



Socialization and Racial Justice

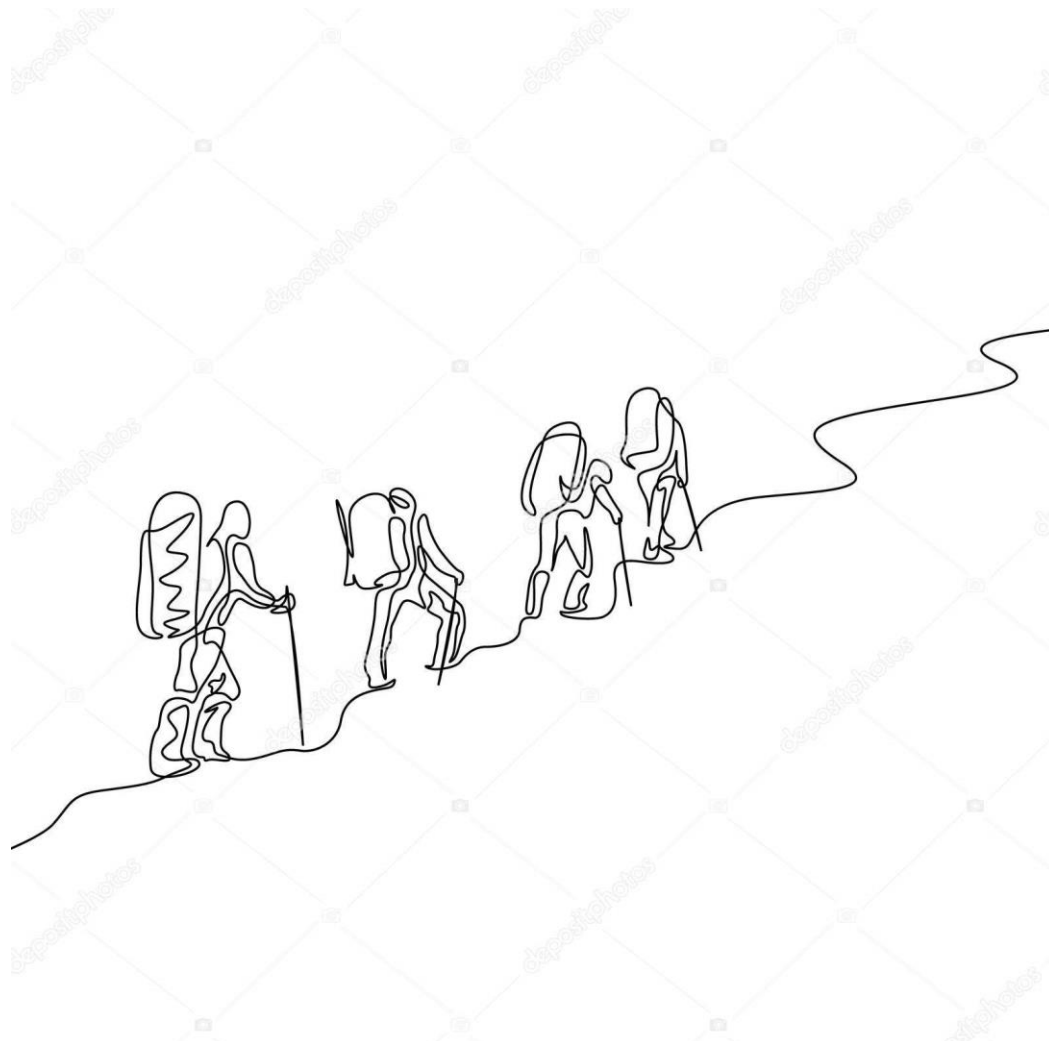
ELENA AYDAROVA, PHD

Personal Identity/Position

I am a fellow traveler

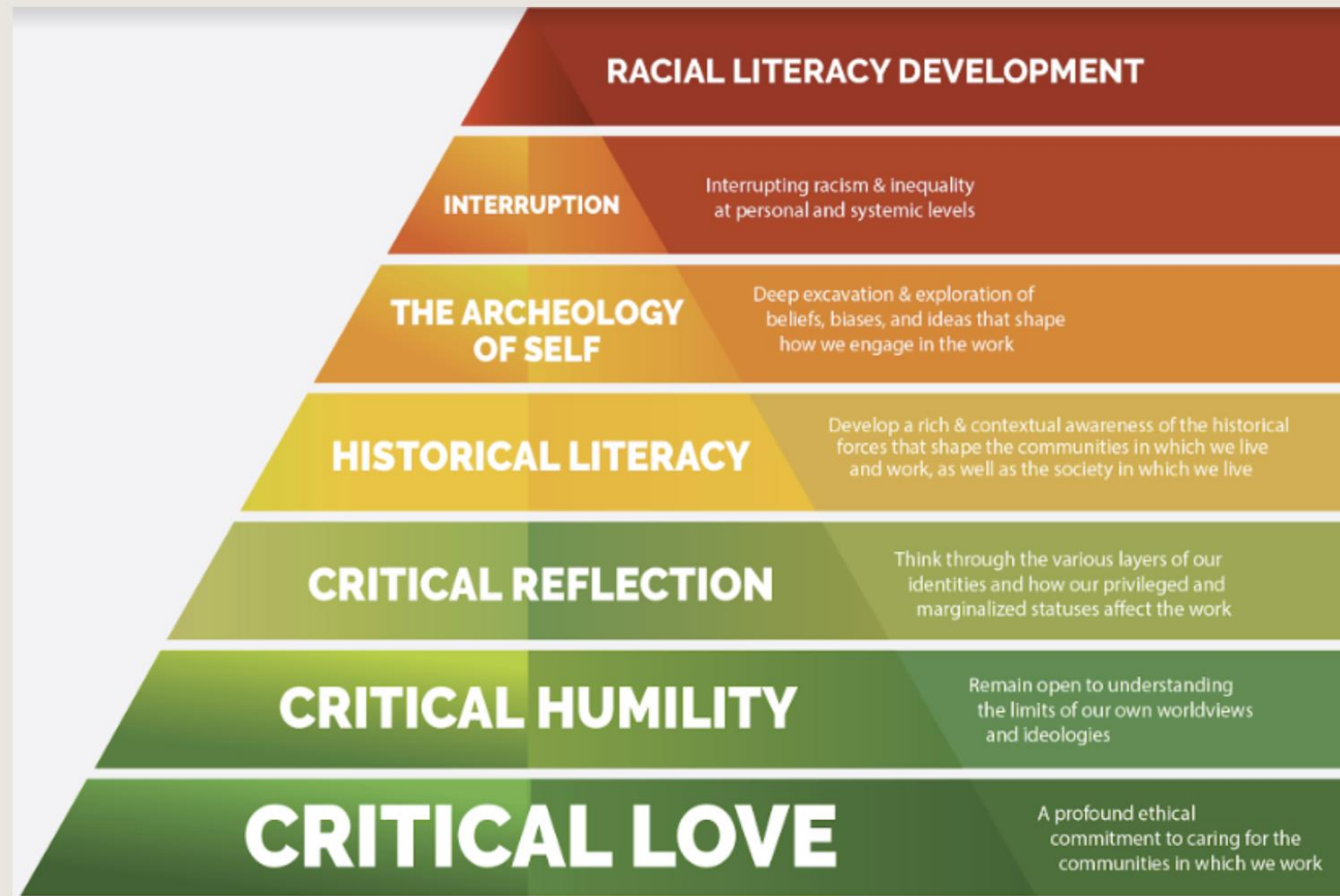
I do not assume that I know all
that I need to know

My goal is to continually engage in
the processes of striving to
unlearn, learn, and relearn



The Racial Literacy Development model theorized by Dr. Yolanda Sealey-Ruiz

Visual: Dr. Angel Acosta



© 2020 by Dr. Yolanda Sealey-Ruiz

Q: How deep can we dig?
A: How deep do we need to go?



[Photo credit: Jim Turenne, Westport Vineyards, Massachusetts.](#)



Personal Timeline

“To a larger extent than we would like to believe, we do not have the opportunity to choose what we have learned about different racial groups, including our own. The beliefs and attitudes that we hold are a cultural and historical legacy from a society characterized by racial domination and subordination. For the most part, we do not think about when, where, or from whom we acquired a specific attitude or belief about race and racial groups.” (Adams, Bell, & Griffin, 2007, p. 132)

“Speak and Listen”

1. When were you first aware of yourself as a member of a particular racial group?
2. When were you first aware of people from other races? Which races?
3. When did you first witness or experience someone being treated differently because of his or her racial group?
4. What is one other significant event in your life related to race or racism?

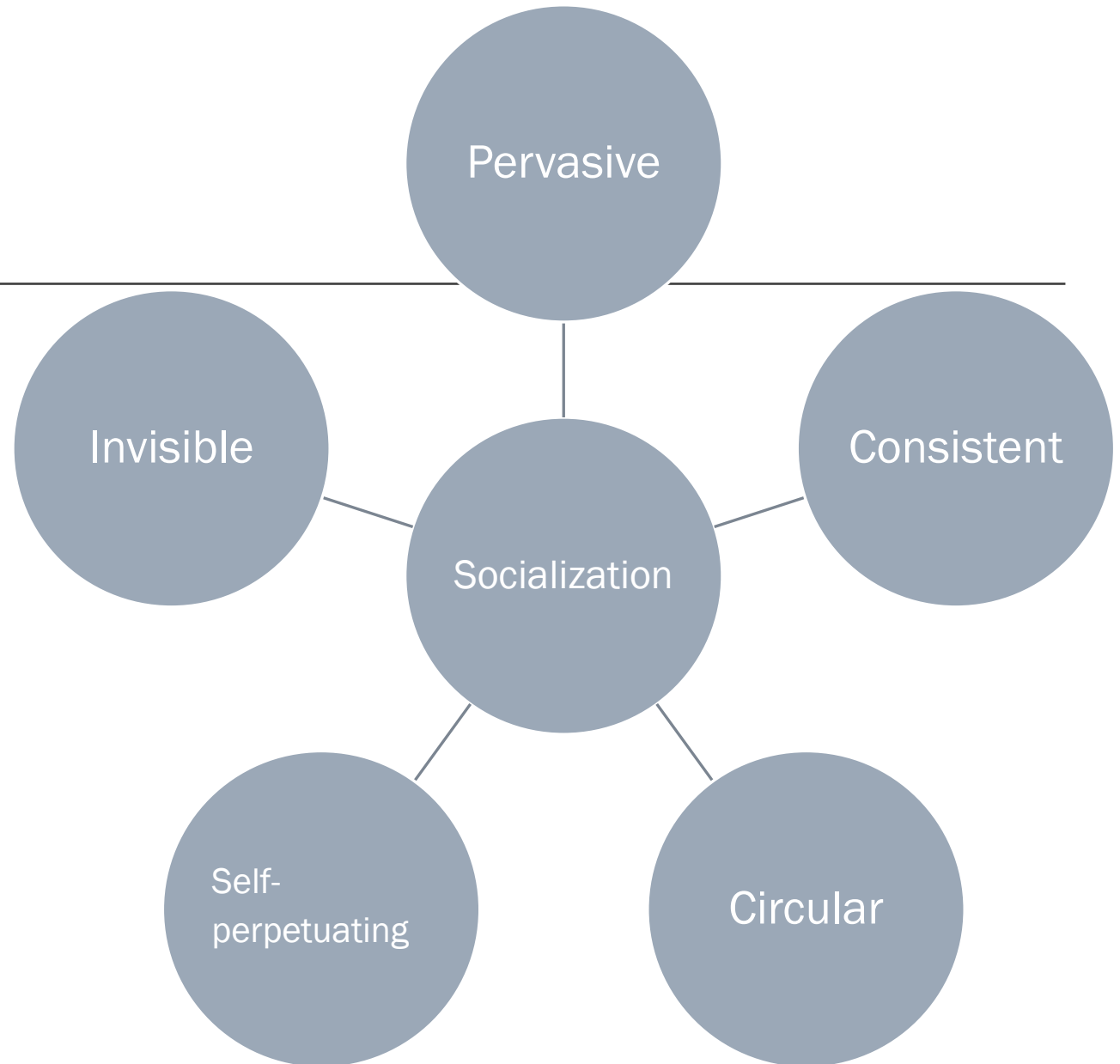


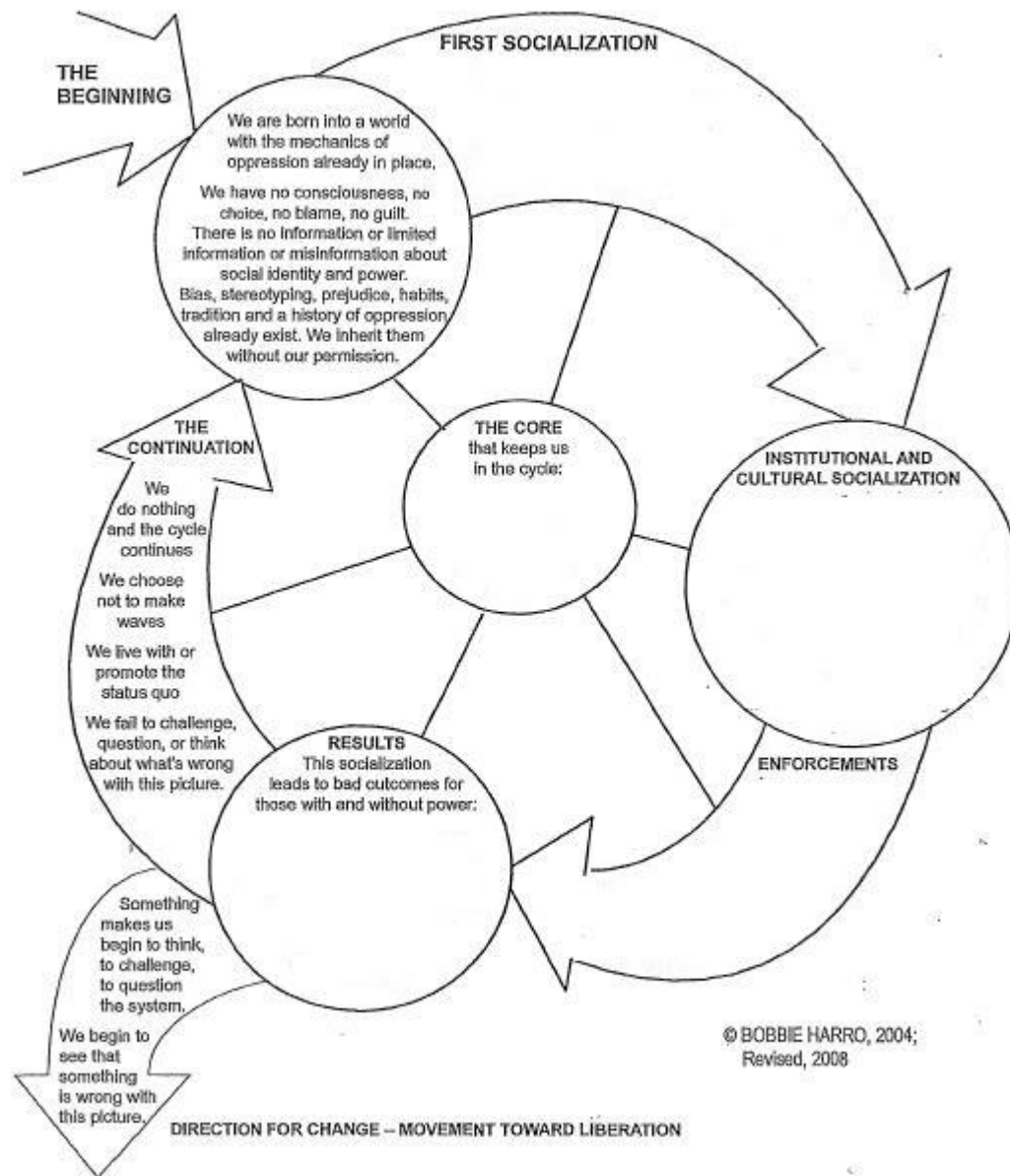
Cycle of Socialization

Socialization

“We are each born into a specific set of social identities, related to the categories of difference and these social identities predispose us to unequal roles in the dynamic system of oppression. We are then socialized by powerful sources in our worlds to play the roles prescribed by an inequitable social system.”

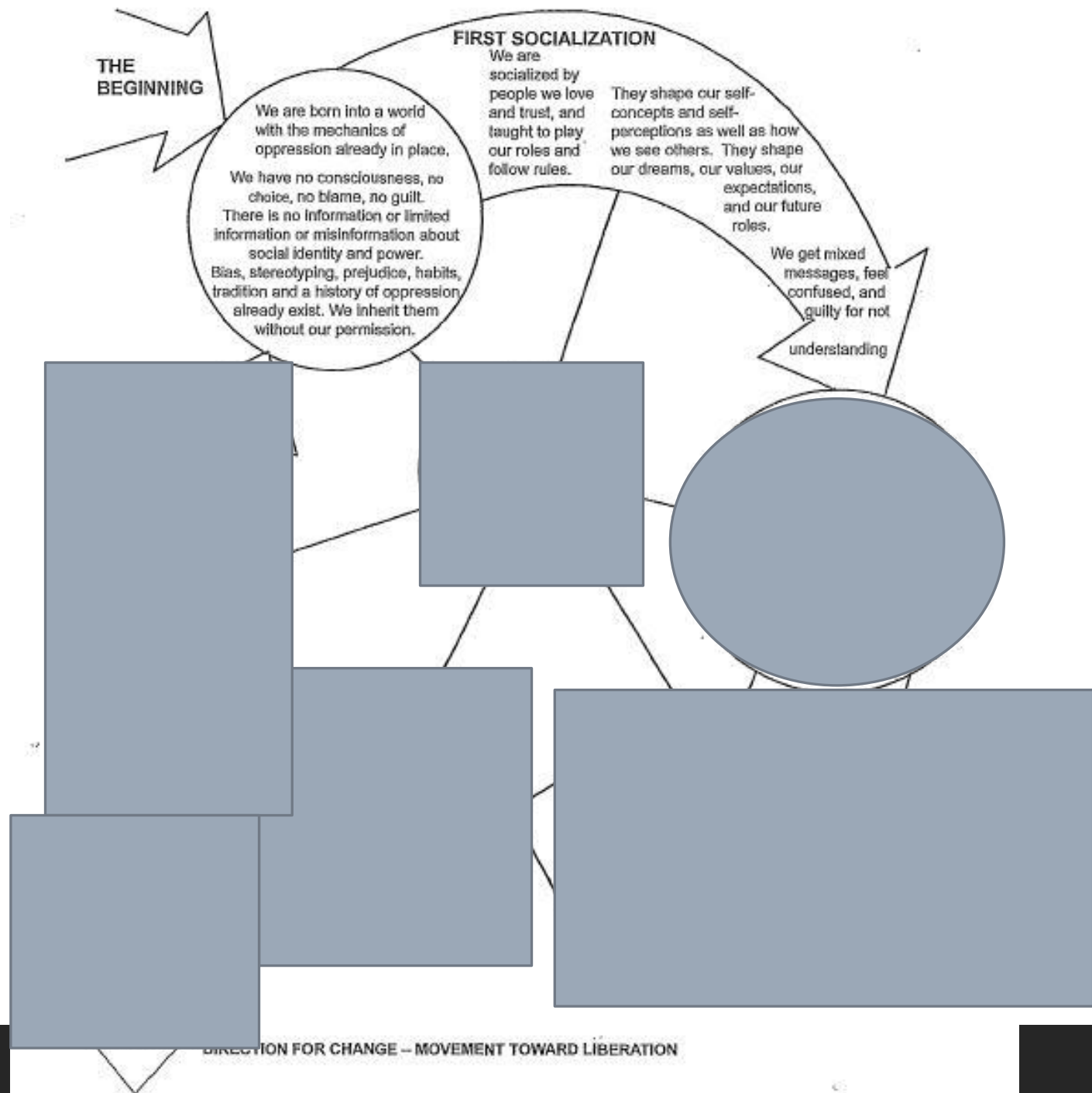
(Harro, 2010, p. 45)





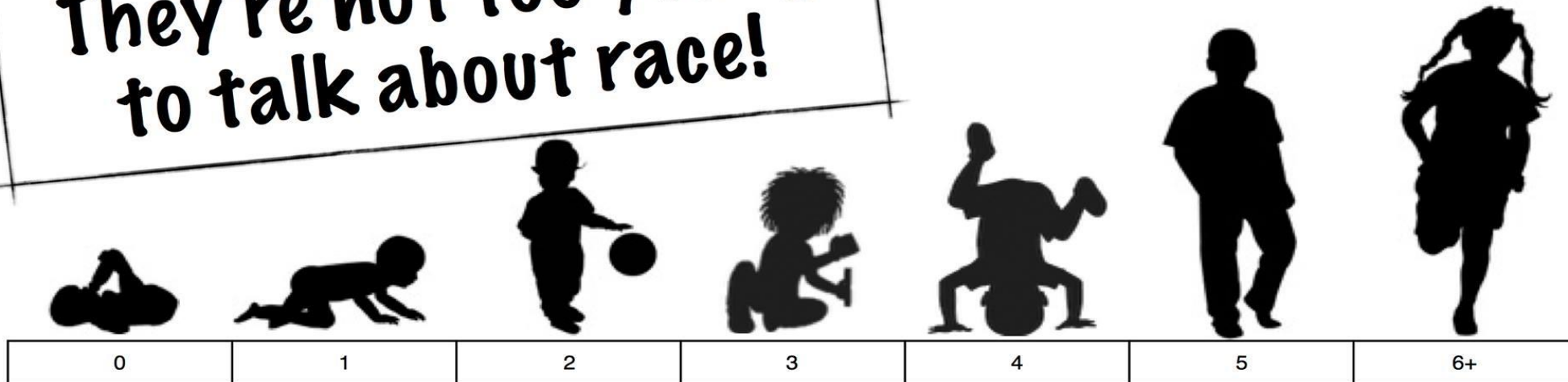
© BOBBIE HARRO, 2004;
Revised, 2008

Write down at least two examples of what you learned about your racial identity during the first three years of your life from your family, close friends of the family, or neighbors.





They're not too young to talk about race!



At birth, babies look equally at faces of all races. At 3 months, babies prefer to look at faces of their own race. (Kelly et al. 2005)

Children as young as two years use race to reason about people's behaviors. (Hirschfeld, 2008)

By 30 months, most children use race to choose playmates. (Katz & Kofkin, 1997)

Expressions of racial prejudice often peak at ages 4 and 5. (Aboud, 2008)

By five, Black and Hispanic children in research settings show no preference toward their own groups compared to Whites; White children at this age remain strongly biased in favor of whiteness. (Dunham et al, 2008)

By kindergarten, children show many of the same racial attitudes that adults in our culture hold—they have already learned to associate some groups with higher status than others. (Kinzler, 2016)

Explicit conversations with 5–7 year olds about interracial friendship can dramatically improve their racial attitudes in as little as a single week. (Bronson & Merryman, 2009)

Young children notice and think about race. Adults often worry that talking about race will encourage racial bias in children, but the opposite is true. **Silence about race reinforces racism** by letting children draw their own conclusions based on what they see. Teachers and families can play a powerful role in helping children of all ages develop positive attitudes about race and diversity and skills to promote a more just future—but only if we talk about it!

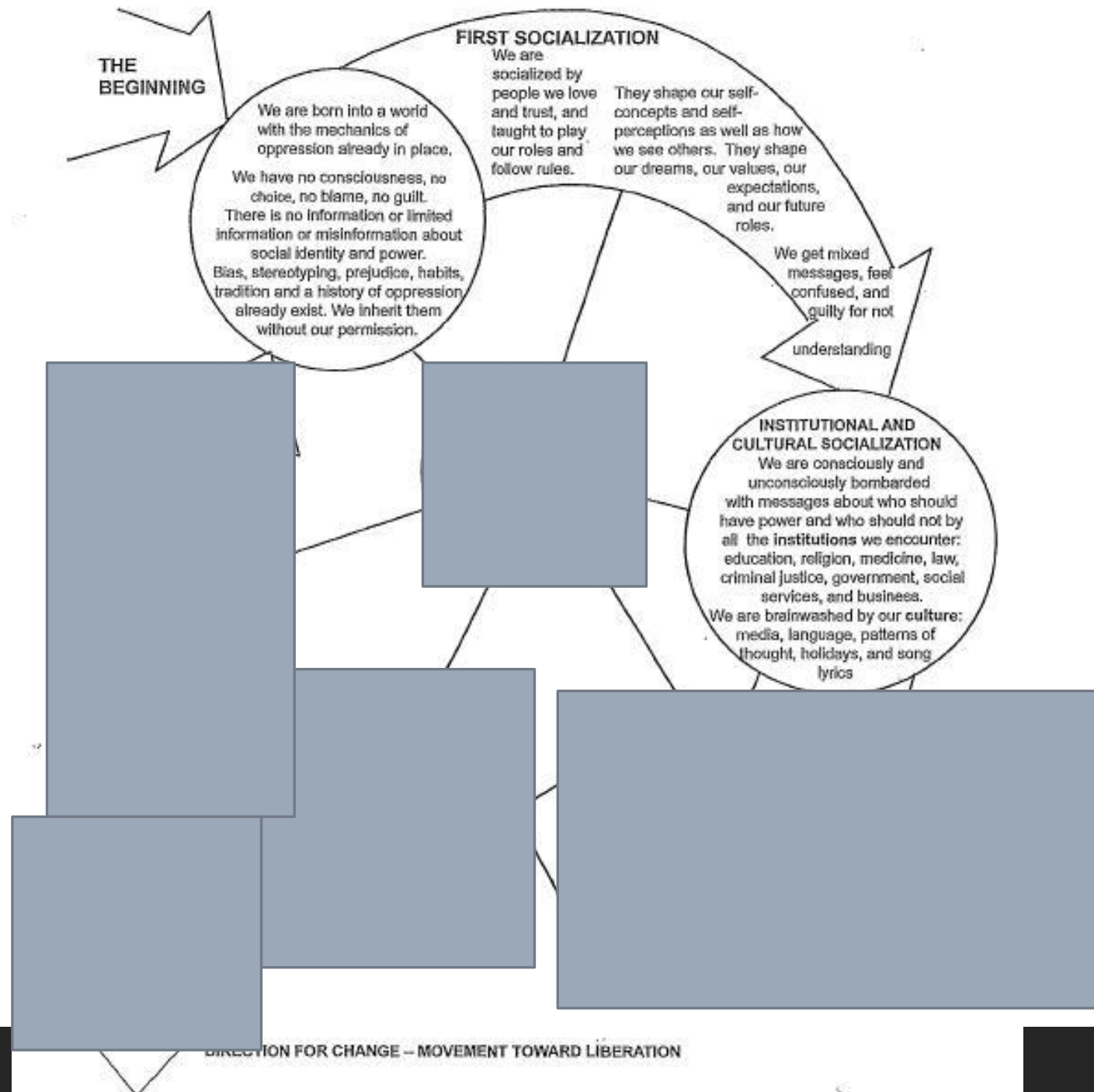
Do some learning of your own to get ready for conversations with children.

Here are some good places to start:

- Raising Race Conscious Children — raceconscious.org
- Teaching Tolerance — tolerance.org
- Embrace Race — embracerace.org
- Teaching for Change — teachingforchange.org



Write down at least two examples of what you learned about your racial identity from institutional and cultural socialization.



Institutional Socialization



Institutional Socialization

Levittown, New York, was one of the earliest of the mass-produced suburbs with hundreds of simple, similar-looking homes springing up 10 miles east of New York City. Between 1947 and 1951, families rushed to buy the inexpensive homes. Similar suburbs multiplied throughout the nation. The suburban population doubled, while the population of cities rose only 10 percent.

The GI Bill and the government's decision to give income tax deductions for mortgage and property tax payments made home ownership more attractive than ever. Reasons for suburban growth varied. Some people wished to escape the crime and congestion of the city. Movement of some white Americans from cities to suburbs was driven by a desire to get away from more culturally diverse neighborhoods. Others believed suburbs offered better and more affordable living.

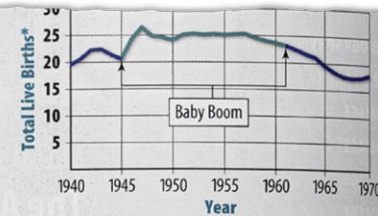
While suburban living offered a better life for some, African Americans encountered discrimination when they tried to buy houses in the suburbs. Many of these communities were funded through guaranteed bank loans from the FHA on the condition that no homes be sold to African Americans and that every deed have a clause prohibiting resale to African Americans.

McGraw-Hill, "United States History & Geography: Continuity and Change," California, P. 505

California notes the suburban dream of the 1950s was inaccessible to many African-Americans.

there the greatest increase in the number of live births? Why might this be?

2 Drawing Conclusions What economic consequences does a society with a "baby boom" have to face when that generation reaches retirement age?



Reasons for suburban growth varied. Some people wished to escape the crime and congestion of the city. Others believed suburbs offered a better life and were more affordable. The GI Bill and the government's decision to give income tax deductions for mortgage and property tax payments made home ownership more attractive than ever. Between 1940 and 1960, the percentage of Americans who owned their homes rose from about 41 percent to about 61 percent.

McGraw-Hill, "United States History Since 1877," Texas, P. 436

Texas does not.

Institutional and Cultural Socialization

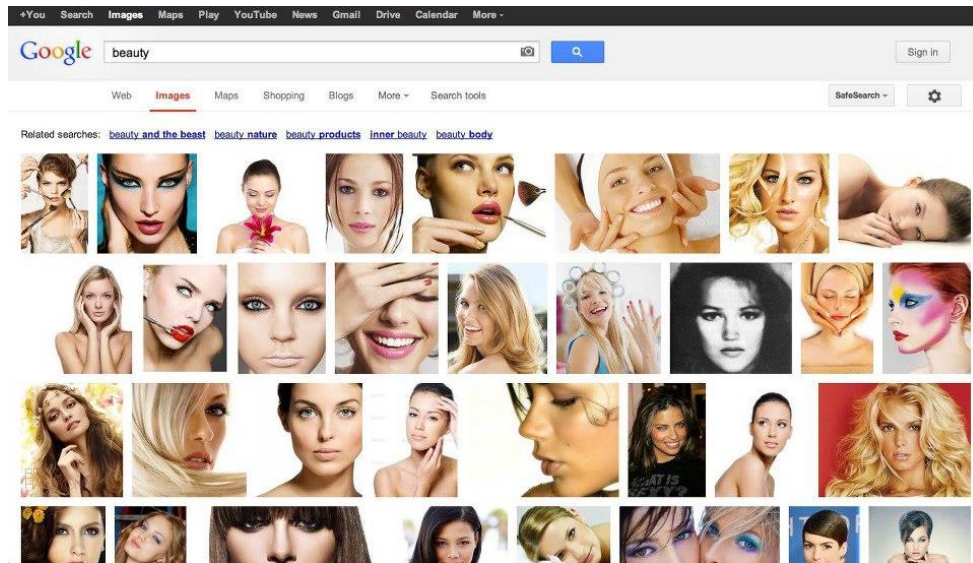


“Mickey Mouse Monopoly: Disney Childhood and Corporate Power”

https://www.youtube.com/watch?v=bjNJuwFOYxM&feature=emb_logo

Cultural Socialization

“BEAUTY”



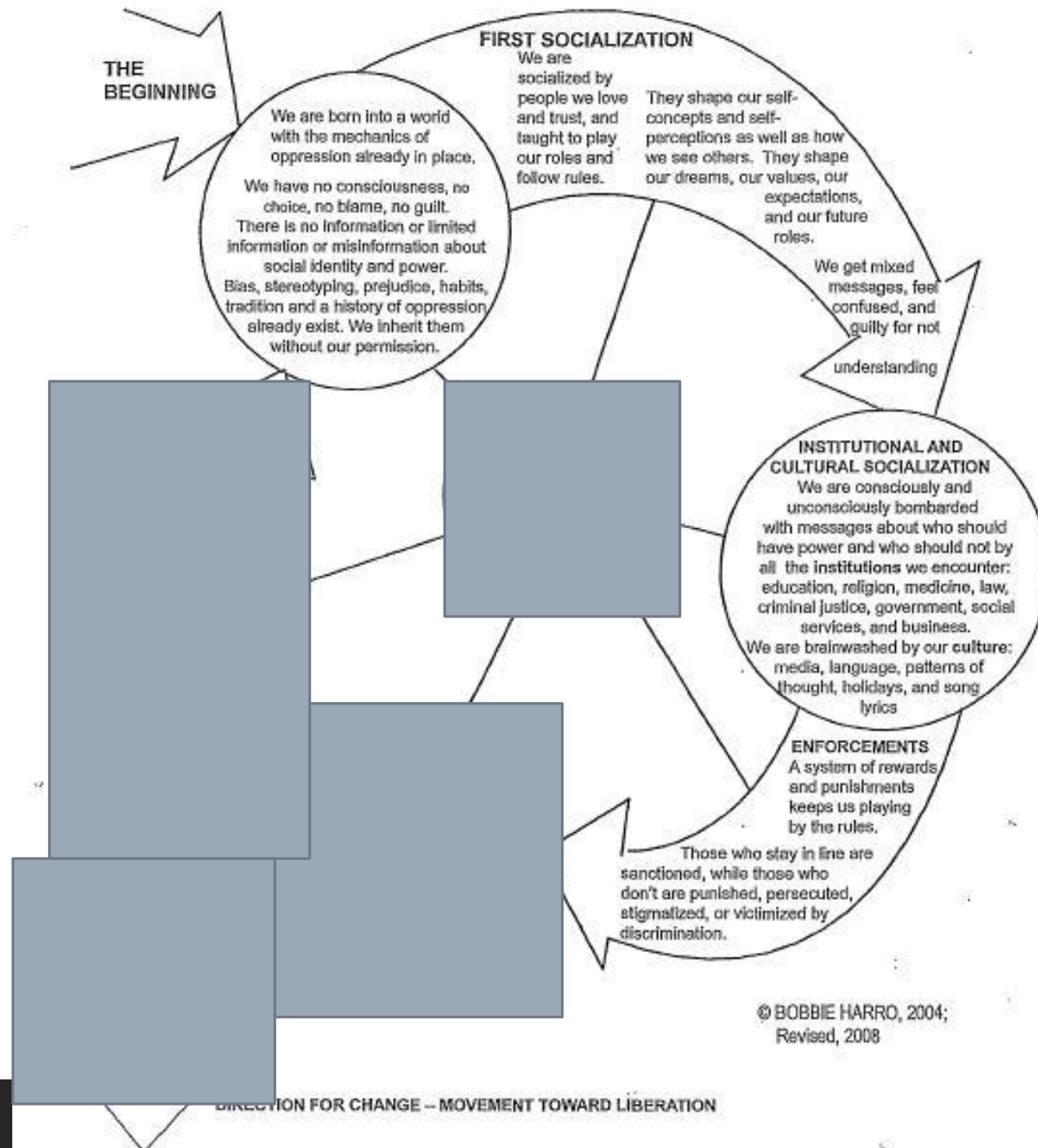
“GOOD WORK ETHIC”



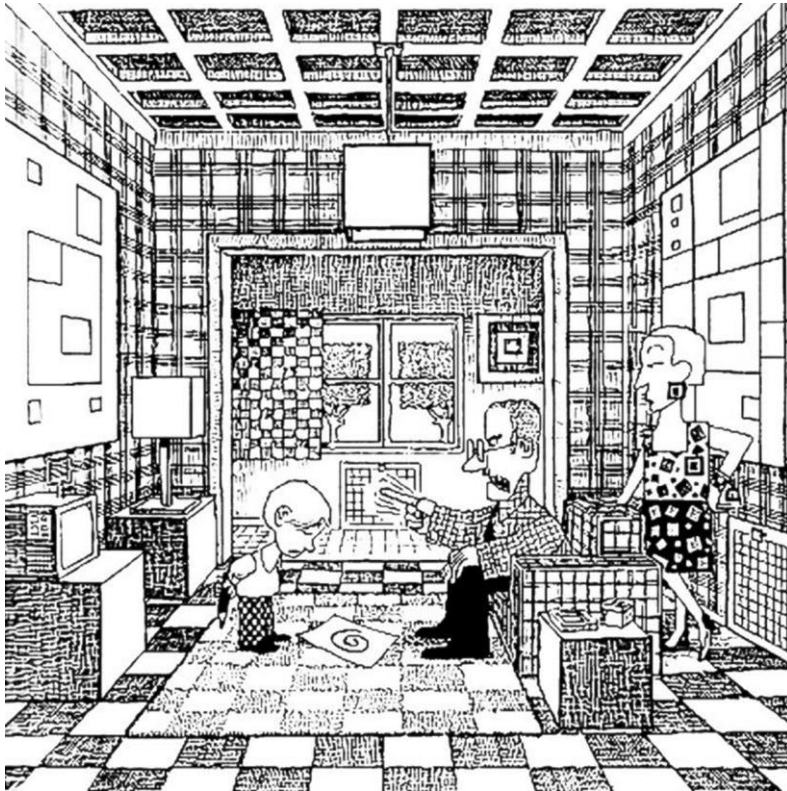
- Ten richest Americans: 100% white
- US Congress: 90% white
- US governors: 96% white
- Top military advisers: 100% white
- President and vice president: 100% white
- US House Freedom Caucus: 99% white
- Current US Presidential cabinet: 91% white
- People who decide which TV shows we see: 93% white
- People who decide which books we read: 90% white
- People who decide which news is covered: 85% white
- People who decide which music is produced: 95% white
- People who directed the one hundred top-grossing films of all time, worldwide: 95% white
- Teachers: 82% white
- Full-time college professors: 84% white
- Owners of men's professional football teams: 97% white

(DiAngelo, 2018, p. 31)

Again, keeping the same racial identity you have chosen, write down at least two examples of enforcements for maintaining what you have learned about your chosen identity marker.



Enforcements



“People who try to contradict the “norm” pay a price for their independent thinking, and people who conform (consciously or unconsciously) minimally receive the benefit of being left alone for not making waves or maximally, they receive rewards and privileges for maintaining the status quo” (Harro, 2010, p. 49)

- Burning black churches because “they were getting too strong”
- Calling white people who support their colleagues of color “n----- lover”



School Integration

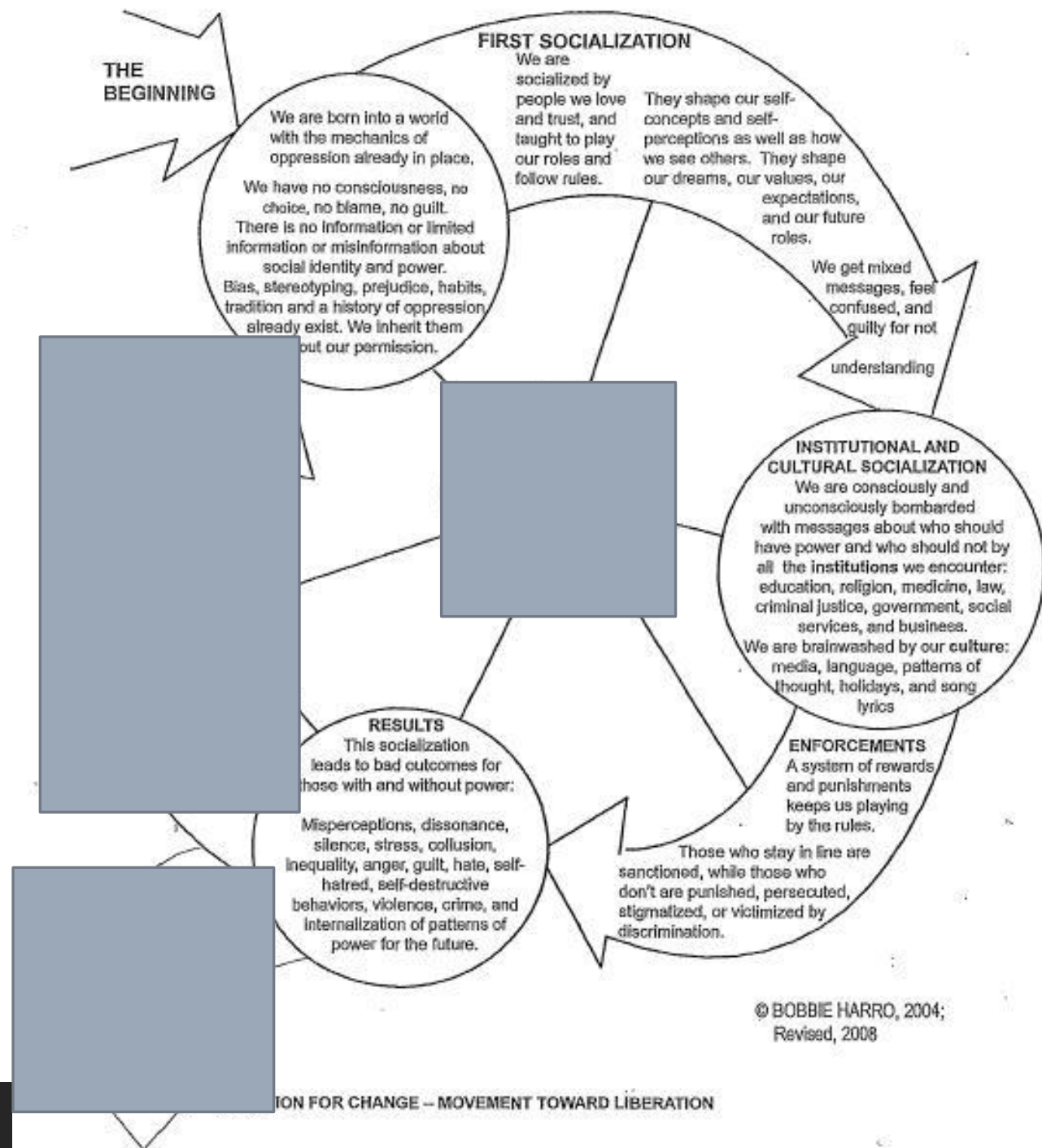
The Benefits of Sending Your Privileged Child to an “Underperforming” School

Please stop with the privilege and identity politics. The language doesn't go unnoticed...you ascribe any financial success as privilege instead of hard work and earned success. This language and attitude of victimhood is actually more destructive to kids and society at large than any actual systemic issues.

I personally find some of the language used in this article offensive, particularly the obvious pathological altruism of giving up your child or "precious resource" for the "common good". In my experience, it is the "privileged" child that loses the most in these under performing districts as the parents and child themselves are exhausted from having to donate so much of their innate talent and abilities for the benefit of others. In the end, it is the privileged child that suffers from lower expectations, class disruptions, sub par facilities, shoddy teaching and overcrowding. My advice to young parents reading an article like this is not to believe the hype, I too was duped early on as a young parent by the idealism. Nobody told me how the real world works and my kids suffered for it early on. Move to the best location you can or send your kids to a private school but avoid the schools on the margins.

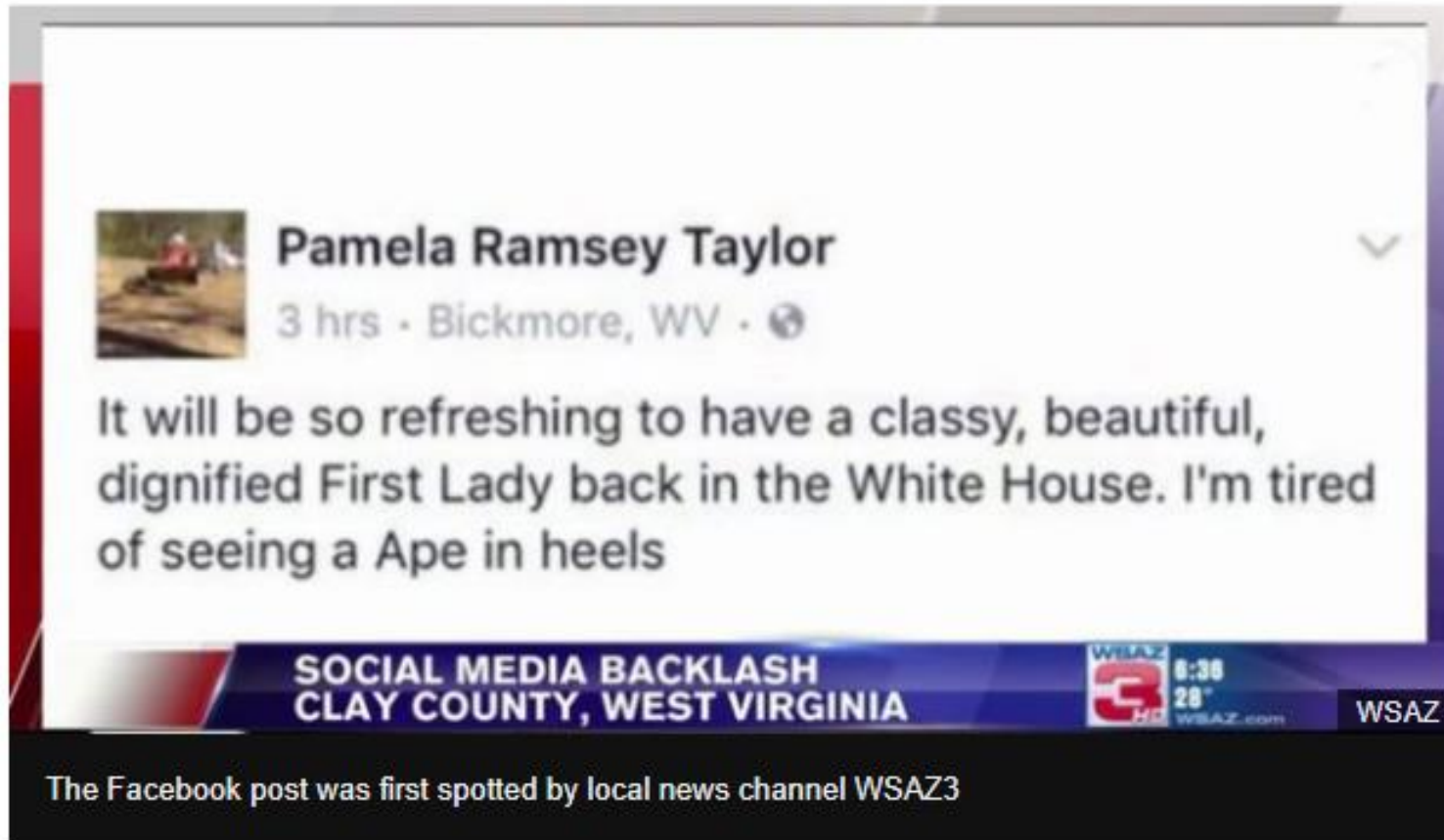
I'm wondering whether anyone would ever write an article about "The benefits of taking your privileged child off of your employer-provided platinum health insurance plan and buying them a low bronze plan".

<https://onbeing.org/blog/courtney-martin-the-benefits-of-sending-your-privileged-child-to-an-underperforming-school/>



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Active Racism

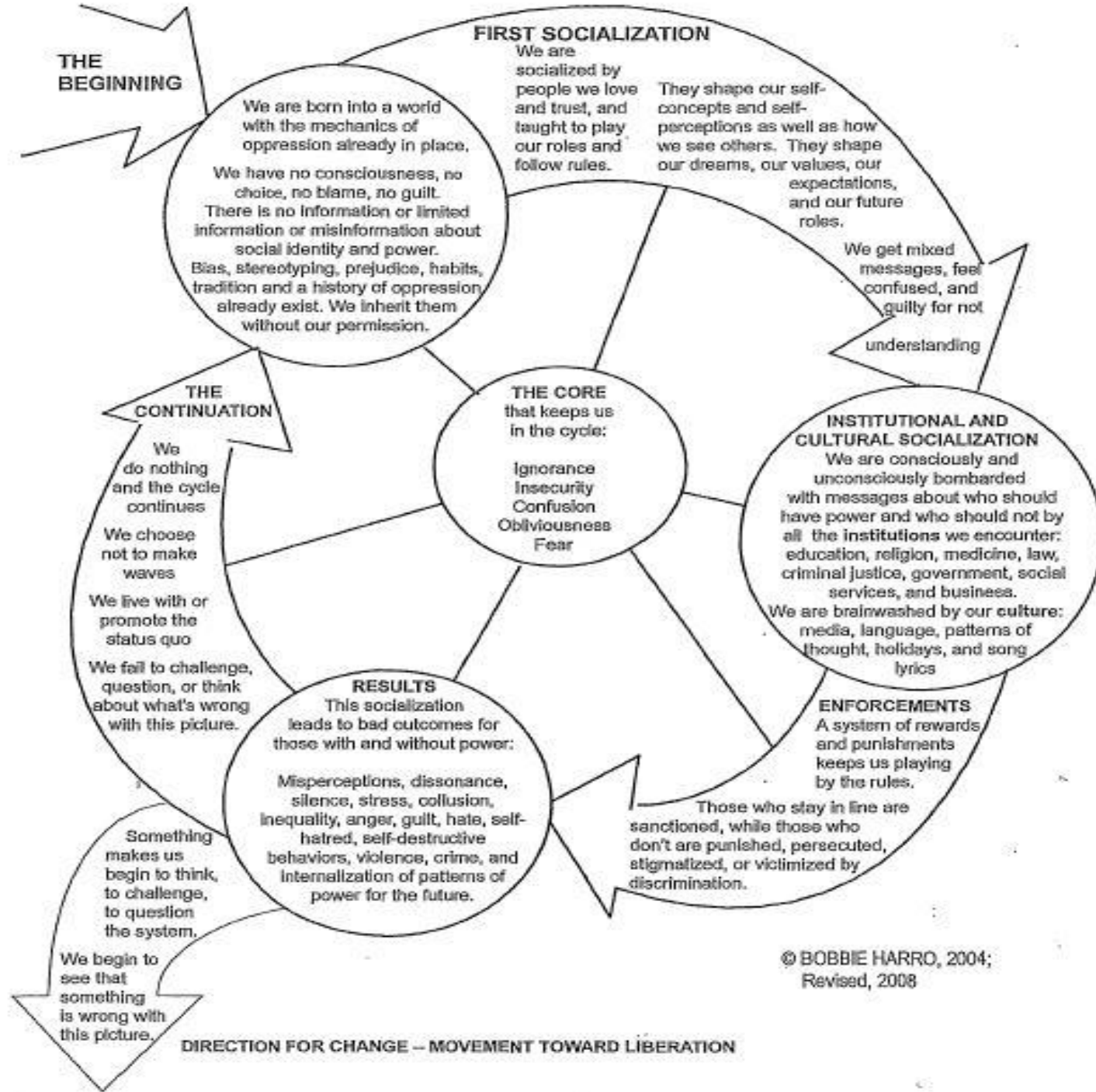


Passive Racism

Competence downshift among white liberals
(Dupree & Fiske, 2019)

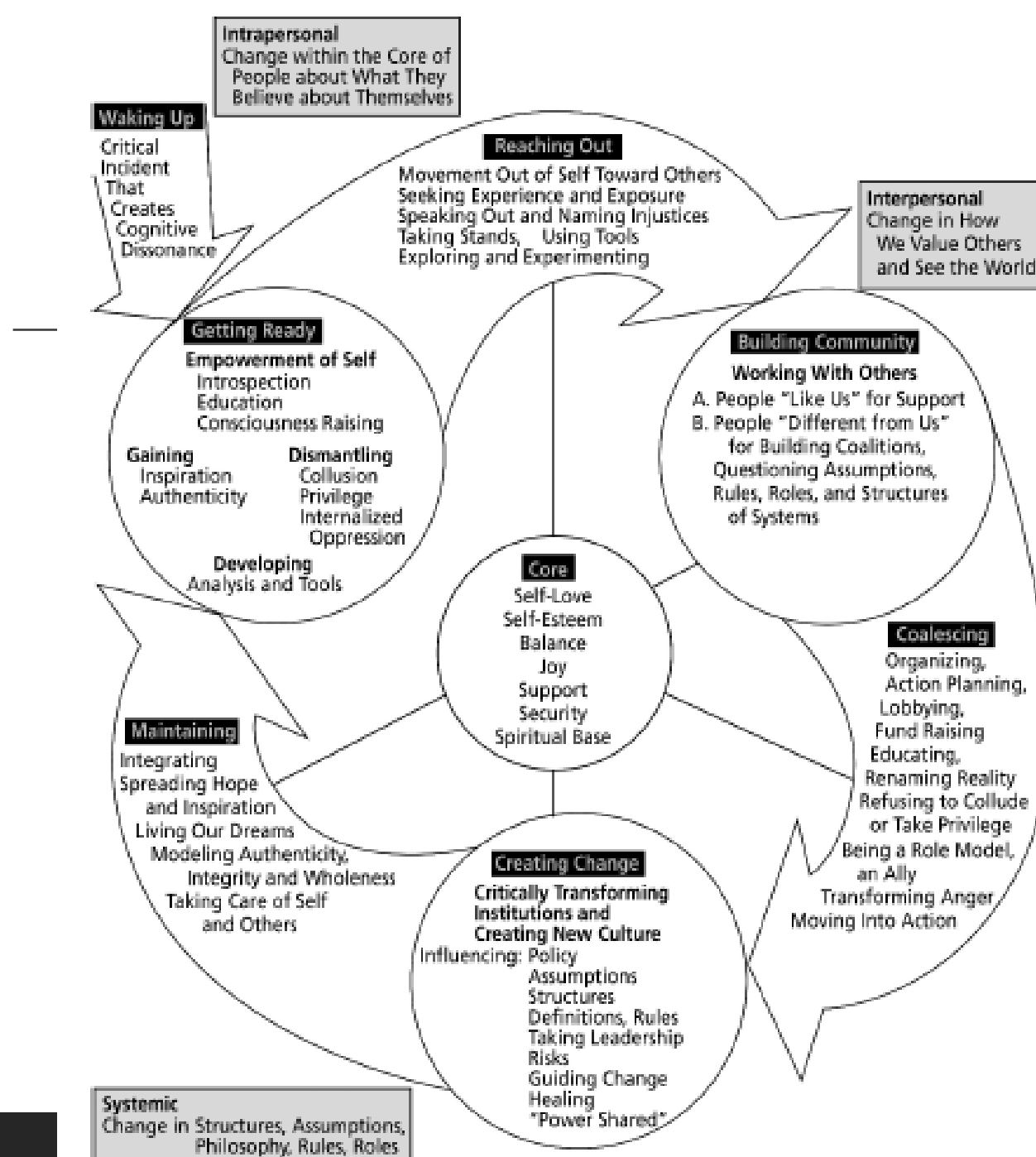
“White liberals may indirectly express a patronizing form of bias in their responses to outgroup members by drawing on negative status/competence stereotypes about Blacks. That is, with the best of intentions—seeking to affiliate with a Black interaction partner—White liberals may unwittingly draw on negative stereotypes, dumbing themselves down in a likely well-meaning, “folksy,” but ultimately patronizing, attempt to connect with the outgroup.”





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Cycle of Liberation



Source: Developed by Robbie Harro

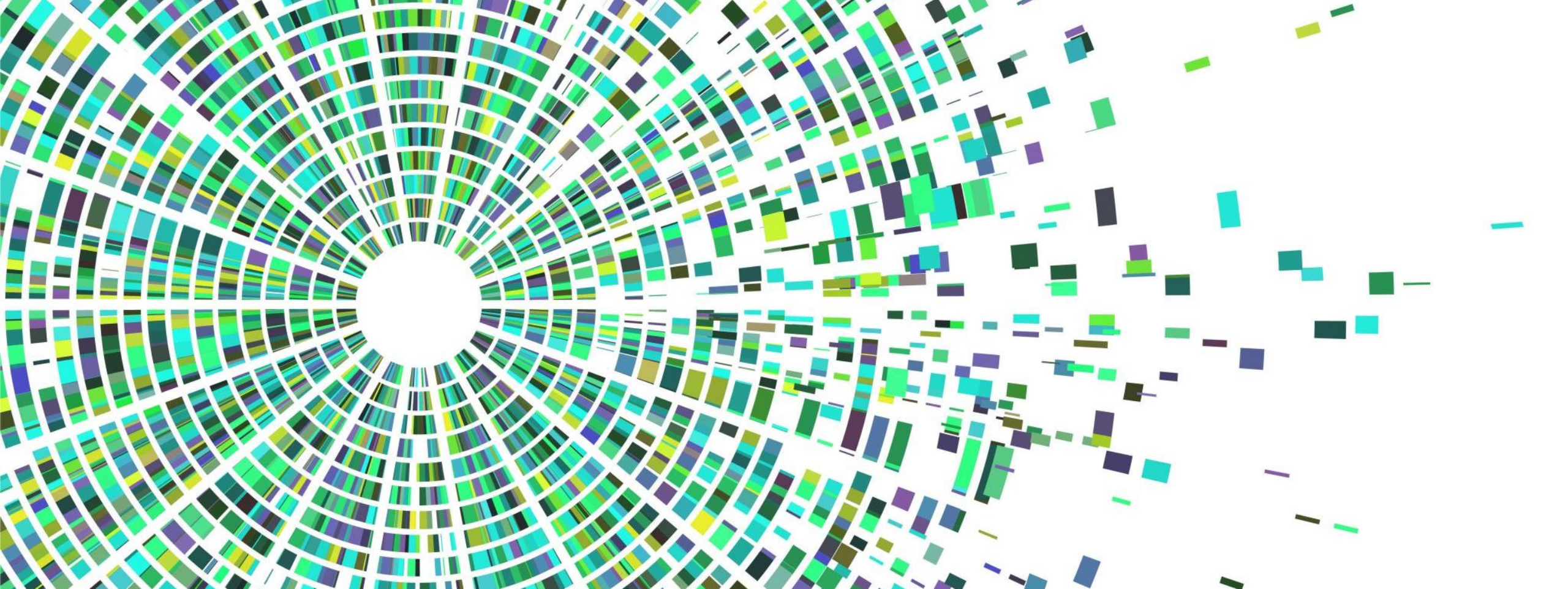
Just Us

Here is my invitation
for you to bend towards justice.
My arc of self bends
in favor of love—

Asking hard questions
& waiting for answers
that don't offer conclusions,
just more wonderings
about how to live a life
worthy of the children
who come after us.



From “Love from the Vortex” by Yolanda Sealey-Ruiz



THANK YOU!

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