

5.8 White Children and Uncomfortable History: What Do We Do?...

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SPEAKERS

Jasmine Bradshaw

- J** Jasmine Bradshaw 00:00
You're listening to the First Name Basis Podcast, Season Six, Episode Eight: "White Children and Uncomfortable History: What Do We Do?"
- J** Jasmine Bradshaw 00:16
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.
- J** Jasmine Bradshaw 00:57
I'm really excited for this episode today, because I actually was able to take a question that I've been getting really often and turn it into an episode. So let me share the question with you, because I feel like it's something that either you relate to, or something that you've probably heard, or maybe someone has even asked you this question.
- J** Jasmine Bradshaw 01:18
Okay, so the question is, "I listened to most of your podcasts. One comment I found very intriguing was when you discussed not liking Black history in school yourself, because it made you stand out. And your dad brilliantly suggested bringing in examples of history to be proud of. I've heard several comments from white peers in the last month along the lines of, quote, 'I feel like I can't be proud of who I am.' This is raw, and it may sound pathetic, but white history

worldwide is not easy either. Honestly, I have never liked most of history, because it's full of terrible evil, primarily by white people that look like me, which is probably why a lot of people grow up to ignore the subject altogether. So my question is, how can hard history be presented to young white children in a way where they can separate themselves from the evils in the past, and be the change and still be proud of who they are?"

J Jasmine Bradshaw 01:20

And one of the key parts of the study is that the researcher, who, if you remember, is also an actor just dressed up in a lab coat, the researcher was in the room with the teacher, they were in the room with the subject, and they were encouraging the subject to administer the shocks as punishments for the wrong answers. So if the teacher was like, "Oh, no, I don't want to give these shocks," if they were protesting administering the shocks, then the researcher would say one of four statements. They would say the same thing every time. So if the teacher says, "I don't feel comfortable with this," or "I don't want to do this anymore," the first thing that the researcher would say is, "Please continue." If the teacher continued to protest the shocks, after that, they would go on to say, "The experiment requires you to continue." If the teacher continue to protest, the researcher would say, "It is absolutely essential that you continue." And if the protesting continued after that, the last thing they would say is, "You have no other choice but to continue." So I want you to take, like, three seconds and think about how you think this experiment turned out. I mean, you've probably heard of it, because it's really famous. But if you haven't, or if you haven't thought about it in a while, and you don't remember the outcome, think about what do you think these ordinary people who answered a newspaper ad, who thought they were just participating in an experiment, what do you think they did? At the conclusion of this experiment, all of the participants, every single one, had continued the shocking up to 300 volts, which was labeled danger. But that's not all: 65%, two-thirds of the participants, continued to shock the learner up to 450 volts. That is the highest level. That was the level that was labeled "XXX." They flipped the switch to shock the person thinking that they might actually really hurt them, maybe even kill them.

J Jasmine Bradshaw 01:20

So I bring up this experiment to help you see that there are ordinary people, like I said, who do good things, and ordinary people who do bad things. So I really don't think we should be telling white children, "Hey, don't feel uncomfortable about the fact that enslavers looked like you, because you probably would have been an abolitionist." There really isn't any way for a white child to know what they would have done in that situation. All they can do is focus on the choices that they have in front of them today.

J Jasmine Bradshaw 01:20

And that brings me to my final point, which is what I think we should do about this situation, based on the research in anti-racist literature that I have dug into. So if we aren't going to shield them from the discomfort by giving them an incomplete version of history, and we're not going to try to shield them from the discomfort by telling them that they would have been an abolitionist. What do we do instead?

J

Jasmine Bradshaw 02:13

So that question I actually got from Patreon. Every single month, in our Patreon community, we have a Q & A. And people can come and ask me and my husband, Carter, whatever they're wondering about, struggling with, and dealing with when it comes to their antiracist journey in their family or in their community, and we talk about it together. So as I was answering that question in Patreon, I realized it would actually make a really fantastic episode, because I was getting it in my DMs as well. Now, one of the things you probably noticed from her question is that she mentioned an episode that I did with my dad. And that episode is fantastic. It's actually a pretty old one; I think it might even be from Season Two, but it's called "A Conversation With My Dad About Black History Month." So I will link that episode in the show notes if you are interested in it.

J

Jasmine Bradshaw 03:04

So in this episode, we are going to focus specifically on her question, which is how can hard history be presented to young white children in a way where they can separate themselves from the evils in the past, and be the change and still be proud of who they are. So in this episode, we are going to cover three different things. The first thing will be how some parents and politicians are responding to this question. And their response is really in a way that they think will shield their children from feeling badly. So we'll get into that. I'm sure you've heard of it. The second thing we'll break down is how some people on the other side are responding. So we're seeing people who identify as conservative and people who identify as liberal responding in two different ways. And the third thing that I will share is what I think we should do, based on what I have learned during my study of anti-racism.

J

Jasmine Bradshaw 03:58

Now, as with every single episode, I need to do a trigger warning, because in this episode, we will be talking about enslavement, we'll be talking about oppression, and lots of different types of violence that go along with those things. So if you are a Black or Indigenous person of color, as always, just know that I love you and I support you. I hold space for whatever you feel. And if what you feel is that you don't want to carry this today and you need a break from it, please know that you should feel free to do that.

J

Jasmine Bradshaw 04:28

There are two things I want to share with you before we jump into the episode. The first is that, of course, all of the episodes that I create are meant to be shared. But this one especially, because it's such a hot-button issue right now. I encourage you to think of someone that you can share this episode with, or someone that you can have a good conversation around this episode with and send it to them. The other thing I wanted to say is that I want to be very clear that this episode is about history in general, not about Black history. It is Black History Month, and you know that I love to celebrate Black History Month, and in the question, the original question that I read from Patreon, she mentioned that my dad and I both agree that it's really critical to share stories from Black history that we are proud of, and stories that fill us with joy. And so that is why I created Bite-Sized Black History. So if you haven't heard of it, Bite-Sized

Black History is our Black History Month educational program. It is 12 bite-sized podcast episodes that were created just for kiddos. So you can sit down with your child or with your students and press play on these bite-sized podcast episodes and learn about a different Black American throughout history in each one. And I really tried to pick people who were overlooked by our history books. So these aren't going to be your Rosa Parks or your Martin Luther King, Junior's. As much as those people are so critical to the story, we're focusing on zoologists and astronauts, dancers and figure skaters, inventors—you think of it, we probably have included someone like that in Bite-Sized Black History. We actually have two seasons, because I was able to release the first season last year and the second season this year. So we have 24 different episodes for you to choose from. Just go to firstnamebasis.org/blackhistory, and you can invest in Bite-Sized Black History for your home or for your classroom.

J

Jasmine Bradshaw 06:28

And you know, this is so, so important because I was talking with someone that I love the other day, and it was absolutely heartbreaking. She was in tears, I was in tears, because she was telling me about how her eighth grade son had come home from school, and he was crying, because his teacher had showed him some really graphic images of Black people being brutalized and violently killed. And she said that they were learning about this because it was Black History Month. And this broke my heart, because it was February 4 When I talked to her, and he had this lesson the day before. So on February 3, the third day of Black History Month, what he's learning about Black history is that we are people who are violently killed. And as much as that is part of the struggle, our lives as Black people are not always enveloped in struggle. We want to focus on the joy and the excitement of Black history, and that piece of the history is important, but that should be taught year round, not just during Black History Month, because Black History Month is a time for excitement, a time for magic, and a time for honoring the experiences of Black people, not just focusing on the terror that white people have inflicted on us. So I tried to share with her that white people terrorizing us really isn't Black history, that is white history. And that really goes along with the conversation that we're going to have today. But she was in tears, telling me how grateful she was for Bite-Sized Black History because she really didn't want his view of Black History Month and Black history in general to be this really sad, violent thing. And so she was so happy that she had a resource to share with him that focuses more on the joy and the ingenuity and the excellence than on the struggle. So if you've had an experience like this with your kiddos, or maybe you're a teacher who wants to bring that joy into your classroom, go to firstnamebasis.org/blackhistory, and you can check out Bite-Sized Black History. I will also put the link to that in the show notes.

J

Jasmine Bradshaw 08:36

All right, so let's jump into this episode. And remember, we are focusing on three different things. The first being that some white parents, and generally white politicians, are responding to this question in a way that they think will shield white children from feeling badly. So they're trying to create laws that they think will keep their children from learning the hard truths about our nation's history. You've probably heard specifically about Florida, because they seem to be the most egregious when it comes to this situation. And in the article from "The Washington Post" that's called "Florida seeks to block uncomfortable Themes in schools. Its history is full of them," they really outline what goes into this bill. So in the bill, it says that parents could sue the school if their children experience, quote, "discomfort, guilt or anguish on account of their

race, because of what they're learning." So basically, it's saying if white children feel uncomfortable about the history that they're learning, their parents would be able to sue the school. And in the article it says, quote, "The Florida legislation would ban lessons that teach an individual, by virtue of his or her race, color, sex or national origin, is inherently racist, sexist or oppressive, whether consciously or unconsciously." End quote.

J Jasmine Bradshaw 09:59

Now I want to be clear that these are not the Critical Race Theory bills. There are CRT bills out there, but these are not the same thing. And if you'd like to learn more about Critical Race Theory, I have a whole episode about that. It is called "Critical Race Theory in Schools," and you can find the link to that in the show notes. So these are the bills that are specifically talking about discomfort, guilt, or anguish, because white children are learning about history. I mean, it does not say the word white in it, but we know based on Critical Race Theory that you don't have to say anything about race for it to affect the different races in different ways.

J Jasmine Bradshaw 10:40

Even though Florida is making headlines when it comes to this issue, there are lots of states that are trying to do the same thing. And in an article by NPR, they said that more than a dozen states have placed restrictions on how race and inequality are taught in schools. So it's not just Florida that we're dealing with; it's probably a state that you live in, too. If you haven't heard about it yet, I'm sure you will soon. And I would encourage you to look into it to see what's really going on in your state.

J Jasmine Bradshaw 11:09

So I was talking to my parents about these bills, and my mom and I came up with two main issues with this law. The first is that there are lots of things that we learned in school that make us uncomfortable. I mean, I don't know about you, but I really did not enjoy taking biology. It just wasn't something that I jived with. Some people struggle with math. Some people have a hard time in PE. There are so many things that we do in school that make us uncomfortable, and I just can't imagine my parents suing the school over me having to go to PE class and do lunges because I don't want to. So I think we need to think about the fact that comfort and discomfort are really individualized experiences. So it would be a really tough thing to enforce, because how can I say whether or not someone is feeling uncomfortable? All your child would have to do is say, "I'm uncomfortable," and then parents would be able to sue the school. The second issue that we can see with this bill is that people are clearly prioritizing the comfort of white children over the comfort of children of color. Because I can tell you that when we are told these stories, when we are told half-truths, and an unclear and unfinished picture of the historical events, it is very horribly uncomfortable for Black children and for other children of color. As someone who went through the public school system, and learned those half-truths and was told the unfinished stories, it really is clear to me that they are prioritizing the comfort of white children over the comfort of children of color and over the truth.

J Jasmine Bradshaw 12:53

Going along with that, it's important for you to understand that these actions are in alignment with white supremacy culture. So there are 12 different characteristics of white supremacy culture. These characteristics were originally outlined by Dr. Tema Okun, and they explained that the right to comfort is one of those characteristics. So in their article, Dr. Okun points out that the right to comfort is, quote, "the belief that those with power have a right to emotional and psychological comfort,...scapegoating those who cause discomfort,...equating individual acts of unfairness against white people with systemic racism, which daily targets people of color." End quote. So I can see from the wording of this bill that they're specifically prioritizing white children's comfort over the comfort of other people of color, specifically Black people, and that is in direct alignment with the characteristics of white supremacy culture.

J Jasmine Bradshaw 14:00

In the article, one of the other things they outline are antidotes to these different characteristics of white supremacy culture, and one of the antidotes they talked about when it comes to the right to comfort is understanding that discomfort is at the root of all growth and learning. I mean, sit with that for a minute. I'm sure you've heard that a million times. Growth happens outside of our comfort zone, and the same is true of our kiddos. So when we are preventing them from feeling discomfort, how are they really going to grow? In the article they go on to say, quote, "Welcome discomfort as much as you can; deepen your political analysis of racism and oppression so that you have a strong understanding of how your personal experience and feelings fit into a larger picture." End quote. So instead of trying to move ourselves away from the discomfort and pushing it off as much as we can, we really should be leaning into it and understanding that discomfort is just part of the process. It's part of the process of learning, but it's especially part of the process of becoming an anti-racist community. Allright, so this is how a lot of conservatives are approaching this issue—they are trying to shield their white children from discomfort at pretty much all costs.

J Jasmine Bradshaw 15:26

Now let's move on to how people who are more liberal-leaning are responding to this issue. These people are actually encouraging children to identify with abolitionists, which might seem okay on the surface, but I want to break this down for you. There is a human rights attorney who shares on social media, and his name is Qasim Rashid. I want to share with you something that he tweeted, but before I read it to you, I want to remind you that here at First Name Basis, we use the term "enslaver" instead of "slave owner." So just know that I'm saying the term "slave owner" because I'm reading a direct quote, not because it is the term that I think should be used when we're having these conversations about enslavement. So he says, quote, "Some white people in US history were slave owners, and other white people were abolitionists. Parents who think teaching about America's history of racism shames white kids should reflect on why they think white kids will associate more with slave owner guilt than with abolitionist pride." End quote.

J Jasmine Bradshaw 16:34

So what I'm getting from this tweet is that Qasim Rashid is saying that we should be teaching white children to identify more with abolitionists than we should be teaching them to identify with enslavers, and that way, they won't feel as guilty. Now, I think we need to first take a step

with enslavers, and that way, they won't feel so guilty. Now, I think we need to first take a step back and understand that this is just another way of providing comfort to white children, prioritizing their comfort by telling them, "You wouldn't be an enslaver, you would actually be an abolitionist." And I really don't agree with this take either. Now, I'm sure that Qasim Rashid is a fantastic human rights attorney, but I don't think that we're going to solve the problem by just telling white children, "Don't worry, you're not like them. You would never do something like that," because the truth is that both enslavers and abolitionists were ordinary people. Just like you and I are ordinary people, abolitionists and enslavers were in the same boat. I think that we have to be honest with ourselves and understand that ordinary people are capable of extreme greatness and compassion, but they're also capable of participating in extreme violence and creating lasting harm. So ordinary people can do ordinary things, they can do great things, and they can do harmful things.

J

Jasmine Bradshaw 17:54

And when I was thinking about this episode, I remember something that I learned in college in, like, Psychology 101, it was called the Milgram Shock Experiment. So this was an experiment that was conducted by Dr. Stanley Milgram. He was a psychologist from Yale, and in 1963, he came up with this experiment, because he was really reflecting on what happened during the Holocaust. Now I got this information from an article on simplypsychology.org. I usually try to choose sources that are a little more well known, but I really like how the article simplified it like it says in their name, it just simplified the experiment. And it's such a famous experiment that I really am not super worried about the way it was presented, because I already knew the facts. So I felt pretty comfortable using this article, but I will link it in the show notes if you want to look at it. But you can cross-check it with other more well known sites, and you will see that it's the same information. So this article pointed out that Dr. Stanley Milgram was really interested in investigating two different things. The first was, quote, "researching how far people would go in obeying an instruction if it involved harming another person, and how easily ordinary people could be influenced into committing atrocities, for example, Germans during World War Two." End quote. So he is really exploring how far can you push ordinary people when it comes to doing things that are harming other people, because of the authority figures that they have in their life.

J

Jasmine Bradshaw 19:38

So let me tell you how the experiment worked. He would bring in subjects which, he put an ad out in the newspaper saying, "Hey, whoever wants to participate in this experiment, come to Yale, and you will be paid." I think it was like \$4.50 or something like that. It wasn't a whole lot. So he would bring these subjects in, and he would have them matched up with another person who is actually an actor. So they would draw straws, both of the, quote unquote, "subjects," one of them being an actual subject and the other one being an actor, and they would draw straws to see who would be the "learner," and who would be the "teacher." But the drawing was actually rigged so the actor was always the "learner," and the subject was always the "teacher." Now, there was one other person involved in the experiment as well: that was the researcher, and the researcher was also an actor. But this actor was dressed up in a lab coat. So in the article it said, quote, "The learner was taken into a room and had electrodes attached to his arms, and the teacher and researcher went into a room next door that contained an electric shock generator and a row of switches marked from 15 volts (Slight Shock) to 375 volts (Danger: Severe Shock) to 450 volts (XXX)." End quote. So basically, the

'teacher' would read a set of questions and word pairs, and the 'learner' would have to give the answers. And if the learner gave the wrong answer, then the teacher was supposed to flip the switch and administer a shock, basically as like a punishment. So for every wrong answer the learner gave, the voltage of the shock would increase. Now, obviously, the shocking was fake, because the learner was an actor who was just hooting and hollering over there in pain. But the teacher really didn't know that it was fake. So they thought they were actually shocking another person that they had met at the study.

J Jasmine Bradshaw 21:43

Well, what we need to do is help them understand that they have a choice to make. And enslavers and abolitionists were all ordinary people, just like you and me, who made choices about how to live out their values. So what we have to do as parents, caregivers, and teachers, is teach our children and our students that they have to decide what they're going to do, and which side of history they're going to be on. So it's not, "Oh, you're just like an enslaver," or "You're just like an abolitionist." It's, "Look at the complete picture of the history that has happened, and look at the choices that people have made who look like you, and who come from a similar background that you do. You are responsible for making a similar choice today, what is that choice going to be?" Are you going to choose to lean into anti-racism and try to create a more just community for the people around you and for yourself, or are you going to continue to benefit from the systemic racism that was created to put you ahead of and give you more opportunities than your counterparts who are Black and Indigenous people of color?

J Jasmine Bradshaw 24:49

White children need to understand that they have a decision to make, and it's important for them to know that sometimes they'll make decisions that align with their anti-racist values. And sometimes they'll make decisions that are racist. They'll say things and do things that align more with racism, and they need to have the tools in their tool belt to respond when those things happen. So what does it look like to be anti-racist in your community and in your home and in your school? And what does it look like to repair the harm that you've caused when you do or say something that's racist, or when you continue to participate in systemic racism? And that is exactly why First Name Basis exists. We exist to give you the tools you need as a parent or as a teacher to teach the children in your lives the values that you hold. If your values are inclusion, justice, and anti-racism, you probably came to this podcast to figure out just how to do that. And let me tell you, we have almost 100 episodes in the library where you can learn the tips and the strategies for how you can teach your kiddo or your student how to make that choice, how to make a choice that truly aligns with their values.

J Jasmine Bradshaw 27:27

Now, I know I'm talking specifically to white children and white parents right now, but I also want to talk to my people of color out there and help you understand why First Name Basis exists. We exist to make your life easier. I was so exhausted having these conversations over and over again with the white people in my life who I truly love. But let me tell you, I was totally tired of it. So these episodes exist for you to share far and wide so you don't have to do this emotional labor over and over again and hopefully so that we can have better allies for our

Black and brown kiddos. Another thing is why children need to understand that even though they aren't an enslaver themselves, they really do benefit from the actions that were taken by enslavers. And if that's something that's catching you off guard, I have two episodes to point you to. One is called "What is Privilege and What Do I Do With It?" And the other is called "Can We Talk About White Privilege," and I will link both of those in the show notes. So white children, but white people in general, really need to know that they hold white privilege, and that means that just because you didn't create the problem, doesn't mean you don't have a responsibility in trying to help solve it.

J

Jasmine Bradshaw 28:49

Now, I hope you don't walk away from this episode thinking that I want white children to feel guilty. That is not the goal. Guilt is not the goal. And guilt really is not productive, but it's just a fact of anti-racist work. It's just a fact of learning about history. Sometimes guilt will come up; sometimes discomfort can come up. Those are normal, common emotions when we're having these hard conversations. And we really can't control how our children are going to react to these things, but we can give them the tools to navigate those emotions and to cope with them and help them figure out how they can move forward on this journey in a way that aligns with your anti-racist values that you're hopefully passing down to them. One of the quotes I love the very most and I think about often when it comes to teaching history is, "The antidote to feel-good history is not feel-bad history, but honest and inclusive history." That's a quote by James W. Loewen, and I learned it when I was doing research about Thanksgiving and teaching the truth about Thanksgiving, and it really has stuck with me ever since.

J

Jasmine Bradshaw 30:00

Now the last part of the question that I want to address is how we help white children feel pride in who they are. And the most important thing I need you to think about when it comes to helping white children feel excited about embracing their identity is that whiteness is not their culture. White supremacy should not be the core of who they are. You all have an ethnicity and a really exciting piece of culture that you can lean into. And I want to point you to one last episode, it's called "Using Your Culture to Build Your Child's Sense of Self." It's actually episode four of the podcast, so going way back in the archives. But I talked in that episode, all about how you can dig into your own culture to help your child build confidence in who they are so that you can step out of white supremacy culture and really embrace your own unique ethnicity.

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Jasmine Bradshaw 30:59

So if you are a white parent, I hope that as we wrap up you are reflecting on how dangerous it can be to leave your children in a place of ignorance. I hope you're reflecting on the importance of giving them that choice to make and helping them make amends when they don't make the right choice. I want to share a personal story before I wrap up. And it was something that was hard for me; I wasn't quite sure if I was going to share it. But I think it's important, because it really goes along with exactly what we're talking about. So this past weekend, I was in Nevada visiting one of my best friends. She was my college roommate, and she had a baby six months ago, I was so excited to go and see her and meet her baby finally, because the first time I tried

to go out there, there was COVID and, you know, all the things that are going on right now, so I had to postpone the trip. I finally got to go, and when I got on the plane, it was jam-packed. I was in the very last row in the very middle seat, and I was in between these two really large men. Unfortunately, both of these men decided that they deserved to have the armrests and all the leg room. So I was like, cuddled into myself trying to squeeze so hard so I'm not touching them. Oh, it just made me so uncomfortable. And the man on my right fell asleep. Now when I sat down, he was clasping his hands together so I couldn't see his hands at all. He just had them clasped in his lap, and he fell asleep. And I thought, "Wow, look at this, like, this person feels so comfortable on this plane that they can just fall asleep." And I was thinking about how vulnerable it is to fall asleep in a public place, and how infrequently we do things like that, and how I love that people can just sleep on planes. Like, that's so cool, and we're being so vulnerable. And then about a minute later, he fell deeper into sleep, so much so that his hands fell apart. So he was clasping his hands together, and then they fell apart. And as his hands fell apart, I looked down, and I saw that on his right hand he had a white power tattoo. Like it was clear as day. It was a tattoo that symbolized white power. And I was so taken aback and instantly so afraid. I mean, I was so scared my heart started beating so fast that my Apple Watch thought I was exercising. It was like going off the charts. And I just didn't know what to do. I was completely trapped. I mean, I'm in between these two giant guys on a plane, there's nowhere to go, and the person that I'm sitting next to has a white power tattoo. And I remember thinking to myself first of all, "I'm so angry that I'm in the situation right now. I'm so angry that he has that tattoo." And second of all, do you think that that man, that white man, really understands the truth about American history? Do you think he got these honest and important conversations about the choices that he has to make? I don't think so. I don't think he knows the truth. And I think whatever version he thinks is the truth is completely out of line. And that is probably what led him to get a white power tattoo on his hand. It was so infuriating. It was so nauseating. And I just remember thinking to myself, "This is why honest and inclusive history is so stinking important," because white power tattoos are absolutely unacceptable, but he felt empowered to go and get one. And clearly there aren't people in his life who are holding him accountable, who are correcting him and who are telling him that his values are completely unacceptable. And that is the kind of thing that needs to change. We should not be shielding our children, especially white children, from discomfort. They need to learn how to lean into the discomfort and make the right decision, and they need to know exactly what to do when they make the wrong decision. When they embrace racism, when they tattoo white power on their hand, what do they do next? Because I can tell you it is not fair that my comfort was sacrificed for his gain. It's not fair that I had to sit there in between these two giant white men feeling scared out of my mind. It's just not fair. It's not right. It's unjust. And I was so happy that my children were not there to see that.

J

Jasmine Bradshaw 35:41

Alright, y'all, I know you can sense how important this conversation is. Please share this episode with someone who needs to hear it. Please share this episode with someone who you want to discuss this topic with. And remember that I am talking generally about history, not about Black history, not about Black History Month. If you want to talk about Black History Month, go to firstnamebasis.org/blackhistory, and you can check out Bite-Sized Black History, and I will be sure to link that in the show notes. All right, I love you so much, and I will talk to you next week.



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Jasmine Bradshaw 36:16

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 real change in our communities. Any of the books, 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 and 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.org. All right, have a great week my friends, and I will talk to you again soon.