante Griffin
- The Case of Reparations is Nothing New by Mohammed Elnaiem
- The History of the History of American Slavery by Matthew Wills
- Project Implicit Reveals Your Hidden Prejudice by Ben Ambridge
- Why James Baldwin's The First Next Time Still Matter by Orlando Edmonds

FOR MORE, VISIT:

*JSTOR DAILY INSTITUTIONALIZED RACISM:  
A SYLLABUS ONLINE*

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# **THIS IS NOT AMERICA**

*by Jamaica Osorio*

*@jamaicaosorio*

*Activist, Educator, Poet*

“This is not America. By now we should all be aware that the 4th of July and American independence is a lie that white European settlers fabricated. Anyone who isn’t aware of that at this point is just willfully ignorant.

On turtle island (the territory known as North America) celebrating the 4th of July is tantamount to celebrating the mass murder and cultural genocide of millions of native peoples and the ongoing theft of native land. This fabrication of a nation was then used to justify the enslavement of millions of black folks, who with the capital of native land, went on to build what we know as the United States of America. The 4th of July is literally a celebration of all these violences and more. These violences are not just historical, they are ongoing EVERY DAY in the maintenance of the settler state and its continued occupation of places like Hawai’i.

In Hawai’i the 4th of July also marks the day in 1894 when the Haole who conspired with the US to remove our Queen declared themselves to be the government of Hawaii. Their republic was restricted to Europeans and Americans and a Native willing to declare their disloyalty to our Queen and Country. Importantly, Asians and other people of color were not invited. The creation of the republic was a white supremacist move meant to usurp Indigenous land while making sure to also limit the inclusion of POC in american “freedom”.

There’s a reason we don’t celebrate the 17th of January. It’s the same reason we need to stop glorifying the 4th of July. This “holiday” and the erecting of any American flag is an insult to our kingdom, to the millions of natives around the world, and to our black ‘ohana, who like us, are still fighting for their liberation from “American freedom and independence”.

**THIS IS NOT AMERICA. WE ARE NOT AMERICANS. TELL YOUR FRIENDS.**

WHO IS THE OBJECT?



White supremacy at its core sees other humans as nothing but objects that are to be used for their service, convenience, and the enhancement of their lifestyle. They have demoted humans from their right to be into an obligation to serve and preserve the system they have created to impose what they see as their privilege.

Technique: Charcoal

*Mauricio Pineda*

Affiliation: DePaul University Faculty

Mauricio Pineda | Faculty | Peace, Justice and Conflict Studies | Academics  
| College of Liberal Arts & Social Sciences | DePaul University, Chicago

**AN EXCERPT FROM  
"WHAT'S DISABILITY  
GOT TO DO WITH IT?"  
BY  
SHOWING UP FOR  
RACIAL JUSTICE:**

"Ableism works as a mechanism of white supremacy, capitalism and colonization by devaluing disabled\* bodies and minds as unnatural, invalid and unworthy across the lines of race, gender, poverty and citizenship. It grants credibility and true humanity exclusively to able bodied people and as such plays a central role in determining which individuals or communities are deemed the useless eaters, the dangerous, the unfit, or the disposable.

Capitalism leverages the ableism that manifests throughout all systems of oppression used to ensure control of the labour and resources needed to maintain dominance domestically and beyond. Those who can produce and contribute to the continued prosperity of a white ruling class are granted degrees of privilege; those who cannot are denied even the lesser of these. Disabled folks have bodies and minds that have never been productive by such power and profit driven standards of merit or worth, which intensifies the level and type of oppression we experience daily. Ableism also operates as a key mechanism in the justification for all manner of state control: forced sterilizations, the removal of children, institutionalization and imprisonment are deemed always as necessary and viable actions when the existence, or mere perception of disability is present."

*\* When we speak of disability we are celebrating the brilliance and vitality of a vast community of peoples with imperfect bodies and minds whether a disability is visible or not. This includes though is not limited to folks who identify as disabled, chronically ill, Deaf, mad, sick and more.*

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# THE 7 CIRCLES OF WHITENESS

Created by Alishia McCullough  
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## OVERVIEW

The 7 Circles of Whiteness explores both the covert and overt ways that racism presents, and ends with the caveat that anti-racism is not a destination but a continuous journey of learning and unlearning. *The purpose of the 7 Circles of Whiteness tool is to provide language for the different ways that whiteness exist, promote self-reflection for white people, and defining what anti-racist ally-ship can look like.*

This tool also brings more conscious awareness to behaviors that Black, Indigenous, People of Color are experiencing by naming and validating threes experiences through a visual graphic.



### Circle 1: White Terrorist

- Brutal violence against Black bodies
- Racist and derogatory slurs
- White nationalism
- White Separatism
- Actively targeting Black bodies
- Lynchings
- Hate crimes

### Circle 2: The Post Racial Believers

Talks about racial tolerance  
"I have Black neighbors".  
Using language such as "colored" to describe Black people in the U.S  
"I don't see color".  
"Obama fixed it".  
Believers of the American Dream  
Victim blaming

### Circle 3: The Oblivious Instigators

- Cultural appropriation
- Loves white washed Black people
- Fetishizes and sexualizes Black men
- White tears/fragility
- Microaggressions
- All Lives Matter
- Elitism

### Circle 4: The Needy Ally

Focused on "getting anti-racism"  
"I am above white people".  
White distancing to be an exception  
Good "white" ally mentality  
Race-splaining  
Needs to collect Black friends/tokebization  
Impulsive around racial justice often causes more harm

### Circle 5: The Passive Aggressive Oppressor

- White feminist
- Intent versus impact
- Not paying for Black labor
- White narcissism
- Divisive and often tries to turn Black people and POC against each other
- Manipulative
- Degrades Black people who don't agree with them

### Circle 6: The Do "Gooder"

Listen to certain Black people, but still do not center trans and cis-Black women  
Views Blackness as monolith  
Seeks approval and self advancement  
Does not challenge institutions/problematic white people  
Overcompensating in allyship  
Speaking on behalf of communities

### Circle 7: The Lifelong Student

- Pays for all forms of labor performed by Black people
- Centers the most marginalized
- Actively engages in introspection and dismantling racism in themselves
- Honors Black liberation and healing
- Knows that they never arrive
- Deals with white fragility with fellow white people

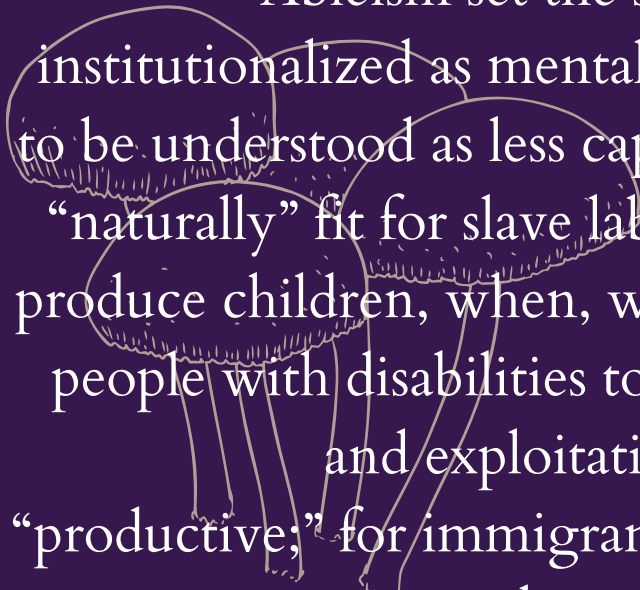
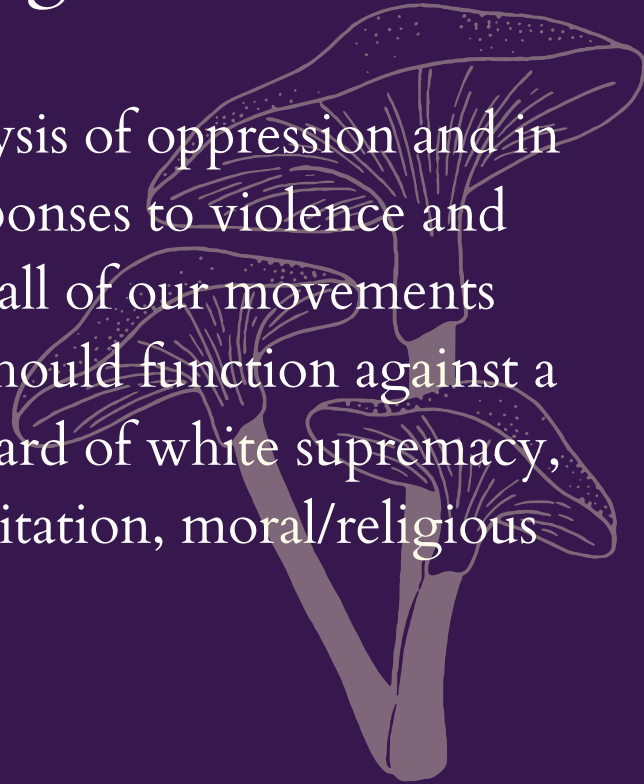
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## Moving Toward the Ugly: A Politic Beyond Desirability

By Mia Mingus

Ableism must be included in our analysis of oppression and in our conversations about violence, responses to violence and ending violence. Ableism cuts across all of our movements because ableism dictates how bodies should function against a mythical norm—an able-bodied standard of white supremacy, heterosexism, sexism, economic exploitation, moral/religious beliefs, age and ability.

Ableism set the stage for queer and trans people to be institutionalized as mentally disabled; for communities of color to be understood as less capable, smart and intelligent, therefore “naturally” fit for slave labor; for women’s bodies to be used to produce children, when, where and how men needed them; for people with disabilities to be seen as “disposable” in a capitalist and exploitative culture because we are not seen as “productive;” for immigrants to be thought of as a “disease” that we must “cure” because it is “weakening” our country; for violence, cycles of poverty, lack of resources and war to be used as systematic tools to construct disability in communities and entire countries.



# Refusing Perfectionism, Choosing Accountability

By Joy Ellison

One of the hardest things for me about working against white supremacy has been confronting my own perfectionism. I've internalized the idea that it's not enough for my work to be good; it has to be perfect. When I'm not mindful of that tendency in my thinking, I can become a difficult person to work with, or I can struggle to take any action at all.

White people have to be willing to make mistakes if we are to engage in this work. Challenging my own harmful assumptions in this area has made me into a better collaborator, and helped me heal my relationship with myself.

I wrote about this topic in this article: "White people, don't let a fear of being wrong stop you from working for justice."

*I hope we can make mistakes together.*

**Joy Ellison**

PhD candidate in Women's and Gender Studies at Ohio State University

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Joy Ellison is a writer, a teacher and scholar, and a grassroots, community activist. They are interested in using stories, both fictional and true, to build community, document social movements, and imagine a liberated world. They are the author of *Sylvia and Marsha Start a Revolution*, a picture book about Sylvia Rivera and Marsha P. Johnson. They believe that storytelling is integral to healing, transformation, resistance, and survival.

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# Survival and Possibility

By: Anne Mitchell

Working to end White supremacy in the US, is a delicate balancing act of ending a system of oppression that seeks to destroy you or marks your life for “slow death” but also remaining open to possibility, and protecting your imagination to build a new future.



In thinking about dismantling White supremacy, I often think about two poems. The first, Audre Lorde's "A Litany for Survival" and the second, Emily Dickinson's "I Dwell in Possibility." Each of these works is instructive for how we have to approach the day, we must remember that we, the marginalized in the US, are marked for death by racist economic, social, educational, and medical systems. It is a miracle that we survived, but Lorde does not leave us at mere survival. This poem, this litany, is pushing us to continue to do the unthinkable in spite of our fears. It is asking us to speak. Lorde's final stanza, "So it is better to speak remembering we were never meant to survive" encourages us to speak back to institutions that have silenced us and nursed our fears. We need to tell them our truths, have them understand the harms that they have caused us, and do the reparative work to create an anti-racist society. For me, this means that we have to engage in the work of deconstructing racist myths and lore about our bodies, lives, and communities. But we cannot stop our work at the deconstruction of White supremacy, we also have to create new modes of understanding and ways of being in diverse communities, this is where the Dickinson is instructive. It begins, "I dwell in possibility, A fairer House than Prose—More numerous for Windows—Superior for Doors" and ends with "Of Visitors—the fairest—For Occupation—This—The spreading wide my narrow Hands, To gather Paradise." The beginning conjures a home with many escapes to the outside world where there are plenty of windows and doors, as such, there are also so many ways to be a human being, possibilities that have been limited for marginalized people because of the particular historical and present-day injustices that we face in the US. The possibilities to build a new world is open to us and to our oppressors. While Dickinson is writing about poetry, I find it applicable to the need to build the world we want to inhabit. The last stanza (quoted above) ends with the notion of the occupant spreading their hands and gathering paradise. In the current movements for social justice, people are not trying to create utopia, we are fighting for a chance at experiencing our humanity in all of its complexity, and for me, that is a kind of paradise. Working to end White supremacy in the US, is a delicate balancing act of ending a system of oppression that seeks to destroy you or marks your life for "slow death," but also remaining open to possibility, and protecting your imagination to build a new future.



Anne Mitchell, Ph.D. teaches at DePaul University in the departments of Women's & Gender Studies and African Black Diaspora Studies. Her work primarily focuses on Black women, queer people, feminist theory, and the African American Civil Rights movement.



# REFLECTION QUESTIONS

## RECURRING QUESTION SUGGESTIONS:

- What words, phrases, images stand out to you and why? How are you feeling? What are you thinking about?
- How do the posts reinforce, validate, challenge, disrupt, and/or shift your thinking, feeling, actions in relation to white supremacy?
- What are the take-aways for you from reading these posts?
- What might be next steps for reflection, education, and/or change for you?



Gentle affirmations:

Intentionally seek out joy.

Remember you are loved and supported.



- How do we hold both the reality of systems of oppression while seeking and claiming liberation?\*
- How can you extend this project? Who would you gather to work with you? What direction would you take for deeper learning and action?
- What would a world free of white supremacy and all oppressive systems be like? Where would we be focusing our attention? What would our relationships look like? How would we feel? How would our everyday life be different
- When you close your eyes, what does a dream future look like when we've ended white supremacy? What are steps you could take today toward that dream?

Gentle reminder: We can build a just future.





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