

“If there is not equality of outcomes among people born to the same parents and raised under the same roof, why should equality of outcomes be expected — or assumed — when conditions are not nearly so comparable?” — **Thomas Sowell**, an *honest black intellectual*, in *Discrimination and Disparities* (2019).

“I am afraid that there is a certain class of race-problem solvers who don’t want the patient to get well, because as long as the disease holds out they have not only an easy means of making a living, but also an easy medium through which to make themselves prominent before the public.” — **Booker T. Washington**, an *honest black intellectual*, in *My Larger Education* (1911)



“Hip-hop had arrived...and it was the music itself that was driving change and empowerment.... Here are a few songs... (check them out!)...N.W.A.: ‘[Straight Outta Compton](#).’” — **Jason Reynolds**, *Stamped: Racism, Antiracism, and You* (2020) [So to Jason Reynolds, the depraved, vicious, obscene “Straight Outta Compton” rap “song” drives “change and empowerment.”]

“Parents and elected officials need to be seriously concerned about gangster rap because it is obscene and sexist, it is driven by racism and greed, and it is ultimately destructive of community mores and values.” — **Dolores Tucker**, *Congressional Testimony*, in re: “Shaping our responses to violent and demeaning imagery in popular music,” Feb. 23, 1994



“Dolores Tucker and her National Political Congress of Black Women **took the media portrayals debate to a new racist level** in their strong campaign to ban ‘gangsta rap.’” — **Jason Reynolds**, *Stamped: Racism, Antiracism, and You* (2020) [To “anti-racist” Jason Reynolds, opposing thuggish, obscene, rape and cop-killer-celebrating “gangsta rap” is “racist” itself.]



“Racism is not dead, but it is on life support — kept alive by politicians, race hustlers, and people who get a sense of superiority by denouncing others as ‘racists.’” — **Thomas Sowell**, “Random Thoughts” column, July 24, 2012

***Stamped: Racism, Antiracism, and You* — by Jason Reynolds (2020)**

Though characterized repeatedly by its author as “not a history book,” this text is proposed for use “throughout the entire school year to bridge the history of the United States and to launch thematic history units as well as to corresponds [sic] with the writing done in English for informational, argument, and narrative in the Core 7/8 class.”

SRVUSD’s Board should rescind adoption. The book is grossly misleading and tendentiously biased. It cheats students and taxpayers, replacing knowledge and skills with falsehoods and racist indoctrination.

As an initial example: the extract just below is from the book’s introduction by Reynolds’ fellow racist Ibram X. Kendi. It attempts to set the hook to reel in young readers who bite at the book’s shiny, victimhood-baited lure:

Young Black males were *twenty-one times* more likely to be killed by police than their White counterparts between 2010 and 2012, according to federal statistics. The under-recorded, under-analyzed racial disparities between female victims of lethal police force may be even greater. Black people are *five times* more likely to be incarcerated than Whites.

I’m no math whiz, but if Black people make up 13 percent of the US population, then Black people should make up somewhere close to 13 percent of the Americans killed by the police, and somewhere close to 13 percent of the Americans sitting in prisons. But today, the United States remains nowhere close to racial equality. African Americans make up 40 percent of the incarcerated population. These are racial inequities, older than the life of the United States.

pp. xi-xii, print edition

The source for Kendi’s assertion that “Young Black males were twenty-one times more likely to be killed by police than their White counterparts between 2010 and 2012” is a 2014 ProPublica analysis, said then to be drawn from federal data: <https://www.propublica.org/article/deadly-force-in-black-and-white>

But there are reports which dispute, or fill in some blanks, in the ProPublica findings and resultant conclusions — for example, a Saint Louis public radio discussion: <https://news.stlpublicradio.org/government-politics-issues/2014-12-10/how-many-police-kill-black-men-without-database-we-cant-know>.

Mentioned there: “One interesting finding of the ProPublica study is that **black police officers also kill black suspects at a higher rate than white suspects. About 78 percent of the civilian victims of black officers are black**” [emphasis added]. And “‘What we found,’ said [David] Klinger [a former police officer and criminology professor who criticized the ProPublica report], ‘was that research subjects, including police officers, are slower to shoot threatening black actors than white or Hispanic actors.’”

Other police officers also disagree with ProPublica’s findings or generalizations derived from those findings, e.g. <https://www.lawenforcementtoday.com/systematic-racism-in-policing-its-time-to-stop-the-lying>. Ibram X Kendi appears determined, however, to present only one side of the issue. Kendi: With black people representing 13 percent of the US population, black people “should make up something close to 13 percent of Americans killed by the police, and close to 13 percent of Americans in prisons.”

But what if individuals among 13% of the population are committing 49% (or more) of the murders and 55% of (non-negligent) manslaughter crimes? Those were 2010’s ratios. The pattern continued in 2011 and 2012 (i.e., remainder of the period which Kendi references) — and during the rest of the Obama administration as well, through 2016. Right on through 2019, the last full year during the Trump administration for which data is available, overall violent crime rates dropped considerably, but the proportion of murder, manslaughter, and robbery committed by blacks remained near or above 50% (i.e., about 4 times the black population percentage.

An incomplete — thereby, a dishonest and prejudicial — presentation of violent crime data creates **exaggerated perceptions of black victimhood and alleged injustice**. Though the Reynolds book carries a 2020 copyright, Kendi’s introduction references the period 2010 to 2012, during the presidency of Barack Obama and attorney generalship of Eric Holder — both of them black men! And the DOJ and FBI are executive-branch agencies, under the president’s control. **See relevant tables in the next three pages; red outlines have been added.**

U.S. Department of Justice
Federal Bureau of Investigation

CRIME IN THE UNITED STATES 2010

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[CIUS Home](#) |
 [Offenses Known to Law Enforcement](#) |
 [Violent Crime](#) |
 [Property Crime](#) |
 [Clearances](#) |
 [Persons Arrested](#) |
 [Police Employee Data](#)

About CIUS **Table 43a**

Arrests
by Race, 2010
[12,221 agencies; 2010 estimated population 240,100,189]

Download Excel

Offense charged	Total arrests					Percent distribution ¹				
	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander
TOTAL	10,177,907	7,066,154	2,846,862	145,612	119,279	100.0	69.4	28.0	1.4	1.2
Murder and nonnegligent manslaughter	8,641	4,261	4,209	91	80	100.0	49.3	48.7	1.1	0.9
Forcible rape	15,503	10,178	4,925	214	186	100.0	65.7	31.8	1.4	1.2
Robbery	87,587	37,906	48,154	617	910	100.0	43.3	55.0	0.7	1.0
Aggravated assault	317,435	202,275	106,382	4,854	3,924	100.0	63.7	33.5	1.5	1.2
Burglary	225,775	152,210	69,541	1,961	2,063	100.0	67.4	30.8	0.9	0.9
Larceny-theft	998,476	687,609	282,246	14,323	14,298	100.0	68.9	28.3	1.4	1.4
Motor vehicle theft	55,278	35,009	18,797	696	776	100.0	63.3	34.0	1.3	1.4
Arson	8,766	6,592	1,978	100	96	100.0	75.2	22.6	1.1	1.1
Violent crime ²	429,166	254,620	163,670	5,776	5,100	100.0	59.3	38.1	1.3	1.2
Property crime ²	1,288,295	881,420	372,562	17,080	17,233	100.0	68.4	28.9	1.3	1.3
Other assaults	1,004,273	659,171	318,117	14,848	12,137	100.0	65.6	31.7	1.5	1.2

Note: In 2010, 48.7% of the arrests for murder & for manslaughter, and 55.0% of robbery arrests, are for 13% of the population — or 6% of the population when considering that nearly all of the perpetrators involved here are males.

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CRIME IN THE UNITED STATES 2011

Criminal Justice Information Services Division Feedback | Contact Us | Data Quality Guidelines | UCR Home

[CIUS Home](#) |
 [Offenses Known to Law Enforcement](#) |
 [Violent Crime](#) |
 [Property Crime](#) |
 [Clearances](#) |
 [Persons Arrested](#) |
 [Police Employee Data](#)

About CIUS **Table 43**

Arrests
by Race, 2011
[12,023 agencies; 2011 estimated population 238,952,977]

Overview | Data Declaration | Download Excel (Table 43A) | Download Excel (Table 43B) | Download Excel (Table 43C)

Table 43A

Offense charged	Total arrests					Percent distribution ¹				
	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander
TOTAL	9,499,725	6,578,133	2,697,539	142,422	81,631	100.0	69.2	28.4	1.5	0.9
Murder and nonnegligent manslaughter	8,341	4,000	4,149	105	87	100.0	48.0	49.7	1.3	1.0
Forcible rape	14,611	9,504	4,811	170	126	100.0	65.0	32.9	1.2	0.9
Robbery	82,436	35,443	45,827	619	547	100.0	43.0	55.6	0.8	0.7
Aggravated assault	305,220	194,981	102,597	4,540	3,102	100.0	63.9	33.6	1.5	1.0
Burglary	227,899	151,934	72,244	2,095	1,626	100.0	66.7	31.7	0.9	0.7
Larceny-theft	977,743	670,768	281,197	15,122	10,656	100.0	68.6	28.8	1.5	1.1
Motor vehicle theft	50,902	32,575	17,250	658	419	100.0	64.0	33.9	1.3	0.8
Arson	8,965	6,479	2,302	107	77	100.0	72.3	25.7	1.2	0.9
Violent crime ²	410,608	243,928	157,384	5,434	3,862	100.0	59.4	38.3	1.3	0.9
Property crime ²	1,265,509	861,756	372,993	17,982	12,778	100.0	68.1	29.5	1.4	1.0
Other assaults	952,421	625,330	304,083	14,875	8,133	100.0	65.7	31.9	1.6	0.9

2011: 49.7% of arrests for murder & manslaughter, and 55.6% of robbery arrests, are for 13% of the population.

CRIME in the United States 2012

Criminal Justice Information Services Division Feedback | Contact Us | Data Quality Guidelines | UCR Home

[CIUS Home](#) | [Offenses Known to Law Enforcement](#) | [Violent Crime](#) | [Property Crime](#) | [Clearances](#) | [Persons Arrested](#) | [Police Employee Data](#)

About CIUS **Table 43**

Arrests by Race, 2012
[12,196 agencies; 2012 estimated population 242,925,157]

[Overview](#) | [Data Declaration](#) | [Download Excel \(Table 43A\)](#) | [Download Excel \(Table 43B\)](#) | [Download Excel \(Table 43C\)](#)

Offense charged	Total arrests					Percent distribution ¹				
	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander	Total	White	Black	American Indian or Alaskan Native	Asian or Pacific Islander
TOTAL	9,390,477	6,502,919	2,640,067	135,165	112,322	100.0	69.3	28.1	1.4	1.2
Murder and nonnegligent manslaughter	8,506	4,101	4,203	102	100	100.0	48.2	49.4	1.2	1.2
Forcible rape	13,886	9,027	4,512	183	164	100.0	65.0	32.5	1.3	1.2
Robbery	80,135	34,761	44,002	601	771	100.0	43.4	54.9	0.7	1.0
Aggravated assault	299,943	188,505	102,371	4,312	4,755	100.0	62.8	34.1	1.4	1.6
Burglary	219,232	147,156	67,554	1,966	2,556	100.0	67.1	30.8	0.9	1.2
Larceny-theft	994,304	677,895	288,025	15,052	13,332	100.0	68.2	29.0	1.5	1.3
Motor vehicle theft	52,952	35,251	16,301	645	755	100.0	66.6	30.8	1.2	1.4
Arson	8,827	6,500	2,083	141	103	100.0	73.6	23.6	1.6	1.2
Violent crime ²	402,470	236,394	155,088	5,198	5,790	100.0	58.7	38.5	1.3	1.4
Property crime ²	1,275,317	866,802	373,963	17,804	16,746	100.0	68.0	29.3	1.4	1.3
Other assaults	924,839	606,048	294,673	13,898	10,215	100.0	65.5	31.0	1.5	1.1

2012: 49.4% of arrests for murder & manslaughter, and 54.9% of robbery arrests, are for 13% of the population. Barack Obama was president, and Eric Holder was attorney general. Both are black men.

2016 CRIME in the UNITED STATES

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[Home](#) | [Offenses Known to Law Enforcement](#) | [Violent Crime](#) | [Property Crime](#) | [Clearances](#) | [Persons Arrested](#) | [Police Employee Data](#)

Table 21

Arrests by Race and Ethnicity, 2016
[13,049 agencies; 2016 estimated population 257,112,535]

[Overview](#) | [Data Declaration](#) | [Download Excel \(Table 21A\)](#) | [Download Excel \(Table 21B\)](#) | [Download Excel \(Table 21C\)](#)

Offense charged	Total arrests						Percent distribution ¹						Total ar Ethnic	
	Race						Percent distribution ¹							
	Total	White	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Total	White	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Total ²	Hispa or Latir
TOTAL	8,421,481	5,858,330	2,263,112	171,185	103,244	25,610	100.0	69.6	26.9	2.0	1.2	0.3	6,647,012	1,221,112
Murder and nonnegligent manslaughter	9,374	4,192	4,935	108	109	30	100.0	44.7	52.6	1.2	1.2	0.3	6,882	1,112
Rape ³	18,606	12,571	5,412	233	309	81	100.0	67.6	29.1	1.3	1.7	0.4	13,986	3,112
Robbery	76,267	33,095	41,562	663	659	288	100.0	43.4	54.5	0.9	0.9	0.4	60,116	12,112
Aggravated assault	304,626	191,205	101,432	5,374	4,678	937	100.0	62.8	33.3	2.1	1.5	0.3	250,762	61,112
Burglary	164,641	112,651	47,991	1,613	1,925	461	100.0	68.4	29.1	1.0	1.2	0.3	130,179	27,112
Larceny-theft	833,558	575,105	231,199	14,933	10,277	2,044	100.0	69.0	27.7	1.8	1.2	0.2	624,800	91,112
Motor vehicle theft	68,170	44,970	20,955	1,018	895	332	100.0	66.0	30.7	1.5	1.3	0.5	52,786	14,112
Arson	7,767	5,593	1,813	218	120	23	100.0	72.0	23.3	2.8	1.5	0.3	5,495	1,112
Violent crime ⁴	408,873	241,063	153,341	7,378	5,755	1,336	100.0	59.0	37.5	1.8	1.4	0.3	331,656	78,862
Property crime ⁴	1,074,136	738,319	301,958	17,782	13,217	2,860	100.0	68.7	28.1	1.7	1.2	0.3	813,260	133,362
Other assaults	853,493	556,871	267,764	15,505	10,511	2,842	100.0	65.2	31.4	1.8	1.2	0.3	665,711	121,112

By 2016 (the last year of the Obama administration), murder and manslaughter arrests of blacks increased to 52.6% of total. Robbery arrests of blacks remained above 50% of total.

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2019 CRIME in the UNITED STATES

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[Home](#) | [Offenses Known to Law Enforcement](#) | [Violent Crime](#) | [Property Crime](#) | [Clearances](#) | [Persons Arrested](#) | [Police Employee Data](#)

Table 43

Arrests by Race and Ethnicity, 2019

[10,831 agencies; 2019 estimated population 229,735,355]

[Overview](#) | [Data Declaration](#) | [Download Excel \(Table 43A\)](#) | [Download Excel \(Table 43B\)](#) | [Download Excel \(Table 43C\)](#)

Table 43A

Offense charged	Total arrests						Percent distribution ¹						Total arrests	
	Total	Race		Percent distribution ¹			Race		Percent distribution ¹			Total ²	Ethnic	
		White	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander	Total	White	Black or African American	American Indian or Alaska Native	Asian	Native Hawaiian or Other Pacific Islander		Hispanic or Latino
TOTAL	6,816,975	4,729,290	1,815,144	164,852	86,733	20,956	100.0	69.4	26.6	2.4	1.3	0.3	5,896,059	1,126,8
Murder and nonnegligent manslaughter	7,964	3,650	4,078	125	83	28	100.0	45.8	51.2	1.6	1.0	0.4	6,474	1.3
Rape ³	16,599	11,588	4,427	249	276	59	100.0	69.8	26.7	1.5	1.7	0.4	14,172	3.9
Robbery	56,305	25,143	29,677	635	568	282	100.0	44.7	52.7	1.1	1.0	0.5	50,705	12.0
Aggravated assault	274,376	166,467	91,164	7,192	4,902	1,651	100.0	61.8	33.2	2.6	1.8	0.6	243,279	62.4
Burglary	118,843	81,104	34,188	1,728	1,464	359	100.0	68.2	28.8	1.5	1.2	0.3	105,568	21.9
Larceny-theft	562,679	363,226	178,937	11,718	7,133	1,665	100.0	66.3	30.2	2.0	1.2	0.3	502,776	74.2
Motor vehicle theft	57,278	38,719	16,409	1,213	721	216	100.0	67.6	28.6	2.1	1.3	0.4	50,482	12.7
Arson	6,291	4,453	1,553	121	125	39	100.0	70.8	24.7	1.9	2.0	0.6	5,460	1.0
Violent crime ⁴	355,244	209,848	129,346	8,201	5,829	2,020	100.0	59.1	36.4	2.3	1.6	0.6	314,830	79.7
Property crime ⁴	775,091	517,502	231,087	14,780	9,443	2,279	100.0	66.8	29.8	1.9	1.2	0.3	664,276	109.9
Other assaults	703,534	455,901	219,400	16,037	9,907	2,289	100.0	64.8	31.2	2.3	1.4	0.3	608,510	115.0

By 2019 (last full year for available data during the Trump administration), violent crime totals continued to drop. But murder and manslaughter arrests of blacks were still at 51.2% of total. Robbery arrests of blacks also remained above 50% of total.

Among important indicators of *actual* systemic problems, but unmentioned by Kendi (and Reynolds) is the terrible rate of **black-on-black homicide (black perpetrator, black victim)**. Documented rates (likely under-reported):

Race of Offender (UCR/FBI sources for data are shown at bottom of page 3.)																
Year	2010				2011				2012				2016			
Race of victim	Total	White	Black	Other												
White	3,327	2,777	447	103	3,172	2,630	448	94	3,128	2,614	431	83	3,499	2,854	533	112
Black	2,720	218	2,459	43	2,695	193	2,447	55	2,648	193	2,412	43	2,870	243	2,570	57

During the subject years shown, 90.4% of black murder victims were killed by other blacks. And black offenders committed nearly half of all recorded homicides. Ignoring or actively concealing such data does not address underlying causes.

Homicide Victim and Offender Race Tables for Respective Years Shown Just Above (noting that report titles/URLs change format year to year):

- <https://ucr.fbi.gov/crime-in-the-u.s/2010/crime-in-the-u.s.-2010/tables/10shrtbl06.xls>
- <https://ucr.fbi.gov/crime-in-the-u.s/2011/crime-in-the-u.s.-2011/tables/expanded-homicide-data-table-6>
- https://ucr.fbi.gov/crime-in-the-u.s/2012/crime-in-the-u.s.-2012/offenses-known-to-law-enforcement/expanded-homicide/expanded_homicide_data_table_6_murder_race_and_sex_of_victim_by_race_and_sex_of_offender_2012.xls
- <https://ucr.fbi.gov/crime-in-the-u.s/2016/crime-in-the-u.s.-2016/tables/expanded-homicide-data-table-3.xls>

See also the most recent Bureau of Justice Statistics report on *non*-fatal violent crime, itself available online at <https://www.bjs.gov/content/pub/pdf/revcoa18.pdf>. That report reiterates the kind of data shown in the statistical tables above, but concentrates on what the surviving *victims* of non-fatal violent crime reported regarding the perceived race or ethnicity of their attackers.

Stamped: Racism, Antiracism, and You — by Jason Reynolds (2020)

There is an online version at <https://www.pdfread.net/ebook/stamped-jason-reynolds>. But page numbers there do not match those in the print version, First Edition, 2020, in use by SRVUSD. Page references here are now updated to those in that print edition.

Schools and teachers should not be expending taxpayer funds to mislead students about racial disparities and their causes — causes which were examined comprehensively by Daniel Patrick Moynihan in 1965, as discussed below in the “Page 174” section. Again, adoption of this Jason Reynolds book should be rescinded.

Pages 5-9: Portugal’s Gomes Eanes de Zurara is supposedly the world’s first racist slaver, beginning in 1415. This claim ignores numerous other slave-reliant, racially and ethnically segregated and ghettoized societies over the centuries — for example, Egyptian enslavement of the Jews and others several millennia earlier. And at the time of Zurara (and before) slavery involving the Iberian Peninsula and northwest Africa’s “Moors” went both ways. See, e.g: http://ldhi.library.cofc.edu/exhibits/show/african_laborers_for_a_new_emp/slavery_in_iberia_before_the_t.

Unmentioned as well is the extent to which African tribal tribes (e.g., Ashanti, Mbundu, and Yoruba peoples) kept slaves themselves, and had other Africans captured and brought to coastal sites to be sold into slavery elsewhere.

Pages 29-36: Imply that New England witch hunts of the Cotton Mather era targeted blacks. Historically, however, “witchcraft” execution victims were whites. One black woman, Tituba, was accused of witchcraft, but was acquitted.

Page 42: In his “not a history book” (his own oft-repeated characterization), Jason Reynolds views America and its leaders of past centuries from today’s perspectives. Here, he characterizes Ben Franklin’s American Philosophical Society (founded 1743) as a club for “racists” and “ingenious fools.”

Pages 44-47: Reynolds considers 1770s appreciation by individuals like Dr. Benjamin Rush (and George Washington, though he’s unmentioned by Reynolds here) for learned young black poet Phillis Wheatley — who’d been brought to America from Gambia or Senegal at about age 7, and was home schooled by the Wheatley family — to be merely examples of “assimilationists” (i.e., of people who “‘like’ you because you’re like them”).

Pages 55-62: crudely and inaccurately portray Thomas Jefferson as a cowardly racist. In fact, he was commander of Virginia’s Albemarle County Militia, with the rank of colonel, when the American Revolution began in 1775. He was a delegate to the Second Continental Congress — and penned most of the Declaration of Independence. That, and his Declaration signature, made him a man marked by the British Crown for treason and capital-crime execution. He nevertheless accepted the governorship of Virginia during 1779 and 1780. A philosophic and political leader, Jefferson then escaped capture attempts in 1781 by Benedict Arnold and by cold-blooded Colonel Banastre Tarleton (upon whom the vicious “Colonel William Tavington” character in *The Patriot* film was based).

From John F. Kennedy’s Remarks at a Dinner Honoring Nobel Prize Winners of the Western Hemisphere:

“I think this is the most extraordinary collection of talent, of human knowledge, that has ever been gathered together at the White House, with the possible exception of when Thomas Jefferson dined alone” (April 29, 1962).

Determined instead to portray Jefferson as merely a “Great Contradictor” hypocrite (**beginning page 70**), Reynolds briefly mentions a Jefferson-intended Declaration draft passage that was struck prior to final articulation and signatures: “He’d written into the declaration all the ways Britain was abusing America, even stating that the British, though arguing against slavery, were actually trying to enslave (White) America” (**Page 56**).

The segment removed provides a window on Jefferson’s ultimate beliefs about the institution of slavery, though he himself owned slaves. Years later, Jefferson wrote about the reason for the deletion, noting that South Carolina and Georgia delegates had refused to sign on to the Declaration if it carried the disputed text, which was this:

“He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating & carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep open a market where Men should be bought & sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he has obtruded them: thus paying off former crimes committed against the Liberties of one people, with crimes which he urges them to commit against the lives of another.”

Pages 60-61: Much was the same with the compromise “three-fifths” count of slaves for purposes of congressional representation. Without those alterations, there’d have been no viable United States at the time, and insufficient resources of men and materiel to take on the world’s most powerful military in the cause of American independence.

Pages 70-78: Reynolds concedes that as president in 1807, Jefferson signed the Transatlantic Slave Trade Act, intended “to stop the import of people from Africa and the Caribbean into America, and fine illegal slave traders.” But Reynolds is determined to apply a 2020 “lens” to America’s late 18th and early 19th centuries, and to malign the country’s Founders — so that later, he can lionize vile rappers as “driving change and empowerment.”

So left unmentioned is Jefferson’s 1784 push for a Northwest Ordinance requirement “That after the year 1800 in the Christian era, there shall neither be slavery nor involuntary servitude in any of the said states” to be created in the Northwest Territory (which eventually became the states of Ohio, Illinois, Michigan, and Wisconsin). The Northwest Ordinance of 1787 (the one that finally passed Congress) included Jefferson’s anti-slavery provision.

Yes, Jefferson owned slaves, and by today’s standards (if not those of the 18th and early 19th centuries) is often considered a hypocrite. As one historian has commented, “In the 19th century, abolitionists used Jefferson’s words as swords; slaveholders used his example as a shield.”

But reviewing Jefferson’s assessments of his times, and his concerns particularly about Haiti’s slave rebellion of 1791, leave a more nuanced impression than Reynold’s superficial “not a history book.”

Jefferson clearly abhorred the institution of slavery, but as he wrote in 1820, he also believed slavery to be like holding “a wolf by the ear, and we can neither hold him, nor safely let him go. Justice is in one scale, and self-preservation in the other.” Related documents are informative, including:

<https://www.monticello.org/thomas-jefferson/jefferson-slavery/jefferson-s-attitudes-toward-slavery/>
<https://www.monticello.org/site/research-and-collections/st-domingue-haiti>

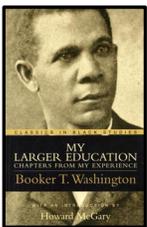
1791 was also the year of ratification for a young America’s *Bill of Rights*, the first ten Amendments to the Constitution which had been ratified two years earlier. The *Bill of Rights* was incorporated “in order to prevent misconstruction or abuse of its [the Constitution’s] powers, “adding further declaratory and restrictive clauses.”

Pages 91-97: Reynolds simplistically (and resentfully, it seems) recasts 1851’s *Uncle Tom’s Cabin* as an unwelcome transference of slavery’s bondage from one master to another — specifically, from man to God: “Moral of the story: We all must be slaves... to God. And since docile Black people made the best slaves (to man), they made the best Christians. And since domineering Whites made the worst slaves, they made the worst Christians. So, slavery, though a brutal attack on Black humanity, was really just proof that White people were bad believers in Jesus.”

Frederick Douglass had a different take: “In the midst of these fugitive slave troubles came the book known as *Uncle Tom’s Cabin*, a work of marvelous depth and power. Nothing could have better suited the moral and humane requirements of the hour. Its effect was amazing, instantaneous, and universal. No book on the subject of slavery had so generally and favorably touched the American heart. It combined all the power and pathos of preceding publications of the kind, and was hailed by many as an inspired production.” (*The Life and Times of Frederick Douglass, Written by Himself. His Early Life as a Slave, His Escape from Bondage, and His Complete History to the Present Time, 1881*)

Pages 99-105: Reynolds is also cynical in his view of Abraham Lincoln, considering him just another “politics as usual” opportunist who “was speaking out of... three sides of his mouth.”

Pages 118-127: After reminding readers once again that “This is not a history book,” Reynolds paints W.E.B. DuBois, Frederick Douglass, and Booker T. Washington as go-along, get-along accommodationists/“assimilationists.” But by 1911, **Booker T. Washington** had already identified and exposed individuals like today’s Reynolds, Kendi, and other racist hucksters. Perhaps Reynolds is discomfited in being described by Washington 110 years ago:



From Ch. 5, *My Larger Education*, by Booker T. Washington (1911): Even then, 110 years ago, Mr. Washington was addressing members of the racist grievance industry. His words ring true today:

“There is another class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs, partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs.”

As black columnist Jason Riley has noticed: “If you are a prominent black figure who has been more focused on black development than on black victimhood (Clarence Thomas, Shelby Steele, Robert Woodson), or someone who is more interested in the results of a policy than in its intentions (Thomas Sowell, Walter Williams), there is an attempt to write you out of black history” (March 3rd, 2021 *Wall Street Journal*).

Pages 129-133: Reynolds says “the end of Jack Johnson [i.e., a one-year prison sentence completed in 1921, which was six years after boxing great Johnson had lost his world championship to Jess Willard] still wasn’t enough to make White men feel good about themselves, so a man named Edgar Rice Burroughs wrote a book to reinforce the idea of White supremacy and to remind White men that Africans (Black people) were savages. It was called *Tarzan of the Apes*.”

But *Tarzan of the Apes* was in fact published initially in 1912 as a serialized magazine story, then as a book in 1914. And Jack Johnson remained widely popular, conducting his last fight in 1945 (at age 67) to help sell war bonds. He was pardoned posthumously by President Trump in 2018.

Pages 135-165: Reynolds breezes through the period from 1915 (Democrat Woodrow Wilson’s White House showing of, and praise for, the racist and pro-KKK film *The Birth of a Nation*) to 1963’s brutal repression of blacks by southern Democrats and then the March on Washington and Martin Luther King’s *I Have a Dream* speech.

Reynolds doesn’t bother to quote the speech, though his intended youthful readers will in many cases not have heard or read it — e.g., “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.” Today, such aspirations are drowned in a sea of counterproductive, idiotic currents, as “critical race theory” takes over — especially in “woke” academia.

These range from “ebonics” to claims that requiring mathematics work to be shown, or grading the quality of written work, or punctuality (etc.) are “racist” demands. See the truly racist [characterizations of “whiteness”](#) published by the Smithsonian National Museum of African American History and Culture (then withdrawn after being exposed).

There is brief mention of some of early 20th Century racist eugenicists, but not of Margaret Sanger, the Planned Parenthood foundress whose own race-based eugenic notions hold concentrated sway in black communities yet today: **“We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members”** (from a 1939 “Negro Project” Sanger letter to fellow eugenicist Clarence Gamble, an heir to the Procter and Gamble fortune). See <https://libex.smith.edu/omeka/files/original/d6358bc3053c93183295bf2df1c0c931.pdf>

Pages 169-189: Reynolds presents a mash-up of Malcolm X, Stokely Carmichael, Communist Angela Davis, LBJ, the Civil Rights Act of 1964, the Voting Rights Act of 1965, black power, Black Panthers, Watts Riots of 1965, and *The Planet of the Apes*.... Per usual in this book, much of relevance is omitted, including Malcolm X’s early history of drug dealing, burglary, and other crimes. Not long after returning from Africa “to a growing band of SNCC [Student Non-Violent Coordinating Committee] admirers and a growing band of enemies... , Malcolm would be gunned down by those enemies.” Were they racist whites? No, they were “Nation of Islam” radicals, but we don’t learn that here.

Betty Van Patter, a white bookkeeper for the Black Panthers, was found badly beaten and dead on a San Francisco Bay beach in early 1975. She had reportedly said she would go public with information about false accounting and tax problems, and Black Panther leaders were suspected in the murder.

And of course, *The Planet of the Apes* was supposedly just a vehicle for mass-entertainment racism.

At page 174, Reynolds complains about Barry Goldwater and the Republican Party’s 1964 platform, saying “His platform was that government assistance, which White people had been receiving for a longtime, was bad for human beings. That it turned people into animals. Of course, this racist epiphany hit Goldwater once Black people started receiving government assistance, too.”

This is an outright and despicable falsehood. The word “animals” neither appears nor is implied anywhere in the platform. Given Reynolds’ predilections, his reference may be the clause which seeks “to continue Republican sponsorship of practical Federal-State-local programs which will effectively treat the needs of the poor, while resisting, direct Federal handouts that erode away individual self-reliance and self-respect and perpetuate dependency.”

The platform noted an existing 42 poverty programs at the time, observing that the Johnson administration “has proposed a so-called war on poverty which characteristically overlaps, and often contradicts, the 42 existing Federal poverty programs. It would dangerously centralize Federal controls and bypass effective state, local and private programs.” See <https://www.presidency.ucsb.edu/documents/republican-party-platform-1964>.

Daniel Patrick Moynihan, then Assistant Labor Secretary to President Johnson (before he became a senator from New York), was already busy documenting the fact that “14 percent of Negro children [were] receiving AFDC assistance, as against 2 percent of white children.”

Unfortunately, but in service to his fabricated narrative, Reynolds leaves out Moynihan altogether.

In preparation for a 1965 LBJ White House Conference on the black families and their needs, Moynihan prepared a report on “**The Negro Family: The Case for National Action**,” observing that indices of “**family pathology — divorce, separation and desertion, female family head, children in broken homes, and illegitimacy**” — showed urban blacks already deeply in trouble. The report belongs in every course which attempts to blame “white supremacy” or “white privilege” for societal problems among blacks.

See <https://web.stanford.edu/~mrosenfe/Moynihan%27s%20The%20Negro%20Family.pdf>. An easier-to-read textual copy is available at <https://liberalarts.utexas.edu/coretexts/files/resources/texts/1965%20Moynihan%20Report.pdf>.

By 1965, black family disintegration had generated “a startling increase in welfare dependency,” and devastatingly high rates of illiteracy, unemployment, and violent crime. Warning of a multi-generational “tangle of pathology,” Moynihan recommended new family-strengthening/stabilizing initiatives, because “The steady expansion of this welfare program, as of public assistance programs in general, can be taken as a measure of the steady disintegration of the Negro family structure over the past generation in the United States.”

Moynihan did seek “an equality of results,” not by providing an ever-increasing set of new handouts, but rather by bringing “**the Negro American to full and equal sharing in the responsibilities and rewards of citizenship. To this end, the programs of the Federal government bearing on this objective shall be designed to have the effect, directly or indirectly, of enhancing the stability and resources of the Negro American family.**”

But before a legislative response could be generated and translated into policy and practice, HEW bureaucrats, enraged “feminists,” race hustlers, welfare profiteers, and other self-serving individuals with mostly Democrat credentials condemned Moynihan’s report. So President Johnson, who’d intended the report as a keynote document for a June 1-2, 1965 White House Civil Rights Conference, instead suppressed it.

Today, 56 years and at least \$25 Trillion into Johnson’s ballyhooed “War on Poverty,” **the 24% absent-black-father rate Moynihan lamented in 1965 has tripled**, with corresponding aggravation of the pathological effects.

So nowadays, vote-buying politicians (again, mostly Democrats) effectively perpetuate destructive attitudinal and behavioral enslavement, on the WELFARE plantation, as some black analysts have themselves called it.

Pages 191-200: Reynolds offers another hasty *tour de faiblesse*, ranging from Nixon’s allegedly racist “Southern Strategy,” then back to Angela Davis, and onward to “LGBT and black women” who “were screaming with Black feminist, antiracist work.”

See, for example, “The Myth of ‘the Southern Strategy,’” (*New York Times Magazine*, Dec. 10, 2006). The article remains available at <https://www.nytimes.com/2006/12/10/magazine/10Section2b.t-4.html>. See also “[Angela Davis: The Making of a Radical](#),” *New York Times*, August 23, 1970, also still available online).

This 10-page *Stamped* section concludes with Sylvester Stallone’s *Rocky* being depicted as a symbol “of White supremacist masculinity’s refusal to be knocked out from the thunderstorm of civil rights and Black Power protests and policies.” That introduces another “Rocky” whom “racist White Americans loved—on and off screen — their Rocky, with his unrelenting fight for the law and order of racism.” This version of “Rocky” is Ronald Reagan.

Pages 203-208: Reagan, says Reynolds, “created false narratives about the state of the country, and won.” “False narratives”? Like 14% mortgage rates under Jimmy Carter, like a perception of American weakness with hostages in Iran? And was it merely “racists” who carried Reagan to victory in 44 states — expanding to 49 states in 1984 (with opponent Walter Mondale then winning only his home state of Minnesota, and there by only 0.18%)?

Reynolds finds Reagan’s “War on Drugs” especially unpardonable, declaring that Reagan was himself “on drugs... Yes, he was. The most addictive drug known to America. Racism.” Reynolds says that “Reagan’s economic policies caused unemployment to skyrocket.” In fact, unemployment was at 7.4% when he took office, 5.4% when he left (https://data.bls.gov/timeseries/LNS14000000?years_option=all_years).

Black unemployment dropped from 15.6% in 1981 (when Reagan took office) to 11.4% in 1989 (when he left) (https://www.bls.gov/cps/race_ethnicity_2008_10.htm). So once again, Reynolds shamefully misstates reality. Meanwhile, in Reynold's warped world-view, the Cosby Show's portrayal of the Huxtables was itself "racist."

Reynolds angrily characterizes Charles Krauthammer's 1989 *Washington Post* 1989 article referring to "crack babies" [alternatively to "cocaine babies"] as having been "used to blanket a generation of Black children born from drug-addicted parents, saying they were now destined for inferiority. That they were subhuman. That the drugs had changed their genetics. There was no science to prove any of this. But who needs science when you have Reynolds' own racism?" Those interested in what Krauthammer actually had to say can still find his article, at <https://www.washingtonpost.com/archive/opinions/1989/07/30/children-of-cocaine/41a8b4db-dee2-4906-a686-a8a5720bf52a>.

Krauthammer was a physician who **cared deeply** about society and people — including those who were addicted to cocaine. And years after his article ran, even seeming analyses asserting (for instance) that "Predictions about crack babies didn't come true" wind up acknowledging that in-utero drug exposure (including exposure to cocaine) can cause childhood death — and disabilities including compromised sight and hearing, nerve damage, dyslexia.... See, for example, <https://centerforhealthjournalism.org/fellowships/projects/born-drugs-predictions-about-crack-babies-didn-t-come-true-offering-hope-opioid>.

Pages 211-217: So, says Reynolds, blacks fought back with... the rap of "hip-hop heads," thereby "**driving change and empowerment**" with the oeuvre of such talents as "Slick Rick," Ice-T," and "N.W.A." **Samples of the artistry of these "gangsta rappers" are available online, as linked below. I recommend keeping kids out of the room if you tune in, including the 7th graders intended as the targets of Stamped:**

<https://genius.com/artists/Slick-rick> <https://genius.com/artists/Ice-t> <https://genius.com/artists/NWA>
"N.W.A." stands for "Niggaz wit Attitudes." The N.W.A. "song" which Reynolds specifically recommends is the vile and vulgar, rape and murder-trivializing, "**Straight Outta Compton**" (<https://genius.com/Nwa-straight-outta-compton-lyrics>).

George H.W. Bush makes a brief appearance, long enough to nominate Clarence Thomas to the Supreme Court and see him through to confirmation, despite "the racist cherry on top," i.e. [unsubstantiated] accusations by "a woman named Anita Hill of sexual harassment when she served as his assistant at an earlier job."

Bill Clinton shows up too, not for his multiple instances of *actual* sexual harassment and predation, but rather for his Sister Souljah moment (including his rejection of her own album's lyrics) what Reynolds perceives as Clinton's tough-on-crime ("tough-on-Blacks," says Reynolds) attitudes. Responsible adults listening to Sister Souljah performances should again send kids away: <https://genius.com/Sister-souljah-360-degrees-of-power-lyrics>.

Apparently determined to promote the coarsening and corruption of blacks, Reynolds condemns "civil rights veteran C. Delores Tucker and her National Political Congress of Black Women," who "took the media portrayals debate to a new racist level in their strong campaign to ban 'gangsta rap.' To her, rap music was setting Black people back. She felt like it was making Black people more violent, more materialistic, more sexual." So **Reynolds, the campaign of Delores Tucker and other black women against violent and obscene "rap" was itself "racist."**

Ironically, the title for Reynolds' Chapter 25, corresponding to pages 211-217, is "**The Soundtrack of Sorrow and Subversion.**" **In the kind of twisted narrative which thoroughly infests this book, it's apparently the depraved rappers like N.W.A. who are supposedly experiencing "sorrow," and the decent reformers like Delores Tucker who are allegedly subverting society at large and kids in particular.**

Pages 220-225: Reynolds opens another ragbag of resentments, from Charles Murray's *The Bell Curve* book (which was problematic) to O.J. Simpson and accusations of his "killing his wife and her friend, both White, with the subsequent murder trial being like a bad "reality show," to convicted cop-killer Mumia Abu-Jamal, to the "Million Woman March" of 1997, to the alleged "lip-service" of people who claim to be colorblind regarding race.

Pages 227-232: Reynolds alleges that "tens of thousands of Black voters" in Florida's election of 2000 "were barred from voting or had their votes destroyed, allowing George W. Bush to win his brother's state by fewer than five hundred votes," allegedly a "racist act." The "tens of thousands" were felons and ineligible over-votes.

An August 31-September 87, 2001 United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance studies a report "on the prison-industrial complex and women of color that had been coauthored by Angela Davis." American delegates "established fruitful connections with activists from around the world, many of whom wanted to ensure that the conference kicked off a global antiracist movement."

But September 11, 2001 intervenes. President Bush, says Reynolds, condemns “the ‘evil-doers,’ the insane ‘terrorists,’ all the while promoting anti-Islamic and anti-Arab sentiments.” [Having added the satirical scare quotes, Reynolds again ignores reality, e.g. Bush’s statement that “The enemy of America is not our many Muslim friends. It is not our many Arab friends.” Reynolds again: “Color-blind racists exploited the raw feelings in the post-9/11 moment, playing up a united, patriotic America, where anyone who wasn’t waving a flag was in fact an enemy to the country.”]

Reynolds is also irked by subsequent challenges to affirmative action and by standardized testing expansion to guide the “No Child Left Behind” initiative (with accountability measures promoted by both George W. Bush and Ted Kennedy, and driven in part by a severe *lack* of educational progress since 1983’s *Nation at Risk* report).

“Black assimilationists” like “racist” Bill Cosby “bought in once more,” Reynolds snarls, complaining about Cosby’s charge that some parents were willing to buy “five-hundred-dollar sneakers” for their kids but not to spend two hundred dollars for *Hooked on Phonics*, people who finally begin to “cry when their son is standing there in an orange suit” [i.e., dressed in a prison jumpsuit]. Cosby was himself initially convicted of repeated sexual assault in 2018. Strangely, Reynolds mentions none of that; perhaps doing so would give a bad look to his “gangsta rap” paragons. [After spending nearly three years in prison, Cosby was released in June 2021, subsequent to the publication of Reynolds’ *Stamped* book.]

Barack Obama supposedly “subverted” Cosby’s message to parents during his keynote address” at 2004’s Democratic National Convention by saying much the same thing as Cosby had. “Go into any inner-city neighborhood,” said Obama, “and folks will tell you that government alone can’t teach kids to learn. They know that parents have to teach, that children can’t achieve unless we raise their expectations and turn off the television sets and eradicate the slander that says a black youth with a book is acting white.”

Obama received “booming applause” for his “as his takedown of Cosby’s critique settled in.” To Reynolds, that was the moment that “a star was born.”

Pages 235-243: After blaming George W. Bush for anything and everything that went wrong in preparation for and in response to 2005’s Hurricane Katrina disaster (while ignoring the documented failures of New Orleans Mayor Ray Nagin and Louisiana Governor Kathleen Blanco), Reynolds opines that “Enslavers and Jim Crow segregationists went to their graves claiming innocence. And just as many presidents before him have, including Reagan, Lincoln, and Jefferson, George W. Bush will likely do the same.”

(But it was George Bush who identified the “soft bigotry of low expectations” as its own form of racism. It’s one that afflicts us yet today.)

Fast forward again, from Hurricane Katrina in 2005 to 2007-2008, and Barack Obama’s presidential candidacy. His “perceptive and brilliant wife, Michelle Obama,” tells a rally in Milwaukee that “For the first time in my adult life, I am really proud of my country, and not just because Barack has done well, but because I think people are hungry for change.” Reynolds characterizes as “racists” those who criticized that cynical statement.

And the “racists” then “found a scapegoat in one of Black America’s most revered liberation theologians, the recently retired pastor of Chicago’s large Trinity United Church of Christ” [Jeremiah Wright — notorious for his “No, no, no, not God bless America. God damn America” condemnation of the entire country.] “He’d officiated at the Obamas’ wedding and spoke honestly about his feelings for a country that had worked overtime to kill him and his people.”

After Obama was elected president, his supporters “were enraptured by the antiracist potential of a Black president,” says Reynolds. But Reynolds is disappointed that Obama became just another “assimilationist,” falling “in line with the likes of Lincoln, Du Bois, [Booker T.] Washington, Douglass, and many others, who had flashes—true moments—of antiracist thought, but always seemed to assimilate under pressure.”

So then, “People started to die” — and “**Alicia Garza, Patrisse Cullors, and Opal Tometi** founded #BlackLivesMatter as a direct response to racist backlash in the form of police brutality. From the minds and hearts of these three Black women — two of whom are queer — this declaration of love intuitively signified that in order to truly be antiracists, we must also oppose all the sexism, homophobia, colorism, ethnocentrism, nativism, cultural prejudice, and class bias teeming and teaming with racism to harm so many Black lives.”

In fact, two of those women are self-admittedly “trained Marxists.” Until September of last year, the “About” page at their website boasted of their intent “to disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and ‘villages’ that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.”

Disruption of the nuclear family, identified correctly by Daniel Moynihan in 1965 as one of the root causes of “divorce, separation and desertion, female family head, children in broken homes, and illegitimacy” in black communities, is also a major objective of international Marxism’s own version of “declaration of love.” Also previously, BLM sought officially to “foster a queer-affirming network” and to oppose “the tight grip of heteronormative thinking.”

AFTERWORD, Pages 245-248: Perhaps BLM’s “antiracist feminists,” says Reynolds, “the antiracist daughters of [communist Angela] Davis, should be held up as symbols of hope, for taking potential and turning it into power,” recognizing how “it has always been used to create dynamics that separate us to keep us quiet. To keep the ball of White and rich privilege rolling. And that it’s not woven into people as much as it’s woven into policy that people adhere to and believe is truth. Laws that have kept Black people from freedom, from voting, from education, from insurance, from housing, from government assistance, from health care, from shopping, from walking, from driving, from... breathing.” Laws that treat Black human beings like nothing. No, like animals....”

In 2021, which laws are those, exactly?

“ACKNOWLEDGEMENTS,” Pages 251-255: Reynolds applauds his youthful intended readers, and takes a final moment to whip up their resentments. He characterizes them as “the antidote to anti-Blackness, xenophobia, homophobia, classism, sexism, and the other cancers that you have not caused but surely have the potential to cure.”

A 190-page online version of the Reynolds book is, available: <https://www.pdfread.net/ebook/stamped-jason-reynolds>.

A separate criticism of *Stamped: Racism, Antiracism, and You*, can be found at <https://reason.com/volokh/2020/10/02/stamped-a-remix-a-partial-list-of-errors>.

Like the “My Story, Your Story, Hxrstory” and “Justice and Community” courses, *Stamped* deliberately excludes the powerfully informative writing of blacks whose outlooks are 180-degree diametric to those of Ibram X. Kendi (Ibram Henry Rogers), Jason Reynolds, and other cynically opportunistic racialists who disinform their readers.

That lack of balance cheats SRVUSD students and the taxpayers who fund their education. At a minimum, students deserve to read/hear the perspectives of honest black analysts and authors, from Booker T. Washington to Thomas Sowell, black intellectuals who unmask the race hustlers and/or disagree with the fabricated notion that modern America is a “systemically racist” nation.

Stamped author Reynolds is a critical-race theory propagandist, whether he recognizes himself as such or not. That is, he believes that race-based oppression and victimhood permeate society. His book and those who utilize it in captive-audience classrooms (in this case, targeting 7th grade SRVUSD students), are brainwashing children to believe that America is saturated with anti-black racism. The outlook is amplified by those who insist that “white privilege” generates “white supremacy.” As rational, honest people recognize: this is **Reverse Racism**.

Critical race theory (CRT) has been around for decades, and numerous texts expose its pernicious effects. At <https://scholarship.law.cornell.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1238&context=cjpp>, an interesting 1998 discussion of CRT’s intrusion, in the *Cornell Journal of Law and Public Policy*, can be found. It refers to CRT as “scarcely fifteen years old” at that point.

Essentially, critical race theory and its implementation in classrooms is a malignant form of radical leftist politics — and paraphrasing one humorist’s comments about politics, it consists of looking high and low for instances of racism, seeing it everywhere, diagnosing it incorrectly, and applying the wrong remedies.

Indeed, Jason Reynolds’ *Stamped...* book “is not a history book.” Instead, it’s a jaundiced, angry polemic which reveals more about its author, his racist agenda and biases, and his careless lies than about his subjects. Racism, after all, is a presumption of superiority or inferiority, based merely on skin color.

Once more: the SRVUSD board should rescind adoption of *Stamped: Racism, Antiracism, and You*. The book ignores needed context and offers no balance — just cultivation of divisive resentments and stoking of anger instead. It pushes “us vs. them” thinking. There are numerous alternatives which would much better instruct students on the dimensions and dynamics of race, racism, slavery, and black interests.

