

GRCC

Office of Diversity,
Equity, and Inclusion

Social Justice and Equity Resources

Volume 1

Google Doc Resources

*A compilation of resources are listed as hyperlinks within the Google Doc. Materials were developed by academic scholars and social justice educators. [\[click the hyperlink\]](#)

[Protect Your Energy](#)

[Canned responses to messages that zap your energy](#)

Author: Martina Abrahams Ilunga

[Scaffolded Anti-Racist Resources](#)

[Anti-racism resources for white people](#)

Statistical Information & Media/News [\[click the hyperlink\]](#)

[Database of police killings \(United States\)](#)

[FBI warned of white supremacists in law enforcement 10 years ago. Has anything changed?](#)

[Michigan Police Officer Is Terminated After K.K.K. Application Was Found in His Home](#)

Statements & Think Piece Resources [\[click the hyperlink\]](#)

[Higher Education's Role in Promoting Racial Healing and the Power of Wonder](#)

[How Higher Ed Can Fight Racism: 'Speak Up When It's Hard'](#)

[Police Killings Against Native Americans Are Off the Charts and Off the Radar](#)

[Black Professionals Are Going Through A Lot](#)

[The officer who stood by as George Floyd died is Asian American. We need to talk about that](#)

[Teachers Must Hold Themselves Accountable for Dismantling Racial Oppression](#)

Toolbox and Multimedia Resources [\[click the hyperlink or web link\]](#)

[An Essential Reading Guide For Fighting Racism](#)

[Institutionalized Racism: A Syllabus](#)

For the month of June viewers can watch the critically acclaimed film, [Just Mercy](#) for **FREE
<https://www.justmercyfilm.com/>

[George Floyd, Minneapolis Protests, Ahmaud Arbery & Amy Cooper](#)

Trevor Noah, The Daily Social Distancing Show

[GRCCTV - Office of Diversity, Equity, and Inclusion](#)

*A playlist of lectures, interviews, and events

THE FOUR "I's" OF OPPRESSION

Ideological Oppression

First, any oppressive system has at its core the *idea* that one group is somehow better than another, and in some measure has the right to control the other group. This idea gets elaborated in many ways--more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, normal, superior, and so on. The dominant group holds this idea about itself. And, of course, the opposite qualities are attributed to the other group--stupid, lazy, weak, incompetent, worthless, less deserving, backward, abnormal, inferior, and so on.

Institutional Oppression

The idea that one group is better than another group and has the right to control the other gets embedded in the institutions of the society--the laws, the legal system and police practice, the education system and schools, hiring policies, public policies, housing development, media images, political power, etc. When a woman makes two thirds of what a man makes in the same job, it is institutionalized sexism. When one out of every four African-American young men is currently in jail, on parole, or on probation, it is institutionalized racism. When psychiatric institutions and associations "diagnose" transgender people as having a mental disorder, it is institutionalized gender oppression and transphobia. Institutional oppression does not have to be intentional. For example, if a policy unintentionally reinforces and creates new inequalities between privileged and non-privileged groups, it is considered institutional oppression.

Interpersonal Oppression

The idea that one group is better than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in the oppressed group. Interpersonal racism is what white people do to people of color up close--the racist jokes, the stereotypes, the beatings and harassment, the threats, etc. Similarly, interpersonal sexism is what men do to women--the sexual abuse and harassment, the violence directed at women, the belittling or ignoring of women's thinking, the sexist jokes, etc.

Most people in the dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards the other group quite normal.

No "reverse racism". These kinds of oppressive attitudes and behaviors are backed up by the institutional arrangements. This helps to clarify the confusion around what some claim to be "reverse racism". People of color can have prejudices against and anger towards white people, or individual white people. They can act out those feelings in destructive and hurtful ways towards whites. But in almost every case, this acting out will be severely punished. The force of the police and the courts, or at least a gang of whites getting even, will come crashing down on those people of color. The individual prejudice of black people, for example, is not backed up by the legal system and prevailing white institutions. The oppressed group, therefore, does not have the power to enforce its prejudices, unlike the dominant group.

For example, the racist beating of Rodney King was carried out by the institutional force of the police, and upheld by the court system. This would not have happened if King had been white and the officers black.

A simple definition of racism, as a system, is: **RACISM = PREJUDICE + POWER.**

Therefore, with this definition of the systemic nature of racism, people of color cannot be racist. The same formula holds true for all forms of oppression. The dominant group has its mistreatment of the target group embedded in and backed up by society's institutions and other forms of power.

Internalized Oppression

The fourth way oppression works is within the groups of people who suffer the most from the mistreatment. Oppressed people internalize the *ideology* of inferiority, they see it reflected in the *institutions*, they experience disrespect *interpersonally* from members of the dominant group, and they eventually come to *internalize* the negative messages about themselves. If we have been told we are stupid, worthless, abnormal, and have been treated as if we were all our lives, then it is not surprising that we would come to believe it. This makes us feel bad.

Oppression always begins from *outside* the oppressed group, but by the time it gets *internalized*, the external oppression need hardly be felt for the damage to be done. If people from the oppressed group feel bad about themselves, and because of the nature of the system, do not have the power to direct those feelings back toward the dominant group without receiving more blows, then there are only two places to dump those feelings--on oneself and on the people in the same group. Thus, people in any target group have to struggle hard to keep from feeling heavy feelings of powerlessness or despair. They often tend to put themselves and others down, in ways that mirror the oppressive messages they have gotten all their lives. Acting out internalized oppression runs the gamut from passive powerlessness to violent aggression. It is important to understand that some of the internalized patterns of behavior originally developed to keep people alive--they had real survival value.

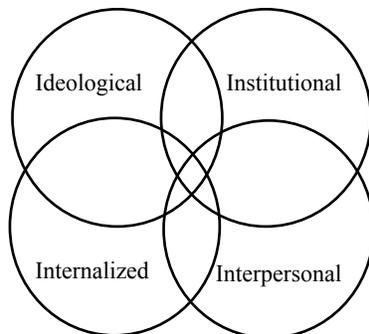
On the way to eliminating institutional oppression, each oppressed group has to undo the internalized beliefs, attitudes, and behaviors that stem from the oppression so that it can build unity among people in its group, support its leaders, feel proud of its history, contributions, and potential, develop the strength to challenge patterns that hold the group back, and organize itself into an effective force for social change.

Internalized Privilege

Likewise, people who benefit the most from these systems internalize privilege. Privileged people involuntarily accept stereotypes and false assumptions about oppressed groups made by dominant culture. Internalized privilege includes acceptance of a belief in the inherent inferiority of the oppressed group as well as the inherent superiority or normalcy of one's own privileged group. Internalized privilege creates an unearned sense of entitlement in members of the privileged group, and can be expressed as a denial of the existence of oppression and as paternalism.

The Four "I's" As An Interrelated System

It should be clear that none of these four aspects of oppression can exist separately. As the diagram below suggests, each is completely mixed up with the others. It is crucial to see any oppression as a system. It should also be clear that trying to challenge oppression in any of the four aspects will affect the other three.



from: RACIAL MICROAGGRESSIONS IN EVERYDAY LIFE

American Psychologist, May-June 2007

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Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults toward people of color. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic minorities.

A taxonomy of racial microaggressions in everyday life was created through a review of the social psychological literature on aversive racism, from formulations regarding the manifestation and impact of everyday racism, and from reading numerous personal narratives of counselors (both White and those of color) on their racial/cultural awakening. Microaggressions seem to appear in three forms: microassault, microinsult, and microinvalidation. Almost all interracial encounters are prone to microaggressions;

Forms of Racial Microaggressions

Racial microaggressions are brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target person or group. They are not limited to human encounters alone but may also be environmental in nature, as when a person of color is exposed to an office setting that unintentionally assails his or her racial identity (Gordon & Johnson, 2003; D.W. Sue, 2003). For example, one's racial identity can be minimized or made insignificant through the sheer exclusion of decorations or literature that represents various racial groups. Three forms of microaggressions can be identified: microassault, microinsult, and microinvalidation.

Microassault

A microassault is an explicit racial derogations characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions. Referring to someone as "colored" or "Oriental," using racial epithets, discouraging interracial interactions, deliberately serving a White patron before someone of color, and displaying a swastika are examples. Microassaults are most similar to what has been called "old fashioned" racism conducted on an individual level. They are most likely to be conscious and deliberate, although they are generally expressed in limited "private" situations (micro) that allow the perpetrator some degree of anonymity. In other words, people are likely to hold notions of minority inferiority privately and will only display them publicly when they (a) lose control or (b) feel relatively safe to engage in a microassault. Because we have chosen to analyze the in intentional and unconscious manifestations of microaggressions, microassaults are not the focus of our article. It is important to note, however, that individuals can also vary in the degree of conscious awareness they show in the use of the following two forms of microaggressions.

Microinsult

A microinsult is characterized by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color. When a White employer tells a prospective candidate of color "I believe the most qualified person should get the job, regardless of race: or when an employee of color is asked "How did you get your job?", the underlying message from the perspective of the recipient may be twofold: (a) People of color are not qualified, and (b) as a minority group member, you must have obtained the position through some affirmative action or quota program and not because of ability. Such statements are not necessarily aggressions, but context

is important. Hearing these statements frequently when used against affirmative action makes the recipient likely to experience them as aggressions. Microinsults can also occur nonverbally, as when a White teacher fails to acknowledge students of color in the classroom or when a White supervisor seems distracted during a conversation with a Black employee by avoiding eye contact or turning away (Hinton, 2004). In this case, the message conveyed to persons of color is that their contributions are unimportant.

Microinvalidation

Microinvalidations are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color. When Asian Americans (born and raised in the U.S.) are complimented for speaking good English or are repeatedly asked where they were born, the effect is to negate their U.S. American heritage and to convey that they are perpetual foreigners. When Blacks are told that “I don’t see color” or “We are all human beings,” the effect is to negate their experiences as racial/cultural beings. When a Latino couple is given poor service at a restaurant and shares their experience with White friends, only to be told “Don’t be so oversensitive” or “Don’t be so petty,” the racial experience of the couple is being nullified and its importance is being diminished.

We have been able to identify nine categories of microaggressions with distinct themes: alien in one’s own land, ascriptions of intelligence, color blindness, criminality/assumption of criminal status, denial of individual racism, myth of meritocracy, pathologizing cultural values/communication styles, second-class status, and environmental invalidation. Table 1 provides samples of comments or situations that may potentially be classified as racial microaggressions and their accompanying hidden assumptions and messages.

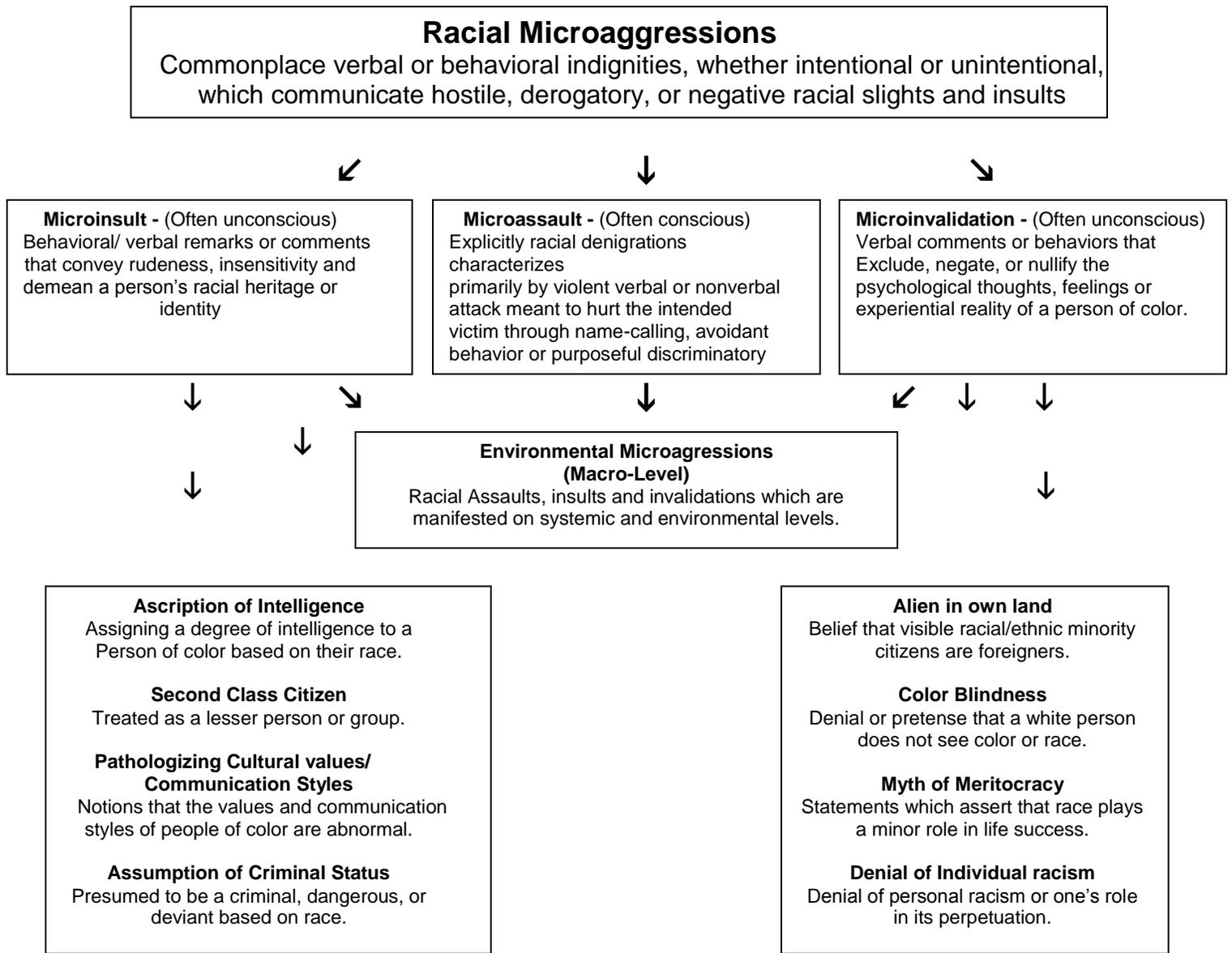
Table 1
Examples of Racial Microaggressions

Theme	Microaggression	Message
1- Alien in own land When Asian Americans and Latino Americans are assumed to be foreign born	“Where are you from?” “Where were you born?” “You speak good English” A person asking an Asian American to teach them words in their native language.	You are not American. You are a foreigner.
2- Ascription of intelligence Assigning intelligence to a person of color on the basis of their race	“You are a credit to your race” “You are so articulate” Asking an Asian person to help with a math or science problem.	People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in math/sciences.
3- Color blindness Statements that indicate that a White person does not want to acknowledge race	“When I look at you, I don’t see color.” “America is a melting pot.” “There is only one race, the human race.”	Denying a person of color’s racial/ethnic experiences. Assimilate/acculturate to the dominant culture. Denying the individual as a racial/cultural being.
4- Criminality/assumption of criminal status	A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes A store owner following a customer of color around the store A White person waits to ride the next elevator when a person of color is on it	You are a criminal. You are going to steal/ You are poor/ You do not belong. You are dangerous.
5- Denial of individual racism A statement made when Whites deny their racial biases	“I’m not racist. I have several black friends.” “As a woman, I know what you go through as a racial minority.”	I am immune to racism because I have friends of color. Your racial oppression is no different than my gender oppression. I can’t be a racist. I’m like you.

Theme	Microaggression	Message
<p>6- Myth of meritocracy Statements which assert that race does not play a role in life successes.</p>	<p>"I believe the most qualified person should get the job." "Everyone can succeed in this society, if they work hard enough."</p>	<p>People of color are given extra unfair benefits because of their race. People of color are lazy and/or incompetent and need to work harder.</p>
<p>7- Pathologizing cultural values/communication styles The notion that the values and communication styles of the dominant/White culture are ideal</p>	<p>Asking a Black person: "Why do you have to be so loud/animated? Just calm down." To an Asian or Latino person: "Why are you so quiet? We want to know what you think. Be more verbal." "Speak up more." Dismissing an individual who brings up race/culture in work/school setting</p>	<p>Assimilate to dominant culture. Leave your cultural baggage outside</p>
<p>8- Second-class citizen Occurs when a White person is given preferential treatment as a consumer over a person of color</p>	<p>Person of color mistaken for a service worker Having a taxi cab pass a person of color and pick up a White passenger Being ignored at a store counter as attention is given to the White customer behind you "You people..."</p>	<p>People of color are servants to Whites. They couldn't possibly occupy high-status positions. You are likely to cause trouble and/or travel to a dangerous neighborhood. Whites are more valued customers than people of color. You don't belong. You are a lesser being.</p>
<p>9- Environmental microaggressions Macro-level microaggressions, which are more apparent on systemic & environmental levels</p>	<p>A college or university with buildings that are all named after White heterosexual upper class males. Television shows & movies that feature predominantly White people, without representation of people of color Overcrowding of public schools in communities of color Overabundance of liquor stores in communities of color</p>	<p>You don't belong/You won't succeed here. There is only so far you can go. You are an outsider/You don't exist. People of color don't/shouldn't value education. People of color are deviant.</p>

Figure 1

Categories of and Relationships Among Racial Microaggressions



SEPTEMBER

18

Faculty Module

Start: 9:15 am

Staff Module

Start: 11:00 am

Joint Module

Start: 1:00 pm

GRCC

Office of Diversity,
Equity, and Inclusion

Cultural Competence Institute

Training Curriculum:

- Provide tangible tools for advancing equity in the classroom.
- Increase the aptitude of people already dedicated to equity, and on the path toward equity literacy.
- Engage participants in the process of critically examining how access and opportunity are distributed by societal and institutional policy and practice.
- Facilitate difficult conversations that are vital to cultivating equity literacy in ourselves and in the institutional culture.
- Provide tangible tools to equity advocates on how to provide leadership and facilitate institutional growth.



Guest Faculty:
Dr. Paul Gorksi

Registration opens July 1, 2020

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