

TR 331 Antiracism Dialogue, Theory, and Practice
United Theological Seminary, Spring 2011
February – May 2011
Thursdays, 1:30 – 4:45 p.m., Credits: 3
Herbert Perkins and Margery Otto
hperkins01@msn.com
motto@asdic-circle.org

Course Description for TR 331:

Examines antiracism racism theory and practice from the perspective of relational theological using inquiry skills of critical pedagogy in the interests of social change and enhancing analytic skills. The course employs a circle approach to antiracism dialogue, study, and community formation. Explores the interpersonal dynamics of racism, focusing on institutional and systemic racism. Explores the ways social behaviors and identities have been formed in the context of “race” and through the practices of racism in the United States. Demonstrates the potential for transformation from unconscious, unaware racism to an antiracist consciousness. Embodies a quest of relationship, community, and an alternative society. Provides a theological and ethical grounding for the work of justice seeking.

Pedagogy:

The study-circle dialogues are interactive, dialogical, and, through readings, videos, and storytelling, are instructive. Circle participants understand that the quality and integrity of their dialogues depend upon commitment to honest and open critical inquiry, respectful speech, commitment to remain in conversation, and commitment to mutual development and transformation. Fulfilling such requires physical, emotional, and intellectual presence.

Participants seek to create a safe space where their experiences may be shared, emotions may be freely expressed, efforts to struggle against injustice and racism may be nurtured and sustained, and a *beloved community* may be made present. This means developing relations of trust as they share stories, read about and discuss the history, sociology and psychology of racism, and examine the ways that race shapes their self-understanding and behavior. Over the course of several weeks, Circle participants read a wide range of works; this builds knowledge of the history and continuing institutional and systemic forms of racism. Through this process, participants enhance their ability to articulate and reflect critically on, key issues and to be effective agents of antiracism transformation.

Facilitator training for ASDIC Circles is offered separately from this course for those who are interested and qualify.

Method of Instruction:

Interactive, dialogical, small group,” circle” methodology.

- Opening Reflection
- Review of the objective/topic of the session
- Short reflective reading and response
- Overview of the session and announcements
- Review of guidelines for sharing
- Review of selected passages from the reading
- Dialogical explorations based on questions arising from the readings assigned
- Viewing and discussion of a video
- Break
- Small group discussion using *study-reflection-action journal* (See copy in ASDIC Manual)
- Small or large group experiential exercise
- Debriefing and discussion of experiential exercise
- Identification of readings for following session
- Submission of reflection paper based on assigned reading
- Closing reflection

- Appreciative inquiry evaluative response to session

Objectives—Intended Outcomes:

Demonstrated in dialogue, in reflection papers, and final paper, **students will:**

- (1) articulate a ethical (social justice) and a theological or a humanist framing for antiracism reflection and engagement.
- (2) acquire and demonstrate critical thinking, analytical, and interrogational skills and use these in reading, writing, dialogue, reflection exercises, and self-exploration.
- (3) actively explore the meaning, construction, and social uses of racialized identity;
- (4) explain the notions of racial framing and the ideology of whiteness as an organizing principle underlying US culture and structural arrangements.
- (5) examine the roots of structural domination and social oppression that confer or restrict power, influence, and privilege;
- (6) recognize how the legacy of racism and contemporary structures of domination shape interpersonal and inter-group relationship;
- (7) build dispositions to become aware of and acknowledge racism and recognize taken-for-granted racial privileges, senses of entitlement, and practices.
- (8) develop empathy and the capacity to listen and to hold a “double consciousness” in cross/racial interactions.
- (9) identify the mindset and behaviors needed to cross barriers of difference to form friendships, coalitions, and networks to take action for dismantling racism and creating a just, equitable society; demonstrated in identifying friendships, coalitions, and networks that would be of service in the work of dismantling racism.

Reading Assignments—Texts and ASDIC Manual:

The readings and exercises are central to the Circle dialogues; they inform the dialogues, providing context, substance, and a common language. The text readings are listed in the outline below but various other exercises, notes, and required short readings are found in the ASDIC Manual. Whether audit, P/NC, or LG, all students are expected to come to class prepared to discuss the readings and to engage in class activities.

Required Texts:

ISBN: 9780415994392. Joe R. Feagin. *The White Racial Frame: Centuries of Racial Framing and Counter Framing*. New York: Routledge.

ISBN: 9781558964457. Bowens-Wheatley, Marjorie and Nancy Palmer Jones. *Soul Work: Antiracist Theologies in Dialogue*. Boston: Skinner House Books, 2003.

ISBN: 9780829816075. Harvey, Jennifer, Karin Case, and Robin Gorsline, eds. *Disrupting White Supremacy from Within: White People on What We Need to Do*. Pilgrim Press: Cleveland, 2004.

ISBN: 9780415993173. Leonardo, Zeus. *Race Whiteness, and Education*. New York: Routledge, 2009.

ISBN: 1398751595580047. Lui, Meizhu, Barbara Robles, Betsy Leondar-Wright, Rose Brewer, and Rebecca Adamson. *The Color of Wealth: The Story Behind the U.S. Racial Wealth Divide*. New York: The New Press, 2006.

ISBN: 0800637615. Maguire, Daniel. *A Moral Creed for All Christians*. Minneapolis: Fortress Press, 2004.
Perkins, Herbert and Margery Otto. *Antiracism Study-Dialogue Circle, ASDIC Manual*. Saint Paul, 2010.

Supplemental Text:

ISBN: 9780807003015. Memmi, Albert. *The Colonizer and the Colonized*. Expanded Edition. Boston: Beacon Press, 1993 (1965).

References for Required Readings in ASDIC Manual and Opening and Closing Readings:

- Adams, Maurianne Lee Anne Bell, Pat Griffin, eds. *Teaching for Diversity and Social Justice—A Sourcebook*. New York: Routledge, 1997.
- Adams, Maurianne, et al. *Readings for Diversity and Social Justice*. New York: Routledge, 2000.
- Andersen, Margaret L. and Patricia Hill Collins. *Race, Class, and Gender: An Anthology*. 5th ed. Belmont: Wadsworth/Thomson, 2004.
- Angelou, Maya: *Wouldn't Take Nothing for the Journey Now*. Random House: New York. 1993.
- Bell, Daniel M., Jr. *Liberation Theology After the End of History: The Refusal to Cease Suffering*. New York: Routledge, 2001.
- Berry, Kathleen, "Radical Critical Thinking: The Practice," pp. 468-473, in Kincheloe and Weil, *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. Westport: Greenwood Press, 2004.
- hooks, bell. *Killing Rage: Ending Racism*. New York: Henry Holt and Company, 1995.
- Cannon, Katie Geneva. *Katie's Canon: Womanism and the Soul of the Black Community*. New York: Continuum, 1996.
- Christerson, Brad, Korie L. Edwards, and Michael O. Emerson. *Against All Odds: The Struggle for Racial Integration in Religious Organizations*. New York: New York University Press, 2005.
- Derman-Sparks, Louise and Carol Brunson Phillips. *Teaching/Learning Anti-Racism: A Developmental Approach*. New York: Teacher's College Press, 1997.
- Fernandez-Balboa, Juan-Miguel. "Emancipatory Critical Thinking," pp. 454-457, in Kincheloe and Weil, *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. Westport: Greenwood Press, 2004.
- Ferrante, Joan and Prince Browne, Jr. *The Social Construction of Race and Ethnicity in the United States*, 2nd ed. Upper Saddle River: Prentice Hall, 2001.
- Flynn, Archbishop Harry. *In God's Image: Discussion Guide and Resources*. St. Paul and Minneapolis, 2003.
- Hobgood, Mary Elizabeth. *Dismantling Privilege—An Ethics of Accountability*. Cleveland: The Pilgrim Press, 2000.
- hooks, bell. *Killing Rage: Ending Racism*. New York: Henry Holt and Company, 1995.
- Horn, Raymond A; "Empowerment of Teachers and Students, pp. 211, in Kincheloe, and Weil, *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. Westport: Greenwood Press, 2004.
- Journal of Counseling Development. *Racism—Healing Its Effects*. Volume 77, Number 1, Winter 1999. American Counseling Association: Alexandria.
- Katz, Judith H. *White Awareness—Handbook for Anti-Racism Training*, 2nd ed., Norman: University of Oklahoma Press, 2003.
- Kincheloe, Joe L. and Danny K. Weil, *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. Westport: Greenwood Press, 2004.
- Kivel, Paul: *Uprooting Racism—How White People Can Work for Racial Justice*. New Society Publishers, Gabriola Island, B.C., 2002.
- Lebacqz, Karen. 1994. "Implications for a Theory of Justice," in Boulton, Kennedy, and Verhey, ed. *Christian Ethics*. Grand Rapids: Eerdmans.
- Leonardo, Zeus. (Editor). *Critical Pedagogy and Race*. Malden: Blackwell Publishing, 2005.
- Matsuoka, Fumitaka. *The Color of Faith*. Cleveland: United Church Press, 1998.
- Mazel, Ella. *And Don't Call ME A Racist*. Lexington: Argonaut Press, 1998.
- Nagel, Joane. *Race, Ethnicity, and Sexuality: Intimate Intersections, Forbidden Frontiers*. New York: Oxford University Press, 2003.
- Nerburn, Kent and Louise Mengelkoch. *Native American Wisdom*. Novato: World Library, 1991.
- Omi, Michael and Howard Winant. *Racial Formation in the United States*. New York: Routledge, 1994.
- Powell, John A. "The Failure to Interrogate Racial Privilege," *University of San Francisco Law Review*, Vol. 34, Spring 2000, Number 3. <http://www1.umn.edu/irp/announce/whites.html>

- Smith. "Sexual Violence and American Indian Genocide," in *Remembering Conquest: feminist/Womanist Perspectives on Religion, Colonization, and Sexual Violence*. New York: The Haworth Pastoral Press, 1999.
- Tinker, George E. *Spirit and Resistance: Political Theology and American Indian Liberation*. Minneapolis: Fortress Press, 2004.
- The Anti-Racism Research Team, The Saint Paul Foundation. *An Assessment of Racism in Dakota, Ramsey, and Washington Counties, Executive Summary*, January 2004.
- Welch, Sharon D. *A Feminist Ethic of Risk*. Minneapolis: Fortress Press, 2000 (revised).
- Weil, Joe L. "Assumptions: Believing and Knowing," pp. 63-66, and Socratic Questioning: Helping students figure Out What They Don't Know, pp. 414-418, in Kincheloe, and Weil, *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. Westport: Greenwood Press, 2004.
- West, Cornel. *Race Matters*. New York: Vintage Books, 1994.
- West, Traci C. "Spirit-Colonizing Violations: Racism, sexual violence and Black-American Women," in *Remembering Conquest: feminist/Womanist Perspectives on Religion, Colonization, and Sexual Violence*. New York: The Haworth Pastoral Press, 1999.
- Yamamoto, Eric K. *Interracial Justice: Conflict and Reconciliation in Post-Civil Rights America*. New York University Press. 1999.

Weekly Reflection Paper:

After reading the assigned chapters from the texts and the materials in the ASDIC manual for the session, (1) write the gist of the chapter-length reading (25 to 50 words) and just a sentence or two on the short readings; (2) identify three to five ideas (understandings/insights) that you take as key concepts/key messages; then (3) write a response explaining why the ideas were important for you—how they inform your understanding of racism, ethical understanding, and sense of relationship, how they connect to your theology—how your theology comes to be shaped by your deeper understanding these ideas invite you into (approximately 550-700 words). Select the ideas from the chapter length readings assigned for the session. Give the appropriate citations. Together, ideally, all three sections of your reflection paper will come to 2 ½ to 3 pages in length. Kindly, never more than 4 pages total.

Final Report:

Develop a three part **Action Plan**.

In **Part One** of your plan, drawing from Maguire's *A Moral Creed*, you (a) sketch your moral / ethical / theological foundation for antiracism/social justice dialogue and action and (b1) provide your definition of the problem of racism in U.S. society—its legacy, manifestations and consequences, and ways it may be addressed. Or, alternatively, following the sketch of your moral/ethical/theological foundation for antiracism/social justice dialogue and action, you may (b2) define what whiteness is, what it looks like in its everyday manifestations, and how it may be confronted. In so doing, you would distinguish between, whiteness – white people – white bodies, and explain how whiteness is perpetuated through color-blindness. Or, (b3) following the completion of the sketch of (a), you may develop a meditation and self-interrogation of "the colonizer and the colonized within"—the underlying principles, mindset or worldview, and behaviors defining the colonized mind (See the Waziyatawin, Memmi texts, and Leonardo texts). The intent of (b3) is to give you an opportunity to look deeply at the issue of internalized oppression and internalized superiority. Part One shall reflect your course readings with particular attention to the assigned texts. **Approximately four pages.**

Part Two is your plan for your personal continuing education on racism today, value commitments supportive of antiracism, your recognition of manifestations of structural dominance and awareness of institutional racism as manifested in a particular institution. This will comprise your **plan** for further readings, theory building, experiences, fieldwork (visitations and interviews), networking/relationship building, and possibly other courses or workshops. This may include a reflection on what you now understand about racism and the challenges remaining for developing an antiracist consciousness. **Approximately two pages.**

Part Three is your plan for antiracism work in an institutional setting in which you have membership. This may consist of some type of antiracism educational program (reading groups, series of workshops or

dialogue sessions, curriculum for three or more forums or teaching modules for children’s education); institutional analysis using an instrument you develop or taken from your course materials and adapted; or arrangements for an antiracism study-dialogue circle in your school/college, college organization, church, synagogue, mosque, social agency, or community which you will co-facilitate after receiving facilitator training. This may include a plan (curriculum or agenda) for dismantling racism and/or building an antiracist, multicultural community or organization. This may include a short reflection on the challenges you anticipate in doing this work. **Approximately three pages.** Note: Part Three needs to be detailed with specifics, and ideally would have a time table for specific accomplishments.

All together the final report will be about **nine pages**, not more than twelve.

Assignment of Grades:

Dialogue preparation (demonstrated readiness), engagement, integration with self-assessment of reading:	25 points
Weekly reflection paper:	50 points (5 pts each)
Final Report:	25 points

In-class Exercises and Videos:

The in-class exercises and videos may be changed at the discretion of the instructors.

Objectives and Assignments:

Session One:

Objective: To recognize the centrality of relationship, familiarize ourselves with each other and the curriculum, clarify the purpose of the Circle, and create a comfort zone for dialogue

Large group exercise: Concentric Circles-Getting to Know One Another (Katz, p. 41).

Small group exercise: Identify, explain, and discuss five things Americans need to know about racism.

FOCUS and TERMINOLOGY:

Overview of course purposes and the syllabus—readings, reflection paper format, general expectations, principles and assumptions, vocation to relationship. Creation of *Guidelines for Sharing*. Introduce the Circle approach to dialogue, study, and community formation. Assumptions—believing and knowing

Humanistic and ethical understandings about humans as relational beings—Humans as social-cultural beings who require relationship for survival and wellbeing. The socialization process, primary and secondary socialization, interactive social processes, dynamics of enculturation and identity development. Transformative nature of dialogue.

Tools for understanding justice, determinants of “what is due,” contextual origination of justice, rudiments of a theory of justice.

Breaking the silence, steps toward a productive, meaningful dialogue about race/racism, issues of fear, anger, “safety,” discomfort and conditions for trust, racially coded communication patterns, costs/losses of silence, benefits of breaking the silence, mis-education and re-education, critical thinking, conversation entry points, sphere of influence, commitment and courage for social change.

Circle explorations: Reflect on relationship as the core concern of who we are, how we relate to others, and what owe to others in accountability and responsibility. Social construction of reality, underlying structure and purpose of the course, centrality of justice, risking discomfort for the sake of compassionate truth-telling, white supremacy pervades the theological enterprise, theologians and ethicists are socially located as white people, meaning of people of color/white within system of white supremacy

Assignments in preparation for Session One (pp. 19-38)

- Map of Western Hemisphere. 21
- ASDIC Principles and Assumptions 17
- Generative Questions for ASDIC Model of Transformation xxx
- Weil, “Assumptions: Believing and Knowing,” pp. 63-66 (First reading) xxx

- Four Perspectives on Social Justice: D. Stanley Eitzen and Maxine Baca Zinn, Karen Lebacqz, Bradley Shavit Artson, Muzammil H. Siddiqi xxx
- Harro. “The Cycle of Socialization,” Adams, ed., *Readings for Diversity and Social Justice*, pp. 15-21 32
- Leonardo. “Pedagogy of Fear— Leonardo. “Pedagogy of Fear—Toward a Fanonian Theory of ‘Safety’ in Race Dialogue.” Redacted. xxx
- **Harvey, Case, Gorsline. “Forward” and “Introduction” DWS, pp. vii-x, 3-29. text**

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Two:

Objective: Develop working definition of racism and enable participants to distinguish the term from similar but different terms.

FOCUS and TERMINOLOGY:

Emancipatory critical thinking, white racial framing, “race” as a central organizing principle, language and power, privilege, normalization of privilege, systems of privilege, racism, white supremacy, racism as a white problem, systemic racism, structural context of individual racism, institutional basis – institutional consequences of racism, critical thinking and interrogative skills, institutional racism and relations of power, encoding of whiteness as the norm and standard of the human experience, demystifying whiteness.

Why theology? Ways of knowing, predicaments of social location, pluralism, language, socially constructed certainties set against “truth,” themes and questions needing to be addressed, methodology of interdisciplinary studies—theology, sociology, psychology, anthropology, critical studies, critique of mere *talk*, healing woundedness as personal and social work.

Lessons from Dietrich Bonhoeffer and Martin Luther King, racism as violence against the soul, America’s original sin, theologians avoidance of and silence in addressing the sin of racism, possible reasons for the avoidance of addressing racism, immorality of seeing but not addressing racism, pounding away at structural racism, black people’s and peoples’ of color empowerment, demands and requirements for an antiracism theology, “common humanity” normed from the dominant group’s culture and history.

Circle explorations: Accounts of personal experiences of why it is so difficult to talk about race. Why the issues matters to us, why it goes unnamed and covered in silence.

Video: *Understanding Race* (section on “Island of the Redheads”)—the origins of physical differences and the social construction of race.

Video: *Ethnic Notions* (“A, B, C’s” section)—personal and social impact, import for cultural, systemic racism.

Small group exercise: (a) identification of key components defining racism and (b) identification of what I need to know about racism.

Assignments in preparation for Session Two (pp. 39-70)

- Reflect further on the story you shared in the first Circle about an early-in-life experience that brought you to an awareness of race or racism. Distill the most essential aspects of what it means to be white embodied in that story.
- Reflect on the draft of the Guidelines and identify additional Guidelines that would be useful to our Circle.
- Kincheloe. “Critical Thinking: Constructivism, Theory, and the Self,” pp. 15-19. xxx
- Fernandez-Balboa. “Emancipatory Critical Thinking,” pp. 454-457
- **Feagin. “Preface” and “Why a New Concept,” WRF, pp. vi-ix, 1-21 text**
- Wildman and Davis. “Language and Silence: Making Systems of Privilege Visible,” Adams ed., *Readings for Diversity and Social Justice*, pp. 50-58 xxx
- **Bowens-Wheatley and Jones. “Introduction,” SLWK, pp. xii-xxii. text**
- **Cone. “Theology’s Great Sin: Silence in the Face of White Supremacy, SLWK, pp. 1-26. text**
 - Students of U.S. 101. “What Our Fellow Americans Need to Know about Racism” 61
 - Kivel. “What Does an Ally Do?” “Being a Strong White Ally,” and “Basic Tactics,”

- Uprooting Racism*, pp. 94-98 63
- o Perkins. “Key Definitions Supporting Structures of Domination,” pp. 1-4 67

Session Three:

Objective: *To understand race as a social construction rather than a scientific category. To explore the personal and collective experiences constructing racial identity.*

FOCUS and TERMINOLOGY:

Race as a social construction, idea of race—modern, no genetic basis, no human subspecies, relevance of color, human variation.

Racialized social systems—racial hierarchy, social relations and practices, historical invention of racial group categories, dialectical process of constructing identity and assigning meanings, contesting meaning and position of racial groups, racialized orders—subordination and superordination, global white supremacy, Race as central organizing principle, New Racism, and the elements of the new racial structure and post-civil rights era discriminatory practices.

Colonizer and colonized, racism as tool of colonial enterprise, necessity for internalized superiority and internalized inferiority within colonial project, decolonization—cultural, political, psychical.

The American holocaust, trivialization of Native Americans, myth of the American dream, myths of colonialism. Color of Wealth—roots of the racial wealth divide—wealth, assessment, projection, historical role of government, costs from not, and benefits in, closing the racial divide.

Circle explorations: Accounts of early life experiences with race and personal examples of how “race” alters one’s life. Overview and discussion of short readings: “Ten Things Everyone Should Know about Race,” “Human Diversity,” “What Is the Nature of the Problem?” and “Scientists: Racial Differences Barely Skin Deep.”

Video: *Race—The Power of an Illusion*: Episode I, “The Difference Between Us.” Video consider question of whether genetic markers in the DNA in any way correlate to “race” or any physical features people associate with “race.”

Small group exercise: Identification of the ways the readings have contributed to your knowledge, interpretation as scientific category and as a social reality.

Assignments in preparation for Session Three (pp. 71-102)

- *Reflect upon what images of People of Color you were exposed to as a child. What images did you receive? What did they teach you about People of Color? What did they teach you about Whiteness? At that time in your childhood did you also have direct, personal experiences with People of Color – or were the indirect images all you knew then?*
- **Feagin. “Colonialism, Genocide and Slavery,” WRF, pp. 22-37** **text**
- Bonilla-Silva. “Introduction: ‘Racism’ and ‘New Racism,’” Leonardo, ed, *Critical Pedagogy and Race*, pp. 1-24 73
- Memmi. “The Colonizer and the Colonized” with Reflection Questions, pp. 1-11
- **Lui, et al. “The Roots of the Racial Wealth Divide,” COW, pp. 1-27** **text**
- Charleston. “Victims of an American Holocaust: Genocide of Native People,” Sojourners, *America’s Original Sin: A Study Guide on White Racism*, pp. 47-48. 82
- Isasi-Diaz. “A New Mestizaje/Mulatez—Reconceptualizing Difference,” *A Dream Unfinished*, pp. 203-219. 85
- i-tvs. “Ten Things Everyone Should Know About Race,” 1 pg 97
- PBS. “Human Diversity – Go Deeper,” 1 pg 99
- Holtz. “Scientists: Racial Differences Barely Skin Deep,” 2 pgs 101

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

For those of us who are White, spend special amounts of time and effort responding to the final question of the Journal, which asks “What personal commitments do you feel called to make?” – especially as that question relates to your commitments during the next ten weeks we will be together as a Circle.

Session Four:

Objective: *To explore the meaning of what it means to be white in America.*

FOCUS and TERMINOLOGY:

Early framing of Native American and African Americans contrastive to framing of Europeans and European Americans, establishment of framing, counter framing, centrality of African Americans as contrastive Other and object of oppression, ideological and attitudinal dimensions of early white racial framing. Origins of white racial framing in early US history; justifications, rationalizing, interpreting in support of enslavement of African Americans, genocidal wars and oppression of Native Americans.

Whiteness as a privileged marker; problematics of rearticulating white identity; antiracist racists; many ways of being “white;” whiteness as a social construction; project of re-signifying or rearticulating white identity; program for and content of rearticulated or reconstructed white identity; race traitor; “whiteness” (understood as discourse and ideology) as irredeemable; distinguishing between white bodies, Whites (people with “white” bodies who are articulated with whiteness), and whiteness (ideology, beliefs and behavior in support of white interests); necessity and conditions giving forth to the disappearance of “white” and “race” as a category; distinction between racial group and ethnic group; program for acting against whiteness.

Color of wealth—Euro-Americans: wealth indicators, personal account, case study, history (events, laws practices, and consequences), current challenges, the way forward—the role, responsibility, and moral-pragmatic imperative.

Circle exploration: Explore the meaning and consequences of “whiteness.” Explore the costs of oppression to people from dominant groups—psychological, social, moral and spiritual, intellectual, and material and physical costs. Give an account of an instance or instances when you were particularly aware of being white or being some other racialized identity. Talk about the context and how you felt.

(1) **Large group exercise:** Peggy McIntosh, “Unpacking the Invisible Knapsack.”

(2) **Small group exercise:** Identify a list of ten indicators of what it means to be white in America.

(3) **Small group exercise:** Ethnographic sketch of the markers of white culture (Katz, #30, pp. 130-133).

Assignments in preparation for Session Four (pp. 103-144)

- Feagin. “Creating a White Racial Frame – the First Century,” WRF, pp. 38-58. text
- Leonardo. “Ontology of Whiteness,” RWE. pp. 91-105 text
- Lui, et al. “Climbing the Up Escalator: White Advantages in Wealth Accumulation,” COW, text pp. 225-266
- Jay. “Who Invented White People?” pp. 96-102, www.uwm.edu/~gjay/Whiteness/whitepeople.pdf XXX
- Powell. “The Failure to Interrogate Racial Privilege,” pp.1-26. www1.umn.edu/irp/announce/whites.html XXX

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Five:

Objective: *To understand how denial facilitates the perpetuation of white privilege and racism and to understand how denial erases the need for accountability and responsibility.*

FOCUS and TERMINOLOGY:

Contrastive way whites framed African Americans and Native Americans; solidifying of diverse European American nationality groups into a white nation; assertion of white identity and the shaping of racial hierarchy and claims of privilege, white racial framing of Native Americans and African Americans from colonial period to 1960s; white racial framing of other Americans of color; scientific racism and the white elite racial framing

Cultural norms in unconscious prejudice, stereotyping, discrimination, denial and resistance, functions of prejudice, tactics for retaining racial benefits while avoiding responsibility, social positioning as determinant in perception, mechanisms of white racialization; whiteness as social construct and vehicle for economic accommodation, self-alienation in the construction of whiteness, the moral imperative of antiracism in the re-

covery of relationality and personal integrity, making whiteness visible, white/white people’s racial knowledge, epistemological determinants—determinative relationships, race as a structuring principle, unspoken structures of whiteness, socialization into whiteness, content and tactics of white knowledge, white comfort/white threat, racial dialogue, antiracism, white supremacy, race – culture – group.

Color of wealth—Asians: wealth indicators, personal account, case study, history (events, laws practices, and consequences), current challenges, the way forward.

Circle exploration: Accounts of the ways that the lives of people of color are indeed different from the everyday lives of whites. The ways denial and forgetfulness of racism provides normalcy to one’s life. Everyday consciousness of the pervasiveness of racism and why this awareness is avoided. Racism as a violation of justice; understanding justice as a protest against injustice.

Small group exercise and discussion: Name ten specific ways that your church, school, work, or social or professional organization acts as though racism is not an “issue”; said differently, where is racism present but not named or addressed in one or more of these settings? How would our lives or the social contexts of church, school, workplace, social/professional organization be different if the eliminating racism really mattered?

Video: *True Colors*—Portrait of covert racism and its denial.

Assignments in preparation for Session Five (pp. 145-191)

Each day during the week, add new ideas to the list of White privileges. See Flynn’s list.

- **Feagin. “Extending the White Racial Frame,” WRF, pp. 59-90** text
- **Leonardo. “The Myth of White Ignorance,” RWE, pp. 107-125** text
- **Lui, et al. “The Perils of Being Yellow: Asian Americans as Perpetual Foreigners,” COW, pp. 177-224** text
- **Tinker. “Racism and Anti-racism in a Culture of Violence,” SLWK, pp. 79-104** text
- Thompson. “White Men and the Denial of Racism,” Adams ed., *Readings for Diversity and Social Justice*, pp. 104-109 155
- Perkins, Summary chart from Okun, “From White Racist to White Anti-Racist” xxx
- Perkins, Summary chart from Cross, “Stages of Black Identity Development” xxx

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Six:

Objective: *To understand how our life experiences have shaped our identity consciousness and our perception of the racial Other.*

Surveying contemporary white racial prejudice and stereotyping;

Circle exploration: Early learning of how whites relate to racial-others in their performance of roles, enactment of status and power hierarchies, assumption of privileges, making distinctions, and monitoring and adjusting their behavior in keeping with conventional racial norms and social practices. Racism as a “language of social discourse.” The legacies we live with and how legacies play themselves out in everyday life.

Small group discussion: Complete the exercise on “Perceptions of Everyday Racism” and then discuss your responses in light of the “Color of Fear” video. Relate the exercise and video to the Feagin and Van Ausdale reading: (a) What does it mean to say that in its operations racism is more a matter of “convention” and “custom” and normative practice than a matter of “higher moral prescription” (188). (b) Feagin and Van Ausdale observe that “conventional racist behavior” establishes its own morality.” What is that morality (190)? (c) In what ways does the consciousness of people of color seem to differ from the consciousness of white people? See “Perceptions of Everyday Racism” in ASDIC Manual.

Video: “Color of Fear,” Part 1.

Assignments in preparation for Session Six (pp. 193-210)

- **Feagin. “The Contemporary White Racial Frame,” WRF, pp. 91-122** text
- **Parker. “Not Somewhere Else, But Here,” SLWK, pp. 171-198** text

- **Mac Nichol. “We Make the Road by Walking,” DWS, pp. 188-211** text
 - Perkins. “Study-Dialogue Starting Points” for Mac Nichol article 205
- **Lui, et al. “Neighbors and Fences: Latinos in the United States,” COW, pp. 131-176** text
- Van Ausdale and Feagin. “What and How Children Learn About Racial and Ethnic Matters,” *The First R*, pp. 175-196 195
- Perkins. “Communicative Ethics – Mutuality, Solidarity toward Social Transformation” xxx
- Welch. “The Despair of the Middle Class” from *A Feminist Ethic of Risk* 207

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Seven:

Objective: *To understand how relationships constitute us as human beings and to understand what obligations we have toward each other as relational beings.*

Circle exploration: Reflect on how racism is a basic violation of who we understand ourselves to be as humans. Consider in what sense racism is a “sin,” what constitutes sin in the context of social justice, and what the implications are for defining racism using such theological language. Consider the various costs of racism.

Small group discussion: (a) What benefits might people of color gain in working in solidarity with white people to combat racism? (b) What conditions need to be present, in order for people of color to gain by working with white people? (c) What is the basis for solidarity between whites and people of color? (d) What is required for a *beloved community*?

Video: “Color of Fear,” Part 2.

Assignments in preparation for Session Seven (pp. 211-222)

- **Feagin. “The Frame in Everyday Operation,” WRF, pp. 123-154** text
- **Leonardo. “Marxism and Race Analysis—Toward a Synthesis,” RWE, pp. 52-59 (only)** text
- **Maguire. “Truth and the Tincture of the Will” & “When Freedom Is a Virtue,” AMC, pp. 136-158** text
- **Case. “Claiming White Social Location as a Site of Resistance to White Supremacy,” DWS, pp. 63-88.** text
 - Questions for Reflection on Case article 215
- Park, Andrew Sung. “A Theology of Transmutation,” *A Dream Unfinished*, pp. 152-166 219
- Weil, “Assumptions: Believing and Knowing,” pp. 63-66 (Second reading) xxx
- **Weil, Danny. “Socratic Questioning: Helping students Figure Out What They Don’t Know,” pp. 414-419**
- **Perkins, “Marxist Perspectives”** xxx

Please complete your study-reflection-action journal for session seven.. Make a copy of the form found in the Manual.

Session Eight:

Objective: *To understand the interrelationship of race and sexuality in the quest for relationship.*

Circle exploration: Recall socialization into race and sexuality, stories about interactions of race and sexuality—ways that sexual identity issues and gender relationships were complicated by race. Ways experiences of men and women differ within the same ethnic/racial group and differ in cross-ethnic/racial contacts.

Small group exercise: Identify the stereotypes, fears, and cultural messages about cross-racial sexual relations (dating, marriage, children). Identify positive elements in cross-racial friendships, partnering, and marriage.

Video: *Ethnic Notions*—images of black sexuality and gender roles informing racial stereotypes.

**Interpellation* is Althusser's term to describe a mechanism whereby the human subject is 'constituted' (constructed) by pre-given structures (i.e., ideology). See: http://changingminds.org/explanations/critical_theory/concepts/interpellation.htm.

And see: <http://www.cla.purdue.edu/English/theory/marxism/modules/althusserideology.html>.

Assignments in preparation for Session Eight (pp. 223-247)

- **Harvey. “The Material Logics of White Supremacy,” DWS, pp. 91-118** text
- **Leonardo. “Ideology and Race Relations in Post-Civil Rights America,” RWE, pp. 30-43** text

- **Schneider. “What Race Is Your Sex?” DWS, pp. 142-162. text**
- **Lui, et al. “Land Rich, Dirt Poor: Challenges to Asset Building in Native America,” COW, pp. 29-72. text**
- Nagel. “Constructing Ethnicity and Sexuality,” *Race, Ethnicity, Sexuality*, pp. 37-56..... 225
- West. “Spirit-Colonizing Violations: Racism, sexual violence and Black-American Women,” xxx pp. 19-30.
- **Smith. “Sexual Violence and American Indian Genocide,” pp. 31-52.**
- **Nagel. “Sex and Race—Color of Sex in America,” *Race, Ethnicity, Sexuality*, pp. 91-126 xxx**
- West. “Black Sexuality—The Taboo Subject,” *Race Matters*, pp. 119-131..... 239

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Nine:

Objective: *To develop a conviction that, through dialogue and the development of an anti-racist agenda, people of color and whites can eliminate racism.*

Circle exploration: Recall personal and historical experiences where change occurred in the ways people thought about particular social justice issues and the ways people thought they ought to relate to other particular categories of people. Reflect on what brought these changes about. Reflect on how certain social norms and arrangements appearing to be “natural” and innate cease to be thought so. Connect to quest of the Beloved Community of Martin Luther King, Jr.

Small group exercise: Using “Strategies and Agenda for an Antiracism Curriculum” develop 15 point agenda for eliminating racism from your school, church, workplace, or social or professional organization. Critique your plan.

Assignments in preparation for Session Nine (pp. 247-302)

- **Feagin. “Counter-Framing – Americans of Color,” WRF, pp. 155-191**
- **Rasor. “Reclaiming Our Prophetic Voice: Liberal Theology and the Challenge of Racism,” SLWK, pp. 105-125. text**
- **Leonardo. “The Souls of White Folks,” RWE, pp. 167-186 text**
- **Maguire, “Justice Bible Style” & “Prophets: The Connoisseurs of Tsedaqah,” AMC, pp. 41-110 text**
- Riggs. “What Happens to a Dream Deferred?—Reflections and Hopes,” *A Dream Unfinished*, pp. 87-97. 249
- Tinker. “Missionary Conquest: The Gospel and Native American Cultural Genocide,” excerpt, *First We Must Listen*, pp. 36-42. 255
- Dakota-Lakota-Nakota Issues. “Native Child and Family Rights.” 263
www.dlncoalition.org/dln_issues/native_child_family_rights.htm
- Brown. “After Many Years, We Are Home,” pp. 1-4, Star Tribne.com. October 16, 2007. 271
- Perkins. “Strategies and Agenda for an Antiracism Curriculum”

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Ten:

Objective: *To identify the structural elements of oppression underlying and supporting systemic racism in education and religious institutions.*

FOCUS and TERMINOLOGY:

Circle exploration: Reflect on what the readings and our experiences tell us is necessary if we are to live in relationship with others. Reflect on the meaning and practice of solidarity and mutuality. The underlying economic structures that support racial domination.

Small group exercise: Complete the “Perspectives on an Ideal Community” exercise.

Video: *Race—The Power of an Illusion*, Episode III, “White by Law.”

Assignments in preparation for Session Ten (pp. 303-357):

- **Leonardo. “Race and the War on Schools in the Era of Accountability,” RWE, pp. 127-142** text
- **Leonardo. “Race, Class, and Imagining the Urban,” RWE, pp. 143-165**
- **Thandeka. “The Paradox of Racial Oppression,” SLWK, pp. 127-144** text
- Perkins and Otto. “Marks of a Colonial Context” 12/2010 version
- Cross. “Cultural Issues and Responses” from Indian Child Welfare Manual xxx
- Tinker. “Liberation and Sustainability,” *Spirit and Resistance*, pp. 1-15..... 319
- Perkins and Otto. Excerpts and Notes on George Tinker, “Liberation and Sustainability” 327
- Cannon. “Racism and Economics,” *Katie’s Canon*, pp. 144-161..... 329
- Perkins and Otto. “Key Elements in the Structures of Domination”
- Bell. “Timeline of Selected Events in the Struggle for Racial Equality” in Adams, *Teaching for Diversity and Social Justice*, pp. 105-107
- Perkins. “Goodman’s Cost of Oppression to People of Privileged Groups: a narrative outline with questions for reflection” 351

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Eleven:

Objective: *To identify the institutional patterns and social norms and practices that must be resisted and changed if racial reconciliation is at last to be achieved.*

Circle exploration: The interplay of privilege and domination. Calculated mis-education through the denial of access to a historical, sociological, and critical understanding of racism. The hidden curriculum and white investment in mis-education. Experiences of racial domination in the everyday experiences of professionals.

Small group exercise: Complete the Zeus Leonardo critique of the Peggy McIntosh exercise—select any ten of the 25 items. Go to Session Thirteen in the ASDIC Manual to “Antiracism Critical Content and Tools”; there, go to the last page of the reading, “Intentional Creation of Social Deficits”; after reading the two pages under this heading, discuss in what ways this model may or may not reflect the creation of deficits and contribute to the US system of white domination.

Video: *Race—The Power of an Illusion*, Episode III, “The House We Live In.”

Assignments in preparation for Session Eleven (pp. 359-363)

- **Leonardo. “The Color of Supremacy,” RWE, pp. 75-90** text
- **Lui, et al. “Forged in Blood: Black Wealth Injustice in the United States,” COW, pp. 73-130** text
- **Jones. “Toward a New Paradigm for Uncovering Neo-racism,” *Soul Work*, pp. 145-170.** text
- ASDIC. “Key Definitions Supporting Structures of Domination” 377
- Chomsky, A. “Introduction” from *They Take Our Jobs!* pp. xi-xxvi xxx
- Wing Sue. “Racial Micro-aggressions and the Asian American Experience” <http://psy6129.alliant.wikispaces.net/file/view/Sue,+Bucerra+et+al.+2007.pdf>
- Moody. “Succeeding Outside the Ivy Walls: Disadvantages versus Advantages,” *Faculty Diversity*, pp. 39-51..... 379
- Perkins and Otto. “Perspectives on an Ideal, Inclusive Church Community” 387
- “Public Statement by Eight Alabama Clergymen” http://www.alexirvine.net/mlk/public_statement.html 393
- King. “Letter from Birmingham City Jail” <http://coursesa.matrix.msu.edu/~hst306/documents/letter.html> 395
- Perkins and Otto: “Analyzing Structures of Domination in “Race: The Power of an Illusion” 397
- Perkins and Otto: “Analyzing our Own Location as a Site of Antiracism Action” 399
- “Critical Pedagogy on Unpacking the White Knapsack” 401
 - Exercise: Faces of Oppression in structures of domination video analysis and application.
 - McIntosh, Unpacking the Invisible Knapsack & Zeus Leonardo’s Critique with exercise

(Address either first version for students of color or second version for white students)
 Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Session Twelve:

Objective: To consider actions required for applying what has been learned in the study-dialogues and contributing to the mending of relationships and the transformation of social institutions.

Circle exploration: Alternative norms for living together—redefining what is meant by “human,” empowerment, listening, double consciousness. Reflection on the different ways we can contribute to combating racism and promoting racial justice in preparation for the completion of an Individual Action Plan.

Small group exercise and discussion: Identify “concrete steps” and “next steps” that make sense for you in your particular situation. Explain how you can/will apply the steps to your situation. Discuss the directions that your individual action plan may take based on this exercise and the course as a whole.

Assignments in preparation for Session Twelve (pp. 405-463):

- Feagin. “Toward a Truly Multiracial Democracy – Thinking and Acting Outside of White Frame,” WRF, pp. 192-219
- Maguire, “If You Want Peace, Build It” &” Peace, How Idols Die and Are Reborn,” AMC, pp. 111-135 text
- Vigen. “To Hear and be Accountable,” DWS, pp. 216-227 text
- Questions for Reflection on Vigen article 407
- Christerson, et al. “What We Have Learned,” *Against All Odds*, pp. 151-185..... 409
- Tinker. “An Alternative Vision—Toward Transformation” (subtitle modified), *Spirit and Resistance*, pp. 16-27..... 427
- Perkins and Otto: “Becoming an Antiracist Multicultural Church” 435
- Perkins and Otto: “ASDIC Call to Koinonia Relationship—Theological Perspectives” 437
- Perkins and Otto: “Concrete Steps for White People—A Summing-up of Case, Katz, and Leonardo,” pp. 1-4..... 451
- Perkins and Otto: “Next Steps – White Antiracism Activists Speaking Out to Fellow Whites”... 455
 - Kivel. “Talking and Working with White People,” *Uprooting Racism*..... 459
 - Terry. “Personal Styles for New Whites,” *For Whites Only*..... 461

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual. Review all your journal entries to date, and reflect on what they suggest to you. Reflect on different ways you can contribute to combating racism and promoting racial justice. Start to draft your Individual Action Plan (Handout; page 495 in Manual)

Session Thirteen:

Objective: To determine an Individual and Institutional Action Plan. To reflect on the experience of this Circle and what it shall mean to you going forward.

Circle exploration: Review concrete suggestions made for personal transformation and for resisting and subverting the system of domination. Reflect on different ways you can contribute to combating racism and promoting racial justice in preparation in your Individual Action Plan.

Small group discussion: Share your individual action plan with your small group. Discuss the challenges this action plan shall present for you and how you shall address the challenges.

Assignments in preparation for Session Thirteen (pp. 465-496)

- Lui, et al. “Rainbow Economics: Closing the Racial Wealth Divide,” COW, pp. 267-291 text
- Leslie. “Creating Partnerships for Anti-racist Action,” SLWK, pp. 203-212. text
- hooks, “What Happens When White People Change” from *Teaching Community*, pp. 51-66 467
- Perkins and Otto. “Antiracism Critical Concepts and Tools,” pp. 1-17 477
- Hobgood. “Relational Labor and the Politics of Solidarity,” pp. 138-153 xxx

- Determine your Individual Action Plan 495
- Complete the final evaluation for the Circle

Please complete your study-reflection-action journal. Make a copy of the form found in the Manual.

Appendices – Resources for an Antiracist Society (pp. 497-546)

A	News/Yahoo.com. “Hurricane Katrina—Racism and the Media”	499
B	Flynn, Archbishop. “Web Links on Racism,” <i>In God’s Image</i> . Also - Clark. www.whiteprivilege.com (pp 3-12)	509
C	Flynn, Archbishop. “Books, Videos, Workshops on Racism” from <i>In God’s Image</i>	523
D	California Newsreel. “Race Literacy Quiz”	529
E	Cross. “Cultural Issues and Responses: Defining Cultural Competence in Child Welfare” <i>In-</i> <i>dian Child Welfare Manual</i>	539

Principles and Assumptions Underlying ASDIC Circles:

- Humans exist in and for relationship. Our “calling” as humans is to be in proper relationship with each other and with all of creation. This involves mutual responsibility and accountability toward each other’s well-being.
- Our consumption-driven society seeks to create false, artificial desire directing us toward individualism and materialism as though it were there that humans meet their desire for joy and fulfillment. Our assumption is that human fulfillment and joy are found in relationship and community, found in completing our well-being in seeking the well-being of others. We believe that relationship and community are basic requirements for human well-being.
- Racism is a denial of relationship. Racism was designed and is perpetuated to separate us from each other by denying, in the most profound ways possible, that we are related to each other.
- Racism is not the only form that denial of relationship takes. We see it connected to other forms of social oppression and, with Martin Luther King, Jr., we see “the problem of racism, the problem of economic exploitation, and the problem of war [as] all tied together.” They are “triple evils that are interrelated” (MLK 1967, “Where Do We Go From Here?”). Thus, to seriously address racism means to seriously address other forms of social injustice in society.
- People who understand that racism is rooted in a 400 year old system of economic exploitation, and that it was constructed, rationalized, and legitimized for economic gain, are less likely to see it as innate to humans and, therefore, inevitable. Racism was socially constructed, therefore, not given in “nature”.
- ASDIC represents an effort to articulate our human “vocation to relationship” in the context of U.S. racism, to bring people into dialogue about personal and institutional racism, and to help them create and sustain a community committed to personal and social transformation.
- People come to ASDIC Circles desiring to reach into the chasm created by racism, to examine its nature and mold of construction, and to find a way to connect across the chasm to create community. In the process of dialogue they also come to ask in what ways they are implicated in racism through the norms, social patterns, and cultural values that structure their understandings and everyday lives, and they come to ask what specifically they can do to address manifestations of racism in their lives, relationships, and the institutions they uphold or benefit from.
- Facilitators, by using empathy and other facilitative techniques, encourage Circle members to reach into that chasm — to build relationship.
- ASDIC Circles “work” when people come to know each other in the differences that divide them and form relationships in which racism and its effects can be explored together.
- To create such relationships within an ASDIC Circle, people must struggle with and try to overcome the interpersonal dynamics of racism and recognize and take action to dismantle systemic racism.
- In their living out of this struggle, members of the Circle create the kind of community that is our deepest human desire.
- Knowledge alone does not create change. Enduring change occurs through relationships with others.

- Having created relationships and community amidst the racism that divides us, people begin building these same types of relationships and community in the other parts of their lives.
- To create such relationships and community, people continue to dismantle the interpersonal dynamics of racism and challenge the structures of domination in which racism is anchored. As each person changes, that person also begins to change the patterns of all the relationships of which they are part, making each of those relationships more antiracist. This includes the institutions of which they are a part. Beyond this, structures of domination must be directly addressed through social and political action.
- People who are living out such relationships and community stand together firmly against institutional and systemic racism, because systemic racism (defined below) denies the relationships and destroys the community in which they live. Effective resistance to the social forces that deny and destroy relationship requires the formation of coalitions across racial groups.
- The struggle to eliminate racism is a long term struggle requiring community to sustain it.
- Joy and fulfillment are found and sustained in the midst of struggle and in the context of a here-and-now *beloved community*.
- The ASDIC experience creates the conditions for trust and truth telling, the courage to challenge, a sense of solidarity grounded in a common vision, and a context for a *beloved community*.
- In this way, ASDIC Circles are a catalyst for people to move into the transformative work of social change.

Key Definitions Informing ASDIC Principles and Assumption:

Systemic racism: Systemic racism refers to race-based system of hierarchical interaction, principally concerning the creation, development, and maintenance of privilege, economic wealth, and sociopolitical power in defense of the interests of the dominant racial group and its elites. In the United States, systemic racism includes a diverse assortment of racist practices: the unjustly gained economic and political power of whites (theft of land from American Indians and enslavement of Africans); the continuing resource inequalities; and the racist ideologies, attitudes, and institutions created to preserve white advantages and power (Feagin 2000: 6).

Structural dynamics of racism: Four principles drive the overall dynamics of racism in the United States (Louise Derman-Sparks and Carol Brunson Phillips: 1997). (1) Racism operates both overtly and covertly. (2) Racism is based on a politically constructed concept of race. (3) The U.S. manifestation of racism is rooted in the developmental capitalism and colonialism that Europeans cultivated in the New World. (4) Racism interacts in complex ways with sexism and classism.

Individual racism within structural context: Analysis of individual racism must be framed within a structural context. Any system of differentiation shapes those on whom it bestows privilege as well as those it oppresses. White people are “raced—racialized,” just as men are “gendered” (Frankenberg 1993 in Sparks and Phillips 1997:22). While racist behavior does not exist outside the system of institutionalized racism, the system cannot exist outside of the individual actions. Human beings are products of the society into which they are born, but they are also actors who bring institutional relationships to life and hence have the potential for influencing and changing these relationships. Individuals thus contribute to both the maintenance and the evolution of a racist system. In these dynamic interactions lie the mechanisms for either perpetuation of racism or its transformation (Sparks and Phillips 1997: 22, 23).

Individual responsibility for racism: All individuals who live in a racist system are enmeshed in its relationships; this means that all are responsible for its perpetuation or transformation. There are no bystanders and neutral observers: each person is either part of the problem or part of the solution. Nevertheless, the situation is complex because, while both dominant and dominated groups play roles in keeping racism alive, the responsibility is not equally shared (Sparks and Phillips 1997: 24).

Social construction of whiteness: In the United States, distinct European identities are submerged and largely erased under a social-political, racial identity. Euro-Americans are not born “white”. They need to learn the “white” identity. Racial identity is learned through early in life socialization through the conventions of language. White unity and identification is learned in a context of cross-class, cross-gender world of racial

privilege and power in which all whites participate (consciously or not). A common white racial identity has generally determined the social world and loyalties, the life-world, of whites—whether as citizens of the colonizing mother country, settlers, non-slaves, or as beneficiaries of the “color bar” and the “color line” (Feagin 2000: 31, adapted.).

Racism as a language: Racism is a social convention, a “neutral” cultural system for how to interact with others, that assigns appropriate social distance and degrees of acceptance or rejection based on the “language rules of racism”. As a rule for interpreting “reality,” racism is not a matter of morality, of being right or wrong morally. As a social convention, racism informs us of how we are to perform and relate; it is a set of normative expectations—a map for negotiating social reality. That reality is white supremacy. Namely, whites are superior and deserve social deference. The correct way of reading a social situation is to see whites in charge, in control of a social system that meets the needs of whites and that confers advantages to whites because they are white (rightness of whiteness). (See: “Retaining Benefits—Avoiding Responsibility,” ASDIC Manual, Session Five)

Racism a white problem: Racism in the United States is a White problem. Whites established the system in the first place, control its resources and power, and also have the primary power to transform it. Moreover, simply by virtue of birth into the dominant racial group all whites inherit a multifaceted system that asserts that white is right and that provides benefits and privileges for them. Inasmuch as all whites benefit from racism, all are implicated in the evils of racism. This does not mean that all whites equally possess the power to create and implement racist practices, benefit equally from racism, have consciously chosen to participate, or even want to oppress people of color (Sparks and Phillips 1997: 24). Because racism is harmful to all of us—it diminishes our humanity and capacity for empathy, relationship, and mutual accountability, irrespective to our racial identity—we all bear a moral responsibility for dismantling it.

White supremacy: White supremacy refers to institutionalized beliefs and practices that support and affirm the use of power to control, dominate, and subjugate people in the interest of maintaining a racial and cultural hierarchy that privileges whites or those nonwhites who are advantaged by colluding in the system. Support of white supremacy can exist in the absence of prejudicial (racist) feelings or beliefs. White supremacy refers to the use of power and the instruments of power to construct a social world that serves the interests of whites, first and foremost. The logic of white supremacy is to bring people under control by advancing beliefs, values, and norms of behavior that legitimate and normalize “whiteness” as the standard for humanbeingness. It confers benefits on those nonwhites who conform to the norm of white preeminence and dominance (bell hooks 1995: 185-187. Harvey, et al. 2004: 22-23).

African American culture of resistance: African Americans are an ethnic group. African American culture is a consequence of the experience of African peoples in the United States from before the founding of the nation. The discriminatory encounters that black Americans have experienced and their own countering responses to discrimination are remembered and become a store of collective memories that are passed on in black communities. Out of their collective experience black Americans have created a culture of resistance, an oppositional culture that has been the underpinning for individual and group strategies to attack racist oppression (Feagin 2002:35).

Ethnic group is refers to a population which is largely biologically self-perpetuating, identified by native origins/place of ancestry, shares distinctive cultural values that are realized in overt unity in cultural forms, makes up a field of communication and interaction, has a membership which identifies itself and is identified by others as constituting a category of people distinguishable from other categories of people (Fredrik Barth 1969. Adapted).

Function of ethnic identity: Ethnic identity serves to provide a meaning system, personal belonging, a sense of personal and group continuity, a system of social relationships involving separation and inclusion and ex-

clusion, integration and regulation of behavior, consistency in attribution of ethnic personality and behaviors, criteria for demands of loyalty and allegiance, and criteria for identity distinction (Fredrik Barth, 1969).

Ethnic stratification: A theory of ethnic stratification identifies *ethnocentrism* (a belief that one's own cultural standards are innately superior—more valid, adequate, or moral than those used by the people of another society), *competition* over scarce resources wherein limiting others' access or participation enhances one's own competitive advantage, and *differential power* of one group over others (power to dominate, control, give or deny access) as the factors that allow for the formation of ethnic stratification systems (Donald L. Noel, "A Theory of the Origins of Ethnic Stratification"). These three factors facilitate the formation of a racial system.

Racial group: Racial group refers to a population that is arbitrarily classified or identified by physical appearance based upon presumed similarity in genetically transmitted, inherited physical characteristics found within a breeding population. Visible physical features and non-visible (alleged and real) biological features are used to construct a category of people who are presumably distinct from other categories of people. Through racial categorization (i.e., the social construction of "racial groups") social relations between people are structured by meanings given to human biological characteristics in such a way as to define and construct differentiated social groupings (Miles 1989:74-80).

Biological Race: The human genome project findings seem to be summarized as follows: Racial designations and ethnicity have no scientific basis. Genetics research has revealed that people classified in the same racial group often have more genetic variation between them than they do with members of other ethnic groups. Skin color, hair texture or shape of facial features—none is significantly genetically determined. Genes for these characteristics are (1) not correlated with other genes, (2) let alone are they connected with observable characteristics based on an organism's interaction with the environment (e.g., blackness of Australian aborigines and sub-Saharan Africans). The genome project bolsters the category of arguments against "genetic" racism, and therefore all biological based racism (R. L. Hotz from Chronicle, Muskegon, MI, May 7, 1995. Adapted.)

Other important concepts and definitions are found in Session Thirteen of this manual under the title: "Antiracism Critical Concepts and Tools" (pp. 477-494).