

## 4.3 Black Lives Matter and the Family

### Part 2: Over-Policing ...

Mon, 8/30 1:51PM 44:14

#### SUMMARY KEYWORDS

people, black, families, community, vagrancy laws, family, mass incarceration, white, children, article, black men, nuclear, support, black lives matter, called, policing, fathers, jail, police, systemic factors

#### SPEAKERS

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00:00

You're listening to the First Name Basis podcast, Season 4, Episode Three, Black Lives Matter and the Family: Over-Policing and Mass Incarceration.

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Teaching our children to be inclusive and anti-racist starts with us within the sacred walls of our home. First Name Basis is designed to empower you with the confidence you need to be a leader in your family and a change maker in your community. Together, we will wrestle with hard questions and use the answers to create the world we want: a world that reflects our values of inclusion, compassion, and courage. I'm your host, Jasmine Bradshaw, and I am so excited to be on this journey with you.

00:58

This week, we are talking about another system that directly affects the Black family. Now if you are just joining us, I would encourage you to press pause and go back to the first episode in this series. This episode is broken down into two parts. And the first one was Black Lives Matter and the Family, and we talked about enslavement and how the treatment of Black enslaved people

and the treatment of their families has affected Black families today. So in the last episode, we really focused on the historical context of what we're seeing in the Black family. And this episode, we're going to be focusing on something that is happening present day--something that is negatively affecting the Black family as we speak. And that is the over-policing of Black and brown communities and mass incarceration.

01:48

Of course, I have to start this off with a trigger warning for any of my Black and brown brothers and sisters. I know that this is heavy, I know that this is a lot. And so if you need to step away, I just encourage you to take care of yourself at all costs. This podcast is for us--it is to make our lives brighter and better, and to make our society more equitable. And so if you can't, if you don't have the capacity to hold space for the really heavy topic of mass incarceration, and the over-policing of our people, then I honor that, and I asked you to take care of yourself.

02:25

One other thing that I want to tell everyone about before we jump into the episode is something that I am so excited about. I'm so excited, we have been working behind the scenes on a resource that is just for you and your families. It's called Race Talk Roadmap. What we've done is we've taken the first couple steps on this journey of talking to your kiddos about race, and we put it into a resource so that you could have everything at your fingertips. It is completely free. All you have to do is go to our website, [firstnamebasis.org/racetalk](http://firstnamebasis.org/racetalk) and you can download your copy today. We have one for younger kiddos, and we have one for older kiddos, because you're going to want to approach these conversations differently based on the age of your children. So in this roadmap, you'll be able to see, "okay, where do I start? What is the very first starting point in this conversation about race and skin tone with my children? And how do I continue on this anti-racist journey as a family?" So if you're one of those people who knows you want to facilitate these conversations with your children, but you just do better with the resource either in your hand or on your phone, this resource is there to support you on your path. So just go to [firstnamebasis.org/racetalk](http://firstnamebasis.org/racetalk) to download your free Race Talk Roadmap.

03:50

Okay, let's get into it. Black Lives Matter and the Family Part 2. So just to give you some context, I want to remind you of what we talked about last week, and that is that I've gotten this question so many different times. Black Lives Matter put out a statement on their website about the nuclear family, and I have heard and I know you have heard from so many people that they couldn't possibly support Black Lives Matter because they believe that they're trying to destroy families. So the first thing that I'm going to do is read you the statement that Black Lives Matter

had on their website. It has since been taken down. I'm going to read it to you to refresh your memory, and then we'll jump into the systemic issues of over-policing and mass incarceration and the effect that that has had on the Black family unit. The statement from Black Lives Matter goes as follows: quote, "We make our spaces family-friendly and enable parents to fully participate with their children. We dismantle the patriarchal practice that requires mothers to work 'double shifts' so that they can mother in private even as they participate in public justice work. We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and 'villages' that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable." End quote.

05:18

Now, in the last episode, I pointed this out, and I want to point it out again, one of the things that I usually see when people are saying, "oh, boy, I couldn't possibly support Black Lives Matter. They don't like families, they are trying to disrupt nuclear families," they usually leave out one of the words that is very, very important. It says "we disrupt the western-prescribed nuclear family structure requirement." Now I don't see very many people highlighting that word "requirement." And requirement is so key here, because they're not saying you can't be in a nuclear family or you have to hate all nuclear families. They're just saying that you are not required to be a nuclear family to be part of our community. And you should not be required to be in a nuclear family to have the benefits and resources and opportunities that are provided by our community at large.

06:14

So with that, now that we are all refreshed, and on the same page, let's dig into the system of over-policing and mass incarceration that is deeply hurting the Black community and the Black family. There are many reasons why we see an overrepresentation of Black and brown people in jail and in prison. And one of the reasons why we see this overrepresentation is because of over-policing, because the police spend so much of their time in our communities, targeting Black and brown people. I want to give you a very concrete example of how over-policing and the militarization of the police is leading to deaths in the Black and brown community at the hands of police. There is a program called 1033. It's called the Law Enforcement Support Office. They take surplus military-grade equipment and they distribute them to law enforcement agencies across the country. Now, the first place we need to stop is right there. Police officers should not need military-grade equipment in order to do their jobs as "community helpers" who are helping to keep people safe. So this is the first of many issues--militarization of the police is sending the message to these communities that "I'm not actually here to keep you safe. I'm here because you are my enemy that I need to fight against." Since 1996, there has been \$7 billion of this equipment distributed to almost 10,000 jurisdictions. So this is equipment like combat vehicles, rifles, and other protective gear. You probably saw a lot of this militarization of the police being on display

very prominently during the Black Lives Matter marches and protests. There was a study published in the Journal of Research and Politics. And this study is called "Militarization and Police Violence: The Case of the 1033 Program." And this study shows a direct correlation between law enforcement agencies receiving military-grade equipment and civilian deaths at the hands of police. So if you look at the graph in this study (I will link it so you can look at it for yourself), there is a graph where they draw the conclusion that the more military grade equipment the police have, the more civilian deaths they commit in the community. Thank goodness, we have access to these many video cameras in our pockets so that they can shed light on what the police are doing in our Black and brown communities. And the rise in the civilian deaths are directly tied to the police having access to military grade equipment, the equipment that sends the message that "you are my enemy. As a community, I am here to fight against you instead of to protect you," which is what they have tried to tell us that they are doing in the communities

09:23

So from there, we need to talk a little bit about sentencing disparities. Once the police are able to arrest people and charge people, then of course they go to court and they have these different sentencing hearings. They have been finding that there are so many disparities when it comes to sentencing in the United States based on race. So the statistics from the United States Sentencing Commission have shown that Black men received sentences that are 19.1% longer than white men when they have committed the same crime. So Black and brown men are being arrested at a higher rate than white men, and they are serving longer sentences than white men are for the exact same crime committed.

10:12

Now I shared this information with you in the last very last episode of Season 3, Critical Race Theory in Schools, but I want to jog your memory. There was an article written by Michael Harriot for The Root in which he helped us understand that "white people use illegal drugs, possess illegal narcotics, and sell illegal substances at higher rates than Black people. But Black people are six-and-a-half times more likely to be arrested and convicted for drugs. The Stanford Open Policing Project, the largest police stop project that ever existed, found that Black people are 2.5 times more likely to be stopped, and four times more likely to be searched, than white drivers, even though white drivers were more likely to have contraband." End quote. So even though white drivers are more likely to actually possess drugs, Black drivers are the ones who are being stopped and searched at a higher rate. They are being taken to jail at a higher rate, and then they receive longer sentences. Now, obviously, we need to understand that as these Black men are being put behind bars for years and years and years, they are leaving behind families: families that they could be helping support, families that they could be helping take care of, and families in which

their presence and the lack of their presence is so deeply felt. And that leads us to our extreme problem of mass incarceration here in the United States.

11:43

I read an article by Ta-Nehisi Coates. As you know, he is one of the foremost journalists on anti-racism, integration, inclusion, reparations...he is amazing. He wrote an article for The Atlantic called "The Black Family in the Age of Mass Incarceration." And he really lays out how mass incarceration is breaking apart Black families. One thing that I want to share with you from that article are the statistics. Now you've heard me say that Black and brown men are more likely to be in jail and in prison than white men are. But the statistics are actually staggering. So the United States accounts for less than 5% of the world's population, but 25% of the incarcerated population across the world. So even though we have less than 5% of the people in our country, we make up in terms of incarcerated individuals: all over the world 25% of those people are in the United States. And 2000, 1 in 10 Black males between the ages of 20 and 40, was incarcerated. That is 10 times the rate of white men.

12:59

One of the things that my husband has described--and I think it is such a fantastic lens to look at this through--he says you can believe one of two things. The first thing you can believe is that systemic racism is real, and that it's affecting the Black community, that it's affecting Black families, and that it's leading to this issue of mass incarceration of Black and brown men and women. Or you can believe that Black and brown people are just more likely to commit crimes, Black and brown people are more dangerous, Black and brown people are scarier in our communities, and that's why they need to be locked up. Now, do you see how if you believe the first one, you believe in systemic racism, and that means you have a responsibility to dismantle these systems that are negatively impacting Black and brown families and people, or if you believe the second one, then you're racist. I mean, I don't really know how to put that any more gently. If you believe that Black and brown people are just more dangerous and more likely to commit crime, then that is a racist attitude, and you need to spend time interrogating that belief.

14:09

So like I mentioned, having all of these Black men in jail has significantly affected their families. By 2000, more than 1 million Black children had a father in jail or in prison. And roughly half of those fathers were living in the same household as their children when they were sent to prison or to jail. So these fathers are living in the home. They're helping, they're caretaking, they are supporting, they are participating. And all of a sudden that support, that caretaking, is taken out of their families. And it really has a huge effect on their children. Ta-Nehisi Coates in his article

says, "Parental incarceration is associated with behavior problems and delinquency, especially among boys." End quote. Can you see the connection and the cycle that is happening, right? Black and brown men are targeted and being taken to jail, and then their children act out because they miss their daddies, they miss their fathers, they miss the people who are taking care of them and loving on them and joking with them and tickling them and being dads. They miss them so much that they start to act out in school, they start to act out in their community, and then all of a sudden, they are the ones who are also taken to jail and put into this system of mass incarceration, this pipeline.

15:31

We know that it's a system, we know that it's a pipeline. And that is why Ta-Nehisi Coates pointed out that one in four Black men born since the late 1970s has spent time in prison. Twenty-five percent. That is an astronomical figure. In the article, he highlighted this book that was written by a person named Devah Pager. It's called "Marked: Race, Crime and Finding Work in the Era of Mass Incarceration." This author did a study to see how a criminal record would affect men based on race when they were trying to get a job. The author hired four men to participate in the study—two Black men and two white men. And these four men were told, "Okay, you are going to be posing as someone who is looking for low-wage work." That is the term that they use to describe the work that they were looking for. In the study, the group was broken up into pairs, one Black man with one white man. What they told them was, "Okay, the two of you, one Black man and one white man, you're going to go look for low-wage work, and you're going to tell them that you've never had a criminal record. The other two of you, you are going to do the same thing, but you're going to tell them that you have had a criminal record in the past." And this is what they found: the criminal record hurt the white man, but it hurt the Black man more. They found that it was harder for a Black man without a criminal record to get a job than it was for a white man with a criminal record. So even though this Black man was out looking for work, and he was telling people, "No, I don't have a criminal record. I have never been incarcerated," all of those different types of things, it was harder for him to get a job than it was for the white man who said "Yes, I do have a criminal record."

17:29

Now, I'm not saying that I think it should be hard for white men with criminal records to get jobs. That is absolutely not what I'm saying. What I'm saying is that if we want more equity, Black people, Black men, should have more opportunities to get jobs in the job market. And Pager wrote in their book, "High levels of incarceration cast a shadow of criminality over all Black men, implicating even those in the majority who have remained crime-free."

18:04

They go on to say, effectively, the job market in America regards Black men who have never been criminals as though they were. Oh, yeah, let that sink in for a minute. So even when you have been targeted by this system, you've gone to jail, you have "paid your dues" to society, in order to make up what they believe that you've done, once you get out, you're trying to find a job, you're trying to reintegrate yourself into your family and into your community, you have an incredibly hard time doing so. And even if that isn't your story, even if you're a Black man who hasn't gone through all of those things, and you've never been to jail or to prison, you are still treated as if you have been. Can you see this connection between mass incarceration and over-policing our communities, and the way that the Black family structure is targeted by systemic racism? All of these things are so deeply interconnected.

19:08

So you might be thinking, "Well, if someone does something wrong, they should go to jail." Now, I have my own thoughts and opinions and research that I've done about what should happen when someone commits harm in society. And that's a whole nother episode. I feel like I say that every time, but it just shows you how deep this anti-racist journey really goes for all of us. So if you're thinking, "Okay, someone did something wrong, they need to go to jail," I want to give you an example of the way that the law has criminalized our actions as Black people in a way that has not done so for people who hold white privilege. I told you a little while earlier that I returned from DC not too long ago after going to the Black History Museum, but my dad was actually able to go to the museum a few years back before the pandemic even started. And when I talked to him on the phone after that experience, he was really emotional. One of the first things he said to me was, "We built this country; our ancestors laid the foundation for this country to become what it is today, and it was built on the backs of the free labor of Black Americans." So here's what happened after the Civil War was over, and after the Emancipation Proclamation was signed, after Juneteenth, our country was out of a free labor source. Our country was built by free labor from enslaved Black people, and from there, they were like, "Oh, my goodness, what are we gonna do? We have all this stuff that still needs to get done. We have a country to continue to build, and we don't have anyone to do it." Well, they did have people to do it right? If they were willing to pay them for their time, their energy, their effort, but they did not want to do so. So instead of revamping the economy to include Black people and their labor, what they did was criminalize the actions of Black people, so that once they took them to jail or to prison, they would force them to do this labor for free again. And this is what Michelle Alexander talks about in her book, it's called "The New Jim Crow." She talks about the fact that when people go to jail, they are essentially doing this work for free. And it's just another way that people are forcing Black and brown communities back into this role of the subservient labor force.

21:49

So let me give you some examples of how they criminalize the behavior of enslaved people, and then I will give you examples of how they criminalize the behavior of Black Americans after the Civil War. When we are talking about enslaved people, there were so many laws prohibiting them from doing things that were totally normal for people to do. This included learning to read, leaving their enslaver's property without the proper pass, engaging in quote unquote "unbecoming conduct" in the presence of a white female, assembling to worship outside the supervisory presence of a white person, neglecting to step out of the way when a white person approached on a walkway, smoking in public, walking with a cane, making loud noises, or defending themselves from assaults. You're not allowed to walk with a cane, you're not allowed to defend yourself when someone is literally attacking and assaulting you. It's just bonkers the things that they found, the laws that they made, the way that they oppressed, these enslaved people.

23:00

So from there, we have this criminality attached to Black Americans who are enslaved, all of a sudden the Civil War happens, we are emancipated, and now Black Americans are going out and trying to find opportunities to work and provide for their families. The white ruling class notices that these Black Americans are looking for a way to provide for themselves. And in order to do that you have to go from business to business asking if anyone has opportunities for a job and all that stuff. So what they did was they created what are called vagrancy laws. And there is a law professor at Harvard named Randall Kennedy who talks about vagrancy laws. He explained that even though vagrancy laws didn't mention one word about race, the way that the laws were applied, the impact of the law, was racist, because it was overwhelmingly applied to Black Americans, and not Americans who held white privilege. If you remember, this is a concept that we talked about in the episode "Critical Race Theory in Schools." So if you need a refresher on what it looks like to analyze the impact of a law, even if it doesn't talk about race, definitely check out that episode.

24:17

So, these vagrancy laws are put into place which basically say that if a Black person is walking around looking for a job, they are considered a vagrant, which would be against the law and they would be taken to jail. From there, after they're taken to jail, they are subjected to what is called "convict leasing." Now, I do want to do a whole episode about convict leasing because it--oh my gosh, it is so fascinatingly horrifying,--but convict leasing is basically when the Black Americans were taken to jail for being quote unquote "vagrants," they would be leased out as convicts to the plantation owners. So the people that they were just recently emancipated from, the torture that they had endured, they're walking away from it trying to find a job, then they're called a vagrant, they find themselves in jail and working for free for those plantation owners once again.



25:17

So this is how the white ruling class in America was able to take Black Americans and, even though they were no longer enslaved, they were able to take the conditions of slavery and apply them to Black people once again. When I was reading this article about vagrancy and how it came about after the Civil War, I remembered when I was reading another book by a man named Richard Rothstein. It's called "The Color of Law," and he describes these vagrancy laws being applied after World War Two. So this is all the way fast forward to the 1940s. After World War Two, there are a lot of Black people who migrated across the country because there were so many jobs. In terms of the war effort out in the West, everybody was all hands on deck for the war effort. Well, after the war effort was over, these vagrancy laws were still in place. And so there were white soldiers coming home from war looking for work, there were Black soldiers coming home from war looking for work, and the white people believe that they deserve the jobs more than the Black people did. And so instead of competing fairly for these positions, these vagrancy laws are upheld, and Black people are once again taken to jail to work for free. So this is in the 1940s. This is not that long ago.

26:47

So all of these things are really having a negative effect on the Black family. And you might be thinking, "Well, that was in the South, and the South is racist, and blah, blah," but I need you to understand that this stuff was happening in California. It was happening in San Francisco. That's what Richard Rothstein says in his book--this is happening in some of the really progressive places in our country. And we need to understand that systemic racism touches everyone everywhere. So these two examples of systemic racism, enslavement and the mass incarceration and over-policing of Black and brown communities have removed Black people from their family units. They've removed Black fathers and Black father figures.

27:33

So I think it's important that we talk for a minute about the myths that are pervasive when it comes to Black fatherhood. I'm sure you've heard so many myths about Black fathers. People say that they're absent from the home, that they're not involved in their children's lives, and they're not loving towards their children. But as someone who literally has a Black Father, I can tell you that this is just not true. It hasn't been true in my personal experience. And I know I'm not the only one who has a wonderful Black father. But it's not just me and personal experience. There is data that backs up what I'm saying.

28:08

So in the past decade, there has been so much research done into Black fathers because of the stereotypes that have been so pervasive. In 2013, the CDC showed that 71.5% of Black children were born to unmarried women, while 29.3% of white children were born to unmarried women. Now, the conclusion that a lot of people drew from that statistic is that "Oh my gosh, 71.5% of Black children are living in homes without Black fathers. But that's just not true. Upon further research, they have found that Black dads are very involved in their families. There's a book called "All In" by Josh Levs. In the book, he shows that 59.5, almost 60%, of Black fathers live with their children. It's just that they're not married. So just because these Black moms are unmarried when they're having children doesn't mean that they don't have help from a Black father in their home. There's also data from the CDC that shows that when Black fathers do live with their children, they are more involved in everyday activities than their white and Latino counterparts. So these Black fathers are more likely to feed, eat with, bathe, diaper, dress, play with, and read to their children on a daily basis than other fathers are. Now I'm not trying to say that other dads stink or Black fathers are the best. I'm just trying to say that there are so many stereotypes out there about our Black dads that need to be broken down because they're simply not true.

29:48

I actually recorded an episode with my dad. If you want to hear it, it is Season Two, Episode Five, "A Conversation with My Dad about Black History Month," and I will link that in the show notes. So now that we all have a really clear understanding of the negative factors that have affected Black families, I want to bring it full circle and bring it back to what Black Lives Matter said about the nuclear family. So as a reminder, they said, "We disrupt the western prescribed nuclear family structure requirement," which sent me on a little bit of a journey to figure out what is it about the nuclear family that makes so many people hold it up as the ideal as something that we should be aiming towards, and putting other families down in the process.

30:42

When I was looking at the breakdown of families, I found a handful of researchers that outline what they called the millennial success sequence. So basically, what people are saying is if you follow the success sequence, you will be successful. So here's what it includes: the first thing they say to do is to get an education, then get a full time job, then get married. And then after you done all of those things, have children. And they're very clear that you have to do it in that order if you want to be successful. A man named George Will wrote, quote, "Of the several causes of descent into the intergenerational transmission of poverty, one was paramount: family disintegration." He goes on to say that this millennial success sequence is, quote, "insurance against poverty for millennials and young adults." So you might be thinking, "Well, what's the issue? Do these things and you'll be successful." But the problem is that the success sequence

doesn't take systemic factors into account. I read an article for The Atlantic that was written by Brian Alexander, and he wrote, quote, "A number of critics, many who are academics and have sturdy research to back up their position, reject it." When he says "it," he's talking about the success sequence. He goes on to say, "not because following it is a bad idea, but rather because it traces a path that people already likely to succeed usually walk, as opposed to describing a technique that will lift people over systemic hurdles they face in doing so. The success sequence, trustworthy as it may sound, conveniently frames structural inequalities as matters of individual choice." End quote.

32:36

So basically, what Brian Alexander is saying here is, even though this success sequence might sound good on the surface, it doesn't take into account all of the systemic factors, all of the systemic oppression, that people who are in poverty, or at risk of being in poverty, are usually facing. And you know what these systemic factors are because we just covered them: enslavement, mass incarceration...all of the things that take people away from their families can plunge their families into poverty.

33:09

There's a professor of History and Family Studies at Evergreen State College in Olympia, Washington, her name is Stephanie Coontz, and she writes, quote, "The roads you take depend on the geography where you live." Obviously, she is a critic of the success sequence, and she says, "Your ability to follow this sequence depends on so many factors." She says it depends on "everything from a lack of marriageable men who earn decent wages in some communities, to high incarceration rates, the decline of union power, and a general feeling that there's little point to waiting to have a child because there was little hope for ever really improving one's lot." End quote. Did you hear that? Did you really hear that? She's saying that some people don't even think that it's worth it to wait to have kiddos because the systemic injustices are crushing them to the point where they don't even see a way out. So there really is no use in them waiting because things aren't going to get any better for them. Do you see how this connects to our responsibility as anti-racist parents and teachers? If we want to support children and families, we have to dismantle the systems that are crushing them.

34:25

James Baldwin is one of my very favorite writers. I watched a video of him on the Dick Cavett Show. He was speaking about Black families and he said, quote, "the very people who did their best to break up that family now blame the family for being broken up." End quote. He is pointing to the systemic issue saying we are putting the blame in the wrong spot. We are blaming Black

families for being broken up. When really we have the responsibility to dismantle the systems that are crushing these families.

34:58

I read an article written by David Brooks, and it was kind of shocking--it was kind of had a shocking title. It's called "The Nuclear Family Was a Mistake." Now, I know you're hearing that and like gasping "Oh, my goodness, what did she just say?" But take a deep breath. This article was talking about the evolution of the family structure. Now, I think it's important that if this is something that you're interested in, you read it because it was fascinating. It did take me a while to get through. But they talk about the evolution of the family and how it actually served us better to be in big extended families than it does to be in these sectioned off nuclear families in the way that we are today. I like the article because I feel like it really challenged me to stretch my critical thinking muscles. And there were two things that I wanted to share with you from this article. The first is a snapshot of the conclusion that was made by the article. So this little couple of sentences really summed up the article really, really well. It says, quote, "If you want to summarize the changes in family structure over the past century, the truest thing to say is this: "If you want to summarize the changes in family structure over the past century, the truest thing to say is this: We've made life freer for individuals and more unstable for families. We've made life better for adults but worse for children. We've moved from big, interconnected, and extended families, which helped protect the most vulnerable people in society from the shocks of life, to smaller, detached nuclear families (a married couple and their children), which give the most privileged people in society room to maximize their talents and expand their options. The shift from bigger and interconnected extended families to smaller and detached nuclear families ultimately led to a familial system that liberates the rich and ravages the working-class and the poor."

36:53

It is really an unfortunate truth that by breaking off into these small little nuclear families, we don't necessarily have the support system that we need to weather those shocks of life, like they said, and it is particularly hard for people who are in marginalized communities. The second thing that I wanted to share from this article is a quote by Mia Birdsong. She's the author of "How We Show Up," and she said, quote, "African Americans have always relied on extended family more than white Americans do. "Despite the forces working to separate us—slavery, Jim Crow, forced migration, the prison system, gentrification—we have maintained an incredible commitment to each other. The reality is, black families are expansive, fluid, and brilliantly rely on the support, knowledge, and capacity of 'the village' to take care of each other. Here's an illustration: The white researcher/social worker/whatever sees a child moving between their mother's house, their grandparents' house, and their uncle's house and sees that as 'instability.' But what's actually happening is the family (extended and chosen) is leveraging all of its resources to raise that child."

End quote.

38:15

And this is where I want to end. I want us to start opening our minds so that we can support different family structures. The Black community and many other marginalized communities, whether it be immigrants or LGBT families, have really had to define for themselves what family looks like. And we've had to figure out how we create a family that meets our specific needs. So why did Black Lives Matter say that we need to disrupt the nuclear family requirement? Because they want to help us figure out what are some policies that we can enact, policies that we can be in solidarity with, that are going to support all of these different types of families.

39:06

I'm not the only one speaking about why Black Lives Matter would have said something like this. There was a statement made by a man named David L. Phoenix. He's a political scientist out of UC Irvine, and he said, quote, "I don't think there's any reasonable basis to the claim that the group's website is promoting an actual reduction of the proportion of people actually living in a Western nuclear family structure, but rather to imagine successful families as more inclusive than this particular version of family." He said that calling for disruption is most accurately interpreted as disrupting agendas that give benefits to people with middle class family structures over those without. He went on to give some examples of policies that prioritize nuclear families. He gives the example of the zoning laws that prioritize single family housing or tax credits for married homeowners. These leave out people who are single or people who rent their home. So he says it's a call to "disrupt the notion that the nuclear family structure is the only way to ensure neighborhood stability and vitality, and to affirm that neighborhoods that contain a high volume of non-traditional family structures (e.g. households with a single parent or grandparents / other familial figures as primary caregivers for kids) are just as capable of — and just as deserving of — policies and practices that contribute to neighborhood stability and vitality." End quote.

40:33

Wow, what a powerful quote to end on. He very specifically gives us the policies that prioritize the nuclear family and says we need to do a better job of supporting all different types of families. So does Black Lives Matter hate families? No, it's actually the opposite. Black Lives Matter loves families so much, that they want lots of different people from lots of different types of families to have the same access to quality neighborhoods and to great opportunities.

41:07

I hope that after listening to this, you feel like you have a better understanding of what it might look like to support families. That means that we have a responsibility to dismantle this systemic oppression that is breaking apart families, including mass incarceration, including over-policing, including the effects of enslavement that are still being felt today. There's so much work to be done. And we need to do it all in the name of loving families.

41:37

Speaking of loving families, I love you, and I love your family. And I really hope that you will go and download your Race Talk Roadmap. First Name Basis is here to support you in these conversations with your kiddos or with your students, wherever you find yourself caring for these precious little souls. So I hope that you'll go download your rRace Talk Roadmap at [firstnamebasis.org/racealk](https://firstnamebasis.org/racealk) so that you can really get started digging into this stuff in your home or in your classroom, and start to make progress in your community, and really cultivate this culture of anti-racism with the people that you love. I will also leave the link in the show notes so that you can grab your Race Talk Roadmap right there in the show notes if that is easier for you.

42:29

My friends, thank you for being here. I hope you can feel how much I believe in you, and how deeply I know that when we work together, we can make a real change in our community. Any of the books or podcasts or articles that I reference will be linked in the show notes. If you are looking for more detailed notes, be sure to head over to our Patreon community. On our Patreon site. I provide all of the outlines that I use to make the episodes. Everything is linked there so you don't have to take furious notes while you are listening. And don't forget to join us over on Instagram at [firstname.basis](https://www.instagram.com/firstname.basis). If you're interested in partnering with First Name Basis or doing some kind of collaboration, please email us at [hello@firstnamebasis.orgblack](mailto:hello@firstnamebasis.orgblack). All right, have a great week my friends and I will talk to you again soon.