

Taxcast Extra, The Whiteness of Wealth: conversation between Professor Dorothy Brown and political economist Keval Bharadia, April 2021

Naomi: “Hello and welcome to this Taxcast Extra from the Tax Justice Network. I’m Naomi Fowler, I’m the host and producer of the Tax Justice Network’s podcast the Taxcast. You’ll find it on your podcast app, please do subscribe as well by email, make sure you never miss an episode – or a Taxcast Extra like this one – just ping me an email on [naomi@taxjustice.net](mailto:naomi@taxjustice.net) So, in this Taxcast Extra we’re really honoured to speak with law Professor Dorothy Brown, whose book has just been released in the United States, it’s called: ‘The Whiteness of Wealth: how the US tax system impoverishes black Americans – and how we can fix it’. You’ll find the link to the book in the show notes.

Regular Taxcasters will have heard Taxcast episodes 102 and 103 where we looked at just some of the many complex issues around tax and race in the US context, the roots of structural racism and the lived experiences of people of colour today as citizens, taxpayers and economic actors. There are huge research and knowledge gaps in the area of tax and race in many countries. The Tax Justice Network’s joined up with its sister organisation Tax Justice UK and with the organisation Decolonising Economics to work with political economist Keval Bharadia to research what we know, what we don’t know, and what we need to know, to work together for deep reform. Here’s the conversation Keval Bharadia had with Professor Dorothy Brown:”

Keval: “I’m an independent researcher working with the Tax Justice Network, and really beginning to try and piece together a little bit of work that is a foray, well, hopefully it will be a sustained project that looks at tax and race in the UK. My background is perhaps not too dissimilar to yours without the academic stream to it. Um, so I used to work in the finance sector for 15 years I worked at the London stock exchange, um, during that time, and left that to then work in the charity sector and the NGO sector working around issues of economic justice, especially for black and brown people in the UK and internationally, with large NGOs. More recently I’ve worked with, um, the UK Labour party to introduce a tax on the financial markets that can be used in a number of ways, not just for revenue earning for the State so that could then reverse austerity for example, but also could be used for holistic and economic reparations for example, when you consider a lot of the commodities being traded are plundered from the global South, but also a tax that could go towards stemming the power of the finance system, whether it be London or Wall Street, which, um, a lot of my research focuses on, on power that the financial markets, the financial sector has within the political space and affects humans across the world. And now I’m doing this piece of work with the Tax Justice Network looking at tax and race here in the UK. And I want to thank Naomi for setting up this call, um, because it’s really exciting to talk to you at the beginning of this project, because you are a legend in this field and we want to make sure that we start off on the right footing. So I’d like to almost start if you wouldn’t mind, actually just talking through some of your, your first lived experiences, because one of the things that resonated with me was that you grew up in the Bronx and a lot of your members of your family were so instrumental in your upbringing and the way that you dealt with racism throughout your life and throughout your career. And a lot of this informs your work in a way that perhaps white people or say privileged people can’t understand. I was wondering if you could talk a little bit about that and why it resonates with me is because I grew up in an area called Brixton in London, which I’m not sure if you know, but it’s been compared to Harlem and it was a similar story of my parents, 14 of us living in a house and that was provided by the local authorities, and a lot of my wealth going, you know, when I was earning was actually going back into my family, which I know that you’ve written about how that wealth from underprivileged people, and black and Brown families, doesn’t go downwards in the generation, it actually goes upwards in

the generations. And it's just interesting and I think it's always important I think we begin by just talking about some of your lived experiences throughout your life and your career that informs your work today.”

Professor Brown: “Yes. So, you know, I started thinking I was going to be a civil rights litigator. I was going to be like Thurgood Marshall. He was an idol and he argued *Brown v Board of Education* that did away with separate but equal. He then became the first black Supreme court justice, and I want it to be like Thurgood Marshall. And then when I was around eight or nine years old, my mother and I were at the corner waiting for the light to change. And there was a police car and there was a black man in the back of the police car handcuffed and a white cop sitting next to him beating him. And I couldn't believe what I had seen. And I turned to my mother to see if she was seeing what I was seeing. And she turned to me and said, that happens sometimes, in this very low resigned voice. And my mother was a fighter. My mother did not believe things should be the way they were, but when I heard her say that happens, sometimes I realised 1 - when I was seeing was real, this white cop was beating a black, uh, handcuffed prisoner, and there was nothing we could do about it. And it really left a mark on me thinking about the futility of racism and not being able to fix that. And we see unarmed black men getting killed and beaten by police and we're in 2021. So what that incident helped me determine or decide, excuse me, was I didn't want to be like Thurgood Marshall and spend my private life dealing with racism and my working life dealing with racism. So I decided, um, I, I still wanted to be a lawyer. I wasn't quite sure what kind of law I majored in accounting in college. And I took a tax accounting course and loved it and decided tax law was for me because in my mind, the only thing that mattered was the colour green, only money mattered. It didn't matter what your race was. So I go into tax law and I, you know, I, I get a graduate degree, a master's degree in tax law from NYU. Nobody ever says anything, bright race. I never had a black professor. I practice law. I then go to work on wall street. I then ultimately become a law professor and I'm teaching partnership tax. And I want to do something other than teach partnership tax or prepare for partnership tax. So I pick up an article that was written by Jerome Culp, who was a Duke law professor, a black male Duke law professor, and it was called ‘toward developing a black legal scholarship.’ And I'm reading the article and it's really making me think, and his argument is - every black law professor should apply a racial lens to whatever area of the law they teach, because the odds are, there's some systemic racism there. So I'm reading it, reading it, not really thinking about tax law and like a few pages from the end, there's this question. He asks, how do you know there isn't a race and tax problem if you don't look? And my eyes pretty much fell out of my head and I thought race and tax, really?! So I picked up the phone and I called him ‘cause he was a mentor of mine, and I said, Jerome, I don't know what I'm going to do, but I'm going to do something on race and tax. So when I became a law professor, I was the only black woman on the faculty, there was one other black man on the faculty and I would read critical race theory, race in the law scholarship as my comfort food. It would help me understand that what I was experiencing in the Academy, what racism I was experiencing, was real and I wasn't imagining it, so this was one of those comfort food afternoons, and it completely transformed my career, it completely, you know, caused me to think about writing race and tax. Now, it took me several years before I could ultimately produce scholarship in the area because the IRS, the Internal Revenue Service in the United States that collects lots of statistics and publish lots of statistics, does nothing on race and tax. So I had to become a detective of sorts. Okay? Figuring out, okay, the IRS doesn't publish the statistics, but somebody must have some data set that I can look at and figure this out. So I'm going to pause ‘cause that was a long winded answer. But, you know, I brought you up to the point where I started writing about race and tax!

Keval: "Thank you. Thank you so much. There was something that I read that said that you almost gave up looking at this question when you came across a startling statistic that 60% of black college students never finish."

Professor Brown: "Yes."

Keval: "Can I just say thank you for continuing this work and not giving up?!"

Professor Brown: [Laughs] "I was so depressed that I, I, I, I couldn't believe the statistic. I came face to face with my own privilege. I finished college in four years. It never occurred to me that I wasn't going to finish college in four years. Doesn't everybody finish college in four years? Well no, as I started doing research on my college chapter and it, it shook me to my core so badly that I shut the laptop, I shut the computer and I have a vacation home in Massachusetts where I spend my summers, which is where I was writing the book. I shut the computer, I got in my car and I went to the beach and I stared at the ocean. And when I left the house, I wasn't sure I was coming back. It's like, if I don't go back home, then I don't ever have to read any more and I don't have to finish the research, but staring at the ocean for like two hours calmed me down and I made a deal. I did not have to read any more tonight, but I would get back up on it tomorrow morning and I would finish it. So it took me a minute, but I composed myself and, um, finished that chapter and obviously finished the book. But that was, that was the chapter where I said, this is so painful, I don't know that I can finish this book."

Keval: "It is, it is painful. And to what extent has support networks and allies and sisterhoods that you belong to framed your thinking and supported you through these moments?"

Professor Brown: "Oh, if it wasn't for my friends who are black women law professors, I would not have survived this long in law teaching, so I call it my kitchen cabinet, but it's a group of black women law professors, who we met at various conferences who, when things happen at work, we just call the other and say, okay, is it me? Or is this really messed up? And they're like, no, it's not you, it's really messed up. So it is a sisterhood. And they have really helped me continue when the slings and arrows came, because let's be clear when I started writing about race and tax, I was not - my scholarship nor I were welcomed by the white male law professor tax gatekeepers. So I was attacked at conferences, I was ridiculed at paper presentations, I got, um, limited acknowledgement, but there were a group of women who were writing about tax from any number of perspectives and two of them uh, Karen Brown and Mary Lou Fellows put together this book called 'Taxing America.' And it was designed for contributors to write about race, class, gender, sexual orientation, and tax. And I picked race because of my promise to Jerome Culp, who, who basically got me doing this, the Duke law professor got me doing this to begin with. So this Taxing America book by, uh, published by NYU Press made the space for the first thing I ever wrote about tax and they were very supportive and very welcoming, and they really helped my thinking. So, for example, when you write about tax and race, there's always a winner, but Mary Lou Fellows helped me understand there's also always a loser. So I was looking at it from the loser perspective, the marriage penalty - black people get married, their taxes go up. And she said, Dorothy, you can't talk about the marriage penalty without talking about the marriage bonus. So she taught me that when you do a systemic analysis, systemic racism and tax analysis, there are losers which tend to be black Americans, but there are also winners who tend to be white Americans. So, the sisterhood really helped me produce the work, supported the work, and helped me get to this place."

Keval: "That's, that's inspiring to hear. So you've touched a little bit now on data and it's pleasing to hear that staff at Capitol Hill are reaching out to you in Biden's term as president to try and tackle systemic racism across US political institutions. One of the things that you've said, that this exercise should not be about putting a simple check box for race on IRS forms. I wonder if you could explain why it isn't just a checkbox exercise, and what it should be?"

Professor Brown: "Sure. So I oppose having a racial identifier on the 10 40, because I believe unconscious and conscious biases on the part of our tax administrators could unfairly target black taxpayers for audits, could subject black Americans to even worse treatment than they're already receiving. So I completely oppose any racial identifier on the face of the tax return, but there's more many ways to collect the information. So, not having it on the 10 40 doesn't mean you can't get it. The IRS statistics of income, um, division, which publishes statistics, they do surveys. They could ask information on their surveys. They could cross check the tax return data with social security race data. So there are lots of ways to get the information. My concern with the Biden administration, however, is there's this executive order that the president has signed that requires racial equity be a concern across divisions. And for the Treasury, the point person is the assistant secretary for tax policy. But the assistant secretary for tax policy has a scholarly record of ignoring race. She writes about, well, she writes about inheritance, but she ignores race. So I don't think that the Biden administration has the right people at the table to really get this done. I think the president's heart is in the right place and he's got a lot on his plate, but somebody needs to be paying attention so that that executive order lives up to the promise that he made."

Keval: "Mmm. So sticking with, with politics, from I think the mid eighties, you were involved in the Bush administration. And I read that one of the things that drew you to that was it called for a shrinking role of the state because the state is one of the more racist actors out there. And when, when we talk about the state in the UK and the shrinking role of government that political parties talk about, one of the things that we notice in the UK is that that usually goes alongside a collusion with the private sector. And that could include, for example, opening up publicly owned companies to be run by private sector companies, deregulation, lower wages and protections for people across the colour spectrum and the class divide - does that apply in the US when we talk about the shrinking role of the government?"

Professor Brown: "So, so shrinking government, it's complicated, right? So it totally could go with the way you described. I think of the Reagan administration, where there was this deregulation, where there's was this, um, removal of the safety net, where there are lots of bad things that happen to people of colour. And part of my thinking was the Democratic party doesn't get race. The Republican party doesn't get race. I can't be a member of a party because of race because nobody gets it right. In fact, the last straw for me with ending my relationship with the Democratic party at the time was when Michael Dukakis decided that Jesse Jackson should not campaign for him because he was afraid it would turn off white voters. And I was so outraged, I said, that's it I'm done with the Democratic party. Now, clearly I came back because I worked on the Obama campaign. I've, you know, so I came back with President Obama, but I had, you know, the Democratic party had lost me because of the racism in the Democratic party. Now the democratic party of 2021 is very different than the Democratic party where the presidential candidate says, I don't want the black man, um, uh, campaigning for me. And by the way, the caucus changed his mind when he started seeing the poll numbers, right? So it told me that black people were props to him and that just wasn't acceptable. So today we have a Democratic party where the president has signed a racial equity executive order. No other president has ever done that, including Barack Obama, right? So we have

a very different Democratic party. And I would tell you, only a white man could sign a racial equity order and there not be, you know, riots on the, on the right. If president Obama had ever signed anything like that, people would've lost their minds. They went crazy when he put on a tan suit, you only imagine what they would've done if he signed an executive order, so, you know, President Biden is, is the man for the moment. And, you know, so far, like I said, his, his promise, you know, gives much hope, but the devil is in the details and he needs to make sure his policies are instituted in all government agencies, particularly Treasury, where people do not think taxes have anything to do with race. He's been talking about, and his administration has been talking about tax reforms, but nobody's talking about race. So, there's a disconnect between I want race data in all the government agencies, but I'm going to talk about tax like race isn't a part of it."

Keval: "Mmm, absolutely. Your own reform plans are geared to aid black Americans, but also poor families would be benefited too. So I'd like to ask you about your experiences of building solidarity amongst other poorer and disadvantaged groups in the US um, throughout your career. You know, for example, your reform plans of taxing income and wealth the same and living allowance deduction and annual tax credits. Um what has been the response, um, of those fighting for economic justice, for native American communities or Hispanic communities and other poor white communities in the US in terms of when they've come across your work?"

Professor Brown: "When people have come across my work, particularly the proposals in my book, the whiteness of wealth, they, they really, really like my idea of the wealth tax credit. They really, really like my idea of a living allowance. And if you don't make a living allowance, you don't pay taxes, you get taxes, you get a refund. If you're paid more than a living allowance, then you will pay taxes at a progressive tax rates structure. So they're, you know, for the people who are focused on it, there has been support, which isn't a surprise, right? So the wealth tax credit goes to any household with below median wealth, which means white households, which means Latinx households, which means black households, which means indigenous households, right? It means all households with below median wealth, and it will, it will disproportionately advantage people of colour because we have this racial wealth gap. So I came up with this wealth tax credit with the racial wealth gap in mind and the wealth tax credit because the Supreme court in the United States has said, we can make distinctions based on wealth in ways we cannot make distinctions based upon race."

Keval: "Mmm. Are there other progressive academics who are looking at this issue through a native American or indigenous lens or a Latinx lens?"

Professor Brown: "Um, there's a professor Leo Martinez at the Hastings Law school who's written a piece, maybe one, or maybe more than one piece looking at Latinx. I am hoping that my work will inspire others to, to do a similar type of deep dive into different racial and ethnic groups. And here's what I know - racism in America is ubiquitous, but it is different for different racial groups. So how the US systematically disadvantages black Americans, is different than how the US disadvantages Asian Americans, it's different from how the US disadvantages Latinx Americans. White supremacy disadvantages them all, but disadvantages them differently. So if you're going to do this work, you need to understand how, for example, you know, the model minority myth, well, Asian Americans that are being beat in the street are not feeling like model minorities. And quite frankly, they've never been treated as modern minorities. What they've been used is as a cudgel to beat up on black Americans to say, well, if they could do it, why can't you? When really Asian Americans have never been treated as equal. We had a Chinese exclusion act in the 19th century that prevented Chinese

people from coming to this country! There's no, you know, people say this isn't, this isn't America, but we have a long history of discriminating against Asian Americans. There's this famous Supreme court case where Asians were trying to open laundries and I think it was in California. And the, the law said, basically you had to fill out this form and then you could get, um, a permit to run a laundry. Virtually every Chinese applicant was denied, but not white Americans, so, I think this work needs to be done for every racial and ethnic group, but I think we need to be mindful of the different ways racism operates in America."

Keval: "Absolutely. I'm sure reparations comes up a lot in your work."

Professor Brown: "Yes."

Keval: "And activism, if I can, if I can say activism, um, how do you feel about reparations, firstly, and by reparations I'm talking about reparations for chattel slavery, the transatlantic chattel slavery. Um, and secondly, what would be the response from the political and judicial institutions as well? Perhaps that's a separate point, but I'll leave it to you."

Professor Brown: "So, so first I'll say of course we should have reparations, but I don't think it should be just for descendants of enslaved Americans. Here's my test. If you are in Manhattan and you are black and you are trying to get a cab and the cab passes you by, you are the victim of racism in America and black people know this, black people know yellow cabs pass us by all the time. So, the fact that you may have immigrated to this country doesn't mean you are not subjected to Jim Crow, doesn't mean you are not discriminated against. So I think all black Americans should be eligible for reparations, but I would say this - any reparations that would go to individual black Americans would today be used in a system of building white wealth. Until we fix the wealth building system in America, any reparations would be used and would be used to, to prop up white wealth. So I'm not saying, you know, if somebody were to say, well, I want to give a check for a hundred thousand dollars to every black person, okay, go do it, do it because it's going to help. But what would really help is a hundred thousand dollars in a system that's not designed to drain black wealth while building up white wealth. Okay, so that's the first point. And the second point, and I have to look more closely, but the constitutionality of reparations would be tricky to navigate. So I'm not convinced the Supreme Court, even if we got through the political will, would find reparations for black Americans constitutional."

Keval: "Mm. Thank you for that. White wealth, that's a topic I think that we need to talk about a little bit as well, because there's a, there's a chapter in your book that are almost practical pointers for black Americans."

Professor Brown: "Yes."

Keval: "including investing in stocks, for example, despite, and I quote a racist financial system that hasn't seen black Americans as potential customers."

Professor Brown: "Yes."

Keval: "So would you say that, um, calling for black people to participate in an economic system that perpetuates racism is a, is a necessary evil for their security now? But what I'm hearing is that over the long term, we need to try and change that system. I wonder if you could unpack that a little bit."

Professor Brown: "Sure, because right now black Americans are between a rock and a hard place. When we invest in homes, we tend to lose money or don't make as much as white Americans. My argument is given that the stock market is designed differently than the housing market and the housing market, when you have too many black neighbours, white prospective homeowners want to live in that neighbourhood so they buy in all-white neighbourhoods, which means the price of that racially diverse neighbourhood goes down. There's no analogue in the stock market. There's no black stock that white people can avoid. So you have a better chance of making money in the stock market than you do the housing market, unless you choose to be the only black family in the neighbourhood, which comes with all kinds of racism you have to navigate, or is what I call racism triage. You figure out which are the worst. You fight those, and you have to ignore the others or racism will kill you. So when we look at this racist market, this market that's designed for white wealth, the stock market has built a lot of white wealth. However, if a black person invests in Amazon, they're going to make as much money - Okay, two people buy stock on the same day. They're going to make the exact same amount of money. But two people buying homes on the same day will not, because black Americans want to live around other black Americans and white Americans do not. So those are two different systems for building wealth. In one, black Americans are treated like white Americans and the other, we're not, so that's why I think the stock market is one, the lesser of two evils, but more importantly, it's designed to make wealth the same way, regardless of the race of the shareholder. If you've got a class A stock or class B stock, they're all treated the same. And if they're not, somebody gets to sue, and wins."

Keval: "Yeah. What would be your message to, so let's say for example we take the potential, uh, black shareholder of Amazon"

Professor Brown: "Yes."

Keval: "and here in the UK, Amazon gets a bad press for not allowing Amazon workers to go to the toilet. Um, and some of them have been reportedly, um, you know, having, having to having to -"

Professor Brown: "Oh, we get bad press, Amazon gets bad press in the US too. Yep. Those bottles we've, I've seen pictures. Yes. Yes."

Keval: "If you look at the warehousing, those people in the warehouses also tend to be black and brown. So to what extent can we think about, or should we be thinking about how we invest in these stocks, but also with a focus on long-term systemic change?"

Professor Brown: "Well, it's called shareholder activism. The more black Americans buy stock, the more black Americans can demand changes for workers. Why would we leave this up to white Americans who may only be interested in a profit and not humane conditions? So there's this area of law called shareholder activism, and that's what you get to do when you own a share and the more people who are socially conscious who own shares in Amazon, the more they can make a difference."

Keval: "Thank you. We're building now, I don't necessarily want to call it, you know, the beginnings of this work in the UK, because it would do a disservice to people who have thought about this issue in the UK before, but through the Tax Justice Network, we want to I guess, bring together the work that has been done in the UK and elsewhere, including your seminal contribution I think, um, to make sure that the Tax Justice Network and the NGO community, people on the left, people on the

centre, people on the right, in the UK can have a resource to turn to that brings together some of the important debates that are going on in the UK and globally with regard to tax, race inequalities as well.”

Professor Brown: “Yes.”

Keval: “Is there any pearls of wisdom that you want to leave us with, in perhaps some of the lessons that you've learned over the years, or things that you see happening in the future that we should pay particular interest to?”

Professor Brown: “Yes. I will go back to the book *Taxing America*. It was the first book that solicited articles looking at these issues. And in connection with the book, there was a book conference where the authors gathered in one place and talked about our papers and met each other and could support each other. So people need, people doing this work are probably feeling like I'm the only one doing this. It is really important and empowering to bring those people together on zoom, right? Because this is where we are. And to have people meet other people and to have people they can run ideas off of and have people to look for support when the attacks come, because there will be a backlash. So *Taxing America* comes out in 1996 and a law professor decides he wants to have a conference that he called 'taking critical tax theory seriously', but he att - all he did was attack critical race theory and tax, right? The title was taking it seriously, but it was an attack on gender and tax. It was an attack on race in tax. And coincidentally, he never found an article on race that he liked. And there was only one that he looked at, it wasn't mine, it was somebody else's. And with gender, there were several articles, and coincidentally, the ones he liked were written by faculty at prestigious high ranking law schools, and the articles that he didn't like, that he attacked were written by women at lower ranked schools. It was, it was one of the worst displays I've ever seen um, so expect the backlash. But when you have a group of you, you will easily keep going because you'll encourage each other, but expect the backlash and be prepared to not let it stop you that, you know, that's, that's the lesson. I mean, I, I've been doing this work for 25 years and even white academics who were sympathetic, didn't write about race. They would write about gender, they'd write about sexual orientation. So even though I had white tax academics, who would pat me on the back, they were not doing the work. I was doing the race and tax work. I was getting ridiculed. I was getting marginalised. So, but today there are more white scholars writing about race and tax, so it took time, but we have it today. So you need to support each other, um, one of the things I've done is I have a critical tax theory listserv. So there are people who we talk about these issues, we see an article and we send it on, so I would encourage you to even think about an annual conference of bringing together people. Um, and with COVID-19, one of the things we've learned is you don't even have to travel. We can make this really inexpensive and easy on people's schedules. So, uh, coming together in one place where people can see each other, and I will just tell you in person is better than online because the conversations that happen during happy hour, the conversations that happen during meals are, are invaluable and valuable, but let's start on zoom, let's start on whatever you want to online and then once we are safe to be in each other's company, let's transition to that, but you want to be able to keep the lines of communication open so that when somebody is attacked, they can call, um, one of the other people and say, at least, you know, give me a shoulder to cry on.”

Naomi: “Yeah. That's great advice. Uh, we, we definitely hope to do that, right?”

Keval: “Yes, absolutely.”



Professor Brown: "Terrific."

Naomi: "Could I just ask you one last quick one? I know that the time is really finishing, but, um, we hear a lot, oh, this is a class issue –"

Professor Brown: "Yes!"

Naomi: "I wonder if you could just speak to that, because that is something that comes up so often and of course there is some overlap, but your research very specifically shows why it is absolutely not just a class question."

Professor Brown: [Laughs] "So the first thing I ever presented was on the marriage penalty bonus, and I was looking at it from a race perspective. And the first question I got was, Dorothy, it's not race it's class. And I learned early on that I can never have the race conversation without addressing the class issue. So how I learned to do that was to look at black Americans and white Americans at all income levels. And when you look at it at all income levels, it answers the class question because you know, for marriage, what you see is regardless of how high the income goes, married black couples are more likely to be in marriage penalty households, period, full stop. Not true for white Americans. So you literally have to hit people on the head with the race and class information, because they will still go to cl - I've had people respond to me on Twitter claiming to have read my book and said, this isn't about race, it's about class. Well, if you read my book, you will never say it's about class and not race, so either you didn't read my book or English is not your language. So I would tell you, I would urge you to confront the race and class question because it's going to come. And at least in the US, the data has been crystal clear. Black people cannot earn our way out of systemic oppression in the internal revenue code. If there's one takeaway from my book, the whiteness of wealth, that's it!"

Keval: "That's a great mic drop moment!"

Professor Brown: "Yes!" [Laughs]

Naomi: "Yeah, we'd love to update you on Keval's work."

Keval: "Thank you so much."

Professor Brown: "Well, it's my pleasure, and I want to encourage the work that you're doing, which is why it was important to me to, to take this, to take this meeting today."

Naomi: "We're so very grateful to Professor Brown, we've found her insights really invaluable and I'm sure you have too. Her book *The Whiteness of Wealth* is published by Crown, an imprint of Random House, the link is in the show notes. We'll be discussing Keval Bharadia's research on tax and race in the UK context in a future Taxcast so look out for that. You've been listening to a Taxcast Extra. For more Taxcasts please look for us on your favourite podcast app, you can also subscribe by email on [naomi@taxjustice.net](mailto:naomi@taxjustice.net) – say hello, tell me what you think of the podcast. For more information on the work of the Tax Justice Network go to [www.taxjustice.net](http://www.taxjustice.net) Thanks for listening."

Links/further reading:

The Taxcast, the Tax Justice Network's podcast <https://www.thetaxcast.com>

Professor Dorothy Brown's book *The Whiteness of Wealth: how the US tax system impoverishes black Americans – and how we can fix it*

<https://www.penguinrandomhouse.com/books/591671/the-whiteness-of-wealth-by-dorothy-a-brown/>

Professor Dorothy Brown's website <https://dorothyabrown.com/>

Tax Justice Network <https://www.taxjustice.net/>

Tax Justice UK <https://www.taxjustice.uk>

Decolonising Economics <https://guppibola.com/portfolio/co-founder-of-decolonising-economics/#:~:text=Guppi%20and%20Noni%20are%20now,processes%20that%20embody%20racial%20justice.>

Taxing America: <https://nyupress.org/9780814726617/taxing-america/>