



Sunnyhill (UUCSH) Racism Resources 2023

Links to *Wikipedia* articles, *Youtube*
and other Videos, Book Titles (with
Reviews, esp. from *Goodreads*),
Research Links

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**Offered in support of the devotion and inspiration of our minister for the
UU Church of the South Hills (UUCSH, Mt. Lebanon, Pennsylvania):**

Rev. Jim Magaw



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Dedication: Dedicated to the memory of Rev. Robert Tipton, Minister of the Universalist Church in Racine, Wisconsin (founded in 1842) in the early 1940s, now the Olympia Brown UU Church (OBUUC), who gave a sermon in 1944 on the extent to which we would have to address racism in the U.S. *after* World War II. Valerie Harvey Powell, member, Sunnyhill

Introduction:

The 1619 Project and Discussion/Controversies/Videos:

1. Wikipedia: https://en.wikipedia.org/wiki/The_1619_Project *From The Atlantic*: <https://www.theatlantic.com/ideas/archive/2019/12/historians-clash-1619-project/604093/> "The Fight Over the 1619 Project Is Not About the Facts." A dispute between a small group of scholars and the authors of *The New York Times Magazine's* issue on slavery represents a fundamental disagreement over the trajectory of American society.
2. Curriculum: <https://pulitzercenter.org/lesson-plan-grouping/1619-project-curriculum>
3. <https://www.politico.com/news/magazine/2020/03/06/1619-project-new-york-times-mistake-122248> Leslie M. Harris, "I Helped Fact-Check the 1619 Project," *The Times* Ignored Me. The paper's series on slavery made avoidable mistakes. But the attacks from its critics are much more dangerous.
4. <https://www.wsj.com/articles/the-1619-project-gets-schooled-11576540494> "*The '1619 Project' Gets Schooled*": The New York Times tries to rewrite U.S. history, but its falsehoods are exposed by surprising sources.
5. Nicole Hannah-Jones, "The 1619 Project": Nikole Hannah-Jones on confronting the truth about slavery. Youtube: <https://www.youtube.com/watch?v=7xzNyrFhzew>

6. The 1619 Project details the legacy of slavery in America. Youtube: <https://www.youtube.com/watch?v=Q14BTdS6BRc>

The Middle Passage:

Marcus Rediker, *The Slave Ship: A Human History* (Penguin) Review:

https://www.goodreads.com/book/show/986028.The_Slave_Ship In *The Slave Ship*, award-winning historian Marcus Rediker draws on thirty years of research in maritime archives to create an unprecedented history of these vessels and the human drama acted out on their rolling decks. He reconstructs in chilling detail the lives, deaths, and terrors of captains, sailors, and the enslaved aboard a “floating dungeon” trailed by sharks. From the young African kidnapped from his village and sold into slavery by a neighboring tribe to the would-be priest who takes a job as a sailor on a slave ship only to be horrified at the evil he sees to the captain who relishes having “a hell of my own,” Rediker illuminates the lives of people who were thought to have left no trace. This is a tale of tragedy and terror, but also an epic of resilience, survival, and the creation of something entirely new. Marcus Rediker restores the slave ship to its rightful place alongside the plantation as a formative institution of slavery, a place where a profound and still haunting history of race, class, and modern economy was made. See also Page 14 below for related poem.

Slavery:

Edward E. Baptist, *The Half has Never Been Told: Slavery and the Making of American Capitalism* (Basic Books) Review:

<https://www.goodreads.com/book/show/14894629-the-half-has-never-been-told> As historian Edward Baptist reveals in *The Half Has Never Been Told*, the expansion of slavery in the first eight decades after American independence drove the evolution and modernization of the United States. In the span of a single lifetime, the South grew from a narrow

coastal strip of worn-out tobacco plantations to a continental cotton empire, and the United States grew into a modern, industrial, and capitalist economy. Until the Civil War, Baptist explains, the most important American economic innovations were ways to make slavery ever more profitable.

Through forced migration and torture, slave owners extracted continual increases in efficiency from enslaved African Americans. Thus the United States seized control of the world market for cotton, the key raw material of the Industrial Revolution, and became a wealthy nation with global influence. Told through intimate slave narratives, plantation records, newspapers, and the words of politicians, entrepreneurs, and escaped slaves, *The Half Has Never Been Told* offers a radical new interpretation of American history. It forces readers to reckon with the violence at the root of American supremacy, but also with the survival and resistance that brought about slavery's end—and created a culture that sustains America's deepest dreams of freedom.

Jim Crow (“neoslavery”):

Douglas A. Blackmon, *Slavery by Another Name: The Re-Enslavement of Black*

Americans from the Civil War to World War II (Anchor Books). Review:

<https://www.pulitzer.org/winners/douglas-blackmon> Under laws enacted specifically to intimidate blacks, tens of thousands of African Americans were arbitrarily arrested, hit with outrageous fines, and charged for the costs of their own arrests. With no means to pay these ostensible “debts,” prisoners were sold as forced laborers to coal mines, lumber camps, brickyards, railroads, quarries, and farm plantations. Thousands of other African Americans were simply seized by southern landowners and compelled into years of involuntary servitude. Government officials leased falsely imprisoned blacks to small-town entrepreneurs, provincial farmers, and dozens of corporations—including U.S. Steel—looking for cheap and abundant labor. Armies of “free” black men labored without compensation, were repeatedly

bought and sold, and were forced through beatings and physical torture to do the bidding of white masters for decades after the official abolition of American slavery. The neoslavery system exploited legal loopholes and federal policies that discouraged prosecution of whites for continuing to hold black workers against their wills. As it poured millions of dollars into southern government treasuries, the new slavery also became a key instrument in the terrorization of African Americans seeking full participation in the U.S. political system. Based on a vast record of original documents and personal narratives, *Slavery by Another Name* unearths the lost stories of slaves and their descendants who journeyed into freedom after the Emancipation Proclamation and then back into the shadow of involuntary servitude. It also reveals the stories of those who fought unsuccessfully against the re-emergence of human labor trafficking, the modern companies that profited most from neoslavery, and the system's final demise in the 1940s, partly due to fears of enemy propaganda about American racial abuse at the beginning of World War II. *Slavery by Another Name* is a moving, sobering account of a little-known crime against African Americans, and the insidious legacy of racism that reverberates today.

Segregation through Law:

Richard Rothstein, *The Color of Law: A Forgotten History of How Our Government Segregated America* (Liveright). [Redlining] Review: <https://www.goodreads.com/book/show/32191706-the-color-of-law> In this groundbreaking history of the modern American metropolis, Richard Rothstein, a leading authority on housing policy, explodes the myth that America's cities came to be racially divided through de facto segregation—that is, through individual prejudices, income differences, or the actions of private institutions like banks and real estate agencies. Rather, *The Color of Law* incontrovertibly makes clear that it was de jure segregation—the laws and policy decisions passed by local, state, and federal governments—that actually promoted the discriminatory patterns that continue to this day. Through extraordinary revelations

and extensive research that Ta-Nehisi Coates has lauded as “brilliant” (*The Atlantic*), Rothstein comes to chronicle nothing less than an untold story that begins in the 1920s, showing how this process of de jure segregation began with explicit racial zoning, as millions of African Americans moved in a great historical migration from the south to the north. As Jane Jacobs established in her classic *The Death and Life of Great American Cities*, it was the deeply flawed urban planning of the 1950s that created many of the impoverished neighborhoods we know. Now, Rothstein expands our understanding of this history, showing how government policies led to the creation of officially segregated public housing and the demolition of previously integrated neighborhoods. While urban areas rapidly deteriorated, the great American suburbanization of the post-World War II years was spurred on by federal subsidies for builders on the condition that no homes be sold to African Americans. Finally, Rothstein shows how police and prosecutors brutally upheld these standards by supporting violent resistance to black families in white neighborhoods.

The Fair Housing Act of 1968 prohibited future discrimination but did nothing to reverse residential patterns that had become deeply embedded. Yet recent outbursts of violence in cities like Baltimore, Ferguson, and Minneapolis show us precisely how the legacy of these earlier eras contributes to persistent racial unrest. “The American landscape will never look the same to readers of this important book” (Sherrilyn Ifill, president of the NAACP Legal Defense Fund), as Rothstein’s invaluable examination shows that only by relearning this history can we finally pave the way for the nation to remedy its unconstitutional past.

Mass Incarceration:

Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (The New Press). Review:

https://www.goodreads.com/book/show/6792458-the-new-jim-crow?from_srp=true&qid=Ns1RBdLbHR&rank=1

“Jarvious Cotton’s great-great-grandfather could not vote as a slave. His great-grandfather was beaten to death by the Klu Klux Klan for attempting to vote. His grandfather was prevented from voting by Klan intimidation; his father was barred by poll taxes and literacy tests. Today, Cotton cannot vote because he, like many black men in the United States, has been labeled a felon and is currently on parole.” As the United States celebrates the nation’s “triumph over race” with the election of Barack Obama, the majority of young black men in major American cities are locked behind bars or have been labeled felons for life. Although Jim Crow laws have been wiped off the books, an astounding percentage of the African American community remains trapped in a subordinate status—much like their grandparents before them. In this incisive critique, former litigator-turned-legal-scholar Michelle Alexander provocatively argues that we have not ended racial caste in America: we have simply redesigned it. Alexander shows that, by targeting black men and decimating communities of color, the U.S.

criminal justice system functions as a contemporary system of racial control, even as it formally adheres to the principle of color blindness. The New Jim Crow challenges the civil rights community—and all of us—to place mass incarceration at the forefront of a new movement for racial justice in America.

See also: Heather Ann Thompson, in Jim Downs, ed., *Voter Suppression in U.S. elections*, UGA, 2020, “**How Prisons Change the Balance of Power in America**,” pp. 97-105.

Carol Anderson with Tonya Bolden, *We are Not Yet Equal: Understanding our Racial Divide* (Bloomsbury) Review: <https://www.goodreads.com/book/show/38232346-we-are-not-yet-equal> Carol Anderson’s *White Rage* took the world by storm, landing on the New York Times bestseller list and best book of the year lists from New York Times, Washington Post, Boston Globe, and Chicago

Review of Books. It launched her as an in-demand commentator on contemporary race issues for national print and television media and garnered her an invitation to speak to the Democratic Congressional Caucus. This compelling young adult adaptation brings her ideas to a new audience. When America achieves milestones of progress toward full and equal black participation in democracy, the systemic response is a consistent racist backlash that rolls back those wins. *We Are Not Yet Equal* examines five of these moments: The end of the Civil War and Reconstruction was greeted with Jim Crow laws; the promise of new opportunities in the North during the Great Migration was limited when blacks were physically blocked from moving away from the South; the Supreme Court's landmark 1954 *Brown v. Board of Education* decision was met with the shutting down of public schools throughout the South; the Civil Rights Act of 1964 and Voting Rights Act of 1965 led to laws that disenfranchised millions of African American voters and a War on Drugs that disproportionately targeted blacks; and the election of President Obama led to an outburst of violence including the death of black teen Michael Brown in Ferguson, Missouri as well as the election of Donald Trump. This YA adaptation will be written in an approachable narrative style that provides teen readers with additional context to these historic moments, photographs and archival images, and additional backmatter and resources for teens

Carol Anderson, *White Rage: The Unspoken Truth of Our Racial Divide*. (Bloomsbury)

Review:

<https://www.goodreads.com/book/show/26073085-white-rage> From the Civil War to our combustible present, acclaimed historian Carol Anderson reframes our continuing conversation about race, chronicling the powerful forces opposed to black progress in America. As Ferguson, Missouri, erupted in August 2014, and media commentators across the ideological spectrum referred to the angry response of African Americans as “black rage,” historian Carol Anderson wrote a remarkable

op-ed in the Washington Post showing that this was, instead, “white rage at work. With so much attention on the flames,” she writes, “everyone had ignored the kindling.” Since 1865 and the passage of the Thirteenth Amendment, every time African Americans have made advances towards full participation in our democracy, white reaction has fueled a deliberate and relentless rollback of their gains. The end of the Civil War and Reconstruction was greeted with the Black Codes and Jim Crow; the Supreme Court’s landmark 1954 *Brown v. Board of Education* decision was met with the shutting down of public schools throughout the South while taxpayer dollars financed segregated white private schools; the Civil Rights Act of 1964 and Voting Rights Act of 1965 triggered a coded but powerful response, the so-called Southern Strategy and the War on Drugs that disenfranchised millions of African Americans while propelling presidents Nixon and Reagan into the White House. Carefully linking these and other historical flashpoints when social progress for African Americans was countered by deliberate and cleverly crafted opposition, Anderson pulls back the veil that has long covered actions made in the name of protecting democracy, fiscal responsibility, or protection against fraud, rendering visible the long lineage of white rage. Compelling and dramatic in the unimpeachable history it relates, *White Rage* will add an important new dimension to the national conversation about race in America.

Wes Moore with Erica L. Green, *The Fiery Reckoning of an American City: Five Days. One World.* Review:

<https://www.goodreads.com/book/show/52913077-five-days>

A kaleidoscopic account of five days in the life of a city on the edge, told through seven characters on the frontlines of the uprising that overtook Baltimore and riveted the world, from the *New York Times* bestselling author of *The Other Wes Moore*. — When Freddie Gray was arrested for possessing an “illegal knife” in April 2015, he was, by eyewitness accounts that video evidence later confirmed, treated “roughly” as police loaded him into a vehicle. By the end of his trip in the

police van, Gray was in a coma he would never recover from. — In the wake of a long history of police abuse in Baltimore, this killing felt like a final straw—it led to a week of protests and then five days described alternately as a riot or an uprising that set the entire city on edge, and caught the nation's attention. — Wes Moore is one of Baltimore's most famous sons—a Rhodes Scholar, bestselling author, decorated combat veteran, White House fellow, and current President of the Robin Hood Foundation. While attending Gray's funeral, he saw every strata of the city come together: grieving mothers; members of the city's wealthy elite; activists; and the long-suffering citizens of Baltimore—all looking to comfort each other, but also looking for answers. — Knowing that when they left the church, these factions would spread out to their own corners, but that the answers they were all looking for could only be found in the city as a whole, Moore—along with Pulitzer-winning coauthor Erica Green—is telling the multi-narrative story of the Baltimore uprising. Through both his own observations, and through the eyes of other Baltimoreans: Partee, a conflicted black captain of the Baltimore Police Department; Jenny, a young white public defender who's drawn into the violent center of the uprising herself; Tawanda, a young black woman who'd spent a lonely year protesting the killing of her own brother by police; and John DeAngelo, scion of the city's most powerful family and owner of the Baltimore Orioles, who has to make choices of conscience he'd never before confronted. — Each shifting point of view contributes to an engrossing, cacophonous account of one of the most consequential moments in our recent history—but also an essential cri de coeur about the deeper causes of the violence and the small seeds of hope planted in its aftermath.

Isabel Wilkerson. *Caste: The Origins of our Discontents*. Random House.
Review: <https://www.goodreads.com/book/show/51152447-caste> The Pulitzer Prize-winning, bestselling author of *The Warmth of Other Suns* examines the unspoken caste system that has shaped America and shows how our lives today are still defined by a hierarchy of human

divisions. — “As we go about our daily lives, caste is the wordless usher in a darkened theater, flashlight cast down in the aisles, guiding us to our assigned seats for a performance. The hierarchy of caste is not about feelings or morality. It is about power—which groups have it and which do not.” — In this brilliant book, Isabel Wilkerson gives us a masterful portrait of an unseen phenomenon in America as she explores, through an immersive, deeply researched narrative and stories about real people, how America today and throughout its history has been shaped by a hidden caste system, a rigid hierarchy of human rankings. — Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more. Using riveting stories about people—including Martin Luther King, Jr., baseball’s Satchel Paige, a single father and his toddler son, Wilkerson herself, and many others— she shows the ways that the insidious undertow of caste is experienced every day. She documents how the Nazis studied the racial systems in America to plan their out-cast of the Jews; she discusses why the cruel logic of caste requires that there be a bottom rung for those in the middle to measure themselves against; she writes about the surprising health costs of caste, in depression and life expectancy, and the effects of this hierarchy on our culture and politics. Finally, she points forward to ways America can move beyond the artificial and destructive separations of human divisions, toward hope in our common humanity. — Beautifully written, original, and revealing, *Caste: The Origins of Our Discontents* is an eye-opening story of people and history, and a reexamination of what lies under the surface of ordinary lives and of America life today.

Ortiz, Paul (2018). *An African American and Latinx History of the United States: Revisioning American History* (Beacon Press).

<https://www.amazon.com/African-American-History-ReVisioning->

[English-ebook/dp/B01MSOGQST](#)

Review:

<https://www.goodreads.com/book/show/34564996-an-african-american-and-latinx-history-of-the-united-states>

An intersectional history of the shared struggle for African American and Latinx civil rights: Spanning more than two hundred years, *An African American and Latinx History of the United States* is a revolutionary, politically charged revisionist history, arguing that Latin America, the Caribbean, Africa—otherwise known as “The Global South”—were crucial to the development of America as we know it. Ortiz challenges the notion of westward progress, as exalted by widely-taught formulations like “Manifest Destiny” and “Jacksonian Democracy,” and shows how placing African American, Latinx, and Indigenous voices unapologetically front and center transforms American history into one of the working class organizing themselves against imperialism. In precise detail, Ortiz traces this untold history from the Jim Crow-esque racial segregation of the Southwest, the rise and violent fall of a powerful tradition of Mexican labor organizing in the 20th century, to May 1, 2006, International Workers’ Day, when migrant laborers—Chicana/os, Afrocubanos, and immigrants from every continent on earth—united in the first “Day Without Immigrants” to prove the value of their labor. — Incisive and timely, *An African American and Latinx History* is a bottom-up history told from the viewpoint of African American and Latinx activists revealing the radically different ways that brown and black people of the diaspora addressed issues plaguing the United States today. Audiobook and Kindle version available.

My impression — exciting and interesting. An amazing integration of the history of racism in our nation. Detailed notes. Very well done.

Coates, Ta-Nehisi. *Between the World and Me*. (One World, 2015).

<https://www.amazon.com/Between-World-Me-Ta-Nehisi-Coates/dp/04514822>

Review:

<https://www.goodreads.com/book/show/25489625-between-the-world-and-me>

In a profound work that pivots from the biggest questions about American history and ideals to the most intimate concerns of a father for his son, Ta-Nehisi Coates offers a powerful new framework for understanding our nation's history and current crisis. Americans have built an empire on the idea of "race," a falsehood that damages us all but falls most heavily on the bodies of black women and men—bodies exploited through slavery and segregation, and, today, threatened, locked up, and murdered out of all proportion. What is it like to inhabit a black body and find a way to live within it? And how can we all honestly reckon with this fraught history and free ourselves from its burden? - *Between the World and Me* is Ta-Nehisi Coates's attempt to answer these questions in a letter to his adolescent son. Coates shares with his son—and readers—the story of his awakening to the truth about his place in the world through a series of revelatory experiences, from Howard University to Civil War battlefields, from the South Side of Chicago to Paris, from his childhood home to the living rooms of mothers whose children's lives were taken as American plunder. Beautifully woven from personal narrative, reimagined history, and fresh, emotionally charged reportage, *Between the World and Me* clearly illuminates the past, bravely confronts our present, and offers a transcendent vision for a way forward.

The Middle Passage:

Robert Hayden's Middle Passage: (see Marcus Rediker, *The Slave Ship: A Human History* (Penguin), p. 3.

<https://www.poetryfoundation.org/harriet/2011/04/middle-passage-robert-hayden>

Robert Hayden, Middle Passage by Kwame Dawes:

<https://www.poetryfoundation.org/poems/43076/middle-passage>

See pp. 51ff. of Ta-Nahisi's book with regard to these: "Hayden imagined the enslaved, during the Middle Passage, from the perspective of the enslavers, a mind trip for me..." See pp. 12-13.

Youtubes and Wikipedia Links, etc. (Wells, Sumner, Truth, Tubman, Hamer, Williams)

1. https://en.wikipedia.org/wiki/Ida_B._Wells Ida B. Wells
2. <https://www.youtube.com/watch?v=nXZFdGhhMnk> Ida B. Wells and Justice
3. <https://www.youtube.com/watch?v=62eH6TNP72E> Ida B. Wells. Memphis "Lynching at the Curve"
4. <https://www.youtube.com/watch?v=8f7TUBvbgrl> Ida B. Wells, Crusader for Human Rights
5. <https://www.youtube.com/watch?v=J3TGOcYiUag> (Sumner at 200)
6. https://en.wikipedia.org/wiki/Charles_Sumner Senator Charles Sumner
7. https://en.wikipedia.org/wiki/Sojourner_Truth Sojourner Truth
8. <https://www.youtube.com/watch?v=rHc5XcB1fmA> Harriet Tubman, Rescued Slaves
9. https://en.wikipedia.org/wiki/Fannie_Lou_Hamer Fannie Lou Hamer
10. <https://www.youtube.com/watch?v=4e1AL7ZETAk> "My Body is a Confederate Monument." Caroline Randall Williams

Dred Scot, Fugitive Slave Act, Joshua Glover, Supreme Court Cases:

1. The Dred Scot case: <https://www.history.com/topics/black-history/dred-scott-case>
2. The Fugitive Slave Act of 1850: https://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850

3. <https://www.wisconsinhistory.org/Records/Article/CS4368> The Joshua Glover Story
4. Plessy vs. Ferguson: [https://en.wikipedia.org/wiki/Separate but equal](https://en.wikipedia.org/wiki/Separate_but_equal)
5. Brown vs. Board of Education: [https://en.wikipedia.org/wiki/Brown v. Board of Education](https://en.wikipedia.org/wiki/Brown_v._Board_of_Education)

Slave Rebellions:

[https://en.wikipedia.org/wiki/Slave_rebellion#](https://en.wikipedia.org/wiki/Slave_rebellion#:): [context]

[https://en.wikipedia.org/wiki/Nat Turner%27s slave rebellion#](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#)

[https://en.wikipedia.org/wiki/John Brown \(abolitionist\)](https://en.wikipedia.org/wiki/John_Brown_(abolitionist))

Eric Garner Trial Film:

1. This is not a book, but a film: <https://www.hollywoodreporter.com/review/american-trial-eric-garner-story-1295078>
2. https://www.youtube.com/watch?v=Uj_0EuvOeel
3. <https://www.imdb.com/title/tt6814746/>
4. <https://www.facebook.com/americantrialmovie/>
5. Watch now on Altavod ->: <http://www.passionriver.com/americantrial.html>

Alex Haley, *Roots: The Saga of an American Family*. *Roots* quotes: <https://www.goodreads.com/work/quotes/2529422-roots> See also: [https://en.wikipedia.org/wiki/Roots: The Saga of an American Family](https://en.wikipedia.org/wiki/Roots:_The_Saga_of_an_American_Family) Review: <https://www.goodreads.com/book/show/546018.Roots>

When he was a boy in Henning, Tennessee, Alex Haley's grandmother used to tell him stories about their family—stories that went back to *her* grandparents, and *their* grandparents, down through the generations all the way to a man she called “the African.” She said he had lived across the ocean near what he called the “*Kamby Bolongo*” and had been out in the forest one day chopping wood to make a drum when he was set upon by four men, beaten, chained and dragged aboard a slave ship bound for Colonial America.

Still vividly remembering the stories after he grew up and became a writer, Haley began to search for documentation that might authenticate the narrative. It took ten years and a half a million miles of travel across three continents to find it, but finally, in an astonishing feat of genealogical detective work, he discovered not only the name of “the African”—Kunta Kinte—but the precise location of Juffure, the very village in The Gambia, West Africa, from which he was abducted in 1767 at the age of sixteen and taken on the *Lord Ligonier* to Maryland and sold to a Virginia planter.

Haley has talked in Juffure with his own African sixth cousins. On September 29, 1967, he stood on the dock in Annapolis where his great-great-great-great-grandfather was taken ashore on September 29, 1767. Now he has written the monumental two-century drama of Kunta Kinte and the six generations who came after him—slaves and freedmen, farmers and blacksmiths, lumber mill workers and Pullman porters, lawyers and architects—and one author.

But Haley has done more than recapture the history of his own family. As the first black American writer to trace his origins back to their roots, he has told the story of 25,000,000 Americans of African descent. He has rediscovered for an entire people a rich cultural heritage that slavery took away from them, along with their names and their identities. But *Roots* speaks, finally, not just to blacks, or to whites, but to all people and all races everywhere, for the story it tells is one of the most eloquent testimonials ever written to the indomitability of the human spirit.

Peeples L (2020) What the data say about police brutality and racial bias — and which reforms might work <https://www.nature.com/articles/d41586-020-01846-z>

<https://www.nbcnews.com/news/us-news/fatal-encounters-one-man-tracking-every-officer-involved-killing-u-n1233188>

As of July 10, Fatal Encounters lists more than 28,400 deaths dating to Jan. 1, 2000. The entries include both headline-making cases and thousands of lesser-known deaths.

This is the earliest articulation I can find of the negative attitude toward Mexicans that I have noticed during my lifetime:
<https://kdhist.sitehost.iu.edu/H105-documents-web/week13/CalhounreMexico1848.html>

Frederick Douglass:

1. <https://nmaahc.si.edu/blog-post/nations-story-what-slave-fourth-july>
2. https://en.wikipedia.org/wiki/What_to_the_Slave_Is_the_Fourth_of_July%3F
3. <https://rbscp.lib.rochester.edu/2945>
4. <https://www.amazon.com/Complete-Works-Frederick-Douglass-Narrative-ebook/dp/B00LLQX9J6>

Indigenous and Hispanic:

(1)

https://en.wikipedia.org/wiki/Native_Americans_in_the_United_States#:

Native Americans, also known as **American Indians**, **Indigenous Americans** and other terms, are the indigenous peoples of the United States, except Hawaii and territories of the United States. There are 574 federally recognized tribes living within the US, about half of which are associated with Indian reservations. The term “American Indian” excludes Native Hawaiians and some Alaskan Natives, while “Native Americans” (as defined by the US Census) are American Indians, plus Alaska Natives of all ethnicities. The US Census does not include Native Hawaiians, Samoans, or Chamorros, instead being included in the Census grouping of “Native Hawaiian and other Pacific Islander”.

The ancestors of living Native Americans arrived in what is now the United States at least 15,000 years ago, possibly much earlier, from Asia via [Beringia](#). A vast variety of peoples, societies and cultures subsequently developed. [European colonization of the Americas](#), which began in 1492, resulted in a [precipitous decline in Native American population](#) through [introduced diseases](#), [warfare](#), [ethnic cleansing](#), and [slavery](#).^{[3][4][5][6]} After its formation, the United States, as part of its policy of [settler colonialism](#), continued to wage war and perpetrated massacres^[7] against many Native American peoples, [removed](#) them from their [ancestral lands](#), and subjected them to [one-sided treaties](#) and to discriminatory government policies, later focused on forced [assimilation](#), into the 20th century. Since the 1960s, [Native American self-determination](#) movements have resulted in changes to the lives of Native Americans, though there are still many [contemporary issues faced by Native Americans](#). Today, there are over five million Native Americans in the United States, 78% of whom live outside reservations.

When the United States was created, established Native American tribes were generally considered semi-independent nations, as they generally lived in communities separate from [white settlers](#). The federal government signed treaties at a government-to-government level until the [Indian Appropriations Act of 1871](#) ended recognition of independent native nations, and started treating them as “domestic dependent nations” subject to federal law. This law did preserve the rights and privileges agreed to under the treaties, including a large degree of [tribal sovereignty](#). For this reason, many (but not all) Native American reservations are still independent of state law and actions of tribal citizens on these reservations are subject only to tribal courts and federal law.

The [Indian Citizenship Act](#) of 1924 granted U.S. citizenship to all Native Americans born in the United States who had not yet obtained it. This emptied the “Indians not taxed” category established by the [United States Constitution](#), allowed natives to vote in state and federal

elections, and extended the [Fourteenth Amendment](#) protections granted to people “subject to the jurisdiction” of the United States. However, some states continued to deny [Native Americans voting rights](#) for several decades. Bill of Rights protections do not apply to tribal governments, except for those mandated by the [Indian Civil Rights Act of 1968](#).

(2) <https://www.nbcnews.com/news/latino/racist-brutal-past-or-hispanic-history-latinos-clash-over-spanish-n1232412>

Excerpt: Yolanda Leyva’s protests 13 years ago against the erection of a statue of Juan de Oñate, a Spanish conquistador, cost her relationships and added to heightening division in her community. And in the end, it all seemed for naught: After months of having rallied with others, she learned that the statue would be installed in front of El Paso International Airport in Texas anyway.

“We were a coalition of Native Americans and Mexican Americans protesting the statue because we believed it represented cruelty, brutality and the horrors of colonization,” said Leyva, [an activist who is an associate professor of history](#) at the University of Texas at El Paso.

Oñate, a divisive historical figure [known for settling what is now known as the Southwest region](#) of the U.S., ordered the destruction of the Native American Acoma Pueblo in 1599 in what is known as the Acoma Massacre. [He ordered the amputation of Acoma men’s feet and later their hands](#) as punishment for having fought the Spanish; he was later convicted of using excessive force and banished from New Mexico.

Racism, Immigration, and Hispanics.

Jacob Soboroff, Separation. Review <https://www.goodreads.com/book/show/49604006-separated>: NBC News and MSNBC correspondent Jacob Soboroff, winner of the 2019 Walter Cronkite Award for his reporting on the child separation crisis,

delivers a profoundly personal and moving report from the border and beyond, revealing the wrenching human story behind one of the most disturbing passages of modern American history.

Maria Hinojosa, *Once I Was You: A Memoir of Love and Hate in a Torn America*. (Simon and Schuster)

<https://www.simonandschuster.com/books/Once-I-Was-You/Maria-Hinojosa/9781982128654>

Review:

<https://www.goodreads.com/book/show/50892261-once-i-was-you>:

“Maria’s perspective is powerful and vital. Years ago, when *In the Heights* was just starting off-Broadway, Maria got the word out to our community to support this new musical about our neighborhoods. She has been a champion of our triumphs, a critic of our detractors, and a driving force to right the wrongs our society faces. When Maria speaks, I’m ready to listen and learn.” —Lin-Manuel Miranda

Emmy Award–winning journalist and anchor of NPR’s *Latino USA*, Maria Hinojosa, tells the story of immigration in America through her family’s experiences and decades of reporting, painting an unflinching portrait of a country in crisis.

Maria Hinojosa is an award-winning journalist who has collaborated with the most respected networks and is known for bringing humanity to her reporting. In this beautifully-rendered memoir, she relates the history of US immigration policy that has brought us to where we are today, as she shares her deeply personal story. For thirty years, Maria Hinojosa has reported on stories and communities in America that often go ignored by the mainstream media. Bestselling author Julia Alvarez has called her “one of the most important, respected, and beloved cultural leaders in the Latinx community,

In *Once I Was You*, Maria shares her intimate experience growing up Mexican American on the south side of Chicago and documenting the

existential wasteland of immigration detention camps for news outlets that often challenged her work. In these pages, she offers a personal and eye-opening account of how the rhetoric around immigration has not only long informed American attitudes toward outsiders, but also enabled willful negligence and profiteering at the expense of our country's most vulnerable populations—charging us with the broken system we have today.

This honest and heartrending memoir paints a vivid portrait of how we got here and what it means to be a survivor, a feminist, a citizen, and a journalist who owns her voice while striving for the truth. *Once I Was You* is an urgent call to fellow Americans to open their eyes to the immigration crisis and understand that it affects us all. Also available in Spanish as *Una vez fui tú*

Ricardo Castro-Salazar and Carl Bagley. *Navigating Borders: Critical Race Theory Research and Counter History of Undocumented Americans.*(Peter Lang, 2012) Review:

<https://www.waterstones.com/book/navigating-borders/ricardo-castro-salazar/carl-bagley/9781433112621> This book has won the 2014 Qualitative Book Award “In the context of debates about U.S. immigration, this book gives a voice to undocumented Americans of Mexican origin — specifically, involuntary immigrants born in Mexico but brought to the United States by their parents as minors. They are indistinguishable from other Americans, yet in the media and their everyday lives they encounter racism, discrimination, ostracism, and castigation on a regular basis. This book is about their stories and how, against the odds, they offer resistance as they navigate across ideological, historical, socio-economic, institutional and educational borders, in an effort to carve out a life in U.S. society. In constructing an evocative and powerful counter-narrative the authors show how they ultimately worked with artists of Mexican origin and community

organizations to bring the undocumented issue to performative and political life.”

Aviva Chomsky, “They Take Our Jobs!” and 20 other myths about immigration. (Beacon, 2007). Overview:

https://www.thriftbooks.com/w/quotthey-take-our-jobsquot-and-20-other-myths-about-immigration_aviva-chomsky/347813/?mkwid=sD61ph24j|dc&pcriid=362683817415&pkw=&pmt=b&slid=&plc=&pgrid=36735142255&ptaid=dsa-39612206060&gclid=EAlalQobChMIxLWmz4qZ6gIVkeDICh0CeAQWEA MYASAAEgJkr_D BwE#isbn=0807041564&idiq=35797888 — Claims that immigrants take Americans’ jobs, are a drain on the American economy, contribute to poverty and inequality, destroy the social fabric, challenge American identity, and contribute to a host of social ills by their very existence are openly discussed and debated at all levels of society. Chomsky dismantles twenty of the most common assumptions and beliefs underlying statements like “I’m not against immigration, only illegal immigration” ...

Margaret Regan, *The Death of Josseline: Immigration Stories from the Arizona Borderlands.* (Beacon, 2010). Review:

<https://www.goodreads.com/book/show/8598998-the-death-of-josseline> — Dispatches from Arizona—the front line of a massive human migration—including the voices of migrants, Border Patrol, ranchers, activists, and others. For the last decade, Margaret Regan has reported on the escalating chaos along the Arizona-Mexico border, ground zero for immigration since 2000. Undocumented migrants cross into Arizona in overwhelming numbers, a state whose anti-immigrant laws are the most stringent in the nation. And Arizona has the highest number of migrant deaths. Fourteen-year-old Josseline, a young girl from El Salvador who was left to die alone on the migrant trail, was just one of thousands to perish in its deserts and mountains. With a sweeping

perspective and vivid on-the-ground reportage, Regan tells the stories of the people caught up in this international tragedy. Traveling back and forth across the border, she visits migrants stranded in Mexican shelters and rides shotgun with Border Patrol agents in Arizona, hiking with them for hours in the scorching desert; she camps out in the thorny wilderness with No More Deaths activists and meets with angry ranchers and vigilantes. Using Arizona as a microcosm, Regan explores a host of urgent issues: the border militarization that threatens the rights of U.S. citizens, the environmental damage wrought by the border wall, the desperation that compels migrants to come north, and the human tragedy of the unidentified dead in Arizona's morgues.

David Bacon, *Illegal People: How Globalization Creates Migration and Criminalizes Immigrants*. (Beacon, 2008.) Review:

<https://www.goodreads.com/book/show/4331929-illegal-people> — For two decades veteran photojournalist David Bacon has documented the connections between labor, migration, and the global economy. In *Illegal People* Bacon explores the human side of globalization, exposing the many ways it uproots people in Latin America and Asia, driving them to migrate. At the same time, U.S. immigration policy makes the labor of those displaced people a crime in the United States. *Illegal People* explains why our national policy produces even more displacement, more migration, more immigration raids, and a more divided, polarized society. Through interviews and on-the-spot reporting from both impoverished communities abroad and American immigrant workplaces and neighborhoods, Bacon shows how the United States' trade and economic policy abroad, in seeking to create a favorable investment climate for large corporations, creates conditions to displace communities and set migration into motion. Trade policy and immigration are intimately linked, Bacon argues, and are, in fact, elements of a single economic system. In particular, he analyzes

NAFTA's corporate tilt as a cause of displacement and migration from Mexico and shows how criminalizing immigrant labor benefits employers. For example, Bacon explains that, pre-NAFTA, Oaxacan corn farmers received subsidies for their crops. State-owned CONASUPO markets turned the corn into tortillas and sold them, along with milk and other basic foodstuffs, at low, subsidized prices in cities. Post-NAFTA, several things happened: the Mexican government was forced to end its subsidies for corn, which meant that farmers couldn't afford to produce it; the CONASUPO system was dissolved; and cheap U.S. corn flooded the Mexican market, driving the price of corn sharply down. Because Oaxacan farming families can't sell enough corn to buy food and supplies, many thousands migrate every year, making the perilous journey over the border into the United States only to be labeled "illegal" and to find that working itself has become, for them, a crime. Bacon powerfully traces the development of illegal status back to slavery and shows the human cost of treating the indispensable labor of millions of migrants-and the migrants themselves-as illegal. *Illegal People* argues for a sea change in the way we think, debate, and legislate around issues of migration and globalization, making a compelling case for why we need to consider immigration and migration from a globalized human rights perspective.

AAAS CEO Comments on Social Unrest, Racism, and Inequality:

<https://www.aaas.org/news/aaas-ceo-comments-social-unrest-racism-and-inequality>

A little over one month ago, on June 10, AAAS joined in #ShutDownSTEM, a grassroots movement that aimed to "transition to a lifelong commitment of actions to eradicate anti-Black racism in academia and STEM." On that day, we paused our daily activities, giving ourselves the time and space to engage in meaningful self-reflection; we listened to our colleagues and their personal experiences; and we spoke openly and

honestly about the barriers to overcoming systemic racism in our communities. We also asked you, our members, to contribute ideas and suggestions for how AAAS might lead our community forward at this critical juncture. Your responses were inspiring and motivating.

Like many of you, I have continued to engage since that day in conversations with individuals and groups both within and outside AAAS. Through these conversations — and considering your submissions to our website, to the AAAS Member Community, and on social media — we have begun to draft a plan to address systematic racism in our community — starting here, at AAAS.

Over the next eight weeks, we will release this draft plan in three phases. The first phase deals with demographic representation in what I call AAAS' "enabling functions" — the activities of our organization that enable success and advancement in science and engineering. Whether it's publishing a paper in one of our *Science* journals, being named an elected Fellow of AAAS, participating in a Science and Technology Policy Fellowship, or winning a prominent award, AAAS enables success in science and engineering. Simply put, we should be as diverse as the society we serve.

In the coming weeks, AAAS and its programs will collect and make public appropriate demographic data on a wide variety of groups — from the authors who publish in our journals and the editors who work on their papers, to the participants in our career development and fellowship programs, to the speakers at our meetings and conferences. While some of these data are encouraging, some are embarrassing and in need of improvement. We are committed to real and lasting change. The first steps must be to identify and be transparent about our weaknesses, set meaningful goals, and ask you, our members, to help hold your organization and its leadership accountable for achieving them.

In addition to releasing this data, AAAS will be participating in a comprehensive self-assessment through our [SEA Change](#) program —

which does the same with universities and academic departments — to make diversity, equity, and inclusion normative in what we do and how we do it. AAAS should not subject anyone else to assessments and guidance that we are not willing to do ourselves.

You may access a copy of the first phase of our draft plan [here](#). This is called a “draft plan” for a reason. It is not perfect, and it is not finished. The issues we are attempting to address are among the most challenging that confront us. We will make progress – and we will make mistakes along the way. That should not stop us from pressing ahead. We invite you to submit feedback by email at suggestionsforaaas@aaas.org. While I won't be able to respond to each note individually, know that the AAAS leadership team and I will consider all of them.

Over the past two months, some have told us that we should “stick to the science” — that issues of systemic racism are not in our purview and not worthy of our time and attention. I disagree. To develop treatments for COVID-19, cure cancers, go to Mars, understand the fundamental laws of the universe and human behavior, develop artificial intelligence, and build a better future, we need the brain power of the descendants of Native Americans, Pilgrims, Founding Mothers and Fathers, Enslaved People, Ellis Island arrivals, and immigrants from everywhere. The success of the scientific enterprise is absolutely dependent on an open, diverse, and inclusive workforce that looks like the society we all seek to serve. Releasing this plan today is just one step in that direction.

If he were here today, AAAS' first president, meteorologist William Redfield, might not recognize the people at the helm of our organization and its activities — especially compared to what AAAS' leadership looked like in 1848. But what he would recognize is our unrelenting commitment to accomplishing our mission of advancing science and engineering throughout the world for the benefit of *all* people, and how much better that mission is served by making sure that *everyone* is included in its work.

Thank you for your leadership and support.

Sudip S. Parikh, PhD

Chief Executive Officer

and Executive Publisher, *Science* Family of Journals

Robin Diangelo, Foreword by Michael Eric Dyson. *White Fragility, Why it's so hard for white people to talk about racism.* (Beacon Press, 2018).

Review: <https://www.goodreads.com/book/show/43708708-white-fragility> The *New York Times* best-selling book exploring the counterproductive reactions white people have when their assumptions about race are challenged, and how these reactions maintain racial inequality. Referring to the defensive moves that white people make when challenged racially, white fragility is characterized by emotions such as anger, fear, and guilt and by behaviors including argumentation and silence. These behaviors, in turn, function to reinstate white racial equilibrium and prevent any meaningful cross-racial dialogue. In this in-depth exploration, anti-racist educator Robin DiAngelo examines how white fragility develops, how it protects racial inequality, and what can be done to engage more constructively.

African-American Scholars and Achievers

1. https://en.wikipedia.org/wiki/Frederick_Douglass (See also p. 16)
2. https://en.wikipedia.org/wiki/Charles_W._Chesnutt
3. https://en.wikipedia.org/wiki/Booker_T._Washington
4. https://en.wikipedia.org/wiki/W._E._B._Du_Bois
5. https://en.wikipedia.org/wiki/Wilford_Horace_Smith
6. https://en.wikipedia.org/wiki/H.T._Kealing
7. https://en.wikipedia.org/wiki/Paul_Laurence_Dunbar and <https://www.poetryfoundation.org/poets/paul-laurence-dunbar>

8. https://en.wikipedia.org/wiki/Timothy_Thomas_Fortune
9. https://en.wikipedia.org/wiki/George_Washington_Carver
10. Alex Haley, Author of *Roots*, see pp. 15f.

See also Section 13 for Ida B. Wells, Sojourner Truth, Harriet Tubman, Fannie Lou Hamer.

The Reconstruction Era 1863-1877

https://en.wikipedia.org/wiki/Reconstruction_era

The **Reconstruction era** was the period in American history that lasted from 1863 to 1877 following the American Civil War (1861–65) and is a significant chapter in the history of American civil rights. Reconstruction ended the remnants of Confederate secession and abolished slavery, making the newly freed slaves citizens with civil rights ostensibly guaranteed by three new constitutional amendments. *Reconstruction* also refers to the attempt to transform the 11 Southern former Confederate states, as directed by Congress, and the role of the Union states in that transformation.

Three visions of Civil War memory appeared during Reconstruction: the **reconciliationist** vision, which was rooted in coping with the death and devastation the war had brought; the **white supremacist** vision, which included racial segregation and the preservation of white political and cultural domination in the South; and the **emancipationist** vision, which sought full freedom, citizenship, male suffrage, and constitutional equality for African Americans. See also:

<https://time.com/5562869/reconstruction-history/>

The “Second Reconstruction” 1945-1968

<https://history.house.gov/Exhibitions-and-Publications/BAIC/Historical-Essays/Keeping-the-Faith/Civil-Rights-Movement/>

During the period from the end of World War II until the late 1960s, often referred to as America’s “Second Reconstruction,” the nation began to correct civil and human rights abuses that had lingered in American

society for a century. A grassroots civil rights movement coupled with gradual but progressive actions by Presidents, the federal courts, and Congress eventually provided more complete political rights for African Americans and began to redress longstanding economic and social inequities. While African-American Members of Congress from this era played prominent roles in advocating for reform, it was largely the efforts of everyday Americans who protested segregation that prodded a reluctant Congress to pass landmark civil rights legislation in the 1960s.

Rev. Dr. William J Barber II with Jonathan Wilson, *The Third Reconstruction: How a Moral Movement in Overcoming the Politics of Division and Fear.* (Beacon Press, 2016). Review:

<https://www.goodreads.com/book/show/25387548-the-third-reconstruction>

A modern-day civil rights champion tells the stirring story of how he helped start a movement to bridge America's racial divide. – Over the summer of 2013, Rev. William Barber led more than a hundred thousand people at rallies across North Carolina to protest cuts to voting rights and the social safety net, which the state's conservative legislature had implemented. These protests, which came to be known as Moral Mondays, have blossomed into the largest social movement the South has seen since the civil rights era—and, since then, it has spread to states as diverse as Florida, Tennessee, Wisconsin, and Ohio. In *The Third Reconstruction*, Rev. Barber tells the story of how he helped lay the groundwork for the Moral Mondays movement and explores the unfulfilled promises of America's multiethnic democracy. He draws on the lessons of history to offer a vision of a new Reconstruction, one in which a diverse coalition of citizens—black and white, religious and secular, Northern and Southern—fight side-by-side for racial and economic justice for all Americans. *The Third Reconstruction* is both a blueprint for activism at the state level and an inspiring call to action from the twenty-first century's most effective grassroots organizer.

The October 2020 Issue of *The Atlantic* offers a focus on “Making America Again.” Please see Adam Serwer, “The Next Reconstruction.”

pp. 36-46. See: <https://flipboard.com/@theatlantic/all-stories-jtjms0buz/-/a-j9RCSdSJQHaOjc9LuC0Lyg%3Aa%3A3199527-%2F0> See also Thaddeus Stevens: [https://en.wikipedia.org/wiki/Thaddeus Stevens](https://en.wikipedia.org/wiki/Thaddeus_Stevens)

Eboo Patel, *Sacred Ground: Pluralism, Prejudice, and the Promise of America*. (Beacon Press: 2012). Review:

[https://www.spiritualityandpractice.com/book-](https://www.spiritualityandpractice.com/book-reviews/view/24659/sacred-ground)

[reviews/view/24659/sacred-ground](https://www.spiritualityandpractice.com/book-reviews/view/24659/sacred-ground) Book Review by Frederic and Mary Ann Brussat. Eboo Patel is the founder and executive director of the Interfaith Youth Core, an international nonprofit that is building an interfaith youth movement. He is an American Muslim of Indian descent. His first book *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation* (2007) is a fascinating and timely memoir about his calling to educate a new generation to the values of religious tolerance and service to all humanity.

In this profound and prophetic book, Patel identifies the hard work that must be done to shore up, strengthen, and extend religious pluralism in America. In the introduction, he quotes Alexis de Tocqueville, a nineteenth century visitor to the nation:

“The greatness of America lies not in being more enlightened than any other nation, but rather in her ability to repair her faults.”

It’s up to today’s generations, writes Patel, to make sure that observation is still true. American pluralism is under attack, and religious and spiritual people must take on the responsibility of protecting and repairing it.

Patel does a fine job presenting the swift rise and spread of Islamophobia following 9/11. When Imam Feisal Abdul Rauf, a progressive Muslim, announced plans to create a Cordoba House, using the name of the Spanish medieval city where people of all religions coexisted peacefully,

on a site near Ground Zero, he was immediately attacked for trying to establish a “Victory mosque” for terrorists. Speaking out in favor of this project, Patel was labeled a terrorist by those caught up in religious hatred and prejudice. It took the wise words of Shaykh Hamza Yusuf, a mentor, to help Patel calm down his anger. He decided to intensify his interfaith outreach programs as his solid contribution to religious pluralism.

The author has been gratified to see a more positive attitude by Evangelicals towards Muslims and hopes that this change in perspective can lead to more cooperative ventures. Patel reflects on his experiences of raising children in a religiously diverse world and then goes on to discuss interfaith leadership in colleges and seminaries. This bridge-building work is designed to deepen and enrich religious diversity and to bring fruition to the ideal expressed by Christian theologian Cantwell Smith:

“The problem is for us all to learn to live together with our seriously different traditions not only in peace but in some sort of mutual trust and mutual loyalty.”

Sacred Ground concludes with an affirmative afterword by Martin E. Marty.

Barbara Trepagnier, *Silent Racism: How Well-Meaning White People Perpetuate the Racial Divide*, 2nd. ed. Routledge, 2010. Review: https://www.goodreads.com/book/show/1340933.Silent_Racism Vivid and engaging, *Silent Racism* persuasively demonstrates that silent racism — racism by people who classify themselves as “not racist” — is instrumental in the production of institutional racism. Trepagnier argues that heightened race awareness is more important in changing racial inequality than judging whether individuals are racist. The collective voices and confessions of “non-racist” white women heard in this book help reveal that all individuals harbor some racist thoughts and feelings. Trepagnier uses vivid focus group interviews to argue that the

oppositional categories of racist/not racist are outdated. The oppositional categories should be replaced in contemporary thought with a continuum model that more accurately portrays today's racial reality in the United States. A shift to a continuum model can raise the race awareness of well-meaning white people and improve race relations. Offering a fresh approach, *Silent Racism* is an essential resource for teaching and thinking about racism in the twenty-first century.

Ijeoma Oluo, *So you want to talk about race*. Seal, 2019. Review: <https://www.goodreads.com/book/show/35099718-so-you-want-to-talk-about-race> In this breakout book, Ijeoma Oluo explores the complex reality of today's racial landscape—from white privilege and police brutality to systemic discrimination and the Black Lives Matter movement—offering straightforward clarity that readers need to contribute to the dismantling of the racial divide.

In *So You Want to Talk About Race*, Editor at Large of *The Establishment* Ijeoma Oluo offers a contemporary, accessible take on the racial landscape in America, addressing head-on such issues as privilege, police brutality, intersectionality, micro-aggressions, the Black Lives Matter movement, and the “N” word. Perfectly positioned to bridge the gap between people of color and white Americans struggling with race complexities, Oluo answers the questions readers don't dare ask, and explains the concepts that continue to elude everyday Americans.

Oluo is an exceptional writer with a rare ability to be straightforward, funny, and effective in her coverage of sensitive, hyper-charged issues in America. Her messages are passionate but finely tuned, and crystalize ideas that would otherwise be vague by empowering them with aha-moment clarity. Her writing brings to mind voices like Ta-Nehisi Coates and Roxane Gay, and Jessica Valenti in *Full Frontal Feminism*, and a young Gloria Naylor, particularly in Naylor's seminal essay “The Meaning of a Word.”

Martin Luther King, Jr (MLK)

https://en.wikipedia.org/wiki/Martin_Luther_King_Jr.

MLK's "I have a Dream Speech," at:

<https://www.americanrhetoric.com/speeches/mlkihadream.htm>

Non-Violent Protest

[https://en.wikipedia.org/wiki/Nonviolent_resistance#:~:text=Nonviolent%20resistance%20\(NVR%20or%20nonviolent,other%20methods%2C%20while%20being%20nonviolent.](https://en.wikipedia.org/wiki/Nonviolent_resistance#:~:text=Nonviolent%20resistance%20(NVR%20or%20nonviolent,other%20methods%2C%20while%20being%20nonviolent.)

John Lewis

https://en.wikipedia.org/wiki/John_Lewis

<https://www.goodreads.com/book/show/53431510-his-truth-is-marching-on>

His Truth Is Marching on: John Lewis and the Power of Hope

by Jon Meacham and John Lewis (Afterword)

An intimate and inspiring portrait of civil rights icon and longtime U.S. congressman John Lewis, linking his life to the quest for justice in America from the 1950s to the present--from the Pulitzer Prize-winning author of *The Soul of America*

John Lewis, who at age twenty-five marched in Selma, Alabama, and was beaten on the Edmund Pettus Bridge, is a visionary and a man of faith. Drawing on decades of wide-ranging interviews with Lewis and deep research into the history of the civil rights movement, Jon Meacham writes of how this great-grandson of a slave and a son of an Alabama tenant farmer was inspired by the Bible and his teachers in nonviolence, Reverend James Lawson and Martin Luther King, Jr., to put his life on the line in the service of what Abraham Lincoln called "the better angels of our nature." A believer in hope above all else, Lewis learned from a young age that nonviolence was not only a tactic but a philosophy, a biblical imperative, and a transforming reality. At the age of four, Lewis,

ambitious to become a minister, practiced by preaching to his family's chickens. When his mother cooked one of the chickens, the boy refused to eat it--his first act, he wryly recalled, of nonviolent protest. Integral to Lewis's commitment to bettering the nation was his faith in humanity and in God--and an unshakable belief in the power of hope.

Meacham calls Lewis "as important to the founding of a modern and multiethnic twentieth- and twenty-first-century America as Thomas Jefferson and James Madison and Samuel Adams were to the initial creation of the nation-state in the eighteenth century. He did what he did--risking limb and life to bear witness for the powerless in the face of the powerful--not in spite of America, but because of America, and not in spite of religion, but because of religion." In many ways Lewis made his vision a reality, and his example offers Americans today a map for social and political change

See also, John Lewis, "Why We still Need the Voting Rights Act," written 2013, in Jim Downs, Ed., Voter Suppression in U.S. Elections," (UGA, 2020), pp. 106-108.

Non-violent protest and UUism, please see:
<https://www.uua.org/blueboat/events/civil-disobedience-and-unitarian-universalism-call-us-street>. See also:
<https://www.uua.org/ga/past/2012/uu-path>

Rev. Al Sharpton

https://en.wikipedia.org/wiki/Al_Sharpton

Voting: Literacy Tests, Poll Taxes

https://en.wikipedia.org/wiki/Literacy_test

https://en.wikipedia.org/wiki/Poll_taxes_in_the_United_States

Voter Suppression

https://en.wikipedia.org/wiki/Voter_suppression_in_the_United_States

[s](#)

1965 Voting Rights Act:

https://en.wikipedia.org/wiki/Voting_Rights_Act_of_1965

Voting Rights Act and Supreme Court, please see:

https://en.wikipedia.org/wiki/Shelby_County_v._Holder

Stacey Abrams and Voter Suppression,

<https://www.npr.org/2020/09/05/909969046/stacey-abrams-discusses-voter-suppression-and-her-new-documentary-appearance>

<https://www.kpbs.org/news/2020/sep/15/all-documentary-looks-voter-suppression/>

https://www.goodreads.com/author/show/17274107.Stacey_Abrams

Stacey Abrams is an American politician, lawyer, author, and businesswoman who was the house minority leader for the Georgia General Assembly and state representative for the 89th House District. She is a Democrat. Abrams is a candidate in the 2018 Georgia gubernatorial election. If elected, Abrams will be Georgia's first female governor and the first black female governor in the United States.

Abrams, one of six siblings, was born to Robert and Carolyn Abrams in Madison, Wisconsin and raised in Gulfport, Mississippi. The family moved to Atlanta where her parents pursued graduate school and later became Methodist ministers. She attended Avondale High School and was the school's first African-American valedictorian. While in high school, she was hired as a typist for a congressional campaign and was later hired as a speechwriter at age 17 based on the edits she made while typing.

In 1995, Abrams earned a Bachelor of Arts degree in Interdisciplinary Studies (Political Science, Economics and Sociology) from Spelman College, *magna cum laude*. While in college, Abrams worked in the youth services department in the office of Atlanta mayor Maynard Jackson. She later interned at the Environmental Protection Agency. As a Harry S. Truman Scholar, she studied public policy at the University of Texas at

Austin's LBJ School of Public Affairs and went on to earn her J.D. from Yale Law School. Abrams worked as a tax attorney at the Sutherland Asbill & Brennan law firm in Atlanta, with a focus on tax-exempt organizations, healthcare and public finance. She was appointed the Deputy City Attorney for Atlanta at age 29.

Abrams co-founded and served as the senior vice president of NOW Corp. (formerly NOWaccount Network Corporation), a financial services firm. She co-founded Nourish, Inc., a beverage company with a focus on infants and toddlers, and is CEO of Sage Works, a legal consulting firm, that has represented clients including the Atlanta Dream of the WNBA

Abrams has had an extensive writing career, penning several best-selling novels under the nom de plume of Selina Montgomery. Abrams is also the author of 'Minority Leader', a book of leadership advice to be published by Henry Holt & Co. in April 2018.

Stacey Adams, Carol Anderson, Kevin M. Kruse, Heather Cox Richardson, Heather Ann Thompson, Voter Suppression in U.S. Elections in Conversation with Jim Downs. (Univ. Georgia 2020).

Video on Stacey Adams and voter suppression:
<https://www.cbsnews.com/video/stacey-abrams-on-voter-suppression-and-election-interference/> :

Stacey Abrams, *Our Time is Now*. Review:
<https://www.goodreads.com/book/show/50353732-our-time-is-now>

"This is a narrative that describes the urgency that compels me and millions more to push for a different American story than the one being told today. It's a story that is one part danger, one part action, and all true. It's a story about how and why we fight for our democracy and win."

Celebrated national leader and bestselling author Stacey Abrams offers a blueprint to end voter suppression, empower our citizens, and take back our country. A recognized expert on fair voting and civic engagement, Abrams chronicles a chilling account of how the right to vote and the principle of democracy have been and continue to be under

attack. Abrams would have been the first African American woman governor, but experienced these effects firsthand, despite running the most innovative race in modern politics as the Democratic nominee in Georgia. Abrams didn't win, but she has not conceded. The book compellingly argues for the importance of robust voter protections, an elevation of identity politics, engagement in the census, and a return to moral international leadership.

Our Time Is Now draws on extensive research from national organizations and renowned scholars, as well as anecdotes from her life and others' who have fought throughout our country's history for the power to be heard. The stakes could not be higher. Here are concrete solutions and inspiration to stand up for who we are—now.

Racial Justice and Climate Change (Environmental Justice):

<https://climateanalytics.org/blog/2020/black-lives-matter-the-link-between-climate-change-and-racial-justice/>

See also: <https://www.naacp.org/issues/environmental-justice/>

And: <https://e360.yale.edu/features/unequal-impact-the-deep-links-between-inequality-and-climate-change>

And: <https://www.liebertpub.com/doi/10.1089/ENV.2020.0019> - Sacoby M Wilson *et al.*, "Roundtable on the Pandemics of Racism, Environmental Injustice, and COVID-19 in America."

Healthcare and Race (Covid-19), *New England Journal of Medicine*:

Price-Haywood EG, Burton J, Fort D, Seoane L (2020). Hospitalization and Mortality among Black Patients and White Patients with Covid-19. *New Engl J Med* 382(26): 2534-2543. DOI: 10.1056/NEJMsa2011686 At: <https://www.nejm.org/doi/full/10.1056/NEJMsa2011686> Abstract: Background. Many reports on coronavirus disease 2019 (Covid-19) have highlighted age- and sex-related differences in health outcomes. More information is needed about racial and ethnic differences in outcomes from Covid-19. Methods. In this retrospective cohort study, we analyzed

data from patients seen within an integrated-delivery health system (Ochsner Health) in Louisiana between March 1 and April 11, 2020, who tested positive for severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2, the virus that causes Covid-19) on qualitative polymerase-chain-reaction assay. The Ochsner Health population is 31% black non-Hispanic and 65% white non-Hispanic. The primary outcomes were hospitalization and in-hospital death. Results: A total of 3626 patients tested positive, of whom 145 were excluded (84 had missing data on race or ethnic group, 9 were Hispanic, and 52 were Asian or of another race or ethnic group). Of the 3481 Covid-19–positive patients included in our analyses, 60.0% were female, 70.4% were black non-Hispanic, and 29.6% were white non-Hispanic. Black patients had higher prevalences of obesity, diabetes, hypertension, and chronic kidney disease than white patients. A total of 39.7% of Covid-19–positive patients (1382 patients) were hospitalized, 76.9% of whom were black. In multivariable analyses, black race, increasing age, a higher score on the Charlson Comorbidity Index (indicating a greater burden of illness), public insurance (Medicare or Medicaid), residence in a low-income area, and obesity were associated with increased odds of hospital admission. Among the 326 patients who died from Covid-19, 70.6% were black. In adjusted time-to-event analyses, variables that were associated with higher in-hospital mortality were increasing age and presentation with an elevated respiratory rate; elevated levels of venous lactate, creatinine, or procalcitonin; or low platelet or lymphocyte counts. However, black race was not independently associated with higher mortality (hazard ratio for death vs. white race, 0.89; 95% confidence interval, 0.68 to 1.17). Conclusions. In a large cohort in Louisiana, 76.9% of the patients who were hospitalized with Covid-19 and 70.6% of those who died were black, whereas blacks comprise only 31% of the Ochsner Health population. Black race was not associated with higher in-hospital mortality than white race, after adjustment for differences in sociodemographic and clinical characteristics on admission.

Racial Disparities in COVID-19 Mortality Among Essential Workers.

Roger TN, Rogers CR, VanSant-Webb E, Gu LY, Yan B, Qeadan F (2020). Racial Disparities in COVID-19 Mortality Among Essential Workers in the United States. *World Med Health Policy*. doi: [10.1002/wmh3.358](https://doi.org/10.1002/wmh3.358) At: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7436547/> Abstract: Racial disparities are apparent in the impact of coronavirus disease 2019 (COVID-19) in the United States, yet the factors contributing to racial inequities in COVID-19 mortality remain controversial. To better understand these factors, we investigated racial disparities in COVID-19 mortality among America's essential workers. Data from the American Community Survey and Current Population Survey was used to examine the correlation between the prevalence of COVID-19 deaths and occupational differences across racial/ethnic groups and states. COVID-19 mortality was higher among non-Hispanic (NH) Blacks compared with NH Whites, due to more NH Blacks holding essential-worker positions. Vulnerability to coronavirus exposure was increased among NH Blacks, who disproportionately occupied the top nine essential occupations. As COVID-19 death rates continue to rise, existing structural inequalities continue to shape racial disparities in this pandemic. Policies mandating the disaggregation of state-level data by race/ethnicity are vital to ensure equitable and evidence-based response and recovery efforts.

Race/Racism and Mental Health (UK and USA), Oral Health (USA):

1. <https://www.kingsfund.org.uk/audio-video/podcast/david-williams-racism-discrimination-health?gclid=EAlaIQobChMIkJ3E76br6wIVxdSzCh3v0AudEAAYASA AEgKQlvD BwE>
2. <https://mhanational.org/racism-and-mental-health>
3. <https://www.nimh.nih.gov/about/director/messages/2020/racism-and-mental-health-research-steps-toward-equity.shtml>

4. Improving Access to Oral Healthcare for Vulnerable and Underserved Populations (2011): <http://www.nationalacademies.org/hmd/Reports/2011/Improving-Access-to-Oral-Health-Care-for-Vulnerable-and-Underserved-Populations.aspx>
5. CDC (2016). Disparities in Oral Health. At: https://www.cdc.gov/oralhealth/oral_health_disparities/index.htm
6. Nalliah RP, Virun V, Dhaliwal G, Kaur H, Kote A (2019). Fifteen-year gap between oral health of blacks and whites in the USA. *J Invest Clin Dent* 10:e12415 doi: 10.1111/jicd.12415. At: <https://onlinelibrary.wiley.com/doi/10.1111/jicd.12415>
7. HRSA (2014). IOHPCP (Integration of Oral Health and Primary Care Practice): <https://www.hrsa.gov/sites/default/files/hrsa/oralhealth/integrationoforalhealth.pdf>

Cancer Rates for African Americans:

<https://www.cancer.org/content/dam/cancer-org/research/cancer-facts-and-statistics/cancer-facts-and-figures-for-african-americans/cancer-facts-and-figures-for-african-americans-2019-2021.pdf>

Adverse Pregnancy Outcomes for African Americans:

<https://www.kff.org/racial-equity-and-health-policy/issue-brief/racial-disparities-in-maternal-and-infant-health-current-status-and-efforts-to-address-them/#:~:text=Research%20has%20documented%20that%20social,of%20mortality%20among%20Black%20infants.> Research has documented that

social and economic factors, [racism](#), and [chronic stress](#) contribute to poor maternal and infant health outcomes, including higher rates of perinatal depression and preterm birth among African American women and higher rates of mortality among Black infants. Health

care oral-systemic integration research documents that the lack of access to oral health (dental) care before and during pregnancy affects minority women and their fetuses. Periodontal disease plays a role. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7125002/>