
***A Good Time for the Truth:
Race in Minnesota***

— Sun Yung Shin —
Edina Community Lutheran
Church, Thur. Jan. 26. 2017

**We are on Dakota homeland.
We are on indigenous lands.**

“...it’s important that people begin to understand that whiteness is not inevitable, and that **white dominance is not inevitable.**”

- Claudia Rankine, poet, author of *Citizen*

<https://www.theguardian.com/books/2016/oct/19/claudia-rankine-macarthur-genius-grant-exploring-whiteness>

“He [Jonathan Franzen] said something like ‘I can’t write about people I don’t know.’ That, to me, is more complex. So, why don’t you know these people? **What choices have you made in your life to keep yourself segregated?** How is it one is able to move through life with a level of sameness? Is that conscious? Is segregation forever really at the bottom of everything? When he says something like that, I find that really interesting as **an admittance to white privilege: that he can get through his life without any meaningful interaction with people of color.**”

- Claudia Rankine

Tonight

- Talk and read from the Introduction to the anthology, discuss the range of essays
- The Beloved Community - what would that look like here in Minnesota?
- The spiritual dimensions of MLK Jr.'s 6 Principles of Nonviolence
- 8 White Identities by Dr. Barnor Hesse
- Discussion, Q & A



**The beloved community
is one based on justice.**

“*Workshop Definition* White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent [including the U.S.], for the purpose of maintaining and defending a system of wealth, power, and privilege.” - Elizabeth Martinez, organizer

[http://soaw.org/index.php?option=com_content
&view=article&id=482](http://soaw.org/index.php?option=com_content&view=article&id=482)

Racism

“Racism is a philosophy based on a contempt for life. It is the arrogant assertion that one race is the center of value and **object of devotion**, before which other races must kneel in submission. It is the absurd dogma that one race is responsible for all the progress of history and alone can assure the progress of the future. **Racism is total estrangement. It separates not only bodies, but minds and spirits. Inevitably it descends to inflicting spiritual and physical homicide upon the out-group.**”

Source: *Where Do We Go From Here: Chaos or Community?* by Dr. Martin Luther King, Jr.; Boston: Beacon Press, 1967.

The Beloved Community

“The Beloved Community” is a term that was first coined in the early days of the 20th Century by the philosopher-theologian **Josiah Royce**, who founded the Fellowship of Reconciliation. However, it was Dr. Martin Luther King, Jr., also a member of the Fellowship of Reconciliation, who popularized the term and invested it with a deeper meaning which has captured the imagination of people of goodwill all over the world.

For Dr. King, The Beloved Community was not a lofty utopian goal to be confused with the rapturous image of the Peaceable Kingdom, in which lions and lambs coexist in idyllic harmony. Rather, The Beloved Community was for him a realistic, achievable goal that could be attained by **a critical mass of people committed to and trained in the philosophy and methods of nonviolence.**”

6 Principles of Nonviolence, Principle One

Stride Toward Freedom

PRINCIPLE ONE: Nonviolence is a way of life for courageous people.

It is active nonviolent resistance to evil.

It is aggressive spiritually, mentally and emotionally.

Principle Two

PRINCIPLE TWO: Nonviolence seeks to win friendship and understanding.

The end result of nonviolence is redemption and reconciliation.

The purpose of nonviolence is the creation of the Beloved Community.

Principle Three

PRINCIPLE THREE: Nonviolence seeks to defeat injustice not people.

Nonviolence recognizes that evildoers are also victims and are not evil people.

The nonviolent resister seeks to defeat evil not people.

Principle Four

PRINCIPLE FOUR: Nonviolence holds that suffering can educate and transform.

Nonviolence accepts suffering without retaliation.

Unearned suffering is redemptive and has tremendous educational and transforming possibilities.

Principle Five

PRINCIPLE FIVE: Nonviolence chooses love instead of hate.

Nonviolence resists violence of the spirit as well as the body.

Nonviolent love is spontaneous, unmotivated, unselfish and creative.

Principle Six

PRINCIPLE SIX: Nonviolence believes that the universe is on the side of justice.

The nonviolent resister has deep faith that justice will eventually win.

Nonviolence believes that God is a God of justice.

8 White Identities

BARNOR
HESSE

ASSOCIATE PROFESSOR OF AFRICAN AMERICAN STUDIES, POLITICAL SCIENCE,
AND SOCIOLOGY

Research Interests:

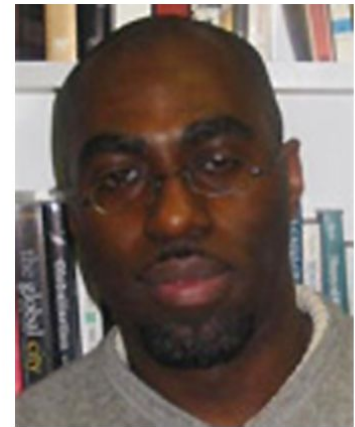
Post-structuralism and political theory
Black political thought
Modernity and Coloniality
Blackness and Affect
Race and Governmentality
Conceptual Methodologies
Postcolonial Studies

Courses:

Graduate
AFAM 475: Genealogy of Racism as a Concept
AFAM 401: Conceptual Methodologies
AFAM 400: Post-Structuralism and Black Political Thought
Undergraduate
AFAM 380: Unsettling Whiteness
AFAM 375: Post-Colonial African American Studies
AFAM 363: Racism in Western Modernity

Degree:

Ph.D. in Government (Ideology and Discourse Analysis), University of Essex (UK)



Contact:

Email

Office: African American
Studies Department Crowe 5-
131 1860 S. Campus Dr.
Evanston, IL 60208-2209

8 White Identities - Dr. Barnor Hesse

1. White Supremacist
2. White Voyeurism
3. White Privilege
4. White Benefit
5. White Confessional
6. White Critical
7. White Traitor
8. White Abolitionist

Within the regime of whiteness there are action-oriented identities.

Build an ethnography of whiteness, since white people have been the ones writing about and governing Others.

You don't have to be White to take on one or more of these identities or their behaviors.

1. White Supremacist

- Clearly marked white society that preserves, names, and values white superiority
-

2. White Voyeurism

- Wouldn't challenge a white supremacist;
 - **desires non-whiteness because it's interesting, pleasurable;**
 - seeks to control the consumption and appropriation of non-whiteness;
 - fascination with culture (e.g. consuming Black culture without the burden of racism against Black people)
-

3. White Privilege

- May critique supremacy,
 - but a deep investment in questions of fairness/equality under the **normalization of whiteness and the white rule**;
 - sworn goal of “diversity”
-

4. White Benefit

- Sympathetic to a set of issues but only privately;
 - **won't speak/act in solidarity publicly** because benefitting through whiteness in public (some POC are in this category as well)
-

5. White Confessional

- Some exposure of whiteness takes place,
 - but as a way of being accountable to POC **after**;
 - seek validation from POC
-

6. White Critical

- **Take on board critiques of whiteness and invest in exposing/marking the white regime;**
 - refuses to be complicit with the regime;
 - whiteness speaking back to whiteness
-

7. White Traitor

- Actively refuses complicity; names what's going on;
 - **intention is to subvert white authority and tell the truth at whatever cost;**
 - **need them to dismantle institutions**
-

8. White Abolitionist

- Changing institutions,
 - dismantling whiteness,
 - and not allowing whiteness to reassert itself
-

Discussion, Q & A

Contact

Stay in touch!

Facebook

Twitter @sunyungshin

sunyungshin@gmail.com

www.agoodtimeforthetruth.com

www.sunyungshin.com

