**[What Does it Mean to be White?: Developing White Racial Literacy, 2012](http://www.amazon.com/What-Does-Mean-White-Counterpoints/dp/1433111152/ref=sr_1_1?s=books&ie=UTF8&qid=1441482792&sr=1-1&keywords=robin+diangelo&pebp=1441482803242&perid=0654PBH3G4EQY75PK5P6" \o "What Does it Mean to be White?: Developing White Racial Literacy (Counterpoints))**

Robin DiAngelo

“What does it mean to be white in a society that proclaims race meaningless yet is deeply divided by race? In the face of pervasive racial inequality and segregation, most whites cannot answer that question. Robin DiAngelo argues that a number of factors make this question difficult for whites miseducation about what racism is; ideologies such as individualism and colorblindness; defensiveness; and a need to protect (rather than expand) our worldviews. These factors contribute to what she terms white racial illiteracy. Speaking as a white person to other white people, Dr. DiAngelo clearly and compellingly takes readers through an analysis of white socialization. She describes how race shapes the lives of white people, explains what makes racism so hard for whites to see, identifies common white racial patterns, and speaks back to popular white narratives that work to deny racism. Written as an accessible introduction to white identity from an anti-racist framework.” Amazon book review.”

**[Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education (Multicultural Education), 2011](http://www.amazon.com/Everyone-Introduction-Concepts-Education-Multicultural/dp/080775269X/ref=sr_1_2?s=books&ie=UTF8&qid=1441482792&sr=1-2&keywords=robin+diangelo" \o "Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education (Multicultural Education))**

by Ozlem Sensoy and Robin DiAngelo

“The Sensoy/DiAngelo book offers a collection of detailed and engaging explanations of key concepts in social justice education, including critical thinking, socialization, group identity, prejudice, discrimination, oppression, power, privilege, and White supremacy. The thoroughness of the earlier chapters sets readers up for a detailed exploration of racism as one form of oppression. Chapter 7 on racism and Chapter 8 on racism as White supremacy explore in detail how much of the content described earlier can be applied to understanding how racism works. Brief segments contextualize the social construction of race in both US and Canadian contexts. These two chapters enable a nuanced understanding of racism that is rooted in both theory and research, and explained through meaningful examples and stories. More, the misconceptions of students are anticipated and addressed directly.”

Michael Cappello, *University of Regina*

**The White Racial Frame, 2nd Ed., 2013**

Joe R. Feagin

"In this revelatory book, Joe Feagin challenges the dominant "white frame" that is so embedded in the white mind that we are barely conscious of its existence. His great achievement is precisely that—to make us conscious of the bevy of assumptions that have legitimated, rationalized, and shaped racial oppression. Like donning a new pair of glasses, we now see even quotidian manifestations of racism in relation to the vast web of historical and institutional forces that continue to reproduce racial inequalities. We are far from transcending race as a society, but we can liberate the mind, and readers will leave this book with a grasp of elemental truths." Stephen Steinberg, Urban Studies, CUNY

**Dear White Christians: For Those Still Longing for Racial Reconciliation**

Jennifer Harvey

This books makes the case that racial reconciliation follows, does no precede, racial reparations. The particulars of the history (events, acts, laws, practices) of racial injustice must first be known and addressed before a question of, or hope for, reconciliation can be rightfully considered. The reconciliation and the reparation paradigms are explained within recent history, traditions, and actual historical practices of four mainline Protestant denominations, including UCC. That understanding helps the reader understand why “reparations” is prior to reconciliation. The chapters on “The Particular Problem of Whiteness” and “The Reparations Paradigm” are especially helpful along with the distinctions made between the “universalist” and the “particularistic” understandings of what it means to be human and what is required to speak to the concrete, historical, particular offences that are at the heart of US apartheid. The Sensoy, DiAngelo, and Feagin texts provide a necessary supplement to the Harvey text.

Okogyeamon, ASDIC Metamorphosis