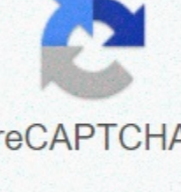


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The complexity of identity who am i beverly daniel tatum summary

The CHAPTER aims to "all the boys who are approaching" by DANIEL TATUM, "who are all the children who come together in the school?" And OTHER CONVERSIONS FOR THE RACE IN READRE 802 PAGE Chapter One Chapter Two Chapter Three Chapter Four Chapter Six If you want to print a profile chapter contrary to this whole page, highlight the chapter, copy (Ctrl, then C), open a word-protr CHAPTER 1: "Defining Racism" I. "Can I speak?" A. Assumption: We are all affected by racism. B. Sources of prejudice: "a preconceived judgment or notion, usually based on limited information" (Tatum, 1998, p.5) 1. stereotypes 2. omissions-- presupposes that black people contributed little by no mention is made 3. distortions-- Because of social segregation, we often receive second-hand information about others. This information is often incorrect because it has been shaped by cultural stereotypes. C. Assumption, which she calls "cultural racism": we live in a racist society that strengthens the idea of white superiority and assumes the inferiority of people of color D. "internal oppression" - a member of the stereotype group comes to believe in the truth of stereotype at some degree E. Even when racism is not an individual's fault, everyone has the responsibility to do something about it 1. Note if one is perpetuating and strengthening negative messages. 2. Look for the positive knowledge and images of marginalized groups. 3. Examine your prejudices. II. Racism: A system of advantage based on race A. Difference between racism and prejudice 1. Racism= prejudice+ power: "Racial-based advantage system" (p.7) (i.e., accommodation, best schools, jobs 2. Racism: a system of institutional policies and cultural messages that is beneficial for white people and disadvantage for black people B. "the privilegedwhite people are not to blame for discrimination, but still benefit III. Racism: Only for white people? A. If we accept the above definitionblack people can be prejudiced but not necessarily racist. B. "active racism" vs. "Passive racism" - blatant, intentional acts of racial bigotry and discrimination against subtler forms, such as laughing at racist jokes, do not challenge practices of taking exclusion, accepting as appropriate the omission of the history of black people in curriculum C. Everyone has to take an active anti-racist position. But white people can play a particularly powerful role because they have access to social institutions that need to be changed. D. Not all black people are equally targeted by racism. IV. The cost of racism for all A. Economic - lowered productivity at the workplace due to racial tension, human talent of war, etc. B. Personal V. A word about the language-- the race is a social construction, not biologically sent. A. Racial identity vs ethnic identity 1. Racial identity-- racial group like black or white 2. Ethnic identity - based on cultural criteria such as language, customs, shared history B. Bianco/Caucasico C. African American vs. Black - limits of the first is that Afro-Caribbeans, for one, are black but not native to Africa necessarily D. Latino (Learn America) vs. Hispanic vs. Chicano (Mexico) E. Native American vs. American Indian Complex vs. Indian F. Indian F. Indian Multiple Identity A. The identity is "formed by individual characteristics, family dynamics, historical factors and social and political contexts" (Tatum, 1997, p.18). B. If individuals are members of a dominant or beneficial group, they give their identity for granted. On the contrary, if not, they are made very aware of their identity because others take note, especially because they are considered different from the norm. 1. There are seven categories of "alterity": race or ethnicity, gender, religion, sexual orientation, socioeconomic status, age, physical orskill. each has a form of oppression associated with it: racism, sexism, religious oppression/anti-Semitism, heterosexuality, classism, ethicism, evaism, and power. c. members of subordinate or disadvantaged groups must recognize that there are other forms of oppression, being able to empathize can be useful to the learning process on how to fight inequality. ii. domination and summary a. the dominant group has power and authority in society and determines how this power and authority can be used. b. the dominant group is seen as the norm of society. Consequently, the subalternatives are rejected as defective or uneven. 1. if a member of the subordinate group has characteristics generally associated with the dominant group, it is assumed that they are "the exception to the rule." 2. the way of life of the dominant group is easily visible through television, magazines, books and newspapers. a. This information is fundamental for the survival of subordinates. but there are inconveniences to attend very closely the dominant: little time to attend your needs, and the internal oppression, which results in self-dubbing or self-hate. b. subordinates develop hidden ways of resisting or undermining the power of the dominant group (i.e., popular tales, jokes, stories.) but there are inconveniences, as do not learn the skills necessary to survive in today's society. c. there is no hierarchy of oppression. many of us are both dominant and subordinate. d. those who are in the dominant racial category may find it difficult to recognize what is said by and on those who are targeted by racism. that so much injustice exists can be very disconcerting. e. those who are in the subordinate racial category also need to be vigilant; they can'tthe privilege they can possess, even if it is not based on race. Beverly Tatum (1997) writes: "The task of resisting ordoes not relieve us of the responsibility of recognizing our complicity in the oppression of others"(p.27) TOP CHAPTER THREE: "The Early Years" I. Prescular Conversations A. Beverly Tatum (1997) reports that, "Child as young as three notice physical differences such as skin color, hair texture, and the shape of their facial characteristics" (p.32) B. Preschoolers tend to generalize. C. Black children's parents can mitigate or minimize negative messages on the Blackness offered by the largest company. Q. Rather than having open and necessary conversations about race, many parents end up urging their children. Children who have been silenced can learn not to speak of race publicly, and also never get answers to their questions. II. Blackness, Whiteness, and Painful History A. Beverly Tatum (1997) notes that "preschool children are quite literal in the use of language and concrete in their thinking" (p. 37.) On the contrary, adults use symbolic constructs. This difference was highlighted in the conversation of Tatum with his son on black against tan, literal colors against a color that interprets a racial or ethnic group. B. Also challenging is to be able to explain to children the legacy of slavery, which has profoundly shaped the experiences of blacks. 1. The challenge in presenting this story to his son is how to make him feel safe again, to show him that his African ancestors resisted, and that having white allies is possible. III. A question of color A. Not until the children are six or seven, they finally realize that they cannot change their membership to the racial group. B. Parents can and influence the relative sense of self-esteem of their children regarding their cultural identity through theirand the language they use. 1. Light skin against dark skin Society tends to favour those who are of light skin, and that the message can end up being interiorized. Families, per per per permay refuse or stigmatize their darkest members; the opposite can also be true 2. Using "black" with positive connotations rather than negative 3. straightening your hair-- strengthens the notion that straight hair is desirable IV. "It's this Stuff Again." Develop a Critical Consciousness A. Children must develop the ability to recognize social inequality, whether racist, sexist or classist, so that they can resist and fight it. B. Children can learn to question stereotypes through discussion on television, books, etc. C. It is never too late to face how to fight oppression. TOP CHAPTER FOUR: "Identity Development in Adolescence" I. Black young people think in terms of race because the world thinks them in those terms. II. Understanding the development of racial identity A. William Cross model: The Psychology of Nigrescence 1. pre-encounter: the child absorbs many of the many beliefs and values of dominant white culture, including the idea of white superiority 2. meeting: something forces the young man to recognize the personal impact of racism; it usually happens during the early adult age, but it can also happen around the high age -- strengthening stereotypes through expectations to. Black children most likely to be tracked at lower levels b. Genre can mix the situation-- in white environments, black girls can be devalued or considered less desirable c. Being poor can also mix the situation-- predominant stereotypes are those of the teenage mother, the drug addict, etc. 3. dive/emersion 4. interiorization 5. Internalization/commitment III. Dealing with Dating: Developing an identity Oppositional A. Signithia Fordham & John Ogbu: the anger and resentment of teenage black youth can lead to the development of an identity of opposition. The problem is that these young people can be operating under a very limited limit of what it means to be Black, most of which could be based on stereotypes. IV. Oppositional identity development and academic achievement A. identity Oppositional interferes with academic success. To succeed in school it could be considered white of acting, and thus could lead to rejection by their peers. 1. Those who succeed in school can try to play it. Or it has led to the "without race", assimilating away from the characteristics associated with the subordinate group (in this case, black culture). 2. Instead of becoming "without race", others become "emissaries", individuals who advance the black cause through their positive example. B. We must ask ourselves how the academic result has been defined exclusively as white behaviour. 1. Refuse academic success seems to be a post-degradation phenomenon. Although schools were segregated then, the black community celebrated academic success. The learning conditions were different, however, with black educators and references to the intellectual heritage of other African Americans. V. The search for alternative images A. There is a long history of black intellectual success. But students need access to this cultural history, perhaps through courses of ethnic studies and courses of ethnic literature, but too often such courses are confined to colleges, where students do not always do. So this instruction should happen first. VI. Not Table A. The presence at the table can be taken as an affirmation of its identity. But sometimes this can lead to the refusal of those black teens who do not "sit at the table". B. Although teenagers usually seek support and advice from others, adults can also play a positive role in their process of cultural identity development. C. The link with their peers in the development processultural is important and should be encouraged. For "the ability to see yourself as part of a larger group from which you can draw support is acoordination strategy" (tatum, 1998, p. 70.) d. identity is not only race; can also be sex, social class, geographic location, skin color. vii. an alternative to the cafeteria table a. set (student efficacy program)- a small number of African American students knocked by boston at this suburban school were not doing well academically. they have become part of this program where instead of conventional and similar study rooms, they discussed difficulties in domestic work, meetings with racism and social issues. This support network has led to greater success rates in their classes. are improved both in academic performance and in social relations. top chapter six: "the development of white identity" i. "are not ethnic, they are only normal." a. "whiteness" is considered the norm, and therefore it is never a source of examination or introspection. b. while the task for black people is to resist negative social messages and develop a positive sense of identity, the task for whites is to develop a positive white identity and a commitment to a just society. 1. abandon individual racism 2. to recognize and oppose institutional and cultural racism and six phases of the development of a positive white identity. 1. Contact 2. disintegration 3. Reintegration 4. pseudo-independent 5. immersion/emersion 6. (iii) abandoning racism at one stage of contact: take for granted white identity as being the norm 1. Ignaro of own racial prejudices 2. think of racism as individual acts of prejudice rather than an institutionalized system of privilege to phase two -- phase of disintegration: a growing awareness of racism following personal encounters with such experiences 1. this stage is characterized by discomfort because it challenges the notion of meritocracy, which awards privileges and the like are doled out to those who are morea. Disable-- this discomfort may occur in terms of denying the validity of experiences, or physically orretreat from them. b. engaging- or this discomfort can push the person into action, working to stop the cycle of injustice. 2. the temptation to distrust is very strong due to family and even pressure. c. phase three: phase of reintegration: feelings of guilt or denial can be transformed into anger directed to black people, essentially "compassing the victim." ii. "but i am an individual." a. phase three: phase of reintegration: another source of frustration is judged as a member of a group rather than as an individual. This feeling is particularly true for members of white subalternative groups such as Jews (anti-Semitism.) women (sex,) and homosexuals (homophobia) are troubled by the hypothesis that they are privileged and unreliable simply because of their white identity. tatum recognizes that all whites cannot be privileged, but also encourages them to recognize any form of privilege they possess, and to oppose it to fight racism. the same applies to black people who may have privileges due to their socioeconomic status; for example. iv. define a positive white identity at four-phase pseudo-intellectual stage: "the white liberal culprit" are embarrassed by their privilege, doing all their power to get away from other whites and associate themselves with people of color 1. whiteness is a source of shame rather than pride b. five- phase immersion/emersion stage: need for positive self-definition 1. most of the necessary resources are role models, other whites which are further long in this self-definition v. the search for white allies and the restoration of hope at phase five- phase of immersion/emersion: one of these resources is the story of the white protest against racism, the people who resisted the role of the oppressor and instead were alliedblack people 1"an ally"-- Tatum writes that an ally will not "help the victims of racism. but rather... talk against systemsand... challenge other whites to do the same" (Tatum, 1998, p.109). 2. Other resources are support groups made up of white people, especially as white people are working through their feelings of guilt and shame. B. Phase six-- stage of autonomy: redefining the white identity positively allows you to be a change agent. It also allows you to be more effective in a multiracial environment. The best This page has been updated on 11/16/01. Please address all comments and requests to Karen Wong at wongk@smccd.net. wngk@smccd.net.

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