

# Appendices

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## APPENDIX I

### SOAR STATEMENT OF BELIEFS

1. Racism and prejudice are not interchangeable terms.
2. Racism permeates all aspect of American society.
3. Believe that, as in any field of knowledge, understanding racism requires self examination, commitment and work.
4. Since racism is a problem of the white community, eliminating racism is a white responsibility.
5. Acknowledge that one key to understanding white racism is through studying the writings and experience of black authors and scholars.
6. Acknowledge white responsibility for slavery, and its effects upon Blacks as well as whites.
7. Support an accurate depiction of historical events, including the contributions of African civilizations.
8. Support reparations for African Americans.
9. Respect the rights of Blacks to develop independently of whites (i.e. separation).
10. Believe that Blacks have the right to define and celebrate their own culture (e.g. Afrocentricity).

**APPENDIX II**

**20 RACE RELATIONS DISCUSSION QUESTIONS**

1. What is racism?
2. Who is racist in America?
3. How does one become racist?
4. Do we consciously practice racism?
5. Why isn't being "color-blind" good enough?
6. How do whites control the dialogue about race relations?
7. Why isn't racism about economics or class?
8. What don't we understand about the black experience in America?
9. What are some examples of everyday racism in our lives?
10. What is the role of the media in perpetuating racism?
11. Why do more whites than Blacks think racism has diminished?
12. What are some of the theories of racism's origins?
13. How are we thought of by many Blacks?
14. Why are multi-cultural and diversity groups limited in their success?
15. How are black-only groups different from white groups?
16. What can white people do today to reduce racism?
17. What are some concrete solutions to improving race relations?
18. Can racism ever be eliminated entirely?
19. How many steps can you identify in the process of reducing racism.
20. What is your thought process in determining what's racist and what isn't?

### APPENDIX III

#### COMMON MISSTATEMENTS BY WHITES

**1. Racism goes both ways.**

If the issue is white racism, this is not responsive. Racism is the belief that one's race is superior to another's, coupled with the ability to oppress based upon that belief. By definition, only whites can be racist in America. Distinguish between racism and prejudice.

**2. I am colorblind. (I don't see color.)**

Saying one is colorblind is part of the denial process. Everyone sees color. This statement denies people of color the respect and distinction of who they are. It makes their color "invisible." We don't say that about "not" seeing men or women.

**3. It's all about education or economics.**

Racism affects Blacks of all economic and educational levels. Having a PhD or a six-figure salary does not prevent a black person from being harassed, profiled, followed or ignored. It does not prevent them from being discriminated against.

**4. My family came to this country with nothing and made it.**

Whites came to this country looking for opportunities, many fleeing persecution and oppression. Blacks arrived in the chains of enslavement and have been persecuted ever since. Whites came to this country voluntarily, retaining their knowledge of their own culture, language,

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religion and family. The Africans lost most of that during the centuries of enslavement. Finally, color was not a barrier for white advancement.

**5. Civil rights laws greatly reduced racism the past 50 years.**

Racism cannot be legislated away. The issue of white racism has never been directly addressed by our country. One need only look at the daily life of many African-Americans in America today.

**6. I'm not responsible for slavery.**

We are responsible for the continuing mental, physical, emotional and psychological racism which keeps Blacks from attaining the securities that whites enjoy—economic, social and political control of our destiny. The statement also ignores the reality of the lingering effects that slavery had upon Blacks as well as whites.

**7. Africa is underdeveloped with no real history.**

Many of us are not aware of the fact that great African empires were in existence before the Greek and Roman empires. This is simply an issue of being uneducated or mis-educated.

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### APPENDIX IV

#### GLOSSARY

A lot of the difficulty in discussing race is wrapped up in the language we use. Many seemingly innocent terms are code for how we see African Americans, both consciously and unconsciously. Their meanings are layered. These code words and phrases help us hide our personal feelings about race from others, and from ourselves.

**ATHLETICALLY GIFTED:** This phrase is most often used by sports announcers and reporters. It often goes hand-in-hand with terms like “instinctual”, “natural” or “God-given” to describe a black athlete’s ability. These terms minimize the work ethic, practiced skills, mental toughness and intelligence required of an athlete competing at that level. White athletes often are described as “intelligent,” “gritty,” “relentless,” or “fundamentally sound.” My favorite all-time description of a white wide receiver is “possession receiver”—as if all receivers shouldn’t catch, or “receive” the ball!

**COLOR-BLIND:** Characterizing oneself as “color-blind” is pernicious in two ways: first, it is usually a lie. Of course we see black and white, and we notice it. While deflecting deep discussion, the term reveals a lack of honesty about the speaker. And, it also means that in order for us as whites to really see black folks, we need to strip them of part of their identity. We can’t see them as who they are but rather some “sanitized” version of what we think they should be. The variant on this theme goes something like “I don’t see you as black,” or “You’re not like other Blacks.” Substitute the word “woman” for “black” and you’ll understand.

**INNER CITY:** we use this as code or substitute for the

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ghetto, which in most white minds refers to crime-ridden black neighborhoods. Yet neither “ghetto” or “inner city” contain color in their literal meanings, and often “inner city” is not geographically correct. Have you ever referred to anyone living in the “outer city?”

**MINORITIES:** See above, but this term is becoming increasingly inaccurate for world regions where whites are now the minority. Again, the term does not contain “color” in its definition.

**NONWHITE (OR NON-WHITE):** This term defines others by lumping them together as people “other than us.”

**THE RACE CARD:** This is part of deflecting and diminishing any discussion where race comes into play. It implies that to inject “race” into a discussion is tantamount to playing a game, so we need not take the speaker seriously. When we become aware of how often race really does factor into daily life, this phrase should become meaningless. It also serves to demean the person (usually black) by discounting what he or she says, and it prevents the speaker from expressing or defining oppression of Blacks. Imagine using that phrase in response to women (gender card) or Jews (anti-Semitic card) each time they discuss a perceived bias.

**REVERSE RACISM:** If you believe racism still exists today, then there is no such thing as reverse racism. Leveling the opportunities for Blacks is a remedy not only for past wrongs, but for present day racism. The term also presumes that there is actually an unbiased, absolute standard for which we are judged and tested. There isn't. As an aside, where were all of these “reverse racism” experts when Police and Fire Departments were promoting only whites to fill vacant positions? How many white people do you know who protested the lack of black

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employees in civil service, private and public corporations or small businesses that remained all white?

**SLAVES:** Much like “ghetto” or “inner-city,” this term has become synonymous with Blacks in early America, yet there is no color contained in its definition. More importantly, slavery is a condition, not the definition of who African people are or were. In fact, today we call cancer victims, Jewish Holocaust victims, and spousal abuse victims “survivors.” We have come to realize and embrace the notion that their status is not defined by their experiences. So it should be with the enslaved Africans who were torn from their tribes, families and lands and have survived here. Remember, they were not supposed to even be here today!

**UNDERDEVELOPED (THIRD WORLD) COUNTRIES:** We also use “developing countries,” though as “Open Veins” author, Eduardo Galeano, states these terms describe a permanent product of our economic colonialism rather than a specific stage. These descriptions assume that these societies are not functional, that they are backward in some way, and that the people are backward as well. These phrases also assume that we had no role in their “underdevelopment.” They are arrogant, unnecessary phrases. (NOTE: We tend to lump together other peoples much like we do black people here in America. Be aware of how we use “Africa” to describe anything having to do with that continent, as opposed to saying “Kenya,” “Ghana,” “South Africa,” etc. It would be like going to Italy or Germany, but only allowing ourselves to say we’re going to “Europe.”)