[music]

0:00:06.8 Jennifer Rogers: From the California Prevention Training Center in San Francisco, this is Speaking Frankly, the state of sexual health. We know good sexual health doesn't just happen, it's created. In this series, we're starting the conversations we should already be having. We'll speak with experts in the field about sex, stigma, and all of the other factors that shape our sexual health in our everyday lives. I'm Jennifer Rogers.

0:00:30.9 Jennifer Rogers: Hi, friends. We're so happy to be back after a short summer break. In today's episode, I talk with anti-racist activist Dante King. He's worked with organizations like the San Francisco Metropolitan Transportation Agency and the San Francisco Department of Public Health to cultivate environments that are anti-racist. Today, he discusses how capitalism reinforces racism, the creation of anti-blackness through policy and the systems and structures that have led to White supremacist ideology. I'm so glad you could join us, and I hope you enjoy the episode.

0:01:08.4 Jennifer Rogers: So, thank you so much for being here. I'm really excited to have this conversation with you, and I've loved learning about your work, so I really appreciate that you took time to speak with us. So, tell me more about your work and what you're doing right now, just so we can give folks context.

0:01:23.9 Dante King: Sure. So, my work spans back over 20 years. I did... My undergrad work was in Ethnic Studies with an emphasis in African-American Studies, and I never set out to unpack or thoroughly examine racism per se. I had intentions on going to law school, and I thought this was an area of interest that I was really drawn to and I had as just... Earlier on in my life I was very fascinated with the Civil Rights era, with just kind of the journey and the path and the evolution of the African-American journey. I went on to do some graduate work in Equity, you can say, but within the Education realm, looking at the benefits of MI Theory, Multiple Intelligence. And then, I have gone on to do some doctoral work and really looking at the anthropological aspects of race and racism from the view of looking at what was produced through structured systems, structured processes in programmatic structures, if you will, that regulated the advancement, the upliftment, the superiority and the sovereignty of White people.

0:02:57.9 Dante King: And so, that's what I do in my work. I examine it through a critical race lens and looking at the evolution of legality in the North American continent, particularly in the US. And looking at it through the colonial lens, and then through the Declaration of Independence and the story of the United States in America, because it's what I find and have found that understanding it through a chronological trajectory provides clarity. So when we talk about anything, whether it's medical mistrust or educational mistrust or economic mistrust, we have to begin with the premise that this country was founded on White terror towards certain Indigenous tribes, but particularly the terror of Black people. And there was never any type of positive orientation that Black people experienced as a collective group coming into this continent.

0:04:19.0 Jennifer Rogers: You say that you approach your work from an anthropologic framework, what does that mean?

[chuckle]

0:04:27.8 Dante King: It's simple. That means looking at how White identity evolved and how Black identity evolved. And not attempting to use any type of broad generalization, but particularly understanding the laws, for instance, you have, in 1681, 1682 in a law that is particular to marriage or regarding marriage, where they use the language White. They're grouping English and all other White people together, right? Prior to that, there's no mention of White. It's English and free-born, it's English and Christian, because at that time, Christian carried an ethno-religious context. And so, if you look at the development, particularly of White people in kind of that language, but then you go back a little earlier and then you begin to map up to that point, 1681, the powers and privileges and rights that are being given to White people, it helps to understand what is evolving in White identity, in the White psyche, in the White spiritual frame, in the White emotional frame.

0:05:49.2 Dante King: But in the legal frame, in the legal context... So for example, I will share an excerpt of a law, this is 1669, and it says, it's the Casual Killing Act. This is part of what it is meaning to be White during this time. This is a law that goes into effect. And it says, "Whereas the only law in force for the punishment of refractory servants, resisting their master, mistress, or overseer, cannot be inflicted upon Negroes nor the obstinacy of many of them be suppressed by other than violent means, be it enacted and declared by this Grand Assembly, if any slave resists his master or other, by his master's order, correcting him, and by the extremity of the correction, should chance to die, that his death shall not be accounted a felony. But the master or that other person appointed by the master to punish him be acquitted for molestation, since it cannot be presumed that premeditated malice, which alone makes murder a felony, should induce any man to destroy his own estate."

0:07:02.7 Dante King: So, because we're going to presume the innocence of White people that they would never just destroy their own investment, property that they invested in, you get to chastise, abuse these people that you brought here for forced labor who are now resisting it, and they're resisting the abuse. But if you...

0:07:22.4 Jennifer Rogers: God forbid.

0:07:23.0 Dante King: Right. But if you happen to murder them, you're free of all charges. So, what does it mean to be White?

0:07:34.0 Jennifer Rogers: It's like carte blanche. [laughter] Thank you for sharing that. That's horrifying.

0:07:42.3 Dante King: Right. [chuckle] Right.

0:07:42.5 Jennifer Rogers: But no, but I mean...

0:07:44.6 Dante King: It is.

0:07:45.3 Jennifer Rogers: I love this lens, because it's like, let's look at the evolution of the law. And I know that's what you're saying. And it's so much of the foundation of your work. And you know what it highlighted for me as I started learning more about your work and others' work like it that takes this legal framework approach? To show the evolution of the law is... We have a society that's anti-Black. And that may seem like, "Oh, duh." But for me when I realized that, that for me was a big wakeup call, or just a big moment.

0:08:21.9 Dante King: Yes. The fascinating piece of looking at this through a legal context. And I'll just make a connection, I think you've already made it, but that the laws provide rights and privileges and they provide a lack of rights and privileges, but they are the regulation, so they shape culture. So laws shape culture, because they provide all institutions what they can do or not do and what people can do or not do.

0:08:53.7 Jennifer Rogers: How does policy and the law mingle with social activism?

0:09:00.0 Dante King: Well, it depends on who's in power, right? And what the intentions are. And so if social activism is at odds with the kinda the... People who are in power to enforce policy, because what we're talking about is not only the development and existence of policy, but how it's being enforced. And if we exist in a culture that is averse to certain people... And it's also built on transaction, Whiteness is transactional, it's not relational at all. So there's really no motivation to change the cultural orientation. Because what I've also found in examining this is that even just kind of on a basic surface level, the entitlement that White people have, the superiority complex that is inherent within White culture, they need to oppress Black people in order to feel good about themselves. It's a core tenet to their identity. That's what is so interesting about all of this. It's like, they literally created the term White, which was the opposite of Negro, which we had been named by the Spanish. Can I share one thing with you?

0:10:18.6 Jennifer Rogers: Share away.

0:10:19.7 Dante King: Okay. [chuckle] I have dug up these reports that are constituted around neighborhoods, in terms of the Bay Area where I live, San Francisco, Oakland, East Bay. And I have over 240 of these, and I'm gonna share an example of one. This is 1937 August. So this is Oakland where I grew up, so these were the redlining reports that went with the redlining. So you can see favorable influences where it says convenience to local and San Francisco transportation, schools and local shopping district, good Catholic school nearby, that's favorable influences. Detrimental influences, older type cottages showing age, infiltration of a few families of Negroes, zoned for multiple family residential. What's interesting though and I'm gonna come back to this, it says inhabitants, so type, shopkeepers, white collar, you gotta have the income. C, area C foreign born various 8%. We have our own section on this report, Negro six families, right?

0:11:30.6 Jennifer Rogers: What year is this? What year is this, Dante?

0:11:33.2 Dante King: This is 1937, 1937. And these reports were in effect until 1977 with the outlawing of redlining, which happened through the Community Reinvestment Act, okay? But if you go down to the bottom under clarifying remarks, it's a...

0:11:49.9 Jennifer Rogers: So just to be clear, this was the law?

0:11:52.7 Dante King: Yes.

0:11:54.0 Jennifer Rogers: Until 1977? 70...

0:11:56.4 Dante King: Yes.

0:11:58.0 Jennifer Rogers: Okay.

0:11:58.9 Dante King: The California Supreme Court ruled that racial restrictive covenants were legal in 1919. That was then followed up by the Supreme Court decision, Corrigan v. Buckley, which ruled that Supreme Court... That racial restrictive covenants were legal and could be enforced, which produced widespread covenants, not in the south, in the north and the south. And then they also decided in another case, Euclid v. Ambler... Ambler Realty v. Euclid, that racial zoning was legal. So both of those cases or decisions were prevailed in 196... Sorry, in 1926. And they remained as part of federal law until 1953, in the Barrows case, but they still were not... The practice of redlining through federal policy, through the FHA, that was not outlawed until 1977.

0:13:05.3 Dante King: If you go down to the bottom of the report, though, which is very interesting, it says clarifying remarks, population increasing slightly due to tendency toward multiple residential. This might be termed a high red area, and would have been graded C except for presence of Negro residents. They're not at all concerned about the other foreign-born, just the presence of Negro residents, which constituted a half a percent of the population, six families. And it impacted how the area was graded, which is why I focused on anti-blackness, because throughout all of these laws throughout the centuries, that's who's named. It's very targeted, it's Black, Black, Black, Black, Black. It's not Chinese and non-White groups, it's Negro. And now, sometimes you'll see Chinese, sometimes you'll see Japanese and other terms, but always Negro.

0:14:06.9 Jennifer Rogers: Right. And I thank you so much for sharing that. A couple of things strike me, one is that I was born in '81, that ended redlining in California in '77, correct?

0:14:22.2 Dante King: The country.

0:14:23.8 Jennifer Rogers: Thank you, okay, the country. Thank you.

0:14:26.0 Dante King: Yeah.

0:14:26.9 Jennifer Rogers: So I guess what my point and what I've always been curious about is that's 43 years ago only, how do we expect... Like, there's this narrative of like, we're post-racial, right? For some folks. And just there's no way on God's green earth, A, it's not realistic, but I'm just saying, if you just look at it from a number of years perspective, in 43 years, you think that we've advanced to post-racialized America?

0:15:01.5 Dante King: You can't have... Let's just say 350 years, 348 years of expressed, expressed degradation in humanity. You can't have over 300 years of that. It'd be built into the cultural value system. And then you think one day, "Oh, we're gonna decide, we're gonna decide to give these people rights," which most White people were against. If you go back and you look at polls that were produced during the '60s and '70s, most White people felt like progress was coming too fast. And you hear a lot of White politicians, a lot of conservative White people, and even liberal White people espousing that through surveys that are done, through the Gallup produced surveys that demonstrated that. But the Kerner Commission Report which was produced in the late '60s, it demonstrated how a lot of the conditions that were... They're existing in Black communities across the country, and they went to over like 25 cities, how Black people had been severely impacted by all of the policy moves that just excluded us from opportunity. And was the result of federal programs and policies that were initiated by the federal government through the 1900s that serve to uplift White people.

0:16:35.6 Dante King: So there's a book by Ira Katznelson as well, When Affirmative Action Was White. And then there's also Black Power, which was written by Kwame Ture and Charles Hamilton in 1967. They also just lay out a very clear picture of structure in manufactured poverty and manufactured racial genocide, if you will. Because really the goal of it all, when you look at it, is to get rid of Black people. And then you stack onto that Nixon policies that centered around the war on drugs and actions that were taken, and then his chief policy person coming out in 1992 and saying, we were lying about the drugs, but we knew that we needed to target Black people, or we knew that we needed to break up their families. So that's John Ehrlichman in 1992, and then you've got the Reagan years into the Bush years.

0:17:33.4 Dante King: And the other thing that I think is very vital for people to understand is that, so redlining ceases in 1977, but you still have bias, suppressed wages of Black people who are trying to move upward, right? Or survive or navigate upward mobility, but there's still all of these barriers that are in place. So, it becomes legal for me to move into neighborhoods that White people have existed in since forever, but now I can't afford it. Now, it's no longer about the law, it's about economics.

0:18:08.8 Jennifer Rogers: And I wanna talk with you, okay. I'm gonna pause there and then...

0:18:12.7 Dante King: Oh, okay.

0:18:13.9 Jennifer Rogers: 'Cause I definitely wanna talk about that, but I also want to... One of your recent presentations that feeds into this is American medicine was built on the oppression, experimentation and commodification of the Black body. And so, you and I have talked about this before, and what I find really interesting is, the strong link between anti-blackness and capitalism.

0:18:43.0 Dante King: Well, first of all, this culture was built on terrorizing Black people in every way. And so, then if you look at academia and how that was established here, throughout the 17th and 18th centuries, you've got Harvard, Yale, William & Mary, University of Pennsylvania, Columbia, all of these colleges that are built through White patriarchy that are under guarded mostly by people who consider themselves Christian, Christian philosophy, these are Christian schools, if you will. So you as you, as would have it in a culture that is very averse to blackness, you've got medical doctors people who become philosophers in medicine of medicine who begin to theorize and produce these philosophies to legitimize their fields of study and focus in prominence. So I point to Dr. Charles Caldwell, who introduced the theory of phrenology kind of mind knowledge and how intellectual one is or people are. And so this was a pseudo-science that involved the measurement of bumps on the skull which he theorized produced mental traits of people, he argued that the skulls of African people had less bumps and that there was a natural tumidity to us that required us to have masters.

0:20:29.8 Jennifer Rogers: That's repulsive and literally makes no sense. Right, so then that sets the foundation, right, because if it's coming from a credible source who's looked at then culture follows, academia follows, broader culture follows, right?

0:20:47.1 Dante King: Yes, yes.

0:20:49.0 Jennifer Rogers: So when you talk about the commodification of the Black body explain that for us.

0:20:56.1 Dante King: It's I mean using the Black body as subjects to do whatever you want to build your practices on, but as experiment to innocent if you will. I mean it's not necessarily an experiment or these aren't experiments. These are practices and beliefs and theories that are embedded into health education, into what healthcare becomes. I've developed another word which is health abuse, because it's not care, it's health abuse. And so if you look at people, any people, as commodities, anything else than human, and what you are attempting to do or produce causes harm, is causing harm to them intentionally based on your beliefs regardless to whether or not you feel legitimate in those beliefs there's no care in there, there is no humanity. It lacks humanity. And so these are not, in my view, these are not health professionals or health educators; these are medical terrorists.

0:22:15.5 Jennifer Rogers: A lot of folks are familiar with the Tuskegee experiment and I think to your point it was... It far exceeded that a lot of sterilization practices in California right here in our "progressive state". Sterilization went on into the 60s if not 70s of Black folks, of folks who have developmental differences. Yeah, without telling them you're going in for an appendix removal and we're actually going to sterilize you.

0:22:56.5 Dante King: And forced sterilization I believe it was not necessarily outlawed until like 2000, or early 2000s or so. There's a reference to it in I believe it was Kendi's book where he talks about it remained... The eugenics program actually was eliminated in 1977 but legislation permitting involuntary sterilizations of residents remained on the books until 2003. So you have this concept of eugenics that emerges in the... Maybe the 18th but definitely the 19th century where you have people like...

0:23:43.2 Jennifer Rogers: I would also say that it was like turn of the 19ths... Like Turn of the 1900s, right?

0:23:46.6 Dante King: Yeah.

0:23:47.5 Jennifer Rogers: Right.

0:23:48.9 Dante King: So Charles Benedict Davenport who was an American biologist he pulled information right out of... So yeah around 1883, 1882. So it was coined by sir Francis Galton so he pulled a page right out of his book but Charles Davenport went to Harvard right? And he is famous for quoting and saying that he believes in striving to raise the human race to the highest plane of social organization, of cooperative work and of effective endeavor. And you've got other people like Madison Grant who also was known as an anthropologist who went to Yale and he produced things like a racial ladder. And then you've got the Supreme Court upholding that sterilization of the unfit including the intellectually disabled for the protection of the health of the state.

0:24:46.8 Jennifer Rogers: I wanna switch briefly to talking about the healthcare system. And so I'd like to understand what the foundation that you've described, the anti-Black foundation that you've described that's so deeply embedded in our policies and our culture, how does that manifest and show itself in the current health care system or health abuse system as you've coined it, what disparities come from this?

0:25:23.2 Dante King: Mm-hmm. It's interesting, I was looking at an interview last weekend with Dr. David Williams, who from Harvard, I believe, who produced the Everyday Discrimination Scale, and he talks about kind of the effects of the minuscule experiences, they're not really minuscule, but they are kind of everyday experience that oppressed people have. And how kinda the mental and emotional impacts over time lead to poor health. And that being a part of or caused by racism, just kind of a direct link, and it's really powerful. So but I was also reading a study that was, came out earlier this year, I think, where it showed that Black children who were delivered by Black physicians were more likely to survive childbirth, if they were delivered by Black physicians, that was cut in half by 50% when they were delivered by non-Black physicians, like Black babies literally died when they were delivered or have less of a... They literally died when they were delivered by non-Black physicians. And so you think about what goes into that, just kind of the presents and or maybe the lack of care that people may be using, I guess, or maneuvering with during these processes when they're not Black, just based on not being able to relate or implicit bias or like we just don't know. Right, but I can share the study with you, it was very compelling. Yeah, there's another one...

0:27:15.4 Jennifer Rogers: It's horrifying.

0:27:17.9 Dante King: Yeah, there's another one that was produced in the 90s that I was looking at where it showed physicians treated chest pain differently based on race. So they were more inclined to use catheterization when White people complained about [chuckle] chest pain and yeah, it was interesting.

0:27:36.8 Jennifer Rogers: So you mentioned earlier, implicit bias, and thinking about all that we've just discussed, why are... As you've demonstrated, this is something that seeps into every single aspect of our culture, it has already seeped into every aspect of our culture, of our legal system, our policies, so we have a structure that's created this way, and why are folks so averse to acknowledging the implicit bias, that is, I would posit inescapable for someone who grew up in this country.

0:28:24.5 Dante King: Right, I think there are a lot of different answers to why people have those types of reactions when it comes to admitting or confronting biases. I think one of the major ones is that society has made it wrong, well, at least for the last 50 years, 50 plus years, to be an avowed racist, it's like on an international scale from a Foreign Policy or Foreign Relations standpoint, America has to be great. We have to be present ourselves as first world, we are ahead of everyone else on everything, and so we are one country, one people, we don't have these issues where we're not gonna admit the way that things really are, because it's about telling a good story to get people to buy into a particular image or belief of our country.

0:29:23.2 Dante King: And so we made racism this vilified thing, The President in 1964 apologized for racism, everything that had been done to people... We've got work to do. And then everything was supposed to be okay. But at that point, White liberals and White progressives who were already just kind of on the fence and not comfortable necessarily, some of them, not all but some with the reality of racism, it was just like, yeah, I benefit from White privilege and White superiority, but I'm not racist, I'm not that racist. So you already had that element of people, but now you've got a conservative people, people who are vehemently racist and you see it, you hear it through the things that they say, even though at the same time, they're denying that they are, right? So from a societal standpoint, it's something bad, you can't do it, and then it's also... It was... It became illegal in 1964 with that legislation. So it has those types of implications as well, and if people admit to something that now culturally has been struck down for the last 50 plus years, it's like, what does that say about me? And then how is that gonna put me at risk. I don't believe...

0:30:46.3 Jennifer Rogers: Oh, you're a pariah?

0:30:48.1 Dante King: Right.

0:30:48.8 Jennifer Rogers: Yeah.

0:30:49.5 Dante King: I don't believe most racism is implicit at all, I believe that it's unspoken, I think people are very aware of their biases and they work with them, they do everything with them. And what I invite people to do is evaluate their decisions and look at what they're doing, not what they're saying, because our choices shine a light on our preferences, does our decisions represent our preferences?

0:31:18.7 Jennifer Rogers: Right. So I mean Amy Cooper right? The woman in New York who called the cops on a Black man and knew in that, for a lot of folks, that was a, I think, a really important moment because she clearly knew that she had more power in that moment on the phone with the cops, because she is White and he's Black. And to know that manipulative... Right, and to your point, it's unspoken, so it was conjured up from within this woman's psyche that that is the button to push, and she was right.

0:32:02.3 Dante King: Absolutely. And she was able to articulate it. She looked...

0:32:06.5 Jennifer Rogers: Exactly, right?

0:32:07.2 Dante King: Uncomfortable? Yes. And she said to him, "I'm gonna call the cops. I'm gonna call the police and tell them that an African-American male... Because she understood what would happen to him if she presented it that way. And you got subsequent other people or examples of that as well.

0:32:26.5 Jennifer Rogers: Otherwise, why even make mention of somebody's ethnicity.

0:32:29.5 Dante King: Right.

0:32:30.5 Jennifer Rogers: Right.

0:32:30.8 Dante King: Right, because it matters.

0:32:32.2 Jennifer Rogers: 'Cause it matters. Exactly. Right. Otherwise, it's just totally unwarranted, I mean, unless they ask you, I guess, for a description of someone. But that wasn't the case with her, she knew which tools she was working with and she put them all on the table.

0:32:48.8 Dante King: Yeah. Also wanna just give a shoutout to Dr. Cornel West, in his book, Race Matters, that was one of the pieces of literature that at least influenced my journey to look at this more critically. It was like race matters, what do you mean? And then I started reading, I'm like, "Oh yeah, I've experienced this." The whole issue with the taxi or getting on the bus. And yeah, so... Yeah, and here we are, people wanna historicize racism, it's cultural. It's not historical.

0:33:23.7 Jennifer Rogers: Thank you for saying that so pointedly. I just have two questions left. One thing that you make an important distinction about is you choose to say White power instead of White privilege, and I want to understand why.

0:33:39.0 Dante King: So White power, it's a power, it's not a privilege. When your suspicion is linked to whether or not I get to live or die, that's power. When your suspicion based on your demographics is linked to whether or not a Black person gets to live or die, that's power. When your racial demographic... There's an article that was done by the New York Times in 2018-19, a study that was done by Harvard, I think maybe Stanford was also a part of it, called the punishing reach of racism. And it showed that Black boys that grew up in affluent homes... They studied the lives of over 10,000, that they were likely to end up in poverty, lower middle class or middle class in over 50% of the cases. The opposite of that, for White children, for White boys who grew up in poor families, over 70% of them were likely to... Or ended up affluent, upper middle class and middle class, over 70%. And they grew up poor. So what that constitutes for me is that it doesn't matter what resources you have and or what's available to you, if you are Black, what matters most is whether or not you are White or not White, and whether you're Black or not.

0:35:07.7 Dante King: So I think that's an inherent power and other people that have theorized about this. Gloria Ladson-Billings and Dr. William Tate, they wrote a paper. And they talked about how Whiteness is a property. It's a value property. And it's the most valuable property in American culture. It has infinite value. Dylann Roof, you go to murder nine people in a church, you go to... Get to go to Burger King. Kyle Rittenhouse, you murder two people, walking down the street with a rifle or a semi-automatic gun or whatever, and they pass you up, 'cause they're looking for the murderer. And then the police actually thank you for doing what you did. And then you have the person that just murdered the people in Atlanta, and six of them were Asian females, and they said that he was just having a bad day. You can hear he was provided with empathy.

0:36:07.4 Jennifer Rogers: Right. And when you look at things like that, it's... Yeah, I don't even know how to articulate it. But you look at how stories are framed around Muslims and violence. You look at the words that are used when Black folks or Latinx folks are involved in situations. And then you look at what happens with White folks, and I think for me, that's where it becomes challenging for me to understand how folks can't realize that we've grown up in this culture, that plants bias in us.

0:36:54.7 Dante King: And on some levels people don't wanna understand it, but anyway...

0:36:57.8 Jennifer Rogers: Yeah, small thing. So what's our path forward at this moment?

0:37:06.5 Dante King: I can only speak from the perspective of a Black person that grew up in Black communities that has studied racism, we just have to continue to fight against it in every way that we can, through every institution that we can. That's not easy. And it's debilitating on some levels. But we have to establish racial solidarity against Whiteness, because Whiteness... Inherent within Whiteness is our sicknesses. We exist in a culture that was developed on principles of sociopathy and psychopathy. If we can contextualize the actions that were taken by the people who founded these institutions, that founded this country, and we look at it through a modern day lens, that's the result. But because we are guided through White mainstream narratives to somehow look at the past as different, as though these people didn't understand what they were doing, they weren't realized, they weren't... They didn't consider Black people as human. I think that is the most disrespectful insane phrase or narrative to ever be developed...

0:38:40.4 Dante King: What it does is that it reduces the humanity. It reduces the responsibility. Okay, so let me reframe what I'm trying to say. It reduces the experiences of Black people by devaluing our humanity to say that it's dismissive. It also absolves White people at the same time of taking no responsibility for the actions that they took. These laws represent clear intent. They represent people who are very thoughtful and strategic. And what I now know to be, that I'm very clear about, is that White people recognized the strength and the threat that Black people presented, and needed to deconstruct our humanity. They realized it very much so. Prior to 1705 in Virginia, Black people could be a part of the legislature, they had voting rights, they could own property, but in 1705, they... Institute of the law that said Black people could not testify against White people in court. So now you can rape us, you can murder us, I can witness it, I can see it, but I can't go to court against you. And those laws were in effect for over 150 years. And then after the period of reconstruction, they went back into effect in most states.

0:40:12.7 Jennifer Rogers: What are we not talking about right now that we need to be talking about more, and I know you'd previously touched on the psychic impact of racism?

0:40:20.7 Dante King: Right. Well, Nikole Hannah-Jones developed the 1619 project, which I think is phenomenal and I think we need to teach history from the perspectives of us, from the perspectives of people who have been impacted, and not bury all of the knowledge that is out there. Because we need to begin to humanize what people went through in our experiences, and until we can humanize everyone, we won't be able to deal with the sickness that racism is.

0:40:55.3 Jennifer Rogers: It struck me that as you were speaking, Whiteness is constructed. Whiteness is inextricably tied to oppressive values.

0:41:06.7 Dante King: Yes.

0:41:07.9 Jennifer Rogers: It's not a person necessarily, it's a structure.

0:41:13.3 Dante King: It's a culture and it's a lot of different people who benefit from it. So, it's a culture based on Hitler type beliefs, actions, thinking, and part of that is extreme, and represents kinda the elements of extreme violence that we still see. Even taking children out of their parents' arms at the border and separating them, not ever being able to get them back in touch with their parents, right? It's heartless. And they're kinda the non-extremities of it, but it's all operating in the same vein with the lack of regard for humanity and racial genocide, which is really kinda the ultimate goal, whether intended or unintended, non-White racial genocide. Let's be clear.

0:42:08.2 Jennifer Rogers: Well, I know that you have to go and I have learned so much from speaking with you, and I really, really appreciate your time. Thank you so much.

0:42:17.5 Dante King: You are very welcome, and thank you for inviting me to have this conversation.

0:42:22.3 Jennifer Rogers: Pleasure is all mine.

[music]

0:42:25.5 Jennifer Rogers: A special thank you again to our guest, Dante King, anti-racist activist. To learn more about his work and how he can assist your organization, visit danteking.com. That's danteking.com. Speaking Frankly, is a production of The California Prevention Training Center in San Francisco, California. It's produced by me, Jennifer Rogers and Laura Marie Lazar, and is edited by Podcast prowess.