

EXHIBIT - 12

Race and Social Justice

Anti-Racist Principles for Institutional Change

In 2018, RSJI adopted [The People's Institute for Survival and Beyond](#)'s Anti-Racist Principles as our framework for institutional change. In doing so, we align our racial justice work with community-led anti-racist efforts and recognize our accountability to the same principles.

This requires that anti-racist organizers within the institution of the City of Seattle grapple with:

- 1) the history of governmental and institutional co-opting of community-owned work
- 2) the meaning of accountability to anti-racist principles
- 3) the nature of anti-racist work within a government institution permeated by structural racism

Principle	Description
LEARNING FROM HISTORY	History is a tool for effective organizing. Understanding the lessons of history allows us to create a more humane future.
ANALYZING POWER	As a society, we often believe that individuals and/or their communities are solely responsible for their conditions. Through the analysis of institutional power, we can identify and unpack the systems external to the community that create the internal realities that many people experience daily.
DEVELOPING LEADERSHIP	Anti-racist leadership needs to be developed intentionally and systematically within local communities and organizations.
GATEKEEPING	Persons who work in institutions often function as gatekeepers to ensure that the institution perpetuates itself. By operating with anti-racist values and networking with those who share those values and maintaining accountability in the community, the gatekeeper becomes an agent of institutional transformation.
IDENTIFYING AND ANALYZING MANIFESTATIONS OF RACISM	Individual acts of racism are supported by institutions and are nurtured by the societal practices such as militarism and cultural racism, which enforce and perpetuate racism.
MAINTAINING ACCOUNTABILITY	To organize with integrity requires that we be accountable to the communities struggling with racist oppression.
UNDOING RACISM®	Racism is the single most critical barrier to building effective coalitions for social change. Racism has been consciously and systematically erected, and it can be undone only if people understand what it is, where it comes from, how it functions, and why it is perpetuated.
UNDOING INTERNALIZED RACIAL OPPRESSION(IRO)	<p>Internalized Racial Oppression (IRO) manifests itself in two forms:</p> <p>Internalized Racial Inferiority (IRI) is the acceptance of and acting out of inferior definition of self, given by the oppressor, is rooted in the historical designation of one's race. Over many generations, this process of disempowerment and disenfranchisement expresses itself in self-defeating behaviors.</p> <p>Internalized Racial Superiority (IRS) is the acceptance of and acting out of a superior definition and is rooted in the historical designation of one's race. Over many generations, this process of empowerment and access expresses itself as unearned privileges, access to institutional power and invisible advantages based upon race.</p>
SHARING CULTURE	Culture is the life support system of a community. If a community's culture is respected and nurtured, the community's power will grow.

Race and Social Justice

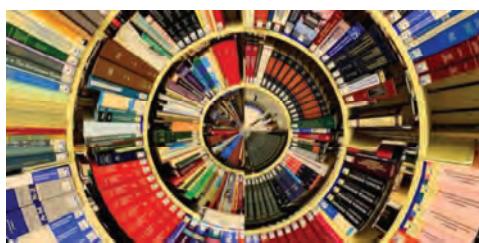
Additional Resources



Becoming an antiracist takes lifelong work and commitment, and no one gets it right just by reading, listening, and watching about it or understanding the concepts. It takes questioning our socialization, unlearning the lifelong lessons that we have been taught, listening deeply to, following the different perspectives and wisdom of people who have been silenced or marginalized in our society. It also involves sharing and transferring power and integrating new models of being and interacting in the world.

Below are some resources to help you get started on this journey. We invite you to continue to do this work with us, both as partners with Seattle IT's RSJI Change Team as well as in your everyday work and life. While ending racism may seem daunting, by working together, we can create liberation for all. You can find more content on the Change Team's [Resource library](#).

Resource	Description	Media Type	Audience
National Museum of African American History & Culture	Talking About Race	Website	All
Yes! Magazine for Teachers	Let's Talk About Anti-Blackness	Website/Magazine	white, non-Black POC
white supremacy culture from dismantlingracism.org	A list of characteristics of white supremacy culture that show up in our organizations, along with antidotes.	Website/Article	All
13th	In this thought-provoking documentary, scholars, activists and politicians analyze the criminalization of African Americans and the U.S. prison boom.	Movie (requires Netflix subscription)	All
Me and White Supremacy	Using a step-by-step reflection process, Layla F. Saad encouraged people with white privilege to examine their racist thoughts and behaviors. Thousands of people participated in the challenge, and more than ninety thousand people downloaded the Me and White Supremacy Workbook. Since then, the work has spread to families, book clubs, educational institutions, nonprofits, corporations, event spaces, and more.	Book/Journal	white
1619	An audio series on how slavery has transformed America, connecting past and present through the oldest form of storytelling.	Podcast	All
Blindspot: Hidden Biases of Good People	In Blindspot, Mahzarin Banaji and Anthony Greenwald explore hidden biases that we all carry from a lifetime of experiences with social groups – age, gender, race, ethnicity, religion, social class, sexuality, disability status, or nationality.	Book	All
The Asian American Response to Black Lives Matter Is Part of a Long, Complicated History	A brief article on “the complex histories of both anti-Blackness and anti-racist solidarity within the Asian American community.”	Article	Asian, All
Stamped from the Beginning: The Definitive History of Racist Ideas in America	Some Americans cling desperately to the myth that we are living in a post-racial society, that the election of the first Black president spelled the doom of racism. In fact, racist thought is alive and well in America - more sophisticated and more insidious than ever. And as award-winning historian Ibram X. Kendi argues in Stamped from the Beginning, if we have any hope of grappling with this stark reality, we must first understand how racist ideas were developed, disseminated, and enshrined in American society.	Book	All



Race and Social Justice

Glossary

Becoming antiracist includes learning new language and concepts to provide a deeper insight and awareness into the structures and systems that either support racism and white supremacy or support antiracist actions. Below you'll find an antiracist starter glossary and resources for deeper analysis.

Word/Phrase	Definition* (sources: RSJI/OCR staff, Elite daily, ThoughtCo, Black Lives Matter)	Further Reading
Anti-Blackness	<p>The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues.</p> <p>The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies.</p> <p>The second form of anti-Blackness is the unethical disregard for anti-racist institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.</p>	https://blackyouthproject.com/anti-blackness-preschool-classrooms-combatting-conditioning-early-save-kids/
Anti-racism	<p>Anti-racism means to explicitly address racist policies, procedures, practices in order to reduce racial inequities. This also includes addressing power and gatekeeping within the organization. It requires a root cause and structural analysis. Anti-racist practices include centering the most impacted by racism, such as the Black, Indigenous, and People of Color (BIPOC)</p>	https://www.ibramkendi.com/how-to-be-an-antiracist-1
BIPOC	<p>An acronym for Black, Indigenous, People of Color. Activists have started using the term BIPOC more frequently than "people of color" to highlight the disproportionate forms of oppression faced by Black and Indigenous people, while still building solidarity among all people of color.</p> <p>However, this term should not be used when speaking to or about a specific group of people — if the issues you're discussing specifically affect, say, Black people, make sure you say that, rather than use an umbrella term like "BIPOC" or "people of color."</p>	https://www.thebipocproject.org/
Black Lives Matter (BLM)	<p>The #BlackLivesMatter movement and network was launched in 2013 by three Black organizers: Patrisse Cullors, Alicia Garza, and Opal Tometi. Seven years later, Black Lives Matter is both a rallying cry and an activist network demanding justice and humanity for Black people — not only in light of police killings, but also in fields ranging from education and housing to electoral politics and health care. The phrase "Black Lives Matter" refers to the fact that Black lives should matter, but that existing systems and institutions do not currently treat them as though they do.</p> <p>(Source: https://blacklivesmatter.com/)</p>	https://blacklivesmatter.com/
Cultural Appropriation	<p>Cultural appropriation is the act of taking fashion, music, style, or other trends from another culture. More specifically, cultural appropriation refers to when someone from a dominant culture takes elements from the culture of a group that has historically been oppressed or marginalized and uses them for the dominant group's benefit. (This is what distinguishes cultural appropriation from acts of cultural exchange.) Examples of cultural appropriation including donning a Halloween costume depicting Indigenous people, or sporting looks that "borrow" Black hairstyles.</p>	https://everydayfeminism.com/2015/06/cultural-appropriation-wrong/
Microaggression	<p>Microaggressions are subtly discriminatory incidents, statements, or other experiences. Examples of racist microaggressions can include being asked to explain your origins, being compared to other people of your race, or assumptions about your intentions based on your race and appearance. Unlike explicit racial slurs or racist attacks, microaggressions manifest in more insidious ways, and can have a lifelong negative impact on physical and mental health, particularly when they happen frequently and the effects are compounded. The term "microaggression" was originally coined by Dr. Chester Pierce in 1970 and subsequently used by Columbia professor Derald Sue.</p>	https://www.npr.org/2020/06/08/872371063/microaggressions-are-a-big-deal-how-to-talk-them-out-and-when-to-walk-away
Intersectionality	<p>Intersectionality, an approach developed by Kimberle' Crenshaw, exposes the compounded impact of structural oppression on multiple marginalized identities, and provides a framework for centering those most impacted.</p>	https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination
Institutional Racism	<p>Institutional racism looks at the big picture of how racism is enshrined in systems at every level of society, and affects people of color in all aspects of their lives. You may also hear the related terms "structural racism" and "systemic racism" to describe how the social structures and systems in place today were designed to benefit people in positions of power — namely, straight cisgender white men. Institutional racism has manifested in things like voter suppression, the disproportionate incarceration of Black and Latinx people, and the War on Drugs.</p>	https://www.pbs.org/newshour/nation/what-to-read-listen-to-and-watch-to-learn-about-institutional-racism
Internalized Racism	<p>Internalized racism describes what happens when people of color accept or normalize the racism in the society around them, often due to the racism and stigma they have experienced. People who internalize racism may not know they are doing it, but doing so may cause them to hold negative beliefs about their own identity, race, and community. While the experience of internalized racism will differ depending on a person's individual community, on a systemic level, internalized racism is often the product of systems that reward people of color for upholding or colluding with systems of whiteness, power, and privilege. People of color can't force white people to confront their own racism and privilege, but they can work on their own internalized racism.</p>	https://www.racialequitytools.org/resources/What_is_Internalized_Racism.pdf
Prejudice	<p>A preconceived opinion of another person not based on reason or experience</p>	https://www.thoughtco.com/racism-vs-prejudice-3026086
Race	<p>A social political construct (or political classification) that divides people into different groups based on physical characteristics and supposed intellectual, psychological, and social differences.</p>	https://www.nationalgeographic.com/magazine/2018/04/race-genetics-science-africa/
Racism	<p>Racism is a complex system of beliefs and behaviors, grounded in a presumed superiority of the white race. These beliefs and behaviors are conscious and unconscious; personal and institutional; and result in the oppression of people of color and benefit the dominant group, whites.</p> <p>A simpler definition is racial prejudice + power = racism</p>	https://www.elitedaily.com/life/racism-prejudice-understanding/1363914

RACE

the power of an illusion



[i]tvs community connections project



Table of contents

TABLE OF CONTENTS

- 
- 03** Letter from the Executive Producer
 - 03** Using This Guide
 - 04** Ten Things Everyone Should Know about Race
 - 05** Program Descriptions
 - 05** Facilitation Tips
 - 06** Suggestions for Viewing
 - 07** Discussion Starters: Episode I
 - 09** Discussion Starters: Episode II
 - 11** Discussion Starters: Episode III
 - 14** Resources and Acknowledgments
- 

letter from the executive producer

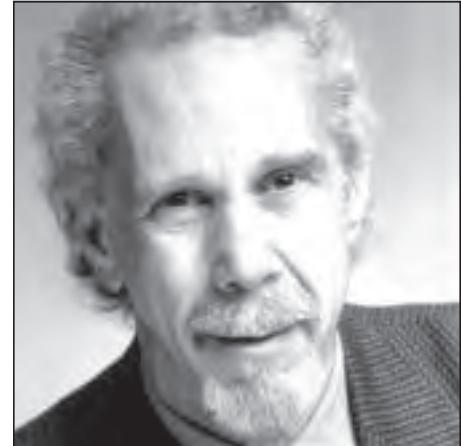
Dear Viewer,

Race is one topic where we all think we're experts. Yet ask 10 people to define race or name "the races," and you're likely to get 10 different answers. Few issues are characterized by more contradictory assumptions and myths, each voiced with absolute certainty.

In producing this series, we felt it was important to go back to first principles and ask, What is this thing called "race"? - a question so basic it is rarely raised. What we discovered is that most of our common assumptions about race – for instance, that the world's people can be divided biologically along racial lines – are wrong. Yet the consequences of racism are very real.

How do we make sense of these two seeming contradictions? Our hope is that this series can help us all navigate through our myths and misconceptions, and scrutinize some of the assumptions we take for granted. In that sense, the real subject of the film is not so much race but the viewer, or more precisely, the notions about race we all hold.

We hope this series can help clear away the biological underbrush and leave starkly visible the underlying social, economic, and political conditions that disproportionately channel advantages and opportunities to white people. Perhaps then we can shift the conversation from discussing diversity and respecting cultural difference to building a more just and equitable society.



— Larry Adelman
Executive Producer

Using This Guide

To help people get the most from their viewing experience, we strongly recommend engaging audiences in the "Before Viewing" questions for each episode. Then take a look at the wide range of questions in the remainder of the guide and choose the ones that best meet the needs and interests of your group.

For each episode, you'll find six kinds of discussion starters and resources:

- **Before Viewing Questions:** These prompts are designed to help people become more conscious of the ideas they hold as they enter this discussion. Asking people to reflect upon what they think prior to viewing can sharpen their focus as they consider issues raised in the films.
- **Comprehension Questions:** RACE—The Power of an Illusion presents a lot of complex information that may be new to viewers. These questions can help make sure that everyone understands the core content of the program.
- **Discussion Questions:** These are open-ended questions designed to help participants deepen their understanding.
- **Activity Suggestion:** The ideas in this section can be tried after viewing as a way to delve more deeply into key concepts, or as before & after exercises to help make people aware of their beliefs and how those beliefs are challenged by the film(s).
- **Web Site Tips:** This section highlights activities on the companion Web site (www.pbs.org/race) to help you further explore the themes of each episode.
- **Key References:** For more advanced groups, we include this list of key historical documents, court cases, and laws cited in each episode.

Ten Things everyone should know about race

Ten Things Everyone Should Know about Race

- 1 Race is a modern idea.** Ancient societies, like the Greeks, did not divide people according to physical differences, but according to religion, status, class or even language. The English word "race" turns up for the first time in a 1508 poem by William Dunbar referring to a line of kings.
- 2 Race has no genetic basis.** Not one characteristic, trait or even gene distinguishes all the members of one so-called race from all the members of another so-called race.
- 3 Human subspecies don't exist.** Unlike many animals, modern humans simply haven't been around long enough, nor have populations been isolated enough, to evolve into separate subspecies or races. On average, only one of every thousand of the nucleotides that make up our DNA differ one human from another. We are one of the most genetically similar of all species.
- 4 Skin color really is only skin deep.** The genes for skin color have nothing to do with genes for hair form, eye shape, blood type, musical talent, athletic ability or forms of intelligence. Knowing someone's skin color doesn't necessarily tell you anything else about them.
- 5 Most variation is within, not between, "races."** Of the small amount of total human variation, 85% exists within any local population. About 94% can be found within any continent. That means, for example, that two random Koreans may be as genetically different as a Korean and an Italian.
- 6 Slavery predates race.** Throughout much of human history, societies have enslaved others, often as a result of conquest or debt, but not because of physical characteristics or a belief in natural inferiority. Due to a unique set of historical circumstances, North America has the first slave system where all slaves shared a common appearance and ancestry.
- 7 Race and freedom were born together.** The U.S. was founded on the principle that "All men are created equal," but the country's early economy was based largely on slavery. The new idea of race helped explain why some people could be denied the rights and freedoms that others took for granted.
- 8 Race justified social inequalities as natural.** The "common sense" belief in white superiority justified anti-democratic action and policies like slavery, the extermination of American Indians, the exclusion of Asian immigrants, the taking of Mexican lands, and the institutionalization of racial practices within American government, laws, and society.
- 9 Race isn't biological, but racism is still real.** Race is a powerful social idea that gives people different access to opportunities and resources. The government and social institutions of the United States have created advantages that disproportionately channel wealth, power and resources to white people.
- 10 Colorblindness will not end racism.** Pretending race doesn't exist is not the same as creating equality.

There's less—and
more—to race
than meets
the eye.



Program Descriptions

RACE—The Power of an Illusion is a provocative three-hour series that questions the very idea of race as biology. Scientists tell us that believing in biological races is no more sound than believing the sun revolves around the earth. So if race is a biological myth, where did the idea come from? And why should it matter today? RACE—The Power of an Illusion provides an eye-opening discussion tool to help people examine their beliefs about race, privilege, policy, and justice.

Episode I – “The Difference Between Us” examines how recent scientific discoveries have toppled the concept of biological race. The program follows a dozen diverse students who sequence and compare their own DNA. They discover, to their surprise, that their closest genetic matches are as likely to be with people from other “races” as their own. The episode helps us understand why it doesn’t make scientific or genetic sense to sort people into biological races, as it dismantles our most basic myths about race, including natural superiority and inferiority.

Episode II – “The Story We Tell” uncovers the roots of the race concept, including the 19th-century science that legitimated it and the hold it has gained over our minds. It’s an eye-opening tale of how America’s need to defend slavery in the face of a radical new belief in freedom and equality led to a full-blown ideology of white supremacy. Noting the experience of Cherokee Indians, the U.S. war against Mexico and annexation of the Philippines, the film shows how definitions of race excluded from humanity not only Black people, but anyone who stood in the way of American expansion. The program traces the transformation of tentative suspicions about difference into a “common-sense” wisdom that people used to explain everything from individual behavior to the fate of whole societies, an idea of race that persists to this day.

Episode III – “The House We Live In” focuses not on individual behaviors and attitudes, but on how our institutions shape and create race, giving different groups vastly unequal life chances. Who defines race? In the early 20th century, the courts were called upon to determine who was white, employing contradictory logic to maintain the color line. After World War II, government policies and subsidies helped create segregated suburbs where Italians, Jews and other not-quite-white European ethnics were able to reap the full advantages of whiteness. The episode reveals some of the ordinary social institutions that quietly channel wealth and opportunity, so that white people benefit from a racist system without personally being racist. It concludes by looking at why we can’t just get rid of race.

Facilitation Tips

RACE—The Power of an Illusion can challenge long and deeply held assumptions. People react to such challenges differently. Some will be inspired. Others may be disturbed. Either way, the power of the film can infuse discussions with emotion.

You can best help people engage in open and deep inquiry if you:

- View the film beforehand so you are not processing your own reactions at the same time that you are trying to facilitate a discussion.
- Know who is present and let their interests guide the discussion topics.
- Establish ground rules so that everyone knows they will be heard and no one can dominate the discussion or silence others.
- Encourage active listening.
- Invite people to participate.



suggestions for viewing

Suggestions For Viewing

You can significantly increase the impact of your discussion by asking people to assess their ideas about race prior to viewing the film. Here are some ways you can evoke people's beliefs and get them to reflect on their experience and preconceptions:

- Photocopy the "Ten Things Everyone Should Know about Race" in this guide and ask people to review and comment.
- Discuss the "Before Viewing" questions tied to the episode you're watching (see the "Discussion Starters" in the following pages). Ask people to make note of their answers. After viewing, return to those questions to see if answers were changed or challenged by anything in the films.



General Questions

After viewing, you might want to get the discussion started with a general question. Here are some possibilities:

- Reconsider your answers to the "Before Viewing" questions. Did the film change or challenge any of your assumptions? Did anything in the film(s) surprise you? Why?
- Two weeks from now, what will you most remember from the film(s) and why?
- How is this film different from or similar to other films you've seen about race?
- Review the "Ten Things Everyone Should Know about Race" handout. Do you understand each of the items? Which things in the list challenge your responses to the pre-viewing questions?

episode 1 — The Difference Between Us

Discussion Starters

Episode I—The Difference Between Us

“Race is not based on biology, but race is rather an idea that we ascribe to biology.”

— Alan Goodman,
biological anthropologist

Before Viewing

- > How would you define race? What does it mean to you?
- > How many races do you think there are? What are they? How do you decide which race someone belongs to?
- > Look around the room or around your community. Who do you think is likely to be most similar to you, biologically or genetically? Why?
- > Where do your ideas about race come from? What are the sources of your information?



Comprehension Questions

- > What is the difference between a biological and a social view of race?
- > Excluding your immediate family members, are you more likely to be genetically like someone who looks like you or someone who does not?
- > Why is it impossible to use biological characteristics to sort people into consistent races? Review some of the concepts such as "non-concordance" and "within-group vs. between group variation."
- > Who has benefited from the belief that we can sort people according to race and that there are natural or biologically based differences between racial groups?
- > Besides race, what other things explain why some people might be more susceptible than others to disease? Think about the girl in the film with sickle cell anemia. How is ancestry different from race?

Discussion Questions

At the beginning of the film, the students are asked to predict whom they will be most like when they compare their DNA samples. How did the results compare with your expectations? Did you share the students' surprise? If so, why?

Anthropologist Alan Goodman says that “to understand why the idea of race is a biological myth requires a major paradigm shift.” Do you agree? Did the film present anything that shifted your thinking in a major way? If so, what? Is it difficult to make this shift? Why?

episode 1 - The Difference Between Us

Discussion Questions continued

Should doctors and other health professionals take biological race into account when diagnosing and treating illness? Why? Can you think of a situation where thinking about race as biological might be misleading or have a negative effect? How would considering social race be different?

Web Site Tip:

Prior to viewing, visit the companion Web site at www.pbs.org/race and take the "Genetic Diversity Quiz" in the Human Diversity section. As you watch, see if any of your answers change. To follow up on the suggested activities, try the site's Sorting People activity. See if you can match people with their backgrounds just by looking at them.

Towards the end of this episode, the students are asked if they would trade their skin color. Would you trade your skin color? How do you think your life would be different if you looked like someone of a different race?

Turn-of-the-century scientists like Frederick Hoffman drew scientific conclusions based on what they believed to be true. How are scientists today influenced by their beliefs or their social context?

For many people, race is an important part of their identity. How do the following two comments from the film affect the way you think of yourself:

- > "There's as much or more diversity and genetic difference within any racial group as there is between people of different racial groups." - Pilar Ossorio, microbiologist
- > "Every single one of us is a mongrel." - student

Athletics is one arena where talking about ideas of inborn racial differences remains common. Why do you think some populations or groups seem to dominate certain sports but not others? What does it mean that the groups that dominate those sports have changed over time?

Try This Activity

Use the following list of inherited, biological traits to divide people into groups (i.e., first group people by hair color, then regroup by blood type, etc.):

- Hair color
- Blood types (A, B, O, A/B)
- Whether or not your tongue curls
- Lactose tolerance or intolerance (ability to digest milk products)
- Left-handedness or right-handedness
- Fingerprint types (loop, whorl, arch or tented arch)
- Skin color (compare the inside of your arm)

Does the composition of the groups remain consistent from one criterion to the next? If the groups change depending on the criteria, what does that tell us about "group racial characteristics"? What are some reasons why we might classify using some traits, but not others?

Key References

- 1896 - Frederick Hoffman, *Race Traits and Tendencies of the American Negro*
- 1972 - Richard Lewontin, "The Apportionment of Human Diversity," *Evolutionary Biology*, Vol. 6, 381-398.

Discussion Starters

Episode II—The Story We Tell

“Race was never just a matter of how you look, it’s about how people assign meaning to how you look.”

— Robin D. G. Kelley,
historian



Comprehension Questions

- > How long do you think the idea of race has been around? Where did it come from?
 - > Do you think Africans were enslaved in the Americas because they were deemed inferior, or were they deemed inferior because they were enslaved?
-
- > What are some ways that race has been used to rationalize inequality? How has race been used to shift attention (and responsibility) away from oppressors and toward the targets of oppression?
 - > What is the connection of American slavery to prejudices against African-descended peoples? Why does race persist after abolition?
 - > Why was it not slavery but freedom and the notion that “all men are created equal” that created a moral contradiction in colonial America, and how did race help resolve that contradiction?
 - > Contrast Thomas Jefferson’s policy to assimilate American Indians in the 1780s with Andrew Jackson’s policy of removing Cherokees to west of the Mississippi in the 1830s. What is common to both policies? What differentiates them?
 - > What did the publications of scientists Louis Agassiz, Samuel Morton, and Josiah Nott argue, and what was their impact on U.S. legal and social policy?
 - > What role did beliefs about race play in the American colonization of Mexican territory, Cuba, the Philippines, Guam and Puerto Rico?

Discussion Questions

What is the significance of the episode’s title, “The Story We Tell”? What function has that story played in the U.S.? What are the stories about race that you tell? What are the stories you have heard? Did the film change the way you think about those stories? If so, how?

Organizers of the 1904 St. Louis World’s Fair put on display people whom they defined as “other.” Although few would do this today, many still see others as distinctly different from themselves. In your community, who is seen as “different”? What characterizes those who are defined as different?

In the film, historian James Horton points out that colonial white Americans invented the story that “there’s something different about ‘those’ people” in order to rationalize believing in the contradictory ideas of equality and slavery at the same time. Likewise, historian Reginald Horsman shows how the explanation continued to be used to resolve other dilemmas: “This successful republic is not destroying Indians just for the love of it, they’re not enslaving Blacks because they are selfish, they’re not overrunning Mexican lands because they are avaricious. This is part of some great inevitability... of the way races are constituted.” What stories of difference are used to mask or cover up oppression today? Why do we need to tell ourselves these kinds of stories?

episode 2 - the story we tell

Discussion Questions continued

Web Site Tip:

Visit the Race Timeline section of the companion Web site (www.pbs.org/race) to explore key moments in the history and evolution of the race concept. See how ideas and definitions of race have changed over time, and how different groups were affected by these changes.

How did expanding democracy and giving opportunities to more white men intersect with American society becoming increasingly "race based"? How did racism benefit white men? Are these practices still the case today? Is there an inevitable trade-off where one group gains privilege at the expense of another or can reversing racial inequality benefit all people, including white people who have traditionally benefited from racism? What might that look like?

Historian Matthew P. Guterl observes, "Most Americans believed that race was one of the most important parts of national life; that race mattered because it guaranteed this country a [glorious] future in the history of the world." While few would admit it today, do you think the definition of progress is still tied to being white? Can you think of historical or current instances in which those who are not defined as white are blamed for American weakness or problems?

How was the notion of Manifest Destiny shaped by beliefs about race? What is the relationship of Manifest Destiny to current foreign policies?

Compare current responses to racial inequity - e.g., calls for reparations or affirmative action - with the response of those who believed in the "White Man's Burden." Which solutions reinforce biological notions of race and/or white superiority? Which acknowledge the social construct of race without reinforcing those myths? Is it possible to address racial inequities without reinforcing biological notions of race? If so, how?

Try This Activity

Prior to viewing, define what it means to be "civilized." Make a list of what characteristics a civilized person possesses. After viewing, re-examine your list. How does your list compare to 18th & 19th century policies on American Indians, slaves, colonizing the Philippines, annexing Mexican land, etc.? How do beliefs about race influence beliefs about what it means to be civilized?

Key References

- 1776 - Johann Blumenbach, *On the Natural Varieties of Mankind*
- 1871 - Thomas Jefferson, *Notes on the State of Virginia*
- 1839 - Samuel Morton, *Crania Americana*
- 1854 - Josiah C. Nott, *Types of Mankind*
- 1830 - Indian Removal Act forcibly relocates thousands of Indians from the southeastern United States to west of the Mississippi River.
- 1857 - Supreme Court rules in *Dred Scott* that African Americans are ineligible for citizenship
- 1899 - Treaty of Paris - Spain cedes Guam, Puerto Rico & Philippine Islands to the U.S.

Discussion Starters

Episode III—The House We Live In

episode 3—the house we live in

Before Viewing

- > Does race affect your life? Why or why not? If so, in what ways?
- > Forty years ago, the Civil Rights Act declared that forced racial segregation was illegal. In light of this, why do you think some neighborhoods, schools and workplaces are still segregated?
- > What stereotypes have you heard or seen about different racial groups? Where do they come from?
- > Do you think people today should be held accountable for past discrimination? Why or why not?
- > Define “racial preferences.” List a couple of current examples. Do the preferences you see in practice today tend to most benefit whites, Blacks, or others?

Comprehensive Questions

- > Who was allowed to become a naturalized citizen before 1954 and who wasn't? What rights and privileges do citizens have that non-citizens don't have? What were the consequences for those denied citizenship?
- > How did European “ethnics” become white? What changes made this possible?
- > How did federal housing policies institutionalize segregation and wealth disparities?
- > Why do property values go down when a neighborhood changes from white to nonwhite? Who plays a role in this?
- > What happens to measures of racial disparities in places like education and welfare rates when groups of similar income AND wealth are compared?

Discussion Questions

The film shows how government policies have created unfair advantages for whites in the past, resulting in a substantial wealth gap between whites and nonwhites. What examples of disparity exist in your community today? Will the wealth gap go away if we ignore race?

In the early part of this century, Asian immigrants were not eligible for citizenship, no matter how long they lived in the U.S. What is the legacy of those laws in terms of how Asian Americans are viewed today? What role does race play in current U.S. policy on immigration and granting of citizenship? How is our idea of citizenship still tied to race?

Commenting on the idea that the U.S. is a melting pot, sociologist Eduardo Bonilla-Silva says, “That melting pot never included people of color. Blacks, Chinese, Puerto Ricans, etc. could not melt into the pot.” Think about the phrase “melting pot”—what does it imply? If this does not appropriately describe the U.S., what phrase would aptly describe the relationship between its various peoples?

Central to the concept of the American Dream is the notion that anyone who works hard enough will be rewarded—that anyone can “pull themselves up by their bootstraps.” How has this been made more difficult for people not defined as white? What is the long-term impact of that denial? What difference does access to financial resources make in terms of your life opportunities?

“The slick thing about whiteness is that you can reap the benefits of a racist society without personally being racist.”

— john a. powell,
legal scholar



episode 3 – The house we live in

Discussion Questions continued

Cartoonist Bill Griffith comments on the all-white suburb where he grew up: "It certainly doesn't promote a feeling of a wider world to live in a place where there are only people who look like you." Do you agree? What does your neighborhood, workplace or school look like? Should geographical integration be a goal of public policy? Why or why not?



Psychologist Beverly Daniel Tatum summarizes the impact of institutionalized racial policies like FHA loan practices: "To the child of that parent, it looks like, 'My father worked hard, bought a house, passed his wealth on to me, made it possible for me to go to school....How come your father didn't do that?'" How would you answer the child of that privileged parent? How would you explain the situation to the child of the parent who was disadvantaged by government policies?

Supreme Court Justice Henry Blackmun said, "To get beyond racism we must first take account of race. There is no other way." Do you agree? Contrast Blackmun's statement with people who strive to be "colorblind" and judge people by the "content of their character rather than the color of their skin." Who benefits if we adopt a colorblind approach to society? How is colorblindness different from equality?

Given that race isn't biological, should we get rid of racial categories? Why might racial classifications still be useful? If we stop tracking racial information, how will we tell if disparities still exist?

How would you respond to Beverly Daniel Tatum's closing questions in the film:

- > What can I influence?
- > How am I making this a more equitable environment?
- > Who is included in this picture and who isn't; who has had opportunities in my environment and who hasn't?
- > What can I do about that?

Try This Activity

Ask each person to read through this list and give themselves a point for each item that is true for them:

- 1** My parents and grandparents were able to purchase or rent housing in any neighborhood they could afford.
- 2** I can take a job with an employer who believes in affirmative action without having co-workers suspect that I got it because of my race.
- 3** I grew up in a house that was owned by my parents.
- 4** I can look in mainstream media and see people who look like me represented fairly and in a wide range of roles.
- 5** I live in a safe neighborhood with good schools.
- 6** I can go shopping most of the time, pretty well assured that I will not be followed or harassed.
- 7** If my car breaks down on a deserted stretch of road, I can trust that the law enforcement officer who shows up will be helpful.
- 8** I don't have to worry about helping my parents out when they retire.
- 9** I never think twice about calling the police when trouble occurs.
- 10** Schools in my community teach about my race and heritage and present it in positive ways.
- 11** I can be pretty sure that if I go into a business and ask to speak to the "person in charge" that I will be facing a person of my race.

episode 3—the house we live in

Discussion Questions continued

For additional examples of advantage, ask the group to brainstorm from their own experience or from the film. The list above is based partly on "White Privilege: Unpacking the Invisible Knapsack" by Peggy Macintosh, available in many places online.

After reviewing the list, ask people to notice who ends up with the most and fewest points. Do patterns emerge? Would people's answers have been different if they were a different race?

Conclude this activity by discussing legal scholar John A. Powell's observation that in a racist system, privilege is often conveyed, not earned: "Most of the benefits can be obtained without ever doing anything personally. For whites, they are getting the spoils of a racist system, even if they are not personally racist." Talk about the difference between personal racism, where the beliefs and/or actions of an individual reflect prejudice or result in discrimination, and institutional racism, where people benefit or are disadvantaged without necessarily doing anything themselves. How might people address the institutional racism they identify during the activity?

Key References

- 1909 - U.S. Court of Appeals in Massachusetts case *In Re Halladjian* declares Armenians legally white
- 1913 - first alien land law passed in California
- 1922 - Supreme Court case of *Ozawa v. United States* declares Japanese ineligible for citizenship
- 1923 - Supreme Court case of *United States v. Thind* declares Asian Indians ineligible for citizenship
- 1924 - Johnson-Reed Immigration Act establishes immigration quotas based on national origin
- 1930-1940s - federal housing programs created, making home ownership possible for millions of white Americans for the first time
- 1954 - McCarran-Walter Act removes racial barriers from naturalization
- 1968 - Fair Housing Act passes, making housing discrimination illegal

resources Resources

The companion Web site for RACE—The Power of an Illusion (www.pbs.org/race) includes a wealth of interactive exercises and in-depth resources, including background articles, lesson plans, and links to related organizations.

Acknowledgments

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For more information about ITVS or to obtain additional copies of this guide, contact us at 415-356-8383; fax 415-356-8391 or visit the Web site: www.itvs.org/outreach/toolkits.htm.

To purchase the video, call 1-877-811-7495 or go to www.newsreel.org/films/race.htm.

Visit the companion Web site at www.pbs.org/race.



FORD FOUNDATION



RACE & SOCIAL JUSTICE INITIATIVE



Seattle
Office for Civil Rights

Racial disparities have been eliminated and racial equity achieved.



Pages 1-4: 15-20 minutes

Welcome

The RSJI vision that unifies this work across City departments and connects us with community goals

Intro RSJI Teams, Change Teams, CORE Team, Sub-cabinet and RET's.

This is a training about framing, how we frame and center our work.

Think about how this affects you as a city employee and how you and your role can help the city work towards racial equity.

RSJI Change Agents Video

A little more about the RSJI from some of the change agents from around the city.

Share personal journey:

Examples

Experienced racism

Awareness of systematic racism

Reflecting on whiteness

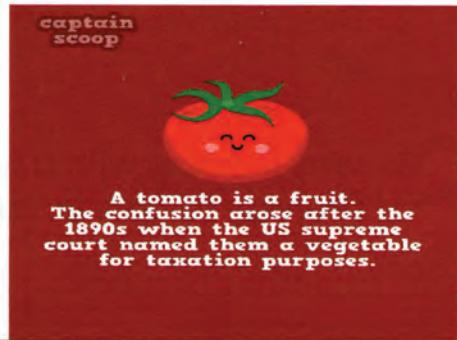
Internalized oppression

Internalized superiority

How the elements of white supremacy culture affect us all: relationship to time, perfectionism, sense of urgency, right to comfort, defensiveness, paternalism, either/or thinking, individualism, etc.

INTRODUCTIONS

1. Name and department
2. How you identify racially



Let's do introductions, please share your name, what you do for the City & your primary racial (identity(ies)). We are all **members of the human race** and all of us **live in the United States and so can call ourselves residence of America or Americans**. This is an opportunity to notice what "racial" groups are represented in the room today and who is not and for us to increase our comfort level with naming race. (*Go around room-facilitators model first*).

LEARNING OBJECTIVES

1. How and why differences matter in our society
2. Define privilege and explore how it shows up
3. Why leading with a racial equity lens is the strategy to create equity for all.

A Brief History

1. How was our country formed?
2. Who was the Constitution written to protect?
3. How was the economy developed?
4. Who can name laws that restricted and/or increased people's rights?



At the formation of the US, back in 1492, who was here? How did the colonizers deal with indigenous people?

Genocide: Ask for examples of this (Native American)

Enslavement: Ask for examples of this (African American)

Bordering: Ask for example of this (Chinese Exclusion Act of 1882)

Who wrote the Constitution? White, Christian, Male, Land-owners

Examples to explore:

How white indentured servants were elevated with positionality over African slaves and offered a small payment for this and how that created an economic ladder for white folks out of poverty and ensured black folks remained poor.

When white labor movements were being organized for fair wages, fair employment conditions, safety conditions, black laborer's were brought in as strike breakers and provided temporary access to jobs otherwise inaccessible to them.

The documentary 13th: how it explores how law, policies and economics can create a system of oppression without naming race specifically and still have incredibly racialized outcomes.

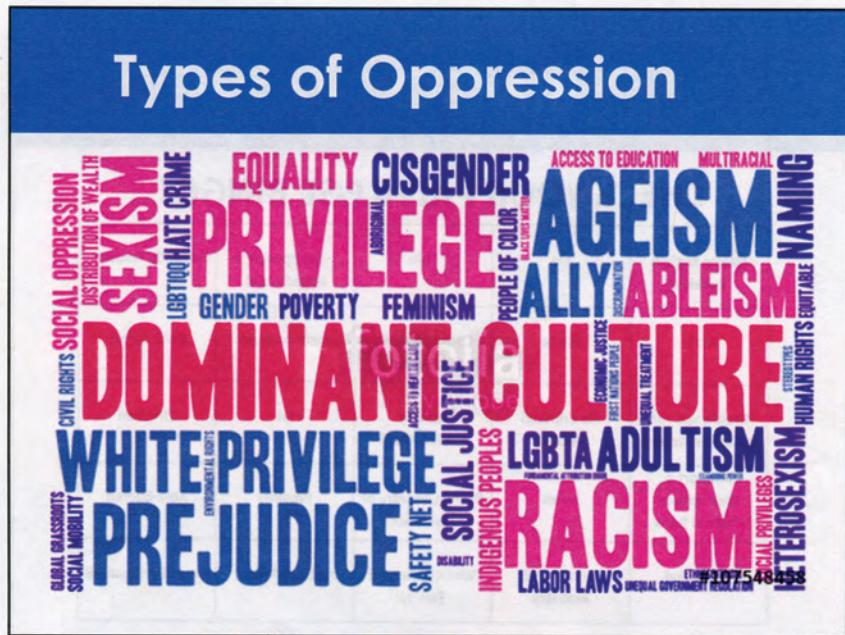
Table Discussion

At your table discussion the types of oppressions that exist in our society?

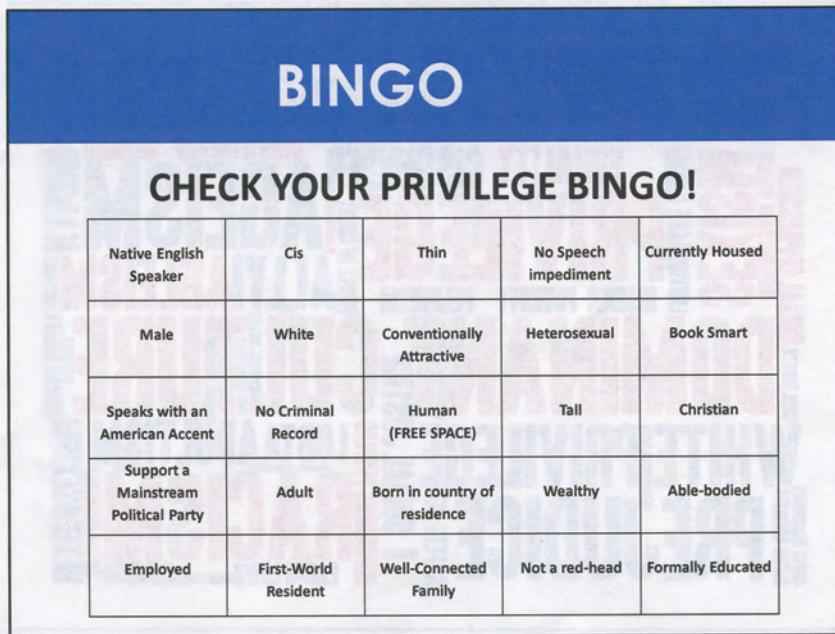


Have participants discuss oppression they have felt and/or seen in the United States, Seattle and at work.





Debrief Table discussion



Privilege Bingo: Have participants take a minute to circle words that are true for them.

Have them pair with a partner to discuss their results.

See who has multiple bingos. Debrief.



CHECK YOUR PRIVILEGE BINGO!

Native English Speaker	Cis	Thin	No Speech impediment	Currently Housed
Male	White	Conventionally Attractive	Heterosexual	Book Smart
Speaks with an American Accent	No Criminal Record	Human (FREE SPACE)	Tall	Christian
Support a Mainstream Political Party	Adult	Born in country of residence	Wealthy	Able-bodied
Employed	First-World Resident	Well-Connected Family	Not a red-head	Formally Educated

Individual Exercise

Privileged Group	Target/Oppressed Group	Oppression
White	People of Color	Racism
Non-Native	Native/Indigenous	Colonialism
Non-Trans Men	Women and Trans people	Sexism
Non-Disabled	People with a disability	Ableism
Christian	Other religions or spiritual practices	Christian hegemony
Heterosexual	Lesbian, Gay, Bi, Queer, etc.	Heterosexism
Adult	Youth/Elder	Ageism
Wealthy	Poor and working class	Classism
Citizen	Non-citizen	Nationalism
Formally educated	Non-formally educated	Elitism

This is a description of a power system

Review four privileged (VALUED) groups, oppressed (DE-VALUED) groups, the type of oppressions (POWER DYNAMIC) and intersectionality (NON-BINARY, binary is oppositional and can be hierarchical).

Ask if there are any folks didn't know of or are curious about?

Color-blindness centers whiteness

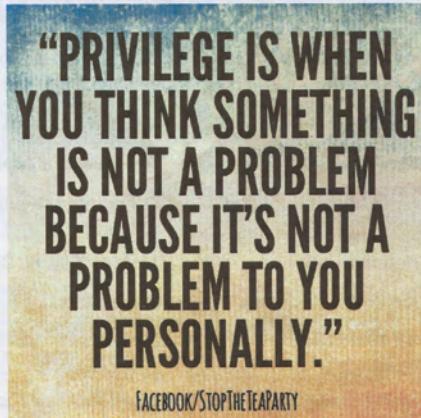
Multi-culturalism celebrates our differences

Resistance to multi-culturalism can look like: "I don't see race", "I'm a good person" or focusing on intention verses impact

What does it look like to acknowledge and embrace differences?

Dealing with Difference

- Explicit Bias
- Implicit Bias
- Micro-Aggressions
- Invalidating other people's experiences



Walk through the definition of each bullet point and ask for examples of each one

Ask participants how does oppression show up?

Ask participants how does resistance show up?
(Ex: Harper's Ferry, Black Lives Matter, etc.)



Share example of Seattle Public Schools graduation rates (or something else near and dear to you) and how graduation rates in general pretty poor (75%-80%) but with kids of color the graduation rate hovers around 50%. It is important to ask what are the barriers to kids graduating? What are the additional barriers kids of color are facing in graduating? If you remove the barriers kids of color are facing, everyone benefits.

**Language shift: we are failing 50% of Black students vs. 50% of Black students are failing.
What are the consequences of us failing them?**

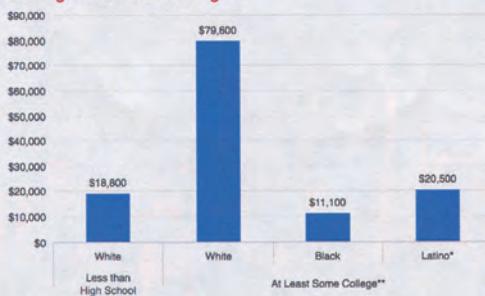
We have failed solutions: More schooling for kids (pre-K, summer school, etc) without supporting student needs, teachers, parents and not acknowledging the dynamic of white folks teaching kids of color.

Here at the city of Seattle, we employ more folks of color statistically than our current population, however, it is still very racially stratified. This does not get us to an Anti-racist outcome.

It's time to move beyond the narrative of diversity and inclusion and the commitment to equity and justice.

Educational Attainment & Race national data

Figure 1. Median Wealth by Educational Attainment for Working Households under Age 55



The Asset Value of Whiteness: Understanding the Racial Wealth Gap
Brandeis University and Demos (2017)

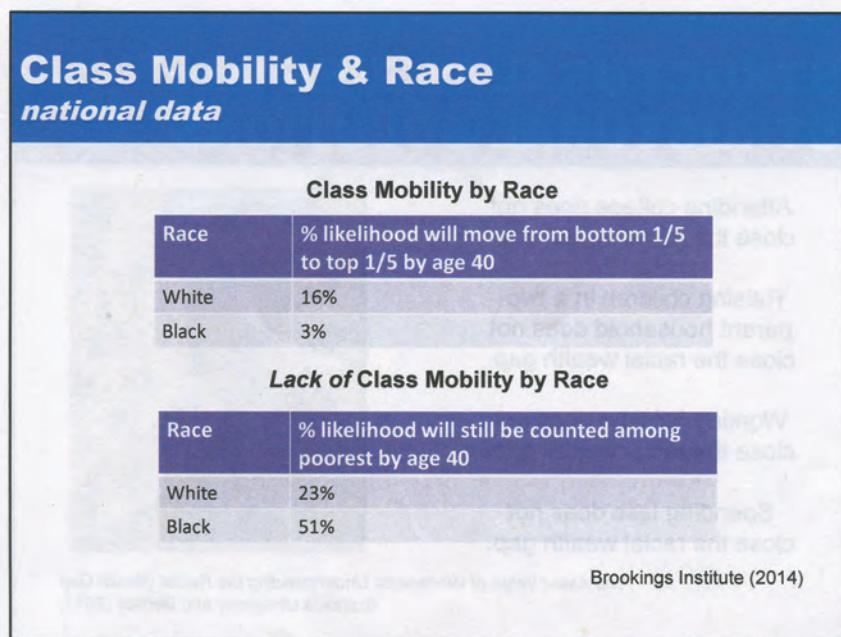
This slide explores certain myths of the United States: our society is equal and there is equal access to social mobility.

So, for example, a 2014 Brookings Institute study looked at class mobility by race and determined that if you're white, you have a 16% chance of making it from the bottom quintile to the top quintile by age 40. But if you're Black, that chance is only 3%.

The same study showed that if you're white, you have a 23% chance of remaining in that same bottom quintile until you're 40. And if you're Black, that chance that you will remain among the most poor goes up to 51%.

When we leave race off the table, the differences that people experience in relation to institutions, because of their race, do not get addressed. Why do we do that?

In dyads, discuss how you have been impacted by racism? White Supremacy Culture?



So, for example, a 2014 Brookings Institute study looked at class mobility by race and determined that if you're white, you have a 16% chance of making it from the bottom quintile to the top quintile by age 40. But if you're Black, that chance is only 3%.

The same study showed that if you're white, you have a 23% chance of remaining in that same bottom quintile until you're 40. And if you're Black, that chance that you will remain among the most poor goes up to 51%.

What are additional barriers to folks of color in gaining social mobility?

When we leave race off the table, the differences that people experience in relation to institutions, because of their race, do not get addressed.

STRUCTURAL ISSUES NEED STRUCTURAL SOLUTIONS

Attending college does not close the racial wealth gap.

Raising children in a two-parent household does not close the racial wealth gap.

Working full time does not close the racial wealth gap.

Spending less does not close the racial wealth gap.



The Asset Value of Whiteness: Understanding the Racial Wealth Gap
Brandeis University and Demos (2017)

This slide explores additional myths told in our society about how people achieve mobility.

- Even so, the median white adult who attended college has 7.2 times the wealth of the median black adult who attended college, according to the study.
- Likewise with working full-time and raising children in a two-parent household: whites who do those things have greater wealth than blacks who do those things.

Why?

- Inheritance = jump start wealth accumulation for whites: whites are five times as likely as Black folks to receive substantial inheritances and gifts while parents are still alive
- racial segregation in neighborhoods
- restricted access to affordable credit (for Black people)
- consumer racial discrimination for Blacks and Latinos (e.g. 2012 Wells Fargo settlement of \$175M to Blacks and Latinos for racial steering in mortgage lending = a "racial surtax")

-- in a related Duke study: Retail desertification in racially segregated neighborhoods, restricted access to affordable credit for blacks, and consumer racial discrimination, we argue, result in lower overall spending for blacks at all income levels

racial steering in mortgages. In 2012, for example, Wells Fargo & Co. paid at least \$175 million to settle allegations that it steered thousands of black and Latino borrowers into subprime mortgages when non-Hispanic white borrowers with similar credit profiles received prime loans. Prosecutors called the steering a "racial surtax."

In pairs, consider what would close the racial wealth gap? Debrief.

WHY DO WE LEAD WITH A RACIAL EQUITY LENS?

OPPORTUNITY & LIFE OUTCOMES

Across all measures, one's race is the most persistent and salient predictor of opportunities and life outcomes.

CENTER THOSE MOST IMPACTED

Achieving equity for all requires that we design policies and practices that address the needs of those who are most impacted.

IT INCLUDES ALL OF US

Racial equity is not just about better outcomes for people of color. It's about a world in which we all get to be whole and valued, where white supremacy culture – including the ableist, classist, heteropatriarchal norms it upholds – no longer dominates.

It is strategic.

HOW DO WE LEAD WITH A RACIAL EQUITY LENS?

- USE RACE-EXPLICIT LANGUAGE
- LIFT UP INTERSECTING OPPRESSIONS
- SHIFT OUR CULTURE
- MAKE IT A LIFE PRACTICE
- ACKNOWLEDGE HISTORY & HOW IT PLAYS OUT TODAY

Talk about who is in the room and who is not, name race equity when setting goals and looking at programming.

Center the most disenfranchised when designing services. Ex: Homelessness: If you focus on creating supportive pathways to housing for people who are black, trans, disabled and unsheltered, everyone benefits. People with these identities have more barriers than those without these identities and so everyone benefits.

Antidotes to WSC: develop a culture of appreciation, develop a culture of curiosity and continuous learning, understand and appreciate different work styles, include quality goals and process goals, value people's experiences, acknowledge the value of the voices in the room, be clear about who makes what decisions and who has what responsibilities, notice and challenge either/or thinking, role play ways to handle conflict, be willing to be uncomfortable, etc.

Commit to conversations, learning and growing for life.

TABLE DISCUSSION

What can you do as a city employee?



How does your work shift when leading with a racial equity lens?

Popcorn out, if there is time, or offer a few minutes for self-reflection.

What you can do

- Diversify your media and information sources
- Apply a Racial Equity Lens to your work.
- Slow down rushed processes and use the Racial Equity Toolkit
- Get Involved!
- Track and report racial outcomes in your sphere of influence – articulate your racial equity thinking process

Diversify your media

Be intentional about looking for and paying close attention to diverse voices of color on the tv, on the internet and on the radio to help shape your awareness, understanding and thinking about political, economic and social issues. Check out [Colorlines](#), [The Root](#) or [This Week in Blackness](#) to get started.

Slow Down rushed processes/avoid ambiguity

- Use the RET
- Question valuing efficiency over equitable outcomes

Join your Change Team, take more trainings, have conversations in your spheres of influence.



- Encourage continued learning & awareness building
- Questions
- If time allows, one take away from each participant.
- Thank you