

EVERYDAY RACISM

1. Uwagi ogólne

Zestaw materiałów opatrzony wspólnym tytułem *Everyday Racism* jest adresowany do studentów uzupełniających studiów magisterskich studiujących kierunki humanistyczne/ jednolitych studiów magisterskich. Przedstawione ćwiczenia mogą być wykorzystane przede wszystkim do pracy z grupami studentów socjologii, politologii, historii, ewentualnie filmoznawstwa oraz zarządzania kulturą i mediami.

2. Poziom zaawansowania: B2+ (z pomocą nauczyciela) oraz C1, C1+

3. Czas trwania opisanych ćwiczeń

Ćwiczenia zaprezentowane w tym artykule są przeznaczone na 2 jednostki lekcyjne (180 minut). Czas trwania został ustalony na podstawie doświadczenia wynikającego z pracy nad poniższymi ćwiczeniami w grupach na poziomie (mocne) B2+ i C1.

4. Cele dydaktyczne

W swoim założeniu artykuł ma rozwijać podstawowe umiejętności językowe, takie jak mówienie, słuchanie, czytanie oraz pisanie.

5. Uwagi i sugestie

W zbiorze przewidziane są ćwiczenia na interakcję student–nauczyciel, student–student oraz na pracę indywidualną. Ćwiczenia w zależności od poziomu grupy, stopnia zaangażowania studentów w zajęcia i kierunku mogą być odpowiednio

zmodyfikowane. Zadania tu zamieszczone możemy omawiać na zajęciach lub część przedstawionych ćwiczeń zadać jako pracę domową, jeżeli nie chcemy poświęcać na nie zbyt dużo czasu na zajęciach. Wybór należy do nauczyciela. Materiał powinien wzbogacić wiedzę studentów w zakresie wielu aspektów kulturowych i społecznych, które stanowią podstawę rasizmu.

Lekcja obejmuje pytania, informacje, artykuły i zadania dotyczące rasizmu, przede wszystkim w Stanach Zjednoczonych. Rozpoczynamy od rozważań na temat tego, czym jest strach przed czarnoskórym mężczyzną (“fear of the Black man”), który jest bardzo utrwalony w kulturze, szczególnie w Stanach, a studenci stopniowo zapoznają się z jego źródłem. Zadanie jest trudne, studenci mogą zatem pracować w parach lub małych grupach; może również być konieczna pomoc nauczyciela albo modyfikacja ćwiczenia. W kolejnych częściach studenci dowiadują się więcej na temat sytuacji kobiet, stygmatyzacji czarnych włosów, nieakceptowanych w społeczeństwie, języka wielu czarnoskórych Amerykanów (AAVE), który często jest ośmieszany i traktowany z pogardą, oraz podłoża tego, jak łatwo jest uwierzyć we własną wyższość nad innymi ludźmi.

W zależności od stopnia trudności zadań i artykułów oraz poziomu grupy można dać studentom więcej czasu i/lub pozwolić pracować w parach albo małych grupach.

EVERYDAY RACISM

I. Fear of the Black man.

1. **What are the origins of the fear of the Black man? Discuss in pairs/small groups.**

2. **Read the Wikipedia entry below and see if you were right and try to fill in the gaps with one word each.**

Below you can see a list of the missing words, however, they are not in the correct form, therefore, you need to use them to form the words which fit the gaps. Three words have not been changed.

interesting rational unique (unchanged) prejudiced
major (unchanged) document start outlet (unchanged)

The *Black Peril* refers to the fear of colonial settlers that Black men are attracted to White women and are having sexual relations with them. This goes back to class and race (1) Examples can be seen in the British colonialism of India and Africa. One of the (2) areas that documented having experienced the *Black Peril* is South Africa or, more specifically, Southern Rhodesia, which later became modern day Zimbabwe in 1980. Black Peril is a colonial based fear that (3) in Southern Rhodesia and survived all the way to the independence of Zimbabwe.

Black Rape scares were not (4) or scarce to South Africa since (5) well- parallels have ranged in place and time from “the southern United States in the late 1860s to Papua in the 1920s.” It was theorized that the fear of this *Black Peril*, the rape threats, as seen through the eyes of the White male settlers, were essentially a (6) “ of White men’s fear of sexual competition from Black men.”

The “‘Black Peril’ outcries from White settlers in Southern Rhodesia provided an (7) for anxieties about weakness within the ‘body politic’” since the ‘Whites shared a conceptual language for crisis and it was corporeal.’ It was through this thought process that the ‘Black Peril’ panics led to specific actions that served the (8) of the White settler men in these areas.

Source: https://en.wikipedia.org/wiki/Black_Peril.

II. The one drop rule.

**1. What do you think the rule may have been in reference to Black people?
Discuss in pairs.**

2. Now read the information below:

In *Django Unchained* Dr Schultz claims Alexandre Dumas is Black, due to *the one drop rule. The writer’s father, General Thomas-Alexandre Davy de la Pailleterie, was born in what is now Haiti and was a French colony of Saint-Domingue to a French aristocrat and an enslaved African woman.

Source: https://en.wikipedia.org/wiki/One-drop_rule.

– What would have happened to the writer in – the American South? What do you think about being labelled according to such a rule? What are the deciding factors in determining one’s national and racial identity? Discuss in pairs/small groups.

III. African American women and their woes.

1. The position of African American women in society.

Watch 3 short videos from *The Colour Purple* and then discuss the question below.

- Celia vs. her husband (0–0:46): <https://www.youtube.com/watch?v=yqmreq-dV84>.
- In the shop (0–1:22): https://www.youtube.com/watch?v=l_iTqzfnTe0.
- Sofia gets arrested (0–1:26): <https://www.youtube.com/watch?v=Iy2GKyD2IoQ>.
- Based on what you have seen, what treatment did African American women have to face on a daily basis, both from strangers and at home? Discuss in pairs/small groups.

* The one-drop rule is a social and legal principle of racial classification that was historically prominent in the United States asserting that any person with even one ancestor of sub-Saharan-African ancestry (“one drop” of Black blood) is considered Black.

2. In one of her songs from her album *Lemonade*, Beyoncé sings about “Becky with good hair.” What do you think good hair may be?

- Watch the trailer for Chris Rock’s 2009 documentary *Hair* and then answer the questions below in pairs/groups of three.
- The video: <https://www.youtube.com/watch?v=1m-4qzx08So>.
- Why do you think Black women spend so much money on a hair product that is clearly harmful? Where do you think the idea of “good” and “bad” (*nappy hair) hair came from? Discuss the questions in pairs/small groups.

3. Watch a video called “You can touch my hair” (0–5:56) and answer the questions.

The video: https://www.youtube.com/watch?v=uJn_i6LYFSE.

a) Why does Michaela Angela call her hair happy?

.....

b) What are Black women taught very early in life?

.....

c) What don’t Black people often know?

.....

d) What type of look for Black women do the media advertise?

.....

e) What happens if a Black woman has her hair straightened?

.....

f) What happened to Belynda?

.....

g) What about Shay?

.....

– Can you imagine that happening to you? How do you think it would make you feel? Discuss in pairs.

* nappy = kinky, curly

IV. Black families – baby mamas and absentee fathers.

1. **What happened to Black families in the antebellum (before the US Civil war; the South of plantations and slavery) South? Were they allowed to stay together? What do you think the consequences of this situation might be to this day? Discuss in small groups and then read the short article below to see if you were right.**
2. **Five sentences have been removed from the article. Put the sentences (a–f) back into the article. There is one extra sentence you do not need to use.**
 - a. The slavery mindset is still very relevant today, but with establishing a sense of community and education, this mindset can be erased.
 - b. This information allows the reader to understand the basis of why the family is female-centred among the Black family.
 - c. Many young men, including celebrities such as Chris Brown or 50 Cent, quote the painful absence of their fathers as the source of their problems in adulthood.
 - d. Socially, both genders come into the marriage expecting different things, there is no mutual understanding.
 - e. With this knowledge, the mindset of the Black male can change.
 - f. There was no bond between the family and father.

The Effects of Slavery Are Still Relevant and Changes Need To Be Made

By Ar'yana Allen, May 8, 2017, at Cleveland State University

Slavery ended over 200 years ago, yet the effects are still evident, especially when pertaining to marriages between African-Americans. Since the beginning of slavery, slave owners made it their duty to tear families apart. It was an **effort** to tear down the patriarch of the Black man. Economically, the family has been torn apart. The roles have been confused and switched within the Black family.

1. The act of slavery has played a very **detrimental** role in the act of marriage in the African-American community. African-Americans have been affected economically, socially and the roles of gender have been **affected** by the reigns of slavery.

The introduction of slavery tore that pattern apart. Slave owners broke families apart; they sold the men which **prevented** them from developing stable families. 2. Instead, the bond was built between the child and mother, the family developed under her eye and leadership. There was little room for the development of male leadership. The role of the father deteriorated for more than 200 years. The male leader was **torn** from his home and family, he wasn't able to form an attachment to them. He had no responsibility to his wife or

children. The function of the father was **seen** as biological instead of sociological. He helped with giving life to his child, but he was not around to raise the child. He was not involved in the practice of forming the child mentally, emotionally, or spiritually. Staples wrote, “The mother reared and cared for the children, and they were **considered** hers.” 3.

It’s important for the African-Americans to know their African **heritage**. The Black male should know that they are more than the provider. Staples wrote, “Afro-American males might best be prepared for their future marital roles by the inoculation of pride and African heritage, by a reminder of their forefathers’ patrilineal and patriarchal form of family organization.” 4. It will enable him to be the husband and father that will help promote the **growth** of his community. The Black woman will have to **relinquish** her role as the head of the household. She’ll have to look at the Black man as more than a provider. 5.

Staples, R. (1971). *The Black Family*. Belmont, California: Wadsworth Publishing Company.

Source: <https://www.theodysseyonline.com/the-effects-are-still-relevant-change-needs-to-be-made>.

3. Try to substitute the underlined words with 2 synonyms which would fit the context semantically and grammatically. You can use phrasal verbs.

- effort – /
- detrimental – /
- affected – /
- prevented – /
- torn – /
- seen – /
- considered – /
- heritage – /
- growth – /
- relinquish – /

4. Who is a “baby mama”? Discuss in pairs, unless you don’t know the answer, in which case ask the teacher to explain the term.

5. Read the short article below. What is your opinion about 50 Cent’s behaviour? Can it be justified, taking into account the history which may have shaped it? Discuss in pairs/small groups.

50 Cent & Baby Mama Battle It Out On Instagram Over Child Support

By Kyle Eustice May 25, 2017

Baby mama drama is nothing new, but when 50 Cent is taking shots at his estranged son's mother, Shaniqua Tompkins, on Instagram, the 14.7 million people following the rapper-actor are going to talk about it. It didn't take long before Tompkins caught wind of Fiddy's post celebrating his graduation from child support for Marquise Jackson, which he captioned, "Graduating from Child support 20year to all my other brothers Hang in there."

The rap mogul also detailed how much money he's paid up since the child was born and suggested Tompkins needs to find employment. "LOL 4 months left no more free ride. she might want to get a job now. I paid \$1,369,400 to date. I hope she saved some money because That last \$30,600 ain't nothing. lol."

Tompkins fired back with a post of her own that read, "Actually it is 5 months to go you sill checking for lil ole me? Calculate the hours you missed from your son!"

It appears his son's graduation is something he's been anticipating for a while. Eight months ago, he posted a calendar counting down to his son's 20th birthday, which marked the end of Fiddy's child support payments.

Source: <http://hiphopdx.com/news/id.43565/title.50-cent-baby-mama-battle-it-out-on-instagram-over-child-support#>.

V. Cultural appropriation – is it real?

1. **What do you think of a White person writing a book from the perspective of somebody who is Black? Kathryn Stockett, the writer behind *The Help* did just that. Read a short fragment of the novel and discuss this question in pairs/small groups:**

I lost my own boy, Treelore, right before I started waiting on Miss Leefolt. He was twenty-four years old. The best part of a person's life. It just wasn't enough time living in this world. He had him a little apartment over on Foley Street. Seeing a real nice girl name Frances and I spec they was gone get married, but he was slow bout things like that. Not cause he looking for something better, just cause he the thinking kind. Wore big glasses and reading all the time. He even start writing his own book, bout being a colored man living and working in Mississippi. Law, that made me proud. But one night he working late at the Scanlon-Taylor mill, lugging two-by-fours to the truck, splinters slicing all the way through the glove. He too small for that kind a work, too skinny, but he needed the job. He was tired. It was raining. He slip off the loading dock, fell down on the drive. Tractor trailer didn't see him and crushed his lungs fore he could move. By the time I found out, he was dead. (H 2) – Is it acceptable for a person with the White*

* White privilege – the societal privilege that benefits people whom society identifies as white in some countries, beyond what is commonly experienced by non-white people under the same

privilege to assume the perspective of someone of colour? After all, male and female writers often assume the perspective of the opposite sex.

According to Peggy McIntosh, whites in Western societies enjoy advantages that non-whites do not experience, as “an invisible package of unearned assets.” White privilege denotes both obvious and less obvious passive advantages that white people may not recognize they have, which distinguishes it from overt bias or prejudice. These include cultural affirmations of one’s own worth; presumed greater social status; and freedom to move, buy, work, play, and speak freely. The effects can be seen in professional, educational, and personal contexts. The concept of white privilege also implies the right to assume the universality of one’s own experiences, marking others as different or exceptional while perceiving oneself as normal.

Source: https://en.wikipedia.org/wiki/White_privilege.

2. In pairs, try to define cultural appropriation.

3. Watch a video about Miley Cyrus’s interview from May 2017 and answer the questions:

a) What was the album *Bangerz* like?

.....

b) How is she promoting her new album?

.....

c) What reason did Miley give for backing out of the hip-hop scene?

.....

d) What happened after the interview was published?

.....

e) What was she accused of after the 2013 MTV VMA show?

.....

f) How does Miley defend herself?

.....

– Discuss in pairs – Were those criticising Miley right to accuse her of wearing Black culture like a costume? Is cultural appropriation real? Is it a tribute or exploitation?

social, political, or economic circumstances. Academic perspectives such as critical race theory and whiteness studies use the concept to analyze how racism and racialized societies affect the lives of white or white-skinned people.

VI. Language.

1. Discuss in pairs/small groups – What is the English spoken by working-class African Americans like? What are its origins? Can all African Americans speak it?

Here's some information on AAVE:

African American Vernacular English (AAVE) – also called African American English (AAE); less precisely Black English, Black Vernacular, Black English Vernacular (BEV), or Black Vernacular English (BVE) – is a variety (dialect, ethnolect and sociolect) of American English, spoken by urban working-class African Americans and largely bi-dialectal middle-class African Americans. (...) It shares a large portion of its grammar and phonology with the rural dialects of the Southern United States, and especially older Southern American English. (...) AAVE has pronunciation, grammatical structures, and vocabulary in common with various West African languages.

Many features of AAVE are shared with English dialects spoken in the American South. While these are mostly regionalisms (i.e. originating from the dialect commonly spoken in the area, regardless of the speaker's color), a number of them – such as the deletion of *is* – are used much more frequently by Black speakers, suggesting that they have their origins in Black speech. The traits of AAVE that distinguish it from the General American accent and other American English dialects include the following:

- phonological aspects found in creoles and dialects of other populations of West African descent and that also emerge in English dialects that may be uninfluenced by West African languages, (...)
- distinctive vocabulary,
- distinctive use of verb tense and aspect,
- the use of double negative (negative concord).

Early AAVE contributed a number of African-originated words to the American English mainstream, including *gumbo*, *goober*, *yam*, and *banjo*. AAVE has also contributed slang expressions such as *cool* and *hip*.

Misconceptions about AAVE are, and have long been, common, and have stigmatized its use. One myth is that AAVE is grammatically simple or sloppy. Another is that AAVE is the native dialect (or even more inaccurately, a linguistic fad) employed by all African Americans. Wheeler (1999) warns that “AAVE should not be thought of as the language of Black people in America. Many African Americans neither speak it nor know much about it.”

2. Listen to Jamila Lyiscott and try to keep up with the fast-talking lady. While doing so, try to fill in the gaps in her slam poem:

Today, a baffled lady observed the (1) where my soul
 (2)
 And announced that I'm "articulate"
 Which means that when it comes to (3) and diction
 I don't even think of it
 'Cause I'm "articulate"
 So when my professor asks a question
 And my answer is (4) with a connotation of
 (5) suggestion
 There's no misdirected intention
 Pay attention
 'Cause I'm "articulate"
 So when my father asks, "Wha' kinda ting is dis?"
 My "articulate" answer never goes amiss
 I say "father, this is the (6) problem at hand"
 And when I'm on the block I switch it up just because I can
 So when my boy says, "What's good with you son?"
 I just say, "I jus' fall out wit dem people but I done!"
 And sometimes in class
 I might pause the intellectual sounding (7) to ask
 "Yo! Why dese books neva be about my peoples"
 Yes, I have decided to treat all three of my languages as equals
 Because I'm "articulate"
 But who controls articulation?
 Because the English language is a (8) oration
 Subject to indefinite transformation
 Now you may think that it is ignorant to speak broken English
 But I'm here to tell you that even "articulate" Americans sound foolish to the British
 So when my Professor comes on the block and says, "Hello"
 I stop him and say "Nooooo
 You're being inarticulate the proper way is to say 'what's good'"
 Now you may think that's too (9), that's not cool
 But I'm here to tell you that even our language has rules
 So when Mommy mocks me and says "ya'll-be-madd-going-to-the-store"
 I say "Mommy, no, that sentence is not following the law
 Never does the word "madd" go before a present (10)
 That's simply the principle of this English"
 If I had the vocal capacity I would sing this from every mountaintop,
 From every suburbia, and every hood
 'Cause the only God of language is the one recorded in the Genesis

Of this world saying "it is good"
 So I may not always come before you with excellency of speech
 But do not judge me by my language and assume
 That I'm too ignorant to teach
 'Cause I speak three tongues
 One for each:
 Home, school and friends
 I'm a tri-lingual orator
 Sometimes I'm (11) with my language now
 Then switch it up so I don't bore later
 Sometimes I fight back two tongues
 While I use the other one in the classroom
 And when I mistakenly mix them up
 I feel crazy like I'm cooking in the bathroom
 I know that I had to borrow your language because mine was stolen
 But you can't expect me to speak your history wholly while mine is broken
 These words are spoken
 By someone who is simply fed up with the (12) ideals of this season
 And the reason I speak a composite version of your language
 Is because mine was raped away along with my history
 I speak broken English so the profusing gashes can remind us
 That our current state is not a mystery
 I'm so tired of the negative images that are driving my people mad
 So unless you've seen it rob a bank stop calling my hair bad
 I'm so sick of this nonsensical racial (13)
 So don't call it good unless your hair is known for donating to charity
 As much as has been raped away from our people
 How can you expect me to treat their (14) on your language
 As anything less than equal
 Let there be no confusion
 Let there be no hesitation
 This is not a promotion of ignorance
 This is a linguistic celebration
 That's why I put (15) " " on my last job application
 I can help to diversify your consumer market is all I wanted them to know
 And when they call me for the interview I'll be more than happy to show that
 I can say:
 "What's good"
 "Whatagwan"
 And of course "Hello"
 Because I'm "articulate"
 Thank you.

3. Answer the questions:

- a) Why was the lady baffled that Jamila was articulate, having “observed the shell in which her soul dwelt”?
- b) What 3 different worlds reflected in the language does Jamila move within?
- c) Who controls articulation?
- d) What point does she make specifically about English?
- e) Why is her Professor inarticulate saying “Hello” when on the block?
- f) Why did she have to borrow a language?
- g) What is she tired of?

– What is the point Jamila makes about her other English when her mother mocks her? Was she right to put “tri-lingual” on her last job application? What qualities do you think she must possess in order to navigate these three worlds? Discuss in pairs.

VII. The Angry Eye Experiment.

Jane Elliott, a teacher who conducted a controversial racial experiment on her class after the death of Martin Luther King in 1968, conducts the same experiment on Oprah Winfrey’s audience. Watch the video (0–4:38) and answer the questions below.

The video: <https://www.youtube.com/watch?v=5NHeFgaVWs8>.

- a) What were the blue-eyed members of the audience made to do?

.....

- b) How was the treatment of the brown-eyed members different?

.....

- c) What happened when the blue-eyed people saw that?

.....

- d) What shift in the attitude of the brown-eyed group toward the blue eyed-group occurred?

.....

- e) What is the difference in attitude depending on what colour you are when you stand up for yourself?

.....

- f) What is the point made by the White man?

.....

g) How did the experiment originate?

.....

h) What determines your eye and skin colour?

.....

– In pairs, answer the questions – Was the original (classroom) experiment ethical? What mechanisms are there behind the sudden shift in the attitude of the brown-eyed group towards the blue-eyed audience members? What was the conviction behind what the White man said? Is it possible to be completely free of racism in the contemporary world?

KEY

I.

1.

The answer is in the Wikipedia entry. If the SS do not have enough knowledge, they can be told by the teacher, or move on to the next task.

2.

The task is not an easy one so the students may need some help from the teacher. The task can be adapted and the forms which are necessary to fill in the text can be given.

(1) prejudices (2) major (3) started (4) unique
(5) documented (6) rationalization (7) outlet (8) interests

II.

1.

The answer about the one drop rule is given in the next task. If the SS do not have enough knowledge, they can be told by the teacher, or move on to the next task.

2.

Suggested answer: If Dumas had lived in the American South, he would have been enslaved and would not have written any novels.

In my opinion, everyone should be able to decide who they are and where they want to belong. For example, Caroline Wozniacki is not Polish, but Danish (which the Polish press refused to acknowledge for some time). One drop should not determine the person's whole identity.

III.

1.

The students do not have to watch all the videos; the teacher can choose to show e.g., only one of them.

Suggested answer: Their position was the lowest of the low as they faced violence and abuse from everyone, including Black men.

2.

Good hair is straight hair; hair that, basically, is not Black hair.

The concept of good hair comes from slave owners who favoured slaves of mixed background who, as a consequence, looked more like their masters (had lighter skin and less curly hair).

Black women earn the least and spend the most on hair products in order to be more socially acceptable.

Black women, even though they earn the least money out of all social groups, spend the most on hair products and wigs in order to fit society's expectations.

3.

- a) Because she doesn't try to change it.
- b) That their hair is wrong.
- c) What their hair actually looks like.
- d) A look with straight hair.
- e) She immediately becomes more socially acceptable.
- f) A random stranger at a deli grabbed her hair.
- g) Two White women discussed her hair and whether they could touch her hair (without even asking for permission) while standing directly behind her.

Suggested answer: I imagine that being on the receiving end of such behavior can make one feel vulnerable and objectified. Everyone wants to get a good look at you because you are different – you represent the Other to them – something outlandish and potentially dangerous when, in fact, you are in danger from them (in 2015, I saw an Italian teacher in her 30s grab a handful of a Black Italian 12-year-old's hair to see what it was like).

IV.**1.**

If the students do not know (although they might have some knowledge from the films they have watched), they should be helped.

The answer: Families were torn apart, as men, women and children were often sold separately, which caused the weakening of family ties in the long run. These days, there are many single mothers who often must have at least two jobs in order to support their families. Even rich and famous celebrities have been known to say they struggled because they had been abandoned by their fathers (e.g., Kanye West, Chris Brown, 50 Cent, Mike Tyson, Jimmy Hendrix, etc.).

2.

1d 2f 3b 4e 5a

The extra sentence – c. Many young men, including celebrities such as Chris Brown or 50 Cent, quote the painful absence of their fathers as the source of their problems in adulthood.

3.

effort – attempt/endeavour
 detrimental – damaging/harmful
 affected – influenced/impacted
 prevented – stopped/made it impossible for
 torn – taken/ripped away
 seen – perceived/regarded
 considered – perceived as/regarded as
 heritage – background/ tradition/history
 growth – development/progression
 relinquish – give up/renounce

4.

Baby mama – A woman who has a child out of wedlock with a man. She may or may not be in a relationship with the man, but most of the time, she's not. She may think she has some sort of position or leverage in the man's life, just because she had a child with the man, but all she is, is a baby mama, nothing else. Some baby mamas use the child as a pawn or weapon to "get what they want" from the child's father, i.e., money, food, sex, etc. If the man is in a relationship with a woman who has no children, the baby mama may become jealous and cause "baby mama drama."

Baby mama drama – When the mother, who you are not married to, of one or more of your children, starts negatively interfering with your life, especially where other women are concerned; this consists frequently of open public displays of anger and loud verbal assaults, hand gestures, head-shaking, etc.; The goal is to cause the father embarrassment either in front of his new lady friend, his close male friends, or his immediate family; it provides the baby mama with a brief feeling of control in a situation where she typically has none as a struggling single mom.

Source: *Urban Dictionary*.

5.

Suggested answer: I do not think that 50 Cent can be excused or explained, as adults can make their own choices.

V.

Suggested answer: It is not that simple. Some time ago, there was a photo of two Black winners of a marathon in Kraków in *Gazeta Krakowska*. They were both wearing traditional “czapki krakowiaka” with peacock feathers and I don’t think that’s a problem – they were living and studying in Kraków and they identified with the place where they had spent many years. I also do not think it’s a problem that Justin Bieber and other White people sometimes sport dreadlocks, as culture isn’t something that can be frozen and preserved in a museum to be looked at but not touched. Culture, just like language, has always been subject to changes because of the people who contributed to it.

1.

It may be necessary for the teacher to explain what White privilege is.

Suggested answer: Male authors often assume the perspective of female characters and vice versa. I don’t think it should be viewed as a problem, as long as writers do it with sensitivity and do not rely on the stereotypes of a given social group in painting its picture.

Of course, White privilege is very real and may influence the depiction of Black characters, so White writers should be especially careful while crafting them.

2.

Cultural appropriation is a concept dealing with the adoption of the elements of a minority culture by members of the dominant culture. It is distinguished from equal cultural exchange due to the presence of a colonial element and an imbalance of power.

- a) Heavily influenced by rap music.
- b) She gave an interview for *Billboard* in May 2017.
- c) The misogyny in the lyrics.
- d) There was some backlash and she was accused of having used hip-hop culture.
- e) Treating her dancers like props.
- f) By saying that these are her friends, not props.

Suggested answer: I think Miley should be given the benefit of the doubt. In my opinion, cultural appropriation becomes real when the person e.g., dancing

traditionally African dances makes a caricature out of it. Intentions and execution are very important. In many cases, it can be treated as a tribute to some culture or even a way to popularise it.

VI.

Below, there is a Wikipedia definition of African American Vernacular English (AAVE), which should help the teacher.

Links to videos, which can also be helpful before using the lesson with students:

<https://www.youtube.com/watch?v=0rQ94hYGJZA>, <https://www.youtube.com/watch?v=d7714V4kcwQ&t=317s>.

1.

African American Vernacular English (AAVE) – also called African American English (AAE); less precisely Black English, Black Vernacular, Black English Vernacular (BEV), or Black Vernacular English (BVE) – is a variety (dialect, ethnolect and sociolect) of American English, spoken by urban working-class African Americans and largely bi-dialectal middle-class African Americans. It is sometimes colloquially referred to as Ebonics, a term avoided by linguists due to its other meanings and connotations. It shares a large portion of its grammar and phonology with the rural dialects of the Southern United States, and especially older Southern American English. (...)

AAVE has pronunciation, grammatical structures, and vocabulary in common with various West African languages.

Many features of AAVE are shared with the English dialects spoken in the American South. While these are mostly regionalisms (i.e., originating from the dialect commonly spoken in the area, regardless of the speaker's color), a number of them – such as the deletion of *is* – are used much more frequently by Black speakers, suggesting that they have their origins in Black speech. The traits of AAVE that distinguish it from the General American accent and other American English dialects include the following:

- phonological aspects found in creoles and dialects of other populations of West African descent and that also emerge in English dialects which may be uninfluenced by West African languages, such as Newfoundland English,
- distinctive vocabulary,
- distinctive use of verb tense and aspect,
- the use of double negative (negative concord).

Early AAVE contributed a number of African-originated words to the American English mainstream, including *gumbo*, *goober*, *yam*, and *banjo*. AAVE has also contributed slang expressions such as *cool* and *hip*.

Misconceptions about AAVE are, and have long been, common, and have stigmatized its use. One myth is that AAVE is grammatically simple or sloppy. Another

is that AAVE is the native dialect (or even more inaccurately, a linguistic fad) employed by all African Americans. Wheeler (1999) warns that “AAVE should not be thought of as the language of Black people in America. Many African Americans neither speak it nor know much about it.”

Source: https://en.wikipedia.org/wiki/African_American_Vernacular_English.

2.

(1) shell **(2)** dwells **(3)** enunciation **(4)** tainted **(5)** connotation **(6)** impending **(7)** flow **(8)** multifaceted **(9)** hood **(10)** participle **(11)** consistent **(12)** Eurocentric **(13)** disparity **(14)** imprint **(15)** „tri-lingual”

3.

- a) Because Jamila is Black and the fact that a Black woman can be articulate baffled the White lady.
- b) University (standard American English), street (AAVA) and home (the English of her parents, who are immigrants).
- c) White people do.
- d) It is a language of the many and it should reflect it.
- e) He doesn't speak the local language.
- f) Because hers was destroyed.
- g) Stereotypes haunting African Americans.

Suggested answer: She tries to convince her mother that her language does have rules. The other two languages that she uses are still unrecognized by many, so putting them on the resume would presumably be treated as a joke.

In order to communicate, Jamila navigates three worlds (university, friends, home) and each time she has to adapt to a given environment.

VII.

- a) Wait at the end of the queue and put on a green collar.
- b) They could sit and have coffee and doughnuts.
- c) They became visibly upset.
- d) After a while, they bought into the idea of their superiority.
- e) It might not end well if you are a Black male.
- f) That God created races, so people are bound to be different.
- g) It started as Jane's, who was a primary school teacher at the time, reaction to the assassination of Martin Luther King.
- h) Melanin.

Suggested answer: The original experiment was, in fact, unethical, as informed consent must be given and, also, she experimented on children, who did not know what was happening and just obeyed an authority figure.

The mechanisms behind the shift is that, by default, we tend to think that we are in some way better than other people and having it continuously repeated to us intensifies that effect (the Nazis had it drummed into them that they were better than other people, so they had a moral right to kill them and claim their living space).

In my opinion, the White man was convinced that races were real and created by God, so people were different, meaning that White people were better and should continue to be privileged.

It might not be possible to be completely free of racism in the contemporary world, as it is still full of prejudice. I believe a lot of time and many difficult conversations are needed to eradicate bias. Television and cinema can also help as they have an enormous influence on society.