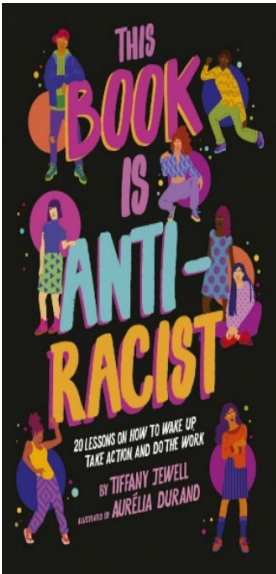


“This Book is Anti-Racist” ??? No, It Is Not.

A more fitting title would be *Racism Disguised as Anti-Racism* — or *How to Win Enemies and Antagonize People*.



School-based discussions of racial disparities, their causes and their effects, should be based upon reliable and relevant facts. And subjective public-school analyses of this and other societal issues should be balanced in materials provided and balanced in classroom content as well.

Instead, SRVUSD appears simply to have postulated the notion that every statistical inequality, every outcome disproportion related to race, is an indication of overt or latent racism, requiring a curricular fix, expensive staff training, and warped classroom intrusion on kids' perceptions of self.

The predicate is demonstrably false, and so the proposed and asserted remedy is itself terribly flawed.

That purported remedy has included the adoption of new courses, new textbooks, and other new materials in support of an ideology that effectively endorses a form of *reverse* racism — in which today's America is supposedly a “systemically racist” nation ruled by “white supremacists.”

So now, captive-audience SRVUSD schoolkids are to be misled about connections between crime rates and incarceration rates. They are to consider themselves as suspected segregationists, or at best assimilationists, and to regard vile, obscene “gangsta rap” as a driver of “change and empowerment.”

They are to be brainwashed with the false idea that every outcome disparity is a result of racism. Countervailing facts and narratives are to be avoided.

Americans by and large are fair-minded people. SRVUSD evidently believes it needs to counteract that outlook.

This Book Is Anti-Racist is a strikingly, overtly racist book itself, so full of modern “woke” insanity and studded with such frequent hypocrisies that it reads like a caricature, a parody of the opportunistic race hustlers who enrich themselves by perpetuating a never-ending narrative of “white supremacist” oppressors supposedly making victims of everyone else, especially blacks.

But author Tiffany Jewell is determined to demonize whites and to blame them for any inequitable outcomes on the part of blacks. And per usual in such jeremiads, there's no balance — no genuinely beneficial stories of black success stories — of people who rose from poverty to become respected leaders in multitudes of fields.

Instead of inspirational accounts about, say, about Mary Ellen Pleasant, Ida B. Wells, Frederick Douglass, Booker T. Washington, Martin Luther King, Thomas Sowell, Walter Williams, Oprah Winfrey, Colin Powell (and so many more), this book wallows in self-pity and bitter disdain for whites.

The goofy “Author's Note” which begins the book advises readers that Jewell chooses “to use ‘folx’ instead of ‘folks’ because it is a **gender** neutral term created by activist communities” [of course], “to honor everyone who reads this book.” (Emphasis on “gender” indicates it's a glossary term. There, it's defined as “the social construction, or performance, of your role in society based on the dominant culture's creation of what is masculine and feminine. Your gender is not defined by the sex you were assigned at birth.” Ah, so gender bending explains the need for “x” instead of “ks”!)

But since when did “folks” indicate a gender? The word originated in Old English as a reference to common people in general. But somehow, “Replacing the “ks” with an “x” allows every reader who has never been seen before to see themselves here,” Jewell explains, (**page 3**). Jewell's apparent *obsession* with race drives this craziness. So, says Jewell, “We'll capitalize Black, Brown, Indigenous, People of Color, and Folx of the Global Majority,” (**page 3**) because that's how to “center the voices and lives of those who have been marginalized, silenced, and purposefully left out of our history” — and anyway, Jewell says she is “building solidarity in the language I choose.”

Jewell seems to have adopted the racist outlook of another self-styled “anti-racist,” Ibram X. Kendi: “*The only remedy to past discrimination is present discrimination*. The only remedy to present discrimination is future discrimination.” **Jewell herself essentially wants to substitute a new racism in place of the old.**

Occasionally, even Ibram X. Kendi is correct. In the introduction to *Stamped: Racism, Anti-Racism, and You* (principal author) Jason Reynolds, Kendi says that “A racist idea is any idea that suggests something is wrong or right, superior or inferior, better or worse about a racial group. An antiracist idea is any idea that suggests that racial groups are equals.”

Keep that useful distinction in mind as you consider Jewell's angry little book, because in fact, *This Book Is Racist*.

A. “Anti-racist” Jewell is resolute in trying to black out and brown out “whiteness.”

Page 26: “The term [white] includes people with ancestors from Europe in particular.... The term [Black] includes ancestors mainly from Africa, folx from Jamaica.... The term [Brown] includes folx with [Asian] and/or [Latinx] ancestry....”

Page 27: “So, in this book, we will refer to [white] people as [white].”

Page 34: “We have been conditioned to the bias of [whiteness].”

Pages 40-41: “While 69% of [white] people own homes, only 44% of [Black] folx do and, for over a decade, [Black] home ownership has been on the decline.” Jewell’s comparison, based on her citation, appears actually to have been for the period 2004 to 2019. She is correct about the racial difference in any case, and it extends for a much longer period than just 15 years. But she assumes wrongly that the cause is racism and “white supremacy.”

See the more expansive table below, drawn from <https://www.census.gov/housing/hvs/data/histtab16.xlsx>. In the 56 years since a “War on Poverty” was declared, the United States has spent approximately \$25 Trillion on anti-poverty programs, including housing assistance. Despite that huge expenditure of mostly borrowed money, many economic indicators have not improved for blacks. Also 56 years ago, Daniel Patrick Moynihan explained why.

Year and Quarter	U.S.	Non-Hispanic White Alone	Black Alone	All Other Races		
				Total ¹	Asian, Native Hawaiian and Pacific Islander Alone ²	Hispanic (of any race)
1994						
1st.....	63.8	69.8	42.1	50.1	(X)	40.3
2nd.....	63.8	69.9	41.8	46.3	(X)	41.1
3rd.....	64.1	70.0	42.7	46.9	(X)	41.1
4th.....	64.2	70.2	42.6	47.6	(X)	42.2
2021						
1st.....	65.6	73.8	45.1	57.1	59.6	49.3
2nd.....	65.4	74.2	44.6	56.2	58.7	47.5

The Table here is obviously abbreviated. The site linked above shows the in-between years.

Unfortunately, those who benefit from the welfare state, including the multitude of bureaucrats who administer it, continued to ignore root causes of such things as housing differentials.

As reported in comments on *Stamped: Racism, Anti-Racism, and You*, readers should review Daniel Patrick Moynihan’s 1965 report, *The Negro Family in America: The Case for National Action*.

Moynihan had already documented the fact that in 1965, “14 percent of Negro children [were] receiving AFDC assistance, as against 2 percent of white children.”

Moynihan’s report was prepared for an intended 1965 LBJ White House Conference on black families and their needs. He observed **that indices of “family pathology — divorce, separation and desertion, female family head, children in broken homes, and illegitimacy” — showed urban blacks already deeply in trouble.** The report belongs in every course which tries to blame “white supremacy” or “white privilege” for societal problems among blacks.

See <https://web.stanford.edu/~mrosenfe/Moynihan%27s%20The%20Negro%20Family.pdf>. An easier-to-read textual copy is available at <https://liberalarts.utexas.edu/coretexts/files/resources/texts/1965%20Moynihan%20Report.pdf>.

By 1965, black family disintegration had generated “a startling increase in welfare dependency,” and devastatingly high rates of illiteracy, unemployment, and violent crime. Warning of a multi-generational “tangle of pathology,” Moynihan recommended new family-strengthening/stabilizing initiatives, because “The steady expansion of this welfare program, as of public assistance programs in general, can be taken as a measure of the steady disintegration of the Negro family structure over the past generation in the United States.”

Moynihan did seek “an equality of results,” not by providing an ever-increasing set of new handouts, but rather by bringing **“the Negro American to full and equal sharing in the responsibilities and rewards of citizenship. To this end, the programs of the Federal government bearing on this objective shall be designed to have the effect, directly or indirectly, of enhancing the stability and resources of the Negro American family.”**

But before a legislative response could be generated and translated into policy and practice, HEW bureaucrats, enraged “feminists,” race hustlers, welfare profiteers, and other self-serving individuals with mostly Democrat credentials condemned Moynihan’s report. So President Johnson, who’d intended the report as a keynote document for a June 1-2, 1965 White House Civil Rights Conference, instead suppressed it.

Today, 56 years and at least \$25 Trillion into Johnson’s ballyhooed “War on Poverty,” **the 24% absent-black-father rate Moynihan lamented in 1965 has tripled**, with corresponding aggravation of the pathological effects.

See also <https://realestatedecoded.com/black-homeownership-rate-same-50-years-after-1968-fair-housing-act/>: “The 1970 census [two years after the federal Fair Housing Act had passed, prohibiting housing discrimination] found **42%** of black households owned their own homes. Today [2018], the number is also **42%....** By 2008, when the real estate market crashed, FHA was far from the only lender selling high-risk, high-foreclosure mortgages. Nevertheless, FHA had trailblazed the way for the whole high-risk, high-foreclosure mortgage industry.”

And better to understand the actual background conditions which foreshadowed 2008’s housing crash — which was especially harmful to black families and their home-ownership rates — see *Reckless Endangerment*, by (lead author) *New York Times* Pulitzer Prize winner Gretchen Morgenson (2011).

Page 46: “I do not think my teacher cared about us, mostly **Black** and **Brown** Children. As a **white** woman who existed mostly in the dominant culture, she shared her biases with us whether her intention was to do so or not.”

Page 59: “...the higher rate of **Black** folx being incarcerated than **white** people.” (Regarding incarceration rates, see the first five pages of the “Criticisms of [*Stamped:*] *Racism, Anti-Racism and You*” report.)

The racial difference in real-world crime rates affected even **Jesse Jackson’s** reasoned understanding of safety in 1993: “There is nothing more painful to me... than to walk down the street and hear footsteps and start thinking about robbery, then look around and see somebody white and feel relieved.” (*Baltimore Sun*, Dec. 3, 1993)

Page 66-67: [During 1950-1960,] “As they entered into their new schools, **Black** students were met with harassment and threats of violence from both **white** students and adults.”

Page 67: [In the 1950s] “Many teachers did not want to teach **Black** and **Brown** students, and many **white** families did not want their children sitting alongside and learning with **Black** children. The court’s decision was that **Black** children should have the same resources available to them as **white** children. But one of the results of this was that schools for **Black** children were closed and **Black** teachers lost their jobs. This resulted in **Black** children being left with all **white** teachers who held the belief that **Black** folx are inferior to **white** people.”

Page 78: “Richard Loving was **white** and Mildred Loving was **Black Indigenous** biracial.”

Page 102: “Being racist against **white** people is not a thing.... **So, I can have a prejudice against white people**, but there is not system that has been put in place for centuries to keep **white** people oppressed. In our society, **REVERSE RACISM IS NOT REAL.**” (Bold, capital emphasis in original. Meanwhile, any American system which keeps black people oppressed today is illegal — and regarded by most citizens as immoral besides.)

Page 127: “**Black, Indigenous, Asian, and Latinx** folx are still greatly underrepresented in movies; close to 75% of speaking roles in films and television are given to **white** actors.”

And by the way, this same report quoted above does concede that “To be sure, findings from the “Hollywood Diversity Report 2018” document progress for women and people of color in a number of film and television arenas since 2014-15, the period highlighted in the previous report in this series. The only key arenas examined for which minorities did not post at least minimal year-to-year gains relative to White counterparts included broadcast scripted show creators and the writers credited for digital scripted episodes. Meanwhile, though women failed between reports to make any significant progress relative to men among film directors, leads in broadcast scripted television shows, the creators of cable and broadcast scripted shows, and the writers credited for television episodes, they did post notable gains in several other arenas.” [Interestingly the UCLA report quoted capitalizes *all* racial references — Black, White, Latino, Asian, and Indigenous.]

Page 129: “If you are **BIPoc** [i.e., Black, Indigenous, and/or a Person of Color], take up space! Sit where you like. Go to the head of the line and bring other **Black** and **Brown** folx with you. Speak first. If you are **white**, step aside.” [How’s that for creating conflict in schools and elsewhere?]

B. “Anti-racist” Jewell is self-contradictory regarding race

Book’s Introduction: “Because **race** and our social identities are constructed by people (and often those with the **privilege** of having academia to back them up), we are still often caught in the trap of labeling ourselves in ways that center whiteness and those in the dominant culture.” (Words emphasized are glossary terms.) And these days, the “folx” who are backed up by academia are generally racialists like Jason Reynolds and Tiffany Jewell.)

Page 11: (Saying “who I was” at 14, and among other more common characteristics) — **“I’M A BLACK BIRACIAL CISGENDER FEMALE....”**

Page 24: “In this book, when we talk about race, we are referring to our skin color. People have been divided for centuries based on the differences in skin tone, hair texture, facial features, and cultural heritage.” [And we’re divide now by this era’s gaggle of race hustlers, of the sort described by Booker T. Washington in 1911.]

Page 28: “I don’t know. I am black biracial.”

Page 43: In reference to various people the reader might know or know of: “What is the race of each of these folx.”

Page 49: “Race isn’t a game, though; it’s a part of our lives.”

Page 101: **“IT IS IMPORTANT TO SEE AND ACKNOWLEDGE AND UNDERSTAND THAT YOUR STUDENTS ARE DIFFERENT. BY WORKING TO ACTIVELY NOT SEE THE RACE/SKIN COLOR OF YOUR STUDENTS AND THEIR FAMILIES, YOU ARE DENYING THEM. YOU ARE DENYING THEM THEIR HISTORIES. YOU ARE DENYING THEM THEIR RACIAL AND ETHNIC BACKGROUND. YOU ARE BASICALLY SAYING YOU DON’T CARE ABOUT WHO THEY ARE. YOU ARE TRYING TO MAKE THEM THE SAME, AND FIT INTO THE IMAGINARY BOX. YOUR CLASSROOM ONLY TEACHES THE DOMINANT CULTURE OF WHITE SUPREMACY.”**

Page 154: “I prefer using Black biracial to describe my race.”

Page 157: (Glossary of terms) **“race** — a socially constructed term that divides folx up based on their skin color and physical characteristics; it is not based on scientific fact and is not grounded in genetics.”

Which is it, then — Is race “a part of our lives” or is it only a “social construct”? One wonders also what Jewell thinks about Rachel Dolezal, originally a naturally blond, blue-eyed woman who dyed and frizzed her hair, then reportedly affected an accent to appear black, thence to become the Spokane’s NAACP president, 2014-2015.

C. Additional Resentments of Race-Obsessed Author Tiffany Jewell

Page 12: Jewell sneers at “what we call ‘the dominant culture.’ If you are white, upper middle class, **cisgender** male, educated, athletic, **neurotypical**, and/or able-bodied, you are in this box.... If you do not fit into this box, you are considered to be a part of what’s called the ‘subordinate culture.’ Folx included in the ‘subordinate culture’ include Black, Brown, Indigenous People of Color of the Global Majority, queer, transgender, and nonbinary folx, and cisgender women, youth, Muslim, Jewish, Buddhist, atheist, and non-Christian folx, neurodiverse folx, folx living with disabilities, those living in poverty, and more. There are many more who exist outside of this imaginary box than those who fit inside of it.”

Again, stories of amazing successes by and about immigrants and some of those others whom Jewell places in the “subordinate culture” are needed, instead of constant whining about presumed victimhood. America is still recognized around the world as “the land of opportunity,” based on legal and illegal entry rates. The “gates test” applies. When gates are opened in walls and borders of this country, do impoverished people of all races and ethnicities rush in or rush out? Even Jewell knows the answer to that one.

But Jewell works constantly in her petulant manuscript to divide rather than unite. As with other Balkanizers, her very deliberate working motto is apparently the one translated incorrectly by Al Gore in 1994, hoping “that we can become *e pluribus unum* — out of one, many.” An increasingly fractured America doesn’t help anyone.

Page 28: “People in the dominant culture have worked for centuries to create laws, policies and institutions to guarantee that they will always maintain that power.” This is a direct lie, of the Marxist/Howard Zinn skewed history sort. The Founding Fathers (among the dominant culture of their day) worked hard to devolve their own initial governmental power, trying to assure that American government would be one of limited, narrowly defined, delegated powers at the federal level, with everything else “reserved to the States, respectively, or to the people.” It’s the political allies of Jewell, Reynolds, Kendi, et al. who have sought routinely to violate that essential compact.

Pages 37 and 39: Jewell lionizes the murderous **Black Panther Party** of the 1960s and 70s.

Page 62: Jewell claims that “Racism is everywhere.” Wrong again.

Page 70: Jewell objects to a “ban on wearing the full burqa in France, Denmark, Austria, Belgium, the Netherlands, and several other countries. Here, racism, sexism, and Islamophobia meet at the intersections.” One of the reasons for burqa bans is a concern about security when faces are hidden. But moreover, Jewell apparently believes that nations should adapt their own laws and customs to accommodate those of immigrants. Does Jewell want full Sharia law installed then, with the abuses of women which tend to follow?

Page 86: “You notice that, still, most of the shows and movies you watch have a nearly all-white cast and how every time there is a terrorist that person is Western Asian and speaks Arabic.” Well, no, some do speak Farsi and other languages. The table below, apparently the most recent available, is from the U.S. Department of State, Bureau of Counterterrorism (<https://www.state.gov/wp-content/uploads/2020/06/Annex-of-Statistical-Information.pdf>).

Table 2.2. Top 10 Perpetrators With the Most Casualties, 2019

Perpetrator	Total Casualties (Fatalities plus Injuries)				
	2018	Perc.*	2019	Perc.*	Perc. Chg.**
Taliban	13,452	24%	13,964	31%	4%
ISIS	5,346	10%	2,770	6%	-48%
al-Shabaab	3,340	6%	2,637	6%	-21%
Boko Haram	2,238	4%	1,964	4%	-12%
ISIS-West Africa	142	0.3%	1,222	3%	761%
Hay'at Tahrir al-Sham	384	1%	908	2%	136%
National Thowheed Jamath (NTJ)	0	0%	773	2%	n/a
ISIS-Khorasan (ISIS-K)	2,973	5%	724	2%	-76%
Communist Party of the Philippines/New People's Army (CPP/NPA)	403	1%	471	1%	17%
ISIS-Philippines	336	1%	470	1%	40%
Sub-Total	28,614	52%	25,903	58%	-9%
Year-End Total	55,487		45,006		-19%

*Percent of casualties against the annual total
 **Percent change in number of casualties in 2019 compared with 2018

Page 100: “I’m meeting with a bunch of other teachers and hear someone say, “**Well I don’t see color. Race isn’t really an issue in my classroom**” (Bold emphasis in original). Jewell knows “that’s a microaggression AND because [her] superpower is interrupting, [she] can take action.”

Page 101-102: “There’s a good chance the person I interrupted will deny they’re racist. Or they’ll try to dismiss me by saying something like, ‘Why do you always make this about race?’ But of course, “Being racist against white people is not a thing.... So, I can have a prejudice against white people, but there is no system that has been put in place for centuries to keep white people oppressed. In our society, **REVERSE RACISM IS NOT REAL**” (bold emphasis in original). **So to Jewell, black racism doesn’t count. Indeed, it doesn’t even exist.**

Page 121: Jewell admits and seems to lament momentarily her non-fluency in “African American Vernacular English,” also known as “Ebonics” [as in (for example) “we be chillin.” In the glossary at Page 156, Jewell identifies “AAVE” as “a dialect of English that is stigmatized due to the history of racism in America.”

The Oakland Unified School District sought to normalize “Ebonics” 25 years ago — and to get extra state money for doing so — but dropped the plan under a nationwide storm of ridicule and protest. Deborah Wright, a black congressional candidate, said to the OUSD Board that “Your policy that attempts to legitimize poor grammar and identify it with black America will set us back 100 years.”

A black caller to a local radio program said that the Ebonics scam would “midgitize the minds of children while it enriches” various self-serving “trick-nichians.” He agreed with the station’s commentator, who said that had Grand Dragons of the Ku Klux Klan taken over the Oakland City Schools, they could not have devised a scheme better calculated than “Ebonics” to isolate Oakland’s black student population further from the economic mainstream.

Page 131: Jewell says she does “want to be clear: it is not the job of Folx of the Global Majority to educate white people on their oppression. It is the job of white people to listen, learn, and grow.”

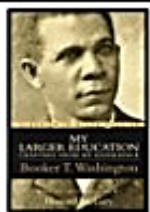
But in the glossary (page 156), Jewell identifies “agency” as “your power to make effective change. It’s your ability to make choices and decisions” — even though she’s handed off that power to detested whites 25 pages earlier.

D. Conclusion

As stated on page one of this assessment, Tiffany Jewell’s *This Book Is Anti-Racist* is itself a remarkably **racist book**, full of internal contradictions and misdirected condemnations.

It attempts to build up blacks and browns by tearing down whites, even saying that “Being racist against white people is not a thing,” and that “In our society, **REVERSE RACISM IS NOT REAL.**”

Racist polemics of this sort do not belong in public school classrooms, funded by taxpayers. The SRVUSD School Board should withhold adoption on October 26, 2021, take time to study the book and to validate the deficiencies listed here, and then reject adoption. The work of optimizing educational attainments for some students should not require (or even allow) the misleading, stigmatization, and insulting of others.



From Ch. 5, *My Larger Education*, by Booker T. Washington (1911): Even then, 110 years ago, Mr. Washington was addressing members of the racist grievance industry. His words ring true today:

“There is another class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs, partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs.”