

## **Frederic Douglass, 1849**

“Let me give you a word of the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet depreciate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightening. They want the ocean without the awful roar of its many waters.”

"This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

# GROWING UP RACIALLY WORKSHEET

This questionnaire is designed to help you identify messages about race that you received growing up as a member of your racial group. As you answer these questions, try to include as many of the different messages about race as you can remember.

Select and circle the term that best describes you racially. If none of these terms is applicable, use the blank line to write how you would describe yourself racially:

Asian American

Black or African American

White

Bi/Multiracial

Hispanic or Latino/a

Native American

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1. What things were you encouraged to believe about people of your own racial group?

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2. What things were you discouraged from believing about people of your racial group?

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3. What were you taught about the ways that people of your racial group deal with strong feelings, such as affection or anger?

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4. What were you taught about how people of your racial group think and behave regarding school and work/career?

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5. What values were stressed to you about how a good person of your racial group should behave or appear?

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6. What were you taught about how to interact with people who were of other racial groups?

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7. What things were you taught about people of other races?

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8. What were you taught about the ways people of other races behave regarding school and work/career?

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9. What people of your racial group were you encouraged to hold as role models, and why?

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10. What people of other racial groups were you encouraged to hold as role models, and why?

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11. What were you expected to contribute to your people/racial group?

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12. What could you expect people of other racial groups to contribute to your racial group?

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13. Which of the above messages have had the most lasting effect on you?

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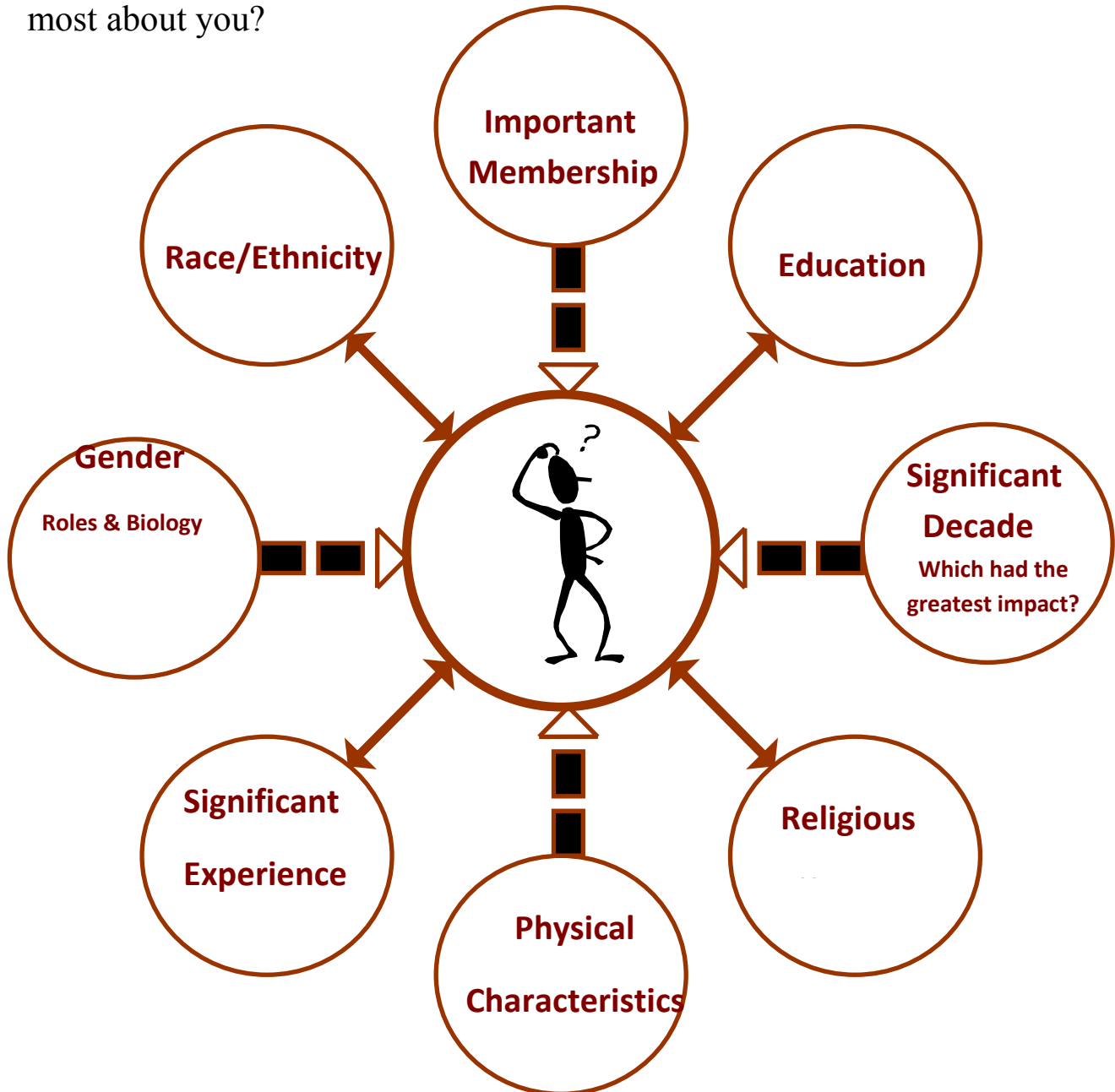
14. Which of the above messages have had the most negative effect on you?

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# REFLECTIONS - WHO AM I?

Diversity comes to us in many forms. Take five minutes to reflect on how you see yourself and the events that shaped that vision. How do you think your reflection compares to how others may see you? What privileges or deficits do you receive with each descriptor? Which three descriptors tell the most about you?



## Glossary of Bias Terms

In order to best facilitate dialogue, the Bias Report and Support team believes that it is important to share a common language of social justice terms. This glossary is not meant to be exhaustive. Because of the way that language works, particularly around these concepts, it is important to note that many of these terms continue to evolve.

### Identities

Our identities are who we are as individuals, including our personal characteristics, history, personality, name and other characteristics that make us unique and different from other individuals.

- **Asexual:** someone who does not experience sexual attraction.
- **Biracial:** a person who identifies as coming from two races; a person whose biological parents are of two different races.
- **Bigender/Dual Gender:** a person who possesses and expresses a distinctly masculine persona and a distinctly feminine persona and is comfortable in and enjoys presenting in both gender roles.
- **Bisexual:** a person who is attracted to people of their own gender as well as another gender.
- **Cisgender:** a description for a person whose gender identity, gender expression and sex assigned at birth align (e.g., man, masculine and male).
- **Culture:** The system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.
- **Ethnicity:** the culture of people in a given geographic region, including their language, heritage, religion and customs.
- **First Nations People:** individuals who identify as those who were the first people to live on the Western Hemisphere continent; people also identified as Native Americans.
- **Gender:** social, cultural and psychological traits linked to males and females that define them as masculine or feminine.
- **Gender Identity:** refers to a person's internal, deeply felt sense of being a man or woman, or something other or in between, which may or may not correspond with the sex assigned at birth; because gender identity is internal and personally defined, it is not visible to others.
- **Heterosexual:** a person attracted to members of another sex or gender.
- **Homosexual:** a person who is attracted to members of what they identify as their own sex or gender (the terms Gay and Lesbian are preferred).
- **Intersex:** a general term used for a variety of conditions in which a person is born with reproductive organs, sexual anatomy or chromosomes that are not considered "standard" for either male or female.
- **LGBTQIA:** an inclusive term for those who identify as lesbian, gay, bisexual, transgender, queer, intersex and asexual.
- **Multiracial:** a person who identifies as coming from two or more races; a person whose biological parents are of two or more different races.
- **Multiethnic:** a person who identifies as coming from two or more ethnicities; a person whose biological parents are of two or more ethnicities.
- **Pansexual** (also referred to as omnisexual or polysexual): referring to the potential for sexual attractions or romantic love toward people of all gender identities and biological sexes; the concept of pansexuality deliberately rejects the gender binary.
- **People of Color:** used primarily in the United States to describe any person who is not white; the term is meant to be inclusive among non-white groups, emphasizing common experiences of racism.

- **Queer:** an umbrella term that can refer to anyone who transgresses society's view of gender, sexual orientation or sexuality.
  - **Questioning:** refers to an individual who is uncertain of her/his sexual orientation, gender or identity.
  - **Race:** refers to the concept of dividing people into populations or groups on the basis of various sets of physical characteristics that result from genetic ancestry. Sociologists use the concept of race to describe how people think of and treat groups of people, as people very commonly classify each other according to race (e.g., as African-American or as Asian). Most sociologists believe that race is not "real" in the sense that there are no distinctive genetic or physical characteristics that truly distinguish one group of people from another; instead, different groups share overlapping characteristics.
  - **Religion:** a system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.
  - **Sex:** separate from gender, this term refers to the cluster of biological, chromosomal and anatomical features associated with maleness and femaleness in the human body. Sexual dimorphism is often thought to be a concrete reality, whereas in reality the existence of Intersex individuals points to a multiplicity of sexes in the human population. Sex is often used synonymously with gender in this culture. Although the two terms are related, they should be defined separately to differentiate the biological ("sex") from the sociocultural ("gender").
  - **Sexual Orientation:** refers to the gender(s) that a person is emotionally, physically, romantically and erotically attracted to. Examples of sexual orientation include homosexual, bisexual, heterosexual and asexual. Trans and gender-variant people may identify with any sexual orientation, and their sexual orientation may or may not change before, during or after gender transition.
  - **Social Identity:** involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.
  - **Transgender:** has many definitions. It is frequently used as an umbrella term to refer to all people who deviate from their assigned gender at birth or the binary gender system. This includes transsexuals, cross-dressers, genderqueers, drag kings, drag queens, two-spirit people and others. Some transgender people feel they exist not within one of the two standard gender categories but rather somewhere between, beyond or outside of those two genders.
  - **Transsexual:** refers to a person who experiences a mismatch of the sex he/she was born as and the sex he/she identifies as. A transsexual sometimes undergoes medical treatment to change his/her physical sex to match his/her sex identity through hormone treatments and/or surgically. Not all transsexuals can have or desire surgery.
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## Types of Bias

Bias is prejudice in favor of or against one thing, person or group compared with another, usually in a way considered to be unfair.

- **Ableism:** prejudiced thoughts and discriminatory actions based on differences in physical, mental and/or emotional ability; usually that of able-bodied/minded persons against people with illness, disabilities or less developed skills.
- **Anti-Semitism:** the fear or hatred of Jews, Judaism and related symbols.
- **Biphobia:** the fear or hatred of persons perceived to be bisexual.
- **Classism:** prejudiced thoughts and discriminatory actions based on difference in socio-economic status, income, class; usually by upper classes against lower classes.

- **Discrimination:** actions based on conscious or unconscious prejudice that favor one group over others in the provision of goods, services or opportunities.
- **Hate Crime:** hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability or sexual orientation of any person.
- **Heterosexism:** viewing the world only in heterosexual terms, thus denigrating other sexual orientations.
- **Homophobia:** the fear or hatred of homosexuality (and other nonheterosexual identities) and persons perceived to be gay or lesbian.
- **Implicit Bias:** occurs when someone consciously rejects stereotypes and supports antidiscrimination efforts but also holds negative associations in his/her mind unconsciously.
- **In-group Bias:** the tendency for groups to “favor” themselves by rewarding group members economically, socially, psychologically and emotionally in order to uplift one group over another.
- **Islamaphobia:** the fear or hatred of Muslims, Islam and related symbols.
- **Marginalized:** excluded, ignored or relegated to the outer edge of a group/society/community.
- **Microaggression:** everyday insults, indignities and demeaning messages sent to historically marginalized groups by well-intentioned members of the majority group who are unaware of the hidden messages being sent.
- **Oppression:** results from the use of institutional power and privilege where one person or group benefits at the expense of another; oppression is the use of power and the effects of domination.
- **Prejudice:** a preconceived judgment about a person or group of people, usually indicating negative bias.
- **Racialization:** The process of attributing complex characteristics to racial categories (E.g Intelligence)
- **Racism:** prejudiced thoughts and discriminatory actions based on difference in race/ethnicity, usually by white/European descent groups against people of color.
- **Sexism:** prejudiced thoughts and discriminatory actions based on difference in sex/gender, usually by men against women.
- **Silencing:** the conscious or unconscious processes by which the voice or participation of particular social identities is excluded or inhibited.
- **Stereotype:** blanket beliefs, unconscious associations and expectations about members of certain groups that present an oversimplified opinion, prejudiced attitude or uncritical judgment. Stereotypes go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information and are highly generalized.
- **System of Oppression:** conscious and unconscious, nonrandom, and organized harassment, discrimination, exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.
- **Transphobia:** the fear or hatred of persons perceived to be transgender and/or transsexual.
- **Xenophobia:** the fear or hatred of foreigners.

#### **Other Helpful Terms**

- **Advocate:** someone who speaks up for her/himself and members of his/her identity group; e.g., a woman who lobbies for equal pay for women. Advocates acknowledge responsibility as citizens to shape public policy to address intentional or unintentional harm to minorities and the oppressed, whether caused by action or inaction.
- **Ally:** someone who speaks on behalf of others in need or distress until they are empowered to speak for themselves.
- **Bias Incident:** a discriminatory or hurtful act that appears to be motivated or is perceived by the victim to be motivated all or in part by race, ethnicity, color, religion, age, national origin, sex, disability, gender identity or sexual orientation. To be considered an incident, the act is not required to be a crime under any federal, state or local statutes.

- **Color Blind:** the belief in treating everyone “equally” by treating everyone the same; based on the presumption that differences are, by definition, bad or problematic and therefore best ignored (i.e., “I don’t see race, gender, etc.”).
  - **Dialogue:** “communication that creates and recreates multiple understandings” (Wink, 1997); it is bidirectional, not zero-sum and may or may not end in agreement. Dialogue can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.
  - **Diversity:** the wide variety of shared and different personal and group characteristics among human beings.
  - **Doing Gender:** the notion that gender emerges not as an individual attribute but as something that is accomplished in interaction with others.
  - **Dominant Culture:** the cultural values, beliefs and practices that are assumed to be the norm and are most influential within a given society.
  - **Privilege:** a right, license or exemption from duty or liability granted as a special benefit, advantage or favor.
  - **Safe Space:** refers to an environment in which everyone feels comfortable expressing themselves and participating fully without fear of attack, ridicule or denial of experience.
  - **Social Justice:** is both a process and a goal. The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure.
  - **Tolerance:** acceptance and open-mindedness to different practices, attitudes and cultures; does not necessarily connote agreement with the differences.
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## References

This glossary was compiled from existing resources provided by the National Conference for Community and Justice, Oregon State University, Arizona State University, Intergroup Relations Center, *Gender Roles: A Sociological Perspective*, 5/e by Linda Lindsey. Pearson/Prentice-Hall, 2011, The National Center for Transgender Equality, [gaycenter.org](http://gaycenter.org), and [chegg.com](http://chegg.com), Gender Equity Resource Center, BGSU, University of Michigan, Indiana University, Teaching for Diversity and Social Justice (Ed by Maurianne Adams, Lee Anne Bell, Pat Griffin).

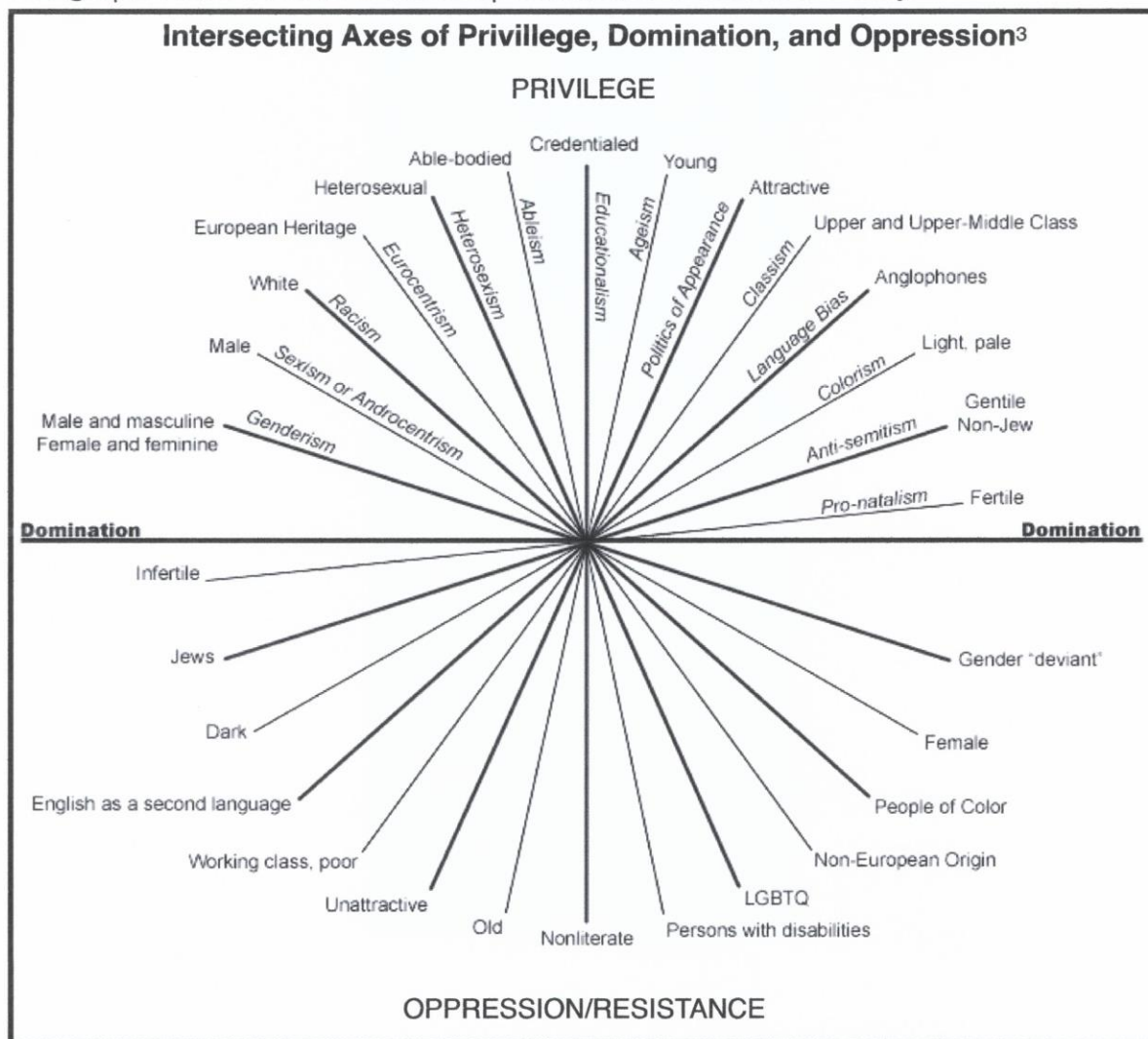


# Diversity and Intersectionality

**Diversity** is a broad concept that refers to the variety of group experiences that result from the social structure of society. It is influenced by social factors including, but not limited to race, class, gender, age, nationality, sexual orientation, religion, and region of origin.<sup>1</sup>

**Intersectionality** is a term coined by American civil rights activist, Kimberle Crenshaw, to describe the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.<sup>2</sup>

The graphic below shows a visual representation of intersectionality:



Place an x on the axis that best describes where you stand on the graph. This is entirely a self-reflection.

1. What does it say to you about your intersectionality?
2. Are you satisfied with the results?
3. What could or would you work on changing?
4. If you feel comfortable doing so share your results in a small group discussion.

<sup>1</sup>Anderson, Margaret L., and Howard Francis Taylor. "Developing a Sociological Perspective." *Sociology: Understanding a Diverse Society*. 4th ed. Belmont, CA: Wadsworth/Thomson Learning, 2008. 9. Print.

<sup>2</sup>Crenshaw, Kimberle () "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum*: Vol. 1989: Iss. 1, Article 8.

<sup>3</sup>Kathryn Pauly Morgan, "Describing the Emperor's New Clothes: Three Myths of Education (In)Equality." *The Gender Question in Education. Theory. Pedagogy & Politics*, Ann Diller et al., Boulder, CO: Westview, 1996.

# Levels of Influence Worksheet

## Directions

Please comment on the level of influence that you believe your racial identity plays in the following decisions and experiences you may encounter in your life. Put your rating before viewing the video in the left column, after viewing the video in the right column.

## Levels of Influence

**1 - Major influence    2 - Some influence    3 - Little influence    4 - No influence**

EXPERIENCE	RATING		COMMENTS
<i>Living Accommodations</i>			
Deciding what neighborhood to live in			
Renting or buying an apartment/condo/home			
Taking a walk in your neighborhood			
Friendliness and trust of neighbors			
<i>Job Interviewing and Selection</i>			
Preparing your resume			
Applying for a position			
Job Opportunities			
Interviewing for a position			
Being selected for a position			
Being evaluated for job performance			
Deciding whether to remain or leave			
<i>Shopping</i>			
Selecting a store to shop in			
Awareness of security in the store			
Finding suitable products for yourself (grooming, special interests, etc)			
<i>Automobile and Driving</i>			
Purchasing a car			
Financing a car			
Break downs in a parking lot			
Stopped by police for questioning			

**Comments:**

# Talking About Race

The purpose of this session is to share some personal experiences, stories and perspectives about race relations, and to think about how race affects us on a day-to-day basis. It's not always easy to talk about race relations. A commitment to the process – open, thoughtful, focused discussion – will help you make progress. By listening to one another's stories, we can gain insights into our own beliefs and those of others, and come to new understandings of the issues we face.

## *Beginning the Discussion*

1. Talk for a few minutes about your racial, ethnic, or cultural background.
2. Relate a story or give an example to illustrate how your background or experiences have contributed to your attitudes about race relations.
3. Have you experienced racism personally? Have you seen it in practice? How has it affected you or people you know?
4. In what ways do your attitudes toward persons of other racial or ethnic groups differ from those of your parents?
5. You probably have heard expressions of prejudice from family members, friends, co-workers, or neighbors. How do you think they learned their prejudice? How do you feel when you hear these expressions? How do you react?
6. How often do you have contact with people of other races or ethnic groups? Under what circumstances – at work, at social events, in stores, in other places?
7. Do you have friends of other races? If not, why? If so, how did you get to know them?
8. How do you help your children deal with racism? How do you help them understand race relations?

## *Looking at the Cases*

Read over the list of cases on the next page. Choose a few to discuss. The following questions may be useful for your discussion.

9. What is your first response to each of these cases?
10. What, if anything, do you think the people described in each case should do?
11. What, if anything, do you think organizations – such as businesses, congregations, and civic groups – should do?
12. What, if anything, do you think the government should do?
13. What, if anything, would you do if you were the person involved? If you were looking on?
8. Tell a story about something that has happened to you or a member of your family. Why is it important to you? Is it an example of a common experience, or not?



**Case 1**

A Latina woman does not get a job as a receptionist because she speaks English with an accent.

**Case 2**

A white man who wants to be on the police force is not hired, while several minority applicants with equal scores on the qualifying test are hired.

**Case 3**

A black couple tells their children to be extra careful at the shopping mall. The parents remind the children to stay together, and they also advise the children to keep receipts for everything they buy.

**Case 4**

A recent newspaper article made public charges of discrimination that were raised against a local bank. An investigation of mortgage loan approvals revealed that rejection rates were higher for blacks and for biracial families, despite solid credit histories.

**Case 5**

An environmental survey of a small city shows that poor minority neighborhoods have much higher levels of the kinds of pollution which cause health problems and birth defects.

**Case 6**

An African American woman who works at a mostly white corporation notes that some of her white co-workers are more likely to find fault with her when she wears braids in her hair and dresses in African fashions.

**Case 7**

A group of African American college students starts a new fraternity on campus. They hold parties and other events, and invite only other African Americans.

**Case 8**

An Hispanic man who works as a middle manager in a company is fired because his boss says he doesn't produce results. He claims the color of his skin was

an important factor in this decision. He says he has always felt that he was being treated differently by his co-workers, but he has been afraid to speak out until now.

**Case 9**

An Asian American woman has cosmetic surgery on her eyes so that they'll have a more "Anglo" look, feeling that she'll be more attractive this way.

**Case 10**

A state university decides that it will no longer take a student's race into consideration when making admission decisions. The next year, the number of nonwhite students entering the school drops sharply.

**Case 11**

You and your date are walking to your car after seeing a late movie. You see a group of young black men coming toward you. They are wearing baggy clothes and talking loudly. Fearing a confrontation, you cross the street.

**Case 12**

After a terrorist incident is featured in the news, a man who is from the Middle East feels that people are suspicious of him.

**Case 13**

A Mexican American family tries to rent an apartment in a part of town that is mostly white. When they arrive to see the place, the landlord tells them he rented the apartment that morning. The family has doubts.

**Case 14**

A white couple is looking for a house. Their real estate agent steers them toward houses in white neighborhoods, never showing them houses available in other sections of town.

## Guidelines for Challenging Racism and Other Forms of Oppression

- **Challenge discriminatory attitudes and behavior!**

Ignoring the issues will not make them go away and silence can send the message that you are in agreement with such attitudes and behaviors. Make it clear that you will not tolerate racial, ethnic, religious, or sexual jokes or slurs, or any actions that demean any person or group. Your intervention may not always need to take place at the exact time or place of the incident if to do so would jeopardize your own or others' safety, but it must be addressed promptly.

- **Expect tension or conflict and learn to manage it.**

Sensitive and deep-seated issues are unlikely to change without some struggle; and, in many situations, conflict is unavoidable. Face your fears and discomforts and remember that tension and conflict can be positive forces that foster growth.

- **Be aware of your own attitudes, stereotypes, and expectations.**

Be open to discovering the limitations they place on your perspective. We have all been socialized to believe many myths and misconceptions and none of us remain untouched by the discriminatory messages in our society. Be honest with yourself about your own prejudices and biases. If you do not know something or are not sure how to handle a situation, say so, and seek the information or help that you need. Practice not getting defensive when discriminatory attitudes or behaviors are pointed out to you.

- **Actively listen to and learn from others' experiences.**

Don't minimize, trivialize, or deny people's concerns and make an effort to see situations through their eyes.

- **Use language and behavior that is non-biased and inclusive.**

Be sensitive to all people regardless of race, ethnicity, sex, disabilities, sexual orientation, age, or religion.

- **Provide accurate information.**

Challenge stereotypes and biases. Take responsibility for educating yourself about your own and others' cultures. Do not expect people from different backgrounds to always educate you about their culture, history, or to explain racism or sexism to you. People are more willing to share when you take an active role and the learning is mutual.

- **Acknowledge diversity and avoid stereotypical thinking.**

Don't ignore or pretend not to see our rich human differences. Acknowledging obvious differ-

ences is not the problem, but placing negative value judgments on those differences is! Stereotypes about those differences are always hurtful because they generalize, limit, and deny people's full humanity.

- Be aware of your own hesitations to intervene.  
Confront your own fears about interrupting discrimination, set your priorities, and take action. Develop "response-ability"!
- Project a feeling of understanding, love, and support.  
Confront individuals without preaching. State how you feel and firmly address the hurtful behavior or attitude while supporting the dignity of the person. Be non-judgmental, but know the bottom line. Issues of human dignity, justice, and safety are non-negotiable.
- Establish standards of responsibility and behavior.  
Hold yourself and others accountable. Demonstrate your personal and organizational commitment in practices, policies, and procedures, both formal and informal. Maintain high expectations for all people.
- Be a role model.  
Reflect and practice anti-racist multicultural values in all aspects of your life. Don't compartmentalize it to special events, workshops, or committees.
- Work collectively with others, organize and support efforts.  
Combat prejudice and oppression in all its forms. Social change is a long-term struggle and it's easy to get discouraged, but together we have the strength and vision to make a difference.



## **To Equalize Power Among Us We Need to Keep Ourselves in Check — In Whatever Ways We Have Privilege**

Despite our best intentions we find, more often than not, that we duplicate the patterns of power we find so abhorrent in dominant culture. Following are some guidelines to help us equalize relations. Privilege is invisible to those who have it. To create a context which embraces diversity, in which no one is marginalized, a conscious and ongoing effort is required. By noticing and changing what we take for granted, we make room for everyone's contribution. This list is offered as a way to help privileged group members reflect on their own behavior:

### **Don't**

- Don't interrupt.
- Don't unilaterally set the agenda.
- Don't patronize.
- Don't assume you're more capable.
- Don't trivialize the experience of others.
- Don't challenge tone, attitude or manner.
- Don't assume anyone is more "suited" for anything.
- Don't take responsibility for, think for, or speak for others.
- Don't assume someone is exceptional compared to the "average" person of their group.
- Don't assume an individual speaks for or has the same opinions as others from their group.
- Don't be the only one controlling the organization's resources.
- Don't reduce difficulties to personality conflicts.
- Don't assume the root of a problem is misunderstanding or lack of information.
- Don't ask others to explain, prove, or justify themselves.
- Don't mimic other cultural traditions or religious practices.
- Don't expect to be treated as an individual outside of your group's history.
- Don't flaunt how you may be different than others of your group.
- Don't take up all the space or always speak first.
- Don't ignore or minimize differences by emphasizing similarities.
- Don't overlook history and equate all oppressions as equal.
- Don't expect "others" to educate you about their group's history, conditions or sensibilities.
- Don't expect others to be grateful.
- Don't defend mistakes by focusing on good intentions.
- Don't take everything personally.
- Don't assume everyone has the same options you do.
- Don't try to guess what's needed.



- Don't assume that the visible reality is the only one operating.
- Don't expect to be trusted.

## **Do**

- Do take responsibility to learn about the history, culture and struggles of other groups as told by them.
- Do make sure the context welcomes everyone's voice and listen.
- Do appreciate efforts to point out mistakes. (You must be doing something right, or no one would bother to let you know.)
- Do expect discomfort when relating to people different from yourself.
- Do address the many dimensions of accessibility, including such things as money, space, transportation, child-care and language.
- Do notice what you expect from and assume about others, and note what experiences formed your ideas.
- Do name unacknowledged realities, so that the parameters of the situation expand to include everyone's experience.
- Do remember that others speak about more than the conditions of their own group.
- Do regard people as whole human beings with families, interests and ideas beyond those of the particular task.
- Do take responsibility for equalizing power.
- Do name dominating behavior when you see it.
- Do encourage pride in your own and other's ancestry and history.
- Do understand individuals in the context of their social history.
- Do look for political differences rather than personality conflicts.
- Do ask questions.
- Do struggle over matters of principle and politics.
- Do respect disagreements.
- Do make accessible all information and so others can decide if they are interested.
- Do appreciate the risk a person takes in sharing their experience with you.
- Do take risks.
- Do trust others.

## **In the Ways We've Been Oppressed**

In addition to keeping ourselves in check regarding whatever ways we possess privilege, it is vital that we stop constraining ourselves -- stop keeping ourselves in check -- in the particular ways that relate to how we have experience being an "outsider." We have to take the risk of putting our experience into the center. We can no longer afford to collude with our own oppression by accommodating and/or not acknowledging our own power. It is our experience that is needed to inform and shape decisions.

## Historical Fact Sheet

In developing Neighborhood Race Unity Dialogues, the adage “knowing where we come from helps us get where we’re going” certainly applies. The following timetable lists some historic events that have influenced our collective national thinking about race.

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| <p><b>1502</b> Portugal delivered first African slaves to Western Hemisphere.</p> <p><b>1526</b> First successful slave revolt in North America. Imported black slaves liberated themselves from their Spanish owners in the territory which was to become South Carolina and fled to live among the native people.</p> <p><b>1641</b> Massachusetts was the first colony to legalize slavery.</p> <p><b>1643</b> New England Confederation laid the foundation for future fugitive slave laws by requiring the return of runaway slaves to their owners.</p> <p><b>1700's</b> The international slave trade was the most profitable enterprise in the world during the 18th century. England, France, Holland, Portugal and Spain were the financial and industrial centers of the world, all directly responsible for the African slave trade and slave labor in the Americas.</p> <p><b>1773</b> African slaves in Massachusetts, New Hampshire and in 1779 Connecticut petition for their freedom and for an end to slavery.</p> <p><b>1776</b> The Declaration of Independence was signed — half of the signers were slave owners, including Thomas Jefferson. George Washington and Patrick Henry (“Give me liberty or give me death”) were among those founding fathers who did not free their slaves.</p> <p><b>1777</b> Vermont was the first state to abolish slavery.</p> <p><b>1782-1783</b> 20,000 black troops, four times the number in the American army, left with the British after the Revolutionary War seeking freedom in England, Jamaica and Nova Scotia—the first stirrings of the underground railroad.</p> <p><b>1804</b> Ohio passed the first of a succession of Northern Black Laws. The constitutions of Illinois, Indiana and Oregon barred black settlers.</p> | <p><b>1808</b> U. S. Congress prohibits the importation of slaves; the importation continued illegally, however.</p> <p><b>1821</b> Liberia was founded by the American Colonization Society to remove African Americans from the United States. Its capital, Monrovia, was named for President James Monroe.</p> <p><b>1825-1860</b> The Underground Railroad coordinated an escape system of hundreds of safe “stations” to assist escaping slaves to reach Canada and Mexico.</p> <p><b>1829</b> Georgia prohibited the education of slaves and free blacks; other southern states enacted similar laws, including laws to prohibit the sale or gift of books or pamphlets to blacks.</p> <p><b>1839</b> Amistad became one of the most renowned slave mutinies. Abolitionists organized the necessary material and legal assistance to win their freedom based on religious convictions.</p> <p><b>1859</b> Abolitionist John Brown's raid on Harpers Ferry. First major armed uprising against slavery by a white American.</p> <p><b>1860-1895</b> One out of four cowboys were black during the western expansion.</p> <p><b>1865</b> The 13th Amendment to the U.S. Constitution ended slavery.</p> <p><b>1896</b> Plessy v. Ferguson legalized the doctrine of “separate but equal,” marking the beginning of Jim Crow laws and the acceptance of overt racist behavior by allowing white superiority to be institutionalized throughout the United States.</p> <p><b>1909</b> The NAACP was formed, an interracial organization dedicated to challenging Jim Crow laws and practices. The Legal Defense team was led by Thurgood Marshall throughout the 1930s and 1950s, including the landmark case of Brown v. Board of Education.</p> |
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- 1919** Called "The Red Summer," there were twenty-six race riots in this year with many deaths and injuries and some black communities destroyed by white mobs. Seventy-six blacks were reported lynched this year (the number had varied between 36 and 161 lynchings per year since 1882).
- 1939** First Lady Eleanor Roosevelt resigned from Daughters of the American Revolution in protest of that organization's refusal to allow world renowned African American singer, Marian Anderson to sing in Constitution Hall. Ms. Anderson was subsequently invited by Interior Secretary Harold Ickes to sing at the Lincoln Memorial.
- 1948** President Truman's Executive Order No. 981 required the "equal treatment and opportunity" for black men and women in the armed forces. Two years earlier the NAACP had deplored the "blowtorch killing and eye-gouging" of negro veterans freshly returned from a war to end torture and racial extermination saying that American negroes were disillusioned after "all the flamboyant promises of post-war democracy and decency."
- 1954** Brown v. Board of Education in Kansas overturned the "separate but equal" doctrine. After this courtroom victory, ongoing non-violent struggles rapidly gained momentum. Dr. Martin Luther King, Jr. brought the black church into the movement and into the streets to begin the modern civil rights movement.
- 1955** Emmett Till, a black teenager, is brutally murdered in Mississippi for allegedly whistling at a white woman. This further stimulates organized protest by African Americans against widespread oppression and abuse of blacks. Till's swollen, mutilated body is displayed in an open casket funeral by his mother.
- 1961** The 23rd Amendment to the U.S. Constitution granted residents (predominantly black) of the District of Columbia the right to vote in presidential elections.
- 1964** A Civil Rights team of an African American, a Jew, and a white gentile, Chaney, Schwerner, and Goodman were murdered by white racists and buried in an earthen dam in Mississippi.
- 1964** The 24th Amendment to the U.S. Constitution, followed by the Voting Rights Act of 1965, removed "qualifications" that prohibited blacks from voting in some states.
- 1990** According to the 1990 Census, Mississippi (36%) and Louisiana (31%) had the largest black populations among twelve states with more than 15%. The District of Columbia had 66% black. Montana (.3%) and Idaho (.3%) had the smallest black populations among ten states with less than 1%.
- 1991** Black motorist Rodney King is viscerously beaten by police and it is captured on home video and broadcast nationally.
- 1992** White police who conducted the King beating are acquitted. This set off rebellion, protest, and riots by Blacks and Hispanics in Los Angeles, Ca. During the upheaval a white truck driver is savagely beaten by a group of blacks. He is rescued by several neighborhood African Americans.
- 1992** Nearly thirty years after the brutal slaying of her son, Emmett Till, Ms. Mamie Mobley announced in an interview with Studs Terkel that she did not and never had bore hatred toward those who killed her son. She said "what they had done was not for me to punish and it was not for me to go around hugging hate to myself, because hate would destroy me. It would not hurt them."
- 1993** Reginald Denny, white truck driver who was nearly beaten to death by African American mob, thanks those African Americans who saved him from the mob and issues a statement of forgiveness to those who beat him.
- 1997** President Bill Clinton issues a call for a national dialogue on race.
- 1998** Ordinary citizens begin organizing neighborhood dialogues on race unity. Town-wide dialogues had been initiated some three years prior.

## Scientific Proofs of the Oneness of Humanity

*"In every Dispensation, the light of Divine Guidance has been focused upon one central theme... in this wondrous Revelation, the foundation of the Faith of God and distinguishing feature of His law is the consciousness of the Oneness of Mankind."*

'ABDU'L-BAHA

America is obsessed with the notion of the existence of separate "races" and confused by its implications. Thanks to spectacular advances in many branches of science, such as molecular biology, genetics, anthropology and physiology, most scientists regard the Oneness of Humanity as a scientific reality and they offer convincing proofs for the basis of this principle. Changing our thinking about "race" will require a revolution in thought as profound and unsettling as anything science has ever demanded. The following information serves as an impetus for a major paradigm shift in how we internalize and promote the truth of the Oneness of Humanity.

### 1. What is "race"?

The origin of the word "race" is unclear. Some trace it to the Latin *radix*, meaning "root" or "stock," and some others trace it to the Italian *razza*, which means "breed" or "lineage." It is used to designate any aggregate of people that can be identified as a group. According to this usage, persons who have a common ancestry or who share common beliefs or values, or any social or cultural traits, are considered a "race."

By its definition the word "race" is divisive. The term attempts to classify subspecies of human beings according to: (1) physical characteristics such as skin color/hair texture, shape of eyes, (2) psychological and behavioral traits are made to associate with these superficial characteristics, and (3) superior or inferior status is attributed to these traits.

### 2. When was mention first made of "races" as separate biological groups?

Human beings have always come in a variety of hues and statures. The ancient Egyptians, Vikings and Chinese, while fighting and conquering in every corner of the globe, never thought that the people they encountered were biologically different. For most of recorded history the idea of "race" did not exist. This idea entered the social and scientific

consciousness during the Age of Exploration and the "discovery" of the New World. Before Europeans took to the seas there was no mention of "race."

The habit of sorting the world's people into distinct groups was first introduced by Swedish taxonomist Carolus Linnaeus, who in 1758 declared that the human species was divided into four basic groups. Later, German anatomist and naturalist Johann Friedrich Blumenbach added an additional category and then redefined all five groups based on geography and appearance, with his own variety, the "caucasians," at the top of the hierarchy of worth (based oddly enough upon perceived beauty), and the "negroids" at the bottom. These doctrines of racial superiority were then used to justify the expansion and colonization of Africa, Asia and the Americas. The Europeans further developed racist thought in order to establish and maintain slavery, especially in the Americas, with the Germans adding the final "refinement" to modern racism by taking it to ridiculous extremes earlier this century; i.e., the Jewish Holocaust.

*"[The] roots and growth of [a ranked hierarchy of races] lie in nothing more 'real' than the conquest, dispossession, enforced transportation and economic exploitation of human beings over five centuries that racial categorization and racist social ordering have served to expedite and justify. As part of [this] legacy...millions of people today continue to accept inherited racial categories as fixed in nature."* (from *Race*, by Roger Sanjek, professor of anthropology, Queens College)

*"Prior to the 16th century, the world was not race-conscious and there was no incentive for it to become so. The ancient world was a small world...and physical differences...were not very marked.... Even when the existence of such physical differences was recognized, they had no immediate social connotations.... It was only with the discovery of the New World and the sea routes to Asia that race assumed a social significance. Even*



*the Crusades failed to make Europe race-conscious.... Europeans have not been content merely to accept their present social and political dominance as an established fact. Almost from the very first, they have attempted to rationalize...and prove to themselves that their subjugation of other racial groups was natural and inevitable.*" (from *The Study of Man*, by Ralph Linton, anthropologist)

### **3. Do scientists now consider "race" a fact?**

Almost all branches of science officially stopped dividing people into "races" in the mid-1930's. Every day since, scientists have been trying to undo racism that has been perpetuated using five-centuries-old outdated scientific methods and doctrines. For example, in 1952, anthropologist Ashley Montagu called race "man's most dangerous myth."

The genetic markers that supposedly divide the human species into "races" represent only a minute fraction of our total genetic endowment. No matter how one tries to divide humanity, there are many who do not fit into any one category. This is because extensive migration and intermixing of people has occurred, causing genetic material to pass between widely separated human populations.

*"Race has no basic biological reality."* (Jonathan Marks, biologist, Yale University)

*"Misconceptions about race have led to forms of racism that have caused much social, psychological and physical harm. These misconceptions have their origin in various papers and books that depend heavily on old and outmoded biological concepts of race."* (Leonard Lieberman, anthropologist, Central Michigan University)

*"...differentiating species into biologically defined 'races' has proven meaningless and unscientific as a way of explaining variation, whether in intelligence or other traits."* (Statement of the American Anthropological Association)

*"Vast new data in human biology, prehistory and paleontology...have completely revamped the traditional notions [of race]."* (Solomon Katz, anthropologist, University of Pennsylvania)

*"'Race' is a social construct derived mainly from perceptions conditioned by events of recorded history, and it has no basic biological reality."* (C. Loring Brace, biological anthropologist, University of Michigan)

*"We the researchers are taking action to correct a legacy of misconception about the biology of race in which earlier generations of researchers provided the raw material for serious claims of racial superiority. They liked to concoct a biological basis for mistreating people."* (John Ladd, anthropologist, Brown University)

*"The old biological definitions of race were based on what people looked like. Now that we have better ways of looking at race...we could construct races based on...fingerprints or blood type, and that would be just as legitimate."* (Joseph L. Graves Jr., evolutionary biologist, Arizona State University)

*"Racism can be viewed solely as a social problem, although at times it has been used by politicians as a purportedly 'scientific' tool. It is an emotional phenomenon best explained in terms of collective psychology. Racial conflict results from long-suppressed resentments and hostilities. The racist responds to social stereotypes, not to known scientific facts."* (from an anthropology textbook by William A. Haviland)

*"The concept of race, masking the overwhelming genetic similarity of all peoples and the mosaic patterns of variation that do not correspond to racial divisions, is not only socially dysfunctional but is biologically indefensible as well."* (from *Evolutionary Biology*, by D. J. Futuyma).

### **4. Does science agree with the principles of the Oneness of the Human Race and Unity in Diversity?**

*"We are one species, one people. Every individual on this earth is a member of Homo sapiens sapiens, and the geographical variations we see among peoples are simply biological nuances on the basic theme. The often very deep differences between cultures should not be seen as divisions between people. Instead, cultures should be appreciated for what they really are: the ultimate declaration of belonging to the human species."* (Richard Leakey, renowned paleontologist)

eventually producing other fair-skinned people, such as the Swedes.

There is little evidence that any visible differences have any practical advantages. These differences have arisen simply because we are a restless, adventurous, hopeful, migratory species whose intelligence and quest for survival has allowed us to survive in almost every corner of the globe.

*“Skin color genes are turned off and on very quickly in evolution. People can go from black to white, or white to black, in 10,000 years.”* (Jonathan Moore, Chairman of the Department of Anthropology, University of Florida)

#### **7. Does blood have anything to do with our color?**

No. The four blood types (A, B, AB and O) are universal and found in all human populations. An Irishman with Type A blood can receive and give blood to a Ugandan of the same blood type. Blood has nothing to do with the transmission of hereditary material, therefore it makes no sense to describe a person's ancestry in terms of blood; i.e., saying that someone has one-fourth Indian blood has no meaning based on fact.

#### **8. Are there population groups that possess superior Intelligence?**

No. Intelligence Quotient (IQ) Tests meant to measure inherited mental capacity are so seriously limited that comparing average IQ's for various

“racial” groups is an erroneous practice and is being discounted as an unreliable indication of a person's ability to learn. Evidence for the intellectual superiority of different population groups (the Bell Curve study) is based both on inadequate and culturally biased measures of intelligence, as well as a failure to account for the fact that the children in question grew up in different environments. The few studies performed in which children of different ethnic backgrounds grew up in similar environments revealed no differences in their level of intelligence.

*“The attempt to measure “racial” differences in intelligence is impossible and therefore worthless.”* (Jerry Hirsch, behavioral geneticist, Washington University)

The Oneness of Humankind is a scientifically established reality; science can no longer be used to justify racism.

*“The oneness of humanity is a spiritual truth abundantly confirmed by science.”*(*The Vision of Race Unity*, National Spiritual Assembly of the Bahá'ís of the United States)

*“Seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love.”* – ‘Abdu’l-Bahá

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