

Systemic racism

People do not really understand how devastating systemic racism is for those who are affected by it. We know racism exist. Even those who constantly deny it know very well that it exists. They simply refuse to be honest and acknowledge that their country is flawed. We need to understand more clearly the impacts of systemic racism on our psyches. We need to understand what racism does in preventing the true human potential of the targeted people from being used. The movement has spoken largely about racism since the M\C message has been given. Yet, we know that not everyone has removed all trace of racism. It is a heart-searching challenge. We may not even know that we are racists because it can be very subtle in many aspects or so established that it appears to be the accepted normality. It is the same with inequality. Some aspects are visible and some are subtle. This is the danger of idolatry. Elder Tess and Elder Parminder spoke how racism can be manifested. In North America it will be visible towards the black community while in Europe it will be more visible towards blacks, Muslims. But they are not the only one targeted by racism, we can add Latin Americans or brown people, Romani, Indians, native Indians, Asians, Arabs in a large sense, pretty much any minority groups that is not white. Or a minority group against another minority. For example, Asians against blacks or Arabs against blacks or blacks from one nation against blacks from another nation.

Now there is another type of racism and it is systemic racism. Wikipedia gives the following definition :

Institutional racism, also known as **systemic racism**, is a form of [racism](#) that is embedded as normal practice within [society](#) or an organization. It can lead to such issues as discrimination in [criminal justice](#), [employment](#), [housing](#), [health care](#), [political power](#), and [education](#), among other issues.^[1]

The term *institutional racism* was first coined in 1967 by [Stokely Carmichael](#) and [Charles V. Hamilton](#) in *Black Power: The Politics of Liberation*.^[2] Carmichael and Hamilton wrote that while individual racism is often identifiable because of its overt nature, institutional racism is less perceptible because of its "less overt, far more subtle" nature. Institutional racism "originates in the operation of established and respected forces in the society, and thus receives far less public condemnation than [individual racism]".^[3]

Institutional racism was defined by [Sir William Macpherson](#) in the UK's [Lawrence report](#) (1999) as: "The collective failure of an organization to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour that amount to discrimination through prejudice, ignorance, thoughtlessness, and racist stereotyping which disadvantage minority ethnic people."^{[4][5]}

- So, we can see how it is something less open, more subtle.
- The effect is a systematic discrimination through prejudice, ignorance, thoughtlessness and racist stereotype which disadvantage minority of ethnic people.
- The reason we look at this is to identify if we've got those traits. Of course the subject is so broad that it requires that each individually does that study.

- And I want to note that systemic racism and even racism is not only whites vs other minorities. It can be a minority over another minority or rather an ethnicity over another ethnicity.
- The issue facing France that Elder Tess and Elder Parminder spoke about with the Muslims community is not a black and white issue. France is very multicultural and when fear takes hold of someone, it doesn't matter what your ethnicity is. So, it is very common to see blacks or Asians to have "far-right" views and even join and or vote for the National Rally or Front national in French. And the more there is fear, the more you will rally to the cause.
- Even in the Adventist church and probably in the movement people don't like Muslims, keeping sentiments of hatred towards them. So they internally or inwardly develop a spirit of hatred unseen from the outside.
- This is not a new phenomena. Even in the time of Christ, the same sentiments existed towards the Romans.

The Saviour's words revealed to His hearers the fact that, while they were condemning others as transgressors, they were themselves equally guilty; for they were cherishing malice and hatred. { MB 55.3}

*Across the sea from the place where they were assembled was the country of Bashan, a lonely region, whose wild gorges and wooded hills had long been a favorite lurking ground for criminals of all descriptions. **Reports of robbery and murder** committed there were fresh in the minds of the people, and many were zealous in denouncing these evildoers. **At the same time they were themselves passionate and contentious; they cherished the most bitter hatred of their Roman oppressors and felt themselves at liberty to hate and despise all other peoples, and even their own countrymen who did not in all things conform to their ideas. In all this they were violating the law which declares, "Thou shalt not kill."** { MB 56.1}*

*"Whosoever shall say to his brother, Raca [vain fellow], shall be in danger of the council." In the gift of His Son for our redemption, God has shown how high a value He places upon every human soul, and He gives to no man liberty to speak contemptuously of another. We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. **All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life.** { MB 56.3}*

- What is remarkable with this passage is to realize the consequences of such behavior. We have learned or are still to love our neighbours, to properly apply the last 6 commandments. And an unrespectable word even though toward God's creation is a violation of His commandment! That is very serious. This is why, it is important to pay attention if we don't have hidden racism.
- So, we are going to go through some examples. There is a reason why there is no new message during harvest, no rain. Yet, we've witnessed within 2 years a lot of refinement. We are close to 2021, almost ready to go to work if we are willing to be changed.

Alienation

NOUN

1. the state or experience of being isolated from a group or an activity to which one should belong or in which one should be involved.

"unemployment may generate a sense of political alienation"

synonyms:

[isolation](#) · [detachment](#) · [estrangement](#) · [distance](#) · [separation](#) · [severance](#) · [parting](#) · [division](#) · [divorce](#) · cutting off · turning away · [withdrawal](#) · [variance](#) · [difference](#) · [schism](#)

- loss or lack of sympathy; estrangement.

Frantz Fanon, the famous psychiatrist wrote about the mind of those who live in an oppressive society. He spoke about alienation and the role it plays in people feeling or not feeling welcomed and appreciated and valued in the society they live in. He studied the existence of oppression in settler colonial settings like the Island of Martinique where he was born and reared. He did not clearly understand colonialism until he moved to Paris for medical school and saw the true nature of oppression and the impacts it has on the lived outcomes of oppressed people versus those in the oppressing group.

Fanon looked at alienation as a result of people being oppressed and how they reacted to that oppression. He explored alienation in several different ways and manifestations. One of these was alienation from your culture. One way this manifest itself is in how we master or don't master a language.

- I think many will say, well, if you come to that country, the minimum is at least to speak the language of the country.
- Although this is important the alienation will come from the fact that the other person, speaks with an accent or has a broken English.
- The effect to that will be the right to "oppress or to feel superior" to this person.
- Another one is to automatically say: your English is good. Assuming that this person comes from another country when, in reality, this person was born in that country.
- Or to automatically look at the culture of the person, even if that person has been living in that country from the time he or she is born. And make automatic prejudices.
- I remember when we arrived in Montreal and we were looking for an appartement, one of the first questions was do we cook food that smell? Because, there was this false prejudice that ALL black people makes food that smell whatever it means.
- At work, people automatically assume that all west Indians are automatically party people, drinking Rhum. Because they associate them with carnival. And that has sadly repercussions on someone career, because they are not taken seriously. And it is jokes, after jokes after jokes which only are racism to make you understand that your place in there and theirs is there.
- Using culture is a powerful tool for systemic racism and alienate people.

- A term that is constantly used to make sure that you stay in your lot, is to word *minority*. In France, we use the word: visible minorities. This term has been institutionalized and reflects what normality should look like. There is a majority or a superior and there is a minority or an inferior. So although someone can prone equality for all, being the value of a country, deep down, he knows there is a limit to it and it is “seen” so to speak or sensed in every aspect of society.
- So, let’s see a few of them.

Inequality of Chances

One of the most lasting tropes in America is the saying about immigrants “pulling themselves up by the bootstraps.” The argument is designed to show why Black people don’t have what White people have because **they were too lazy to pull themselves up like White immigrants did over decades. It is not only a lie, but it continues to perpetuate the myth that Black people would somehow have the same things as Whites if they would just act like White people.**

<http://www.milwaukeeindependent.com/featured/america-talks-immigrants-pulling-bootstraps-yet-didnt-even-get-boots/>

- If they work harder, they will have the same privilege
- It is a lie because the reality, is those privilege is not given to them. – Chart / NY times article.

In many parts of the country, black and white Americans continue to live in very different worlds. This distinctive feature of American inequality is not an accidental development but rather a result of policy choices.

Our nation’s approach to urban policy has rarely attempted to invest the resources needed to overcome the effects of decades of racial discrimination in struggling neighborhoods. Instead, it has repeatedly made it easier for most white people to isolate themselves in communities that are largely physically separated from communities marked by joblessness, concentrated poverty, environmental hazards, disease and violence.

Black neighborhoods are often vital centers of black culture, community and political power. Yet they have not received investments that are customary in white neighborhoods, including well-resourced schools and investments in public services. Instead, they have been subject to injustices and disadvantages such as fraudulent lending practices, housing discrimination and aggressive policing and prosecution.

Indeed, a defining feature of American inequality is that the nation’s most pressing social challenges are disproportionately concentrated in black communities. Racial inequality persists in many social and economic domains, including home ownership and income, as shown in the charts above. But these forms of inequality are most pronounced when we look at black and white neighborhoods.

<https://www.nytimes.com/interactive/2020/06/19/opinion/politics/opportunity-gaps-race-inequality.html>

- And Canada is not better : Incomes , employements, and job opportunity are disproportionate.

Average Total income

The most recent census data from 2016 shows that Black Canadians face far steeper economic challenges than white Canadians and other racial groups. For example, Black Canadians make significantly less money than non-racialized Canadians regardless of how long their families have lived in Canada.

First-generation Black Canadians make an average income of nearly \$37,000, compared to an average income of \$50,000 for new immigrants who are not members of a visible minority.

That wage gap doesn't go away over time. Third-generation Black Canadians make an average income of \$32,000, compared with \$48,000 for Canadians who aren't a visible minority — a demographic that, due to the way census data is collected, includes Indigenous Canadians, who also experience income disparity.

The reality, Davis said, is that Black immigrants are up against a system that makes assumptions about them based on the colour of their skin. She said many Black immigrants face a tougher time getting hired because employers say they want someone with "Canadian experience."

"Many of us have heard the stories of new immigrants who are doctors who can't get jobs, engineers who are driving taxi cabs in Toronto. That sort of reincorporation into the labour force is harder for Black people because they can be weeded out because of the colour of their skin."

- Daphnée example

Unemployment rate

"Some racialized groups are seen as more productive, harder working, smarter — a 'good minority' — so they get absorbed far more quickly into the mainstream than Black new immigrants," Davis said.

But the income gap between Black Canadians and non-visible minorities doesn't go away for the children or grandchildren of Black immigrants. Davis said that's because many teachers treat Black children differently than their peers.

"These children go into an educational system that marks them as a deficit, that sees them as problematic, and then they struggle to integrate. And so they under-achieve in many cases and are unable to live up to the desires, the hopes of their parents. And once they enter the labour force, they repeat the struggle of their parents," she said.

"So it's a kind of cycle that doesn't break. And it can be invisible, so many Canadians don't see it because they don't know how to narrate it, or it's not narrated for them."

Low Income

Black Canadians are nearly twice as likely as non-racialized Canadians to be considered low-income.

The data shows that Black youth are keen to achieve a higher education. Nearly 94 per cent of Black young people aged 15 to 25 surveyed in 2015 said they would like to complete a university degree, but only 59.9 per cent thought it was possible.

That gap between hope and expectation doesn't exist for the rest of the population. Eighty-two per cent of other groups surveyed said they wanted to achieve a university education, and 78.8 per cent believed they could.

Hate crime

Canada is often celebrated as a multicultural nation, but Davis said that doesn't mean racism isn't a present and pervasive force here.

"It's difficult for Canadians to hold in their minds at the same time this idea, this fervent belief, that they live in a democratic and even a multicultural society, and that racism can exist in that same society. When they see acts of racism like George Floyd's death, they're convinced that racism is perpetuated by only a few individuals or bad apples, but it's not widespread," she said.

"The reality is that racism is expressed not just as conscious acts of hate or violence, but it's far more complex than that. It evolves out of a set of deeply rooted systems in our country. So deeply rooted that it might be easy to miss." <https://www.ctvnews.ca/canada/five-charts-that-show-what-systemic-racism-looks-like-in-canada-1.4970352>

- **Native Indian who have been hewed with racist terms : I hate Indians, F* the Indians.**
- **Indians who fish shop has been destroyed burned to the ground because he was fishing lobsters out of season. Even if under the indiginious act, they are allow to fish for a moderate...just moderate living.**

On one side are commercial fishermen who say that Indigenous fishermen are threatening their livelihoods by trapping the crustaceans outside the federally regulated lobster season.

On the other are Indigenous lobstermen who say they are being attacked with impunity for exercising their legal right to hunt and fish, a right negotiated in a centuries-old treaty and backed up by a decades-old court decision.

Under a treaty dating to 1752, the Mi'kmaq have a right to hunt and fish to earn a "moderate livelihood." That right was cemented in 1999 in a ruling by Canada's Supreme Court.

*This fight over lobster is only the latest flash point in a series of **abuses against Indigenous people that have spurred a national reckoning about systemic racism in Canadian health care, education and law enforcement.***

<https://www.nytimes.com/2020/10/20/world/canada/nova-scotia-lobster-war.html#:~:text=In%20%E2%80%98Lobster%20War%2C%E2%80%99%20Indigenous%20Canadians%20Face%20Attacks%20by,series%20of%20abuses%20of%20Indigenous%20people%20in%20Canada.>

- **"Lock up"**

Muslims in Europe

- Example in Europe: blacks and Muslims often have to change their name and put a fake picture on their CV so they can have the chance to have an interview. There is an unjustified sense of fear. And if they want higher education, it is seen as a threat to the French identity. Muslim men initially came to France to take menial jobs following World War II. In the 1970s, immigrant Muslims working in car factories, construction and other sectors were “absolutely essential to French industry,” Many Muslims, unlike their parents or grandparents, are getting educations, better jobs and erasing the “myth of return,” .Yet, and although most Muslims have worked to integrate into French culture. They “format themselves to the French Republic and complain they don’t get a payback in return, don’t have the benefit of recognition,” . Why? because there is that stigmatization that Muslims = Ghettos = danger. All that is due to what France has herself permit and installed which was the Ghettoisation of Muslims in housings. One discrimination brought another discrimination. The Muslim is reduced to his religion,” yet we know that “Everything is not Christian in the life of a Christian.” “Islam is not Islamism, a Muslim is not an Islamist. An Islamist is not necessarily a jihadi,”. But **“Since the 1990s, laïcité has been weaponized and misused as a political tool to limit the visibility of religious signs, especially Muslim ones,” she said**
- *That is one of the core tenets (of France and) American society that far too may refuse to see. When you can see disparities within certain populations persist over centuries that tells you how the system is designed to work. It is not accidental that the poorest people in the country are Native Americans, Latinos and Blacks. Sure there are a boatload of poor White people as well but the highest levels of economic disparities show Whites doing significantly better than people of color.*
<http://www.milwaukeeindependent.com/featured/colonial-society-racism-pre-existing-condition/>

This brings the other pb which is to see the other as dangerous

The Other seen as dangerous

The other wrong doing always associated with the culture.

When our society sees people do things that are unacceptable such as committing murder it is an automatic straight line to blame that person’s culture when they are Black or muslims but not so when they are White.

<http://www.milwaukeeindependent.com/featured/colonial-society-racism-pre-existing-condition/>

- It is a common thread wherever you are in the world. If a murder is committed by a Caucasian, it barely makes the news, but when a black or immigrant person will commit a crime, it will seen as outrageous. Anger will arise and threats, protests and rise of nationalism.
- You probably heard the term: “Bring them back to their country”. But most of the crimes are not even done by immigrants

- This is the article by E.Parminder when he was talking about Muslims in France

Although terrorism-related deaths saw a downward trend for the fourth consecutive year in 2018, widespread activity among right-wing terrorist groups has become a particular cause of concern, according to the Global Terrorism Index (GTI) of 2019 published on Wednesday (20 November).

The Global Terrorism Index ranks 163 countries according to the impact of terrorism, based on factors such as the number of attacks, fatalities, injuries and the extent of property damage.

Despite the notable decrease in the level of Islamist terrorism in the West, Europe and especially North America are witnessing a dangerous rise in far-right terrorism, the 2019 GTI report, developed by the conflict watchdog of the Institute for Economics and Peace (IEP), has found.

Over the past few years there have been increasing fears about the growth of far-right extremism, following the events in Charlottesville in the United States 2017, or in Chemnitz, Germany, in 2018, and the recent terrorist attack in Christchurch, New Zealand.

"In 2018, far-right terrorist attacks accounted for 17.2% of terrorist incidents in the West. By contrast, attacks by Islamist groups accounted for 6.8% of attacks, and attacks not attributed to any group accounted for 62.8% of incidents in the West," the report has found.
- The total number of extreme-right incidents has risen 320% in the past five years... <https://www.euractiv.com/section/justice-home-affairs/news/far-right-terrorism-has-more-than-tripled-over-last-four-years-report-warns/>
- In France, Samuel Paty who was a teacher was beheaded because he showed caricature of Mohamed to his class. But instead of treating the cause, systemic racism, Macron wants to reform the practice of Islam in France. How? By restricting the funds they received from abroad supposedly limiting foreign influence, and create a certificate program for French-trained imams, eliminate private education among other things. The French Interior Ministry added this past week that officials will target for
- Potential dissolution more than 50 French Muslim associations if they're found to be promoting hatred, including a mainstream group devoted to combating Islamophobia. Macron wants to build "an Islam in France that can be an Islam of the Enlightenment," as he put it and to halt "repeated deviations from the values of the republic and which often result in the creation of a counter-society." **Read whashington post Article :** https://www.washingtonpost.com/outlook/macron-france-reform-islam-paty/2020/10/23/f1a0232c-148b-11eb-bc10-40b25382f1be_story.html
- But majority of crimes are committed by white people
- America: sometimes, it is even praised: 17-Year-old Kyle Rittenhouse, of Antioch, Illinois who killed 2 people. Rittenhouse had wanted to be in Kenosha so he could "hunt and shoot at protesters." Much of Rittenhouse's Facebook page was devoted to praising law enforcement, with references to Blue Lives Matter, a movement that supports police.:

Fox : well, someone has to do the job. The police said : “We appreciate you being here,” an officer is heard saying to the group over a loudspeaker.

A white, 17-year-old who was reportedly obsessed with law enforcement and a loyal supporter of President Donald Trump was arrested on Wednesday, August 26, in the killing of two people during a third night of protests in Kenosha over the police shooting of a Black man, Jacob Blake.

- America: While Cooper was birdwatching in Central Park, a woman called 9-1-1 to falsely report that he was “threatening” her and her dog, in a charged attempt to leverage pre-existing bias and systemic racism. On May 25, 2020, that same day, George Floyd was killed by police in Minneapolis, igniting a summer of protests calling for change and bringing further attention to incidents of police brutality against Black people, such as the shooting of Breonna Taylor, who was killed by police in March in her Louisville, Kentucky home.

Criminal Justice

- *The brilliant author, journalist and social critic Ta-Nehisi Paul Coates spoke about one manifestation of this systemic racism, the criminal justice system.*
- *“I think **our criminal justice** system is working as intended. It is only broken to the extent that our society is broken. If your intention is to jail massive numbers of people, if you believe that prison is an effective means of dealing with the myriad social needs of the African American community then it’s pretty effective. In fact there is a long history in this country of dealing with problems in the African American community through criminal justice system, criminalizing social problems in a way that we don’t do in the communities...Literally we have the notion of Black people as criminals written into our Constitution. We have a fugitive slave clause which effectively makes all of the things which are normal for any other American in that period illegal for Black people. To pursue your own freedom was illegal. Slavery was enforced by the criminal justice system. Slave laws made very ordinary things like learning to read effectively a criminal act. Frederick Douglas is an escaped slave, he’s a criminal. He’s stolen his body as he said in one of his speeches. Harriet Tubman is running a massive criminal conspiracy, stealing people.”*
<http://www.milwaukeeindependent.com/featured/colonial-society-racism-pre-existing-condition/>
- If some of you have watched the documentary the 13th on Youtube or Netflix, it showed how the US system prison is driven by inequality especially towards black people and which tactics are used against them.
- The most common is drug dealing or not serious ‘ crimes’ and from that excuse the number of incarceration went from 357,292 in 1970 to almost 2.5 Millions in 2018.

- According to the [U.S. Bureau of Justice Statistics](#) (BJS) in 2018 Black males accounted for 34% of the total male prison population, white males 29%, and Hispanic males 24%. White females comprised 47% of the prison population in comparison to Black females who accounted for 18% of the female population. The imprisonment rate for Black females (88 per 100,000 Black female residents) was 1.8 times as high as for white females (49 per 100,000 white female residents), while the imprisonment rate for Black males (2,272 per 100,000 Black male residents) was 5.8 times as high as for white males (392 per 100,000 white male residents). Out of all ethnic groups, [African Americans](#), [Puerto Rican Americans](#), and [Native Americans](#) have some of the highest rates of incarceration.^{[74][75][76][77][78][79][80][81][82]} Though, of these groups, the Black population is the largest, and therefore make up a large portion of those incarcerated in US prisons and jails.^{[clarification needed][83]}
https://en.wikipedia.org/wiki/Incarceration_in_the_United_States#Race_and_ethnicity

A 2018 study in the journal *Proceedings of the National Academy of Sciences* found that **tall young Black men** are especially likely to receive unjustified attention by law enforcement.^[64] The authors furthermore found a "causal link between perceptions of height and perceptions of threat for Black men, particularly for perceivers who endorse stereotypes that Black people are more threatening than White people."^[64]

A 2020 study in [Charlottesville](#) found that there were racial disparities in the "seriousness of charges brought, the number of companion charges, bail-bond release decisions, the length of stay awaiting trial, and guilty outcomes."^[60] A 2018 study in the *Journal of Empirical Legal Studies* found that law enforcement officers in Texas who could charge shoplifters with two types of crimes (one more serious, one less so) due to a vaguely worded statute were more likely to charge Blacks and Hispanics with the more serious crime.^[61]

A 2019 study, which made use of a dataset of the racial makeup of every U.S. sheriff over a 25-year period, found that "ratio of Black-to-White arrests is significantly higher under White sheriffs" and that the effects appear to be "driven by arrests for less-serious offenses and by targeting Black crime types."^[62]

https://en.wikipedia.org/wiki/Race_in_the_United_States_criminal_justice_system

The Psychology of Oppression

Now, there lies another issue which is the psychology of oppression.

The daily frustrations and traumas that build into weeks, months, years and generations make it hard for some of us in the Black community to value Black lives. We are at war with ourselves. We become auto-oppressors. Society has created a kind of Frankenstein's monster. This is a person who has such disdain for himself that he can't possible value those around him. How is it possible to value your life when every door of opportunity is slammed in your face? How can you feel good about being Black in America when so many of your peers are downtrodden? You can't see the exceptions to the rule, the Oprah Winfrey's, and Barack Obama's as being a reflection of yourself. They seem like aliens to you.

Their values don't align with your values. They are living in the lap of luxury while you are wallowing in the pits of despair. They are wealthy while you struggle to make a dollar out of fifteen cents. Your anger explodes into intense rage, usually against someone in your community.

Bulhan says “A highly volatile person becomes schizophrenic even under a small number or a low intensity of challenges.”

Fanon spoke about the alienated person being a victim of others and then of himself. The violence imposed upon him by society becomes embedded in his psyche and the multiple examples society has shown him become what he sees as acceptable. When he knows society does not value his community and the lives of Black people neither does he.

This is the stage where we see what people call senseless acts of violence, particularly murder. America ask, How can Black people march saying Black Lives Matter, while at the same time they continue to kill each other?

*Few understand the underlying factors that create this rage...They are a part of a pattern that is very predictable. **A lack of hope leads to a lack of caring.***

People who commit murders are often the last to admit that they did so. They are racked with internal guilt that they try to hide from the world. When people examine the mindset of these individuals as they rot away in prison, they see a different side of these people our society calls monsters. Some are truly sociopaths but most are regular people who reached a point where the rage burning inside of them had to be released. What target is more reasonable than the most despised people they know, their community members?

- Biden during his presidential debate admitted that what was most needed was mental illness care than incarceration.
- The cause of the problem with minorities lies on what they have endured and kept for themselves.
- They’ve been psychologically destroyed, mentally killed and the solution is not to put in prison but to give them support regarding their mental health.

Assimilation

When Black people want to be seen as acceptable in America we try very hard to fit in. As Bulhan said about oppressed people, “How he talks, dresses, eats, and lives meticulously conforms to the rules laid down by the dominant group. This is particularly among those whose economic and class standing permit dreams of greater assimilation in to the white world.” Some oppressed people go in the opposite direction and reject assimilation.

<http://www.milwaukeeindependent.com/featured/colonial-society-racism-pre-existing-condition/>

The need to dress, talk, eat in a certain way to shape into the mold.

- Although today eating different cultural dish is broadly accepted, the dress issue is more complex. If they don’t assimilate, they may have less chances in the work place.

- There was a time where curly hair or kinky hair was not acceptable in society, So women and even men permed their hair or wear wigs, weaves or braids because they knew if they would not assimilate, they wouldn't have a chance in the white world. They were going for straight hair or what they called good hair corresponding to a European standards of beauty.
- There was also a ban
- But that created another issue which is still persistent today which is to acceptance of self. Many in the black community don't like themselves. They don't like their hair, the shape of their face and even the color of their skin.
- But thanks God since a decade, they are movements that prone natural hair and embrace natural self which help many to be more confident in their skin.
- The Atlantic : white noise

The "come from" issue:

- many people of color are born in a country, they are citizen to that country yet they are always viewed as come from? Sometimes it is the second, third even fourth generation, yet they can never be considered as part of that country. Although it may look good for one to say, "look! I am not racist, I know a person "from"", in reality you cannot see that person as a citizen, as part of that country. If the person is not white, that person cannot be Canadian or European, you automatically make that distinction. But how would you feel, if it was the contrary. IF all the time I will refer to you as my friend "*from*". Then I would ask you, oh so how is it over there.?Or Do you speak the language or what's your favorite dish? and how is the local culture? and the dialect ?and the different regions, and politics parties, etc.. many will be speechless.
- And this phenomena has been institutionalized by referring to a person as African American instead of black Americans or Jamaican-Canadian instead of black Canadian or Canadian period. But we don't hear a person to be referred as Germano-Canadian or Scottish-Canadian. To be properly accepted it should be fair and apply to all. But that is not the case. And the reason is to make a distinction the pure Canadian, European or else and the visible minority at it is called. But this is pure racism completely accepted in society. Putting people in a box makes another feel good or relieved.

Racial Microaggressions:

- People have to deal with racial micro-aggression everyday. Microaggressions are those little unintentional insults that see people of color as stereotype or others.
- Good people can unintentionally say and do racist things. Racism isn't just burning crosses and racial slurs. It's not always a conscious hatred or dislike. People automatically associate saying something racist with being a bad person. And while we can agree that being racist is bad, good people can say racist things, or just wind up supporting racist institutions and practices, without even realizing it.
- It is important to remember **that intent is not the issue, it is the impact.**
- Like if I accidentally step on your toe, it's an accident, but it still hurts. And I can't just pretend that I didn't step on your foot.I have to acknowledge it, say that I'm sorry, and be more careful(with my feet.)

- Colorblindness is not going to fix racism. It's a good idea in theory, but ignoring race is not gonna solve racism. Race isn't the problem. **Treating people differently based on race is the problem.**
- It's okay to see my race. I mean it's hard to ignore how someone looks. There's nothing wrong with seeing our differences. Our differences make us unique

Examples

- I don't like the cold, well why did you come here? But many Canadians don't like the cold. Many live in the "south" aka Florida. And it proves how you can alienate someone because of that. If people migrate to another country it is not because of the weather, but political reasons, job opportunities, family reunions. The first criteria, they looked at is not the cold per se. But that is enough to have a prejudice view of someone.
 - Oh you must know that because you're black.
 - Your English is very good and I can't even tell you have an accent or anything.
 - You don't speak that language? Can you say a word in your language.
 - I love black food
 - You're so exotic
 - I like what your hair do.
 - You are different from other black people. You don't act like a normal black person. You're not really black
 - You are pretty for a black girl.
 - Oh you probably know this person, he is black too or he comes from your country

The Romani in Europe

- The Roma problem in Europe is tragic. Because, they don't assimilate with so called European customs and tradition, they are facing open and systematic violence.
- Police officers from Slovakia to Ireland, who need little encouragement to terrorise the Roma even during normal times, are taking advantage of the unprecedented public health emergency we are currently facing to abuse, beat and harass vulnerable Roma men, women and even children with complete impunity.
- **While no community or group in Europe is completely immune to police brutality, marginalised communities, such as ethnic and religious minorities, refugees and the poor, have long been bearing the brunt of this chronic problem.**
- **The Roma, the largest and arguably the most persecuted minority group in Europe, have been facing structural police violence and abuse in multiple countries across the continent for decades.**
- **In the past month in Romania alone, we have recorded at least eight incidents where police officers used disproportionate force against the Roma. Video footage from one of these incidents, which took place in the town of Bolintin-Vale, shows police officers beating eight handcuffed Romani men and one 13-year-old boy for allegedly having a barbecue outside one of their houses. Several policemen and gendarmes, in and out of uniform, take part in the collective punishment. Two officers are seen holding the arms**

of a Romani man screaming in agony, as a third whips the bare soles of his feet. Another officer is heard using racial slurs and threatening anyone who dares to report the incident.

- ***It shines a light on a system of racism and segregation which was always present, but was conveniently ignored by the majority. Police violence against Romani communities does not occur in a vacuum. It comes as part of a bigger package, alongside Roma-only ghettos, segregated education, discrimination in employment and healthcare, and a lack of basic utilities and infrastructure in places where poorest communities live. This system is maintained and perpetuated by society's refusal to be confronted with the daily apartheid of Romani people, which is plain to see for anyone who just cares enough to look.***
- <https://www.aljazeera.com/opinions/2020/5/14/police-are-using-the-covid-19-pandemic-as-an-excuse-to-abuse-roma/>

Votes

- Examples for the past : the 1920 massacre of Ocoee. Black People were killed because they wanted to exercise their right to vote
- Examples for today : districts are reshaped to make it difficult for black ppl to vote. Conspiracy theories like fraud mail are used etc.

- them away incarcerate them but to offer them help that any human being would need.

The invisible control : economic control

Whites began writing Black Codes, laws that would allow them to control Blacks, right after the war ended. By the end of 1865 the eleven former Confederate states were firmly entrenched in the same practices and policies, minus legal slavery, that had been in place for Blacks during their generations of enslavement. The laws were written as a replacement for the slave codes which had been used to control Blacks for decades. South Carolina in one of these codes said in any labor contract Blacks would be referred to as "servants" and that those with whom they had contracts were to be known by law as "masters." Blacks there could not leave the plantations they worked on without express permission of these "masters."

Many states passed laws against vagrancy, (having no visible means of support) which only applied to Black people. When arrested under this law, Black men would be sold to plantation owners and other employers who wanted free labor. This system was known as the Convict Lease System and would be in place until the early 1940s. Slavery was extended under this system for nearly three-quarters of a century after the Thirteenth Amendment supposedly ended the practice.

Under these Black Codes, Blacks in the South could not work in a profession of their choosing in many states. Louisiana and South Carolina, required Blacks to be employed only as farmers and domestics for Whites in these new laws. Blacks could not legally join militias or bear arms in many states, a clear violation of the Second Amendment. Segregated public facilities were required under law and given approval by the U.S. Supreme Court in the infamous Plessy v. Ferguson case in 1896.

nstead of receiving forty acres and a mule and bootstraps to pull themselves up by, once emancipation came, Blacks were told in no uncertain terms, they would not be treated as equals. With this came decades of unequal access to the things White immigrant groups would value and use to become “true Americans.”

The federal government would give away millions of acres of land mostly to Whites using the Homestead Act. According to historian Keri Leigh Merritt, “Between 1868 and 1934, it granted 246 million acres of western land – an area close to the land mass of both California and Texas – to individual Americans, virtually for free,” in lots of 160 acres, four times the size of lots given to Blacks by Sherman.

Over 1.5 million native born and foreign born White families would rush to get this land. By the end of the program over 270 million acres had been given to mostly Whites for the cost of a simple filing fee. Literally one-tenth of the land in the country was given to Whites allowing them to begin building generational wealth and simultaneously pushing them far ahead of Blacks. Another little known law, the Southern Homestead Act passed in 1866, gave another 1.6 million White families nearly free land. Under this act only about 4,000 to 5,500 Black families received land. Merritt wrote about the long-term impact.

“The Homestead Acts were unquestionably the most extensive, radical, redistributive governmental policy in US history. The number of adult descendants of the original Homestead Act recipients living in the year 2000 was estimated to be around 46 million people, about a quarter of the US adult population. If that many White Americans can trace their legacy of wealth and property ownership to a single entitlement programme, then the perpetuation of Black poverty must also be linked to national policy. Indeed, the Homestead Acts excluded African Americans not in letter, but in practice – a template that the government would propagate for the next century and a half.”

Blacks started their freedom with literally nothing while White families were given land by the federal government for decades. Years later, under the auspices of the Federal Housing Authority (FHA), Whites would be given another important benefit denied to most Blacks. The FHA gave White borrowers access to the newly created amortized mortgage in the 1930’s setting up millions of Whites to become homeowners while making sure Blacks were mostly left out of this wealth building opportunity. From 1930-1950, ninety eight percent of all FHA loans were given to White borrowers nationwide.

When the Veterans Administration offered VA guaranteed loans under the GI Bill, there was widespread discrimination against Black GI's. Many Black GI's were given dishonorable discharges, making them ineligible for the GI Bill benefits. Between August and November of 1946, 21 percent of White GI's and 39 percent of Black GI's were dishonorably discharged from the military. The low interest VA loans were administered by local banks. Across the country banks refused home and business loans to Black GI's who had been honorably discharged. Whites were once again put in an advantageous position to build wealth while Blacks were shutout in city after city. In 1950 not a single non-White person in Milwaukee had a VA or FHA home mortgage loan, while over 8,000 Whites did.

A more modern study of FHA loans in Syracuse, New York found that "Of the 2,169 FHA loans issued in Syracuse between 1996 and 2000, 29 or 1.3 percent went to predominantly minority neighborhoods compared with 1,694 or 78.1 percent that went to White neighborhoods, according to the study released today by the National Training and Information Center, a Chicago-based group that provides training and research for neighborhood groups nationwide. The remainder of the FHA loans in Syracuse – 446 or 20 percent – went to integrated neighborhoods."

Taking advantage of Blacks during the surge of house buying in the early 2000s, banks like Wells Fargo descended on Black communities issuing inferior subprime loans to people eligible for prime loans. The New York Times reported on how the bank treated Black borrowers as inferior customers. They were referred to as "mud people" receiving "ghetto loans." The Times found that Elizabeth Jacobson, "a former loan officer at the company, recently revealed in an affidavit in a lawsuit by the City of Baltimore that salesmen were encouraged to try to persuade Black preachers to hold "wealth-building seminars" in their churches. For every loan that resulted from these seminars, whether to buy a new home or refinance one, Wells Fargo promised to donate \$350 to the customer's favorite charity, usually the church." As the "prosperity gospel" theology spread in Black communities nationwide, preachers like Creflo Dollar (sold DVD's saying "I want my stuff right now!") and Joel Osteen ("God caused the bank to ignore my credit score and bless me with my first house.") pushed Blacks to buy homes and many were trapped by big banks with inferior loans.

"The company put 'bounties' on minority borrowers...loan officers received cash incentives to aggressively market subprime loans in minority communities."

In other very disturbing practices Paschal and Beth Jacobsen reported "the bank had given bonuses to loan officers who referred borrowers who should have qualified for a prime loan to the subprime division...Some officers told the underwriting department that their clients, even those with good credit scores, had not wanted to provide income documentation."

“By doing this, the loan flipped from prime to subprime,” Jacobsen told the Times. She also reported “loan officers cut and pasted credit reports from one applicant onto the application of another customer...” Just three years after these reports by The New York Times, Wells Fargo settled a discrimination claim with the federal government for \$175 million in 2012. The court “alleges that, between 2004 and 2009, Wells Fargo discriminated by charging approximately 30,000 African-American and Hispanic wholesale borrowers higher fees and rates than non-Hispanic White borrowers because of their race or national origin rather than the borrowers’ credit worthiness or other objective criteria related to borrower risk.” Of course Wells Fargo denied the claims made by the federal government.

Discipline

- More is required from black children that is required to white children.
- A documentary made by vox showed how blacks students especially males were targeted for school discipline. There was also 2 little girls who had a tantrum and were handcuffed by the police and sent to the police station.

When it comes to who gets punished — and removed — from the classroom, the US doesn’t treat all students equally. Black students are suspended and expelled far more frequently than their white classmates, often for the same or similar offenses. As a result, Black kids are missing weeks of school each year because of unfair discipline policies.

- In a middle school in Texas, black students were four times targeted to receive disciplinary tickets than white students for similar offenses.
- Missing weeks of school due to suspensions makes students much more likely to drop out. Without a diploma, you’re much less likely to earn a living wage, and much more likely to be incarcerated. All this missed school is helping to drive the highest poverty and incarceration rates in the developed world!

<https://www.youtube.com/watch?v=IFJ37ri-Saw>

<https://www.vox.com/videos/21507661/school-discipline-race-black-students>

In all your transactions with your fellow men, never forget that you are dealing with God’s property. Be kind; be pitiful; be courteous. Respect God’s purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others.... { AG 65.5}

Let Him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love.... (Hebrews 12:13). { AG 65.6 }