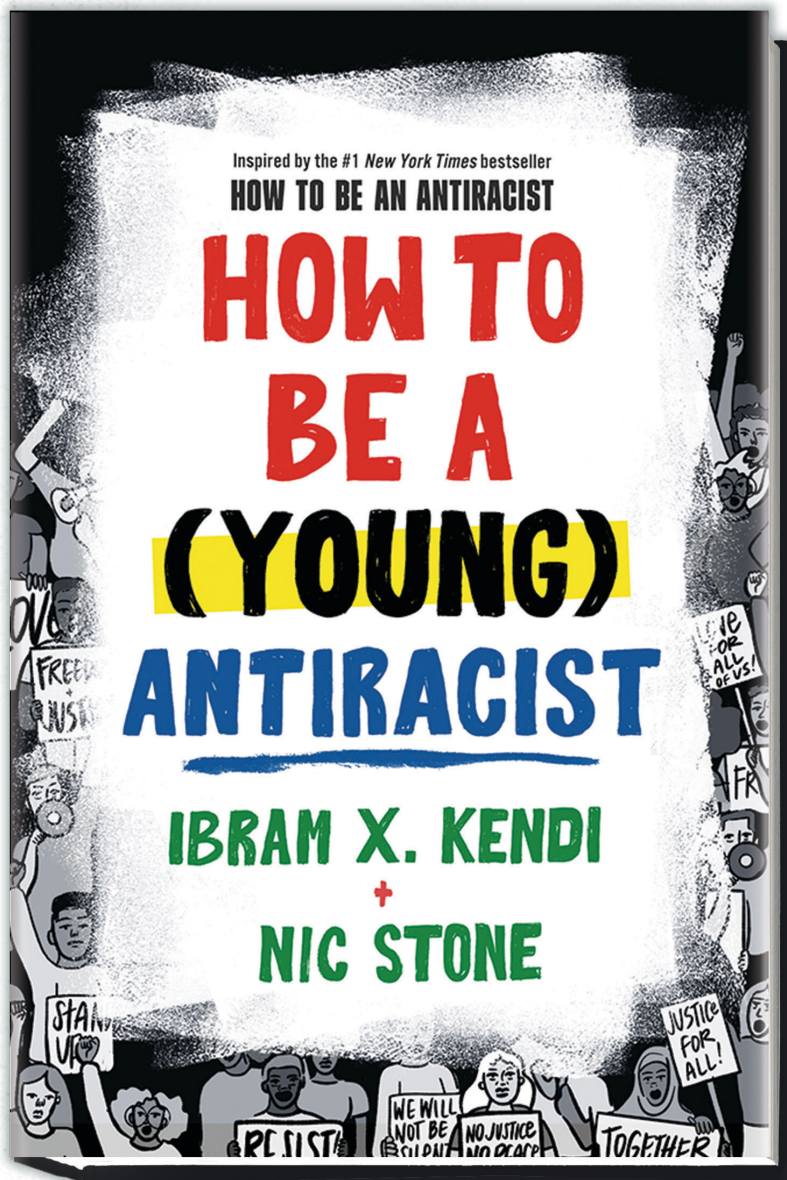


Educator Guide for



“**STAMPED: RACISM, ANTIRACISM, AND YOU WAS THE BACKGROUND, HOW TO BE A (YOUNG) ANTIRACIST IS THE ACTION PLAN.**”

– **Nic Stone**, bestselling coauthor of *How to Be A (Young) Antiracist* on how Jason Reynolds’s *STAMPED* (YA edition) and *How to Be A (Young) Antiracist* pair

ABOUT THE BOOK

The #1 *New York Times* bestseller that sparked international dialogue is now a book for young adults! Based on the adult bestseller by Ibram X. Kendi and coauthored by award-winning and bestselling children’s book author Nic Stone, *How to Be a (Young) Antiracist* will serve as a guide for teens seeking a way forward in acknowledging, identifying, and dismantling racism and injustice. *How to Be an Antiracist* is shaping the way a generation thinks about race and racism. *How to Be a (Young) Antiracist* is a dynamic reframing of the concepts shared in the adult book, with young adulthood front and center. *How to Be a (Young) Antiracist* empowers teen readers to help create a more just society. Antiracism is a journey—and now young adults will have a map to carve their own path. Kendi and Stone have revised this work to provide anecdotes and data that speaks directly to the experiences and concerns of younger readers, encouraging them to think critically and build a more equitable world in doing so.

ABOUT THE AUTHORS



IBRAM X. KENDI

is the Andrew W. Mellon Professor in the Humanities at Boston University and the founding director of the BU Center for Antiracist Research. He is the author of many books, including *How to Raise an Antiracist*, the National Book Award winner *Stamped from the Beginning: The Definitive History of Racist Ideas in America*, and five #1 *New York Times* bestsellers, including *How to Be an Antiracist*; *Stamped: Racism, Antiracism, and You*, coauthored with Jason Reynolds; and *Antiracist Baby*, illustrated by Ashley Lukaszewsky. He was awarded a 2021 MacArthur Fellowship, popularly known as the “Genius Grant.” Find Dr. Kendi online @IbramXK on Instagram and @DrIbram on TikTok and Twitter.



NIC STONE

is an Atlanta native and a Spelman College graduate. Her debut novel for young adults, *Dear Martin*, was a #1 *New York Times* bestseller. She is also the author of the *New York Times* bestseller *Clean Getaway*, the 2020 NPR Best Book of the Year selection *Dear Justyce* (a sequel to *Dear Martin*), the Rainbow Book List Top Ten selection *Odd One Out*, *Jackpot*, and *Shuri: A Black Panther Novel*. She is one of the authors in the *New York Times* bestselling book *Blackout*, recently ordered by Netflix for as a new anthology program from Barack and Michelle Obama’s production company, Higher Ground. Find her online at NicStone.info, @NicStone on Instagram, and @GetNicced on Twitter.

This guide was written by **ERIKA LONG**, a certified school librarian, consultant, and library advocate. Long spent just under a decade in school libraries and presenting at the local and national levels. She coauthored the “Equity” chapter in *Core Values in School Librarianship: Responding with Commitment and Courage*. Connect with her on Twitter @ErikaSLong and Instagram @NotYoMamasLibrarian.

DEAR EDUCATORS,

If you follow Dr. Ibram X. Kendi, you have probably heard him declare it's not enough for one to be not racist in the fight against racism—you're either racist or antiracist. It's even more likely that you've witnessed, or even participated in, the debate surrounding this idea. As educators, we bear the task of enlightening learners about the society in which they inhabit and to which they will eventually become contributing members. With that comes the enormous responsibility of teaching the truth of our history and our present, and racist ideas are foundational to both. As difficult and controversial as teaching antiracism is—and undoubtedly will continue to be—it is imperative we do the work. This work begins within us. Acknowledging this, we challenge you to ask yourself the question: Do I uphold racist ideas or am I on a continuous journey of antiracist work?

A concrete answer may not be immediate, but our hope is that we all become comfortable with a constant state of learning. As you plan your lessons, read alone, and/or read with your students, we implore you to be vulnerable enough to find out. Be honest with yourself and your students. Be brave enough to learn from and with them. Be open to doing the work and taking them with you on the journey.

A few years ago, Jason Reynolds shared with a ballroom of school librarians words they should keep with them every day of their work with young people: Humility. Intimacy. Gratitude. Not only are they words we still hold close, but you'll find them necessary as you share with your students how to be a (young) antiracist.

Doing the work alongside you,

ERIKA LONG AND PENGUIN YOUNG READERS SCHOOL & LIBRARY TEAM

PRE-READING CONSIDERATIONS FOR EDUCATORS

PRE-READING ACTIVITY

- Think about how you define antiracism and what it means to you. Create a digital or mixed-media six-word mantra collage to express yourself. Educators can collaborate with an art teacher or librarian to introduce mediums to students. Engage and reflect with a gallery walk of your classmates' mantra collages.

PRE-READING ACTIVITY

- Learning for Justice: [What Antiracism Really Means for Educators](#)
- Ed Surge: [How to Be an Antiracist Educator Interview with Ibram X. Kendi](#)
- Learning for Justice: [What it Means to Be an Antiracist Educator](#)
- ACSD: [How to be an Antiracist Educator](#)

DISCUSSION QUESTIONS AND ACTIVITIES

PART ONE

- The narrator uses 1970 as a backdrop for providing definitions to key words. Describe why it's essential to define the terms as the book opens. (p. 16–23)
- Stone writes about Kendi's parents taking on the perspective of a “White standard” as it relates to advancing as Black people. She wrote, “they wanted to liberate but felt the need to assimilate.” How does the practice of assimilation contribute to the idea that Black people are inferior? Does assimilation perpetuate anti-Blackness? (p. 31)
- Bans on ethnic hairstyles are examples of assimilationist policies. Read the [CROWN Act of 2022 \(H.R.2116\)](#). Research news articles about school [policies] requiring students to cut their natural hairstyles. Does the CROWN Act offer students protection from discriminatory practices? In which circumstances are individuals protected by the CROWN Act? (p. 34)
- In a Socratic seminar, discuss the quote: “What a powerful construction race is. And I do mean a construction. As in a thing that is built or made out of existing pieces.” What does it mean for race to be a construction? What are the existing pieces that it was made from? If we subscribe to the idea that race was built/constructed, can it also be destroyed? (p. 38)
- Do you agree that “race is an illusion”? Is it possible to move past race as a power construct? If so, how do we do it? If not, explain why. (pp. 38–39)
- During a school tour, young Ibram asks the third-grade teacher if she's the only Black teacher. Why does she avoid answering his question? (pp. 37, 42)
- In *The Negro and the American Promise*, writer James Baldwin implores White people to examine why it's necessary to have a n****r. In “i,” rapper Kendrick Lamar reclaims the negative connotation of the word by introducing and defining the Ethiopian-derived negus. Analyze the broad controversy around the word—from being a slur to being used in rap lyrics. Using the following texts, determine the central themes and compare the approaches the authors take.
 - From “Black (AKA The Chapter Where We Start Talking About the N-word),” excerpt beginning with “an exceedingly brief history of the N-word. . .” (p. 61)
 - Excerpt of *The Negro and the American Promise* reprinted in the “I Am Not A N****r” chapter of *I Am Not Your Negro* by James Baldwin and Raoul Peck (pp. 135–136) OR via video—timestamp 53:38–55:50—available at <https://www.pbs.org/wnet/exploring-hate/2022/04/05/full-film-the-negro-and-the-american-promise-1963/>
 - From “i,” by Kendrick Lamar, verse 4:
So I'ma dedicate this one verse to Oprah
On how the infamous, sensitive N-word control us
So many artists gave her an explanation to hold us
Well, this is my explanation straight from Ethiopia
N-E-G-U-S definition: royalty; king royalty—wait listen
N-E-G-U-S description: Black emperor, king, ruler, now let me finish
The history books overlook the word and hide it
America tried to make it to a house divided
The homies don't recognize we been using it wrong
So I'ma break it down and put my game in a song
N-E-G-U-S, say it with me, or say it no more
Black stars can come and get me
Take it from Oprah Winfrey, tell her she right on time
Kendrick Lamar, by far, realest Negus alive
- During his meeting with Ibram, the newspaper editor uses the N-word. Discuss why this is an example of dueling consciousness. (pp. 60–62)
- Journal activity: During the meeting with his editor, Ibram realizes he himself has been racist. Reflect on the definition of internalized racism and write about a time where your ideas negatively impacted your racial group or elevated you as superior among the group. (p. 63)
- The narrator provides examples of reclaimed slurs for various groups of people. Why is it important to highlight these in a book about antiracism? Can one truly be antiracist and also use reclaimed slurs? (pp. 66–69)

DISCUSSION QUESTIONS AND ACTIVITIES CONTINUED

PART TWO

- The narrator defines the origin of colorism dating back to when Europeans were enslavers. How does the concept of colorism evolve over time to become a form of intraracial discrimination? In what ways do the beauty industry and society's ideas of beauty exacerbate the issue within ethnic racial groups? (pp. 81–86)
- Compare and contrast the ways enslavers dehumanized people and how Ibram and his classmates dehumanized Kwame and other members of the African diaspora. (pp. 88–89)
- What factors or instances may have contributed to Ibram being afraid of his body as it begins to change during puberty? What text-to-real-world or text-to-text connections can you make using primary or secondary sources? (pp. 96–97)
- Unlike the way behaviors are attributed to Black people as a whole, violence by White people is often individualized. The narrator argues, “If these behaviors can be individualized, so can those of Black people.” Is it possible for this mindset to be unlearned? If so, where does one begin the process of unlearning? (p. 102)
- Ibram becomes aware of his racist ideas during undergrad at FAMU. Yet it's not until his graduate school years at Temple that he “get[s] to work unlearning the foolishness he didn't even realize he'd learned in the first place.” Explain what is meant when the narrator says that Ibram didn't know he learned racism. (p. 114)
- The narrator writes, “No one had to teach you to be racist or sexist.” Contemplate ideas, occurrences, mindsets, etc. that may have contributed to Ibram being racist or sexist. Cite evidence from the text. (p. 106)
- Research redlining in the 1930s and current practices (2020 to present) by mortgage lenders. What steps are banks taking to eliminate [class] racism toward Black people? Are these true efforts towards antiracism? Cite your sources. (pp. 121–123)
- Ibram chose to live in Hunting Park because he “bought into the idea that elite and middle-class Black people . . . need to be reminded of what it really means to be Black in the United States.” What factors contribute to Ibram's belief that Blackness equates to struggle and hardship? (pp. 123–124)
- Use web resources or databases to find an example of what could be considered cultural appropriation. What evidence exists that shows the person or people performing someone else's culture also empathize with the people who created the culture? (p. 133)
- Explain what the author means when she says the guiding principles in Ibram's educational spaces were governed by Whiteness. Is this still the “universal standard”? Use text-to-self and text-to-real-world connections to support your claim. (p. 135)



DISCUSSION QUESTIONS AND ACTIVITIES CONTINUED

PART THREE

- Write a 2–3 minute speech to defend or contend Ibram’s assertion in a lecture that racism is essential for America to function. Find and cite supporting evidence. (p. 147)
- The narrator writes, “Racist policies aren’t fixed; they can be exposed and changed.” What actions must take place for racist policies to be changed? What can you do? (p. 148)
- If we subscribe to the idea that racism is like a cancer, what is the cure? (p. 151)
- Brainstorm racist policies that still exist. Choose one and develop “creative solutions and replacements” to achieve antiracism. (p. 155)
- In thinking about craft and structure, why does the author choose to write in second person as a narrator? In what ways does it make the theme of the text more impactful? Do “Nic’s Notes” support or enhance the text, and how do they relate to the text as a whole?
- What is the purpose of the continued use of bold font for words that were previously defined? What does it do for the reader?
- How does the author blend African American Vernacular English (AAVE) with the historical context of the topic to keep the reader engaged?
- Now that you’ve read the book in its entirety, what forms of racism were evident in Ibram’s speech for the Martin Luther King Jr. oratorical contest? Do you think anyone in the audience felt Ibram was racist based on his speech?
- Compare Ibram’s speech in high school (pp. 6–7) with the revised lines (pp. 170–171). What is the purpose of revising the speech and closing the text with it?



POST-READING ACTIVITIES

- Write a sticky-note review for *How to Be a (Young) Antiracist*.
- Are there instances in your life where you can identify a form of racist ideas discussed in the text? Consider multiple forms of racist ideas, including ethnic racist ideas, gender racist ideas, class racist ideas, queer racist ideas, cultural racist ideas, etc.
- Refer back to your collage for the pre-reading activity. Has your definition of antiracism evolved after reading *How to Be a (Young) Antiracist*? Draw on the text to provide your reasoning.
- Write a tiny memoir or biography (one hundred words) of the lessons Ibram unlearned to be antiracist.

PAIRED TEXT OPTIONS

Antiracist Baby by Ibram X. Kendi

This Is Your Time by Ruby Bridges

Stamped: Racism, Antiracism, and You by Jason Reynolds and Ibram X. Kendi

ADDITIONAL RESOURCES

Ibram X. Kendi, Cloe Shasha Brooks, Whitney Pennington Rodgers: [The difference between being “not racist” and antiracist](#)

John Biewen: [The lie that invented racism](#)

COMMON CORE STANDARDS ADDRESSED IN THIS GUIDE

College and Career Readiness Anchor Standards for Reading

CCSS.ELA-LITERACY.CCRA.R.1
CCSS.ELA-LITERACY.CCRA.R.2
CCSS.ELA-LITERACY.CCRA.R.5
CCSS.ELA-LITERACY.CCRA.R.6
CCSS.ELA-LITERACY.CCRA.R.7
CCSS.ELA-LITERACY.CCRA.R.9

College and Career Readiness Anchor Standards for Speaking and Listening

CCSS.ELA-LITERACY.CCRA.SL.1
CCSS.ELA-LITERACY.CCRA.SL.3
CCSS.ELA-LITERACY.CCRA.SL.4
CCSS.ELA-LITERACY.CCRA.SL.5

College and Career Readiness Anchor Standards for Writing

CCSS.ELA-LITERACY.CCRA.W.1
CCSS.ELA-LITERACY.CCRA.W.3
CCSS.ELA-LITERACY.CCRA.W.4
CCSS.ELA-LITERACY.CCRA.W.6
CCSS.ELA-LITERACY.CCRA.W.8
CCSS.ELA-LITERACY.CCRA.W.9

College and Career Readiness Anchor Standards for Language

CCSS.ELA-LITERACY.CCRA.L.1
CCSS.ELA-LITERACY.CCRA.L.2