

IMITATION OF LIFE

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<https://www.youtube.com/watch?v=FP533dKdf2o>

COLOR BLINDNESS

Color blindness is a notion, described in research, as a plain denial of racial distinction and an ideological confusion of racial description. Color blindness provides room to neglect what matters by labeling it as inconsequential and approaches racial issues from a blanket perspective (Atwater, 2007). Holoien and Shelton (2011) noted that color blindness suggests that racial discrimination can come to an end if all people get equal treatment without considering their race or ethnicity.



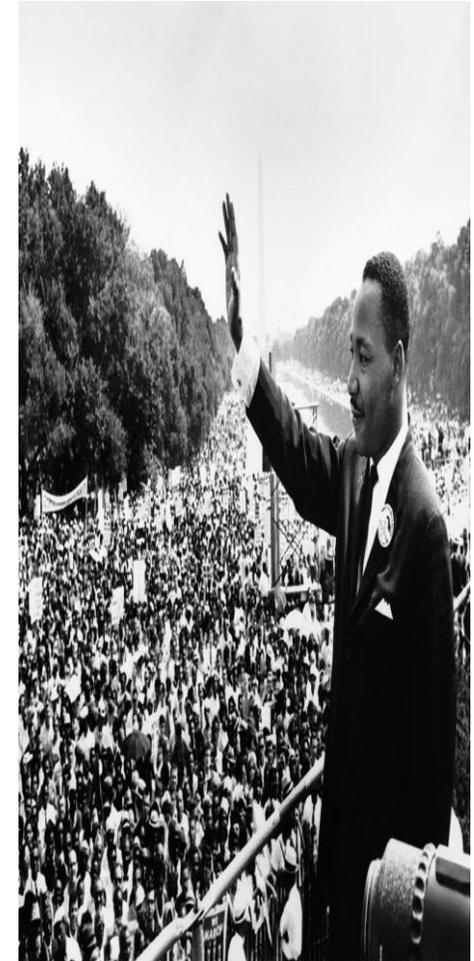
CULTURAL COMPETENCE



- According to Lum (2007), cultural competence is an individual's effort and actions aimed at creating understanding with others. The effort facilitates one to embrace different cultural perspectives with respect. Cultural competence works towards creating equal opportunities and strengthening social security. Understanding the expectations, attitudes and cultural norms of others is fundamental in building connections with one another. Cultural competence contributes to the fostering of respect for diversity, trust, fairness, equity and social justice in an effort to create healthy relationships between community members.

DR. MARTIN LUTHER KING, JR. SPEECH

- I have a dream that my four children would no longer be judged by their skin color, but rather by their and capabilities... and when this happens and we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, Black men, and White men, Jews, and Gentiles, Protestants, and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last! (King, 1999).



COINED BY PATRICIA HILL-COLLINS IN 1990, THE TERM “BLACK FEMINIST THEORY” DERIVES FROM THE CRITICAL RACE THEORY (CRT). HILL-COLLINS (1990) STATES:

- ◉ Black feminist thought, U.S. Black women’s critical social theory, reflects similar power relationships. For African-American women, critical social theory encompasses bodies of knowledge and sets of institutional practices that actively grapple with the central questions facing U.S. Black women as a collectivity. The need for such thought arises because African-American women as a group remain oppressed within a U.S. context characterized by injustice. This neither means that all African-American women within that group are oppressed in the same way, nor that some U.S. Black women do not suppress others. Black feminist thought’s identity as a “critical” social theory lies in its commitment to justice, both for U.S. Black women as a collectivity and for that of other similarly oppressed groups. (p. 9)

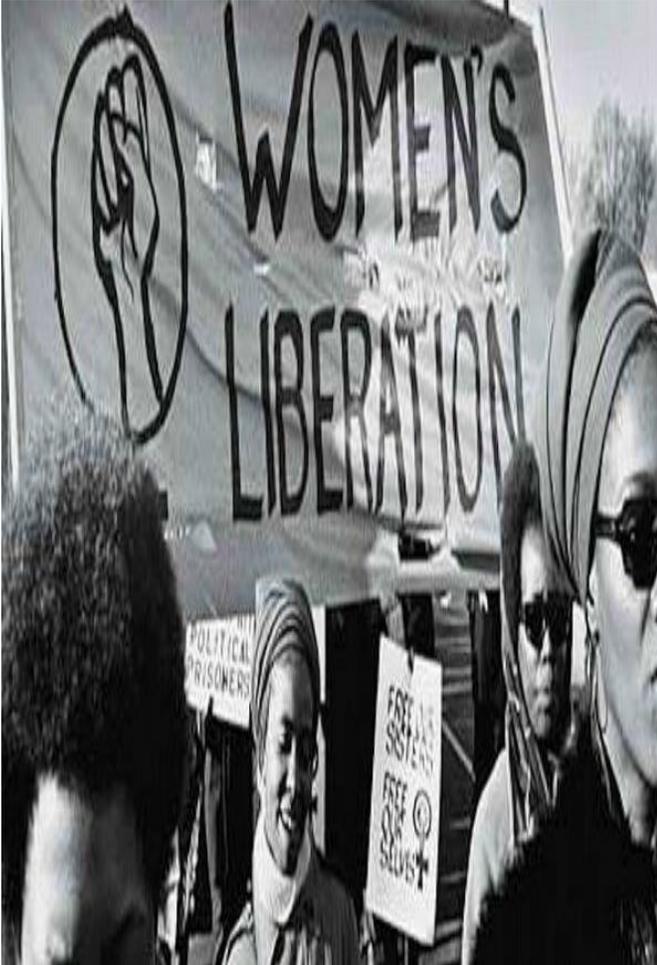
- Collins works explore two concepts that are woven throughout Black feminist thought, interest convergence and intersectionality.



INTEREST CONVERGENCE

- Interest convergence is construed as the by African American for racial equal rights, which will be thwarted if not advantageous to Whites (Bell, 1980). The goals of racism are always to protect and advance White supremacy. For this reason, Whites have little motive to eradicate racism. The advances for Blacks in achieving racial equality always coincide with changing economic conditions and self-interests of Whites (Delgado & Stefancic 2001). The interest of Blacks to achieve racial equity is therefore accommodated with converging interest of Whites.

INTERSECTIONALITY



- ◉ Black feminist thought fosters a fundamental paradigmatic shift in how we think about oppression. By embracing a paradigm of race, class, and gender as interlocking systems of oppression, Black feminist thought reconceptualizes the social relations of domination and resistance. Thus, in considering intersectionality, Black feminist thought makes it clear that Black women do not have the luxury of focusing on issues of gender oppression, in comparison to their white counterparts. Instead, they must be equally, or more so, vigilant on issues of race, class, sexuality, etc. that are tied to separate means of oppression and discrimination. (p. 15)

THE TENETS OF BFT ARE:

- ◉ The tenets of BFT are: acknowledging the stance of Black women, understanding the distinctiveness of Black women's lives and examining the problems emanating from the oppressive forces they encounter. Black Feminist Thought involves in Black feminist consciousness and the activism process towards African American women's liberation and lastly, strives to eradicate the negative perceptions and stereotypes of the Black woman (Collins, 1990). The purpose of these tenets is to empower Black women in resisting their dehumanization.

BLACK FEMINIST THOUGHT AND ITS USE WITH OTHER ETHNICITIES

- Several academics have used Black feminist theory to conduct empirical studies relating to other ethnicities such as Latinos, Whites, and Native Americans. Baca Zinn (2012) studied inequalities in Mexico and later developed a research project to illustrate Collin's Black feminist theory about Asian Americans. Her findings indicated that when regarding gender, race and social class, generalizations should be avoided. In this case, women struggle to combat negative experiences but later collaborate to form a national race/gender intellectual community. Given that Blacks were enslaved, socially constructed images of Black females made Whites refer to them as subordinates. Black feminist thought posits that "black women develop a unique vision of the social world based on their position within a matrix of power that organizes intersecting oppressions of social structure" (Martinez, 2005, p. 539).