Anti-Racist Parenting Program

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PROGRAM WORKBOOK

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program workbook

MAGAZINE FEATURE

Why Talk About Whiteness?

We can't talk about racism without it.

*Editor's note: The author of "*Why Talk About Whiteness?*" is a white anti-bias educator. While the material in this story is relevant to all readers, many of the challenges the author poses are directed at white readers, hence the use of "we" and "us" in certain places.*

"I don't think I've ever come across anything that has made me aware of my race. I don't believe there is any benefit of anybody's particular race or color. I feel like I've accomplished what I've accomplished in life because of the person I am, not because of the color of my skin."

These are the observations of a white female participant in *The Whiteness Project*, *Part I*, an interactive web-based collection of voices and reflections of Americans from diverse walks of life who identify as white. Her statement illustrates why educators, activists and allies doing racial justice work are increasingly focused on the importance of examining whiteness: It's impossible to see the privilege and dominance associated with white racial identity without acknowledging that whiteness *is* a racial identity.

This fundamental disconnect between the racial self-perceptions of many white people and the realities of racism was part of what motivated documentary filmmaker, director and producer Whitney Dow to create *The Whiteness Project*. "Until you can recognize that you are living a racialized life and you're having racialized experiences every moment of every day, you can't actually engage people of other races around the idea of justice," Dow explains. "Until you get to the thing that's primary, you can't really attack racism."

Dow's work, among other activism and scholarship focused on whiteness, has the potential to stimulate meaningful conversations about whiteness and move white folks past emotions like defensiveness, denial, guilt and shame (emotions that do nothing to improve conditions for people of color) and toward a place of self-empowerment and social responsibility.

Why does whiteness fly beneath the race radar? The normalization of whiteness and the impenetrable ways it protects itself are cornerstones of the way institutions function in the United States. In a 2015 interview, Pulitzer Prize-winning writer Junot Díaz said of the United States, "We live in a society where default whiteness goes unremarked—no one ever asks it for its passport."

This poses a challenge for educators committed to racial justice. We know it's important to make space in our classrooms to explore students' cultures and identities, but when it comes to white students, many are left with questions about how to talk about group membership and cultural belonging. These questions stem in part from the fact that, while it's true whiteness is seen as a social default, it is *not* true that whiteness is the absence of race or culture. As one male participant in *The Whiteness Project* puts it, "As a white person, I wish I had that feeling of being a part of something for being white, but I don't."

One place to start is by acknowledging that generations of European immigration to the United States means that our country is home to the most diverse white population anywhere in the world. Differences between Jewish, Irish, Italian, Greek, Polish or German culture matter—a lot—to those who identify as *ethnic* whites. Part of "seeing" whiteness includes caring about these rich histories and complicating our discussions of race by asking questions about the intersection of ethnicity and race.

In her work on white racial identity development, diversity expert Rita Hardiman explains that, as white people become more conscious of whiteness and its meaning, we may simultaneously struggle with two aspects of identity: internalized dominance and the search for cultural belonging. The search for culture draws some white people to multiculturalism and appreciation of other cultures and heritages. Others find roots outside the container of race, woven into proud family histories. A small minority cling violently to their white cultural identity, sometimes with tragic consequences. (In any case, it is important to note that the ability to trace one's genealogy is an inherited privilege not enjoyed by most African Americans, the majority of whom are descendants of enslaved people.)

Reconciling the meaning of white culture can be complicated by the fact that being white has not always meant what it means now. Whiteness—like all racial categories—is a social construct: Its meaning is culturally and historically contextual. The physical characteristics we now associate with whiteness have been artificially linked to power and privilege for the purpose of maintaining an unjust social hierarchy.

Attorney, scholar and anti-racist educator Jacqueline Battalora of Saint Xavier University studies the legal and historical construction of whiteness in the United States, what she calls the "invention of white people." In her book *Birth of a White Nation,* she shows that white people didn't exist—even as a label, much less as a race—until the end of the 17th century when the elite class enacted anti-miscegenation laws and other laws designed to keep black and white workers separate, both efforts to, in part, divide and control an increasingly ethnically diverse labor force. As students enter middle and high school, teaching about this history and about the concept of racial construction is another way educators can bring discussion about whiteness—and its relationship to racial justice—into the classroom.

> Scholars Michelle Alexander (*The New Jim Crow*) and Jacqueline Battalora (*Birth of a White Nation*) both name Bacon's Rebellion as a pivotal event in the historical construction of whiteness in the United States. During the rebellion, disgruntled white settlers, indentured servants and enslaved Africans joined forces to resist the ruling class and local Indian tribes. Their actions worried elites and led them to enact a more rigid racial class system. Read more about Bacon's Rebellion here.

Got Privilege? Now What?

In 1988, anti-bias educator Peggy McIntosh published her now-classic essay "White Privilege: Unpacking the Invisible Knapsack." In it, she describes the phenomenon of white privilege as a collection of "unearned assets that I can count on cashing in each day, but about which I was meant to remain oblivious."

McIntosh's essay launched the term *white privilege* into wider academic and activist circles (where the essay is still widely read), but recently the term has gained a mainstream audience. Examples include #OscarsSoWhite, Latina college student Thalia Anguiano asking Hillary Clinton for examples of her white privilege and Jon Stewart challenging Bill O'Reilly to defend why he believes white privilege doesn't exist. White rapper Macklemore mused about Black Lives Matter in his nine-minute song "White Privilege II," in which he asks, "Is it my place to give my two cents?
Or should I stand on the side and shut my mouth?"

While these examples are positive in that they make whiteness and white privilege more visible, popular discussions of white privilege can also prompt backlash.

Read more: What is White Privilege, Really?

"I think it's very hard in a culture that's built around this myth of the individual American who makes their own way, to say, 'Well, you actually have a built-in inherited advantage,'" Dow points out. "We view ourselves as just people, but that this country was founded on racist white supremacist principles is undeniable. I think people feel

implicated because there's a cognitive dissonance built into how Americans view themselves."

But even if white students are able to overcome this dissonance and acknowledge their privilege, is that enough? Recognizing white privilege is a necessary but insufficient means for confronting racism and increasing opportunities for people of color. In fact, acknowledging white privilege but taking no initiative to own it or address it can be harmful and counterproductive. Molly Tansey, a member of the Young Teachers Collective and co-author of "Teaching While White," says, "Early on in doing this work, I was definitely driven by the self-satisfaction." She talks about the need white people sometimes have to make their non-racism visible, giving the example of someone who takes a "selfie" at a protest to post on Facebook.

We haven't acknowledged our white privilege if we're only talking about it with people of color—who are already well aware of white privilege. White allies need to talk to other white people who may not see their privilege. Though it's less comfortable, Tansey says, naming whiteness and its privileges among white friends, family and colleagues is where the real work needs to be done.

We're also not adequately engaging the concept of white privilege if we leave intersectionality out of the conversation; doing so has the potential to render other identities invisible and obscures how multiple systems of oppression work. Blogger Gina Crosley-Corcoran made this point in her blog "Explaining White Privilege to a Broke White Person," in which she describes the difficult process of identifying with her white privilege because of her low-income upbringing. The same could be true for any white person who has a disability, doesn't speak English, is undocumented or LGBT—or any combination of the above. Intersectionality does not erase white privilege, but may affect a person's experience of privilege.

Acknowledging white privilege must be followed with anti-racist action. As scholar Fredrik deBoer argued in a January 2016 article for *The Washington Post*, "Disclaiming white privilege doesn't lower African Americans' inordinately high unemployment rate or increase educational opportunities for children of first-generation immigrants. The alternative is simpler, but harder: to define racism in terms of actions, and to resolve to act in a way that is contrary to racism."

Affirming a Positive White Identity

Making whiteness visible, understanding the diversity and history of whiteness, and going beyond white privilege can help educators and students alike find positive answers

to the question: *What does it mean to be white?* For Melissa Katz, who authored "Teaching While White" with Tansey and is also part of the Young Teachers Collective, the answer is central to her self-realization as a white woman and as a teacher committed to social justice.

"The positive sense of whiteness is knowing that you're working towards something bigger," she says. "By examining your whiteness and by working to dismantle [racist] institutions, you're working towards equity."

For Dow, exploring whiteness—and inviting others to do the same—was transformative. "I could impact the paradigm because I actually was an active component. I didn't have to do something outside," he says. "I could do something inside and that would change things. It kind of eliminated guilt for me. It made me feel incredibly empowered and really enriched my world."

Anti-racist Understandings for Educators

Get fired up about racial injustice! Recognizing that "a threat to justice anywhere is a threat to justice everywhere" is the foundation of white allyship. Use these understandings to help you and your students face what can be highly emotional and, at times, uncomfortable work.

Denying the existence of race denies students' full identities.

By saying, "I don't see race" to indicate we don't hold racial biases about our students, we're essentially saying to people of color, "I don't see you." Ignoring the role of race in our society upholds the dominant framework of whiteness and invalidates the racial identities and lived experiences of people of color.

SPEAK OUT, BUT ALSO LOOK IN.

It's critical that white allies respond to racial prejudice, bias and stereotypes in our everyday lives. It takes practice and sometimes comes with risk. But pointing to other people's white privilege, without (or instead of) looking at our own, is a distraction from true anti-racist action.

AVOID WHITE NOISE AND WHITE SILENCE.

It's important to listen when people of color talk about their experiences with oppression and not to dominate conversations about race. But opting out altogether can be just as harmful. "The racial status quo is not neutral; it is racist," DiAngelo says. "Remaining silent when given the opportunity to discuss race supports the status quo."

TAKE RESPONSIBILITY FOR EDUCATING YOURSELF ABOUT RACISM.

It makes sense to assume that someone who has experienced racism will have a better understanding of it than someone who has not. But when white educators expect students or colleagues of color to teach them about racism, it raises a number of problems, not least of which is people of color doing white people's work for them.

BE DOWN, BUT STAY WHITE.

75 percent of white Americans say they come in contact with "a few" or "no" black people on a regular basis—a startling fact about race relations. Living an integrated life builds cross-cultural connection and fosters empathy. Over-familiarizing with people of color—"I hang out with people of color, so I'm not racist"—reduces race to a lifestyle choice and can offer an easy way out of difficult anti-racism work. Appreciating a diverse group of friends or colleagues does not take the place of confronting white privilege, addressing internalized white guilt or responding to the biases of other white people.

DON'T TAKE IT PERSONALLY—IT'S NOT ABOUT YOU!

White people have come to expect a level of racial comfort. When that expectation is met with racial stress, DiAngelo explains the result can be White Fragility: "White Fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear and guilt, and behaviors such as argumentation, silence and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium."

These understandings were drawn from the work of Robin DiAngelo (*What Does It Mean to Be White? Developing White Racial Literacy*), Heather Hackman (*Everyday White People Confront Racial and Social Injustice: 15 Stories*) and Jennifer Seibel Trainor ("My Ancestors Didn't Own Slaves: Understanding White Talk about Race").

key terms

Session 1 – Resource

ACTIVIST

Someone who gets involved in activities that are meant to achieve political or social change; this also includes being a member of an organization which is working on change in the world.

Kid-friendly version: A person who uses or supports actions such as protests to help make changes in politics or society.

ANTI-RACISM

An active and consistent process of change to eliminate individual, institutional and systemic racism. This process involves examining and challenging societal structures and individual biases/beliefs that uphold racism and its power imbalances.

Kid-friendly version: working to challenge and change the unfair rules in society that give people with brown skin less power

BIAS

An inclination or preference either for or against an individual or group that interferes with impartial judgment.

Kid-friendly version: A preference, either for or against an individual or group, that affects fair judgment.

BLACK

A broad term for all people with ethnic origins in the African continent. Less commonly this term is used to refer to all people around the world who are not of white European descent. In the US, the term Black or Black American is typically preferred over African-American for two reasons: it better describes folks who are many generations removed from African ancestors and don't identify with Africa, and the term African-American has been criticized by some for being an overly politically correct alternative or even a euphemism for Black.

Kid-friendly version: People in the United States whose ancestors came from all parts of Africa and who often have brown skin

CLASSISM

The marginalization and/or oppression of people who are from low-income or working-class households based on a social hierarchy in which people are ranked according to socioeconomic status.

Kid-friendly version: Prejudice and/or discrimination against people because of how much money their families have or do not have.

COLOR BLIND

The belief in treating everyone "equally" by treating everyone the same; based on the presumption that differences are, by definition, bad or problematic and therefore best ignored (i.e., "I don't see race, gender, etc.").

CULTURAL APPROPRIATION

When people use specific elements of a culture (e.g., ideas, symbols, images, clothing) that misrepresents and/or disrespects the culture of that marginalized group of people. It usually happens when one group exploits the culture of another group, often with little understanding of the group's history, experience and traditions.

CULTURAL RACISM

Refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups.

DECOLONIZATION

Defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own Indigenous culture.

Discrimination

The denial of justice, resources and fair treatment of individuals and groups (often based on social identity), through employment, education, housing, banking, political rights, etc.

Kid-friendly version: Unfair treatment of one person or group of people because of the person or group's identity (e.g., race, gender, ability, religion, culture, etc.). Discrimination is an action that can come from prejudice.

Diversity

Individual differences, (e.g., personality, prior knowledge, and life experiences), group and social differences (e.g., race/ethnicity, indigeneity, class, gender, gender identity, sexual orientation, country of origin, and (dis)ability), historically underrepresented populations, and cultural, political, religious, or other affiliations.

Equality

Everyone having the same rights, opportunities and resources. Equality stresses fairness and parity in having access to social goods and services.

Kid-friendly version: Having the same or similar rights and opportunities as others.

Equity

The creation of opportunities for historically underrepresented populations to have equal access to and participate in educational programs that are capable of closing the achievement gaps in student success and completion.

Kid-friendly version: The quality of being fair or just.

Inclusion

The active, intentional, and ongoing engagement with diversity — in the curriculum, in the co-curriculum, and in communities (intellectual, social, cultural, geographical) with which individuals might connect — in ways that increase awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions.

Inequality

An unjust situation or condition when some people have more rights or better opportunities than other people.

Kid-friendly version: An unfair situation when some people have more rights or better opportunities than other people.

Institutional Racism

Refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups.

Interpersonal Racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

Intersectionality

The examination of overlapping and connected social systems that compound oppression for individuals who belong to multiple marginalized social groups based on their race, gender, class, gender identity, religion, sexual orientation, disability, etc.

Marginalization

The treatment of a person, group or concept as secondary, unimportant, inferior or abnormal compared with those who hold more power in society.

Microaggressions

The everyday slights, indignities, put-downs and insults that people of color, women, LGBTQ populations and other marginalized people experience in their day-to-day interactions. Microaggressions can appear to be compliments but often contain a "metacommunication" or hidden insult to the target group.

Multicultural

Means many or multiple cultures. The United States is multicultural because its population consists of people from many different cultures.

Kid-friendly version: Including many different cultures

Nonverbal Communication

Aspects of communication, such as gestures and facial expressions, which do not involve speaking but can also include nonverbal aspects of speech (tone and volume of voice, etc.).

Oppression

A system of mistreatment, exploitation and abuse of a marginalized group(s) for the social, economic or political benefit of a dominant group(s). This happens within a social hierarchy where people are ranked according to status, often based on aspects of social identity.

People of Color

Used primarily in the United States to describe any person who is not white; the term is meant to be inclusive among non-white groups, emphasizing common experiences of racism.

Power

Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources.

Kid-friendly version: Having the ability to make the rules and have others listen to you or to make decisions that affect other people

Prejudice

A premature judgment or belief formed about a person, group or concept before gaining sufficient knowledge or by selectively disregarding facts.

Kid-friendly version: Judging or having an idea about someone or a group of people before you actually know them. Prejudice is often directed toward people in a certain identity group (race, religion, gender, etc.).

Race

Refers to the categories into which society places individuals on the basis of physical characteristics (such as skin color, hair type, facial form and eye shape). Though many believe that race is determined by biology, it is now widely accepted that this classification system was in fact created for social and political reasons. There are actually more genetic and biological differences within the racial groups defined by society than between different groups.

Kid-friendly version: Race is a way that some people have tried to group people together based on where their families came from and physical characteristics such as the shade of skin or shape of eyes.

Racism

The marginalization and/or oppression of people of color based on a socially constructed racial hierarchy that privileges white people.

Kid-friendly version: The things people do and the unfair rules they make about race so that white people get more power, and are treated better, than everyone else.

Segregation

The separation or isolation of a race, class or other group by enforced or voluntary restriction of their access to housing, schools, etc. or by other discriminatory means.

Kid-friendly version: The practice of keeping people of different races, religions, etc., separate from each other.

Settler Colonialism

Refers to colonization in which colonizing powers create permanent or long-term settlement on land owned and/or occupied by other peoples, often by force. This contrasts with colonialism where colonizer's focus only on extracting resources back to their countries of origin, for example. Settler Colonialism typically includes oppressive governance, dismantling of Indigenous cultural forms, and enforcement of codes of superiority (such as white supremacy).

Social Justice

A process, not an outcome, which (1) seeks fair (re)distribution of resources, opportunities, and responsibilities; (2) challenges the roots of oppression and injustice; (3) empowers all people to exercise self-determination and realize their full potential; (4) and builds social solidarity and community capacity for collaborative action

Stereotype

An oversimplified generalization about a person or group of people without regard for individual differences.

Kid-friendly version: The lie that all members of a group are the same and think and behave in the same way.

Systemic Racism

A combination of systems, institutions and factors that advantage white people and for people of color, cause widespread harm and disadvantages in access and opportunity. One person or even one group of people did not create systemic racism, rather it:

(1) is grounded in the history of our laws and institutions which were created on a foundation of white supremacy; (2) exists in the institutions and policies that advantage white people and disadvantage people of color; and (3) takes places in interpersonal communication and behavior (e.g., slurs, bullying, offensive language) that maintains and supports systemic inequities and systemic racism.

Unconscious Bias (Implicit Bias)

Social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.

Whiteness

A broad social construction that embraces the white culture, history, ideology, racialization, expressions, and economic, experiences, epistemology, and emotions and behaviors and nonetheless reaps material, political, economic, and structural benefits for those socially deemed white.

White Fragility

Discomfort, and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.

White Supremacy

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions.

White Privilege

White Privilege is the spillover effect of racial prejudice and White institutional power. It means, for example, that a White person in the United States has privilege, simply because one is White. It means that as a member of the dominant group a White person has greater access or availability to resources because of being White. It means that White ways of thinking and living are seen as the norm against which all people of color are compared. Life is structured around those norms for the benefit of White people. White privilege is the ability to grow up thinking that race doesn't matter. It is not having to daily think about skin color and the questions, looks, and hurdles that need to be overcome because of one's color.

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social identity wheel

Session 1 – Activity

There are many parts of our identities, and these identities interact with the social world we live in. These identities may become visible or more keenly felt at different times. These identities may also impact the ways others perceive or treat you. Use this worksheet to reflect on the multiple identities you hold and how they interact.

Directions:

1. In the outer oval, place your identity for each category in the box below the word. Then, look at the numbered list in the center of the oval.

2. For each statement, look at the identities that you have in the outer oval and place the number in the circle if the statement holds true for that identity.
   Note: You can have the number in more than one box. For example, the statement "Identities you think about most often," if that fits for Race, Age, and Sexual Orientation, place the number 1 in all those boxes.

3. Continue until you have all statements addressed.

Ethnicity
Socio-Economic Status
Race
Religious or Spiritual Affiliation
Gender
Sex
Age
Sexual Orientation
Physical, Emotional, Developmental (Dis)Ability
National Origin
First Language

1. Identities you think about most often

2. Identities you think about least often

3. Your own identities you would like to learn more about

4. Identities that have the strongest effect on how you perceive yourself

5. Identities that have the greatest effect on how others perceive you

dear
white parents

Session 1 – Activity

Instructions: Answer the following questions before and after viewing the "Dear White Parents" video from One Million Talks.

Questions before watching the video:

1. From the title, "Dear White Parents," what do you think the video will be about? What are your hopes and hesitations as you prepare to watch it?

2. Have you ever talked together as a family about race and racism? What was that like?

Questions following the video:

3. As you watched the video, what thoughts and feelings came to mind?

4. What images of racism did you see in the video? Were these images familiar or new to you?

5. When the narrator says, "If white parents don't have these conversations with their children, these things are going to get worse," what does she mean?

6. In the video, how do parents respond when their children ask questions about racism? Is that similar or different to how you respond?

7. Did the video challenge your thinking in any ways? How so?

8. What are your biggest takeaways from the video?

https://www.onemilliontalks.com/

the cycle of socialization

First Socialization

Socialized
Taught on a Personal Level
by Parents. Relatives. Teachers,
People We Love and Trust:
Shapers of Expectations, Norms.
Values, Roles, Rules, Models of Ways to Be,
Sources of Dreams

The Beginning

Born into World with
Mechanics in Place

No Blame, No Consciousness,
No Guilt, No Choice

Limited Information
No Information
Misinformation

Biases
Stereotypes
Prejudices
History
Habit
Tradition

Institutional and Cultural Socialization

Reinforced/
Bombarded with
Messages from

Institutions	Culture
Churches	Practices
Schools	Song Lyrics
Television	Language
Legal System	Media
Mental Health	Patterns of
Medicine	Thought
Business	

On Concious and
Uncounious Levels

Core

Fear
Ignorance
Confusion
Insecurity

Enforced

Sanctioned

Stigmatized

Rewards and
Punishments

Privilege

Persecution

Discrimination

Empowerment

Actions

Do Nothing

Don't Make
Waves

Promote
Status Quo

Change
Raise Consciousness
Interrupt
Educate
Take a Stand
Question
Reframe

Results

Resulting in

Dissonance, Silence,
Anger, Dehumanization,
Guilt, Collusion, Ignorance,
Self-Hatred, Stress, Lack of Reality,
Horizontal Violence,
Inconsistency, Violence, Crime,
Internalization of Patterns
of Power

Direction for Change

Enforcements

Harro, B. (2000). The Cycle of Socialization. In M. Adams, W. Blumenfeld, R. Castaneda,
H. Hackman, M. Peters. & X. Zuniga (Eds.), Readings for diversity and social justice, pp. 16-21.
New York: Routledge

my cycle of socialization

Directions: Use the following questions as guides to self-reflect. Jot down your notes the diagram below.

1. When did you first become aware of your racial identity? How did your family experience and talk about race and racism while you were growing up?
   You may think about what types of TV shows/movies you watched; what types of pictures or art were in your house; or what kinds of toys you had.

2. Describe your school, neighborhood, larger community, and nation while you were growing up. What attitudes and messages about race were present?
   You may think about who is included in the picture and who isn't. Who were your neighbors? Who were your parents' colleagues at work? What policies were in place? What messages were present in the media?

3. How do those experiences from your childhood influence how you think about race, racism, and your own racial identity today?

First Socialization

The Beginning

Socialized
Taught on a Personal Level
by Parents. Relatives. Teachers,
People We Love and Trust:
Shapers of Expectations, Norms.
Values, Roles, Rules, Models of Ways to Be,
Sources of Dreams

1.

Institutional and Cultural Socialization

Reinforced/
Bombarded with
Messages from

Institutions   Culture
Churches   Practices
Schools   Song Lyrics
Television   Language
Legal System   Media
Mental Health Patterns of
Medicine   Thought
Business

On Concious and
Uncounious Levels

2.

Core

Fear
Ignorance
Confusion
Insecurity

Do Nothing

Don't Make Waves

Promote Status Quo

Actions

Change
Raise Consciousness
Interrupt
Educate
Take a Stand
Question
Reframe

3.

Resulting in

Enforcements

Direction for Change

Results

20

whiteness culture

Session 1 – Activity

Directions: Read through your assigned characteristics of whiteness culture. Summarize the key takeaways to share with the whole group. Then, reflect on how the characteristics manifest in your life and parenting experiences.

My key takeaways:

_____

_____

_____

_____

Reflection Questions:

1. Where do you see yourself reflected in these characteristics?

_____

_____

_____

_____

2. Where do you see your parenting practices (in general) reflected in these characteristics?

_____

_____

_____

_____

3. Where do you see your anti-racist parenting practices reflected in these characteristics?

_____

_____

_____

_____

glasses for a-stigmatism

Session 1 – Reading

Directions: Read through or listen to "Glasses for A-Stigmatism" by Cassidy Martin. As you're listening, underline any lines that speak to you.

BY CASSIDY MARTIN

I begged my momma for glasses

Used my 15 dollar yard sale allowance from my grandma

to buy a second hand pair

momma told me I couldn't use them

thought I just wanted to look like the librarians or friends at school who forget where their glasses are as they're wearing them

determined she had given me all the vision I needed

And even if I could not see something, a word,

She would describe it to me herself, using her perspective

The next time we went to the pediatricians, I insisted they give me an eye test.

When they said that I didn't do well, I insisted I go to the optometrist, not even 100% sure what "optometrist" meant

Weeks passed, and one day in 8th grade, We were going to the eye doctor. We would "really see" if I "needed" glasses like I kept insisting. Because there was nothing wrong with my vision

After the eye exam, all the test, they told us, to my mother's stunned expression, that I did in fact have an astigmatism.

They said it means I was born thinking my vision was normal, but my eyes are shaped like a spoon, bent to believe that everyone saw this way

And my only view was one my mother described to me

There is a danger—in relying on single vision

They gave me glasses, the clunky red frames

at least I could see now

Why my mother used to change the radio station to 101.1 hip hop

when my sisters black friends were in the car.

When she used racial slurs at home but would never say it in public, had seen her parents do the same growing up

Children learn there's a difference, and it's adult that teach what to make of it,

That teaches us secret language and behavior

We were taught a difference between an "us" and a "them"

Those that had stigmas and we were the "isms"

Never really changing how we discuss race, rather avoiding the topic, the hard truths, and harsh history

I do not want to be an ism

Told me that if I wanted to be a thug I could do it living on the street with the rest of them

That she would never raise me "that way" like her mother didn't

Raise me to think that we should ignore differences?

Differences are the things that we should be celebrating. How do we celebrate differences if we're taught to ignore them?

Getting glasses to stop seeing stigmas and stop being an ism isn't anti-racism

It's the actions you take after you can see

Getting these glasses to recognize stigma and reject those isms isn't about improving your own vision

It's about adjusting your vision to true world around you and protecting people's children, on the play ground, at the gas station, around the corner in your neighborhood.

My grandmother taught her children to be colorblind. That there is no difference between human beings, but had a name for people of color, that encompassed them as an "other"

that everyone in her time used

Didn't mind her children playing with the kids down the street on section 8

Just don't ever let her daughter think about being "involved" "with one,"

When they went to Chinese buffets and joked about eating cats and dogs

The 70s and 80s has more comfortability with racism than every year that comes between us

The next generation learns from the previous.

When I told my mother I had my first girlfriend

and she has the complexion

of warm sun drenched damp beach sand,

She said,

"if I've learned anything about race, after taking care of people In hospice for over 20 years, is that it doesn't matter what color you are everybody dies,"

She still never says anything about how some people are dying faster. My grandmother has passed, and she is not here to teach her child or learn different anymore

You are.

You are here to teach your baby differently

That there are differences, and we should love being individuals

Love others

And ourselves

In everything that we are.

There is racism in this world, and we are the ones who decide to change that.

They're not too young to talk about race!

0	1	2	3	4	5	6+

0: At birth, babies look equally at faces of all races. At 3 months, babies look more at faces that match the race of their caregivers. (Kelly et al. 2005)

1: Children as young as two years use race to reason about people's behaviors. (Hirschfeld, 2008)

2: By 30 months, most children use race to choose playmates. (Katz & Kofkin, 1997)

3: Expressions of racial prejudice often peak at ages 4 and 5. (Aboud, 2008)

4: By five, Black and Latinx children in research settings show no preference toward their own groups compared to Whites; White children at this age remain strongly biased in favor of whiteness. (Dunham et al. 2008)

5: By kindergarten, children show many of the same racial attitudes that adults hold in our culture—they have already learned to associate some groups with higher status than others. (Kinzler, 2016)

6+: Explicit conversations with 5–7 year olds about interracial friendship can dramatically improve their racial attitudes in as little as a single week. (Bronson & Merryman, 2009)

Young children notice and think about race. Adults often worry that talking about race will encourage racial bias in children, but the opposite is true. **Silence about race reinforces racism** by letting children draw their own conclusions based on what they see. Teachers and families can play a powerful role in helping children of all ages develop positive attitudes about race and diversity and skills to promote a more just future—but only if we talk about it!

Do some learning of your own to get ready for conversations with children. Here are some good places to seek *information* and *training*:

- Teaching Tolerance — tolerance.org
- Raising Race Conscious Children — raceconscious.org
- Embrace Race — embracerace.org
- Teaching for Change — teachingforchange.org
- AORTA Cooperative — aorta.coop
- Fortify Community Health (CA) — fortifycommunityhealth@gmail.com
- Delaware Valley Assoc. for the Education of Young Children (PA) — dvaeyc.org

developmental model of anti-racism

Session 2 – Resource

Promotive Contexts

Home (Racial Socialization) — School (Intergroup Contact, Anti-Bias Curriculum, Peer Norms)

Anti-Racist Action

Interpersonal Action — Collective Action

Childhood (ages 3 – 8)
- Identify Themselves as White
- Recognize Bias and Racism at the Individual Level

Early Adolescence (ages 9 – 14)
- Recognize Social Inequality and Racism at the Structural Level
- Understand White Privilege

Foundational Abilities
- Hierarchical and Multiple Classification
- Understanding of Race
- Perspective-Taking, Empathy and Sympathy
- Moral Development

Hazelbaker, T., Brown, C. S., Nenadal, L., & Mistry, R. S. (2022). Fostering anti-racism in white children and youth: Development within contexts. American Psychologist, 77(4), 497–509. https://doi.org/10.1037/amp0000948

my child's cycle of socialization

Directions: Use the following questions as guides to reflect. Jot down your notes within the diagram below.

1. What does your child know about their racial identity? About race? How does your family experience and talk about race and racism?
   You may think about what types of TV shows/movies your child watches; what types of pictures or art are in your house; or what kinds of toys your child has.

2. Describe your child's school, neighborhood, and larger community. What attitudes and messages about race are present?
   You may think about who is included in the picture and who isn't. Who are your neighbors? Who are your colleagues at work? What policies are in place? What messages are present in the media? What's the larger national conversation about race?

3. What messages is your child receiving about race and racism? What are the implications?

First Socialization

The Beginning

Socialized
Taught on a Personal Level
by Parents. Relatives. Teachers,
People We Love and Trust:
Shapers of Expectations, Norms.
Values, Roles, Rules, Models of Ways to Be,
Sources of Dreams

1.

Institutional and Cultural Socialization

Reinforced/
Bombarded with
Messages from

Institutions   Culture
Churches   Practices
Schools   Song Lyrics
Television   Language
Legal System   Media
Mental Health   Patterns of
Medicine   Thought
Business

On Concious and
Uncounious Levels

Core
Fear
Ignorance
Confusion
Insecurity

2.

Do Nothing

Don't Make
Waves

Promote
Status Quo

Actions

Change
Raise Consciousness
Interrupt
Educate
Take a Stand
Question
Reframe

3.

Resulting in

Enforcements

**Direction
for Change**

Results

feelings wheel

The more precise we can be when naming the feelings we experience, the better we can process these emotions as they come up. The chart below is intended to help you unpack the nuance of your emotional experiences.
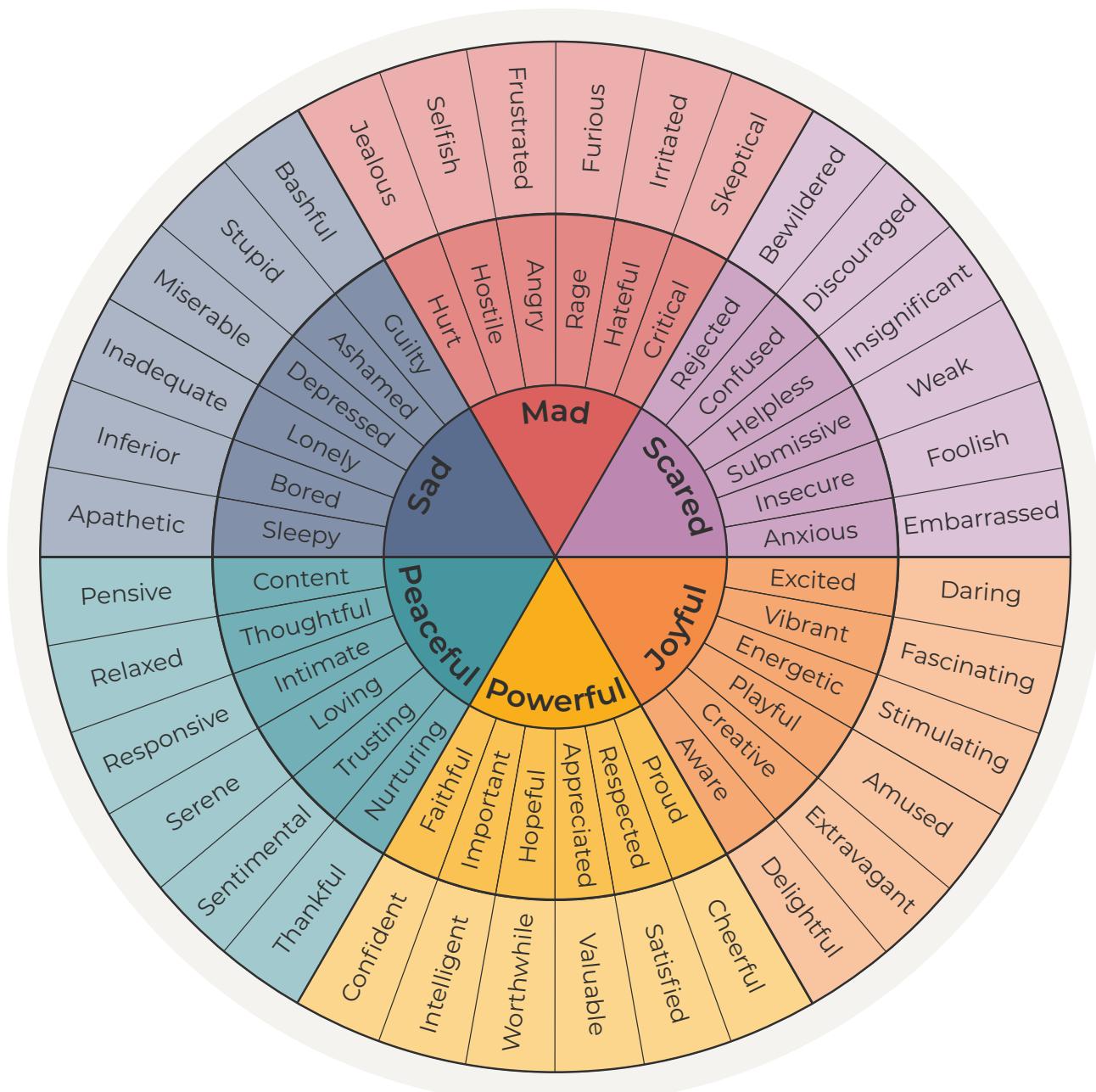
The Gottman Institute
Developed by Dr. Gloria Willcox

when you talk about race

Session 2 – Activity

Directions: Fill out the chart below, describing a time that you did talk to your child about race and a time that you didn't. Try to be precise in naming the feelings that came up. You may reference the **Feelings Wheel** on page 26.

An event or conversation that came up	What was your response?	What feelings came up?	Which feeling was the strongest?	Why do you think you were most affected by this feeling and how did it affect it?	What understanding/ insight can you gain by naming or experiencing this feeling?
A time that you didn't talk about race:					
A time that you did talk about race:					

anti-racist parenting affirmations

Anti-racist parenting is a journey not a test. Mistakes are a part of learning.

The more I talk about race, the more natural it will become.

When I talk about race and racism, I help my child describe and understand the world.

Today I will try one way of talking about race and racism with my child. I can try another way tomorrow.

When my child asks me about race, I will:
- **Assess**
- **Ask** a clarifying question
- **Acknowledge** difference positively
- **Assist** toward positive behavior

Anti-racism is a gift I can give my child. I will have open, honest conversations about race and racism even when the going gets tough.

I am an anti-racist parent.
- It is okay to notice and talk about race!
- Our differences are good – they are what make us special.
- It is unfair and wrong to treat someone badly because they are different from us.
- I will notice and name race and racism early and often with my children.
- I can do hard things.
- This takes effort and it's worth it.
- It's better to say something rather than stay silent.
- That wasn't how I wanted it to go - what can I learn from this?
- Mistakes are a part of learning.
- I can use my mistakes to grow stronger.
- Anti-racism is a great gift I can give my child and I will persist.

Anti-racist parenting is explicit, brave, and frequent.

cycle of liberation

Intrapersonal
Change within the Core of People about What They Believe about Themselves

Waking Up
Critical Incident That Creates Cognitive Dissonance

Reaching Out
Movement Out of Self Toward Others
Seeking Experience and Exposure
Speaking Out and Naming Injustices
Taking Stands,   Using Tools
Exploring and Experimenting

Interpersonal
Change in How We Value Others and See the World

Getting Ready
Empowerment of Self
Introspection
Education
Consciousness Raising

Gaining
Inspiration
Authenticity

Dismantling
Collusion
Privilege
Internalized Oppression

Developing
Analysis and Tools

Building Community
Working With Others
A. People "Like Us" for Support
B. People "Different from Us" for Building Coalitions, Questioning Assumptions, Rules, Roles, and Structures of Systems

Core
Self-Love
Self-Esteem
Balance
Joy
Support
Security
Spiritual Base

Coalescing
Organizing,
Action Planning,
Lobbying,
Fund Raising
Educating,
Renaming Reality
Refusing to Collude
or Take Privilege
Being a Role Model,
an Ally
Transforming Anger
Moving Into Action

Maintaining
Integrating
Spreading Hope and Inspiration
Living Our Dreams
Modeling Authenticity, Integrity and Wholeness
Taking Care of Self and Others

Creating Change
Critically Transforming Institutions and Creating New Culture
Influencing: Policy
Assumptions
Structures
Definitions, Rules
Taking Leadership
Risks
Guiding Change
Healing
"Power Shared"

Systemic
Change in Structures, Assumptions, Philosophy, Rules, Roles

Source: Developed by Bobbie Harro

the big four

Session 3 – Resource

These conversation "types" tap into the skills that children are building at this point in their development while also helping children develop critical thinking skills around race and racism. These four conversations are the building blocks for future anti-racist conversations and action.
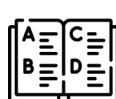
RACIAL LITERACY

Where do skin color differences come from?

What is "race"?

What is racism?

INDIVIDUALS

Seeing people as unique individuals

Affirming differences

Working against stereotypes

EMPATHY

Developing a sense of racial fairness/unfairness

Building skills to support those who have experienced racial harm

ACTION

Finding role models who stand up for racial equity

Seeing yourself as an "upstander"

Imagining a different world

starting conversations

Session 3 – Activity

Directions: Brainstorm ways you can initiate conversations about race with your child. In the example column, jot down a brief description of what book/activity you would use. Then, use the Ask-Affirm-Assist framework to plan a response.

Ask questions

Affirm your child's comments and observations

Assist your child in expanding their thinking

Example	Possible Response
	Ask: Affirm: Assist:
	Ask: Affirm: Assist:
	Ask: Affirm: Assist:
Additional Example:	Ask: Affirm: Assist:
Additional Example:	Ask: Affirm: Assist:

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book reading conversation starters

Reading books with children is a great way to start conversations about race and racism. This document includes some questions to help you get started. The following questions are meant to serve as a jumping off point for starting conversations with kids when reading books or watching TV shows. You can pick and choose which questions you use, and these should not be thought of as a script. Once you start with a question, you should follow your child's lead in keeping the conversation going.

If you aren't sure what books to read with your child, try these:
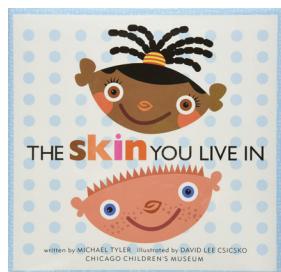
The Skin You Live In
By Michael Tyler

When Aidan Became a Brother
By Kyle Lukoff
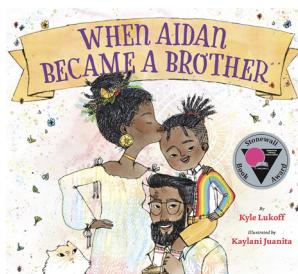
Hair Love
By Matthew A. Cherry

For more options, see page 86 of this toolkit.

Talking about individuals

- How would you describe (character name)?

- What unique features does (character name) have? What do you notice about (character name)'s hair? Their skin tone? Anything else? Do you have any similarities with (character name)? Any differences? Isn't it great that people can have all different (hair, skin colors, etc. based on child's observation)? Why is that a good thing?

- Everyone has something that makes them special. What makes (character name) special?

- What are some things that (character name) likes? What do you like about those things? Are there things that you don't like?

- What is something that (character name) is really good at?

- What is something that you could learn from (character name)?

- What is something that you like about (character name)?

- What would make (character name) a good (friend, vet, other descriptor, etc.)?

- What are some things you and (character name) have in common?

- How are you and (character name) different?

Talking about feelings

- (Character name) seems (feeling word). How can we tell that they are feeling (feeling word)?

- How might (character name) feel? How can you tell? What do you think is making (character name) feel (feeling word)?

Some questions adapted from https://biglifejournal.com/blogs/blog/key-strategies-teach-children-empathy and https://www.speechandlanguagekids.com/how-to-teach-perspective-talking-to-children/ (second link has helpful description of preschool empathy stage)

- How does (character name) feel in the beginning of the story? How do (character name)'s feelings change during the story? Why do you think they changed?

- How would you feel in (character name)'s situation? What would you like for someone to do for you if you had the same experience as (character name)?

- If you could talk to (character name), what would you say?

- Is there someone in this story that was a good friend to (character name)? How were they a good friend?

- What could you do to be a good friend to (character name)?

Talking about skin color and race

- What skin color does (character name) have? What other skin colors do you see? What skin color do you have? What do you think about all the skin colors people can have?

- People need different things. What are some things that (character name) needed in this story? Do you need the same things? Why might your needs and (character name)'s needs be similar/different?

- In this story, people fought for a change so that all people could be treated fairly. Are there things that we should change in our world to make it more fair? How might you make the world more fair? What are some things that you want to change?

- What could you do to stop the unfair things that (characters) are doing?

Racism

- In the book we read, people with brown skin were not allowed to _____.
How would you feel if you were not allowed to _____? Is it fair or unfair that people with _____ skin were not allowed to _____? What could people do to fix this?

Talking about cultures[2]

Before reading a book about another culture/tradition, ground conversation in family's own culture (i.e. Our family celebrates the New Year. What are some things we do to celebrate?). Then, preview the celebration/tradition depicted in the book (i.e. Today we are going to read about how one family celebrates Chinese New Year. While we're reading, I want you to think about what things are similar and what things are different from how we celebrate the New Year.).

- What is a tradition that (character name)'s family does together? Does it remind you of any family traditions that we have? What is similar? What is different?

- Today we learned some new words. We learned the word _____. Do you remember what this word means? What is our family's word for _____?

- What is something that we read about that you want to know more about?

- If you could ask (character name) something about (cultural practice), what would you like to know?

- What do you think about the traditions we learned about today? Why is it good that people have different traditions?

Talking about languages

- Today we learned some new words. We learned the word _____. Do you remember what this word means? What is our family's word for _____? Do you know any other words for _____?

- How do you think we pronounce this word? Let's look it up and practice pronouncing it correctly.

---

[2]https://naeyc.info/wp-content/uploads/2019/03/Big-Questions.pdf

everyday conversation starters

We know it is important to talk to our children about race and racism, but sometimes it can be hard to know what to say. This document includes some questions to help you get started. The following questions are meant to serve as a jumping off point for starting conversations with kids. You can pick and choose which questions you use, and these should not be thought of as a script. Once you start with a question, you should follow your child's lead in keeping the conversation going.

Skin Color:

- Have you noticed that people's skin colors come in lots of different shades? What are some shades that you've noticed?

- What skin colors do you see?

- What skin color does (book or TV character name) have? What skin color do you have? What do you think about all the skin colors people can have?

- What color is your skin? What are the skin colors in your family?

Race & Ethnicity:

- Race is a way that some people have tried to group other people together based on where their families came from and physical characteristics such as the shade of skin or shape of eyes. What do you think about people grouping other people together because of their skin or eye color?

- Sometimes people think we can know about other people just based on their race. What do you think about that?

- What is something that someone could not know about you just by knowing your race?

- Race is different than ethnicity. Ethnicity is all of the different traditions that families have that depend on where families come from. There are many different ethnicities in all of the different races. For example, our family is (race) and our ethnicity is (ethnicity). Can you think of things that we do as a family because we are (ethnicity)?

- Our friends (family friends) are also (race) but they are (ethnicity). What are some things that we do that are similar? That are different?

- Can we know about other people's ethnicity just by looking at them?

- What is something that someone could not know about you just by knowing your ethnicity?

Racism & Inequality:

- Have you ever seen someone treated differently because they look different or have different skin color? What happened? How would you feel if that happened to you?
  - What could you do or say to stop that from happening?

- Sometimes people think that white people should be in charge or should be treated better than other people. What do you think about that? Is that fair?
  - What should we do to fix that?

- People who have tan or brown skin sometimes can't live in a certain neighborhood or go to a certain school, even if they want to. Or sometimes, they get paid less money than white people for going to work. What do you think about that? Is that fair?
  - What should we do to fix that?

Representation:

- Let's look at our (books/movies/toys/games). How many of them show people with white skin? How many show people with tan, brown, or black? What do you think about the difference?

- I noticed that in this (book/show) there were mostly white people. What do you think about that? Where are all of the other people?

parents helping parents

Session 4 – Activity

Directions: Think back to your conversations with your children this past week. Identify a particular challenge and complete the reflection questions below.

1. Describe something that was challenging when having conversations with your kids this past week.

_____

_____

_____

_____

2. Think back to that conversation. What did you do and say? How did you feel?

_____

_____

_____

_____

3. What did your child (or others) do and say? How did you feel?

_____

_____

_____

_____

4. And then what happened? How did you feel?

_____

_____

_____

_____

Additional notes:

continuing conversations

Session 5 – Activity

Directions: Brainstorm ways you can be responsive to your child regarding conversations about race and racism. In the example column, jot down a brief description of what book/activity you would use. Then, use the Ask-Affirm-Assist framework to plan a response.

Assess

Ask questions

Affirm your child's comments and observations

Assist your child in expanding their thinking

Example	Possible Response
	Ask: **Affirm:** **Assist:**
	Ask: **Affirm:** **Assist:**
	Ask: **Affirm:** **Assist:**
Additional Example:	**Ask:** **Affirm:** **Assist:**
Additional Example:	**Ask:** **Affirm:** **Assist:**

conversation log

Session 5 – At-Home Practice

Directions: Using the chart below, keep a record of each time you have a conversation with your child about race or racism (either proactive or responsive). Briefly describe each conversation. Then, respond to the reflection questions below.

"Newspaper Headline"	Was it *proactive* or *responsive*?	Detailed Description of Conversation	How were you feeling?	How was your child feeling?

Reflection Questions:

How has your ability to have these conversations changed since you started the program?

What has gotten easier? What is still difficult?

How can you make sure that you continue these conversations going forward?

parents helping parents

Session 6 – Activity

Directions: Think back to your conversations with your children this past week. Identify a particular challenge and complete the reflection questions below.

1. Describe something that was challenging when having conversations with your kids this past week.

_____
_____
_____
_____

2. Think back to that conversation. What did you do and say? How did you feel?

_____
_____
_____
_____

3. What did your child (or others) do and say? How did you feel?

_____
_____
_____
_____

4. And then what happened? How did you feel?

_____
_____
_____
_____

Additional notes:

where i've been
where i'm going

Directions: Take a moment to reflect. Then, answer the questions below.

1. What do you think about this letter now? How might it look different if you wrote it now?

2. Think about your journey to anti-racist parenting so far, what has been one success or milestone you've experienced? How have you grown in your ability to raise an anti-racist child?

3. Looking back over the last six weeks, describe your experience in this course in one word or short phrase.

4. What work do you need to continue for yourself as you pursue your anti-racist parenting practice?

5. What has this course taught you that you are eager to pass on to your children?

6. What has this course taught you that you are eager to pass on to other parents?

walk the walk

Session 6 – Activity

Directions: Explore the resources from White Accomplices. Then, identify the key takeaways and 2-3 ideas of specific actions that you can take. Brainstorm ways that you can involve your child in these actions and also how you can talk to them about these actions.

Action	How can in involve my child?	How can I talk to my child about this?

our cycle of liberation

Session 6 – Activity

Directions: Use the following questions as guides to reflect. Jot down your notes within the diagram below.

1. What does your child know about their racial identity? About race? What commitments can you make as a family to continue the conversation about race and racism?

2. How can you and your child build community with others around anti-racism? How can you take action in your child's school, neighborhood, and larger community? What attitudes and messages about race would be present?

3. What are your hopes for your child as they develop into anti-racists?

First Socialization

Socialized
Taught on a Personal Level
by Parents. Relatives. Teachers,
People We Love and Trust:
Shapers of Expectations, Norms.
Values, Roles, Rules, Models of Ways to Be,
Sources of Dreams

The Beginning

1.

Institutional and Cultural Socialization

Reinforced/
Bombarded with
Messages from

Institutions	Culture
Churches	Practices
Schools	Song Lyrics
Television	Language
Legal System	Media
Mental Health	Patterns of
Medicine	Thought
Business

On Concious and
Uncounious Levels

Core

Fear
Ignorance
Confusion
Insecurity

2.

Do Nothing

Don't Make Waves

Promote Status Quo

Actions

Change
Raise Consciousness
Interrupt
Educate
Take a Stand
Question
Reframe

Resulting in

3.

Enforcements

Direction for Change

Results

Our Family's Commitment to Being Anti-Racist

Being anti-racist is an ongoing commitment.

Brainstorm a list of things as a family that everyone can agree to as part of standing up to racism and continuing the conversation about race and racism.

Write down and post the list somewhere in your home where everyone in your family can see.

Our family will:

1

2

3

4
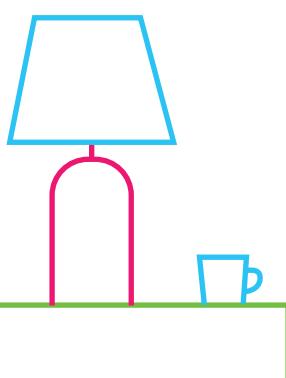
social justice development

Session 6 – Resource

(adapted from https://www.learningforjustice.org/sites/default/files/2017-06/TT_Social_Justice_Standards_0.pdf*)*

There are four main areas of Social Justice Development: Identity, Diversity, Justice, and Action.

Below are descriptions of the long-term, developmental goals of each area of Social Justice Development.

IDENTITY

Children will recognize their group memberships and create positive social identities from those memberships.

Children will be able to form language, historical and cultural knowledge to describe their group memberships and identities.

Children will recognize the importance of multiple identities, their interactions, and how that creates complexity and uniqueness in others.

Children will exhibit confidence and healthy self-esteem while recognizing the value and dignity of others.

Children will recognize characteristics of the dominant culture, their own, and other cultures while being attentive to how they negotiate their identity in different settings.

DIVERSITY

Children will be able to express comfort with people who are both similar and different from them and interact respectfully with all people.

Children will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups.

Children will respectfuly express curiosity about the history and lived experiences of others and will exchange ideas and beliefs in an open-minded way, as well as respond to diversity by building empathy, understanding, and connection.

Children will examine diversity in social, cultural, political and historical contexts rather than in ways that are superficial or oversimplified.

JUSTICE

Children will recognize stereotypes, unfairness on the individual level (e.g., biased speech), and injustice at the institutional or systemic level (e.g., discrimination).

Children will relate to people as individuals rather than representatives of groups.

Children will identify and analyze the historical and present impact of bias and justice on the world. Children will identify figures, groups, events, strategies, and philosophies that are relevant to the global history of social justice.

Children will recognize the influence of power and privilege on interpersonal, intergroup, and institutional levels and consider how they have been affected by those dynamics.

ACTION

Children will express empathy when others are excluded or mistreated due to their identities. Children will express concern when they experience bias.

Children will recognize their responsibility to stand up to exclusion, prejudice, and injustice and will advocate for themselves or others when they are hurt or wronged by bias.

Children will make decisions about when and how to stand up against bias and injustice in their daily lives regardless of negative peer or group pressure. Children will determine which strategies are most effective while they carry out collective action against bias and injustice.

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IDENTITY

GOALS

Children will recognize their group memberships and create positive social identities from those memberships. Children will be able to form language, historical and cultural knowledge to describe their group memberships and identities.

Children will recognize the importance of multiple identities, their interactions, and how that creates complexity and uniqueness in others. Children will exhibit confidence and healthy self-esteem while recognizing the value and dignity of others.

Children will recognize characteristics of the dominant culture, their own, and other cultures while being attentive to how they negotiate their identity in different settings.

AGE	5-7 YEARS	8-10 YEARS	11-13 YEARS	14-18 YEARS
AT THIS AGE, KIDS CAN UNDERSTAND...	I am confident in who I am. I can talk about myself, my family, and some of my group identities. I can talk about others who share my group identities and their lives in a healthy, interesting, and positive manner. I know that I am unique and have multiple group identities. I can be confident in myself without being rude or making others feel bad. I recognize and am interested in the similarities and differences between my family and me and other people and families.	I am confident in who I am. I can talk about myself, my family, and our various group identities. I am knowledgeable about my family history and culture. I am knowledgeable about past and current contributions of people who share my group identities. I know that I am unique and have multiple group identities, but no identity fully describes me and I know this is true for others. I can be confident in my identity without being rude or making others feel bad about their identity. I recognize the similarities and differences between my family and me and other people and groups. I am able to use what I learn from home, school, and other important places to me.	I am confident in who I am. I can comfortably talk about myself, my family, and our various group identities. I am knowledgeable about my family history and culture. I am knowledgeable about my connections to the collective history and culture of others who share my group identities. I know that the combination of my identities overlap to make me unique and no single group identity fully defines me or others. I am confident about my various identities and know they do not make me better than others with different identities. I recognize the differences between my culture at home and the other environments and cultures I encounter. I am able to be myself in many different settings.	I have a positive view of myself. I am aware of and comfortable with my membership in multiple groups in society. I am knowledgeable about my family history and cultural background. I can describe the effects of my membership in multiple group identities on my own identity. I know that the intersection of my various group identities creates unique aspects of who I am and this is true for others. I am confident and have pride in my identity and do not perceive or treat others as inferior. I recognize traits of the dominant culture, my home culture, and other cultures. I am conscious of how I express my identity as I navigate different spaces.
EXAMPLE	For show and tell, Joi brings in a picture of her family on a church camping trip. "My family goes camping a lot. I like camping," she says. "I'm a Christian, and sometimes my family goes camping with the church. I'm also a big sister, so I have to help my parents take care of my little brother, especially when we go camping."	Omar's mother is serving as a chaperone on her child's field trip. On the bus ride, the teacher, Ms. Robin, overhears a conversation between Omar and Peter. "What is your mother wearing on her head?" Peter asks. "It's called a hijab," Omar replies. "Many Muslim women wear them." "Why does she wear it?" "Our religion teaches us that the hijab is a way of being humble and modest. Muslim women wear it to show they love God."	Patrick is being raised in a traditional Christian home. This year in social studies class, he has been learning about the world's different belief systems. Patrick enjoys the company of friends from different religions and is interested in their beliefs and practices. Though he remains devout, he wonders if being curious makes him a bad Christian. Patrick talks to his Sunday school teacher who assures him that he can be Christian and befriend and learn from people of different religions as well.	As part of a class project, Rebecca completes the following personal mission statement: "I am more than one identity. I will celebrate all of my in-group and out-group identities and work to understand how they overlap to make up who I am as an individual. I will not allow others to put me into boxes." Rebecca explains to her peers in small group discussion that being a student, sister, female, Latina, Spanish speaker and dancer are all interconnected and equally important. She displays her personal mission statement on the outside of her class binder.

JUSTICE

Children will recognize their group memberships and create positive social identities from those memberships. Children will be able to form language, historical and cultural knowledge to describe their group memberships and identities.

Children will recognize the importance of multiple identities, their interactions, and how that creates complexity and uniqueness in others. Children will exhibit confidence and healthy self-esteem while recognizing the value and dignity of others.

Children will recognize characteristics of the dominant culture, their own, and other cultures while being attentive to how they negotiate their identity in different settings.

AGE	5-7 YEARS	8-10 YEARS	11-13 YEARS	14-18 YEARS
AT THIS AGE, KIDS CAN UNDERSTAND...	I know my friends have many identities, but they are always still just themselves. I know when people are treated unfairly. I know that life is easier for some and harder for others and the reasoning behind that is not always fair. I know some true stories about how people have been treated badly because of their group identities, and I don't like it. I know about people who helped stop unfairness and worked to make life better for many.	I know that all people in a shared identity group are not the same and I try to get to know them as individuals. I know when people are treated unfairly, and I can give examples of prejudiced words, pictures, and rules. I know that life is easier for some and harder for others based on who they are and where they were born. I know the harm caused by words, behaviors, rules, and laws that treat people unfairly based on their group identities. I know about the actions of people and groups who have worked throughout history to bring more global justice and fairness.	I relate to people as individuals and not as representatives of groups. I can name some common stereotypes I have observed people using. I can recognize and describe forms of injustice and unfairness including attitudes, speech, behaviors, practices, and laws. I know that all people (including myself) hold certain advantages and disadvantages in society based on their identity. I know that biased words and behaviors and unjust practices, laws, and institutions limit the rights and freedoms of people based on their identity groups. I know about some of the people, groups, and events in social justice history and which beliefs and ideas influenced them.	I relate to all people as individuals and not as representatives of groups. I can identify stereotypes when I hear or see them. I can recognize, describe, and distinguish unfairness and injustice at different societal levels. I recognize the advantages and disadvantages I have in society because of my group identities and memberships and how they have affected my life. I can explain the short and long-term impacts of biased words and behaviors and unjust practices, laws, and institutions that limit the rights and freedoms of people based on their identity groups. I can identify figures, groups, events, strategies, and philosophies relevant to the global history of social justice.
EXAMPLE	Shawna timidly approaches her y, after school. She explains that her uncle, who picks her up from school, frequently says negative things about Black people, and it has been making her feel uncomfortable. "He says that I shouldn't be friends with Renee and Jeffrey anymore because they're Black," Shawna says, "but I love all my friends!" Mr. Bradley tells Shawna that he's proud of her and is sorry that she has to deal with something so difficult. He knows that Shawna's parents would never approve of the way her uncle is talking and promises to call them that evening to discuss the situation.	A class is discussing César Chávez abor movement. Kelly mentions seeing on TV that most of the clothes sold in the United States are made in other countries where workers aren't protected the way U.S. laborers are. She notes that even though worker conditions have improved in the United States, it doesn't mean that we should ignore injustice elsewhere. She and several other students are inspired to go home and talk to their parents about purchasing clothes from companies that practice ethical manufacturing. They also plan to set up a clothes swap to help reduce wastefulness.	While Mrs. Douglas' class is discussing immigration, some of the students start talking negatively about a Latinx student in another class, accusing their family of immigrating illegally. Julian speaks up, telling his classmates that it's not appropriate to use stereotypes and spread rumors about others. He urges his classmates to respect their decision and says that the family's status is none of their business. "Life must be hard enough moving to a new country," he says. "Don't make it harder for them by saying that they don't belong."	Karen notices that many of her community's facilities are not friendly to those with disabilities. Karen decides to look into building plans to determine if any accommodations are present for those in the community with physical limitations. She forms a focus group of students and community members to come up with effective solutions to the situation.

ACTION

Children will express empathy when others are excluded or mistreated due to their identities. Children will express concern when they experience bias.

Children will recognize their responsibility to stand up to exclusion, prejudice, and injustice and will advocate for themselves or others when they are hurt or wronged by bias.

Children will make decisions about when and how to stand up against bias and injustice in their daily lives regardless of negative peer or group pressure. Children will determine which strategies are most effective while they carry out collective action against bias and injustice.

AGE	5-7 YEARS	8-10 YEARS	11-13 YEARS	14-18 YEARS
GOALS	(see above)			
AT THIS AGE, KIDS CAN UNDERSTAND...	I care about people who are treated unfairly and I can and I will do something when I see it occur, such as telling an adult. I will be kind to others, even if I don't like something they say or do. I will speak up or tell an adult if someone is being hurtful. I will speak up or take action when unfairness occurs, even if my friends do not. I will work with my friends to make our school environment and community fair for everyone.	I pay attention to how myself and others are treated, and I treat others the way I would like to be treated. I recognize the importance of standing up for myself and others and I know how to get help if I am unsure how to do this. I will show respect to others, even if I disagree with their words or behaviors. I know some ways to interfere if someone is being hurtful or unfair. I will speak up or take action when unfairness occurs and will not be convinced by others to go along with injustice. I will work with my friends and family to create a fair and safe school and community for all. We will work hard and cooperate to achieve our goals.	I am concerned about how myself and others are treated and I am empathetic towards them when they are excluded or mistreated due to their identities. I know how to stand up for myself and others when faced with exclusion, prejudice, and injustice. I can respectfully tell someone when their words or actions are biased or hurtful. I will speak up or take action when unfairness occurs regardless of if others around me do not. I will not be convinced by others to go along with injustice. I will work with friends, family, and community members to create a safe and fair world for all. We will plan and coordinate our actions to achieve our goals.	I will be empathetic when people are excluded or mistreated due to their identities and express concern when I personally experience bias. I take responsibility for standing up to exclusion, prejudice, and injustice. I can communicate respectfully with others even when we disagree. I can speak up when the words, actions, or views of others are biased and hurtful. I stand up to exclusion, prejudice, and discrimination regardless of if others do or if it is not popular or easy. I will collaborate with diverse people to plan and carry out collective action against exclusion, prejudice, and discrimination. We will be thoughtful and creative in our actions to achieve our goals.
EXAMPLE	Joe notices that Stephen has chosen to play with a baby doll. Joe snatches the doll away from Stephen, saying, "Dolls are for girls, not boys." Anne notices the incident from across the room and decides to intervene. "Don't be mean to Stephen. It's OK that he likes different things than you or the other boys. How would you feel if someone told you that you couldn't play with your favorite toy?" Their teacher, Mrs. Johnson, has taken notice of the situation. "Anne is exactly right," she says. "As long as no one is being hurt, you shouldn't judge someone for what they like."	Jessica notices that one of her classmates, Jeremy, always sits alone at lunch. She asks her friend Samantha if she knows why. "He's gross!" Samantha replies. "His family is super poor, and he's always coughing." "You shouldn't be so mean to him, Sam," Jennifer responds. "You don't know what his life is like. It's not fair to exclude someone because their family doesn't have as much money." "Maybe you're right. I'm sure it makes him feel terrible," says Samantha. "I have math class with him. I will try to get to know him better."	Jenny's friends are making fun of a girl in their class for being fat. Jenny speaks up to tell her friends how harmful such speech can be. She calmly explains to them that a person's weight is determined by a lot of different factors and that weight is not necessarily a sign of good or bad health. She also explains that shaming people for their weight is ineffective and can make them feel bad about themselves.	Lee has grown weary of the bullying he sees at his school each day. He discusses his concerns with classmates, teachers, family, and administrators to develop a plan to combat the situation. Together, they plan Mix It Up at Lunch Day to promote a greater sense of cohesion among the diverse student body and their community. The day is used to celebrate the launch of a new diversity club, aimed at bringing diverse students together and combating baseless animosity through ongoing intergroup activities.

DIVERSITY

GOALS			

Children will be able to express comfort with people who are both similar and different from them and interact respectfully with all people.

Children will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups

Children will respectfuly express curiosity about the history and lived experiences of others and will exchange ideas and beliefs in an open-minded way. As well as respond to diversity by building empathy, understanding, and connection.

Children will examine diversity in social, cultural, political and historical contexts rather than in ways that are superficial or oversimplified.

AGE	5-7 YEARS	8-10 YEARS	11-13 YEARS	14-18 YEARS
AT THIS AGE, KIDS CAN UNDERSTAND...	I like being around people who are like me and different from me, and I can be friendly to everyone. I can describe some ways that I am similar to and different from people who share my identities and those who have other identities. I want to know about other people and how our lives and experiences are the same and different. I know everyone has feelings, and I want to get along with everyone. I find it interesting that groups of people believe different things and live their daily lives differently.	I like knowing people who are like me and different from me, and I treat each person with respect. I have accurate, respectful words to describe how I am similar to and different from people who share my identities and those who have other identities. I want to know more about other peoples lives and experiences. I know how to ask questions respectfully, and listen carefully and non-judgementally. I feel connected to other people and know how to talk, work and play with others even when we are different or when we disagree. I know that the way groups of people are treated today, and the way they have been treated in the past, is a part of what makes them who they are.	I interact with people who are similar to and different from me, and I show respect to all people. I can accurately and respectfully describe ways that people (including myself) are similar to and different from each other and others in their identity groups. I am curious and want to know more about other people's histories and lived experiences, and I ask questions respectfully and listen carefully and non-judgmentally. I know I am connected to other people and can relate to them even when we are different or when we disagree. I can explain how the way groups of people are treated today, and the way they have been treate in the past, shapes their group identity and culture.	I interact comfortably and respectfully with all people, whether they are similar to or different from me. I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups. I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way. I relate to and build connections with other people by showing them empathy, respect, and understanding, regardless of our similarities or differences. I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.
EXAMPLE	As children are funneling into school on a Monday morning, Ms. Franklin overhears a conversation between two students. "What did you do last weekend?" Kevin asks Lisa. "My moms took me to the zoo!" Lisa replies. "You have two moms? Do you call both of them Mom?" "I call them Mamma Kendra and Mamma Sam," Lisa says.	Ms.Ramirez has divided her girl scout troop into small groups for a mapping activity. As the children are gathering to begin work, she over hears one student Joao, tell the others that she doesn't want Jonah, a classmate who uses a wheelchair, in her group. Just as Ms.Ramirez is about to intervene and discuss with Joao and the rest of the group, she hears another child say, "Joao, Jonah has a lot to share with our group. It's important for us to all work together. You shouldn't think that her physical difference makes her a less important member of our group."	Darius tells Melissa that he thinks he might be gay. Melissa is taken aback. She and Darius have been close friends for many years. No one in Melissa's circle identifies as LGBT, and she feels that her family would not approve. After gathering her thoughts, she hugs Darius and tells him she wants him to know he can be himself with her. She just wants him to be happy with himself. Because neither knows much about what is means to be gay, Melissa accompanies Darius to see their history teacher, Mr.Gilbert, who has a safe zone sticker on his door.	Sheri is a student ambassador, welcoming new students and showing them around the school. She mentions to one new student, Kyle, that she helped found the school's Gay-Straight Alliance (GSA). Kyle tells her that he is actually transgender and changed schools after beginning transition. Sheri tells him that she will be discreet and assures him that the administration is welcoming. Kyle recounts this story fondly at a later meeting with the school's counselor.

additional resources

DEVELOPING A VOCABULARY TO TALK ABOUT RACE IN THE WHITE HOME: ONE FAMILY'S EXPERIENCE

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Abstract: Studies have shown white parents actively avoid talking about race as the primary method of racial socialization of their white children (Bartoli et al., 2016; Pahlke, Bigler, & Suizzo, 2012). This limits children's ability to talk about and therefore think about race in nuanced ways, resulting in white children who consider their own race meaningless and do not identify racially (Bartoli et al., 2016). Antiracist education breaks these white discourse norms, and directly addresses systemic racism (Escayg, 2018). This paper describes how one white family attempted to enact antiracist education in the home with a focus on developing a shared and accurate racial vocabulary. Within this context, two white children, aged five to eleven years during the study, initially confounded skin color and race, created race labels for people of Color to describe proximity to Blackness, learned to call themselves white, developing an understanding that being white comes with power and relative safety.

When my white son was transitioning from preschool in a pristine white suburb to kindergarten in our multiracial neighborhood, he said, "Will there be brown kids there?" I answered, "Yes." He replied, "I don't want to go." Concerned, I told his preschool teacher about this exchange. She said, "He's just nervous about going to a new school. Don't worry."

I did worry. How did my son learn to fear "brown kids"? Why was his white teacher so dismissive of this exchange? What could I do to change the racist trajectory my five-year-old son was already on? The same year my son started kindergarten, I began pursuing my doctoral degree in early childhood education at an institution with a social justice mission. Slowly, I gained understanding of the ways in which race operates and how notions of white supremacy might be countered in early childhood. Equipped with beginners' knowledge of antiracist pedagogy, my husband and I knew we could not wait and began implementing antiracist education in our home. In this article, I share one aspect of the curriculum we enacted with our two white children over the course of nearly four years: learning accurate racial labels and definitions of race.

Learning Race through Language, a Tool for Thinking

Language is a tool of the mind used to organize concepts and develop abstract ideas (Vygotsky, 1978). Language is also cultural. Words are socially constructed, layered with historical and context-specific meanings, therefore no word is politically neutral (Leonardo & Manning, 2015; Park, 2001). Children use words before they understand their full social meaning (Leonardo & Manning, 2015; Vygotsky, 1986) and employ them in social settings to further develop definitions and gauge social implications (Park, 2011; Van Ausdale & Feagin, 2001). Once children achieve inner speech so that *the syntax of thought is the syntax of words*, they use language to learn in much the same way adults do (van der Veer & Zandershevna, 2018; Vygotsky, 1986).

Race, a social construction that continuously makes meaning from human difference in order to justify and maintain power differentials, is (re)created through language. "People construct race when they classify, categorize, and label" (Wetzel & Rogers, 2015, p. 28). Racial labels, the words we use to identify each other and ourselves racially, are important tools in the racial system. Leonardo and Manning (2015) assert, "Words (as units of meaning) become sites of interplay between the individual and the social, where people learn to see through the categories and generalizations determined by their social context" (p. 7).

Stunted Racial Literacy Development Amid Color Evasiveness

While white American parents have been found to teach their children vocabulary directly and have even been known to quiz their children on new vocabulary (Rogoff, 2003), they are unlikely to teach their children words

to understand race. Instead, white children are typically socialized indirectly by families through the products, advertisements, children's literature and television programming present in the home (Miller, 2015); as well as who is invited into their homes (Vittrup & Holden, 2010); and how their family members respond to people of Color they encounter in the community (Miller, 2015). When racial socialization is left up to popular media and passive observation of the practices of the white family, children are likely to learn fear, pity, and stereotypes due to racial segregation and the underrepresentation and misrepresentation of people of Color in popular media, including children's literature, (Miller, 2015). Color evasiveness (Annamma, Jackson, & Morrison, 2017), the tendency to avoid directly talking about race with the false premises that race is no longer important and noticing race is an aspect of racism (Delgado & Stefancic, 2017), is a pervasive white discourse norm that serves to maintain white supremacy while upholding the façade of white innocence (Annamma et al., 2017). Studies have shown white parents actively avoid talking about race as the primary method of racial socialization of their white children (Bartoli et al., 2016; Pahlke, Bigler, & Suizzo, 2012; Vittrup & Holden, 2010). This limits children's ability to talk and think about race in nuanced and accurate ways (Leonardo & Manning, 2015) and erases America's history of racism that continues to permeate the culture (Annamma et al., 2017), resulting in white children who consider their own race meaningless and deny the racialized experiences of People of Color (Bartoli et al., 2016).

In contrast to color evasiveness and the dysconsciousness it produces, critical racial literacy is the ability "to recognize, refute, critique, and synthesize the structure of race in daily living" (Nash et al., 2018, p. 260). Racial literacy "requires us to rethink race as an instrument of social, geographic, and economic control" (Guinier, 2004, p. 114). Due to early and persistent socialization into notions of white supremacy and dominant narratives that recognize racism on the individual rather than systemic level (Nash et al., 2018; Van Ausdale & Feagin, 2001), it is important to promote racial literacy at an early age. This requires that teachers and parents be racially literate themselves.

Early Education for Racial Literacy: Parent Crit and Antiracist Education

Critical Race Parenting (CRP), also known as Parent Crit, is an educational praxis that recognizes the changing and context-specific ways in which race operates by "engag[ing] both parent and child in a mutual process of teaching and learning about race" (Matias, 2016, p. 3). CRP requires "pointing out race, class, and gender dynamics to debunk the illusion of their invisibility and neutrality" (DePouw & Matias, 2016, p. 251). CRP is grounded in parenting practices of People of Color who have a long history of "teaching resilience and resistance" (DePouw & Matias, 2016, p. 247) in a society that devalues and enacts violence upon their children. For white parents, CRP involves "acknowledg[ing] their complex relationships to [w]hiteness as a personal and social identity because this is the context for their critical race parenting" (DePaouw, 2018, p. 56).

While CRP centers on racial literacy in the home, antiracist education is applied to classroom praxis. Antiracist education moves beyond the anti-bias framework, which is designed to diminish all prejudice at the individual level and is widely accepted in the field of early childhood education. In contrast, antiracist education addresses systemic racism in particular and acknowledges both the material and psychological advantages incurred by dominant groups (Escayg, 2018; Escayg, Berman, & Royer, 2017). Antiracist education rejects the widely held assumption that teaching about institutional racism is not developmentally appropriate, by questioning notions of normative development and asserting "racism is not a developmental issue" (Escayg, 2018, p. 17). In recognition that "institutional racism and [w]hite supremacy are flexible and subject to change—therefore, universal answers or solutions are impossible" (DePaouw & Matias, 2016, p.255), neither CRP nor antiracist curricula designate rigid subject matter. However, both curricular frameworks recognize the importance of language and advocate for accurate language and clear definitions that "empower [our] children with the racial knowledge and vocabulary that can better deconstruct, resist, and defy dominant discourse of race" (Matias, 2016, p. 28).

Examining Antiracist Pedagogy through Parent Child Autoethnography

This paper draws from a larger parent child autoethnography that took place in Kansas City, Missouri from 2015 to 2019. Autoethnography is a research method that uses ethnographic techniques to connect the "personal to the cultural, social, and political," (Ellis, 2004, p. xix). This work to clarify the relationships between one's own life and the influences of the larger cultural milieu "allows for both personal and cultural critique" (Boylorn, Orbe, & Ellis, 2013, p. 17), a movement toward critique of self rather than critique of others, which is a harmful white discourse norm (Micheal, 2015). While autoethnography applies ethnographic methodology to the self, parent child ethnographies "provide insights into the life experiences of their child-participants and the complexity to which

daily activities are constructed through a cultural framework" (Kabuto & Martens, 2014, p. 2). This methodological combination broadens the "multiple data collection methods and sources" (Long & Long, 2014, p. 134) required by parent child ethnography to include the personal experiences of the parent that influence curricular decision-making. Data sources for this study include field notes, audio recordings of conversations and readings of children's literature, and child-made artifacts. Autoethnography adds intensive personal journaling and the collection of artifacts that have influenced one's own thinking to the list of data sources (Denzin, 2013). This methodology is well positioned to "contribute to the currently limited body of literature about young [w]hite children's construction of understandings of race" (Miller, 2015, p. 37).

Context

While parent child autoethnography reveals larger cultural norms, it is intimately personal and context specific, revealing how those norms play out in micro interactions set in a particular time and place. Thus it is important to examine the cultural and geographical context of Kansas City, Missouri. According to the U.S. Census Bureau (n.d.), the population is 55.5% white, 28.7% Black, 10% Latino, 3.3% biracial, and 2.8% Asian. In this setting, race is often defined by a Black/white binary. Kansas City is infamous for the so-called *Troost divide*, the persistent Black/white racial residential division along *Troost Avenue* founded in real estate practices and school boundary maps designed to perpetuate racial segregation (Gotham, 2002). When my children were in preschool, before formal data collection, we crossed Troost Avenue every day to get to the pristine suburb where their nearly all white preschool was located and where I worked. My children's transitions from this white preschool setting to the multiracial elementary school in our neighborhood was an important part of their racial meaning making. While we had a Kansas City address during the three years and seven months of the study, we lived in a first-tier suburb that was outside of the Kansas City school district boundary. The demographics of our neighborhood elementary school reflected the changing demographics of the larger suburb. In 2000, 11.8% of students were Black, 0% were Hispanic, and 85.0% were white. In 2017, 44.1% of the students were Black, 8.7% were Hispanic, and 38.1% were white (Missouri Department of Elementary and Secondary Education, 2016). My children began kindergarten in 2013 and 2015. Despite the increasing racial diversity of the students (due to white flight), the teaching staff continued to be overwhelmingly white and female, mirroring national statistics (U.S. Department of Education, 2016).

Participants

Participants for this study include myself, my husband, my daughter (aged five to nine years during the study), and my son (aged seven to eleven years during the study). Each of us is white and has lived in Missouri all of our lives thus far. I do not use my family members' names in publication, and all other names used are pseudonyms.

Data Analysis

The purpose of the larger study was to better understand how white families might enact antiracist education in the home, and the central research question asked how my children construct and express understandings of race in the context of the home curriculum. Qualitative analysis of the large data set was "a continuous, iterative enterprise" (Miles, Huberman, & Saldaña, 2013, p. 14) consisting of repeated listening, viewing, and reading of data. Data collection and analysis occurred simultaneously throughout the study resulting in the emergence of patterns and themes and nascent answers to the research question (Miles et al., 2013). As the data set grew and themes emerged, I created thematic tables to "permit a viewing of the full data set in the same location" (Miles et al., 2013, p. 108). These tables were organized chronologically and included dates, the children's ages, salient quotes, and thematic notes. While member checking occurred throughout the study, at the close of the study I confirmed and clarified major findings with my children and my husband, their father.

Findings

In this paper I present findings around racial labels, an influential component of racial discourse. These words are soaked with social, political, and historical meaning that "saturates thinking from the earliest stages of development, coloring the experiences and perceptions of children" (Leonardo & Manning, 2015, p. 7). I found my children constructed and expressed understandings of race using the racial labels made available to them. Specifically they confounded skin color and race and created racial labels to describe proximity to Blackness. As a

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result of antiracist home curriculum, they also began to name themselves as white and envision an antiracist white identity.

Confounding Skin Color and Race

When my children first encountered skin color differences in their classmates, they responded by describing such differences using both color words and racialized discourse, indicating that they not only noticed the physical difference, they also attributed social meaning to such difference. Their race talk was influenced by their color vocabulary as well as their observations of racial discourse in the larger culture. In our community and the larger context of the United States, the racial labels Black and white are often used. It is important to note that black and white are also color words children typically learn to be opposites in their early education as this signals the black/white racial binary that defines racial discourse in our context. Further, my children, like many others in the context of the United states, learned the words peach, tan, and brown as colors found in the crayon box and used to draw and color in physical features.

As described in the opening vignette, when preparing for kindergarten my son asked with trepidation if there would be *brown kids* at school. Due to my own socialization, I immediately interpreted his phrase to mean Black children. My son's inquiry indicated a learned fear of people with brown skin, a beginning understanding of race as it operates in a culture that criminalizes Black people in general and Black boys in particular. It seems he was socialized to fear Black people in the absence of direct talk about people of Color through media images, life in racially segregated spaces such as his preschool, and by observing white people's nonverbal communications about Black people. When my daughter entered kindergarten, she also engaged in talk that indicated a curiosity about skin color as well as an understanding of its social meaning. During that time, we watched the 2014 movie rendition of *Annie* in which Annie is played by a young African American girl with brown skin. My daughter and I had the following exchange during a car drive on September 30, 2015.

My Daughter: Annie is Black. We watched a movie of it. She is Black.
Myself: What does that mean?
My Daughter: Wait, she is brown.
Myself: Yeah. Her skin is brown. (I did not provide a definition of the racial label Black here.)
        . . .
Yeah, do you have friends like that at school? (I asked wondering what had made my daughter bring up the movie she had seen several weeks ago.)
My Daughter: No.
Myself: Do you have friends with brown skin at school?
My Daughter: Mm-mm. (indicating no)
Myself: Are there kids in your class who have brown skin?
My Daughter: (nods)
Myself: Yeah, are they your friends?
My Daughter: No.
Myself: Why not?
My Daughter: I don't know.
Myself: What color is Jabari? What color skin does he have? (I asked remembering the name she had mentioned several times that I had perceived to be African American.)
My Daughter: Him is not in my class.
Myself: Oh. But he is your friend. What color skin does he have?
My Daughter: The same color.
Myself: The same color as who?
My Daughter: The Black, wait brown, brown.
Myself: He has brown skin. See you have friends who have brown skin.
My Daughter: No, I mean, I mean Jabari is my best friend who has brown skin.
Myself: Yeah.
My Daughter: Only one skin friend I have at this school, but him's not in my class.

Here it seems my five-year-old daughter was seeking to understand the relationship between skin color and race through her use of both racial labels and color words. Her talk indicated she understood the importance our society places on skin color and my talk indicated the anxiety I felt around promoting positive relationships between my white children and their classmates of Color. I had rare opportunity as a child to develop cross-racial friendships and I understood their importance in the healthy racial identity development of my children (Bartoli et al., 2016;

Van Ausdale & Feagin, 2001). Our cultural anxieties around cross racial friendships are especially evident in the phrase "skin friend" and were on display several months later when a Black coworker came to our garage sale. My then six-year-old daughter commented, "It doesn't matter if she is Brown and you are white, I mean peach. You can still be friends." This anecdote also serves as another example of using words to indicate skin color as a stand in for racial labels.

While both of my children demonstrated an understanding of the importance our society places on race and used color words to describe race at five years old, I understand this to be related to their experiences attending school with children of Color where color evasiveness defined classroom culture, rather than a developmental stage they arrived at naturally. Van Ausdale & Feagin (2001) found that preschool age children used racial and ethnic labels such as Black, white, African, and Chinese when they attended a multicultural preschool where teachers used such labels while Beneke & Cheatham (2019) found preschool age children attending a multiracial school used color words to describe race when their teachers encouraged such words through read alouds of multicultural literature and discussions of children's own skin tones. Children use the language that is available to them to make sense of the world they encounter in social interactions and this language shapes their understanding of race.

My children's use of color words to describe racial dynamics indicates a surface understanding of race and its role in our community. However, the talk has no political or historical depth to help my children understand *how* skin color came to be so important. Racial discourse absent of a historicopolitical perspective might lead children to believe that skin color is associated with inherent rather than social differences and is inadequate for antiracist education. Using color labels rather than racial labels is a means of color evasiveness. Color labels reduce race to skin color and erase important historical and political identifications. While race is often equated with skin color, race is a much more complex construct. Race is associated with ethnicity and skin color but "has its genesis and maintains its vigorous strength in the realm of social beliefs" (Haney Lopez, 1955, p. 200) that serve to maintain power differentials. Depending on context, racial categories might also be associated with language, religion, and personal style (Alim, 2016; Kromidas, 2014). Further, the use of brown as a color word to describe Black people is problematic because some South Asian, Latinx, Northern African, and Biracial people identify racially as Brown (Harpalani, 2015, Roth-Gordon, 2016).

Initially, and in error, I used the color words my children utilized to talk with them about race in an attempt to preserve their innocence and to avoid racing their new friends. Gradually, my husband and I began using racial labels in talk with our children, recognizing they had already raced their friends by labeling them with color words and we were denying them deeper understanding of race. Our transition to racial labels was supported by children's literature, neighborhood friends, community cultural events, and political movements such as Black Lives Matter.

For example, on June 21, 2016, my husband and I sought to deepen our children's understanding of the racial label Black with a family reading of Shades of Black: A Celebration of Our Children (Pinkney, 2000), a book that features photographs of Black children with many skin tones and hair textures and features the refrain, *I am Black. I am unique.* During the family reading, both children, ages six and eight years at the time, exhibited confusion and disbelief that someone with light skin might identify as Black, demonstrating the need for such curriculum. Along with conversation about African ancestry, I pointed out the difference between a color word and a racial label in the text, "And this word Black with a capital B, that doesn't really mean what color they are, right? Cause they don't all have black skin, right?" This conversation was one of many interactions over several years that lead to our family's exclusive use of racial labels rather than color words to describe race.

A diversity of perspectives in curricular materials and sources is essential to achieving a more accurate and nuanced understanding of racial terms and meanings; "both children and teachers make meaning of the topic of race, and language (a symbolic tool) in talk, and texts mediate knowledge production" (Beneke & Cheatham, 2019, p. 111). It is especially important for white teachers and parents to utilize curricular sources created by People of Color as these sources more likely contain accurate racial definitions (Hefflin, 2001). Ultimately, we can't leave children floundering trying to understand race and how to talk about it on their own. Due to the white supremacy endemic in our society, if we do not teach and define accurate racial labels directly, our children will learn white supremacy indirectly.

Creating Racial Labels to Describe Proximity to Blackness

While my husband and I taught our children about the racial labels Black and white, we did not initially teach other racial or ethnic labels. Thus, when our children sought to label people racially who they perceived as neither white nor Black, they relied on the language of the racial binary they had been taught and their understanding of grammar to invent words to describe race. On January 27, 2017, when my daughter was in first grade, she described Jamiya, a girl with dark brown skin and box braids as *Brown,* Fernando, a boy with tan skin and straight black hair who I have observed speaking Spanish as *kind of Brown,* and Tushar who identifies as East Indian

as *kind of Brown.* Notice the phrase *kind of Brown* seems to indicate that someone's race is *kind of like* the Black race. If she were seeking to describe skin tone that is not quite brown, she might use the familiar color words *tan* or *light brown.* My daughter's lack of a racial or ethnic identity label for her friends at school indicates those identifications were not being discussed at school or at home.

Similarly, on July 24, 2016 during a rushed side conversation, my eight-year-old son described a relative by marriage as *Blackish.*

My Son: I didn't know Jason was [my cousin's] brother.

Myself: Jason and [your cousin] have the same mom and different dads.

My Son: That's weird. Is Jason's family Black?

Myself: No, his dad is Latino.

My Son: Do those people look Black?

Myself: Brown.

My Son: So that's why Jason looks Blackish?

When my son said, "So that's why Jason looks Blackish" he was not describing Jason's skin color as *blackish*; he was describing Jason as someone who has physical features somewhat similar to those of a Black person and different from a white person. This is especially notable as Jason has straight black hair and light skin that tans easily. I had always perceived him to be white.

Moves to describe racial identity in terms of proximity to Blackness are reflective of the larger culture of the U.S. and Kansas City in particular. The Black/white binary "reflects a process of negative and positive racialization that is a symbolic matrix (of inclusion and exclusion) that incorporates other racial/ethnic (and class) categories" (Deliovsky & Kitossa, 2013, p. 165). My children sorted people in terms of their Blackness, not in relation to their being white. This Othering is characteristic of white discourse in which "white becomes the norm from which other 'races' stand apart and in relation to which they are defined" (Leonardo, 2002, p. 32). In other words, my children learned a limited racial vocabulary at home and at school that served to maintain a race binary of white and not-white and a white supremacist ideology that measures all other identities against whiteness.

The following vignette illustrates one attempt within the home curriculum to deconstruct the Black/white binary through children's literature. On March 3, 2017 when my children were ages six and nine years old, my family of four cuddled up to read Mixed Me (Diggs, 2015) before bed. Each child had read the book independently in the car where I had strategically placed it, but this was the first time we had read it as a family.

My daughter: (reads) *Why pick one race?*

Myself: *Why pick one race.* What does that mean?

My son: Color.

Myself: Why pick one color. Do you remember what we talked about, how color is a little different from race?

My son: Yes. Race is when you think you're better than someone.

(My daughter interrupts with a comment about the illustration.)

Myself: Kinda. Race is like the groups people made up so people say there's a white race and a Black race. Race is made up so that some people can have more power. And color is just the color of our skin, of everyone's, the colors of people's skins.

(We read on.)

My daughter: (reads) *They call me Mixed Up Mike, but that name should be fixed. I'm not mixed up, I just happen to be Mixed.* (asks) What does that mean?

Myself: That Mike is two races because his mom is white and his dad is Black. So, people call that Mixed. And he's saying I'm not mixed up, I'm Mixed. I'm two races. I'm Black and white. And that's why race doesn't really work because you can't put all people in, in a group.

This is only one piece of the antiracist home curriculum and does not represent the whole. Instead the work is ongoing and contextualized, inspired by everyday happenings (such as when my son's friend whose father is Black and whose mother is white told him she identifies as Black) and newly found cultural tools (such as newly published children's books by Latinx authors). Like Nishi (2018), a white parent seeking to enact CRP, my husband and I recognize the constant need to "evolve and complicate these [racial] definitions in future conversations" (Nishi, 2018, p. 17).

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Learning to Call Ourselves white

While I initially adopted my children's use of the word brown to label Black people in my interactions with them, I never felt comfortable using the word peach to describe our race. In our daily interactions, I consistently labeled myself *white* and my cohort *white people*. I did this to acknowledge "I had been assigned a race by America's pervasive socialization process…[and] give voice to whiteness as the racial unsaid in [my] life" (Thandeka, 2007). As the study progressed, my children increasingly labeled themselves white rather than avoiding racially labeling themselves or using the word *peach* as a quasi-race label, signaling that they understood themselves to be raced. However, simply using a racial label is not adequate antiracist curriculum. My children also needed an accurate definition of what it means to be white. I attempted to supply this definition in a contextualized manner that addressed historicopolitical meanings. The following exchange from April 18, 2018 illustrates this approach.

My Son: How did he even become president?
Myself: Some people agreed with the things he was saying and voted for him.
My Daughter: WHY!?
Myself: I don't know. It's hard to understand. Because a lot of people still believe that white people are better than every body else. And that's kind of what he was saying. Really I think what Trump was saying was like, *We're tired of always saying Black people and Mexican people, and immigrants from other countries deserve good stuff in America. The people who deserve good stuff in America are the white people who already live here.* I mean really that's what he was saying.
My Daughter: Hilary is white.
Myself: Yeah, she is. I'm white.
My Daughter: I'm white.
My Son: I can't believe–
Myself: The thing about it is, though, we have to work for things to be fair for everybody. Even though we're white, we shouldn't try to have everything for ourselves.

When answering my ten-year-old son's incredulous question about how Donald Trump became president, I attempted to provide him and my seven-year-old daughter with a picture of how whiteness works. I described one way white supremacy operated in the election and attempted to explain that "[r]ace forms a basis for the exploitation and hoarding of material, political, and cultural resources" (Haney-López, 2010, p. 1068). What is absent here is acknowledgement that even *good white folks* are complicit with systemic racism. I did not point out the ways in which Hilary Clinton benefits from the systematic exploitation of People of Color. Instead, I identified as white in proximity to Hilary Clinton while separating myself from Donald Trump's whiteness. Again, the antiracist home curriculum is cumulative and life-long; missteps and partial understandings must not lead us to be stationary. Instead they must inform future antiracist curriculum.

Recognizing our children's need to "envision possible ways to be white and antiracist" (Michael & Bartoli, 2016, p. 4), my husband and I consciously paired definitions of whiteness with historic and present day examples of antiracist actions. On Martin Luther King Day 2019, my family watched the 2014 historical drama, Selma, about the 1964 march from Selma to Montgomery, Alabama that contributed to the signing of the Voting Rights Act. In the movie, white religious leaders joined the march after viewing television footage of Bloody Sunday. I said to my children, "See why it's important for white people to help? They [the police] wouldn't hurt the white people. It is important for us as white people to use the power we have to help." On June 19, 2018 our family participated in an action organized by our white minister and members of the local Poor People's Campaign. Before the action, we participated in civil disobedience training led by a local Black activist. She pointed out whites are typically at less risk than People of Color and thus would be positioned on the perimeter during the planned action to protect People of Color. The following poetic field note describes the political action.

We were asked to make a line:
most impacted people in the front
least impacted people in the back.
We lined up among the able-bodied, cys-hetero, white folks
at the end of the line.

We walked silently two-by two
past the juvenile court,
past the Huron cemetery,
past the Wyandotte casino,

up the courthouse steps.

The leader
a Black Lives Matter
community activist
spoke about the poor
being held without conviction
because they can't afford bail
and the babies being taken from their parents at the border.

She said silence is powerful,
but our voices are also powerful.
And those who are not impacted
must use their voices,
white folks must use their voices
as partners.

A Black minister spoke
said white people need to forge a new identity,
an identity that does not rely
on the labor of others
for success,
an identity in solidarity with People of Color,
not as allies,
but as partners.
The white voice can no longer be silent.
Yes, my husband said,
and I said, *yes.*

As we left, we sang
We who believe in freedom shall not rest
We who believe in freedom shall not rest until it comes
Sang it over and over past the jail.
My daughter held my hand
as we walked
and when she learned the words,
she sang along.

During the event we were reminded that our being white afforded us greater protection from violence and oppression and that our role was to work *in solidarity with People of Color.* We experienced walking at the end of the line, listening to the counterstories of People of Color, and waiting until last to talk signaling our position of power as well as our "interconnected and interdependent . . . connection to other racial groups" (Michael & Bartoli, 2016, p. 4). This experience was impactful to each member of my family. Afterward, my son said, "I felt like it really meant something. Like I can do things to the world to change it."

Implications

White children are often socialized in cultural contexts where adults do not talk about race overtly, but messages of fear, pity, and inferiority about People of Color are conveyed through coded language and social norms (Bartoli et al., 2016; Miller, 2015; Van Ausdale & Feagin, 2001). To break this cycle of socialization into whiteness, and help children see themselves as people who can "do things to the world to change it," we must enact antiracist curriculum in our homes and schools. In this article, I have shared ways in which my own white family sought to understand racial labels and how they affect our understandings of race in the context of a multiracial community

within a hyper-segregated city. While the antiracist curriculum we enacted is contextualized, imperfect, and ongoing, implications for antiracist curriculum building can be made.

In recognition that definitions of racial categories are ever-changing (Alim, 2016; Leonardo, 2013) and discourses used to maintain white supremacy are constantly evolving (DePouw & Matias, 2016), I offer three curricular guidelines rather than pedagogical strategies (DePouw, 2018): ongoing teacher critical racial literacy development, open discussions of race to support emergent curriculum, and the use of culturally authentic race labels.

Ongoing Teacher/Parent Critical Racial Literacy Development

Teaching accurate racial labels and definitions around race can be especially difficult for white parents and teachers who are often behind on their racial literacy development due to the norms of whiteness and thus have much learning to do in order to serve as antiracist mentors for children (Leonardo & Manning, 2015). Those enacting antiracist curriculum must invest in ongoing critical racial literacy development. Critical racial literacy is achieved through deep and ongoing work including "writing and discussing racial memoirs" (Nash et al., 2018, p. 7), having honest conversations about race (Michael, 2015), and "stand[ing] up for social justice when everyone is standing and when no one else is" (Nishi, 2018, p. 21). For white teachers and parents the work is to "simultaneously check and dismantle [our own] whiteness and raise children to combat whiteness in the world and in themselves" (Nishi, 2018, p. 7). Further, "Talking about race is a skill that should be developed outside the classroom, not practiced on students" (Michael, 2015, p. 84), therefore participation in groups that support the critical racial literacy development of teachers and parents is essential to antiracist education.

Open Discussions of Race to Support Emergent Curriculum

Not only must teachers and parents develop their critical racial literacy skills, we must also create spaces where children feel comfortable bringing up race. Antiracist curriculum should be emergent, because "discussing issues of power and privilege . . . should be done in a way that makes the information relevant to children" (Boutte, López-Robertson, & Powers-Costello, 2011, p. 338). In the face of color evasiveness, a home or classroom culture that supports open discussion of race is vital to carrying out an emergent antiracist curriculum.

Throughout the study, I sought to normalize talk about race by bringing up racial topics myself, leaning in to topics my children brought up, pointing out racial dynamics in day-to-day happenings, and sharing my own experiences as a raced person. I labeled myself as white and talked about the power and relative safety that comes with that racial identity. I leaned in to discussions of race my children initiated such as when my daughter began a discussion about the character, Annie's, race and skin color. I understand exchanges like this to support the deeper antiracist curriculum we engaged in throughout the study and beyond. Along with encouraging talk about racialized topics my children brought up, I also pointed out race in everyday events including the presidential election, further normalizing talk about race.

Using Culturally Authentic Race Labels

To discuss race in a manner that supports deep and accurate understanding, we must utilize and teach children to use culturally authentic language to label race. In their study of read aloud practices in early childhood classrooms, Beneke and Cheatham (2019) point out children's literature created to celebrate multiculturalism often frames racial diversity in terms of differences in skin color. The authors warn, "While [other color words] may better describe the skin tones of U.S. children than 'Black,' 'Latina,' or 'White,' they mask a history of racial inequity and collective belonging that may be important to children and families" (p. 124). Thus it is important for teachers and parents to learn race labels individuals use to self-identify and use those labels in day-to-day discourse. This requires talk about racial identities with our friends, neighbors, and colleagues, which will only deepen the antiracist curriculum.

Conclusion

This study demonstrates the ways vocabularies of race were learned and utilized during early childhood in one white family according to our geographic and cultural context. Like Smith (1992), I found, "Labels define the [racial] groups and help to determine how both 'in' and 'out' group members respond to the group" (p. 513). Steeped in our own racialized Midwestern context, we utilized the racial labels Black and white to conflate race with skin color, reinforce the Black/white binary, and, through antiracist home curriculum, come to more honest

definitions of race. My hope is that these stories provide possibilities for antiracist curriculum in early childhood classrooms and white homes.

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racial identity models

White Racial Identity	Biracial Identity	People of Color Identity
Stage 1: think that discussing race at all is "racist." Aim to be "colorblind."	**Stage 1:** establishment of a sense of self unrelated to ethnic group	**Stage 1:** want to belong to mainstream culture but realize that there are privileges to whiteness that they cannot access
Stage 2: marked by a sense of guilt and shame about white privilege and racial injustice	**Stage 2:** feel pressure to choose one racial or ethnic group over another	**Stage 2:** feelings of anger about racism
Stage 3: an attempt to explain away white privilege by claiming that white people are in some way superior to minoritized groups - "Reverse racism"	**Stage 3:** choice of racial/ethnic identification influenced by external forces, such as group status, parental influence, or appearance	**Stage 3:** seeking out of same-race groups and relationships; feel like same-race groups are the only people who can understand their lived experiences; avoid contact with whites
Stage 4: acknowledge that white people do not deserve privilege and have an intellectual understanding of privilege, but relies on people of color to do the work to challenge racial injustice	**Stage 4:** feelings of guilt/confusion about having to choose an identity that does not fully reflect their full self	**Stage 4:** begin to see racism as the enemy and as something to fight against
Stage 5: genuine attempt to establish an anti-racist identity is made	**Stage 5:** appreciation of multiple identities	**Stage 5:** develop a positive self-identity that integrates racial group identity into whole personhood
Stage 6: clear understanding of own identity as a white person as well as clear action towards social justice - Integration of racial identity into self-identity	**Stage 6:** sense of wholeness from the integration of multiple identities	

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she is such a sponge...

"She is such a sponge and I want to get it right" Tensions, Failures, and Hope in white parents' aspirations to enact anti-racist parenting with their young white children

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Three Key Takeaways:

1. White parents stop short of addressing inequality with their children out of an attempt to shield them from harm.

2. Community connection and establishing a network of allies was helpful in supporting white parents' commitment to antiracism.

3. Parents must reflect on the ways that they are upholding the racial status quo even while trying to raise their children differently.

The Big Idea: White antiracist parenting happens at the cross-section of frustration (with the status quo) and hope (for a more equitable future).

white parents & exposure to diversity

"Diversity is important to me" White Parents and Exposure-to-Diversity Parenting Practices

Megan R. Underhill

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Three Key Takeaways:

1. White parents rely on "exposing" their children to racial diversity in the hopes of raising "nonracist" children.

2. White parents view "exposure-to-diversity" as a way to correct the history of white self-segregation and promore intergroup friendship, but it does not explicitly address the power and privilege at play in these multicultural spaces.

3. The messages that children receive are likely complicated by the acceptance of people of color that their parents model and the simultaneous rejection of the culture of peoples of color.

The Big Idea: Exposure-to-Diversity is not enough!

children's book list

Session 3 – Resource
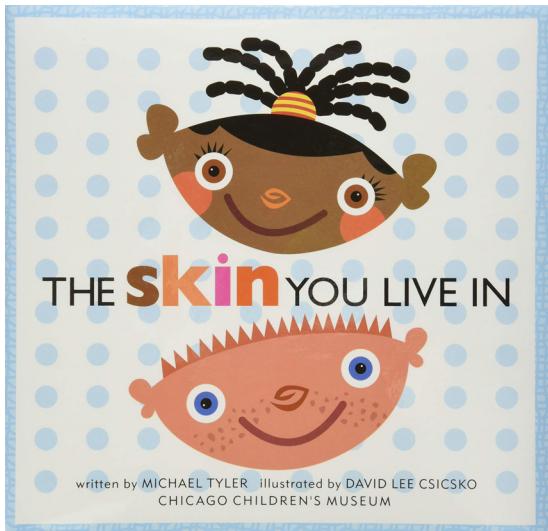
The Skin You Live In by Michael Tyler

With the ease and simplicity of a nursery rhyme, this lively story delivers an important message of social acceptance to young readers. Themes associated with child development and social harmony, such as friendship, acceptance, self-esteem, and diversity are promoted in simple and straightforward prose. Vivid illustrations of children's activities for all cultures, such as swimming in the ocean, hugging, catching butterflies, and eating birthday cake are also provided. This delightful picturebook offers a wonderful venue through which parents and teachers can discuss important social concepts with their children.

Pair with: Talking about skin color & race
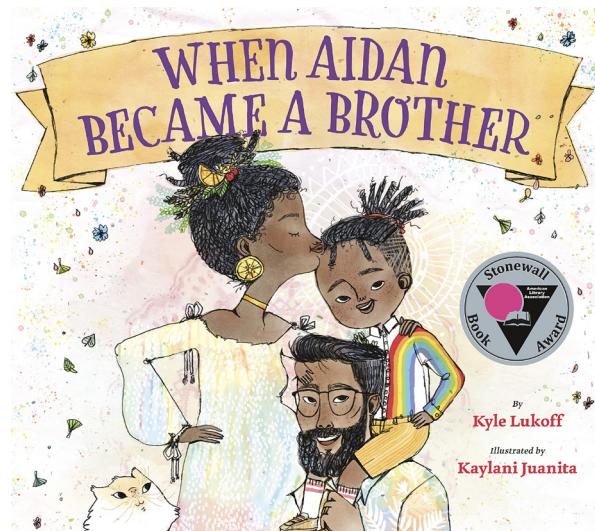
When Aidan Became a Brother by Kyle Lukoff

When Aidan was born, everyone thought he was a girl. His parents gave him a pretty name, his room looked like a girl's room, and he wore clothes that other girls liked wearing. After he realized he was a trans boy, Aidan and his parents fixed the parts of his life that didn't fit anymore, and he settled happily into his new life.

Then Mom and Dad announce that they're going to have another baby, and Aidan wants to do everything he can to make things right for his new sibling from the beginning--from choosing the perfect name to creating a beautiful room to picking out the cutest onesie. But what does "making things right" actually mean? And what happens if he messes up? With a little help, Aidan comes to understand that mistakes can be fixed with honesty and communication, and that he already knows the most important thing about being a big brother: how to love with his whole self.

Pair with: Talking about Individuals
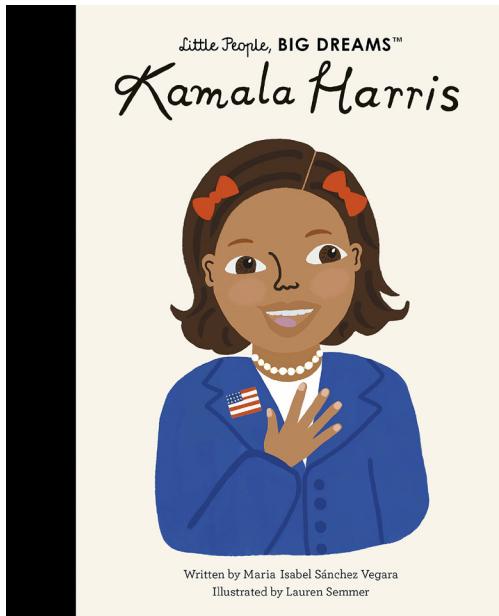
Little People, Big Dreams: Kamala Harris
by Maria Isabel Sánchez Vegara

Meet Kamala Harris, the first woman, first Black person, and first South Asian American to be elected Vice President of the USA.

Little Kamala used to accompany her parents to civil rights marches in California, tied to her sister's stroller so she wouldn't get lost. From an early age, she dreamed of becoming a lawyer to help people in need. At university, Kamala felt like she could do anything and everything. She earned a law degree to make sure the most vulnerable were protected by justice. Kamala's life was full of firsts, including becoming the first woman, Black woman, and South Asian American to be elected Vice President. As Kamala stated to little girls everywhere in her speech—she may be the first but she won't be the last.

Pair with: Talking about power | Talking about individuals
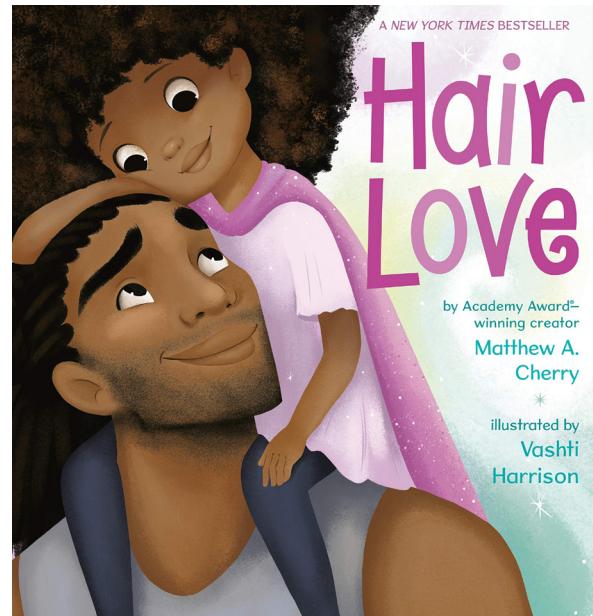
Hair Love by Matthew A. Cherry

Zuri's hair has a mind of its own. It kinks, coils, and curls every which way. Zuri knows it's beautiful. When Daddy steps in to style it for an extra special occasion, he has a lot to learn. But he LOVES his Zuri, and he'll do anything to make her – and her hair – happy.

Pair with: Talking about individuals
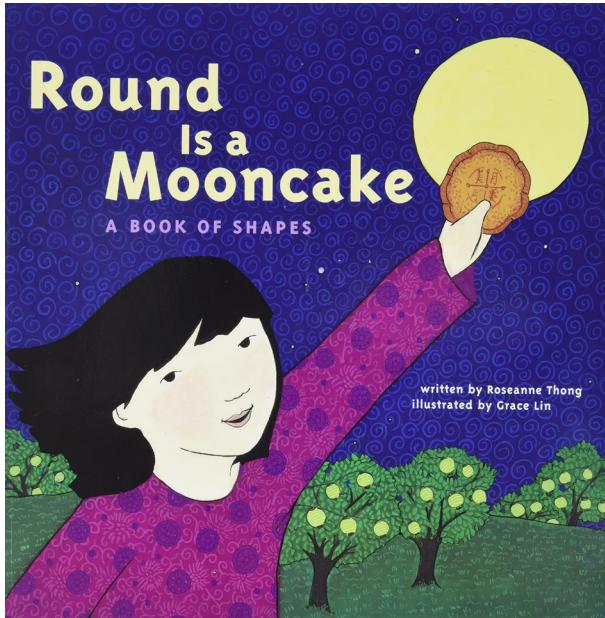
Round is a Moon Cake: A Book of Shapes by Roseanne Thong

A little girl's neighborhood becomes a discovery ground of things round, square and rectangular. Many of the objects are Asian in origin, other universal: round rice bowls and a found pebble, square dim sum and pizza boxes, rectangular Chinese lace and very special pencil case. Bright art accompanies this lively introduction to shapes and short glossary explains the cultural significance of the objects featured in the book.

Pair with: Talking about cultures
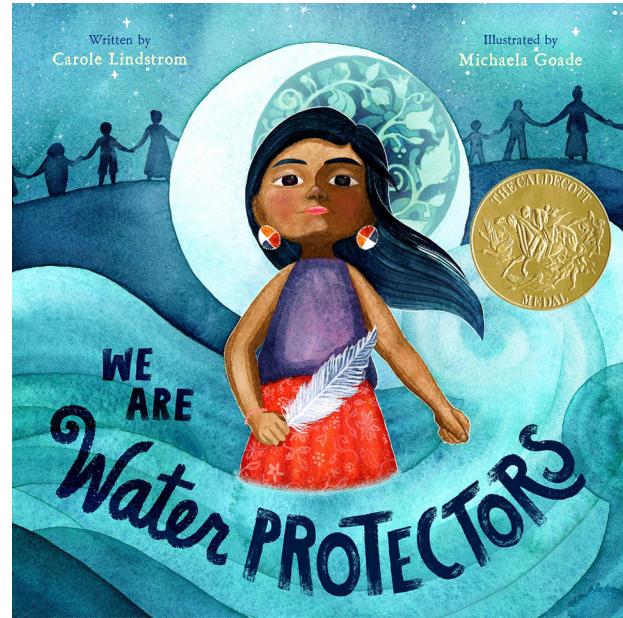
We Are Water Protectors by Carole Lindstrom

Inspired by the many Indigenous-led movements across North America, We Are Water Protectors issues an urgent rallying cry to safeguard the Earth's water from harm and corruption – a bold and lyrical picture book written by Carole Lindstrom and vibrantly illustrated by Michaela Goade.

Water is the first medicine.

It affects and connects us all . . .

When a black snake threatens to destroy the Earth

And poison her people's water, one young water protector

Takes a stand to defend Earth's most sacred resource.

Pair with: Talking about power | Talking about feelings
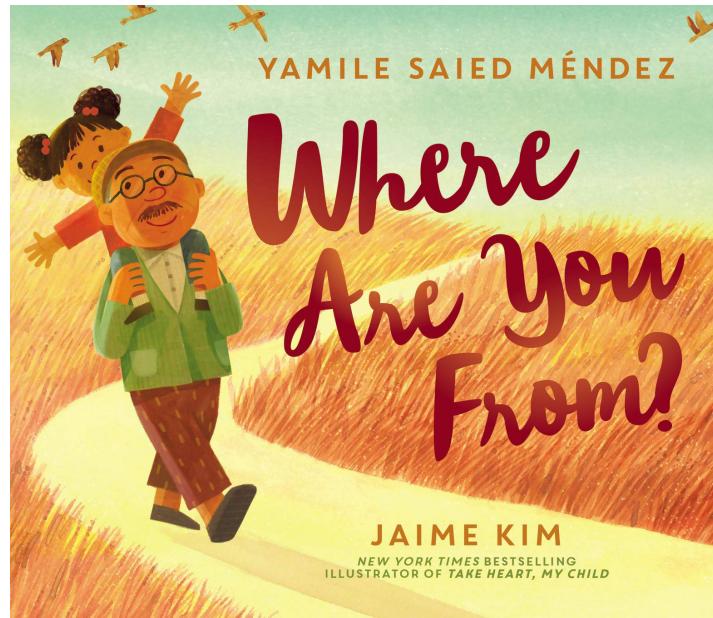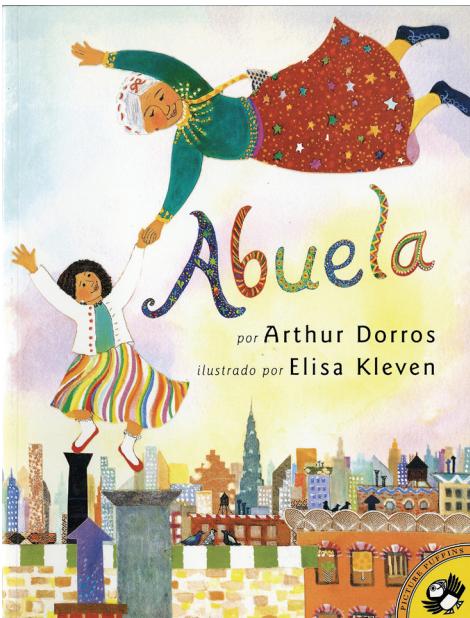
Where are You From? By Yamile Saied Méndez

When a girl is asked where she's from—where she's really from—none of her answers seems to be the right one.

Unsure about how to reply, she turns to her loving abuelo for help. He doesn't give her the response she expects. She gets an even better one.

Where am I from?

You're from hurricanes and dark storms, and a tiny singing frog that calls the island people home when the sun goes to sleep....

With themes of self-acceptance, identity, and home, this powerful, lyrical picture book will resonate with readers young and old, from all backgrounds and of all colors—especially anyone who ever felt that they don't belong.

Pair with: Talking about feelings

Abuela by Arthur Dorros

A young girl and her grandmother celebrate their home and relationship in this magical story. Winner of the Parents' Choice Award!

Come join Rosalba and her grandmother, her abuela, on a magical journey as they fly over the streets, sights, and people of New York City which sparkles below. The story is narrated in English, and sprinkled with Spanish phrases as Abuela points out places that they explore together. The exhilaration in Rosalba's and Abuela's story is magnified by the loving bond that only a grandmother and granddaughter can share.

Pair with: Talking about languages

Screen Your Bookshelf!

Representation matters, and it's important to surround your child with books that reflect a diversity of lived experiences. Use this screening tool to see if a new book is a good addition to your home library!

Routledge
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'You need to do love': autoethnographic mother-writing in applying ParentCrit

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ABSTRACT

As the white (In an act of resistance to the maintenance and promotion of white supremacy, I do not capitalize 'white' or acknowledge it as a proper noun.) mother of biracial children who look white, navigating critical race conversations as a part of Critical Race Parenting (ParentCrit) is just that, navigation. In this article I offer ParentCrit approaches in alignment with CRT and Critical Whiteness Studies (CWS), but through my own ParentCrit experiences, using autoethnographic mother-writing. The title reflects one of my child's initial interpretations of racial justice: 'You need to do love,' as elaborated through our discussions and my analyses.

Critical Race Parenting (ParentCrit) was first coined by Matias and Montoya (2015) in their reflective piece on their experiences as parents of color raising children of color in the aftermath of Michael Brown's killing in Ferguson in 2014. Since then, the literature subscribed to ParentCrit is rapidly developing. Matias (2016b) delved into ParentCrit's theoretical ancestry, rooting it in Critical Race Theory (CRT), Critical Race Pedagogy (Lynn, 1999), and Womanism (Beauboeuf-Lafontant, 2005). Matias defines ParentCrit as 'an educational praxis that can engage both parent and child in a mutual process of teaching and learning about race, especially ones that debunk dominant messages about race' (2016b, p. 3).

In this early work, ParentCrit scholars agree that ParentCrit is founded on the CRT concept of *racial realism* (Bell, 1995), and relating these concepts to children. This CRT concept of racial realism acknowledges the permanence of racism in US Society, and its endemic nature in systems such as the law and education. Beyond this, racial realism also highlights the normalization of whiteness and white supremacy in everyday life (Delgado, 1995). This normalization of whiteness manifests in white people assuming their superiority over people of color and constantly wielding racial microaggressions. 'Microaggressions are subtle insults (verbal, nonverbal, and/or visual) directed toward people of color, often automatically or unconsciously' (Solórzano, Ceja, & Yosso, 2000, p. 60). These normalized and subtle microaggressions mount up along with more explicit forms of racism, leaving people of color to resist and cope with racial battle fatigue, which has been shown to produce psychological, emotional/behavioral, and physiological stress responses in people of color (Smith, Hung, & Franklin, 2011). Returning to the ParentCrit literature, additionally the impact of racial battle fatigue on children of color can yield a self-hatred, such that these children ask 'Mommy, is being brown bad?' (Matias, 2016b).

Although ParentCrit as a field is new, the practices and theory being posited as ParentCrit are certainly not. And, as such I draw from the literature several concepts. The ParentCrit work put forth by Matias and Montoya (2015) as well as Matias (2016b) has its roots in the parenting strategies employed by

Black parents in what has come to be known as 'the talk.' 'The talk,' refers to the conversations parents would have with their children during Jim Crow and prior in an effort to keep their children alive if they were confronted by a white police officer for example (Coates, 2015; Ritterhouse, 2006). Black parents also have a long history of race talk with their children to promote a positive Black identity amidst a racist climate and context that would show them otherwise (Collins, 2008; Lorde, 2007; Tatum, 1997).

However, although Black parents have a history of combatting the lie of white supremacism to preserve their children's lives and identities, as Tatum reminds us, 'The stereotypes, omissions, and distortions that reinforce notions of White superiority are breathed in by Black children as well as White' (1997, p. 55). But, unsurprisingly, white parents are far less likely to address race and racism with their white children in large part because the systems and ideologies that support white supremacism benefit whites, and are also normalized, such that white people think that 'race' is what people of color have while pitting their white selves as race-less (Tatum, 1997).

But despite white parents' aversion to race talk, DePouw and Matias (2016) suggest 'it is important for white parents to [engage in ParentCrit] from an honest and clear understanding of their own social positionalities that includes critical and ongoing work against White supremacy, both personally and more broadly' (p. 214). Although ParentCrit, as we are defining it, has been engaged in and written about by primarily parents of color, and particularly mothers for decades, white parents have traditionally not engaged in ParentCrit, but instead fought against it. This fight has been out of fear and discomfort with addressing the taboo of race at the surface and to maintain and promote white supremacy at the core.

White parents rarely discuss race with their children (Vittrup & Holden, 2011), and if they do, they avoid discussing racism and instead employ a colorblind philosophy (Bonilla-Silva, 2014) oftentimes as a result of some embarrassing comment made by their child toward someone of a different race – embarrassing to them. Fanon (2008) refers to this sort of incident when he describes a white boy pointing at him, saying 'Look, a Negro!' (p. 93). Fanon and those drawing on his work have interpreted this white child's exclamation as fear-based, and that is a fair appraisal. But, his exclamation, pointing, and racial identification also suggest a racial sense-making of the child when he witnesses a Black man, to which he has likely had little exposure. Again, although Fanon's focus is on the words and reaction of the child, I suggest that the greater move of whiteness is by the mother who swiftly shushes the child. This same phenomenon takes place every day; in our touted 'post-racial' society, a white child points at a Black man or woman and shouts, 'Look, that person's Black!' as the word, 'Negro' is uncouth for white people to say out loud. Today's white mother reaction may still be that of fear, but it's also embarrass-ment, as their child has unknowingly broken the cardinal rule of colorblind racism (Bonilla-Silva, 2014): Thou shalt not see race. Tatum (1992) suggests that this early chastising of race talk by children creates a taboo, where white children come to understand that to talk about race is bad.

To resolve this faux pas, white parents generally water down race and racism to simple skin color differences that ignore the power and privilege that are inherent in whiteness, and indeed white supremacism. Yet, white children notice race, and are socialized into our white supremacist society in what Thandeka (1999) suggests is child abuse and what Matias and Allen (2013) suggest is a sadomas-ochistic relationship between whites and their whiteness. As Thandeka describes, often times white children are taught through subtle acts by white parents that if they do not reject people of color as equals then the price they will pay is the love of their parents and families. White parents may do this through inexplicably refusing to let their white children play with children of color or punishing them if, in adolescence, they want to date someone who is not white. Although in earlier generations, white parents may have been comfortable explaining to their children that their resentment of others was because of race, today's parents, although they share the same fear and racist sentiments of earlier generations have evolved their form of racism to colorblind racism. As Bonilla-Silva (2014) explains, whites who subscribe to colorblind racism are often not willing to overtly describe their racial disgust (Matias & Zembylas, 2014), but will defend eugenics by describing how interracial marriage is 'unfair' to any multi-racial children that are had by the couple. Or, they will explain away gentrification of communities by explaining that it is 'natural' for people to want to live with members of their own race

(Bonilla-Silva, 2014). In light of this, it is unsurprising that research has consistently shown that white children show stronger same-race preference than Black children (Ramsey, 2008).

White children learn this complicated dance of whiteness where, to remain in the white hegemonic alliance (Allen, 2008) and receive the love of their white families they must maintain and defend whiteness, but they must do it within the accepted norms, where discussing race is not allowed and the semantic moves (Bonilla-Silva, 2014) and logics of colorblindness must be applied. White children and adolescents then carefully craft their *white avatars* (Nishi, Matias, & Montoya, 2015) to interface with anyone anywhere and to always best manage and preserve whiteness. These white avatars often present whites as colorblind friends to people of color who do not see race, and who refer to real or imaginary Black or Brown friends as proof of their non-racism. These friendly white avatars then use white intellectual alibis (Leonardo & Zembylas, 2013), which are described as, 'Whites develop an earthwork of repertoire to avoid being the problem and, thus, become masters at fending off conversations often perceived to be "'attacks on Whites'"' (Leonardo & Zembylas, 2013, p. 155). Thus, when whites claim to be anti-racist, they have 'proven' that they are not racist, using the false logic of these alibis, that if I'm here, I can't possibly be there or if I am anti-racist, I cannot possibly be racist.

The consequences of this whiteness dance of white racialization impact people of color in numerous ways – the racial microaggressions that come out of a smiling white face that just identified themself as an ally, the friendly wave of the white neighbor who quietly votes for Donald Trump, or the white classmate, whose tears stream down her face, enveloped by her fellow white consolers, as she accuses a student of color or professor of color of reverse racism (Matias, 2016a).

Yet whites, to pay for their embracing of whiteness, forfeit their own humanity. As Ignatiev and Garvey (1996) famously suggest, 'loyalty to whiteness is treason to humanity.' Thus whites enter into this Faustian exchange even as children and begin the 'sadomasochistic' relationship where in their work to love whiteness, their souls waste away as they are quietly tearing themselves from humanity and real love (Matias & Allen, 2013).

Helms (1990) describes the development and the passivity of white identity development in the US in the following passage:

> The development of White identity in the United States is closely intertwined with the development and progress of racism in this country. The greater the extent that racism exists and is denied, the less possible it is to develop a positive White identity. (p. 49)

This suggests that the racism we see in society supports and promotes the development of whiteness within white identity and vice versa, the racism inherent in this white identity supports and promotes whiteness in the sociopolitical landscape. Helms (1990) goes on to show how three types of racism are enmeshed within the white identity: individual, institutional, and cultural. Thus, when trying to dismantle whiteness in the ideologies of an individual, racism and whiteness at the institutional and cultural level must be addressed.

However, Omi and Winant (2015) look at racial formation not from a child-development perspective, specifically, but from a sociopolitical and ideological bent, describing racial formation in the following sense:

> We conceive of racial formation processes as occurring through a linkage between structure and signification. *Racial projects* do both the ideological and the practical 'work' of making these links and articulating the connection between them. *A racial project is simultaneously an interpretation, representation, or explanation of racial identities and meanings, and an effort to organize and distribute resources (economic, political, and cultural) among particular racial lines.* (Omi & Winant, 2015, p. 125, italics in original).

Thus, ParentCrit and really any sort of parenting are all racial projects albeit toward different ends. Given Omi and Winant's (2015) discussion of racial formation, when we understand any act to identify race is in itself a racial project, including with children, and since any racial project wraps into itself the symbolism, ideology, and hegemony of the racial order, we begin to suspect that the development of a *positive* white identity is a falsehood.

To expand, although Helms (1990) does suggest that whites can develop a positive white identity and Tatum (1997) agrees, Roediger (2007) refutes this, saying 'It is not merely that whiteness is oppressive

and false; it is that whiteness is *nothing but* oppressive and false' (p. 13). Yet, lest we conflate whiteness with white people, Leonardo (2002) reminds us that '"Whiteness" is a racial discourse, whereas the category "white people" represents a socially constructed identity, usually based on skin color. For practical purposes, we are born with certain bodies that are inscripted with social meaning' (p. 31).

But, although there is a difference between whiteness and white people, when we understand race as Omi and Winant (2015) describe, how can we square the possibility of a positive white identity, when we know racial formation has always been rooted in white supremacy? Any reinforcement of white identity is a reinforcement of racial formation and white supremacism. Ignatiev and Garvey (1996) advocate then for the abolition of the white identity, and encourage whites toward becoming race traitors instead of searching for a positive white identity that cannot exist. As whiteness scholar, Ricky Lee Allen, recently said, '[Whites] pretend to be something we're not to get something we don't deserve' (personal communication, May 5, 2017). Thus, the only way out of whiteness is the abolition of the white race, not the quest for finding a positive white identity. Aligned with this, Parker (2016) advocates for what she coins *abolitionist parenting* where white parents raise their children to reject whiteness and white identity while still acknowledging and valuing Parents' of Color need to raise their children to have positive racial identities in a white supremacist world that tells them otherwise. When we understand that race is a sociohistorical and political construct, created to empower whites and oppress people of color, we realize that to try to create a positive white identity is trying to turn something rotten to the core into fresh fruit.

Returning to ParentCrit, if we understand how whiteness and white development occurs in children as we do from Helms (1990), Tatum (1997), Thandeka (1999), and others, can we instead begin at the core with our white children and work to ward off white identity and whiteness before children succumb and forfeit their humanity in order to join the oppressor?

Theoretical framework

This piece employs Critical Whiteness Studies (CWS), which seeks to expose and deconstruct white supremacy in sociopolitical systems and discourse (Allen, 2004; Leonardo, 2013). What's more, this piece also subscribes to a neo-abolitionist position that ultimately looks to end whiteness and white supremacy through the dismantling of the racial system, but not dismissing the racialized experiences of people of color (Leonardo, 2002)

As discussed, ParentCrit serves as a critical theoretical facet of CRT, where scholars work to apply tenets of CRT to parenting and educating their children, with racial realism being at the forefront of these lessons. CRT was originally developed in legal scholarship to fill the gap in critical legal studies that neglected race and racism within the law. According to DeCuir and Dixson (2004), some tenets of CRT include counterstorytelling (Matsuda, 1995; Solórzano & Yosso, 2002), the permanence of racism (Bell, 1992), whiteness as property (Harris, 1993), and the critique of liberalism (Crenshaw, 1988). Additionally, Crenshaw (2009) puts forth *intersectionality* as another CRT tenet.

Although many of the seminal works in CRT cited above were cast in legal scholarship, CRT has moved firmly into the field of education as well (Ladson-Billings, 1998; Lynn, 1999), although it has certainly met with resistance and whiteness, especially within urban teacher education (Matias, Montoya, & Nishi, 2016). Yet, CRT is just beginning to be directly applied to early childhood education or parenting with the publication of a couple initial pieces on ParentCrit (DePouw & Matias, 2016; Matias, 2016b; Matias & Montoya, 2015).

To return to the aforementioned CRT tenets, this piece works to apply and discover how these tenets relate to parenting. ParentCrit thus far has used counterstorytelling (Matsuda, 1995; Solórzano & Yosso, 2002), to capture the experiences of mostly parents of color in their discussions of race with their children of color. Counterstorytelling as a tenet of CRT is rooted in scholars of color resisting the dominant narrative and stories cast in whiteness with those cast in people of color's realities.

The concept of whiteness as property was developed by Harris (1993), where she reflected on how whiteness has come to be equivalent to property, particularly in the right of both to exclude. Harris

draws on the history of enslaved Black people as property themselves, where whites were property owners of land and people by right of their white skin. Yet following emancipation, and moving through the new and evolving racism and forms of white supremacy, whiteness as property also evolved from a very literal relationship to that which now serves as an inherent right to exclude anyone who is not white from the cornucopia of white benefits. This whiteness as property is exercised and normalized by the white elite in particular (Harris, 1993). So, what does this mean for parenting? Certainly as we realize that whiteness as property is a part of the whiteness that white children grow into and children of color are excluded from, we realize that we must confront whiteness as property as critical race parents. We do this by blocking white and white-looking children from joining the lie that they deserve whiteness as property, and by showing all children that whiteness as property is a lie to begin with.

Thandeka (1999) explained how when interviewing white adults about how they learned to be white, she discovered that early on these adults' parents gave clear and explicit verbal cues that they were not supposed to relate to people of color. These white adults were told as children they were not allowed to play with children of color or were exposed to their white parents using racial slurs or making racist comments in their home. This white parenting style very actively racializes white children into being white and embracing their whiteness. Yet, nearly 20 years after Thandeka's book, we see a new white liberal approach to parenting that subscribes to an abstract liberal (Bonilla-Silva, 2014) or post-racial racist (López, 2010) ideology. These white parents raise their children to believe that race doesn't exist and that anyone who discusses race is themselves racist. Following this reasoning, affirmative action is racist because it 'discriminates' against whites (Bonilla-Silva, 2014; Dorsey & Chambers, 2014). Given this newer style of white parenting, we see that white children are still reared to normalize whiteness and to believe that their white privilege and powered position are merited instead of granted them given their white position in a white supremacist society. Given this, Crenshaw's concept of critiquing liberalism (2009) is essential in parenting to deconstruct whiteness in the way we parent and how our children understand the world; we must shine a spotlight on how liberalism and liberal messages to children are also in cahoots with whiteness.

Lorde (2007) reminds us that 'there is no hierarchy of oppression' (Lorde, 1983), as she shows her resistance against the several systems that oppress her as a Black feminist, lesbian, mother. Hooks (1995) agrees as she acknowledges 'the interlocking nature of systems of domination, of white supremacist capitalist patriarchy' (p. 107), where she suggests these systems of oppression cannot be separated. This *intersectionality* (Crenshaw, 2009) refers to the co-constructed systems of oppression that include race, gender, class, heteropatriarchy, ability, etc. Recognizing the multiplicity of these systems and how they work together to both oppress some and empower others, parents must recognize and engage with children in each of these systems, recognizing that the conversation about racism should not be compartmentalized away from discussions of class and heteropatriarchy.

This article works to expand and apply these CRT tenets to parents with a CWS lens that employs a neo-abolitionist goal. Given that applying CRT and CWS to parenting in ParentCrit is a developing area, particularly for white parents who must simultaneously check and dismantle their whiteness and raise their children to combat whiteness in the world and in themselves as they develop.

Methodology

When it comes to ParentCrit and applying CRT and CWS in parenting, the literature suggests that we must begin organically through the experiences of doing ParentCrit work (DePouw & Matias, 2016; Matias, 2016b) whether that is through counterstorytelling, counternarratives, or as I do here, autoethnographic mother-writing. CRT is the driving theoretical framework of the nascent concept of ParentCrit, which heavily incorporates counterstorytelling (Solórzano & Yosso, 2002). Yet, as I am white, this piece is not a counterstory, and indeed seeks to root out the whiteness embedded within my parenting experience all while acknowledging the privilege and power in my racial positionality

Autoethnography is a messy and usually nonlinear approach to research, although it is also a rigorous approach that produces unique perspective and contributions when the researcher is also the

researched (Hughes & Pennington, 2017). Recognizing the messy, circular, and ongoing nature of autoethnography (Ellis, 2004; Hughes & Pennington, 2017; Mitra, 2010), I employed analytic ethnography and used the process of assemblage (Denshire & Lee, 2013; Hughes & Pennington, 2017) to cultivate my autoethnographic mother-writing. Part of the impetus for this piece was the conversation I had with myself as I absorbed the ParentCrit, CRT, and CWS literature. This research led me to questions about how I might apply ParentCrit to my own children, as a white, married, motherscholar of two biracial but phenotypically white preschool sons. This literature framed what I wanted to do including, racial identity development (Helms, 1990; Tatum, 1997; Thandeka, 1999) and works in CRT and CWS as identified above. The CWS literature in particular pushed me to understand that my larger question was how do I parent my children in such a way that they are not complicit with whiteness?

My initial data collection consisted of initiating several race conversations with my son. I did audio-record these conversations when my phone was handy, but additionally, I wrote up field notes related to these conversations immediately following the discussions and then reflected on these conversations at a later time. In the selected autoethnographic mother-writings, I employ a twice-told narrative (Hughes & Pennington, 2017) that incorporates some actual mother/child conversations as the critical incidents that I analyze. The first narrative serves as table-setting for the reader to get a sense of the experience and the second engages the literature to analyze the experience with a specific focus on race and whiteness messages and implicit meaning, yet as a motherscholar who does not separate my work as mother from my work as scholar, there is no explicit separation between the two narratives, rather they are woven together. I dive into my recollection and description and weave in literature and analysis at the same time.

These conversations and the experiences I describe are specifically with my older son, who ranged in age from three to five in the described critical incidents. This range of age for my child but more for my parenting evolution speaks to what Hughes and Pennington (2017) recommend in terms of 'straddling multiple temporalities' (p. 63) in autoethnography. They refer to work by Hughes and Willink (2014) that uses multi-year segments from which they draw their autoethnography as a strength. Certainly, as a first-time mother with my oldest child, my mothering and employing ParentCrit was developing and evolving from the time my eldest was three to when he was five.

Beyond analytic autoethnography, this piece specifically uses autoethnographic mother-writing (Juhasz, 2003; Sotirin, 2010), which more adequately acknowledges the multiplicity of positions inherent in the role of mother. As Juhasz (2003) describes, in mother-writing, a woman's role of mother is in direct relation to her child, but also in her role as a daughter, and having been mothered. Beyond this, Juhasz also situates the relationship between mother and child in such a way that the child is an extension of his or her mother, even such that their identities are interwoven and inseparable, and then so are their voices. As Juhasz (2003) expands,

> In many texts of mother-writing the mother-character's own narration alternates with someone else's, and that someone is usually her daughter. The motherwriter's rendering of the daughter's point of view along with the mother's has several functions. It helps to establish maternal multiplicity, because the mother's subjectivity is constituted by her relationship to her child as well as by other factors. Also, by employing daughter-narration along with mother-narration, the mother-writer facilitates recognition of the daughter's subjectivity, an important piece of maternal work that helps her to understand and care for her daughter's needs. (p. 409)

So, given this, I employ mother-writing in such a way that I include the voice and words of my young child, because if I were to present an autoethnography solely based on my perspective, it would indeed present a fictional individualization of myself that I frankly do not experience in the way I did before becoming a mother.

Motherhood, like autoethnography is messy. Whereas, the mom blogs we see generally work to create a shared mothering experience through one's own experience online, the truth is that there is no one or normal mothering experience. In Sotirin's (2010) description of mother-writing she employs *radical specificity*. Radical specificity attempts to share the mother's unique experience whether or not it is relatable. Or, as Sotirin (2010) describes, 'A radically specific autoethnographic narrative is thus about differences and incommensurabilities rather than similarities and recognition' (p. 10). Sotirin argues

that autoethnographic mother-writing ought not to simply dredge up familiarity and a convergence of similar experiences and relatedness, but instead should put forth unique and contradictory experiences of mothers that lend themselves to new meaning-making.

Beyond these initial methods and concepts employed, the writing of this paper was also used as a methodological tool (Richardson, 2000), where more themes emerged as I reviewed my writing and the literature and as I developed the manuscript. As with any qualitative research, triangulation of approach and perspective strengthens autoethnography (Maxwell, 1992). Knowing this, I had multiple parentscholars (race scholars who are simultaneously parents; the two roles are inseparable) review my autoethnographic mother-writing to make visible for me things I wasn't seeing in my writing and analysis. These reviewers included a mother of color, a father of color, and a white, single mother, all of whom are race scholars specializing in CWS.

As mentioned, I use critical hermeneutics and specifically a hermeneutics of whiteness (Leonardo, 2016) as an interpretive tool in my analysis and autoethnographic mother-writing. As Gallagher (1992) suggests, a critical hermeneutical approach is one of suspicion and a highly skeptical perspective. Critical hermeneutics recognizes that education unchecked reproduces ideologies and hegemonic norms that are initially in place. A hermeneutics of whiteness then acknowledges what Matias and Newlove (2017) refer to as an *enwhitened epistemology*. They describe this epistemology as espousing Mills' (2007) concept of an *epistemology of ignorance* placated by whites but now emboldened in the Trump presidential era. This enwhitened epistemology then assumes former iterations in the performance of white supremacism and evolution of whiteness, such as *abstract liberalism* (Bonilla-Silva, 2014) and racially biased epistemologies (Scheurich & Young, 1997) create an insidious form of epistemological framing employed heavily by the Trump administration and the media.

Given this climate, I apply a hermeneutics of whiteness to my own mother-writing, seeking to disrupt and prevent in aiding this reproduction of enwhitened epistemology. Critical hermeneutics is also an appropriate match for autoethnographic mother-writing because of the integrated multi-positionality (Juhasz, 2003) and the radical specificity (Sotirin, 2010) of mother-writing described. These concepts lend themselves to recognition and dismantling of whiteness instead of allowing for the continued reproduction white supremacy within parenting.

Ethical considerations

Autoethnography as a research method invokes many ethical conundrums that many times inhibit autoethnographers from publishing their work. For instance, Hughes and Pennington (2017) discuss the ethical dilemmas around representation and permission when the autoethnographer is referring to discussions with others in their writing. Is it enough to use pseudonyms? Should the autoethnographer seek permission from people mentioned in their writing? These questions loom as the autoethnographer confronts the publication of their work. Yet, at the same time, seeking these permissions is not always possible or plausible. If we consider other types of autoethnographic-like research, such as the use of counterstories or *testimonios* (Delgado Bernal, Burciaga, & Flores Carmona, 2012), the people of color who often share painful experiences of their marginalization and oppression, as well as their resistance to such would likely relive that pain if they were compelled to ask permission to publish from their oppressor, and what's more, they would likely not receive permission. Autoethnography and autoethnographic motherwriting can serve as radical methods and change agents when published in scholarly fields that have fought perspectives that do not simply reinforce the hegemonic voice. Hughes and Pennington (2017) and Juhasz (2003) speak to the dearth of published autoethnography and mother-writing, respectively.

But not to skirt these ethical considerations with the need, Hughes and Pennington (2017) recommend that autoethnographers consider different questions regarding legitimation of autoethnography:

•Is my autoethnography a legitimate representation of critical incidents from my life?

•Is anyone privileged by how I go about legitimizing my autoethnography, and, if so how?

•Is anyone penalized by how I go about legitimizing my autoethnography, and, if so, how?

•Is my autoethnography linked to specific research traditions, methods, and associations? (p. 92)

The middle two questions speak directly to ethics. In response, although autoethnographic mother-writing could be at risk for privileging me as the mother given the research is rooted in my perspective, since I am incorporating CWS and a hermeneutics of whiteness in my analysis, I am working to critique my own privilege. On the 'who is penalized' question, if I leave the whiteness embedded in my mother-writing unchecked, I am penalizing parents of color by reinforcing white supremacy in myself, my child, and those in the broader academic community that align with me and the whiteness. Thus the critique of whiteness works against the privileging of myself and the penalizing of people of color.

In addition to these questions of legitimization, the ethical considerations around this writing includes how will my child feel about my autoethnographic mother-writing as he grows and how will I feel about it as I develop as a parent and one engaging in and committed to ParentCrit? In my own case, I consider how I feel about autoethnographic mother-writing that I used to explain my experience breastfeeding, including the love, frustration, self-doubt, judgement, and standards of whiteness that accompanied my experience. Although unpublished, I shared this writing at the 2014 American Educational Research Association conference in Chicago, IL. Reading this same mother-writing now, I cringe at the honesty and vulnerability of my writing, and have a 'been there, done that' sense of it now. However, several breast-feeding mothers found connection and usefulness in my shared moments and my analysis. So, although I realize that I may experience the same cringing at this writing years from now as I try to wrangle teenagers, I recognize that there is merit and use in this work for the onslaught of parents trying to employ ParentCrit with their young preschool children.

I will say that although my son is too young to give consent to my research that involves him, I did talk with him about what I was doing and why. Following Audre Lorde's seeking permission from her son to publish her piece, 'Man Child: A Black Lesbian Feminist's Response' (Lorde, 2007, p. 110), I explained that as we were talking about race and racism that I wanted to share our conversations so that other parents might learn how to talk with their kids about the same. This gets to the heart of research ethics. Researchers must ask, are the potential benefits of my research outweighing the potential risks? In this case, the answer is an unqualified 'yes.' When we understand from Thandeka (1999) and Matias and Allen (2013) that to raise white children to accept and embrace whiteness is akin to child abuse, we see ParentCrit as a preventative tool against this whiteness that I, as a white parent, might unconsciously imbue otherwise. Also, when other parents have access to my autoethnographic mother-writing that shows ParentCrit applications, it will aid them in raising children with a critical race perspective, the benefits will far outweigh the risks.

ParentCrit auto-ethnographic mother-writing

Positionality

I am a white, upper-middle class, cis-gendered, heterosexual mother from the Midwest. This not only makes me a likely candidate for wheat allergies according to my doctor, but infers how I was raised. My white, upper-middle class parents are progressive liberals, especially relative to the poor, white, and conservative community that I grew up in. My parents never dissuaded me from being friends with children of color as Thandeka (1999) describes and as was common in the generation before me (although there were few within 30 miles of me). Also, my parents never shushed me if I said anything about race. On a family trip to Chicago to see a Broadway musical, my brother (then about six) pointed and shouted, 'look a Black guy!' from an escalator. In this Fanonian, white-racialization moment, as I've described, my parents looked at one another and agreed that they needed to get their three children out of their white northern Michigan enclave a bit more, but they didn't scold my brother for calling out race. Yet, race and racism wasn't a regular conversation for us either and I was able to get through a Bachelor's degree believing that racism was a two-way street, and simply dislike or discrimination

against someone because of their skin color, and that white supremacism was a southern phenomenon á la the Ku Klux Klan.

Today, I am a motherscholar, whose work is situated within CWS and CRT. I am married to a biracial (white and Japanese), cis-gendered, heterosexual man who is the biological father of our two pre-school boys. This autoethnographic mother-writing focuses on my work to use ParentCrit with my oldest son, Linus. Linus is biracial (white and Japanese), but looks white. Saying that he passes feels disingenuous. Yoshino (2007) offers a contemporary view of passing as 'covering,' where, for example, those in the Lesbian, Gay, Bisexual, Transexual, Intersex, and/or Queer (LGBTIQ) community present as straight but when questioned will claim their LGBTIQ identity, or biracial people who look white may similarly present as white and claim a biracial identity when asked, and this is where I would place my partner/Linus's father. This will also likely reflect my older son's experience because with his olive complexion and his last name of *Nishi*, people will indeed ask about his ethnicity. I've likened the anticipated experience of my son to that of actor Keanu Reeves (Nishi, Montoya, & McBride, 2016). Reeves as a white-looking, biracial man has played the white savior role in movies like the Matrix (Allen, 2002; Vera & Gordon, 2003). In his career, he has capitalized on his own whiteness, while commodifying his Asian ethnic background in interviews to frame his persona as mysterious and exotic (Cha, 2012). While my son will probably not be a celebrity, he will negotiate his racial identity and be confronted with similar choices around identity and whiteness as Reeves has. Yet, as I want my son to embrace his Japanese identity, I, as his white mother am unsure how to aid him in this process aside from encouraging him to embrace his Japanese identity. As Bonilla-Silva (2014) and Tatum (1997) have highlighted, Japanese Americans in particular have assimilated into white American culture, largely in response to their oppression and internment during World War II. This squares with my understanding of our Japanese family members. My Japanese American father-in-law once explained to me that all of the members of his family who had married more-recently-immigrated Japanese people had their marriages end in divorce, whereas those who married white Americans were happily married. So, trying to raise my white-looking biracial sons to value and embrace their Japanese heritage amid a highly white-assimilated biracial family leaves me unsure of an appropriate approach, especially as I combat the development of a white identity in my children and myself, which as I argue above is enmeshed with whiteness.

I, too, am America

At the age of three, I wasn't sure where to start with ParentCrit for Linus. 'Linus, I want to talk to you about race …' No, he doesn't know what race is. 'Linus, you know how there are Black and white people?' That feels polarizing. I decided I needed a book to break into the subject. My choice was a picture book, *I, Too, am America*, (Hughes & Collier, 2012) based on the Langston Hughes poem by a similar name. Of course, Linus didn't go along with this initially. It was bedtime and he pushed me to read three other books before this one. The subject matter of these other books consisted of belly buttons, tractors, and a pouty fish. After these, I was finally allowed to turn to Hughes. Against the illustrations of Black men, women, and children read Hughes' famous words. The moment of reflection that these famous words oft-inspire was not held by my young son. Although I'd read three books beforehand, I had to promise to read a tickle monster book after Hughes, and Linus, in anticipation, had gotten out the furry tickle-monster mittens that go with the book and was wearing them, and only paying limited attention. In ending, I turned to Linus who was handing over the tickle monster book in anticipation.

Naomi: So, wait, do you see how the people in this book, how their skin is a different color than Mom's?

Linus: Yeah.

Naomi: So, those are Black people and Mom would be called a white person?

When looking at the transcripts of our conversation, I noted my language in how I described Black and white people, saying that 'these are Black people' and 'Mom would be called a white person.' It's

notable that I equated Black people with their race and made 'white' more separate from myself. I could talk about how I didn't mean it that way, but intention matters not in one's performance of whiteness. My misspeak reflects Thandeka's (1999) description of white reactions when she challenges them to play the 'race game.' She suggests to white people that they refer to someone's race any time they refer to a person. This forces whites to say 'I ran into my white friend, Sally, yesterday.' Or, 'I got a ticket from a white police officer on my way here.' Thandeka challenged whites to speak in this manner for a week, and found that none could and many would not even agree to try it. Despite my critical whiteness scholarship, I still tripped over my race talk when talking about my own race.

As I tried to continue our conversation, Linus's attention turned to my phone, which was recording, and he wanted to see it. I prompted him to come back to the book.

Naomi: Sometimes people with Brown skin are treated bad by white people, people with white skin.'

Linus: 'When I was a little baby, somebody took my Bla … my white away.'

Naomi: 'Somebody took your white away?'

Linus: 'Yeah, when I was a baby, somebody took my white away and see me, I'm a little bit dark.'

Naomi: 'That's true, your skin is a little Brown.'

Linus: 'Mmhmm'

Naomi: 'Although, it's also whiter than these guys, huh?'

Linus: 'Uh huh, it's also whiter than those guys.'

Naomi: 'We all have different colored skin. But, sometimes people with the darkest skin get treated bad. That's not fair, huh?' At this point, Linus gets distracted for a moment.

Linus: 'If somebody's skin is darker and darker and darker … and darker'

Naomi: 'What about that?'

Linus: 'Cause Daddy makes pancakes like that.'

Although I originally understood Linus's pancake comment as a mere digression, the race and pancakes comparison reminded me of Beverly Daniel Tatum's description of how her son loved to watch her make pancakes to see the white batter turn brown like his own skin (1997). So, although I dismissed Linus's comments as digression, upon reflection, I believe he was continuing the conversation from where he seems to be referring to an almost possessive form of whiteness (Lipsitz, 2006) or whiteness as property (Harris, 1993), when he claims that someone took his white away as a baby. Linus seems to understand that being white is something valuable in the sense that it can be taken away. Given the literature that is often provocatively positioned as 'are babies racist?' on the nightly news, we know that children as young as infants can distinguish between races (Burns & Sommerville, 2014), and children Linus's age place value on skin color (Clark & Clark, 1950), but yet Linus's suggestion that his white was taken away suggests that he is beginning to make connections between race as skin color and race as social hierarchy. One colleague who reviewed this piece, who is a white mother of white children remarked that her daughter had said something similar when she was of preschool age, that someone had taken her white away. Given that my colleague's daughter is white and my son looks white, neither child seems to be identifying themselves as white, but they are beginning to see that society places value on being white. The changing of race that 'taking my white away' suggests aligns with research that suggests that children do not come to understand race as 'irrevocable' (Ramsey, 2008, p. 226) or fixed for an individual until ages 4–6 at the same time that children come to understand that their biological sex does not change (Katz, 1982; Oscampo, Bernal, & Knight, 1993; Ramsey, 2008). Derman-Sparks, Higa, and Sparks (1980) state that children start to connect race and social value as they make sense of their world. Although Linus's language was still developing at the age of three, he was ready to start discussing race and was beginning to make sense of race himself.

Amazing Grace

As a scholar who studies race and whiteness, particularly drawing on CRT and CWS, one of my biggest challenges is the constant need to consider intersectionality. While scholars like Hooks (1995) and Collins (2008) immerse their scholarship in the intersectionality that seems as natural as breathing to them, likely because they are fighting multiple forms of oppression, I fall into trying to isolate race, trying to pin down the truisms from a critical, yet white lens. But, this is where, as a parent, I can learn from my child who doesn't separate race from any other aspect of his life, including pancakes. In my work to focus on ParentCrit, by overlooking intersectionality, I have ignored not only a key part of ParentCrit, but indeed of CRT. Although it is essential to have race conversations with my children, it should not be to the neglect of conversations about gender, class, sexuality, or ability, which are very much part of their everyday lives and intertwined with race.

Along these lines, the book Amazing Grace (Hoffman & Binch, 1991) is about a little Black girl who loves to listen to and act out stories. One day her teacher tells her class that they will be putting on the play, Peter Pan. Grace wants to be Peter Pan, but a little Indian boy, Raj, tells her she can't because she's a girl. And, a little white girl, Natalie, tells her she can't because she's Black. When Grace tells her mother and grandmother, whom she lives with, what happened, her mother is angry. Her grandmother takes her to the ballet, *Romeo and Juliet*, in which a Black woman plays the female lead. Inspired, Grace practices being Peter Pan all weekend and when she tries out at school, she's wonderful, and everyone, including Raj and Natalie, agree she should be Peter Pan. I engaged Linus in a conversation following the book.

Naomi: Why in the beginning was [Grace] sad? Why wouldn't they let her be Peter Pan?

Linus: Cause Peter Pan is only a boy.

Naomi: Yup, that's right, and there was another reason, do you remember what that was?

Linus: What?

Naomi: Natalie said she couldn't be Peter Pan cause she was Black, because of her skin color.

Linus: <whispering about a noise he heard>

Naomi: Do you remember that part too, when Natalie said she couldn't be Peter Pan because she was Black? And they were talking about her skin color

Linus: Uh huh.

Naomi: Because she had brown skin?

Linus: Uh huh

Naomi: What did you think about that?

Linus: I don't know?

Naomi: Was that very fair?

Linus: No. At this point Linus turned his attention to my phone, which was recording our conversation.

Naomi: Were they treating her with love and respect when they said she couldn't be Peter Pan?

Linus: No

Naomi: No, her friends were not treating her with love and respect.

Linus: Cause they're not listening.

Naomi: They weren't listening. What could they have done that would have treated Grace with love and respect … When she wanted to be Peter Pan what could they have said?

Linus: They said she can.

Naomi: They could have said she can. They could have said, 'Oh, you know, I think you would be a really good Peter Pan.'

Linus: Yeah, but I don't want to … I'm scared of being Peter Pan.

Naomi: You're scared of being Peter Pan? Well, you don't have to be Peter Pan.

Conversation sort of drifted with Linus paying less attention and me trying to prompt him to come back to the conversation.

Linus: Mommy, could you still tell it?

Naomi: Tell what?

Linus: that you were just telling.

Naomi: What I was just talking about?

Linus: yeah.

Naomi: Oh, I was just talking about skin color and being boys and girls. And ya know even though we always say like Linus is a boy and mommy is a girl, there's all sorts of differences. Sometimes people who are born as boys decide they want to be girls, and that's okay.

Linus: Mmmhmm.

Naomi: And sometimes girls who are born as girls decide, 'Ya know what, I think that I'm a boy,' and later they change and decide to be boys. So, it's okay.

Linus: Ummbumbum (singing)

Naomi: And that's why it's okay for Grace to be Peter Pan, right? Cause if she wants to pretend to be a boy, that's totally cool.

Linus: Uhhuh.

I began the conversation trying to pull the conversation toward race and skin color instead of following Linus's lead, as he seemed more interested in talking about gender. He recalled that Grace wasn't allowed to be Peter Pan because she was a girl, but didn't hold the same recollection or interest in race. In retrospect, this was a missed opportunity. Had I engaged Linus in a conversation about gender and focused on how patriarchy works, I could have then used that as a starting point to move into race. Using a womanist (Williams, 1993) and Black Feminist perspective (Collins, 2008; Hooks, 1995), I might have more fluidly shown the identities that were privileged and powered and those that were marginalized and oppressed. For instance, had I drawn on Collins' (2008) discussion of how historically white men have treated white women as dogs and Black women as mules, I might have been able to dig into the racialized sexism or genderized racism happening in *Amazing Grace*.

Instead of acknowledging or digging into the intersectionality in the story, I instead pushed on the race topic. However, as Linus seemed to drift when I refused to engage in his analytic lens focused first on gender, I did ultimately engage him in gender. But, as I attempted to describe the fluidity of gender in trying to avoid cisgender norms, I was inadvertently dismissive of gender nonconforming people. My language maintains binary gender norms and seems almost flippant as I suggest that transgender individuals simply decide one day that they're the 'opposite' gender of that they've been born into. My white, cisgender privilege (Johnson, 2013) in this discussion served as rhetorical violence against trans folks of color. As Johnson elaborates,

Not only are queer and/or trans- persons of color erased in the 'animus between people of color and queer folks,' blackness and other historically targeted racialized embodiments are constructed as necessary foils for white racial viability, including white lesbian and gay 'progress'. (Johnson, 2013, p. 140)

So, as I separated race from gender and then casually discussed trans identity while still subscribing to the gender binary, I was rendering invisible the very groups of oppressed people on whom I thought I was educating my child.

In this conversation, I equated racism with not showing love and respect. This seemed to be the best four-year-old translation to social justice. I might have just said respect, but at four, the word respect is likely vague at best. Kids understand love and how it feels, so by describing social justice as showing love and respect, it seemed to fit. Linus put this concept in his own words and described that the kids were not listening. This was unsurprising, since Linus is constantly being told that he needs to listen, especially when he's being naughty. So, for him, any time someone is doing something they shouldn't, it's the same as not listening. Yet, not to ignore the deeper translation, Linus is also told to listen when he is ignoring his parents, teacher, or friends. So, he also knows that listening is paying attention to others, their words, and their feelings. In this way, 'listening' is showing respect and possibly love.

No justice, no frosties

One of Linus's classmates, Teague, is biracial (her mother is Black and her father is white), as is her older sister. One night their mother took them through the drive thru at Wendy's on their way home from school. Teague's sister ordered a kid's meal. When she opened it, where a toy should have been, there was a pack of playing cards with vulgar racist and sexist slurs written on them, including the *n-word*. Teague's mother took the meal back to Wendy's and asked to speak to the manager. The manager took the cards from Teague's mother, told her he would talk to the employees who were responsible, and then called the police on Teague's mother when she demanded the manager return the cards to her, which he would not. What followed were protests of community members and Black Lives Matter 5280 against Wendy's management who were dismissive of the situation and ignored the demands.

Teague's mother explained that Teague and her sister had never heard the *n-word* before. She was forced to explain it to her daughters after it was written on the cards in her daughter's meal. Talking with preschoolers about race and racism is difficult, but as a white parent, part of standing in solidarity with parents of color is also exposing my children to these concepts early. Teague and her sister were too young to be exposed to a racial slur, but their mother didn't get the choice of when to explain it to her daughters. Linus didn't want to hear what happened to Teague's sister, but I told him just the same. When I told him, he ignored my story and got very upset when I pushed, saying he wanted to watch a movie. I did bring this up with him again, and got the same sort of response. I actually think he had a sense of what happened to his friend was scary and didn't want to talk about it or learn more about it.

The mantra of the local protests led by Teague's Mom was 'No Justice, No Frosties.' Pictures of Teague holding the sign that read the same were plastered on facebook and the local news, her small fingers clutching the poster board and her serious face indicting those stealing childhood from her and her seven-year-old sister.

Because I did sense that my son was uncomfortable talking about race, especially when it was connected to violence and even more when it involved his friend, I began having more explicit conversations with him. I did this in accordance with Matias (2016b), by front-loading vocabulary. I began with the goal of teaching Linus (five at this point) definitions for the words race and racism.

Naomi: Do you know how sometimes we have conversations about skin color and what that means? I'm going to teach you a word for that … So, people refer to skin color as race and it's kind of funny cause the word race also means like if you run in a race and try to win a race, but this is a different way of thinking about the word 'race.' It means skin color.

Linus: I wish I was in a race and I'd win a trophy.

Naomi: Yeah, maybe someday you will.…

Naomi: Well, but the race I'm talking about means skin color. So people are different races and different skin colors … So some of the different races that we see in every day: Mom is white, and ya know what? Papa, you know Papa is Asian, he's a different race than Mom is. And, Ms. Crystal is Black. And, Ms. Gabby, she's kind of brown-skinned. I don't know if she is Black or is Latina. We would have to ask her. And, Ms. Andrea is white, and who else do we know that's different skin colors?

Linus: We know Rose.

Naomi: Rose? She would be called white.

Linus: We know Cindy.

Naomi: Cindy, and she is also white.

Linus: And we know Linus.

Naomi: Linus. So Linus, you are some white and some Asian.

Linus: <looks down at his arm > Oh yeah, I see it, some Asian and some white.

Naomi: So, yeah, you're both of those things, and it's neat to have different people be different colors.

Linus: Mama, sometimes can we paint on me so that I'm the color that the wall is?

Naomi: Green?

Linus: So nobody could ever, ever see me.

Naomi: Why don't you want anyone to see you?

Linus: Because I want to surprise them and roar at them.

Naomi: I don't actually think it would be good for you to paint your whole body the color of the walls. Maybe sometime we can do something to disguise you, so you can blend in with something.

Linus: Yeah

Naomi: So, all of these different skin colors, we call those races. So Mom is a race, white and Papa is a race, Asian. But, what I wanted to tell you though about race in addition to what it was was I also wanted to say, and we talked about this before. Some people tre … white people sometimes treat people of different colors poorly; they don't treat them with love and respect. What do you think about that? Why would white people treat people bad?

Linus: I don't know.

Naomi: Do you think that that's good?

Linus: No, I don't think that's good.

Naomi: No, how do you think people should treat each other?

Linus: They should treat them with love and kissing.

Naomi: Love and kissing?

Linus: and hugs and everything that makes them happy!

Naomi: Yeah, I agree. That's a good way to do it … Well, so the other word I wanted to teach you was that when people treat each other bad because of their skin color, it's called racism. When white people do mean things to people who have different color skin, that's called racism. So, racism is not a good thing. So anytime we see racism, we have to work very hard to teach people the right way, right? To teach people to love each other, right?

Linus: Yeah, I know.

Naomi: How would you teach somebody to love other people if you see them treating people with other skin colors bad? What would you do?

Linus: I would go up to them and just tell them, 'Guys, guys, stop it! I know you guys don't like your colors but you need to do love.' And then they would do that.

Naomi: Do you love people with all sorts of different colors?

Linus: Yeah. I love people that are all the colors.

Naomi: All the colors? Me too.

According to Crenshaw (1988), a key critique of liberalism is the 'failure to analyze racism as hegemonic' (p. 1360), which I am certainly guilty of in this exchange. To unpack this further, Bonilla-Silva (2014) identifies *abstract liberalism* as a form of *colorblind racism*. Abstract liberal whites profess believing that everyone is equal or that our society's reward systems should be based on merit instead of race. This profession, although it sounds like a fair approach, ignores the history and current societal power structures that promote and maintain whiteness and white supremacism. My definitions of race and racism for my son fit squarely into this abstract liberal frame, which is problematic, especially if I don't evolve and complicate these definitions in future conversations.

I do note that I catch myself from completely succumbing to this abstract liberal design (Bonilla-Silva, 2014) when, in trying to describe racism, I stop myself from saying 'Some people treat others poorly because of their skin color' and amend to 'white people sometimes treat people of different colors poorly.' This amendment hopefully makes the distinction that racism is one-way, and avoids my child assuming the possibility of 'reverse racism' (Bonilla-Silva, 2014). Yet, I notice a missed opportunity to draw on the history and perseverance of racism. I have read Linus books about Harriet Tubman and the Underground Railroad, as well as many depicting the Civil Rights era. As I equated racism to skin color, I neglected to draw on these books and stories to show Linus the larger picture of racism. Moving forward, I will need to make these connections as well and connect them to current stories. Linus knows what happened to Michael Brown and other slain Black and Brown people locally and nationally. I should draw on these tragedies as well as the Black Lives Matter movement to move out of the simplistic and abstract liberal conversation I began.

This analysis and critique begs the question of whether as a white parent, it is necessary to begin describing race and racism from an abstract liberal frame? I suspect the answer is no. When I equate race to skin color, it reveals the ludicrous nature of race. It makes no sense why white people would treat people of color poorly. Showing this *ludicricity* could allow white children to realize the senselessness of racism and white norms. But, of course, the dilemma lies more in leaving children's understanding within an abstract liberal perspective instead of delving into the history and systems of racism and white supremacism.

In this dialog, my son uses the words that are this article's namesake: 'You need to do love' At first blush, this seems like a quaint way for a child to say, 'Be nice!' But, his misuse of the verb, *love* in 'do love' reflects Fromm's (2006) description of real love as not the kind that we receive or that we try to evoke from others by being attractive, but instead, Linus is insisting that the solution to racism is to 'do love,' to do the work that is ultimately love. In his nascent approach to racial justice, he is not concerned with love that he might receive but that which should be enacted toward social justice. However, to stay with Fromm, does my son's concept of 'doing love' imply an expected conformity to white norms, as a prerequisite for that love? Although my son may not consider what doing love means beyond stop fighting and get along, I think it's fair to be vigilant so that when we *do love*, it does not mean *conform to whiteness*. From a Frierian perspective, it is encouraging to see Linus invoke love to teach his hypothetical peers how to set aside their differences, which Freire would argue is indeed necessary for true teaching and resistance to oppression (Darder, 1998; Freire, 1997).

Yet to problematize this scenario further, before his remark on 'doing love,' I ask the abstract liberal question of 'How would you teach somebody to love other people if you see them treating people with other skin colors bad?' which could allude to 'reverse racism' being as likely as racism. Linus responds that he would say, 'Guys, I know you don't like your colors,' but that also aligns with a definition of racism that is simply discrimination against another because of their race or color. I also notice that Linus says you don't like your colors, which almost implies a self-hatred or perhaps a hatred of the racial system more broadly. Might he mean, I know you don't like being part of this nonsensical system that benefits some and imbues a heavy price for others? I may be dissecting this five-year-old rhetoric a little too closely, but I do think we can learn from children as they sort out the race system amidst the dialectics of fair/unfair, right/wrong, mean/nice with which they are grappling.

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Zootopia for whom?

When Linus was four, I took him to the movie theater to see *Zootopia* (Spencer, Howard, & Moore, 2016). Luckily, the theater was mostly empty during our showing, which allowed Linus to stand for the entire movie, bouncing, while holding and shaking the chair in front of him. For those unfamiliar, *Zootopia* is a movie set in a world of only animated animals, who speak and live as humans. As we learn in the opening scenes, although predators used to attack and eat prey, eventually they evolved and all came together to live peacefully in an animal metropolis, named Zootopia. The hero of the movie is a rabbit named Judy Hops, who against all odds, becomes the first rabbit to become a cop in the Zootopia Police Department (ZPD). Judy along with Nick Wild (a local fox and con artist) work together to uncover a scheme to turn all predators in Zootopia 'savage' to justify ridding Zooptopia of all predators and to claim and maintain power for prey.

It isn't till the climax of the movie when Mayor Bellweather (a sheep, and the leader of the prey-su-premacist plan) is explaining her evil plot to wipe out all predators that we truly come to see the power imbalance between predator and prey. As she explains, 'Predators, they may be strong and loud, but prey outnumber predators 10 to 1. Think of it, 90% of the population united against a common enemy; we'll be unstoppable.' These demographics cast a whole new frame on the movie. This, and also the way that she positions predators as strong and loud draws on classic stereotypes of Black people. So, even though Judy as the first bunny cop has been positioned as the underdog, we come to realize that it is actually predators in the minority. Of course, even though this proportion of prey to predators is true to nature and the food chain, to create a population in a movie where the minority group is referred to as predators is problematic and close to home. *Zootopia* was released as the 2016 presidential pri-mary was happening. In the news, we were reminded of Hillary Clinton's reference to Black youth as 'super predators' (Gearan & Philip, 2016). At the same time, news media revived the story of the Black boys of 'The Central Park Five' who'd been referred to as 'a wolf pack' and other references to savagery (see http://www.nydailynews.com/services/central-park-five) and were reminded of Donald Trump's condemnation of the five even after DNA evidence proved their innocence (Sorkin, 2014). When we understand this context, this language in *Zootopia* is insensitive at best, and naturalizes and justifies this dehumanizing and violent language for kids at worst.

However, *Zootopia* does not stop there. The plot of the movie is that minorities or predators are going savage. Mills (1999) very clearly shows how the language and idea of savagery was used to justify col-onization of people of color and their lands and ultimately to cultivate global white supremacism. Omi and Winant (2015) agree describing how African or Indian or Indigenous people were cast as savages, white westerners then used religious or moral/biological superiority arguments to do whatever they wanted to those groups marked savage with immunity. We see this same justification used in *Zootopia*. Because some predators have 'gone savage,' the Mayor locks them up in a secret facility. They are not charged or given trials, and even their families are not told where they are. They are simply disappeared. Then, eventually we learn that Mayor Bellweather plans to keep turning predators savage in an effort to get rid of them, or to justify her planned genocide against the minority population.

Of course, this is not the first time that a Disney movie has invoked language and imagery of sav-agery. In the 1995 Disney movie, *Pocahontas* (Pentecost, Gabriel, & Goldberg, 1995), one of the songs that included two separate parts was named, 'Savages,' and was sung by the colonizers as they worked to justify their planned attack on the native people that lived there. So, when Disney had previously used this word to show how it was used to justify colonization and extermination of native peoples, the focus of this movie of minorities 'going savage' is a major oversight. Or perhaps it is an easy move to try and reclaim a concept like savagery in a colorblind, post-racial Disney movie.

But, returning to when I took my then four-year-old to see this movie in the theater, I did not initially make these connections. This was in part because I didn't understand that predators were the minority until the end of the movie. But, also the movie used a lot of racist misdirection through colorblindness and reverse racism (Bonilla-Silva, 2014) to confuse the larger dynamics. For example, when first joining the ZPD, one officer (a Cheetah) calls Judy cute, she retorts, 'Ooh, you probably didn't know, but a bunny

can call another bunny cute, but when another animals does it …' This mimicked a sanitized, politically correct conversation we might expect to be had if a white person used the *n-word* with a Black person, but in the movie, it is Judy who is in the majority that has to school a minority group member on his insensitive language.

Later on, when Judy and Nick have gone to Mayor Bellweather (a sheep) for help tracking a savage predator, while Mayor Bellweather is looking closely at her computer, Nick pats the top of her tuft of hair, remarking how soft it is. Although Bellweather doesn't notice, Judy chides Nick, saying, 'You can't just touch a sheep's wool!' This conversation is reminiscent of the demeaning act when a white person goes to touch a Black person's hair. But again, the power imbalance is reversed in this Zootopian interaction. Indeed, *Zootopia* positions Judy as the character who is most discriminated against and how against all odds to save *Zootopia* she proves that anyone can be anything there. In this way, she displays the white saviority seen in so many movies (Vera & Gordon, 2003).

The movie includes several of these racialized comments that people of color experience every day as racial microaggressions or outright aggressions. In one scene, after Officer Hops comes to Nick's aid when he is being discriminated against in an elephant ice cream parlor, she says to him, 'You are a real articulate fella,' and in the same complimentary tone, Nick responds, 'Well, that is high praise. And it's rare that I find someone so non-patronizing.' This brief interaction pokes fun at a very common racial microaggression that is presented as a compliment and in that sense invalidates it producing a follow-up microinvalidation (Sue et al., 2007). This is a microinvalidation in that it positions these microaggressions as silly, careless comments that really have no effect on anyone. It neglects to acknowledge the real consequences of these microaggressions, like racial battle fatigue (Smith et al., 2011). In reality, these consequences only fall on people of color, although *Zootopia* would have us believe otherwise.

Lastly, even despite all the problematic parallels and reversals within *Zootopia*, the very comparison between races of people and classes of animal – a categorization that is even more differentiated than species is a dangerous suggestion as we look at the history of biological racism (Kleinpenning & Hagendoorn, 1993), where for centuries whites worked to show that they were biologically superior to people of color. This biological racism informed the eugenics movement, as well as a host of violence inflicted on Black and Brown people's bodies in the name of science (Lorde, 2007). Given this history, to suggest to kids that different races of people are likened to classes of animals when the former is a sociopolitical construction and the latter are distinctions between groups of species, serves to perpetuate a long and unspeakably harmful falsehood.

Linus is obsessed with animal-fighting videos, á la 'Mom, will you type alligator versus snake into youtube for me?' He easily picked up the concepts of predator and prey, but not on the sociopolitical connotations in Zootopia. So, I asked him, 'You know, Linus, some white leaders have referred to Black and Brown people, and especially those who commit a crime as "predators," why do you think that is?' This began a roundabout conversation where I had to bring up racism, which we've defined together, and suggest that when white people call people of color predators, they're trying to get us to think that they're not human, not people. And since we know that predators eat other animals, they're also trying to tell us these people of color are dangerous and violent.

On another day, when watching *Zootopia* for the umpteenth time, Linus asked what 'savage' meant. I explained that it was a word used to compare people to animals and it was used by white people to explain why they were stealing land and other things from Black and Brown people and killing them. Today, it's still used by white people to take things from people of color or to hurt and kill people of color and keep white people in charge. This aligns with Mills (1999) assessment of the white supremacist underpinnings of the concept of savagery, discussed. In drawing on Linus's sense-making of *Zootopia*, I was able to begin making the larger and necessary sociopolitical connections to racism and begin to cast racism as hegemonic, which Crenshaw (1988) demands in her critique of liberalism.

Discussion

The significance of this piece lies not only in the analysis of the parent/child conversations and autoethnographic motherwriting, offering preliminary information for further study, but also in its providing a clear example of parent/child conversations on race and racism that can serve to inform other parents employing ParentCrit with their own small children. From the literature and from this autoethnographic mother-writing, I cull six approaches to applying ParentCrit when parenting preschool children.

Start early: Many parents avoid discussing race with their children at the preschool age not wanting to upset their innocence, exposing them to the violence that is whiteness (Leonardo & Porter, 2010). Yet, as discussed, we know that infants can recognize race (Burns & Sommerville, 2014), and that pre-school-age children begin making judgements based on race (Clark & Clark, 1950). And, as they begin to associate race and social value (Derman-Sparks et al., 1980), which Linus has begun to, we can use ParentCrit to disrupt whiteness and dismantle the lie of white supremacism lest our children of color and white children believe it.

Critically guide racialization: As children begin making sense of our racialized world, we must be in conversation with them. We know if left to their own devices by not talking about race, white children will embrace whiteness (Thandeka, 1999) and children of color may self loath (Matias, 2016b) Instead, we should work with children to understand how racism works historically and currently and give them strategies to resist the lies and social casting racial identities so that instead of explaining to a researcher that the Black doll is bad (Clark & Clark, 1950), they throw the Blonde Barbie in the trash (Matias, 2016b).

Begin with intersectionality: Not only are children learning to racialize their world, they're also organizing it by gender, class, ability, and beyond. Collins (1998), shows how intersecting forms of oppression, including racism, sexism, and heterosexism form the basis of what have been referred to in the US as family values. As children are arguably first socialized within their family, they are acculturated to these hierarchical systems. Thus, as children experience difference in the larger world (e.g. Andy has two mommies or Zane lives on the reservation), we should let children lead these conversations. I suggest that we can in fact learn from children's anti-essentialism in a sense. Grillo (2013) argues that intersectionality and anti-essentialism are indeed tools for dismantling oppression for it is when we essentialize people under one identity that we deny how their intersectionality may be working to oppress them on multiple fronts. In my analysis of my Amazing Grace conversation, my reinforcement of gender binaries is largely oppressive to trans people of color who are being murdered at extraordinary rates. In discussing the intersectionality of identities with our children before or as they're beginning to essentialize, we can both learn from them and work with them to maintain anti-essentialism and promote intersectionality in our perspectives.

Question white norms: When we look at the critiques of whiteness and racism in film and media for adults (see Nishi et al., 2015), we often miss these same embedded values in our children's media. We need to be ready for it, in alignment with CRT's insistence on the critique of liberalism (Crenshaw, 1988).

Invoking the CRT tenet of critiquing liberalism (Crenshaw, 1988), nowhere is this more pertinent than in parenting and education. Whether it's trying to deconstruct Zootopia with my child or encountering a usually white colleague and fellow parent discussing their school-choicing process, describing their role in neighborhood gentrification, and telling me how important diversity is to them in the same breath without a hint of irony.

Front-load Vocabulary: Communicating with children about race and racism is complex. For small children, their vocabulary is limited, yet growing exponentially. Matias (2016b) urges us to front-load children's vocabulary around race, not only so that we can more effectively communicate with children, but so that children are empowered to express themselves and their experiences especially at school when their largely white teachers express that it's racist to see race. Tatum (1992) illustrates how children, and particularly white children, are quieted by their parents when they make a racial observation because race talk is seen as taboo. Of course this taboo on race talk paves the path for the colorblind racist perspective whites learn to take on, touting later in life that they don't see race. In fact, it would be more accurate for them to say, I was taught to never acknowledge the race that I see. Front-loading

vocabulary in white kids resists this taboo, and may allow us to bypass early steps in the normal white racial identity development that Helms (1990) describes.

Make violence real: Violence is socially acceptable as children's entertainment. Ninjas are awesome (and racially and culturally cast). Superheroes are super cool (and incidentally white and male). But always missing from the exciting world of violence for kids are the real consequences. The weeping mother, the refugee child, the incarcerated youth – the reality of violence is not supposed to touch our children, just the fantasy of it. Yet, this violence as child entertainment also trains our children to normalize it (American Psychological Association, 2015; Olson, Kutner, & Warner, 2008). Thus children may not be surprised or experience the travesty when they hear of a hate crime or see police killing Black people. As parents, there is a great hypocrisy and danger in allowing our children to watch Star Wars but not tell them what happened to Tamir Rice and why.

To combat this, we must arm our children with critical media literacy (Kellner & Share, 2005) and what Ferguson (2001) coins *critical solidarity*. Kellner and Share (2005) describe, 'Critical solidarity means teaching students to interpret information and communication within humanistic, social, historical, political, and economic contexts for them to understand the interrelationships and consequences of their actions and lifestyles' (p. 381). Thus, if we do employ critical solidarity in ParentCrit, our children can interpret the meanings and implications of calling the minority group in *Zootopia* savage and the role of that concept in the development of global white supremacism (Mills, 1999). They will know that gun violence isn't just an exciting scene on TV or a video game that they can then re-enact with their friends, but that it is the very tool that was used to steal 49 mostly Latino and mostly LGBTIQ lives in Orlando and countless others.

Demonstrate resistance: Critical race conversations with children are essential in ParentCrit, but they are not enough. As ParentCrit parents, our children must see our commitment to social justice and be included in that commitment. They must hear us talk about race and racism with other adults and see us stand up for social justice when everyone is standing and when no one else is. But, in addition to talking, in ParentCrit, we must demonstrate. We must join the movements for social justice locally and globally. Our kids must know when we are boycotting products and why, explaining why we can't buy berries because of the injustices against farm workers. We must have the kids make signs with glitter glue, and then show up with our strollers at protests to say, as familia, that *Black lives matter*, *Sí se puede*, *Water is life* and *No justice, no frosties*.

Conclusion

CRT and CWS scholarship is not genuine if it is not infused into the scholar's worldview and everyday interactions. Mothering is my biggest responsibility and it is the most personal place where, as a white woman, I find myself sifting out my whiteness, sometimes in what feels like desperation as I work to combat white supremacy.

But, doing this ParentCrit work out of fear is not enough and will always fall short of what resistance and racial justice demands. Audre Lorde tells us, 'If [Black children] cannot love and resist at the same time, they will probably not survive' (2007, p. 74). She reminds us that radical love of self and humanity is where we must root our resistance. From the mouths of babes, we must 'do love.'

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R E S i l i e n c e

Uplifting Families through
Healthy Communication about Race

Racial Ethnic Socialization

Racial Ethnic Socialization (RES) is a process through which children learn about race and ethnicity. They learn how to communicate with others about race and ethnicity as well as skills to help them successfully deal with all of the topics that may arise around race and ethnicity. **#RES**

These messages include:

- Things SAID and UNSAID.
- Things DONE and NOT DONE.
- Emotional reactions.

Who participates in RES?

RES messages come from **EVERYONE** and **EVERYWHERE**.

- Home: Parents, siblings and other family members are the first influence in RES through their conversations, musical preferences, the food they eat and even the art they use to decorate their homes.
- School: Teachers, administrators and peers participate in RES in what they teach and how they treat students.
- Neighborhood: The mix of people that live in your neighborhood, the types of celebrations that are held and the resources available in the neighborhood play a big part in RES.
- Friends: The way friends dress, the languages they speak and the holidays they celebrate open children's eyes to racial and ethnic differences.
- Media: Through TV shows, movies, music and the news, media is everywhere. It shapes understanding of race and ethnicity in its representations of the different groups in society.
- Society: The way systems, such as education and the justice system, treat the different groups in society plays a major role in RES.

Stay Ahead of the Game

Children are taught to notice differences between shapes and colors from a young age. Consequently, they also start noticing differences in the people around them.

You are critical in guiding how they handle these differences.

#RaceTalks #CultureTalks

Why You Shouldn't Avoid the Conversation

Whether you like it or not, RES is taking place, often in very subtle ways that significantly impact how your children feel and think about themselves and other races and ethnicities. It is a critical topic that is too often ignored or over-simplified.

When you avoid conversations about race and ethnicity:

- Children are more likely to incorrectly judge other groups.
- Children have little to no connection to their heritage.
- Children are more vulnerable to developing a negative self-concept.
- Children may not know how to respond to racially-charged experiences.

When you address conversations about race and ethnicity:

- Children are more respectful of other groups.
- Children will have a better understanding and appreciation for their own race, ethnicity and overall identity.
- Self-esteem is higher.
- Children can recognize and respond more appropriately to racially-charged situations.

#REScenario	#RESistance	#RESolution
Your 4 year old African American daughter was bitten by another student because the student wanted to see if she tasted like chocolate. You laugh about the incident and say nothing to your child.	By not addressing the situation, you lose a valuable opportunity to teach your child that because of our different colors, people may make assumptions about who or what they are.	Discuss why the student would think your daughter tasted like chocolate. Explain that despite our different colors, we are all human beings and no person tastes like food. Discuss how best to respond to that situation.

Before You Start RES

Ask yourself:

⇒ What have I been taught about race and ethnicity?

⇒ Do I understand my feelings about my race and ethnicity?

⇒ What are the views about race and ethnicity in my home, family, neighborhood, and/or my child's school?

⇒ How have I been addressing race and ethnicity with my child and how does he/she respond?

⇒ How have my race-based experiences affected me?

⇒ What do I understand about race and ethnicity in my society?

⇒ What do I want my child to know about his/her race and ethnicity?

#PrepareYourself

Suggestions for Engaging in RES

It is never too early to start the RES process, BUT take note that different ages require different tactics. **#RESAcrosstheAges**

Very Young Children (Ages 3 to 5) are beginning to recognize the differences between themselves and other people. Caregivers should focus on acknowledging and celebrating differences.

Here are some activities you can do with your children:

- Read books about physical differences in skin, hair, eyes etc.
- Play music from your culture.
- Buy toys that look like your children.
- Watch movies with diverse characters.

Elementary Aged Children (Ages 6 to 11) are more in tune to racial and ethnic differences and are more likely to begin noticing differences in how certain racial and ethnic groups are treated.

Here are some activities you can do with your children:

- Read books highlighting the beauty of people who look like them. Also read books with main characters who look like them.
- Take trips to museums and other attractions that celebrate their culture or people of their race.
- Be open to answering questions about racial and ethnic backgrounds.
- Start talking about things going on in the news or at school.

Pre-Teens (Ages 12 to 13) are beginning to form and express opinions based on various racial and ethnic groups.

Here are some activities you can do with your children:

- Read books about historical figures and events involving people of your racial and ethnic background.
- Spend time teaching more about ethnic traditions such as cooking.
- Attend plays and other performances showcasing your culture.
- Get them involved in groups and activities related to your culture.
- Begin talking about some of the prejudices they may encounter as a result of their race or ethnicity.
- Role play race based scenarios.
- Emphasize respect of all persons regardless of race or ethnicity.
- Share some of your experiences in dealing with racism and discrimination.

Racial

Ethnic

Socialization

Involves

Love

Identity

Esteem

Nurturing

Culture

Endurance

We are united by the reality that all colors and all cultures are distinct & individual.

C. JoyBell C.

Teenagers (Ages 14 to 17) are better able to understand the details of racial and ethnic differences as well as society's handling of those differences. They struggle with making all of these working parts fit into a solid identity.

- Buy books about coming into your own and charting a path to success for your specific race or ethnic group.
- Have open dialogues about their musical preferences, the company they keep and their attitudes towards other groups.
- Have open dialogues about your experiences.
- Continue conversations about challenges they may face as a result of their race or ethnicity and how to handle them.

Young Adults (Ages 18 +)

- Continue having open conversations to prepare them to deal with any other race and ethnicity experiences they may face as they navigate young adulthood.
- Remain supportive as they learn how best to handle race and ethnicity based situations.

Anticipate Some Barriers

No matter how hard you work at instilling racial and cultural pride in your children, you will encounter road blocks.

They may be angry. They may ignore you. They may express that they wish they were another race.

Despite these reactions, you must not give up. Be patient, be open to their questions and be persistent. It is completely fine not to have all the answers and to sometimes say "I don't know".

Remember, it's a marathon, not a sprint. The important thing is to stay supportive, keep communication open and revisit the discussion.

#DoNotGiveUp

Additional Resources and Links

RES Virtual Center

http://recastingrace.com/

http://www.embracerace.org/

http://criticalmediaproject.org/cml/topicbackground/race-ethnicity/

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anti-racist reading guide

FROM IBRAM X. KENDI

"This anti-racist syllabus is for people realizing they were never taught how to be anti-racist. How to treat all the racial groups as equals. How to look at the racial inequity all around and look for the racist policies producing it, and the racist ideas veiling it. This list is for people beginning their anti-racist journey ..." Ibram X. Kendi (author of "How to Be an Antiracist")
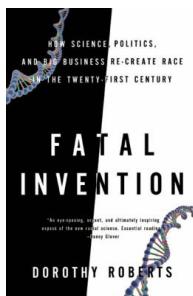
Fatal Invention
by Dorothy Roberts
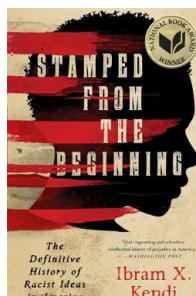
Stamped From the Beginning
by Ibram X. Kendi
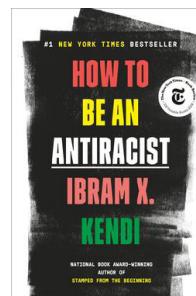
How to Be an Antiracist
by Ibram X. Kendi
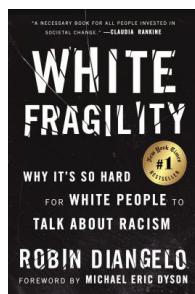
White Fragility
by Robin DiAngelo
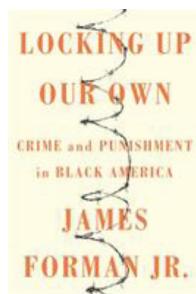
Locking Up Our Own
by James Forman Jr.
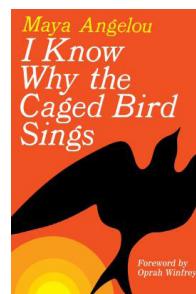
I Know Why the Caged Bird Sings
by Maya Angelou
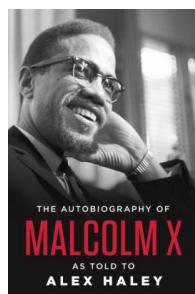
The Autobiography of Malcolm X
as told to Alex Haley
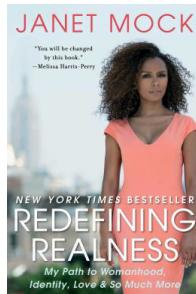
Redefining Realness
by Janet Mock
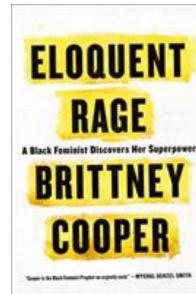
Eloquent Rage
by Brittney Cooper
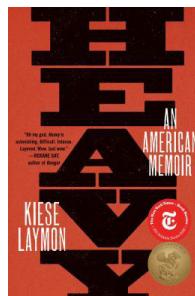
Heavy
by Kiese Laymon
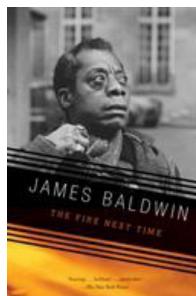
The Fire Next Time
by James Baldwin

Sister Outsider
by Audre Lorde
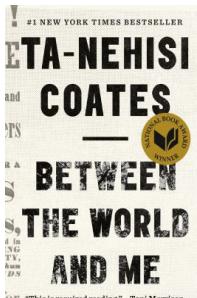
Between the World and Me
by Ta-Nehisi Coates
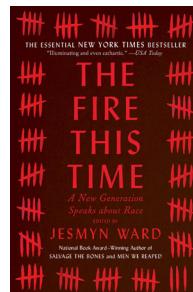
The Fire This Time
by Jesmyn Ward
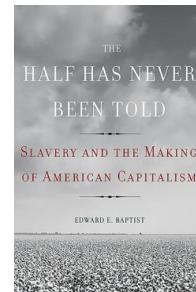
The Half Has Never Been Told
by Edward E. Baptist
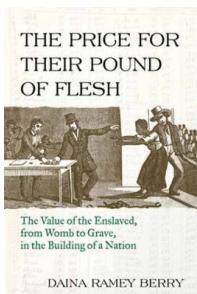
The Price for Their Pound of Flesh
by Daina Ramey Berry
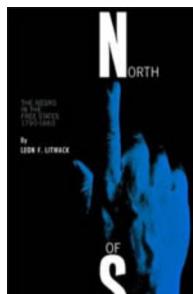
North of Slavery
by Leon Litwack
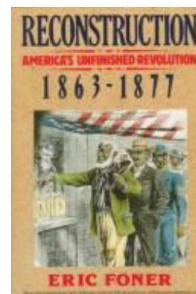
Reconstruction
by Eric Foner
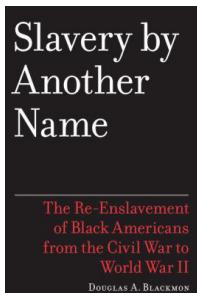
Slavery by Another Name
by Douglas A. Blackmon
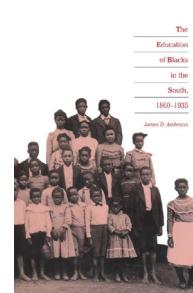
The Education of Blacks in the South
by James D. Anderson
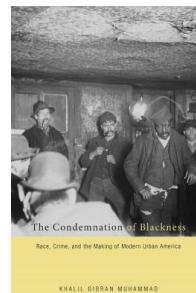
The Condemnation of Blackness
by Khalil Gibran Muhammad
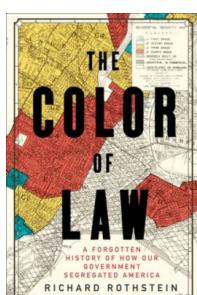
The Color of Law
by Richard Rothstein
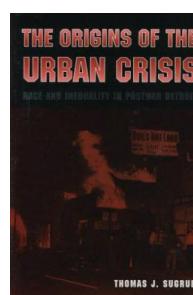
The Origins of the Urban Crisis
by Thomas J. Sugrue
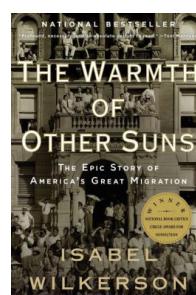
The Warmth of Other Suns
by Isabel Wilkerson
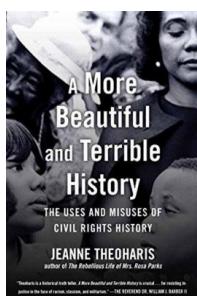
A More Beautiful and Terrible History
by Jeanne Theoharis
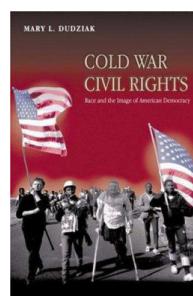
Cold War Civil Rights
by Mary L. Dudziak
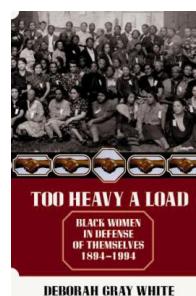
Too Heavy a Load
by Deborah Gray White
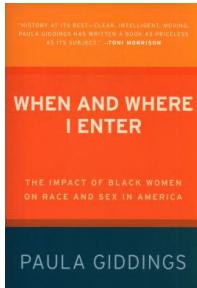
When and Where I Enter by Paula J. Giddings
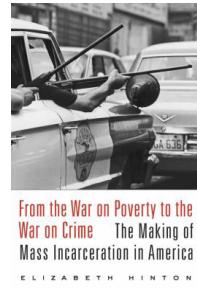
From the War on Poverty to the War on Crime by Elizabeth Hinton
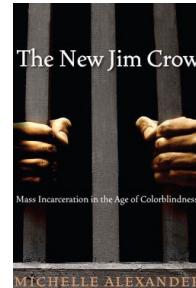
The New Jim Crow by Michelle Alexander
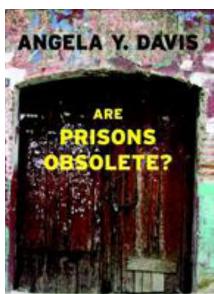
Are Prisons Obsolete? by Angela Davis
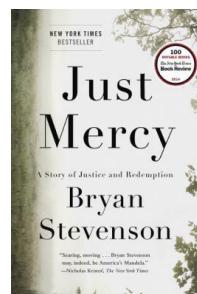
Just Mercy by Bryan Stevenson
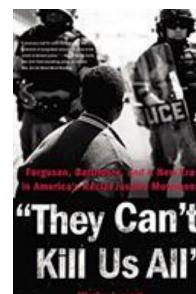
They Can't Kill Us All by Wesley Lowery
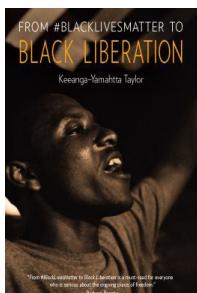
**From #BlackLivesMatter to Black Liberation** by Keenaga-Yamahtta Taylor
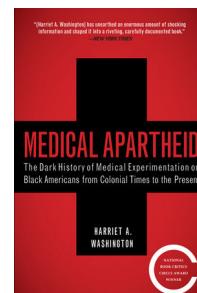
Medical Apartheid by Harriet A. Washington
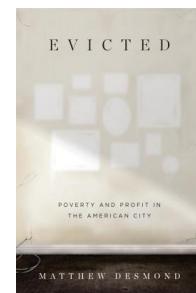
**Evicted** Matthew Desmond
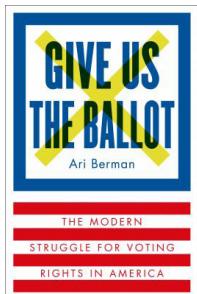
Give Us the Ballot by Ari Berman
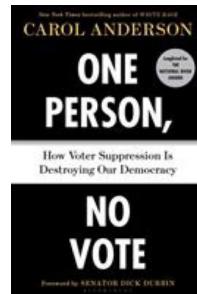
One Person, No Vote by Carol Anderson

anti-racist parenting titles
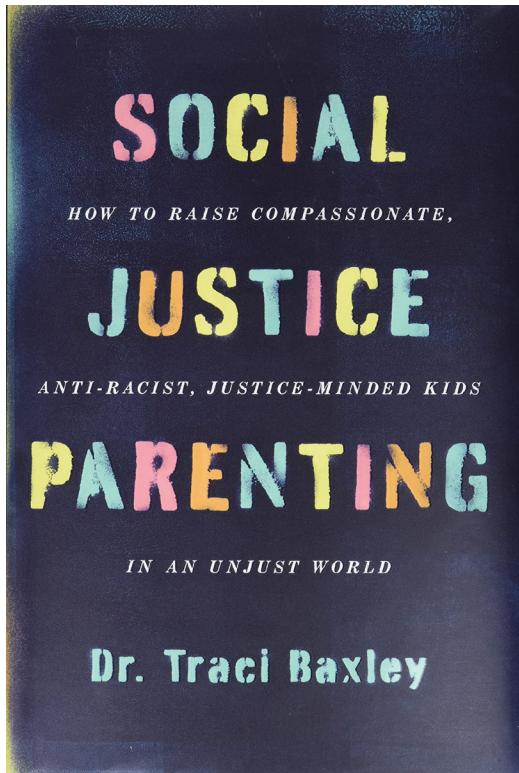
Social Justice Parenting: How to Raise Compassionate, Anti-Racist, Justice-Minded Kids in an Unjust World by Dr. Traci Baxley

As a global pandemic shuttered schools across the country in 2020, parents found themselves thrust into the role of teacher—in more ways than one. Not only did they take on remote school supervision, but after the murder of George Floyd and the ensuing Black Lives Matter protests, many also grappled with the responsibility to teach their kids about social justice—with few resources to guide them.

Now, in Social Justice Parenting, Dr. Traci Baxley—a professor of education who has spent 30 years teaching diversity and inclusion—will offer the essential guidance and curriculum parents have been searching for. Dr. Baxley, a mother of five herself, suggests that parenting is a form of activism, and encourages parents to acknowledge their influence in developing compassionate, socially-conscious kids.

Importantly, Dr. Baxley also guides parents to do the work of recognizing and reconciling their own biases. So often, she suggests, parents make choices based on what's best for their children, versus what's best for all children in their community. Dr. Baxley helps readers take inventory of their actions and beliefs, develop self-awareness and accountability, and become role models. Poised to become essential reading for all parents committed to social change, Social Justice Parenting will offer parents everywhere the opportunity to nurture a future generation of humane, compassionate individuals.
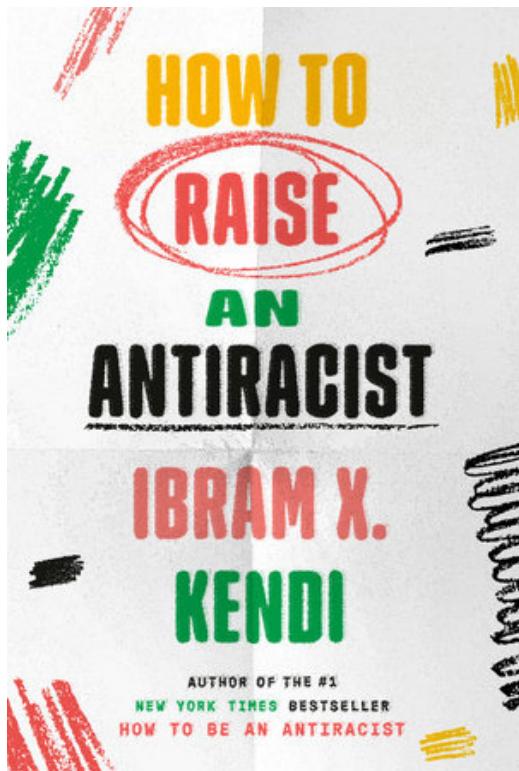
How to Raise an Anti-Racist by Ibram X. Kendi

The tragedies and reckonings around racism that are rocking the country have created a specific crisis for parents, educators, and other caregivers: How do we talk to our children about racism? How do we teach children to be antiracist? How are kids at different ages experiencing race? How are racist structures impacting children? How can we inspire our children to avoid our mistakes, to be better, to make the world better?

These are the questions Ibram X. Kendi found himself avoiding as he anticipated the birth of his first child. Like most parents or parents-to-be, he felt the reflex to not talk to his child about racism, which he feared would stain her innocence and steal away her joy. But research and experience changed his mind, and he realized that raising his child to be antiracist would actually protect his child, and preserve her innocence and joy. He realized that teaching students about the reality of racism and the myth of race provides a protective education in our diverse and unequal world. He realized that building antiracist societies safeguards all children from the harms of racism.

Following the accessible genre of his internationally bestselling How to Be an Antiracist, Kendi combines a century of scientific research with a vulnerable and compelling personal narrative of his own journey as a parent and as a child in school. The chapters follow the stages of child development from pregnancy to toddler to schoolkid to teenager. It is never too early or late to start raising young people to be antiracist.
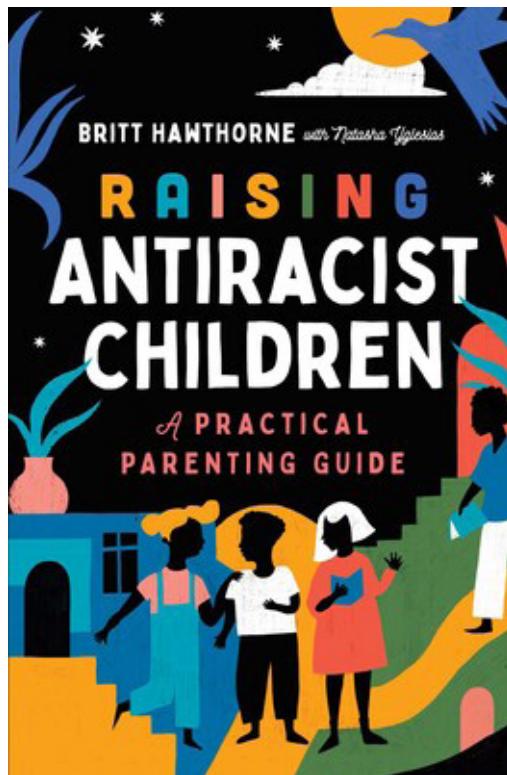
Raising Anti-Racist Children: A Practical Guide
by Britt Hawthorne

Raising antiracist children is a noble goal for any parent, caregiver, or educator, but it can be hard to know where to start. Let Britt Hawthorne—a nationally recognized teacher and advocate—be your guide. Raising Antiracist Children acts as an interactive guide for strategically incorporating the tools of inclusivity into everyday life and parenting. Hawthorne breaks down antiracist parenting into four comprehensive sections:

- Healthy bodies—Establishing a safe and body-positive home environment to combat stereotypes and create boundaries.

- Radical minds—Encouraging children to be agents of change, accompanied by scripts for teaching advocacy, giving and taking productive feedback, and becoming a coconspirator for change.

- Conscious shopping—Raising awareness of how local shopping can empower or hinder a community's ability to thrive, and teaching readers of all ages how to create shopping habits that support their values.

- Thriving communities—Acknowledging the personal power we have to shape our schools, towns, and worlds, accompanied by exercises for instigating change.

Full of questionnaires, stories, activities, tips, and tools, Raising Antiracist Children is a must-have, practical guide essential for parents and caregivers everywhere.