**Definitions: Antiracism and White Racial Frame**

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**Antiracism** cannot be spoken of outside the context of recognizing and challenging racial oppression and domination and addressing the relational breach racism causes. The word antiracism exists in a universe of action. To say the word suggests a sense of taking action against racism—action against oppression and domination.

**Antiracism**names the conscious, intentional effort to eradicate racism in all its forms. Antiracism work is directed toward undoing systemic oppression and domination created to advantage whites over other ethnic/racial groups. This work, involving self-reflection and critical social analysis, takes the specific form of

1) identifying the ways a certain, dominant “racial frame” (i.e., the white racial frame – *see below*) functions as a central organizing principle in our society both by structuring social arrangements, relationships, and institutional power and practices, and by shaping people’s worldview – their conscious and unconscious assumptions, expectations, beliefs, feelings, images, values and behaviors;

2) engaging critical studies of how best to counter racism and create ethical, democratic community; and

3) organizing people for collective action to create a just society.

**Antiracism needs to be posited as a value\*:**

1. The value of antiracism involves countering an evil and not just promoting a good.
2. Acting on this value means noticing, confronting, opposing, and working toward the elimination of manifestations of racism and the domination system.
3. Particular moral abilities and traits of character are required for activities of opposition that are not required merely for the promotion of a good goal.
4. Antiracism presupposes the positive value of racial justice; hence, the positive element is implicitly contained in the values, and the very name, of antiracism.

\*(Lawrence A. Blum 1992, in *Applied Ethics: A Multicultural Approach*, pp. 5-8, 4th ed, 2006)

**Three components of antiracism as a value\*:**

1. Antiracist moral consciousness—recognizing, examining and minimizing the manifestations of racist socialization in one’s own actions and attitudes.
2. Understanding of racism— learning to perceive racism and to notice it when it is occurring. This understanding is supported by:

* Learning the psychological dynamics of racism
* Learning the historical dynamics of racism—forms of racism and movements against racism
* Understanding the role of individuals in sustaining or resisting racist institutional patterns and systems

1. Opposition to racism—accepting responsibility concerning manifestations of racism ourselves, in other persons and in the society more generally.

\*(Lawrence A. Blum 1992, in *Applied Ethics: A Multicultural Approach,* pp. 5-8, 4th ed, 2006)

**White Racial Frame**

The white racial frame is a perspective or worldview that, consciously or unconsciously, holds that the proper, ideal or normative way of perceiving, interpreting, and behaving corresponds to the cultural beliefs, values, preferences, evaluations, and practices held by elite Euro-Americans (whites) or by Euro-American people in general. (See: Joe R. Feagin 2013, *The White Racial Frame*)