

11 Things You Can Do Right Now To Stand Up for Racial Justice:

1. Google whether your city or town currently employs **evidence-based police de-escalation trainings**. If they don't write, call, tweet, and text your city and town government and add your voice to the advocacy for it.
2. Google whether your local police department currently outfits **all on-duty police officers with a body-worn camera** and requires that the body-worn camera be turned on immediately when officers respond to a police call. If they don't, call them back and demand this too.
NOTE: The racial make-up of your town doesn't matter — this needs to be standard everywhere.
3. If you or a friend is an educator, **buy books that feature POCs as protagonists and heroes**, no matter the racial make-up of the class.
4. If you are a parent, or a grandparent, buy your children and/or your grandchildren and your friends' children **books, movies, and toys that feature POCs as the heroes** of their own stories.
5. Many companies have recruiting channels that are predominantly white. Ask your Human Resources department about the current statistics for the number of non-white candidates that are interviewed for every white candidate interviewed. **Advocate and work with your HR department to widen the recruiting pipeline** to include Americans who are non-white.
6. **Research your local prosecutors.** Prosecutors have the discretion to decide when to be lenient, which means they have a lot of power over when to press for lighter sentencing and when to push for harsher ones.
7. **Support black businesses.** Find them on WeBuyBlack, The Black Wallet, and Official Black Wall Street.
8. **Donate to anti-white supremacy work** such as your local Black Lives Matter Chapter, the National Council for Incarcerated and Formerly Incarcerated Women, the NAACP, Southern Poverty Law Center, United Negro College Fund, Black Youth Project 100, Color of Change, The Sentencing Project, Families against Mandatory Minimums, A New Way of Life, and Dream Defenders. Join some of these list-serves and take action as their emails dictate.
9. **Research companies that use prison labor**, and then don't buy from these companies.
10. **Watch Ava DuVernay's 13th on Netflix.** Even better, get a bunch of people together, watch it as a group, and discuss.
11. **Read the books on our reading list.** Better still, form a book club, read them together and then discuss.

Reading List for *The Measure of Innocence*:

The New Jim Crow: Mass Incarceration in the Age of Colorblindness
by Michelle Alexander

The Color of Law: A Forgotten History of How Our Government Segregated America
by Richard Rothstein

Stamped from the Beginning: The Definitive History of Racist Ideas in America
by Ibram X. Kendi

Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America
by Nancy MacLean

I'm Still Here: Black Dignity in a World Made for Whiteness
by Austin Channing Brown

Citizen: An American Lyric
by Claudia Rankine

Biased
by Jennifer L. Eberhardt

White Trash
by Nancy Isenberg

White Fragility
by Robin DiAngelo

So You Want to Talk About Race
by Ijeoma Oluo

We Were Eight Years in Power
by Ta-Nehisi Coates

Democracy in Black
by Eddie S. Glaude Jr.

Tell Me Who You Are
by Winona Guo and Priya Vulchi

How To Be An Antiracist
by Ibram X. Kendi



All of these books are available through
Washington County Cooperative Library Services.
Go find them in your local library or
at wccls.org and get reading!

Big love to the Hillsboro Public Library
for supporting the work of Bag&Baggage
and the Problem Play Project.



ADDRESSING RACIAL PRIVILEGE:

A MENTAL MODEL FOR WHITE ANTI-RACISTS

Inspired by
**Beyond Diversity
Resource Center**

www.beyonddiversity.org

THE BIG QUESTION:

How do I live with
my privilege?

REFLECTION

REFLECTION

PROMPTING

INTERNAL DIALOGUE:

How am I benefitting from my
privilege?

How am I ignoring my privilege?

How does society reinforce my
taking myself off the hook?

What action do I need to take so
I can stay on the hook?

How can I continue to educate
myself surrounding privilege?

How do I define my moral
obligation?

ACTION STEPS:

Enter situations with knowledge
that others do not have privilege.

Notice differences in treatment.

Bring up privilege with others and
learn to clearly articulate the
experience.

Listen to people of color as they
talk about their experiences, and
accept these as true, real, and
accurate.

Practice humility around privilege.

Practice discomfort: be willing
to talk about privilege and its
effects, even in uncomfortable
situations.

PERSONAL REMINDERS:

Designate sections of the
day to critically examine
how privilege is working.

Put a note on your mirror
or your computer screen as
a reminder.

Make a daily list of the ways
privilege has played out and
steps taken or not taken
to address or respond to
privilege.

Find a friend who is willing
to hold you accountable for
addressing privilege.

DECISION

from dismantling Racism 2016 Workbook



Artwork by Rini Templeton

active listening

When you are the one listening:

1. Listen with undivided, supportive and focused attention. Anything your partner says is OK. Ask questions when you need to get something clear or don't understand something. The purpose is to help your partner get clear, not to communicate.
2. Help your partner stay on time and on the subject. Do not interrupt with your own comments or stories. Do keep the speaker focused on the question at hand in the limited time allowed.
3. Do whatever you normally do when you are listening to someone with focused attention, unless you discover it is distracting to the person talking. Some people like to make eye contact, some like to say 'yeah' and give encouragement that way, some like to nod or lightly touch the other person. Do whatever is appropriate for you.

When it is your turn to talk:

1. Use all the time you're allowed whether you think you need it or not, but don't go over.
2. Say whatever you want about the topic. It's your experience and you deserve to be listened to.
3. If you feel awkward, or don't know what to say next, that's OK. Just laugh or explain that you don't know what to say. Check out how you're feeling and talk about that.

If you are a citizen of the United States, part of the legacy you have inherited is the historical, systematic, and pervasive way in which race and racism have been constructed in this country. Here is a small sampling of U.S. laws, court decisions, and other acts which lay some of the groundwork for constructing race as a hierarchy with white at the top.

history of the race construct

1492: Columbus comes to the Americas in the name of Spain. People do not come here by race; we come here (those of us who come voluntarily) by nationalities. Columbus makes four voyages, none to what is now known as the U.S. He carefully documents the voyages, including directions, currents, and descriptions of the residents as ripe for subjugation. His purpose is not exploration or trade, but conquest and exploitation. James Loewen's book *Lies My Teacher Told Me* speaks to how the race construct begins here, with this story. He notes how the 12 textbooks most used in the U.S. offer a discovery narrative of an enlightened colonialism that brings the gift

of civilization to the "savage." This narrative ignores the ways in which Columbus truly did transform the modern world through the "taking of land, wealth, and labor from indigenous people in the Western hemisphere, leading to their near extermination, and the transatlantic slave trade, which created a racial underclass."

1640: when three servants working for a farmer named Hugh Gwyn run away to Maryland. Two are white; one is black, although neither descriptors are used at that time. They are captured in Maryland and returned to Jamestown, where the court sentences all three to thirty lashes -- a severe punishment even by the standards of 17th-century Virginia. The two white men are sentenced to an additional four years of servitude. But, in addition to the whipping, the black man, named John Punch, is ordered to "serve his said master or his assigns for the time of his natural Life here or elsewhere."

1712: "Act for the better ordering and governing of Negroes and slaves" in South Carolina -- "whereas, the plantations . . . of this province

cannot be well managed . . . without the labor of Negroes and other slaves, [who] . . . are of barbarous, wild, savage natures, and such as renders them wholly unqualified to be governed by the laws . . . of this province; that such other laws and orders, should in this province be made . . . as may restrain the disorders, rapines and inhumanity, to which they are naturally prone and inclined. . . ."

1720: German immigrants are coming in great numbers; English colonists fear that these foreigners" will influence English culture and language. Laws appear forbidding German printing houses and the import of German books. The Pennsylvania Assembly passes a law requiring all male German immigrants to swear an oath of allegiance to the British Crown. English-language schools are recommended.

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1787: the Constitution is signed, defining African-American males as 3/5 of a man. During this period, the English, Dutch, Spanish, and French have all established settlements, then colonies, pushed out Indigenous peoples, made and broken countless treaties, introduced slavery and begun creating the category of white as an organizing tool.

Late 1700s: It is during this period that the scientific community in Europe is creating the “oids” – a race theory relying heavily upon craniometry (measurement of the brain and skull) to develop four distinct races. The science claims that the larger the brain, the higher the intelligence. Those with the largest brains, and thus the smartest, are the Caucasoids (where our racial designation of Caucasian comes from), next is the Mongoloid (referencing “yellow” people and those of Asian descent), Australoid (signifying “red or brown” people), and Negroid, the

lowest and the only category without a geographic location.

1790: The Naturalization Act specifies that only free white immigrants are eligible for citizenship. The Act expressly denies civil rights, the right to vote or own land to first generation immigrants from Asia, the Caribbean, Central and South America and Africa. Indigenous peoples become citizens through individual treaties or intermarriage. Without citizenship, people of color cannot vote, own property, bring lawsuits, or testify in court -- all protections and privileges that white people take for granted. This Act continues to have influence in various forms until 1952.

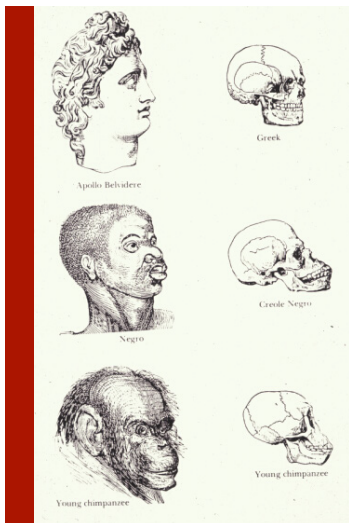
1825: An early treaty with the Osage people introduces the idea of “blood degree.” Traditionally, tribal membership is based on acceptance of language, customs, and authority. People escaping slavery, white people, and other indigenous people can and do join tribes or nations as full members of indigenous communities. As a result of this idea of “blood degree,” most indigenous nations adopt some form of blood requirement for membership over the next century, participating in the

government’s construction of race in an effort to survive. 1830s: Slavery advocates turn to scientific and

biblical arguments to “prove” that Negroes are distinct and inferior. Samuel Morton, the first famous American scientist, possesses the largest skull collection in the world; using the OIDs theories developed in Europe, he claims the larger skulls of Caucasians gives them “decided and unquestioned superiority over all the nations of the earth.”

mid-1800s: As the Black slave trade moves to England and then to America, the story of the curse of Ham moves with it. Presbyterian leader Benjamin Palmer, the emotional and intellectual leader of Southern American Christians, whose sermons and writings are widely published and read, preaches that the story of Ham (Genesis 9) is one of a series of Biblical justifications for slavery. Because Ham sees his father Noah drunk and naked, Ham is cursed by Noah to be “a servant of servants”; Ham’s descendants, Palmer explains, are turned dark by the curse. Conservative Christians and segregationists argue that this and other Biblical passages prove that slavery is part of God’s established order.

From 1846 to 1848, the U.S. invades Mexico for its land and resources (the Mexican-American War); the War ends with the Treaty of Guadalupe



It is during this period that the scientific community in Europe is creating a race theory relying heavily upon

Hidalgo, transferring over 55% of Mexican land to the U.S. (present-day Arizona, California, NM, Texas, and parts of Colorado, Nevada, and Utah). The treaty promises to protect the lands, language and culture of the Mexicans living in the ceded territory, but Congress substitutes a "Protocol," which requires Mexicans to prove in court that they have 'legitimate' title to their lands. Unable to provide proof in a culture that does not record land transactions, the "Protocol" becomes the legal basis for the massive theft of land from Mexicans in these territories.

In its 1857 Dred Scott decision, the Supreme Court defines enslaved people as property, essentially saying Congress cannot abolish slavery because to do so would interfere with private property rights. They

are available, at low cost, to white working class homesteaders who flood Indian lands in the Midwest, forcing nomadic Plains Indian people to relocate to government reservations. The Act allots 160 acres of land to "anyone," meaning any white citizen, who can pay \$1.25 an acre and cultivate it for 5 years; within 10 years, 85,000,000 acres of Indigenous lands had been sold to European homesteaders.

In the late 1870s, army veteran of the Indian wars Charles Pratt opens the first federally sanctioned boarding school -- the Carlisle Industrial Training School in Pennsylvania. His philosophy is to "Kill the Indian, Save the Child" and "elevate" American Indians to white standards. Students are brought to the school by train and upon arrival are given a haircut, an English name. They

inferior and those who wish to retain their culture are stupid, dirty, backward. The schools initiate a pattern of abuse, including sexual and physical abuse continuing throughout the school's history into the 1930s. 1882: The Chinese Exclusion Act is passed, barring most Chinese immigrants from entering the U.S.; this is the first time a nationality is barred expressly by name.

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1883: The birth of eugenics -- Francis Galton (cousin to Charles Darwin) coins the term eugenics, meaning "good genes" to emphasize heredity as the cause of all human and behavioral differences. Eugenists advocate selective breeding to engineer the "ideal" society. Their writings profoundly influence many aspects of American life,

The philosophy is to
"Kill the Indian,
Save the Child."

including immigration policy, marriage laws, involuntary sterilization, and schooling. This ideology will find its fruition in Nazi Germany. This science is also the basis of school testing today.



rule that descendants of slaves are "so far inferior that they had not rights which the white man was bound to respect." In 1862, the Homestead Act makes 50 million acres

are forbidden to speak their native language. Punishment is severe and includes the forced washing of mouths with lye soap. Students are taught that their way of life is savage and

1887: Congress passes the Dawes Act, breaking up collectively held indigenous lands and redistributing it to individuals, allowing so-called “surplus” land to be sold to whites. One goal of the Act is to promote the idea of private property. Congressman Henry Dawes, author of the act, expresses his faith in the civilizing power of private property saying of Indigenous Peoples “*They have gone as far as they can go, because they own their land in common. . . There is no selfishness, which is at the bottom of civilization. Till this people will consent to give up their lands, and divide them among their citizens so that each can own the land he cultivates, they will not make much more progress.*” White land sharks swindle many indigenous people out of their land.

1887: As the white power structure in the South organizes against Reconstruction, they institute Jim Crow segregation, introducing a system of laws and practices designed to unite poor and wealthy whites, reinforcing racial solidarity and privilege while systematically targeting African Americans. Jim Crow laws and culture, reinforced through violence and intimidation, affect schooling, public transportation, jobs, housing, private life, and voting rights.

1890s: Immigration from southern and eastern Europe swells dramatically. Many new arrivals are “ethnics” employed in low-wage jobs and living in the urban ghetto. They are initially deemed inferior, seen as not fully white. Denied their

full humanity, they are nonetheless granted citizenship, and will for the most part merge into whiteness after WWII.

At the turn of the century, school textbooks serve as a major vehicle for transmitting white supremacy and racism. A 19th century primary grade textbook reads, for example: *God is the creative process. He first made the black man, realized He had done badly, and then created successively lighter races, improving as He went along. To the white man He gave a box of books and papers, to the black a box of tools so that he could work for the white and red man, which he continued to do.*

1896: The U.S. Supreme Court declares in Plessy v. Ferguson that separate but “equal” facilities are constitutional.

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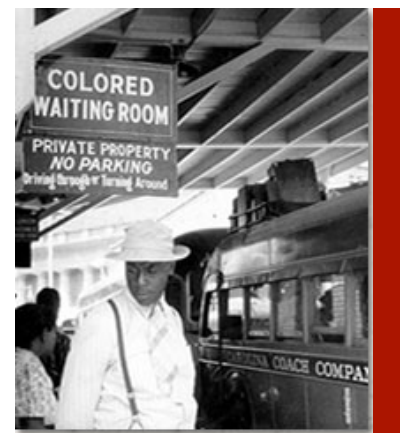
1913: California passes the first Alien Land Law targeting Asian immigrants and particularly Japanese immigrants, forbidding them from owning land and limiting leases to a maximum of 3 years. Eleven years later, the federal government

passes the Alien Land Act, forbidding noncitizens the right to own or lease land or be a member of an organization with access to land. Asian immigrants are not able to become naturalized citizens until 1952.

1922: Early in the century, many immigrants petition the courts to be legally designated white to gain citizenship under the 1790 Naturalization Act. The Supreme Court rules that Japanese are not legally white because science classifies them as Mongoloid rather than Caucasian. A year later, the court contradicts itself, saying that Asian Indians are not legally white, even though science classifies them as Caucasian, saying that whiteness should be based on “the common understanding of the white man.”

1924: Virginia’s Racial Integrity Laws are a series of legislative efforts designed to protect “whiteness” against what many Virginians perceive to be the effects of immigration and race-

The U.S. Supreme Court declares that separate but “equal” facilities are constitutional.



mixing. These laws explicitly define how people should be classified—for example, as white, black, or Indian. These laws are not overturned until the U.S. Supreme Court's 1967 ruling in *Loving v. Virginia*, which declares Virginia's ban on interracial marriage to be unconstitutional. Most of Virginia's Indigenous peoples, meanwhile, have been classified by the RIA as racially black, a designation that continues to be an obstacle for federal tribal recognition.

1935: Congress passes two laws to protect mostly American white workers and exclude others. The Social Security Act excludes agricultural workers and domestic servants (mostly African American, Mexican, and Asian); the Wagner Act allows unions to discriminate based on race, meaning people of color are locked out of higher paying jobs and union benefits.

1942: President Roosevelt signs



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an executive order requiring Japanese Americans living within 20 miles of the Pacific coast, most U.S. citizens, to relocate to 10 internment camps; over 112,000 Japanese Americans are forcibly placed in military internment camps during WWII, their homes and property seized and sold to white Americans at reduced costs.

1947: The G.I. Bill subsidizes employment, suburban home loans, college education opportunities for veterans returning from WWII but refuses to challenge the discriminatory policies embedded in the practices and policies of employers, bank lenders, and college institutions; as a result, almost all of the benefits of the bill go to white veterans and their families.

1954: The Supreme Court rules in *Brown v. Board of Education* that separate means unequal and mandates desegregation of public schools. In southern schools, thousands of Black teachers and principals are fired as School Boards claim that white parents will not allow their children to be taught by Black teachers. As a result, thousands of white men and women get jobs in the newly integrated schools, while Black teachers and administrators are shut out.

By the end of the 1950s, Alabama, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Virginia use literacy tests to keep Blacks from voting while Alabama, Arkansas, Mississippi, Texas, and Virginia use poll taxes to prevent Blacks from registering.

1977: In response to civil rights legislation, the federal Office of Management and Budget creates

standard government race and ethnic categories for the first time. The categories are arbitrary and inconsistent. For example, "Black" is defined as a "racial group" but "white" is not. "Hispanic" reflects Spanish colonization and excludes non-Spanish parts of Central and South America; while "American Indian or Alaskan Native" requires "cultural identification through tribal affiliation or community recognition" - a condition of no other category. The categories are amended in 1996, and "Native Hawaiian and Other Pacific Islander" is added.

1980s: Building on President Nixon's "War on Drugs," the Reagan Administration expands this "war," increasing the number of people behind bars for nonviolent drug offenses from 50,000 in 1980 to over 400,000 by 1997. Congress passes severe penalties that rapidly increase the prison population. As a result, the U.S. currently spends more than \$51 billion on the war on drugs and incarcerates 1 in every 99 adults, the highest incarceration rate in the world. Over two thirds of those imprisoned are Black or Latino, although these populations use and sell drugs at the same rate as whites.

1980s: At the same time, the U.S. launches the biggest prison building spree in the history of the world. The fastest growing group of prisoners are Black women; Native Americans are the

largest group per capita. Prisons also become profit centers; more and more prisons are privatized, with the two largest private prison companies showing growing profits every year. Many corporations use cheap prison labor to enhance their profits; these have included IBM, Motorola, Compaq, Texas Instruments, Honeywell, Microsoft, Boeing, Revlon, Pierre Cardin. Schools throughout the world buy graduation caps and gowns made by South Carolina prisoners.

2001: September 11 sets the stage for a “national security” based immigration policy. The Patriot Act gives the government broad powers to detain suspected “terrorists” for unlimited periods of time without legal representation. Thousands of Arab, Muslim, and South Asian men are detained in secret.

2005: Hurricane Katrina hits New Orleans. The neighborhoods with the highest proportion of African American people sustain the worst damage. The only way out of New Orleans is by car, and many people do not have a car, money to pay for gas, or anywhere to go. Thousands of African American residents who try to leave by crossing the Gretna Bridge to higher ground are forced back into the flood by gun toting white vigilantes. The media describes white people as “flood victims looking for food” and Black people as “looters.” Thousands of African-Americans have to wait

5 hours in the rain outside the Superdome-where they expect sanctuary-to be searched. Residents have to go through criminal record checks before Red Cross Centers will admit them. Curfew is only enforced against Black people. Six months after the storm, the 9th Ward, an African-American community, is the only ward that remains unoccupied, where nearly all homes are still piles of rubble. Ten years later, the demographics of the city has changed and white communities have taken the place of many Black communities. While white sections of the city have been reconstructed, the 9th Ward languishes; the contrast with white sections of the city is stark.

2008: As a result of subprime mortgage lending crisis, the total loss of wealth for people of color is between \$164 billion and \$213 over eight years, perhaps the greatest loss of wealth for people of color in modern U.S. history.

2010: Arizona passes draconian anti-immigration SB1070 law requiring all “aliens” over the age of 14 to register with the U.S. government after 30 days and to carry ID documents at all times. The law requires state law enforcement to determine immigration status whenever an officer has a reasonable suspicion that a person is an “illegal immigrant,” and imposes penalties on those sheltering, hiring, and transporting unregistered “aliens.” In 2012, the U.S. Supreme Court upholds required immigration checks while striking down the other provisions. In the intervening

years, all but 7 states pass anti-immigration laws, including many “copycat” laws based on Arizona’s.

2012: 2012: Trayvon Martin, a 17-year-old young man is fatally shot by George Zimmerman, who is subsequently acquitted. This verdict leads to massive protests nationwide. Two years later, Michael Brown, an 18-year-old, is fatally shot by a white Ferguson police officer; the Missouri grand jury, following unorthodox procedures established by the prosecuting attorney, decides not to indict officer Wilson, leading to massive protests nationwide. This police killing is followed by the chokehold killing of Eric Garner by a white police officer in New York, where yet again the grand jury decides not to indict. These state sanctioned killings begin to illustrate the recurring and grossly disproportional assaults and shootings on Black and Brown people and communities; they also lead to the emerging #BlackLivesMatter movement.

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Malcolm X

This shortened timeline illustrates how many institutions participate in constructing race. The construction places white at the top, black at the bottom, with other people and communities of color moving up and down based on the historical context and the needs of the power elite. The line is always drawn to place white at the top. With this history, we are led to understand that racism is much more than personal; it is also institutional (the ways that institutions include or exclude based on race, serve or underserve, resource or exploit, and validate or oppress people based on race) and cultural (the beliefs, values, standards, and norms of the society that allow institutional racism to flourish).