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Tammy Kremer ([00:00](#)):

Reeducating ourselves on anti-blackness and white supremacy through a historical lens can help us understand disparities and intergenerational trauma today. Guest host Duran Rutledge, a trainer at the CAPTC, interviews Dante King, author and speaker. To win a free copy of Dante King's new book, go to comingtogetherpod.com and enter the raffle. Welcome to Coming Together for Sexual Health, where we talk about enhancing sexual healthcare.

Dr. Ina Park ([00:32](#)):

For most of us having sex is easier than talking about it.

Dr. Rosalyn Plotzker

This is not related necessarily to the people who have the infection. It's related to the healthcare system in which they exist.

Duran Rutledge ([00:47](#)):

What can I do? What can I learn that impacts change for the people that are in my sphere of influence?

Dr. Rosalyn Plotzker ([00:55](#)):

This is so, so, so preventable.

Tammy Kremer ([00:58](#)):

These conversations are brought to you by the California Prevention Training Center at the University of California, San Francisco. It's time. Let's come together for sexual health.

Tammy Kremer ([01:11](#)):

Thanks to our guest host Duran Rutledge, a capacity building and technical assistance trainer at the CAPTC. All views expressed are those of the person speaking and not of the CAPTC or their employer.

Duran Rutledge ([01:28](#)):

Thank you, Dante, for talking with me this morning. I just really want to start off with just asking you, tell me something about yourself. Tell me about your history and what brought you to this kind of work.

Dante King ([01:41](#)):

Well, so I was born here in the Bay Area, California. Born in San Francisco, raised between there and Oakland. I was surrounded by a lot of family and friends and community members when I was a child. Then also, my mom, who is a very strong influence in my life, she just always reinforced me. When I was probably 12 or 13, there was a project that we had to do for Black History Month. It was, write a paper on some Black figure, if you will, who was either an entrepreneur or did something that is commonly seen as notable if you will. I took it upon myself to write not just one. I remember going to the encyclopedias, my mom had bought us some encyclopedias, and I started digging in and I started to find one after the other, after the other, after the other.

Dante King ([02:50](#)):

Before I knew it, I was up to 30 book reports. She took them and turned them in. My English teacher, she was just flabbergasted, like, "Oh, my goodness." I mean, I remember them posting them all around the school. That was a pivotal moment for me because we weren't learning about these figures in American history in regular school curricula. So, that helped shaped me.

Dante King ([03:20](#)):

Then I later went on to pursue my Bachelor's degree in African American studies. So I've always been drawn to wanting to know more about and understand the, I guess, totality of the Black experience, particularly about Black people in America.

Duran Rutledge ([03:43](#)):

We've known each other for over 10 years and I have seen some of your journey toward your working to address systems of anti-Blackness. I'm really excited that we're here today, celebrating your new book, *The 400-Year Holocaust: White America's Legal, Psychopathic, and Sociopathic Black Genocide and the Revolt Against Critical Race Theory*. So can you tell us how has writing this book really been influenced by your own journey in having to navigate through your own systems of oppression?

Dante King ([04:21](#)):

I can't point to one exact moment, but I can say that as a Black person in this culture, having my own experiences, and then now doing the work that I've been doing for quite some time, and understanding that I'm not an anomaly, neither are any members of my family, and so we all, not only did it affect us in terms of us being the targets, but we all have taken in inter-generationally and abided by the cultural orientations of a pro-whiteness. There's almost a sovereignty towards whiteness and what's represented there in terms of culture, that being Euro-centricity, language, education, how we consume knowledge, what we consider valuable, et cetera, et cetera. And there's a hyper negativity towards blackness and Black people, anyone perceived and or interpreted as Black, and particularly what it means to be Black American. And so, those orientations are still with us.

Dante King ([05:40](#)):

I have experienced and continue to experience the ways in which pervasive anti-Blackness shows up in my everyday experience. Moment to moment, whether I'm at work, having discussions with colleagues. For some odd reason, people in the room can't seem to hear and/or understand what I'm saying the same way they do my Asian and/or white counterparts. And so we, in many ways are plagued with the stigma and no one wants to really consider, in these institutions there's little to no room to really consider how these things have impacted us mentally, emotionally, physically, spiritually, both past and present, and people just don't want to hear it. So again, in the design of the culture, it is one that is anti-Black and it functions that way.

Duran Rutledge ([06:42](#)):

I like what you just shared around generational orientation, because I think we may not understand how systems of oppression may work, even though we may move through them daily. So just so I'm clear, and the folks who are listening are clear, what is your definition of anti-Blackness?

Dante King ([07:03](#)):

Thank you very much for asking me that. In my book, I go into what I would consider grave detail. So, anti-Blackness involves the criminalization, hyper-negativity, hyper-scrutiny, and negative positioning of Blackness through American institutions. We can see it very clearly through the legal institution, American legality, both through the colonial period into the formation of the United States, but all other institutions as well. So it's dispositioning Black people socially, politically, culturally through pathologies, through stereotypes, through stigmas, economically, and in all other institutions. It involves all of those aspects of criminalizing, and I mean that formally and informally, but creating like a criminal orientation, one that is extremely concerned with and preoccupied with denigrating and degrading black people. It doesn't matter if it is making us out to be wrong or perceptually, inadequate and/or insufficient, if you will, we wear those stigmas and it's across age. We see right now preschoolers, Black children are something like three to five times more likely to be suspended in multi-day suspensions throughout educational institutions. So, that's my definition in short.

Duran Rutledge ([08:53](#)):

Well, no, I appreciate that because think that when we're having conversations around race, we find that it's very challenging. And I think for a lot of African Americans, the way in which you describe it shows up in the way that we have systematically historically felt in certain situations, whether it's in the work that we do or the ways in which we try to move through systems that see folks of color, African Americans, in a negative way. Also one of the things that I love about your book, and the book is entitled *The 400-Year Holocaust: White America's Legal, Psychopathic, Sociopathic Black Genocide, and Their Revolt Against Critical Race Theory*. So what within that title, because that's a lot in that title, are you wanting folks to know?

Dante King ([09:56](#)):

Several things. I think the first is, when we look at what's currently happening with people who are declaring that certain literature and certain information should not be taught in schools and/or accessed. I use the term CRT or critical race theory because they're framing it in that way. Although critical race theory is not necessarily what these people are targeting because critical race theory is not taught in primary education. It is a post-secondary discipline. All CRT is looking at the way in which race has been central to the formation and the crafting and the building of American legality and all other institutions. Yet what people are after is banning any type of history that positions America in a negative light, or that positions white people in a negative light, but in alignment with looking at certain rights, guaranteed by the Constitution and/or, for example, naming that the 13th amendment was created to ban slavery and the 14th amendment gave Black people citizenship rights.

Dante King ([11:27](#)):

We also need to be able to name why it was necessary to have to ban slavery or to have to create an amendment that gave Black people rights to citizenship. For example, if you look at one of the first acts that was passed after we declared independence here in the United States, the Naturalization Act of roughly 1790, and it reads that, it says being enacted by the Senate and House of representatives of the United States of America, of Congress assembled, that any alien being a free white person who shall have resided within the limits and under the jurisdiction of the United States for the term of two years may be admitted to become a citizen thereof on application to any common law court of record.

Dante King ([12:19](#)):

And so, citizenship becomes based on white identity. We live in a Eurocentric white American culture that was created and established primarily by the English and with the formation of the 13 English British colonies. Later on, you've got Irish people, Scots, Irish people, Dutch, Portuguese, even some Jewish people who become unified in this community in classification known as white people. And it's very clear that they are the creation of whiteness as an identity stemming from the late 17th century.

Dante King ([13:02](#)):

But one of the things that Theodore Allen raises in his work titled *The Invention of the White Race*, and he says that even outside of that word surfacing, when it did in 1681, all of the things that were going on prior to that period upon the arrival of Black people arriving to North America in the early 17th century, he says that as it unfolded, white people were learning what it meant to be white in relationship to Black people. So all of the actions, all of the moves that you see happening through the legal context during that period are teaching white people what it means to be Black and it's also teaching them what it means to be white. It's in a sense, teaching Black people what it means to be Black as well, and what it means to be white.

Dante King ([13:56](#)):

There's a total process of conditioning. This law emerged in 1705. This statute says, "and if any slave resist his master or owner or other person by his or her order correcting such slave and shall happen to be killed in such correction, it shall not be accounted felony. But the master, owner and every such other person so given correction shall be free and acquit of all punishment and accusation for the same as if such accident never happened." So if a white person is in the process of chastising their slaves and they happen to kill them, or they appoint another white person as an overseer, or another slave, a Black person to inflict violence onto this black human being, and they happen to kill them, it's not counted a felony. Why? Because white people say it. And this is all being done under the guise of normalcy, under the guise of Christianity, which is central to white morality.

Dante King ([15:12](#)):

The law goes on to say, "And also, if any Negro, Mulatto, or Indian, bond or free," that means if you're enslaved, whether you're enslaved or a free person, "shall at any time lift his or her hand in opposition against any Christian not being Negro, Mulatto, or Indian," so that in essence means white or European, "he or she so offending shall for every such offense prove by the oath of the party, receive on his or her bare back 30 lashes well laid on cognizable by a justice of the peace for that county wherein such offense shall be committed." So you can literally get away with murder. And Black people are being conditioned to have total difference in sovereignty and surrender to this race of people that literally are being groomed to become and exist as a terrorist organization in relationship to them.

Dante King ([16:24](#)):

And so, if you follow these variables through the colonial period into the formation of the United States, and you look at laws that positioned white people to do anything they wanted to Black people and Black people in many states didn't have the right to testify against white people. So you can literally take these people's property. You can do anything you want. They're at your total beck and call and surrender. What takes place decade by decade, year over year, if this is the reality, if Black women, and I talk about this in chapter three of my book, based on a white Eurocentric idea and moral standard, if black women cannot be raped for centuries, and even when they go to court, both in and out of the enslavement

period, it's being ruled that these women are immoral or they're promiscuous so they can be raped. Judges are literally handing down those sentences.

Dante King ([17:32](#)):

Then what does it mean to be American? What does it mean to be white American? What does it mean to be Black in America? I mean, these are the questions that we have to really begin to deal with and look at how the legal system, people in power, have been central to creating an anti-black terroristic state in this country and that has continued throughout the present day.

Duran Rutledge ([18:01](#)):

What I find fascinating about what you just shared is not only just your historical knowledge, but the way you laid it out as far as African Americans in kind of a generational way. I can think about when I was a kid having the generational conversation like every other Black kid on what I am supposed to do and not supposed to do if I'm ever stopped by the police. How do some of these systems of oppression that you just shared still work in how we move through today?

Dante King ([18:37](#)):

Well, they are all with us. I think one of the major gaps, or it's almost like an atrocity in this culture, is that we are not taught history. Everyone in this country, we don't learn history in a way that's comprehensive and/or that is without omissions. James Baldwin, I think, Malcolm X, both alluded to the fact that we're entrusting people who have colonized us and dominated us to then try and educate us and educate our children about what the realities of things are. We learn in American history, for example, that the 13th amendment abolished slavery, that Lincoln freed the slaves. He was anti-slavery. He was for the freedom of Black people. We also learned that the 14th amendment then came along and gave Black people rights in terms of citizenship and protections under the law. The same protections, if you will, that white people had or possessed at the same time. We also learned that the 15th amendment came along and provided us with access and the right to vote.

Dante King ([19:56](#)):

What we don't learn, and this is just one example, is that between 1873, 8 years after supposed emancipation and abolishment of slavery, and between 1900, the Supreme Court ruled in six cases, these decisions basically said that African Americans could not and would not be protected under laws that Congress passed to protect us, such as the 14th amendment, such as the Civil Rights Act of 1871, which provided that it was illegal for terror to be enacted upon us. But you've got two Supreme Court decisions in 1883, where those rulings basically say, Congress doesn't have the right to enforce laws. And so, these laws are not valid. So it creates a situation wherein virtually any and every state, state officials, locales, are empowered to deal with cases regarding violence however they see fit because it's not protected under the 14th amendment. The 14th amendment supposedly only protects actions taken by the state that are discriminatory.

Dante King ([21:16](#)):

My point is that the Supreme Court is ruling against all of these rights. Just dismantling rights for Black people. We don't learn that in American history. We learn a very cherished narrative that Black people were given all of these rights and privileges. We also don't learn that in 1926, the Supreme Court ruled in two cases, *Corrigan v. Buckley* and *Euclid v. Ambler*, that they pretty much upheld racial restrictive covenants that provided developers with the legal right to covet properties with racial restrictions that

gave not only preference to white people, but it gave exclusivity to white people. Then, that locales could zone neighborhoods according to race, which those two decisions are the precursors to redlining, which white people, white communities across the country took advantage of. They took pride in making sure that no Black people moved into their neighborhood.

Dante King ([22:29](#)):

I mean, my point to you is that when we bring all of these things to light, I think at least for Black people, I've seen it provide a sense of assurance, a sense of affirmation, that we are not crazy, that we are existing in an environment that is necessarily toxic to our existence. It is. I also think that it is toxic to white people's existence, although in their minds, in their hearts, many times, they are endowed and they are compelled to just stick with what they've known and really this environment that they consider normal, that many of us also consider normal too. This is not about just isolating this culture, American culture or white culture, as delusional or as pathological. It is about shining a light on the deeper issues that affect all of the players in this culture that include Black people, it includes members of the Asian community, Latinx Hispanic communities, Middle Eastern.

Dante King ([23:37](#)):

Any and all people who exist in here in America, we are all functioning within systems and culture in these environments that were created and maintained on a delusional foundation, at least in reshaping my reference points or foundational knowledge and reframing it in ways that humanize indigenous people, that humanize Black people. Where we can give some credence to and understanding, to the nature of the circumstances that we have attempted to navigate in terms of our ancestors, these circumstances that they navigated, very violent and treacherous environments. We can begin to understand so many of the realities that they faced and how the psychological and emotional trauma has moved inter-generationally.

Dante King ([24:39](#)):

Because it's not like these things were incidents or events, and they happened one time. No. The anti-Black oppression, in a legal, political institutional sense, just built year over year, decade over decade. That's what my work examines. I have over 1,000 examples that I can share with you where it's just law after law, after law, after law, after law, that is dispositioning Black people and disempowering Black people while also empowering and building up white people in this culture. I think there's so much here. Duran.

Duran Rutledge ([25:30](#)):

I love conversations where we talk about digging up the roots of something. I think it sometimes feels like the onus is on African Americans to be the ones to dig it up and shine a light on it, as you just pointed out. Can you share some examples of the roots of racism in the medical field?

Dante King ([25:49](#)):

If you look at Perry Washington's book, Medical Apartheid, Dorothy Roberts' book, Killing the Black Body, they give a plethora of examples of how white men continued to go through American academic institutions and be provided with resources, both economic and organizational, the support of these institutions to develop philosophies that dispositioned and denigrated Black people through the frame of medicine and healthcare.

Dante King ([26:35](#)):

Samuel Cartwright, he developed two behavioral mental health conditions that were unique to Black people, drapetomania, where he theorized that because Black people ran away from slavery, that we were crazy. He's theorizing about Black people not wanting to work and/or being lazy. The term that he comes up with for that, I think, it's dysaesthesia aethiopica, or something to that effect. Coming up with language to support a theory that's totally rooted in a delusion.

Dante King ([27:19](#)):

James Marion Sims was another one. This is pretty well-known by many, at least in the health realm. He bought 11 black women and kept them in a laboratory and tried to perfect vaginal surgery on them. Didn't use anesthesia. He rationalized that it wasn't painful for them. These people were noted as doctors of good character.

Dante King ([27:50](#)):

My point in saying this is that this delusion, in this anti-Black orientation and pro-white situation that we've been in has permeated every institution, every environment. We see it today with the young girls. I mentioned them in my book. Faith Fennidy, she goes to school, her mother did her hair, braids her hair. The school decides that they're going to institute a new hair policy because her hairstyle is inappropriate, and she gets suspended for three days. They're perpetuating and reinforcing a context around Black people, Blackness, Black identity, that serves to reinforce that we do not belong, that we are less than, that we are deficient and/or insufficient.

Dante King ([28:45](#)):

There's an absence of an interrogation and/or a centering of white insufficiency, of white deficiency, of white mediocrity, and/or the ways in which they don't belong. That's not ever the case because the culture was built to affirm and reinforce their existence, their belonging, their way of coming to knowledge and/or beliefs, and/or values. For those of us that come from traditionally marginalized groups, we do our best to conform, to fit in and do what's necessary to try to be the best that we can in a toxic environment. And yet, even showing up in ways where we do it by white normative standards in terms of successfully. That can be met with hostility and all of a sudden, you think you're better or you're arrogant or you're uppity. We can never just really be. There's so much that we need to help us think deeper and more critically about these issues.

Dante King ([30:04](#)):

I think what is essential to this, going back to your question about CRT, one of my white friends she said, "I'm reading your book and I'm really thinking about the conditioning process and how in looking at these laws that you share, how they really replaced the humanity of white people in contrast to Black people so that we feel no empathy. That we don't deem anything wrong with what we're doing and/or treating Black people through the ages." She goes, "That's present with us now. There's a lack of empathy. There's an empathy deficit."

Dante King ([30:41](#)):

Dr. Bobby Wright in 1975, he wrote a series of short papers titled The Psychopathic Racial Personality. He says in their relationship with the black race, Europeans are psychopaths and their behavior represents an underlying biologically-transmitted proclivity with roots deep in their evolutionary history.

He goes on to say, "The psychopath is an individual who is constantly in conflict with other persons or groups. He is unable to experience guilt, is completely selfish and callous, and has a total disregard for the rights of others." One of the best methods that can be used to measure the psychopathic traits of the white race is observing and analyzing their universal overt behaviors and attitudes towards Blacks.

Dante King ([31:30](#)):

He says, "Psychopaths simply ignore the concept of right and wrong. By ignoring this trait in the white race, the lack of ethical and moral development, Blacks have made and are still making a tragic mistake in basing the worldwide Black liberation movement on moral suasion. It is pathological for Blacks to keep attempting to use moral suasion on a people who have no morality, where race is the variable."

Dante King ([32:04](#)):

Randy Borum, he's a Doctor of Psychology in the Department of Mental Health, Law, and Policy for the University of South Florida. He says, "The transition into becoming a terrorist is rarely sudden and abrupt. What we know of actual terrorist suggests that there is rarely a conscious decision made to become a terrorist. Most involvement in terrorism results from gradual exposure and socialization towards extreme behavior." I truly believe, if you examine the legal frameworks that I post to you today through colonialism, through the 18th century, through the 19th century, into the 20th century, into the 21st century, it proves itself. That's what I encourage people to do. Take a look at the enormity of the proof data that we have available.

Duran Rutledge ([33:01](#)):

One of the things that I love in your book in the beginning is that you have a letter that starts off "Dear Black people". I'm going to read. "Please remember that white supremacy culture, which is whiteness, requires your daily subjugation by those who deem themselves superior to you culturally, morally, physically, mentally, intellectually, and ideologically. White identity was created as a juxtaposition to Black identity and is inherently independent upon anti-Blackness."

Duran Rutledge ([33:44](#)):

So I think that one of the things that I really took from it is that these systems of oppression are still alive and well, and influence how we move through the world. I'm just wondering, what do we do with all of that? One of the things that I know that you do, and you do a lot of and you do it very well, and you're sought out, is to do presentations and educational opportunities for institutions. How do we build that understanding around these systems of oppression to create that change, those seeds of change?

Dante King ([34:25](#)):

That's a great question. I currently am teaching a class through UCSF that's available through their continuing Medical Education program. In addition, if people go to my website at danteking.com, there is a 12-week series, and you can sign up for as many as you want. Then there's an anti-racism leaders fellowship that I've structured, which also starts off with the foundational course of 12 weeks. Then there's four additional weeks added on. We acclimate ourselves to certain best practices and frameworks and resources that can help bring about structural change within organizations from a human resources standpoint. So that's what my formal background has been in, in terms of human resources management.

Dante King ([35:21](#)):

But to your point, what can we do? We can really get busy with understanding how intentional racism has been built and structured, and then take equal approaches against it in terms of how we write policy, how we enforce policy, how we measure outcomes, how we measure economic distribution, et cetera. But in the back of my book, one of the first things I say is that Black people are due reparations on a very large scale. On a monument scale. Not just, give us checks or da, da, da, da. No.

Dante King ([36:00](#)):

We deserve to have our own institution separate and apart, which is an ideology that Malcolm X espoused, which I agree with. If we're not going to be appreciated, celebrated, affirmed, and I'm talking about all of us, not just the ones like me that went to school through white academic institutions and have served white employment institutions as a model employee. No. I'm talking about all Black people. Or if we're not going to be tolerated or included, then we need to exist in our own environments. I think America can produce that. Because I know so many people and I myself suffer from racial battle fatigue.

Duran Rutledge ([36:47](#)):

What does that mean for you? How have you suffered through racial battle fatigue?

Dante King ([36:53](#)):

It means becoming depleted in an environment that is racially hostile towards you and in the ways in which we take it in, the ways in which we recognize it. It has an impact on our psyche, on our emotionality, and ultimately depletes us to where we become exhausted over time. It's gradual. Many people use the term microaggression. One of the things that I say is that language minimizes. There's no micro impact to a microaggression. Therefore, it's not micro. It's very severe. I call it murder in the moment. It's death by 10,000 cuts. And so, all you have to do is be dis-affirmed and not reinforced. By age 50, 55, you're in therapy or either dead, and then you've got doctors and healthcare professionals going, "Wow, why are Black people living shorter lives? Why do they have decreased lifespan?" It's because they're being murdered.

Duran Rutledge ([37:59](#)):

I think that's one of the things I think about the current way in which voting rights are being suppressed, yet laws are being passed that would make it more challenging for people to vote. And those people who would be more challenged are communities of color, specifically Black folks and folks who are economically disadvantaged. We know that there are systems currently where African American women have higher rates of infant mortality. And the whole idea around bordering below that really was used for Negroes. And we use Negroes because African American, Black, were terms that happened decades later. But Negroes, to be able to get them back into systems of oppression for labor, so if you are supposedly a freed individual with no place to go, then you are seen as loitering, and then laws enacted to use that as a way of really insulating individuals through a legal framework.

Dante King ([39:17](#)):

I think what we don't amplify enough is that even the whole idea of loitering, that there could be a circumstance that emerges that if Black people can't prove that they are employed in an occupation that white people deem as employment, then they would be carted off to jail. We have to begin to say, "That is crazy." That that could have ever been the case. And we're dealing with the same dynamics now. Only right now in the moment, it's all about, "You need to forgive." Just forgive Trayvon Martin. Just forgive

Miss Fulton. Just forgive Miss Ahmaud Arbery's mother. Just forgive Tamir Rice's mother. Just forgive George Floyd's family.

Dante King ([40:12](#)):

Then within 10 years, 15 years from that moment, they'll be diminishing that too. They'll be diminishing the fact that Breonna Taylor was murdered in her home while sleeping and nothing was done to the officers that murdered her. That they had a no knock warrant for someone's home, and they murdered this woman in cold blood. They just did the same thing to Amir Locke. And so, as we, as Black people continued to go on forgiving and/or diminishing or downplaying the reality that we're in, we reinforce our own subjugation. Any white person or non-Black person that does the same thing is also reinforcing not only our subjugation, but the absence of our humanity.

Duran Rutledge ([41:07](#)):

I was thinking of you were talking about the lives that were taken from our community in such violent ways by police who was making me think of what you had said just a little earlier about the moral persuasion and having to say, "It's okay, I am going to forgive you." That's one of the things that I appreciate about the Black Lives Movement is because from my perspective, it is saying, "No, but wait, it is like our lives matter." And it is those systems where you have no rights of retaliation from the history that you shared is that I have the right to kill you. And if you resist, those systems favor me and my whiteness and my ability to exercise my control over your body and my right to take your life.

Dante King ([42:13](#)):

And rushing to that space of forgiveness provides that we won't ever really have the full space to be in touch with our emotions around the impacts of the trauma that's been inflicted. It's because in Eurocentricity within this cultural context that we're in, it's about keep a stiff upper lip, move through it, don't complain.

Duran Rutledge ([42:42](#)):

Or we're told that we have to work twice as hard. With that then, how do we create those conversations within our own village, within our own communities, to support each other in ways that are uplifting and informative. Then I want to flip the coin and ask, "How do we do that for non-Black folks?"

Dante King ([43:09](#)):

I think what I'm about to say applies to both groups. I think for us, we have to reeducate ourselves. We have to take control of our own narratives. We have to take control of our own beliefs and what we're feeding ourselves about our value, our worth outside a white Eurocentric idea of normality or success, and how that's been defined through white normality. We have to begin to even look at and value each other outside of these ideas and start understanding that every Black person that we see who might be in severe situations of despair, that we visibly can see if they're unsheltered and/or they don't have any resources or place to get cleaned up per se, that their humanity is just as valuable as anyone that we see that might be the most groomed person, the person with the most access to opportunity and or resources.

Dante King ([44:18](#)):

We also have to begin to empathize with those people, with the masses of Black people, whose families and who themselves have been disenfranchised by a white American system that has perpetuated the oppression that would make it so that so many people aren't making a livable wage or able to survive. We have to understand how that has happened historically, how it's happening through the present. We have to understand that these things have been done on purpose. They've been done with intent, they've been structured. We also have to understand that for Black people, these realities in the same ways, using politics, using legality, using all of these American systems, have been stacked against Black people. Hopefully that can lead us to more empathy and understanding. That's what I aim to do as it pertains to the Black community. I think it's up to white people to then engage in similar ways on their own accord.

Duran Rutledge ([45:33](#)):

How do we create conversation and spaces for the conversation to be had, and there to be some acknowledgement of these systems that folks have benefited from and on the backs, literally on the backs of others who don't have the same privilege?

Dante King ([45:52](#)):

It's not up to us to educate. I mean, if you have not taken on a profession where you're doing this as your daily job, it's not up to you. I think the fact that people who can associate themselves or will not associate themselves with the member organization that they come from, both past and present, and how it was built to whiteness as an organization, and to not understand the historical dynamics and elements of that organization in terms of what the membership consisted of and/or what it was all about, and/or the bylaws, if you will, and just say, "Hey, yeah, I'm a member of this organization, but I really don't want to be in touch with anything that came before because it doesn't really concern me." I think that's not only irresponsible. I think it lacks integrity.

Dante King ([46:48](#)):

One of the mishaps is people trying to engage in conversations with people who not only are ignorant to the situations at hand and/or the dynamics at hand, they don't really have any interest and/or investment in having things be different. On the contrary, there are investments in their comfort, in their mental and emotional reinforcement and stability. And so, when any of that is challenged and/or compromised or threatened to fall apart, it can cause a huge disruption.

Dante King ([47:33](#)):

And so, I see these dynamics play out many times in the work that I do. I question how much sincerity, how much authenticity is behind people with power and privilege avowing that they want to be anti-racist or do anti-racism work. Because it involves challenging their own privilege and power. Who authentically wants that? Many times when I'm lecturing and there are white people there and I'll do an activity where I ask the Black people in the room or the non-white people, "What did you learn growing up in terms of your standing, your racial standing? Did you learn that you were just as good? What did you learn?"

Dante King ([48:25](#)):

Most people are like, "Yeah, I learned that I was just as good as anybody. I learned that nobody was better than me. That white people or people with racial privilege may think that they're better than me, but that's not the case. That I'm just as good as anyone else." But then I ask white people what they

learn in regards to race, in regards to people of color, and what they learn by what society reinforces for them, what they have been exposed to throughout all of their entertainment, educational resources, references, et cetera. I ask them how many of them point blank learn that they are better than everybody else, and that particularly that they're better than Black people. In 90% to 95% of the cases, most of them raise their hand.

Duran Rutledge ([49:19](#)):

Wow.

Dante King ([49:20](#)):

That's a different orientation, Duran. That's a different orientation than Dante and Duran being raised to think that we're just as good as, versus Dante and Duran being brought up to think that they are better. It's not just in orientation, it's the reality. It's been built into everything. I think we have to retrain our minds to understand that every depiction of a Black person is a great depiction of a Black person. These people, in many cases, have been traumatized and played by oppression. I think we have to get to that place. Otherwise, the negative depictions or negative energy that we think we see happening in the black community, the violence that we think we see is just happening in the black community, and we don't underlie that by the fact that all of this has been set up by a white cultural system and environment that has been hostile to black people.

Dante King ([50:25](#)):

If we don't underlie that by the fact that this country for centuries has just gone to war with people, with the motivation that these other human beings and other territories around the world need to be civilized to fit a Eurocentric standard of existing. If we don't underlie that by the fact that this country was founded on violence and has perpetuated violence, a violent nature to achieve and attain almost everything, and we focus the attention on traditionally marginalized people, particularly Black people, and we say that, "No, you are the problem. The problem exist there. You are the locust," then we will continue to exist and reinforce the delusion. It's delusional and it is absent of any factual backing of historical facts and foundation.

Duran Rutledge ([51:30](#)):

I think on that note, my amazing, wonderful friend, that is a great end point. I am so proud of your new book. Once again, it is The 400-Year Holocaust by my dear friend, Dante King. I just want to say thank you again. Before we end, I want to give you the opportunity to say what is one takeaway that you would like folks to really know about your book, the work you do, and uplifting conversations around anti-Blackness.

Dante King ([52:14](#)):

The one takeaway is after they read my book or while reading my book, either go to the references that are listed in my book, the book list. That's on my website at danteking.com, and start reading more. I know it took many years of just immersing myself to create a new understanding, a new context for myself. I would invite people to do the same. I don't expect anyone to just read my book and go, "Oh, well, I get this." No. Read The Shaping of Black America by Lerone Bennett, Jr. And another one of his books, Forced Into Glory. Read Black Reconstruction in America by W.E.B. Du Bois. Read the Frederick Douglass autobiography. Dr. Ibram Kendi's Stamped from the Beginning. Read Dr. Joy DeGruy's Post-

Traumatic Slave Syndrome. Read the state archives, read the federal archives, go to some of these Supreme Court decisions that I named here today.

Dante King ([53:28](#)):

Look up the Headrights Act, which was an affirmative action policy that served predominantly white southerners and white immigrants in terms of granting them land acreages of 160 acres, 320 acres, and was intact from 1862 to 1976. And so, I would encourage people that we just need to read more if we want to be educated around this topic. If we really, really, really want to have a finite nuanced understanding of the sociocultural legal dynamics that we've been stuck with and attempting to navigate for centuries. Again, I really, really, really encourage Black people to do this so that we can at least have some affirmation and know that we've been displaced and dispositioned in this culture. It's not us. It's the way in which everything around us has been constructed and were reinforced in ways to not really fit in to the construct.

Duran Rutledge ([54:36](#)):

Well, my friend, thank you so much for taking the time and having this discussion with us around your new book, once again, The 400-Year Holocaust. We are also giving away copies of your book to the folks who are listening to our podcast. I'm excited that we have the opportunity to disseminate your wonderful work to some of our listeners as well. You are always welcome here in our podcast home, and I wish you continued success. Once again, as always, I am extremely proud to be your friend. Till we meet again, thank you, thank you, thank you.

Dante King ([55:22](#)):

Same here. I'm honored to be your friend and to know you and thank you.

Duran Rutledge ([55:26](#)):

You're welcome.

Speaker 1 ([55:33](#)):

Thanks for listening. Don't forget to go to comingtogetherpod.com and join the raffle to win a free copy of Dante King's new book. Thanks for listening and check out the show notes for the resources mentioned in this episode. You'll also find the link to the transcript of the show.

Speaker 1 ([55:52](#)):

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Speaker 1 ([56:24](#)):

This podcast is produced by me, Tammy Kramer, with Laura Marilazar and Catalina McDonalds. It is edited by Layla Mohimani and Isaiah Ashburn, with original music by Layla Mohimani. We're based at the University of California, San Francisco, and would like to acknowledge the Ramaytush Ohlone

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people, the traditional custodians of the land that UCSF sits upon. Thank you for coming together for sexual health.