Podcast Transcriptions: Anti Racism Framework.

[MUSIC].

>> Welcome to podcasting social work.

Podcasting social work is a platform for educators, learners, social workers, to share your stories, knowledge, skills and empower communities and transform lives.

My name is Hassan, I'm the host of podcasting social work.

Today we are so happy to have Dr. Valerie Borum as the guest who will be sharing how perspective on and racism and how, as social worker and community worker, we can adopt anti-racist approach in our work.

How are you, Dr. Borum?

>> I'm doing well.

Thank you so much for asking Dr. Hassan.

>> Thank you once again.

Dr. Valerie Borum is the director and professor of the School of Social Work, Toronto Metropolitan University.

Dr. Borum is a passionate educator, researcher, and advocate.

Some of her expertise is in the role of ethnoculture as a pro-motive and protective factor in health, mental health, and disability, and to racism and the implications of whiteness, Black feminism, Afro-centric research and scholarship, and that are so on so much, but today we are going to discuss on anti-racism.

Dr. Borum, how would you like to define anti-racism as a framework?

>> As a framework, anti-racism is like it's the policy or the practice of opposing racism.

As a framework, anti-racism would be incorporated and would direct us in terms of policy-making, in terms of practice.

It's a means of countering racial prejudice, systemic racism, and particularly looking at the oppression of particular groups, and I would say, particular racialized groups.

Anti-racism as a framework and as an approach is considered to be an active and conscious effort to work against multi-dimensional aspects of racism as noted by Robert Patterson, professor of African-American studies at Georgetown University.

>> Excellent.

Thank you so much for defining anti-racist approach in a nut-shell.

Now I would like to know, usually our community members, our students, learners would like to know what are the roots of racism?

>> That's a very interesting question, because I think for some scholars, educators, students, learners would look at racism as an act, and I tend to look at racism as an outcome.

>> Wonderful perspective.

Thank you.

>> As an outcome of an ideology, because I know we look at racism and we can talk about the impacts of racism.

We can talk about discrimination.

But I would say that this is based in an ideology of white supremacy, and white supremacy is based and I believe that those who, at one point, they were Scottish. They were amongst themselves.

But then in relation to non-Europeans, and then became what we can call now white, and then it gets into this notion of whiteness.

Then whiteness then was used as a means of categorizing people particularly of European descent, and who would at one point were not white, but became white and these peoples were then considered superior.

Because they were considered superior that they had a right to dominate society and all other groups.

Typically, again, it was to the exclusion and detriment of other racial and ethnic groups who were not deemed white.

In this process of institutionalizing and socializing people's to internalize this belief, scientific racism was also used.

It seems like an oxymoron, but science, what we consider to be evidence, what we consider to be factual, was actually used to verifying, or to confirm these notions of white supremacy.

Scientific racism played a big part in supporting for example the enslavement of Africans of genocide, and this is throughout the globe, the theft up indigenous lands. Again this ideology is also connected to biology.

So that whites are biologically, and not just in biological aspects, but because of their biology, because of the difference in melanin that they are naturally in intrinsically and inherently superior.

There's a hierarchy.

We have to also understand why whiteness also counters blackness because, how can I say, within the within the Western worldview in terms of the cosmology, how did you see the world?

It's based in dualism.

So it's either or, it's black or white.

It's good or bad.

Whereas other cultural groups, it's not based in these dichotomies.

It's like, for example, looking at Afro-centric, or womanus, or black feminism, it's based in, not so much either or, but it's both end.

So I'm not either black or a woman, I'm both black woman.

Because of this, blackness has been used in such a way that it becomes then the negative opposite of the dualism.

This notion, in some ways, rest on anti blackness.

Then it began to look at where do other groups fall in this hierarchy.

The closer to whiteness, closer to blackness.

This is why I think rooting out anti blackness is essential to looking at an anti-racist approach to dismantling racism and notions of white supremacy.

>> I'm so grateful that way you coined it.

Racism is an outcome and what is the source of racism and it is embedded in colonialism.

It is within the whiteness and how it is actually impacting our communities.

In this regard, I would like to learn little bit about that how racism is impacting our racialized, our black, and our indigenous communities.

In this context, I would like to hear something from you.

>> Yes.

This is because racism, it impacts greatly bipartite people.

It also, in some ways, impact whites because if there is a notion of superiority relative to members of your human family, it takes away from your ability to be human.

>> It has real impacts on BIPAP people, for example experiencing implicit bias, prejudice, the cultural perspectives of unfair dominance.

These cultural perspectives are in place to somehow support the unfair dominance that is exerted by members who are of a group that can exert dominance.

It impacts people in terms of discrimination where there is a favor that were whiteness is favored.

It also has the marginalizing effects like I tend not to identify BIPAP people as marginalized.

However, racism incorporates or entails marginalizing those who are deemed different or other rising BIPAP people.

There's a lot of privilege that is granted to one particular group and not others, for example, it shouldn't be a privileged to bring, it shouldn't be a privileged to walk down the street.

It shouldn't be a privileged to drive.

These are not privileges.

They should be experienced by all of humanity, and there are some major impacts of racism on communities of color or BIPAP humanities because it can impact different communities.

In terms of, I would say, how about if we say physically health-wise, when we look at BIPAP people and having to deal with the experiences of marginalization, discrimination, microaggressions, exclusion to health care.

This can impact BIPAP people physically in terms of hypertension, which can lead to heart disease, having a weaker immune system, and sometimes when you're experiencing this, you might find that there's some other things going on in terms of body aches, headaches, and it also impacts by BIPAP people mentally in terms of depression, anxiety, post-traumatic stress, lower self-esteem.

There are many areas like unemployment, health, education.

It impacts representation amongst the government.

It impacts every aspect, I would say BIPAP life.

It impacts life chances, and it's really embedded in all of our institutions.

Wherever we tried to navigate or whatever institution we engaged, we're having this experience of not free.

>> I can relate some of the points that you have mentioned that as a new comer who and I came to this country, Canada, and whenever I went to apply for a job, even to explore job opportunity is I was told whether you have Canadian experience, whether you started in Canada.

I didn't know about this when I was imitating to Canada, but when I arrived here, I come to know that, yes, there are some institutional system not treat and policy, but it is practice very much in especially in hiring, in also in workplaces.

I navigated through and I also found people from my own community.

They internalize this systemic racism, and the say that you can't, succeed in this community, in this system.

It's so you go back home, you had a good job with an international organization, you go back, and so this is one story I remember, and also when I was living in a very racialized a neighborhood, in a downtown neighborhood, and I witnessed that how racism functions and how the builders and how the our full stakeholders are driving out by Buck community, Black, Indigenous, and people of color from a neighborhood that is located at the heart of City of Toronto and trying to gain control for reach who can buy apartments with by spending so much money, and this process also reducing the number of social housing units in a neighborhood that is located at the heart of City of Toronto.
I can see that how racism is functioning and also how it is impacting community at large.
Even there are some stereotypes about some scheduled community in downtown community is.
Racialized people are living here, and so this is some racial profiling.
This is not safe, and that a lot of biases and stereotypes about people living in certain neighborhoods.
I can see the way you define racism and what are the rules, and I can really connect that how racism operates in our day-to-day lives, in our employment, in our health sector, and how it is affecting our mental health, our, our overall wellbeing.
So thank you so much.
Now, the cushioning is how a social worker and community worker, we can fight racism.
What are the approaches we can take?
What are the actions we can take to fight racism?
>> Now, as I should probably state the as an African American from the United States.
Obviously, one of the ways that I found that was very helpful for African-Americans.
>> [MUSIC] >> You'll see this throughout the literature.
It includes social movements.
Social movements have such great impact and I'm going to get to some of the other ways.
Because I know this is like the root, really a big overarching.
But social movements also can impact and change the internalization among racialized people.
But what is one of the most effective ways to change in terms of how one understands their own identity, where it's no longer superimposed?
It's through social movements.
that's one way.
But then also as a profession, we also need to understand how is that packs.
We'd need to know though some of the major impacts of racism and not reduce it to, well, it's just one microaggression, toughen up.
But to really understand how racism impacts communities.
I think we also need to understand white supremacy as an ideology and as a culture and how that impacts us.
But I would say for many social workers working alongside community so that communities are in a position to not just address some of their own concerns, but to lead, and what those concerns are.

What we can do is share information in a way that we take the anti-racism framework, and then actually look at what does it take to implement this in our community readiness because we would need to have community involvement.

I would also say that many of the major changes that have to place in policy, a lot of it comes from the communities.

They're very active, and so we would also need to understand what is then our role as professionals?

Are we coming in as professional journals?

Which means, are we coming in as the technical experts?

Now, I get very concerned when we use the term expert or expertise because I don't have expertise or I'm not an expert on other people's lives.

I'm barely even an expert online and I do some critical self-reflection when I'm talking.

>> Rotted Bart.

Thank you so much.

>> How do we combat rack racism?

First of all, we do speak up when we see it.

We do become allies because I need to also become allies with other black people.

There's ways for us to look to each other for support, and even if we're looking at policy, we have to also recognize policy is not separate from culture or worldview.

When we were speaking about the dualisms, the hierarchy, all of that comes into play with policy making.

We would have to understand, and I'll give an example, like in the United States after the Civil Rights movement, it was very clear with Dr. Martin Luther King that there be an affirmative action overarching framework in hiring those who have been excluded and in particular African-Americans.

In the process of developing this approach in this philosophy and what it would look like in policy, members of the dominant groups said that, what about gender?

It's like, what does that mean that black women don't represent gender, or even that men don't represent gender?

If we're talking about the historic exclusion, and so when women or gender was added, then the result of this policy, we were then looking at nearly 80 percent of the beneficiaries of affirmative action in the United States, it actually consisted of white women.

Again, the cultural worldview where its separation, it's black or white.

We don't know what to do.

We don't have the language when you're both.

We might say bye, but really we have difficulty conceptualizing it from a bolt and perspective.

Why would anyone suggests there we include gender when genders are already included?

Gender does not negate blackness, and blackness does that negate gender.

When we're looking at policy, I just brought us to understand of how as an ideology as well, how whiteness is favor intends to dominate, and so just being aware of some of the cultural impacts in perspectives and how that way in, even in our understanding of an anti-racism framework and approach.

>> Wonderful and the way you started that social movement is the key, and we can see some of the social movements like Black Lives Matter, how it is organizing communities and putting resistance and also educating people.

Creating among the communities to fight against any operation racism.

>> [MUSIC] >> Thank you so much Dr. Borum for your time and sharing your important perspective on anti-racism.

I really enjoyed this conversation and have learned a lot.

I'm sure our community members, our students will enjoy this episode, and once again, thank you so much.

>> [MUSIC]