

MASTER'S THESIS

Using the slave narrative *Narrative of the Life of Frederick Douglass, an American Slave* to promote intercultural competence in the English Language Classroom

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ABSTRACT

The aim of this thesis is to investigate to what extent the slave narrative *Narrative of the Life of Frederick Douglass, an American Slave* can develop students' intercultural competence. The thesis is based on research on intercultural competence and how to use literature, especially slave narratives, in the English as a Second Language classroom. This thesis presents a teaching plan which is based on several literary didactics methods proposed by researchers such as Jolley, Bery, Rodríguez González and Puyal Borham, and Elorza. Student essays and interviews are analyzed in order to find out to what extent the students have developed intercultural competence. The findings show that students have developed intercultural competence to some extent, some students more than others. The findings also show that some students were, to some extent, interculturally competent to begin with and have developed their intercultural competence even further. Lastly, all students believe that it is important to engage in open discussions regarding intercultural issues such as racism in order to ameliorate the plight of contemporary societies.

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CHAPTER 1

Introduction

1.1 Theoretical motivation

Literature has played a critical role in people's lives for decades, often without them even noticing the impact. It has enabled people to explore themselves and others, to define and redefine who they are or who they might become and how the world could be (Langer, 2011, p. 6). It has also enabled people to share their personal feelings and ideas with each other (Allen Garibaldi, Freeman, Lehman and Scharer, 1995, p. 386). In schools, the focus has been on the content – how it can help students gain cultural knowledge (Langer, 2011, p. 6). For this reason, this thesis focuses on how students interpret the slave narrative *Narrative of the Life of Frederick Douglass, an American Slave* and connect what they have read to contemporary forms of slavery in today's society. The reason this thesis uses a slave narrative instead of other literary texts is because many forms of slavery exist today according to the U.S. Department of State (n.d.), for example human trafficking and people who are forced to do heavy labor without being paid. By using the slave narrative in the English as a Second Language classroom, students could possibly develop intercultural competence, that is, “the ability to ensure a shared understanding by people of different social identities, and the ability to interact with people as complex human beings with multiple identities and one's own individuality” (Byram, Gribkova and Starkey, 2002, p. 10).

While the Swedish curriculum (2011, p. 1) does encourage the development of intercultural competence to transpire by emphasizing the importance of developing knowledge of living conditions, social issues and cultural features, intercultural competence is very often disregarded by teachers according to Byram, Gribkova and Starkey (2002, p. 17). They claim that a change in teaching needs to occur in order to facilitate the development of

intercultural competence, and that teachers, in general, focus too much on the information-based approach (Byram et al., 2002, p. 17). Today, an increasing amount of teachers in the US help students develop global and cultural competencies according to the U.S. Department of State (n.d.). The U.S. Department of Education viewed and still view intercultural competence as an important competence in today's society and consequently issued a framework for developing global and cultural competencies (Collier, 2020). This framework has had an effect on the national curriculum in the US and now it includes goals such as developing students' cultural understanding and collaborative skills (Collier, 2020).

Conveying information is important, for example about content and cultural products, but teachers should also focusing on an approach that involves analyzing these cultural products. Byram et al. (2002, p. 17) state that the focus needs to be on teaching and developing analytic skills which are flexible since it is important that students keep up with constant cultural changes in the world. Facts about cultures will therefore not suffice because those facts are only temporarily valid (Byram et al., 2002, p. 17).

1.2 Aim

Research has been published about how to teach ESL and how to use literature. However, there is not much research on how to use slave narratives to develop students' intercultural competence. Thus, this thesis will focus on to what extent the slave narrative *Narrative of the Life of Frederick Douglass, an American Slave* (Douglass, 1845/2016) can develop students' intercultural competence. In order to answer this question, a teaching project was first devised and then implemented in an English 7 course for adult education students.

1.3 Thesis outline

The first chapter presents the theoretical motivation for the study and the aim of the thesis. The second chapter offers a theoretical framework regarding intercultural competence and intercultural issues, together with a presentation of how to promote intercultural competence in the ESL classroom and how to teach slavery. The third chapter describes the project used in the study and the teaching plan. The fourth chapter describes the method and material used, and presents the formalities and the student group. The fifth chapter presents an analysis and discussion of the student essays and the student interviews to show to what extent the slave narrative has helped students develop intercultural competence. The final chapter presents the conclusion of the thesis and discusses how one can proceed with this study.

CHAPTER 2

Theoretical framework

This chapter introduces the concept used in this project, that is, intercultural competence, as well as intercultural issues, that is, stereotyping, prejudice and racism. It also describes how one can use literature to promote intercultural competence in the ESL classroom and teach slavery.

2.1 Intercultural competence

What does it mean to be interculturally competent? According to Elosúa (2015, p. 75) and Lund (2008, p. 2) intercultural competence is very complex and difficult to define. Byram et al. (2002, p. 10) define it as having the “ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality” (Byram et al., 2002, p. 10). Intercultural competence consists of several components, namely *knowledge, skills and attitudes*, as well as the values one holds because of one’s belonging to a number of social groups (Byram et al., 2002, p. 11).

The knowledge component refers to the knowledge one has of how social groups and identities function and what is involved in intercultural interaction. Knowledge is very useful when one can anticipate with whom one will interact (Byram et al., 2002, p. 12). However, in order to think interculturally, knowledge alone is not sufficient (Elosúa, 2015, p. 75). One must also acquire skills because one cannot anticipate all the knowledge one needs, making skills equally important as knowledge. Thus, teachers should focus on developing their students’ skills as much as their knowledge – acquiring information about other countries together with their students (Byram et al., 2002, p. 12).

There are two types of skills – skills of interpreting and relating and skills of discovery and interaction: the first one refers to the ability to “interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own culture” (Byram et al., 2002, p. 13). What is more, it is the ability to acquire new knowledge of a culture and a culture’s practices, as well as other cultures’ practices, and the ability to operate knowledge and skills under the constraints of real-time communication and interaction (Byram et al., 2002, p. 13).

Having the willingness to relativize one’s own values, beliefs and behaviors is very important if one wants to become interculturally competent. Furthermore, one must not assume that these values, beliefs and behaviors are the only possible and naturally correct ones, but try to imagine how these might look from an outsider’s perspective. These attitudes are what Byram et al. (2002, p. 12) refer to as intercultural attitudes and they are as important as knowledge and skills.

One needs also to have critical cultural awareness, i.e. the ability to evaluate perspectives, practices and products in one’s own culture and other cultures and countries. The goal is not to make one change one’s values, but merely to make one aware of any evaluative response towards others (Byram et al., 2002, p. 13). Zlomislić, Gverijeri Radoš and Bugarić (2016, p. 436) also define critical cultural awareness, stating that it is the ability to acquire knowledge about the culture one is interested in, or language, and then reflect on one’s own culture in relation to the target culture in order to overcome any possible cultural challenges.

Bennett (2004) offers a different model compared to Byram et al. (2002) when defining intercultural competence by presenting six stages of development, or experiences, in which one moves from *ethnocentrism* to *ethnorelativism*. *Ethnocentrism* means that the beliefs and behaviors that one has are unquestioned because one perceives them as “just the way things are” (Bennett, 2004, p. 62). Ethnocentric people will evaluate a visitor or foreigner by their standards and possibly show bad manners and appear naïve, rude or completely stupid (Hofstede, Hofstede and Minkov, 2010, p. 387). *Ethnorelativism* refers to the mindset that one’s own beliefs and behaviors are but a few among many other viable beliefs and behaviors (Bennett, 2004, p. 62). The first three worldviews in the ethnocentric stages of development are *Denial*, then *Defense* and lastly *Minimization* (Bennett, 2004).

The first worldview, *Denial*, shows up when one is reluctant or unable to differentiate between national cultures. For example, U.S Americans often are unable to discern the differences between Chinese and Japanese cultures or different cultures in the Middle East (Bennett, 2004, p. 64).

Someone who shares the *Defense* worldview is openly threatened by cultural differences and has the “us against them” mentality according to Bennett (2004, p. 65), viewing the own culture as superior and other ones as inferior (Bennett, 2004, p. 64-65).

The last stage of ethnocentrism refers to “the state in which elements of one’s own cultural worldview are experienced as universal” (Bennett, 2004, p. 66). Someone who shares the *Minimization* worldview expects similarities and might become adamant about correcting others’ behavior to match own expectations (Bennett, 2004, 67). For example, an exchange student could experience the *Minimization* worldview when he or she lives with a host family because when the family shares its culture with the student, it expects the exchange student to be appreciative of the culture once he or she learns what it is. However, if the exchange student is not appreciative of the culture, the family might feel threatened because the student does not, for example, share their basic values (Bennett, 2004, p. 67).

In the ethnorelative stages of development one can share either the *Acceptance, Adaptation or Integration* worldview. These worldviews are defined as more ethnorelative, meaning that one experiences one’s own culture as one of many other cultures.

When one has the *Acceptance* worldview, one experiences one’s own culture as just one out of many equally complex worldviews that are equally humane. *Acceptance*, however, does not mean agreement because one might judge cultural differences which exist, but nevertheless view these as equal (Bennett, 2004, p. 71).

Someone in the *Adaptation* state has the ability to feel empathy by taking the perspective of other cultures while maintaining own behaviors and beliefs. This worldview is not tantamount to assimilation because one does not adapt to the dominant culture; one merely expands one’s repertoire of beliefs and behaviors and still maintains one’s own (Bennett, 2004, p. 71).

The last worldview, *Integration*, is, according to Bennett (2004, p. 72) “[...] the state in which one’s experience of self is expanded to include the movement in and out of different cultural worldviews.”. Furthermore, one deals with issues related to one’s cultural marginality, meaning that one interprets one’s identity at the margins of several cultures and central to none. There are two forms of cultural marginality: the *encapsulated* form and the *constructive* form.

The *encapsulated* form refers to someone who is caught between the own minority ethnic group and the majority ethnic group (Bennett, 2004, p. 72). For example, an individual who was born in Croatia, but moves to Sweden and adopts the culture, might be perceived by

Croats as a “sellout” according to Bennett (2004, p. 72) because the individual is acting like a Swede.

The *constructive* form, however, refers to someone who is able to experience him- or herself as a multicultural being who adapts his or her own behavior to what is deemed appropriate in a particular cultural context. By doing so, one becomes a cultural bridge-builder without losing one’s own cultural identity (Bennett, 2004, p. 72).

Even though people should strive to become interculturally competent individuals, one cannot claim that interculturally competent people necessarily are better than others, Bennett argues (2004, p. 72). Implying that would mean that there is a universal consensus on what a good person is. One can, however, claim that interculturally competent individuals are better at detecting and analyzing cultural differences and having those abilities could perhaps make the world a better place (Bennett, 2004, p. 72).

If one strives to become interculturally competent, what can one do to become interculturally competent? According to Kramsch (1998, p. 12) student exchanges could be one way of developing intercultural competence. The aim of these student exchanges would be to help people analyze, reflect on and interpret foreign cultural phenomena. Zlomislić et al. (2016, p. 436) state that intercultural competence it is a critical competence in the 21st century and thus suggest that one should, if possible, study overseas because it could improve one’s intercultural competence.

It is important to stress that one must be cognizant of the fact that intercultural competence is a dynamic learning process throughout one’s life and one can never be completely interculturally competent because cultures change over time (Elosúa, 2015, p. 76). From early childhood and throughout one’s life, one learns how to deal with social and cultural differences and how to relate to them and thus develop one’s own identity (Risager, 2000, p. 2009). This learning process also involves phases of stagnation and regression and thus it is paramount to learn and master the ability to deal with ongoing processes (Portera, 2014, p. 164; Bertelsmann Stiftung & Fondazione Cariplo, 2008, p. 6).

2.2 Intercultural issues

2.2.1 Stereotyping

Stereotyping is a form of categorization and is used to put a group of people into fixed and simple categories. A stereotype is a cognitive structure which contains one’s knowledge, beliefs and expectations about a social group and serves as a shortcut to thinking and guides

one when one needs to make decisions about one's behavior (Brislin, 2000, p. 198). Stereotypes are learned early in life and generally one has a proclivity to categorize because it is a part of normal human thinking, stereotyping helps one survive and handle all sensory impressions (Brislin, 2000, p. 198).

There are both positive and negative stereotypes. Stereotypes that refer to a group of people as lazy, vicious or ill-tempered are obviously negative (Samovar, Porter and McDaniel, 2009, p. 170). However, the stereotype of Asians being good at math could be a positive one. Any kinds of stereotypes jeopardize intercultural communication because one is reluctant to seek more information about the particular group one is stereotyping. Stereotypes also narrow one's perceptions of people (Brislin, 2000, p. 201).

2.2.2 Prejudice

Prejudice refers to the set of beliefs about others and deeply held negative feelings associated with a particular group. These sentiments concern what is good and bad, right and wrong, moral and immoral (Brislin, 2000, p. 209). Prejudices serve a number of functions for the people who hold them and according to Brislin (2000, p. 210) there are four of them, namely the *ego-defense function*, *utilitarian function*, *value-expressive function* and *knowledge function*.

The *ego-defensive function* allows one to hold prejudice without having to admit that one holds prejudicial beliefs about a certain group (Brislin, 2000, p. 211). Moreover, one accuses people from certain groups for having deficiencies and thus one does not have to examine one's own inadequacies. Prejudices about Jews making it difficult for others to succeed in business served and still serve an ego-defensive purpose and instead of admitting to lacking the necessary skills to start a company, it is easier to put the blame on the Jews (Brislin, 2000, p. 211).

When one maintains the *utilitarian function*, it allows one to believe that one's prejudices could lead to rewards (Brislin, 2000, p. 210). For example, the Anglos viewed the African Americans as inferior and not entitled to social benefits and as a result they could exploit them as a cheap source of labor. If Anglos were questioned about their behavior, they would just claim that the African American slaves would be much worse off if they did not have Anglos to offer them work (Brislin, 2000, p. 210).

The *value-expressive function* allows one to believe that one's values are correct, moral and ethical. One might express that there is only one true God or that white people are superior and blacks are inferior. Believing that there is only "one true religion of God" is

prejudicial according to Brislin (2000, p. 212) because one does not take into account that other people practice different religions and believe in a different God or other Gods. Discerning the difference between stereotypes and prejudice is difficult because they overlap when prejudice serves the *knowledge function* (Brislin, 2000, p. 212). The major difference between the two is, according to Brislin (2000, p. 212) that when “the content of stereotypes supplies the facts people use when making decisions”, stereotypes serve the knowledge function and become prejudices (Brislin, 2000, p. 212).

2.2.3 Racism

The term racism was introduced in Germany in the early 1930s to describe the racism of the Nazi state, which was targeted primarily against Jews and other people that were considered to be sub-human people and groups by Nazis (Balibar, 1996, p. 14). Racism began in the fifteenth century according to Balibar (1996, p. 16) when Christopher Columbus “discovered” the Americas and this would be the starting point of the emergence of aristocracies that would develop the ideology of *purity of blood*. This ideology referred to the people who were considered pure Christians and did not have, for example recent Muslim or Jewish ancestors (Balibar, 1996, p. 16). However, this ideology changed in the eighteenth century when scientists introduced a way of defining race by looking at physical characteristics when comparing individuals and those characteristics were naturally visible ones, such as size, color and shape (Jacquard, 1998, pp. 22-23). This idea of categorizing people played a major role, together with religion, in the enslavement and exploitation of slaves. European conquerors found it convenient to enslave black people of Africa and it was comfortable for Europeans to believe that the enslavement of black people was in accordance with God’s will (Lewis, 1998, p. 23).

When religion no longer sufficed as justification for the enslavement and exploitation of black people, Europeans resorted to the idea of racial inferiority, specifically the innate inferiority of black people, also known as “scientific” racism (Lewis, 1998, p. 24). This idea spurred the establishment of the slave system in the U.S. and played a major role in the country’s economic boom, especially in the South (Lynch, 2020). This system included laws known as the *slave codes* which promoted absolute control by the master and complete submission by the slave (Lynch, 2020). Slaves were viewed as pieces of property and sources of labor, and were prohibited by law from learning to read and write. A social hierarchy was created to keep the slaves divided in order to prevent them from joining one another to revolt.

The house slaves were at the top, followed by the skilled artisans and at the bottom were the slaves working on plantations (Lynch, 2020).

In spite of these laws and the control masters had over slaves, slavery was abolished in 1865 when the Thirteenth Amendment took effect (Lynch, 2020). But the idea of racial inferiority was still prominent, resulting in the “one drop rule” which was established and it dominated in the 20th century. If a person had even a drop of African blood running through his or her veins, that person was classified as black. Consequently, that person belonged to a disadvantaged social group, in this case African-Americans, and this labeling contributed to race becoming a social construct (Hodson, 2016).

Today, racism is still ubiquitous and Brislin (2000, p. 214) defines two forms of racism, namely *intense racism* and *symbolic racism*. *Intense racism* is the belief that a race is inherently superior to any other race on “dimensions such as intelligence, morals, and an ability to interact in decent society” (Brislin, 2000, p. 214). This belief denies the basic equality of humankind and correlates ability with physical composition. Racist beliefs are based on false premises and they are unethical and cruel. What is more, the idea of superiority allows an individual to mistreat another individual on the basis of for example race, religion and ancestry (Brislin, 2000, p. 215).

Symbolic racism refers to the negative views one holds about an out-group because one feels that the out-group is interfering with important aspects of one’s culture (Brislin, 2000, p. 215). If one holds these views, one does not dislike members of the out-group as individuals, but merely believes that the members are interfering with symbols of one’s own culture. These symbols can, as Brislin (2000, p. 210) argues, be *abstract* or *concrete*. *Abstract symbols* include (i) the belief that hard work is the backbone of society and (ii) the importance of being independent and solving one’s own problems (Brislin, 2000, p. 215). For example, some people might dislike welfare programs because too much money is given out-group members who are unwilling to work (symbol i) and fight to improve their lives and stop relying on welfare programs (symbol ii) (Brislin, 2000, p. 215). *Concrete symbols* include (iii) the classroom as a place where one learns to, for example, read and write and does not deal with other students’ social problems (Brislin, 2000, p. 215). *Concrete symbols* also include (iv) “the job interview as a ‘level playing field’ where some people should not have an advantage because they are from a minority group” (Brislin, 2000, p. 215). One might, for example, “dislike the busing of students to achieve school integration” because the focus is not on the main goal: teaching (symbol iii) (Brislin, 2000, p. 215). One may also be against individuals “who have been given unfair preferences” because of affirmative action programs

(symbol iv) (Brislin, 2000, p. 215). Instead one expects the employer to give the position to the individual who works hard (symbol i again) (Brislin, 2000, p. 215).

2.3 Using literature in language teaching

According to Jolley (2002, p. 33) a slave narrative is exceptional to use in the language classroom because students can discuss events that have occurred and connect those events to current issues and thus engage in debates regarding those issues. A slave narrative is not a typical historical text that students encounter and it offers students with authentic voices. A slave narrative also adds a new dimension to the curriculum because it is narrated by a slave who describes his or her trials and tribulations from his or her own perspective – something students can rarely find in history books. Moreover, Jolley states that the most effective slave narrative is *Narrative of the Life of Frederick Douglass, an American Slave* because the narrative is powerful and offers descriptions of the true nature of slavery (Jolley, 2002, p. 33). However, there are other slave narratives, for example *12 Years a Slave* (Northrup, 1853/2013), that are also powerful and offer different perspectives on slavery in the US.

When teaching slavery or any other subject, one must define the purpose of teaching it as the purpose determines the content and the pedagogical methods (Bery, 2014, p. 350). It also helps if one has a classroom full of cultural diversity as students can offer different perspectives on the matter/s at hand because of their different cultures (Lewis, 2016, p. 304).

Rodríguez González and Puyal Borham (2012, p. 108) state that literary texts can encourage students to reflect on cultural differences, develop an understanding of the home culture, and as a result enhance students' chances of becoming more tolerant and open to other cultures. Literary texts can even help students develop critical cultural awareness by engaging their cognitive and affective dimensions due to their experiencing another culture indirectly (Rodríguez González and Puyal Borham, 2012, p. 108).

When planning to help students develop intercultural competence, one way of making the course planning easier and clearer is by unifying the attitude and the critical cultural awareness components, treating them as one attitudinal objective (Elorza, 2008, p. 263). Elorza (2008, p. 264) states that the attitudinal objective's focus is on dealing with students' attitudes or "willingness to seek out or take up opportunities to engage with otherness in a relationship of equality", but also deals with their ability to evaluate perspectives, practices and products in their own and other cultures (see also Byram et al., 2002, p. 13). In order to develop the ability to evaluate perspectives, practices and products in one's own and other

cultures, a teacher could use literature to encourage students to engage in dialogues with each other and students should not feel obligated to sacrifice important aspects of their identity (Portera, 2014, p. 164). Having a classroom of students from different ethnic backgrounds increases the chance of developing students' intercultural competence as the multicultural classroom is, according to Krakhellen (2011, p. 3) an arena with a great potential for developing intercultural competence.

There are different teaching approaches one could take when trying to develop students' intercultural competence by using, for example, literature. Gómez Rodríguez (2013, p. 99) mentions two teaching approaches that she finds very useful in multicultural education. The first approach, *Contextualization of Contact Zones*, gives the students the opportunity to interact with, resist, and/or criticize the literary texts that are studied and these texts could relate to some students' specific historical or personal experiences (Gómez Rodríguez, 2013, p. 100).

The second approach, *Engagement of Debate and Conflict in the Classroom*, is about engaging students in debate and conflict and has the aim to enable students to make critical evaluations about cultural conceptions and acquire an understanding of social problems and oppressions. Furthermore, this approach helps students challenge traditional views and attitudes, for example that all slave masters were evil and that all slaves worked on plantations (Gómez Rodríguez, 2013, p. 100).

CHAPTER 3

The project

This chapter presents the teaching project and explains how the project was conducted and how it relates to a specific aim in the Swedish national curriculum. This chapter is divided into three subchapters: the material used, a plot summary of *Narrative of the Life of Frederick Douglass, an American Slave* and a discussion of the slave narrative, and lastly the teaching plan. The teaching plan draws its inspiration from Gómez Rodríguez's two approaches - *Contextualization of Contact Zones* and *Engagement of Debate and Conflict in the Classroom*, but is altered to suit the students who partake in this project. The material (the student essays) is collected at the end of the project and is used to investigate to what extent the slave narrative can develop students' intercultural competence in the ESL classroom.

3.1 The material used

Three YouTube videos (see Appendix II: The lessons – Week 1, Lesson I-II) displaying stereotyping, prejudice and racism are used and students discuss these videos in order to better understand what the concepts mean and how they are experienced in real life. The slave narrative is also used and is the main material of the teaching plan.

3.2 *Narrative of the Life of Frederick Douglass, an American Slave*

3.2.1 Plot summary

Frederick Douglass was born into slavery, but like many slaves, he had no accurate knowledge of when he was born because soon after he was born, he was separated from his mother. Douglass recounts the story he had heard of her walking several miles just to see him for a short period of time after work and how she would lie down next to him until he fell asleep. It was very common in Maryland to separate an infant from its slave mother because slaveholders did not want the emotional attachment to jeopardize a slave's production on the

farm or plantation once he or she grew up. Douglass never knew who his father was but rumors had percolated about his white master, Captain Anthony, being his father. Captain Anthony worked for a rich slavemaster, Colonel Lloyd, who owned a large plantation and hundreds of slaves. His slaves were often beaten, whipped and even shot by an overseer on the plantation, but Douglass was not beaten to the same extent because he served in the household.

At the age of seven, Douglass was transported to a different plantation in Baltimore where he would work for Hugh Auld. Mr. Auld was a decent man unlike most slave owners Douglass encountered and his wife, Sophia Auld, treated Douglass kindly. She would teach Douglass the alphabet and how to read, but once her husband found out about it, he instructed his wife to stop, stating that slavery and education were incompatible with one another. As time passed, Mrs. Auld became a cruel woman – a woman Douglass was unable to recognize, because the kindness faded away. For this reason, Douglass took it upon himself to continue reading and the more he immersed himself in reading, the more cognizant he became of the evils of slavery and the abolitionist movement – a movement he would later join.

Douglass's worst nightmare was realized when he was moved to Edward Covey's plantation because Covey was known for being able to break slaves mentally and physically. The first six months were horrific because Covey managed to break Douglass and consequently Douglass thought he was going to meet his maker. One day, however, Douglass decided to retaliate and subsequently Covey never dared to hit Douglass again.

Once Douglass was moved to the slave master William Freeland, he commenced reading again, hoping he would be able to escape because he did not want the same incidents to transpire as on Covey's plantation. On the plantations Douglass started to teach fellow slaves how to read and write but Freeland found out about his plan to escape and therefore sent him back to Baltimore. In Baltimore Douglass worked at a shipyard where many free free slaves worked too. At the shipyard Douglass learned how to calk and this bothered the white men at the shipyard to the extent that they started to harass Douglass. As a result, he was forced to switch shipyards, but this would end up being the best thing that could have happened to him. He started earning more money and saved every penny until the day he decided to escape to New York. When he reached New York, he was fearful of being recaptured and thus changed his last name from Bailey to Douglass. Eventually, he adapted to life in New York and felt safe and then decided to return to Baltimore and there he met, Anna Murray, who would become his wife. They got married shortly after they had met and moved to New Bedford,

Massachusetts, where Douglass became a writer, publishing his autobiography, and he joined the abolitionist movement, hoping that he would be able to save other slaves.

3.2.2 Discussion of the slave narrative

It might be expected that a slave narrative per definition must present the world in stark contrasts, and that it will be filled with nothing but stereotypes, prejudice and blatant racism. Even though prejudice and racism pervade the narrative, there are many nuances in the narrative, as it portrays complex human beings that are far from homogenous.

For example, Douglass (1845/2016) recounts the time he met his slave master's wife, Mrs. Auld, and she treated him very kindly:

Very soon after I went to live with Mr. and Mrs. Auld, she very kindly commenced to teach me the A, B, C. After I had learned this, she assisted me in learning to spell words of three or four letters. (p. 32)

In spite of Douglass being a slave, Mrs. Auld refuses to view Douglass as inferior and decides to teach him A, B, C and how to spell. Eventually, she also teaches him how to read and write even though the system included laws (slave codes) that prohibited slaves from learning to read or write (Lynch, 2020). Mrs. Auld's view of Douglass changes later on, however, when her husband finds out that she has been teaching Douglass how to read and write. To avoid further teaching from happening, Mr. Auld instructs his wife to stop doing it. Douglass (1845/2016) delineates the moment he noticed Mrs. Auld acting differently:

She seemed to think that here lay the danger. I have had her rush at me with a face made all up of fury, and snatch from me a newspaper, in a manner that fully revealed her apprehension. She was an apt woman; and a little experience soon demonstrated, to her satisfaction, that education and slavery were incompatible with each other. (p. 35)

As Douglass (1845/2016) points out, Mrs. Auld has the ability to tell what is appropriate and inappropriate, describing her as an *apt* woman, because she is now cognizant of the fact that the slave laws were established to give the master, in this case her husband, complete control over his slaves (Lynch, 2020). If she were to continue teaching Douglass to read and write, he could teach other slaves and encourage them to revolt against their master (Lynch, 2020).

Douglass (1845/2016) presents different kinds of slave masters in the narrative, the majority being extremely cruel, but also one slave master who is less cruel and is viewed as a good slave master and overseer. Douglass describes this slave master in this manner:

Mr. Severe's place was filled by a Mr. Hopkins. He was a very different man. He was less cruel, less profane, and made less noise, than Mr. Severe. His course was characterized by

no extraordinary demonstrations of cruelty. He whipped, but seemed to take no pleasure in it. He was called by the slaves a good overseer. (p. 19)

In comparison to other slave masters, Mr. Hopkins takes no pleasure in beating slaves, but rather beats them because he seems forced to. Mr. Hopkins beats his slaves perhaps due to the slave laws that forces him to take absolute control of his slaves and treat them abhorrently even if he does not want to (Lynch, 2020). Other slave masters, such as Mr. Gore, are known for treating the slaves abhorrently and take full advantage of the slave laws. The following example is Douglass's (1845/2016) delineation of Mr. Gore:

Mr. Gore was proud, ambitious, and persevering. He was artful, cruel and obdurate. He was just the man for such a place, and it was just the place for such a man. It afforded scope for the full exercise of all his powers, and he seemed to be perfectly at home in it. (p. 25)

Unlike Mr. Hopkins, Mr. Gore does takes full advantage of the slave laws that were established to mistreat slaves and use them as sources of labor because he takes pleasure in beating his slaves and seems, according to Douglass (1845/2016), like the perfect man for slavery.

Throughout the slave narrative Douglass (1845/2016) writes about many different slave masters, but he also addresses (i) how the slave laws benefited white people in the U.S. and (ii) the evils of slavery. For example, Douglass (1845/2016) describes the first time he noticed white privilege by stating that:

The white children could tell their ages. I could not tell why I ought to be deprived of the same privilege. I was not allowed to make any inquiries of my master concerning it. He deemed all such inquiries on the part of a slave improper and impertinent, and evidence of a restless spirit. (p. 13)

As Lynch (2020) points out, there was a law that prohibited slaves from learning to read and write because being able to read and write meant that a slave was knowledgeable. Therefore, Douglass's (1845/2016) master exercised his power to keep his slaves from becoming *restless spirits*, that is, slaves who actively seek knowledge in order to have a better chance at becoming free.

At a different juncture, Douglass (1845/2016) addresses the evils of slavery because he becomes aware of the fact that it is not solely a slave master's fault that he is racist. He comes to this realization when he notices Mrs. Auld changing, stating that:

The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with

rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon. Thus is slavery the enemy of both the slave and the slaveholder (p. 32)

Mrs. Auld is perhaps never fully aware of the privilege the slave system has endowed her with, but as soon as her husband, Mr. Auld, makes her aware of the dangers of teaching a slave how to read and write, she slowly begins to change. As Douglass (1845/2016) states, Mrs. Auld is influenced by the evils of slavery and consequently her view of Douglass changes because she starts to view him as inferior and a mere source of labor. Furthermore, Douglass (1845/2016) emphasizes the fact that slavery is the enemy of both the slave and the slaveholder because he realizes that the change that occurs to Mrs. Auld is not her fault, but the fault of the slave system. In other words, Mrs. Auld did not choose to start vehemently disliking Douglass but was influenced to by her husband, who, like most white people, were affected by the slave system at birth and brought up to believe that black people are inferior to white people. As Lewis (1998, p. 23) states white people were influenced by the idea of black inferiority and led to believe that the mistreatment and enslavement of black people was God's will.

3.3 The teaching plan

According to Bery (2014, p. 350) it is important to define the purpose of teaching slavery before one teaches it. The reason why *Narrative of the Life of Frederick Douglass, an American Slave* is used is because it can help students understand the evils of slavery and also why people act or behave a certain way in today's society.

The project consists of seven lessons over an eight-week span and each lesson is an hour and a half long, giving the students a total amount of 10.5 hours to finish the project. At the end of the project they hand in a reflection essay to conclude the project.

During the first two lessons the students watch three YouTube videos and discuss, in groups of 3-4 students, if each video is an example of either stereotyping, prejudice or racism. The main goals of these two lessons are to engage students in debates about social problems and help them understand these problems, and help them challenge the views and attitudes shown in each video. The reason I approached the videos this way is because Gómez Rodríguez (2013, p. 100) claims that this approach, what Gómez Rodríguez calls *Engagement of Debate and Conflict in the Classroom*, is one of the approaches that can develop students' intercultural competence.

All of the other lessons start with students discussing the chapters – summarizing the plot, presenting their examples of stereotyping, prejudice or racism and then explaining why they

believe it is an example of one of those concepts. By working in this manner, students could develop their critical cultural awareness - being able to understand why their society is the way it is because of the past (Jolley, 2002, p. 33; Lewis, 2016, p. 304). This can occur since they experience the African-American slave culture indirectly (Rodríguez González et al., 2012, p. 108; Elorza, 2008, p. 264; Byram et al., 2002, p. 13).

As the students are discussing the chapter, the teacher listens to each group's discussion and helps the students when it is necessary, for example when a student brings up an interesting idea but has a hard time elaborating on it. Before the students attend a lesson and discuss a few chapters, they are required to send notes on Google Docs to show that they have prepared for the lesson by perusing the chapters. The students and I agreed that this was the best way to make sure that all students did their job and did not expect others to do their job for them.

At the end of the project students are asked to write a reflection essay (take-home examination) and they are allotted a week to finish it. These are the instructions they are given:

- When writing the essay, I want you to focus on finding examples of the three aforementioned concepts. 3-4 examples of each concept will suffice. After you have presented an example, you need to explain why you think it is an example of racism, prejudice or a stereotype and connect your thoughts to that of Brislin's or Samovar et al.'s). The examples you find should not only be from the slave's point of view, but also from the slaveholders' point of view or from the point of view of other white people mentioned in the narrative. Conform to the *APA referencing system* when referring to Brislin or Samovar et al.
- 2. Compare the stereotypes, prejudice and the racism in the narrative to your experiences in life. How are they similar or different?

The questions are based on Gómez Rodríguez's *Contextualization of Contact Zones* approach and the questions focus on the students' ability to connect what they have read to their own personal experiences (Gómez Rodríguez, 2013, p. 100). In this case the focus is on the emotional aspect of the experience/s – how they felt when they were stereotyped, or subjected to prejudice or racism. There is a possibility that the reverse can also be true – that the students have stereotyped or subjected someone else to prejudice or racism. However, this

was not explored as it would potentially be difficult for the students to admit subjecting someone to prejudice and especially racism.

The students are graded on their discussions regarding the chapters (the plot summaries and the examples they have found and explained how they exemplify the concepts) and the reflection essay. In order to find out to what extent the slave narrative has developed their intercultural competence, the content of the reflection essays and of the student interviews is analyzed and compared. This is done to ascertain that the students' answers are not biased, as there is a risk that students could tell the teacher what they think is expected of them when interviewed.

CHAPTER 4

Method and material

This chapter serves as an overview of the essential information of the project. The chapter is divided into three subchapters: “Project details”, “Research design” and “Material”. The first subchapter gives information about the participants. The second subchapter addresses the technical aspects of the project, such as student essays and the student interviews. The last subchapter provides information about the material produced and collected.

4.1 Project details

4.1.1 Formalities

The students selected for this project knew each other well as they had attended senior high school together. Before the students partook in the project, I informed them that I was going to conduct interviews after the project was finished and they all agreed to take part in them. However, in the end only eight students did. No consent from parents or guardians was needed since my students were all above 18 years old.

4.1.2 The student group

The class consisted of a mix of 12 male and female adult education students at the beginning of the project, but only ten students finished the whole project since two students decided to stop taking the course. In chapter 5: Results and discussion, I will use “he or she” and “him or her” to refer to each student, thus keeping their gender anonymous. The ten students’ English proficiency level was relatively high on average. Some students were more diligent than others, but all of them participated in the project to the best of their abilities.

Most of them use English every now and then when talking with relatives in English-speaking countries or playing games online with native and non-native English speakers.

The students come from a diversity of socioeconomic, cultural and educational backgrounds and the majority of the students have at least one parent who is from a country outside of Europe. The students cooperated well and respected each other's opinions and even though they grew up with parents from different cultural backgrounds, they share some values, for example that everyone deserves to be respected and is equal regardless of race, and these values were aired in class and the interviews (see Appendix IV: The student interviews). The students were used to reading literature and having discussions. However, discussing social issues such as stereotyping, prejudice and racism was something they had not done before, but in the interviews students stated that discussing these social issues was extremely important (see Appendix IV: The student interviews).

4.2 Research design

4.2.1 Method

The teaching plan consists of different activities. The student essays and student interviews are analyzed in relation to the different components of intercultural competence proposed by Byram et al (2002) and Bennett (2004) in order to see to what extent the slave narrative has helped students develop intercultural competence.

I am fully aware of the limitations of a sample of eight students – the fact that the sample does affect the reliability. Nevertheless, the results of the eight remaining students may be interesting in their own right.

4.2.2 Research ethics

The students were told that it was not obligatory to participate in the interviews, but if they chose to participate in them, I would anonymize their names and remove any other information that might reveal who they are. The two students who did not wish to participate in the interviews were told that their essays would not be used either. However, they still followed the teaching plan together with the rest of the class.

4.3 Material

4.3.1 The student essays

After the project was finished, the students received the instructions on how to write the reflections essay and I went through the instructions to make sure that everyone understood what they were asked write. To make the instructions even clearer, I provided the students with an example of a reflection essay I had written, as this was the first essay the students were going to write. Many of them were not sure how they were going to structure the essay and others were concerned that they were not going to adhere to the APA referencing system correctly when referring to Brislin (2000) and Samovar et al. (2009).

The first question for the reflection essay was asked in order for the students to show that they were able, first and foremost, to understand the meaning of each concept and in what way each one may occur in real-life situations (in this case the events in the slave narrative).

The second question was asked to ascertain whether the students could use Douglass's examples of his trials and tribulations and compare them, on an emotional level, to an experience of their own or of someone close to them.

4.3.2 The student interviews

The student interviews (see Appendix IV: The student interviews) were conducted in order to give the students the opportunity to reflect on what they had read. Two interviews were conducted as group interviews, with four students in each. The interviews lasted for approximately 30 minutes and the questions asked were identical for both groups. The student interviews were meticulously planned and conducted to make sure that the students felt as comfortable as possible.

CHAPTER 5

Results and discussion

This chapter presents the results and analysis of the student essays and the student interviews in relation to research on intercultural competence. First, parts of each student's reflection essay (see Appendix III: the student essays) are presented, then analyzed and lastly discussed. Second, each student's answers from the interviews are presented, analyzed and then discussed in relation to intercultural competence.

5.1 The student essays

When it comes to stereotypes and prejudice, Student A writes that there is a number of examples in the slave narrative which showcases how slaves are stereotyped. Student A points out that in the slave narrative "slaves are stupid according to the masters and therefore they want to keep it that way" (Student A). What the student is trying to convey is that slave masters believe that slaves are vacuous, which is a stereotype, and thus do not want to divulge any information to the slaves that would make them knowledgeable. For example, slaves being unaware of how old they are is one piece of information that slave masters do not want to divulge. Slave masters keeps information from slaves so "they don't find out the idea behind the slaveholding system" (Student A). The student also adds that slaves are stupid because slaves do not know their worth (Student A). The student makes the assumption that slaves never get to know their worth because they are kept in ignorance.

Racism is something that Student A focuses much on in the reflection essay. For example, the student points out the amount of control slave masters have over slaves. This example is merely an observation of a long-lasting and systematic process. Student A also adds that slave masters are able to "change the owners of the slaves as if they were toys" (Student A).

According to Student A these are examples of institutional racism “because it has been going on for a long time in history” and “slaveholders used master suppression techniques to ignore slaves” (Student A). The student’s observation of slave masters’ using master suppression techniques is astute, as slave laws enable and encourage slave masters to mistreat their slaves.

Student A also presents his or her own thoughts on and experience of stereotyping. The student emphasizes the fact that racism is still omnipresent in today’s societies but compared to before it is “expressed in many ways, both directly and indirectly” (Student A). Is Student A comparing the present to his or her childhood or some other point in Student A’s life?

In Student A’s opinion, non-Swedish people make assumptions and hold stereotypes of Swedes being cold people and this belief is instilled in the people close to them and then reinforced. However, the student claims that an assumption or belief is not “true unless it is proven by other immigrants and Swedes themselves by acting upon this manner” (Student A). The student begins the last part of the essay by mentioning that racism is still omnipresent and then discusses an example of a stereotype. Because of this it is very difficult to discern whether or not the student knows the difference between stereotyping and racism. However, the student does exemplify the stereotype of non-Swedish people assuming that Swedes are cold and thus the transition from racism to stereotyping could perhaps be an issue of lack of coherence at times in Student A’s text.

In general, Student A’s reflection essay shows that Student A has acquired the knowledge component of intercultural competence to some extent, as the student presented an example of a stereotype, the fact that slave masters assume that slaves are stupid, and an example of racism, slave masters relocating their slaves whenever they want to (Byram et al., 2002, p. 12). Furthermore, the student also shows the skills of interpreting and relating as Student A is able to identify the stereotype of slaves being stupid and relate it to a stereotype in today’s society – the fact that non-Swedes assume that Swedes are cold people. Most importantly, however, Student A acknowledges that assumptions or beliefs cannot be true, that is become facts, unless they are proven, and this shows that the student is aware that people have different views. In order for these views to become absolute truths, they need to apply to every individual of the group one is stereotyping, and this is not possible due to the amount of cultural differences that exist.

Student B’s reflection is much shorter in comparison to Student A’s, but Student B presents several examples of stereotyping, prejudices and racism. However, he or she does not explain why they are examples of one of these concepts, except for in one instance. The student presents the example of Mrs. Auld teaching Douglass how to read and how the

husband tells his wife that if you give a slave an inch, he will take an ell. According to Student B, Mr. Auld does not want to acknowledge the fact that “Frederick was also human, he deserved human right as much as Mr. Auld” and this, Student B claims, is an example of racism. Mr Auld uses his position of power to take away Douglass’s rights, according to Student B.

The student also discusses a situation that occurred when he or she was 16 years old. Student B worked at a residential home in the summer and the lady she was taking care of told him/her that he or she was beautiful and that, naturally, made him or her feel happy. However, the lady also pointed out that she could only see Student B’s teeth. The next day the lady continued, as Student B pointed out, being racist by asking whether or not that “nigger” was going to feed her, referring to her “help”, Student B. This was the first time he or she had been addressed in this manner. It was, according to Student B, “mentally exhausting” to hear and Student B compares this feeling to what Frederick Douglass felt when he was beaten by a slave master who broke him mentally and spiritually.

Student B presents examples from the slave narrative but does not explain why they are examples of the concepts except one time. Thus, it is difficult to ascertain whether or not the student has acquired the knowledge component Byram et al. (2002, p. 12) present, as it is not evident in the reflection essay. Student B also presents and discusses a personal experience in which the student could see similarities between what Douglass had to endure mentally and spiritually, as his master broke him mentally and spiritually (Douglass, 1845/2016). Similarly, the student was affected mentally and spiritually when a lady at a residential home used the invective “nigger” to refer to the student. This comparison shows that Student B is able to interpret something and relate it to an event in Student B’s own culture. Thus, Student B shows the ability to interpret and relate to some extent (Byram et al., 2002, p. 13).

Student C presents examples of each of the concepts, first presenting some example of what the student believes is stereotyping in the slave narrative. For example, the student explains how slaves are obligated to just stand, listen and tremble and this is what they are born to do because it is a part of black people’s culture (Student C). The student claims that slaves are born to stand, listen and tremble but does not expand upon that thought. Perhaps, Student C, similar to Student A, is referring to slaves being kept in ignorance because they are thought of as being stupid. Slaves were not given any information due to the fact that they could become dangerous if they became knowledgeable.

Student C also discusses several examples of prejudice, for example when Douglass (1845/2016, p. 35) explains that education and slavery are incompatible with each other. The

student explains that slaves were not “permitted to learn to read and write” and connects his or her thoughts to Brislin’s (2000, p. 214) argument that prejudice is based on fear. Lastly, the student also presents examples of racism in the slave narrative, for example how the wife of Mr. Giles Hicks murdered Fred’s wife’s cousin, but was never punished for it (Douglass, 1845/2016). Student C views this as a clear example of racism because the law never states anything about slaves being slain because they are black and “slaves were regarded as unworthy” (Student C).

When it comes to Student C’s own experience, he or she believes that it is impossible to find similarities with Douglass’s experiences in life (Student C). This, the student claims, is because “Sweden provides its citizens with human rights”. However, the student has heard stereotyping occur when some people “generalize Muslims because those that have a lack of knowledge believe that all Muslim women are oppressed” (Student C). Furthermore, the student addresses the fact that Muslim women have been much discriminated against after 9/11. They have had their scarves pulled off and Student C considers that as awful as whipping a slave because “it takes away your beliefs with enforcement” (Student C). What the student is trying to say is that some people pull Muslim women’s scarves off to show them that being a Muslim is foul. In other words, these people use force (I believe the student meant “force”, but used “enforcement”) to make these Muslim women stop practicing their religion.

Student C presents some examples of the concepts stereotypes, prejudice and racism and the examples indicate that the student possesses the knowledge component of intercultural competence to some extent (Byram et al., 2002, p. 12). When it comes to Student C’s own experience, the examples are not clear examples of the concepts except for the example with Muslim women being discriminated against because of 9/11. This could definitely be interpreted as racism, but the student does not exactly discuss this example but merely states that this discrimination exists. Therefore, it is very difficult to claim that Student C has the ability to interpret and relate (Byram et al., 2002, p. 13).

Student D presents several examples of the concepts, for example by discussing the moment when Douglass addresses the fact that most slaves does not have any knowledge of how old they are and slave masters want to keep them ignorant. Student D believes that slave masters want to keep them ignorant because they regard them as “unintelligent people” and Student D deems this example to be a stereotype (Student D). In addition, when slaves express to other slaves that their slave masters are better than other slaves’ masters, they often fight about which slave master is the best. This is, according to Student D, an example of

prejudice. This example is not an example of prejudice, but merely an example of Douglass showcasing that each slave master had a different amount of power. Lastly, the student discusses examples of racism, for example the time when Douglass (1845/2016, 71) strikes a white person at the shipyard and as a result some white men tell others to kill Douglass, because a black man is not supposed to strike a white man by Lynch law. Lynch law dictates that a white man is allowed to kill a black man if the white man is hit first (Cambridge University Press, 2020). Student D views this example as a form of “verbal”, but also “physical racism” according to Student D and the Lynch law “favored the white people” and because of this favoritism, the student explains, racism was implemented on an institutional level (Student D).

The student also compares the events in the narrative to a situation in contemporary societies by stating that many Swedes are prejudiced when they claim that “foreigners [immigrants] are not willing to work” and that “they [immigrants] live on contributions from the state”. When foreigners [immigrants], however, do work, “they [Swedes] complain how they [immigrants] are taking all our jobs” (Student D). On one hand, the student presents a very interesting example of prejudice because in both cases, the foreigners cannot win since they are blamed for not working and simultaneously taking all Swedes’ jobs. On the other hand, Student D presents a generalization of Swedes he or she is referring to and thus the Student D is stereotyping Swedes. Student D also mentions the time his or her mother went to a company to apply for a job but was told that they were not interested in hiring her because, according to the manager, they had “Swedes who speaks Swedish fluently” (Student D). Student D conjectures that they did not want to hire her because of her ethnicity even though “she had better work experiences than the others at the workplace” (Student D).

Student D discusses all of the three concepts in relation to examples found and explains all of the examples well, thus showing the knowledge regarding these intercultural issues (Byram et al., 2002, p. 12). When it comes to Student D’s personal experience, he or she brings up an example of Swedes being prejudiced, claiming that foreigners or immigrants are not willing to work, but when they do work, Swedes cast aspersions on foreigners/immigrants for taking the Swedes’ jobs. Either way, foreigners/ immigrants are damned if they do, and damned if they don’t. Student D, to some extent, shows the ability to interpret the slave narrative, especially about slaves being stereotyped and prejudiced against and relates the stereotypes and prejudice to assumptions people have of foreigners or immigrants in Swedish society (Byram et al., 2002, p. 13).

Student E presents a well-structured text with clear examples, first presenting examples of stereotypes regarding all slave masters being cruel. The student writes that Douglass's (1845/2016) assumption of slave masters being cruel is based on Douglass's encounters with slave masters, stating that the ones who are religious are bad, whereas the ones who are irreligious are good. For example, student E quotes Douglass (1845/2016) stating that:

It [religion] neither made him [Mr. Auld] to be humane to his slaves nor to emancipate them. If it had any effect on his character, it made him more cruel and hateful in all his ways: for I believe him to have been a much worse man after his conversion than before (pp. 45-46).

The student compares this quote to another one, in which Douglass (1845/2016) declares that irreligious slave masters are kinder than religious ones, writing that:

I went directly home, and told the story of my wrongdoings to Master Hugh; and I am happy to say of him, irreligious as he was, his conduct was heavenly, compared with that of his brother Thomas under similar circumstances (p. 97).

Student E shows that his or her stereotype and Douglass's assumption of slave masters being cruel is disproved, as Douglass meets an irreligious slave master who acts kindly.

Prejudice is also a concept Student E discusses by presenting how white carpenters refuse to work with Douglass (1845/2016, p. 176) at the shipyard because he is a colored man. In addition, if Douglass and his black fellow carpenters excel at work, the white carpenters could lose their jobs and therefore they refuse to work with the black carpenters (Student E). The student views this example as prejudice because the white carpenters' reluctance is based on fear. The student also discusses the example of Mr. Auld reprimanding his wife for teaching Douglass (1845/2016, p. 32) how to read and write. According to Student E, "It is obvious that Mr. Auld's fear of Douglass as well as other slaves being empowered by knowledge contribute to his reasoning" (Student E). Mr. Auld fears that all of his slaves will escape and therefore he ascertains that none of them will gain knowledge according to Student E. In the slave narrative, this fear of his (Mr. Auld's) slaves escaping becomes apparent when Mr. Auld states that "Learning would spoil the best nigger in the world." (Douglass, 1845/2016, p. 32).

When it comes to racism, Student E presents Douglass's (1845/2016, p. 40) example of how slaves are viewed by slave masters, stating that "There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and all were subjected to the same narrow examination" (1845/2016, p. 40). From the student's point of view, this is an example of racism because slave masters believe that slaves are subhuman, bestial and equivalent to animals.

When it comes to the concepts, Student E has many personal experiences regarding the concepts and thus presented an encounter with two older men on the bus asking Student E whether or not he or she was a monkey or not and if he or she had eaten bananas because bananas are “monkey food” (Student E). From that point on Student E started to feel resentment towards white men with shaved heads and viewed all of them as perpetrators. Every white man became a representation of the two perpetrators in the past.¹ Student E states that he or she can relate to Douglass’s feelings about racism Student E felt like an animal during the mental abuse and today still feels “the aching wounds from experiencing racism” (Student E).

Student E presents several examples of each concept and connects his or her interpretations to Brislin’s and Samovar et al.’s definitions of stereotypes, prejudice and racism. For example, Student E discusses the time white carpenters refuse to work with Douglass (1845/2016, p. 176) because he is very good at calking at the shipyard and the carpenters are afraid of losing their jobs and deem this to be prejudice, which is an incorrect interpretation. The white carpenters feel real fear of losing their jobs and assume they will when they observe how Douglass excels at work. This example is similar to Student D’s observation about how Swedes view foreigners or immigrants because it is based on the fear of someone claiming something that is considered “yours”. It is evident that Student E possesses the knowledge component to some extent because he or she is aware of what the concepts mean and how they are related to the narrative to some extent. When it comes to Student E’s personal experience, he or she presents an example of when two older white men asked if he or she was a monkey. The two men also asked if Student E had eaten bananas and this experience scarred Student E for life. Today, the student can still feel the aching wounds of this experience. Student E relates this experience to Douglass’s (1845/2016, p. 176) experience at the shipyard when the white carpenters made him feel like an animal. By comparing his or her personal experience to Douglass’s, Student E shows the ability to interpret an example from the slave narrative and relate it to an experience of his or her own (Byram et al., 2002, p. 13).

Student F presents one example of each concept, starting with an example of a stereotype. The example the student presents is, according to Douglass (1845/2016), a common saying among white folks, even little white boys, and the saying was that “[...] it was worth a half-cent to kill a nigger, and a half-cent to bury one” (Douglass, 1845/2016, p. 28). According to

¹ It is understandable that the student felt this way after being subjected to racism, but from that point on he or she carried stereotypes and even prejudice of white men with shaved heads and this prejudice was based on fear.

Student F, the quote exemplifies a stereotype because “In the white community it is believed that blacks were their slaves and that they were worthless” (Student F).

Regarding prejudice, the student discusses the quote “It is better that a dozen slaves suffer under the lash, than that the overseer should be convicted, in the presence of the slaves, of having been at fault” (Douglass, 1845/2016, p. 26). Student F states that this is an example of prejudice, as according to Student F: “Most white people during this period had very bad and disgusting feelings towards the black slaves” and, Student F continues; “Since they [slave masters] had more riches and power than the black slaves, they felt like they could make them suffer [...]” (Student F). This example could be interpreted the way Student F interprets it, as prejudice. It could also be interpreted as racism, in my estimation, because slave masters could make their slaves suffer physically and justify their actions by being richer and more powerful.

The last concept Student F discusses is racism, for example, the student discusses the episode when Douglass hears Mr. Giles claim that “We should be relieved of the d_____d nigga” (Douglass, 1845/2016, p. 27). The student believes that this was an example of racism because Mr. Giles wife claims that “it is okay to kill the slave that does not do what pleases her” (Douglass, 1845/2016, p. 27). At the end of the reflection essay the student does not present an example of when he or she was subjected to stereotyping, prejudice or racism.

Student F presents examples of each concept and explains why each one was an example of a concept. It is evident that Student F understands what the concepts mean and how they are exemplified in the slave narrative to some extent. However, the student does not show the skill of relating or interpreting because he or she does not present a personal experience and relate it to the book. Therefore, it is difficult to deduce whether or not the student actually has the skill of interpreting and relating.

When it comes to stereotypes and prejudice, Student G present two related examples, the first one being the time Douglass (1845/2016, p. 32) met Mrs. Auld and she treated him kindly. According to Student G this example shows that Douglass had a “stereotyped view of white people because Douglass assumed that Mrs. Auld was cruel the first time he saw her” (Student G). Student G believes that Douglass is behaving in a stereotypical way, because he assumes that Mrs. Auld is going to act like most of the cruel slave masters Douglass has encountered (Student G).

Student G connects this meeting between the two to the time when Mr. Auld notices that Mrs. Auld teaches Douglass how to read and tells her to stop, stating that “If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master - to

do as he is told” (Douglass, 1845/2016, p. 32). This was, according to Student G, an example of prejudice because slave masters believed that slaves should not be taught to read “since it would enlighten them and make them stronger” and this feeling is based on fear according to Student G.

When discussing racism in the slave narrative, Student G presents the example of when a white man is boasting about murdering two slaves, saying that he did the country a favor by killing two slaves, and neither the court nor the community considered it a crime (Douglass, 1845/2016, p. 27). According to Student G, this is an example of racism because a white man kills two slaves and is proud of doing it (Student G).

Student G also brings up the time he or she experienced prejudice. The student was in a store shopping for clothes with two friends. A woman was watching them and became suspicious of them. He or she decided to talk to the store manager because the woman thought they looked like “bad people” (Student G). According to Student G, the woman had a prejudiced view because all of them had “foreign backgrounds” (Student G).

Student G shows that he or she possesses the knowledge of the concepts to some extent by presenting at least one example of each concept, for example the fact that slave masters do not want slaves to learn how to read and write because they fear that. Student G deems this to be prejudice since “it would enlighten them [the slaves] and make them stronger” and this feeling is based on fear (Student G). The student’s example of a stereotype is, however, not a good example because he or she claims that Douglass (1845/2016) has a prejudiced view of slave masters. This is not true because Douglass makes it clear in the narrative that there are “good” white people who do not enjoy whipping slaves, for example the overseer Mr. Hopkins, who is described as a man who whipped but “seemed to take no pleasure in it” (Douglass, 1845/2016, p. 19). Student G possesses the knowledge component to some extent as he or she does exemplify and then interpret the examples of prejudice and racism and substantiates his or her answers. At the end of the reflection essay Student G presents a situation in which he or she experienced prejudice because a lady in a clothing store approached the store manager and told the manager that she believed Student G and the his or her friends looked like juvenile delinquents because they had “foreign backgrounds” (Student G). With this example, Student G shows his or her ability to interpret the slave narrative, for example that masters thought slaves would escape (prejudice according to the student). Student G also shows the ability to relate the slave narrative to prejudice in his or her life, that is, the incident with the prejudiced lady in the clothing store. Thus, Student G’s reflection

essay indicates that he or she has developed or possesses the knowledge component and the skills of interpreting and relating to some extent (Byram et al., 2002, p. 13).

Student H presents the quote “I have no accurate knowledge of my age [...]” (Douglass, 1845/2016, p. 13) when discussing stereotypes and stated that the quote is an example of a stereotype because “most slaves did not have a clue about how old they were” (Student H). The student omits the most important part of Douglass’s statement, namely when he states that:

[...] the larger part of the slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. I do not remember to have ever met a slave who could tell of his birthday.

Douglass states this in the beginning of his narrative and it is evident that this was a fact and not a stereotype because Douglass had never met a slave who knew when he or she was born.

Student H conjectured that this stereotype was created because slave masters were afraid that slaves would seek out more information and slave masters would not be able to keep their slaves in ignorance. Based on the above, the conjecture that slaves did not know when they were born is inaccurate.

When it comes to prejudice, the student discusses the time when Colonel Lloyd is riding a horse and sees a black man on the road and asks “Whom do you belong to?” (Douglass, 1845/2016, p. 23). Student H believes that this quote is an example of prejudice because Colonel Lloyd uses the word *belong*, therefore assuming that the black man is a slave (Student H). This is rather a stereotype than prejudice because Colonel Lloyd is merely assuming that the black man belongs to someone.

According to Student H there are different types of racism in the narrative, and the student presents an example of what he or she believes is institutional racism. Student H presents the moment Douglass (1845/2016, p. 13) discusses how black children are separated from their mothers and the student claims that this is an example of institutional racism because “they [black people] did not have the same privilege as white people” (Student H).

Student H gives examples of what he or she believes are examples of each concept, but does not present a good example of a stereotype because he or she claims that the fact that Douglass (1845/2016, p. 13) did not know his age is a stereotype. This is merely a fact that Douglass states about himself. He is not stereotyping other slaves not knowing their age. When it comes to prejudice, the student presents the example of Colonel Lloyd assuming a black man he encounters on the road is a slave. This is rather an example of a stereotype because Colonel Lloyd makes an assumption. Institutional racism is brought up in Student

H's reflection essay, for example the fact that black people did not have the same privilege as white people as they were separated from their mothers at birth. This could definitely be interpreted as institutional racism due to the fact that slave laws enable the slave masters to have absolute control over slaves and keep them from revolting by any means necessary. Having a mother creates a bond with her son could affect the labor on the farm (Lynch, 2020). By presenting and discussing this example of racism, Student H shows that he or she has developed the knowledge component to some extent, at least when it comes to racism (Byram et al., 2002, p. 13). Student H, however, does not show the ability to interpret and relate what he or she has read to personal experiences as Student H did not present an example of a personal experience related to a concept.

5.2 The student interviews

In regards to the first question of the interview, "In what way has Frederick Douglas's slave narrative helped you understand what racism, prejudice and stereotypes are?", Student A understands what the concepts were to some extent because the slave narrative present a "raw picture" of slavery (Student A). Student A's statement about understanding the concepts to some extent coincides with what he or she exemplifies in the reflection essay, as Student A's reflection essay gives indications that Student A seems to have acquired the knowledge component to some extent.

Student B concurs with Student A by saying that the narrative presents what it was like during Douglass's time and Douglass offers his perspective on slavery by providing the reader with many examples of his trials and tribulations. The student does not make it clear in the interview whether he or she understands or does not understand what the concepts mean, perhaps because Student B has not acquired the knowledge component Byram et al. (2002, p. 12) present. This seems to be the case in the reflection essay, as Student B is not able to exemplify any of the concepts.

Reading a slave narrative or literature about slavery is new to Student C and Student C expresses that he or she has learned much about slavery and the plight of slaves. The slave narrative has helped Student C reflect on today's racism by comparing it to the past. Lastly, the slave narrative has helped him or her understand what stereotypes and prejudice are. First off, Student C's remark about having reflected on today's racism seems to be the case because in the reflection essay Student C reflects on the discrimination of Muslim women in the aftermath of 9/11. The student is also able to discern between stereotypes and prejudice to

some extent and seems to understand what racism means. Thus, the student gives indications of being mindful of what he or she knows.

Student D believes that he or she has learned the different types of racism that existed when Douglass was a slave and that people are not born racist, but “fed with racist ideas and this leads them to generalize and making it [the racism] deeper” (Student D). The student seems mindful of the racism that is portrayed in Douglass’s (1845/2016 narrative. Student D does not express whether or not he or she understands what the concepts are, but in the reflection essay he or she seems to understand what the concepts mean. In addition, when Student D states that people are not born racist, but “fed with racist ideas [...]”, Student D gives indications of having understood Douglass’s (1845/2016, p. 32) message, the fact that “slavery is the enemy of both the slave and the slaveholder”.

According to Student E, the slave narrative makes him or her reflect on the concepts (stereotypes, prejudice and racism) and analyze himself or herself: how Student E views other people. Student E also expresses that he or she understood what the concepts were prior to reading the slave narrative and the differences between them to some extent. The student seems to be aware of what the concepts mean, as he or she exemplifies all of the concepts and explains why they are examples of stereotypes, prejudice and racism. What is more, Student E is frank about how the concepts has affected his or her own personal life and made him or her reflect on the way Student E’s views people because of what transpired in the past.

Student F did not know what stereotypes were but learned the definition by reading the slave narrative. In the interview the student defines what stereotypes are, saying that they are “the beliefs that someone has about people even if they do know them personally” (Student F). Student F also says that people [slaves] in the slave narrative were generalized because one person had “done something wrong or right and they [slave masters] just generalize it”. Similar to Student E, Student F expresses that the slave narrative has widened his or her scope and made the him or her cognizant of the matters he or she was ignorant of. Lastly, Student F says that racism still exists and people are being attacked for no reason and many of them are now aware that it is happening to them [black people] because they are brown (Student F).² Student F believes that our skin color makes us different but nevertheless still equal and that “we should be treated equally with respect” (Student F). Student F defines some of the intercultural issues and to some extent shows that he or she possesses the knowledge

² Were the large amount of people Student F is talking about not aware that they were attacked because of their skin color before? Why weren’t they? This was an interesting point he or she could have expanded on but because of time constraints was unable to.

component. However, Student F does not show, neither in the reflection essay nor in the interview or the skills of interpreting and relating or the skills of discovery and interaction. Student F does not present any example from personal experience. Student F merely states that “racism still exists and people are being attacked for no reason [...]”.

Student G expresses that this slave narrative offered him or her a first-hand experience regarding stereotypes, prejudice and racism and also the connection between the concepts which results in “dehumanization of a certain group and atrocities against them” (Student G). Student G compares the Douglass’s slave narrative to when people nowadays listen to Holocaust survivors, saying that both sources of information, Douglass and a Holocaust survivor, offer you their perspectives on the hardships they went through during different eras in history. Furthermore, Student G says that reading the slave narrative is very different compared to reading about slavery in a history book because one can read about Douglass’s “own experiences, his own words, it sheds another light on the subject and it gives a whole ‘nother perspective.” (Student G). Student G gives impressions of being very knowledgeable regarding the intercultural issues that were discussed, and this seems to be the case in the reflection essay as well, as Student G exemplifies all of the concepts. Student G states that the slave narrative offered him or her a first-hand experience of slavery – something a history book, in Student G’s opinion, is unable to do. Lastly, Student G seems to possess the skills of interpreting and relating and skills of discovery because the student can connect his or her own experiences to the concepts, as well as to abominable events such as the Holocaust. In Student G’s opinion, he or she gained knowledge about slavery and Frederick Douglass’s trials and tribulations than knowledge about the intercultural issues.

Student H feels that the slave narrative has helped him or her understand stereotyping and racism and become aware of the way in which he or she judges other people. The slave narrative has also made Student H reflect on how the concepts function in today’s society and made him or her realize that “we shouldn’t look at race, background or culture, but we should look at individuals.” (Student H). What is more, Student H believes that most of us try to put people in categories, for example assuming that someone “is a gangster” because that individual has tattoos (Student H)³. Lastly, Student H feels that a change can only occur if people stop holding on to the past and if people do not “separate each other [view each other

³ During the interview, Student H was the most vocal one because he or she seemed passionate about combatting intercultural issues. In this instance, however, the student is stereotyping most people by claiming that most people label others. Student H’s statement perhaps applies to most people he or she has encountered, but certainly not to every individual on the face of the earth.

as racially different, having an ‘us against them mentality’]” (Student H).⁴ Student H seems to possess knowledge of what racism is, but is unable to exemplify what a stereotype is in the reflection essay. In the interview, however, Student H does discuss stereotyping without perhaps being aware of it when he or she says that most people put others in categories. Lastly, Student H does, to some extent, possess the skills of interpreting and relating because the student to some extent shows the ability to use what he or she has read and compare or relate it to events in today’s society, that is, the way people still, long after Frederick Douglass’s time, make assumptions about people.

When I pose the question “Do you think that this slave narrative has helped you become more open to different cultures. If so, how and why?”, Student A explains that he or she was open to different cultures prior to reading the slave narrative but that the narrative has made Student A more open because it has given him or her a different perspective and it emphasizes the fact that there are different people and cultures in the world. Based on what Student A says, and has shown in the reflection essay, he or she gives indications of being an ethnorelative individual to some extent, as he or she has the ability to interpret his or her own culture [Swedish culture and Swedes] and realize that it is one out of many cultures and central to none (Bennett, 2004, p. 71).

Similarly, Student B acknowledges that he or she was open to different cultures and that the slave narrative offers a different perspective. Student B also feels that there are cultures that people might perceive as weird but those people should not judge others of that particular culture. Instead they should seek information about the culture and embrace it. Student B seems to show signs of an ethnorelative approach to different cultures, expressing that he or she was open to different cultures even before reading the slave narrative, but the narrative has taught Student B not to judge people from other cultures. Student B adds that people should seek information about different cultures and embrace them. Out of Bennett’s (2004) worldview, Student B gives the impression that he or she has the *Acceptance* worldview because the student acknowledges that other cultures are equally as important and humane and that people need to devote time and effort to other cultures in order not to judge people from different cultural backgrounds (Bennett, 2004, p. 71)⁵.

In Student C’s estimation, the slave narrative has taught him or her not to judge people, but instead to be personal with people and try to understand them and their perspectives on

⁴ The optimism is admirable and the student offers some suggestions that could get the motor running.

⁵ This is of course a small sample size and I will not claim that any of the students are in fact ethnorelative, but what this student says are signs of what an ethnorelative individual could or would say.

different matters. This way of looking at people is characteristic of someone who has the *Acceptance* worldview, viewing all cultures as important and humane (Bennett, 2004, p. 71).

Student D emphasizes the fact that the slave narrative has helped him or her understand that people need to experience other cultures in order to not become isolated, because isolation can result in narrow-mindedness and stop people from trying to socialize with others. Student A chimes in and says that he or she agrees with Student D's remark regarding people being open to experiencing different cultures instead of stereotyping others. Student D shows that he or she possibly has the *Acceptance* worldview when Student D states that people need to experience cultures in order not to become narrow-minded. According to Student D, bigotry can impede an individual from wanting to interact with people from different cultures (Student D).

Student E explains that the slave narrative has helped him or her become more open-minded, wholeheartedly believing in Douglass's message of knowledge being the catalyst to understanding and appreciation of different cultures. Also, Student E emphasizes the fact that people should not put other people in categories. Student E emphasizes Douglass's message of the importance of knowledge about cultures in order to understand and appreciate them. The student also acknowledges that people should not stereotype others, even though the student is aware that he or she carried stereotypes and prejudice of older white men with shaved heads. Based on the reflection essay and Student E's contribution in the interview, the student shows signs of becoming ethnorelative.⁶

Student F believes that the slave narrative has opened him or her up to American culture more, because, according to Student F, "American culture is the origin of slavery". Student F adds that he or she has learned much about how slaves were treated and how the treatment of slaves was different, depending on if a slave was black or mixed. Whether the slave narrative has made Student F more open to different cultures is unclear because the student uses the phrasal verb "opened up" when stating that the slave narrative "opened me up to the American culture because American culture is the origin of slavery". Being open to a culture and learning about a culture is not the same thing. What is, however, confirmable is that the student was introduced to American culture of the 19th century.

Student G does not feel that the slave narrative has made him or her more open to different cultures because Student G was already open to different cultures as his or her cultural

⁶ The reason I am using "becoming" and not "being" is because of Student E's traumatic experience of being subjected to racism at a young age. Does the student still feel resentment towards older white men with shaved heads?

background prepared him. Growing up with parents from different cultural backgrounds helped Student G appreciate and embrace different cultures. Student G is the only student who feels that the slave narrative did not make him or her more open to different cultures. The student attributes his or her acceptance of different cultures to his or her parents because they are from different cultural backgrounds. Student H had already answered this question when answering the first question and therefore did not answer the question, but merely stated that the student agreed with Student G.

When asked whether or not the students think the slave narrative can help people become aware of their racist beliefs and stop them from holding on to stereotypes and prejudice, Student A states that he or she believes it was possible. In Student A's opinion, people's racist ideas and the stereotypes and prejudice they hold on to can only be changed if people are open to reading the slave narrative and not afraid of experiencing uncharted territory – a territory they might have purposely ignored. Student A's remarks coincide with Bennett's description of ethnocentric people who share the *Defense* worldview as these people have the "us against them" mentality and view their culture as superior and other cultures as inferior (Bennett, 2004, p. 65). Instead of immersing themselves in this slave narrative, these people, according to the student, abstain from reading it and thus do not jeopardize their mindset being changed (Student A).

Student B, however, believes that the change depends on the age of the individual. Furthermore, he or she states that older people are more racist than younger people even though they "know about slavery, slaves and people, and what slaves went through" (Student B). Therefore, he or she does not think the slave narrative will change their mind regarding stereotypes and prejudice and racism. Younger people, however, do not know much or anything about slavery and "they're playing to be racist because that's what they have been teaching [taught] growing up" (Student B). In other words, there is a possibility that young people's ideas are not deep-rooted and thus their ideas can possibly be changed according to Student B. These sentiments are comparable to Student A's because both students acknowledge that this slave narrative could help people become aware of their beliefs. The only difference between their remarks is that Student B adds that it depends on the age. The reason the age of people is a criterion according to Student B is because older people's beliefs are deeply rooted and might be beliefs they have carried with them for decades. Therefore, it is very difficult to change their minds.

In comparison to Student B's thoughts, Student C believes that the slave narrative could have an impact on older people as well even though they are conservative. The reasons why it

would have an impact, according to Student B, is because the slave narrative is “showing the ugliest forms of racism, prejudice and so on” and “showing that it is not only affecting the slaves, it is also affecting...has affected the slaveholders” (Student C).

Student D disagrees with Student A, B and C about the slave narrative having an impact on people by saying that he or she does not believe the slave narrative is enough to change people’s ideas. People need to read more slave narratives in order to change according to Student D. People who have the *Defense* worldview are extremely hard to change because they dig in their heels according to Bennett (2004, p. 65). Student D’s final remark regarding this question is that technology will impede the elimination of racism because “in games they [people] can say anything and no one can do anything because they [people] are behind their screen and so on” (Student D). The most interesting remark, perhaps, is that Student D claims that technology could impede the elimination of racism “in games they [people] can say anything and no one can do anything because they [people] are behind their screen and so on” (Student D). This can, to some extent, be true because people who share the *Defense* worldview in this Digital age, can anonymously express their negative beliefs online without repercussions at times.

Student E believes the slave narrative could “make people more aware of their actions no matter which background you have.” (Student E). The student states that the slave narrative shows people the effects beliefs can have on people and society. What Student E says, coincides with what students A, B and C said: that this slave narrative could help people and all of the students believe that the narrative will show people that certain beliefs can affect anyone in society. This is something Douglass (1845/2016) discusses in his narrative, for example when he notices Mrs. Auld changing because her husband informs her that teaching a slave is wrong. Douglass states that “slavery is the enemy of both the slave and the slaveholder” (Douglass, 1845/2016, p. 32).

Student F agrees with what Student E states and adds that the he or she was so enthralled by the narrative, wishing he or she could be a part of the abolitionist movement and take action because slavery is “a crime against humanity” according to Student F. The student is the only one who expressed passion for human rights, and the way the student speaks about the narrative, makes it seem as if the narrative was an eye-opener to Student F.

On the one hand, Student G believes that the slave narrative could help the people who can resonate with or feel for what Douglass is conveying in the narrative. On the other hand, Student G states that “some people are just too ignorant to be changed and we have to accept that as a society” and fight their ideas (Student G). According to Student G, the will to change

depends on the person's age. Student G's comments coincide with Student B's comments that some people, mostly old people, are just too ignorant to change, and this is an example of a stereotype. The only thing society can do is to combat their ideas. Student B and G's comments give indications of the students possibly possessing *critical cultural awareness*, one of the components of intercultural competence, as it seems that they have the ability to evaluate people's ignorant behaviors and realize that these people's ideas are stereotypical or prejudiced but cannot be changed as the ideas are deeply rooted (Byram et al., 2002, p. 13; Zlomislíć, Gverijeri Radoš and Bugarić, 2016, p. 436). Both Student G and B are, to some extent, aware that their beliefs are very different from other people's beliefs. The students accept the fact that some people will dig in their heels no matter what you do and the best way cope with negative ideas is to combat them as a society according to both students. Student G believes that people who could resonate with Frederick Douglass's story (I assume emotionally because people today have not experienced Douglass's kind of slavery) will be affected by the story more than those who cannot relate to anything he delineates or are not willing to sympathize with Douglass's story.

Student H believes that people need to be aware of the fact that people live in a world full of different cultures and people have different ideas. People need to be willing to learn about different cultures. It will, according to Student H, be very difficult to change someone's mind regarding intercultural issues such as stereotyping, prejudice and racism, but it depends on the age and mindset of the individual. Student H gives an example of black people he or she has encountered and how they use slavery as an excuse to mistreat white people, having the mindset of "Just because I have been treated this way, I have to treat others the same" (Student H). Student H expresses the same thoughts as Student A: that the slave narrative can have a great impact on people if they are willing to (i) delve into the slave narrative and (ii) change their ideas about people from different cultural backgrounds. Furthermore, the willingness to change is, according to Student H, contingent on the age of the individual. This remark was also brought up by Student B and G and this suggests that some students do believe that people who are ethnocentric, and have the *Defense* worldview, perhaps cannot change because they are stuck in their ways. As Bennett (2004, p. 65) states, ethnocentric people who share the *Defense* worldview view their own culture as superior and other cultures as inferior. In order to remain superior and view others as inferior, they would refuse to immerse themselves in, for example, the slave narrative as Student H suggests.

When the students are asked the last question, "Do you believe it is important to talk about racism, prejudice and stereotypes?", Student A states that it is important, especially when it

comes to discussing the concepts with children. The student believes that stereotyped and racist beliefs are hard to change and therefore it is important to try to change these beliefs as soon as possible because if children start believing these beliefs are true, there is no turning back according to Student A. The student makes a good point because, as Samovar et al. (2009, p. 170) state, “[...] you are not born with stereotypes; they are learned”. Thus, the student’s suggestion that parents should discuss the concepts with their children is a good idea. Student A did not specify at what age children should start learning about these concepts, but if stereotypes are learned as Samovar et al. suggest, the teaching about these concepts should transpire as soon as children show signs of being able to understand intercultural issues.

Student B expresses that people need to be taught what the concepts are because many people use racial slurs, such as the n-word, but are not aware of the history behind the invective and therefore “don’t think it’s a big deal” (Student B). People need to engage in each other’s cultures and be open-minded, and talk about intercultural issues and take them seriously. Teaching children to respect other people’s cultures is very important according to Student B. From personal experience, Student B states that many black families teach their children to “hate white people and white people learn [teach] their kids to be racist.” (Student B)⁷. Furthermore, Student B says that these children will attend school and turn against each other. It seems that the student is aware that learning about different cultures is important and Student B does bring up an interesting example of black families and white families’ resentment towards one another. The people the student is describing share what Bennett (2004, p. 65) calls the *Defense* worldview: they have a “us against them” mentality.

Student C agrees with the classmates, saying that people, especially children, need to learn about stereotypes, prejudice and racism because otherwise these children could become very dangerous in the future. Student D adds these intercultural issues make people ignorant and therefore people need to learn how to avoid the intercultural issues because they can become common and when they do become common, people will start treating “other people in a certain way without any reason” (Student D)⁸. Student E follows up by stating that people need to become aware that what they are doing or believing in is wrong.⁹

It is very important to keep discussing stereotyping, prejudice and racism according to Student F. The student does not expand upon this and explain where Student F has seen these

⁷ This is of course a generalization, but the student makes an interesting point because he or she claims that the hatred goes both ways.

⁸ You cannot solve problems by avoiding them.

⁹ It depends on what someone believes because not all beliefs are right, nor are all beliefs wrong.

concepts being discussed. The student adds that people should not be generalizing other people, but instead get to know these people. Student F believes that a positive mindset, or optimism, might be the key to a change as “It can happen one day” (Student F).¹⁰

Student G expresses that teachers put a huge amount of emphasis on teaching students about the Holocaust but omit other atrocities such as the Arab slave trade, the Armenian genocide and “any modern situation regarding stereotyping or prejudice [...]” (Student G). What Student G is expressing is of course noteworthy because all of the events that he or she brings up did not transpire in the Western World, except the Holocaust. According to Student G people should question the content they are taught because education plays a vital role in “the combat against those beliefs [stereotypes, prejudice and racism]” (Student G).

Student H concludes the discussion by saying that people need to become aware of intercultural issues because it will help people become conscious of their actions. In order to become aware, Student H believes that the National Agency for education (Skolverket) in Sweden needs to explicitly include slave narratives in the Swedish national curriculum.¹¹

What has become evident is that all eight students believe that the intercultural issues they have learned about and discussed are important in order to ameliorate the plight of all societies due to the fact that stereotyping, prejudice and racism are ubiquitous. Combatting these issues could possibly help ethnocentric people become ethnorelative, according to most students. Moreover, what has become evident is that most of the students, to some extent, possess some or most of the components of intercultural competence that Byram et al. (2002) present in their model. The only component that the students have not shown displayed is what Byram et al. (2002, p. 12) refer to as *intercultural attitudes*, that is, the willingness to relativize one’s own values, beliefs and behaviors. This does not mean that the students do not possess them; they have not merely displayed them, possibly because of the design of this project. To sum up, the collected data suggests that all of the students have developed intercultural competence to some extent.

¹⁰ Some of the students were optimistic that people can change, and their optimistic mindset is admirable.

¹¹ Student H’s criticism is valid because in the Swedish national curriculum for senior high school students, colonialism is the only subject matter that is mentioned (Skolverket, 2011, p. 68).

CHAPTER 6

Conclusion

In this thesis I have discussed to what extent the slave narrative *Narrative of the Life of Frederick Douglass, an American Slave* (Douglass, 1845/2016) can develop students' intercultural competence. In order to conduct this study, a teaching plan was devised and its aim was to help students develop intercultural competence. The data that was collected consisted of student essays and student interviews and these were analyzed with the help of research on intercultural competence. The study showed that the slave narrative helped the students understand the intercultural issues *stereotypes, prejudice* and *racism*. All students except one believed that the narrative had helped them become more open to different cultures. Furthermore, four students believed that the slave narrative could not help others become aware of their racist beliefs and the stereotypes and prejudice they carry, because some people are too ignorant. Most students, however, said that it could help people but that it was contingent on the age of the people. All students believed that it is important to talk about these intercultural issues, especially when it comes to children because people are affected at a young age. In conclusion, all of the students developed intercultural competence to some extent, some students more than others.

Using a slave narrative in the ESL classroom proved to be a great way of learning about and discussing intercultural issues in order to develop intercultural competence but there is still much to be explored. For future research, it would be interesting to add another slave narrative to the teaching plan and see how students' intercultural competence develops even further. As a student pointed out, one slave narrative is not enough to change people's beliefs and combat intercultural issues such as stereotypes, prejudice and racism. That future project

would not only be focusing on the three concepts, but also other concepts that Brislin (2000) and Samovar et al. (2009) present, such as tokenism and ethnocentrism.

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APPENDICES

Appendix I: The teaching plan

Structured Lesson Plan for the project Homework is done in Google Docs and sent to the teacher			
Week	Lesson	In class	Homework students do before the next lesson
1	1	<ol style="list-style-type: none">1) Students watch two social experiments on YouTube showcasing stereotyping, prejudice or racism2) Students discuss the videos in groups of 3-4 students, whether the showcase the concepts and why.3) Students present what they have discussed to the rest of the class	<ol style="list-style-type: none">1) Students try to define stereotypes, prejudice and racism.2) Students read the chapter “Historical overview” in the slave narrative to get a better understanding of the historical context.
	2	<ol style="list-style-type: none">1) Students discuss their definitions of stereotypes, prejudice and racism and also the “Historical Overview” chapter2) Students watch one more social experiment and discuss it in groups and later in class and the teacher shares his or her thoughts.	<ol style="list-style-type: none">1) Students start reading chapters I-II in the slave narrative and prepare notes in Google Drive (passages they have found in the book.2) Students summarize the chapters they have read.

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Week	Lesson	In class	Homework students do before the next lesson
2	1	<p>1) Students discuss the chapters with each other and then the passages they have found in the slave narrative. The teacher listens to each group to make sure that everyone is engaged and has read the chapters.</p> <p>2) The students present the examples they have found and the teacher recaps the lesson.</p>	<p>1) Students read chapters III-IV and prepare notes regarding stereotypes and prejudice in the chapters.</p> <p>2) Students read pp. 170-172 (about stereotyping) in Samovar et al.'s (2009) book <i>Communication between cultures</i></p>
3	1	<p>1) Students discuss chapters III-IV and the examples they have found.</p> <p>2) The students present the examples they have found and the teacher recaps the lesson.</p>	<p>1) Students read chapters V-VI and prepare notes regarding prejudice and racism in the chapters.</p> <p>2) Students read pp. 173-176 (about prejudice) in Samovar et al. (2009) and pp. 214-218 in Brislin's (2000) book <i>Understanding Culture's Influence on Behavior</i></p>
4	1	<p>1) Students discuss chapters V-VI and the examples they have found.</p> <p>2) The students present the examples they have found and the teacher recaps the lesson.</p>	<p>1) Students read chapters VII-IX and prepare notes regarding racism.</p> <p>2) Students read pp. 177-178 (about racism) in Samovar et al.'s (2009) book</p>

5	1	<p>1) Students discuss chapters VII-IX and the examples they have found.</p> <p>2) The students present the examples they have found and the teacher recaps the lesson.</p>	<p>1) Students read chapters X-Appendix and prepare notes regarding physical acts in and the message of the slave narrative.</p> <p>2) Students read pp. 173-176 (about racism) in Samovar et al. (2009).</p>
6	1	<p>1) Students discuss the final chapters VII-IX and the examples they have found, as well as the message of the book.</p> <p>2) The students present their opinion of what the message of the slave narrative is.</p>	<p>1) The instructions to the reflection essay are posted on the course page after the lesson and students have one week (Friday, 12 PM) to write it.</p>
7	Writing at home	<p>The students are allotted the whole week to write the essay at home, but we during the three lessons of this week, we focus on other content not related to the project.</p>	

Appendix II: The lessons

Week 1, Lesson 1

The first lesson started with the students watching two social experiments¹² on YouTube and discussing them afterwards. The students were asked to explain why they thought each experiment exemplified stereotyping, prejudice or racism. Before they watched the video, they were asked to take notes of what they observed related to the aforementioned concepts. The reactions to the first video were very different. Some understand the way the black hairdresser, whilst others did not and thought she was ignorant. Pertaining to the second video, all students felt the same way: the Caucasian waitress was a racist. Most students expressed much frustration and were angry with the way the waitress had conducted herself. The focus of this lesson was on introducing the students to the concepts and having them discuss real-life situations portraying these concepts. The homework went pretty well when it comes to defining each concept but some students did struggle with the definitions because they could not differentiate between stereotypes and prejudice, which, in and of itself, is a difficult task. The students also read the “historical overview” chapter in Frederick Douglass’s narrative and the reason behind this was to get a deeper understanding of the slave narrative.

Week 1, Lesson 2

During the second lesson of the week, the students discussed their definitions of the concepts and tried to reach a consensus. Furthermore, they presented the definitions to each other and later on watched a social experiment¹³ on YouTube to recap the discussions concerning the concepts. As in the previous lesson, the students emotions and reactions to the video were different, some were angrier than others, but they all agreed that the things that transpired in the video were abominable. For example the fact that the guard in the store assumed that the black man could not afford luxurious clothing, made most students feel that this statement was based on prejudice and I naturally chimed in and agreed with them and explained why. At the end of the lesson, the students were instructed to start reading chapters

¹² Video 1: <https://www.youtube.com/watch?v=V1SVjd6pL0I>

Video 2: <https://www.youtube.com/watch?v=GK6A-2PwfMI&t=1s>

¹³ Video 3: https://www.youtube.com/watch?v=qWIph_xlTbY

I-II in the slave narrative at home and summarize the chapters, as well as find examples of stereotypes in the chapters.

Week 2, Lesson 1

In the lesson, students discussed the first two chapters of the slave narrative in relation to stereotypes and presented their examples in groups of 3-4 students. As they were discussing, I listened to each group and made sure that each student had read the assigned chapters and was engaged in the discussions. After they were finished discussing, each group presented their examples and explained why they were examples of stereotypes. Thereafter, I recapped the main points that had been made by each group and informed them to read the next two chapters in the slave narrative, but this time focus on prejudice as well and not merely stereotypes. They were also told to read pages 170-172 in Samovar et al.'s (2009) book *Communication between cultures* in order to get a better understanding of what stereotyping means, what it is based, or not based on, and how one can avoid it.

Week 3, Lesson 1

The students discussed chapters III-IV and the examples they found regarding stereotypes and prejudice and some students thought it was difficult to differentiate between stereotypes and prejudice but with the help of other students in their groups, they were able to get a better understanding of the difference, and I also helped them understand. At the end of the lesson I recapped each group's main points and the students were asked to prepare for the following week's lesson by reading chapters V-VI and this time focus on prejudice and racism. They were also instructed to read pages 173-176 in Samovar et al.'s (2009) book and pages 214-218 in Brislin's (2000) book *Understanding Culture's Influence on Behavior*.

Week 4, Lesson 1

During this lesson, the students discussed the assigned chapters and the examples they found which exemplified forms of prejudice and racism, first in groups of 3-4 students and then later presented their findings to the rest of the students in class. I recapped the main points that were brought up in each group and this time the students had a better understanding of what prejudice is because their examples were clear examples of the concept. At the end I told them to read chapters VII-IX and focus on the racism that transpires in the chapters. They were also asked to read pages 177-178 in Samovar et al.'s (2009) book.

Week 5, Lesson 1

In this lesson students discussed chapters VII-IX and presented the examples they had found in the slave narrative pertaining to racism in small groups. Thereafter, we discussed the chapters and examples in class and all students had found great examples of racism because it was the easiest concept to identify in the slave narrative according to them. At the end of the lesson I told them to read the final chapters (X-Appendix) and prepare notes regarding the physical acts and the message of the slave narrative.

Week 6, Lesson 1

The students discussed the final chapters during the final lesson and presented their examples of physical acts and the message of the book in small groups and in class. At this point I could tell that they had acquired a great understanding of the slave narrative because of the examples they presented, but more importantly the message of the slave narrative. The students felt that Frederick Douglass had written this slave narrative to inform people that slavery did not only affect the African-American slaves, but also the slaveholders because they became racist because of the system and were not born racist. Finally, I posted the instructions on the course page (PingPong) and told them that the reflection essay was to be handed in on Friday the following week, week 7. The instructions were as follows:

- When writing the essay, I want you to focus on finding examples of the three aforementioned concepts. 3-4 examples of each concept will suffice. After you have presented an example, you need to explain why you think it is an example of racism, prejudice or a stereotype and connect your thoughts to that of Brislin's or Samovar et al.). The examples you find should not only be from the slave's point of view, but also from the slaveholders' point of view or from the point of view of other white people mentioned in the narrative. Conform to the *APA referencing system* when referring to Brislin or Samovar et al.
- 2. Compare the stereotypes, prejudice and the racism in the narrative to your experiences in life. How are they similar or different?

Appendix III: The student essays

Student A

Slaves are stupid according to the masters and therefore they want to keep it that way, this is an example of prejudice that is presented in the book. Another example is that slaves do not know their own age because they don't have the right too, due to their masters. (Douglass, 1845/2016, p.13) My interpretation of this example is that slaveholders keep the slaves away from information so they don't find out the idea behind the slaveholding system. I think it also is because of them not knowing their worth and that they have the same privilege as the slaveholders have. These examples revolves around prejudice because the slaveholders have an aversion towards colored people. This shows that the slaveholders generalized colored people because they had a rigid and unilateral view and attitude that was not supported by any logical or direct evidence. In this case prejudice target people of a particular race.

Slaveholders are prejudiced and exhibit that through the use of group labels, hostile humor, or speech that alleges the superiority of white people over colored people. However this example only refer to their use of group labels (Samovar et al., 2009, p.173) This was an epoch where the difference between white and black people were really defined. White people had power over colored people and took advantage of them. I believe that this also is a prejudice because slaveholders had negative attitudes toward colored people and exhibited that, through using them as manpower because slaves were viewed as less worthy, which is an irrational opinion.

There were many slaveholders that lived up to prejudiced and stereotypical manners and had irrational opinions. Mr. Gore is a perfect example because he was not willing to be flexible. He is inflexible in such way where the stereotypes were so deeply entrenched that he refused to accept any perceptions that would had run counter the stereotype/prejudice. (Samovar et al., 2009, pp. 173-174) An example that confirms previous assertion is that "Mr.Gore was proud, ambitious, and preserving. He was artful, cruel, and obdurate." (Douglass, 1845/2016, p.25). I have a perception that to him, slaves were not perceived individually but rather as members of a group. Samovar clarify this by stating that it is the *knowledge function* that produces an abundance of labels, which means that it is a function of prejudice that Mr.Gore had because he constructed his perceptions of black people in a manner that did make sense to him--even if it was not accurate. The slaves were seen not as individuals with a variety of

characteristics, but rather as black people. These labels deny the existence of the individual's unique characteristics. (Samovar et al., 2009, p. 174)

The slaveholders had a system of slaveholding and the main idea was for slaves to remain slaves. The other requirement in that system was that children had to follow their mother's condition in order to continue the enslaved life. (Douglass, 1845/2016, p.14) Why the mother's condition? It is because white men made black women pregnant in order to expand their amount of slaves in their plantation. If children had to follow their father then they would not be considered as slaves because the father is a white man. That is my belief of why they followed their mother's condition. The most important agent of stereotypes is the socialization process, which begins with our parents. Many parents promote them directly or indirectly and some parents try to avoid them. In this case they were taught to slaves by slaveholders which had a big impact on them. Slaves were born, raised and died as slaves and they were part of a social group, that was their socialization process. (Samovar et al., 2009, p. 170). The enslaved life was characterized of negative and pervasive stereotypes that had existed for many generations and can be considered as part of their culture into which they are socialized. This is one of the cases where stereotypes became part of their prejudicial feelings towards slaveholders. Prejudice is a component and emotions that shows how slaveholders reacted to slaves. It involves a set of beliefs about slaves, but it is also a set of deep feelings about what is good and bad, right and wrong, moral and immoral, and so forth. These prejudices and stereotypes existed because slaveholders had feelings about various traits and beliefs they believed slaves possessed. (Brislin, 2000, pp. 208-209)

Douglass had a faint hope that his master's transformation would lead him to free his slaves, but if he did not do it, at least it would have made him more kind and humane. (Douglass, 1845/2016, p.45) This indicates that slaveholders were taught to be cruel and that they are not born as slaveholders. Samovar states that prejudices and stereotypes about colored people serve a variety of functions for slaveholders. For example, slaveholders prejudices offer rewards from feelings of superiority and feelings of power. (Samovar et al., 2009, p. 173) According to Brislin prejudices were hold because slaveholders thought that it would lead to various rewards in their society and that they could avoid punishment. As Brislin states it is true that slaveholders managed to collect enough rewards that were valued in their society and therefore they experienced a smooth adjustment into a comfortable lifestyle. Since slaves were viewed as inferior and not worthy of their society's benefits, they were exploited as a

cheap source of labor. Rather than work in the hot sun every day, slaveholders could achieve a comfortable lifestyle by forcing slaves to work long hours in the fields. This explains the foundation to slaveholders access to rewards and avoidance of punishment. (Brislin, 2000, p. 210)

It was a custom in Maryland to part their children from their mother on an early age. Douglass did not know why that separation was made. (Douglass, 1845/2016, p.14) This revolves around stereotype because they were categorized as slaves and so it should be. According to the Samovar we tend to categorize people in groups in order to make our life and the people in it less complexed to understand. It is just a way to simplify an entire collection of people. The problem is the slaveholders overgeneralization and negative evaluations toward colored people. These stereotypes were learned to a very large extent because the slaves started to believe that the way they were treated was a regular thing. This means that the stereotypes are indirectly promoted by the slaveholders. (Samovar et al., 2009, p. 170)

Brislin confirms aforementioned paragraph and he states that stereotypes about a labeled group that have existed for generations within a society become a part of the culture. The reason behind the culturally influenced behavior is because the stereotypes are “widely shared, transmitted from parents and other elders to children, and the subject of memorable childhood experiences.” Brislin states a further example where a lot readers can remember when a parent tried to convince children from behaving badly and that the children would end up just like the slaves, if they did not. This is the method parents and elders used to get children to behave well. (Brislin, 2000, p. 200)

“This battle with Mr. Covey was the turning point of my career as a slave.” (Douglass, 1845/2016, p.57). My interpretation is that the specific moment was when he realized what he is capable of, it was just the fear that stopped him from doing it. Another thing is that he is stronger and bigger than he thought. When Douglass fought with Mr. Covey he also broke the patterns of the behavior of slaves. He was no longer someone that Mr.Covey could utilize. This can be seen as a way for Mr.Covey to avoid stereotypes about slaveholders because although Douglass remained as a slave four years afterwards he never was whipped again. His explanation to why he went unpunished is because Mr. covey wanted to save his reputation as a first -rate overseer and negro-breaker. From the perspective of Douglass the stereotype about slaves being less worthy and weak faded away slightly. He proved wrong a lot of

slaveholders stereotypical view. According to Samovar, Douglass showed a different side of slaves which can be seen as positive by slaveholders because it diminish a little of the effect of stereotyping. Their fight can be seen as an increase of their interaction with each other and through that the negative stereotype was proven wrong. (Samovar et al., 2009, p. 172)

In the first chapter it is clearly shown how big of a control slaveholders had over slaves. That is because slaveholders were very meticulous when deciding how to break an entire collection of people. They even decided what master they should belong to. Slaveholders had the power to change the owners of the slaves as if they were toys. (Douglass, 1845/2016, p.13) This far I see institutional racism because it is something that has been going on for a long time in history. Slaveholders used master suppression techniques to ignore slaves. I further believe that in the name of power they forgot that colored people are humans too. I would see this as a bystander effect where no one took a stand. It was a spreading responsibility that happened on an institutional stage, where individuals did not have to take responsibility of their own actions because it was the community that decided that. Samovar consider their racist thinking is unethical, cruel and constructed on false premises. Slaveholders lacked the knowledge that the difference between black and white people is the result of culture, instead of race or biological inheritance. That is the foundation of the hindrance to successful intercultural communication. (Samovar et al., 2009, p. 178)

In chapter four Douglass shared his life as a slave. He did not have so much tasks to do and to his advance Daniel Lloyd became attached to Douglass and protected him from the older boys and also divided his cakes with him. Douglass did not have any clothes just a linen t-shirt that reached only to his knees, he did not have a bed to sleep on and suffered from hunger and cold. The food that the slaves ate was cornmeal boiled and was called mush. “ The children were then called, like so many pigs, and like so many pigs they would come and devour the mush” (Douglass, 1845/2016, p.28) This revolves around racism because according to Samovar, racism is slaveholders belief in the inherent superiority of colored people. “It denies the basic equality of human kind and correlates ability with physical composition”. (Samovar et al., 2009, p. 177) This example present slaveholders attitudes towards slaves because they engage in discrimination against them. Slaveholders clearly indicate that the slaves are subordinate to them by letting them eat as animals instead of as humans.

“The secret of master’s cruelty toward “Henny” is found in the fact of her being almost helpless” (Douglass, 1845/2016, p.46) This is also an act of racism which confirms the

stereotype of being cruel toward slaves. The fact that slaves felt helpless or were put into helplessness situations were taken advantage of by slaveholders. I also believe that this is the key to the system of slaveholding because the only thing that is needed, is for slaves to know their worth and to understand that slaveholders are abolitionists. Abolitionists are those who work to abolish something; especially opponents of slavery. These people wanted that type of living to continue, thus to have over and subordinates, slaves and slaveholders. The abolitionists twisted the words of the Bible to claim that God disapproved of human bondage. Superiority was an idea that allowed slaveholders to mistreat and act upon racism towards slaves on the basis of race. (Samovar et al., 2009, p. 177). My thoughts of what was going on in their society is rather barbarity than Christianity. The slaveholders changed the word of God, to benefit themselves by designating themselves as God's chosen people, and that God has said that all slaves should submit to these "masters". Brislin is another source that links to the aforementioned sentence and describes the idea behind the system of slaveholding. According to Brislin slaveholders view slaves, which belong to a colored race, as inferior and therefore they view themselves as belonging to a superior race. These attitudes were expressed to show that their beliefs are better than the beliefs of colored people. (Brislin, 2000,p.212)

Stereotypes, prejudices and racism are three components that have been topical for many generations. I believe that the generation that we are in now, in 21th century is a generation where we still have stereotypical assumptions about others but refrain from saying it out loud. I assume that by the simple fact that everyone acts like they are not in hold of any stereotypes or prejudices are visualizing that things has changed since the slaveholding system. However this is a false visualization to make when racism still remains but is expressed in many different ways, so that it would not refer to history. Some people do not hesitate to show their thoughts on people that are not white, which includes immigrants, black people, muslim people, and so forth. While other people promote different stereotypes about any group of people, that they are not a part of, indirectly. It is interesting to see how false premisses still remains from history. These are premisses that were made to favour people in power, so the question is why do we still follow those patterns? According to my interpretation of everything that happened in the past until now, is the simplicity in our affirmation of these stereotypes and prejudices. I also believe that the aforementioned sentence is the reason why we have a strong belief in our thoughts about a group of people.

It is hard to speak in the name of everyone, but in my case I am living in Sweden and Swedes are known as emotionally cold people because someone from outside, immigrants for example made that assumption. That assumption can not be true unless it is proven by other immigrants and Swedes themselves by acting upon this manner. This is not the case for every Swedish people, but for most of them. This is very similar to what happened in the Narrative. My idea is that a white man once came up with a plan how to get rich by hiring people as a cheap source of labor to his company. I know the fact that almost everyone were poor at that time and black people decided to start working to get a little money. The problem occurred when slaveholders viewed their manpower as slaves instead of as employees. Black people needed to work in order to not starve to death. At this time they were physically weak and the Chief or more likely the slaveholders seized the opportunity to break them even more. They made up an assumption about black people being weak and different in comparison to the white people. What happened after that assumption is that other white people started to believe the same thing because black people really were weak because of hunger and poorness. However that is not the problem, but the problem is that black people lived up to these manners and automatically started to believe that what the white people were saying was true. Once they started that belief, they were trapped as slaves. It is their confirmation of the prejudices and stereotypes that is of great value to the slaveholders. Ever since that moment slaves were put into vicious circles of thoughts. That is something that Brislin also speaks of, by stating that those stereotypes were negative and that, “an inferior sense of self-esteem may develop”. (Brislin, 2000, p.212)

Student B

On page 26. When Mr Gore shot Demby, he said that he did not want the other slaves to take after him. I believe this can be a stereotype. The fact that Mr Gore thought, but did not have full evidence that Demby was trying to escape or ran away. He took Demby's life just because of a stereotype he had. This is an example of a stereotype, according to Samovar, on page 171 they mention that “a series of isolated behaviors by a member of a group unfairly engenders a generalized perception that represents all members of the group”. Demby did a mistake and all the other slaves were following the law they were told to do, even so, Mr Gore used them as an excuse by saying they will follow his steps. This shows that he represents all members of the group according to slaveholders and the overseer.

On page 32. Mrs Auld did not have a lot of experience about slaves and how to deal with them. One day she had her first slave which was Douglass, she found it very unpleasant how he behaved. Everything Douglass was doing was just acting like a normal slave, as he had been taught before. Douglass said in the narrative “she did not deem it impudent or unmannerly for a slave to look her in the face” This is an example of a Prejudice because according to Samovar on page 174 they mentioned “When carrying out the knowledge function of prejudice, persons are able to categorize, organize, and construct their perceptions of other people in a manner that makes sense to them” Just because Mrs Auld had so little knowledge upon slaves and how to act towards them, she had little ability to categorize and organize Fred. She did not have the same experience as her husband for instance and could not be cruel to Douglass. However, when she knew the “truth” she became cruel to him.

On page 84. Mr Douglas was looking for a job of calking, but the white calkers had something against coloured men and they did not want to work with him. Mr Douglas was a smart coloured man who was interesting to have employment just like any other free man. This exemplifies prejudice according to Brislin because in the text on page 209 he mentioned: “the words components specify that prejudices also involve a prejudging of other based on limited knowledge and limited contact”. They did not know how smart and good he was, they did not even ask him why he wanted that kind of work, they just had a feeling towards him not fitting the job due to the group he was belonging to.

On page 32. That it was unlawful, as well as unsafe, to teach a slave to read. Mr Auld told this to his wife when he found out that she was teaching Douglass how to read, which does describe racism. Further, he also mentioned, “if you give a nigger an inch, he will take an ell”. This is an example of a Racism because according to Samovar page 177, “racism is the belief in the inherent superiority of a particular race. It denies the basic equality of humankind and correlates ability with physical composition”. It felt like he forgot or did not even want to know the fact that Frederick was also a human, he deserved human rights as much as Mr Auld. This is the meaning of racism, people look down on other people from different countries or societies.

I was sixteen years old and I had just began my first summer job. It was at a residential home, and I was really nervous. My first task was to feed this old lady. She said: “You are so beautiful”. That made me happy and all of a sudden I felt comfortable in my job. Then, right

after she said that she added: “But I can only see your teeth”. I did not know how to react, I had mixed emotions and got speechless.

The next day I went to wake her up and dress her and feed her again, however, she was quiet. Then she looked at my colleague and told her: “Is that a Nigger that is feeding me?”. This residential home was only for demented people which means she repeated herself all the time. She could say that 5-10 times a day, she said it out loud in front of everybody for over a month. To hear this as a sixteen-year-old was mentally exhausting.

Every time she said it out loud I felt ashamed in front of everybody. Sometimes I wished to disappear and get invisible. Until today I get emotional by talking about it because it was the first time I ever experienced racism. Through my whole life, no one called me “nigger”, so everything was new to me. I felt like it was too much to handle on my own, I never talk to someone about it and the first time I did after three years. When I did, I told my teacher and some of my classmate, and it was so difficult to tell because it felt like I was in that situation again.

The difference between my experience and Frederick Douglass narrative is that I did not go through any physical racism such as getting wiped and so on. I feel like what I went through was a big deal in my generation unlike in Douglass. People have more human rights than in Fredricks time. The similarities are that in Douglass narrative, he was mentally affected sometimes where he wanted to give up due to everything he went through. While in my situation I went through a depression for a short period of time. I would never compare my situation with what Fredrick went through but if I would, I would say we both were going through one of our hardest times in different ways.

Student C

EXAMPLE (STEREOTYPE): two evidence on the same page: “To all these complaints, no matter how unjust, the slave must answer never a word” and also “When he spoke, a slave must stand, listen and tremble; and such was the case” (Douglass,1845, p.23). Those two pieces of evidence points out the white superiority. Slaves had no rights to express themselves and despite their feelings, they always have to obey their masters. This exemplifies stereotypes because, in agreement with Samovar, Porter and McDaniel (2009, p.170), stereotypes is like culture, it can be learned in a variety of ways. We realize what Samovar et

al. say in the slave narrative. When slaves obey their masters, they are born to it and it is a part of the black people's culture to obey all whites.

Brislin (2000, p. 200) also comments that when similar stereotypes are present about a specific group for generations then they become a part of the culture. We can easily refer to what Brislin says with the slave narrative because slaves grew up with stereotypes such as to obey their masters. Those stereotypes were inherited by the slaves' family members.

EXAMPLE (PREJUDICE): "By far the larger part of the slaves know a little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant" (Douglass, 1845, p.13). This evidence indicates to me that masters keep their slaves ignorant and they assume that slaves are stupid. Douglas also makes a comparison between slaves and animals where he shows that slaves had a little knowledge about their age as horses know of theirs. I believe this is an example of prejudice because, in Samovar et al (2009, p. 173), prejudice is defined as negative feelings that someone feels towards a particular group. These sentiments often include fear and anxiety. We realize that slaveholders keep their slaves ignorant because they will be in peril if their slaves acknowledge the truth of this inhumanity. Slaveholders ignorantly control slaves because they fear the consequences when the slaves will know the truth of this white's superiority existence.

EXAMPLE (STEREOTYPE & PREJUDICE): "He was a cruel man, hardened by a long life of slaveholding. He would at times seem to take great pleasure in whipping a slave" (p.16). This was just one example of several other examples that the slave narrative highlighted regarding the whipping of slaves. We may have been surprised at first when reading this part but subsequently, we began to realize that the whipping of slaves was a natural action done by slaveholders. This is a case of both stereotypes and prejudices, depending on how you interpret this evidence. On one hand, it can be interpreted as a stereotype because according to Brislin "if similar stereotypes exist about some labeled group for generations within a society, they become part of the culture" (2000, p.200). What I mean here is the whipping, that it was normal to whip a slave in Maryland that it became apparent for us when reading that the slaves' punishment is whipping. On the other hand, it can also be considered as an example of prejudice because according to SAMOVAR:" Fourth, when prejudice moves to the next level of expression, you often see *physical attacks*." (2009, p. 193). Physical actions are the sort of prejudice we have often realized in this slave narrative. The narrative highlights

different physical assaults towards slaves which also indicates the prejudice that masters own.

EXAMPLE (PREJUDICE): On page 26 (Douglass,1845), we read about how Mr. Gore murdered the slave Demy. After Mr. Gore gave three calls and no response then he without consultation or deliberation with anyone, not even giving Demy an additional call, taking his musket to his face and Demy was no more there. This is an example of prejudice. I mentioned previously that it was a stereotypical action to whip slaves, even though we may have realized that at first it was regarded as prejudice, but it became normal to whip your slaves. This stereotypical action developed from a punishment to a destiny. This case exemplifies prejudice because as stated in Samovar et al “prejudices are deeply held negative feelings associated with a particular group. These sentiments often include anger, fear, aversion, and anxiety. Mr. Gore’s feelings were anger and wanted to resolve the obstacle by getting rid of Demy. Whipping did not have such negative feelings because it was regarded as a normal action and became a part of the culture in Maryland but murdering a slave was surprisingly negative.

EXAMPLE (PREJUDICE): On page 35 (Douglass,1845), Douglas explains: “Education and slavery were incompatible with each other” (35). Douglas indicated that education and slavery were not only incompatible but were also not acceptable. In the narrative, slaves were not permitted to learn to read and write. This exemplifies prejudice because BRISLIN (2000, p.214) states that people from a specific outgroup are in fear and have no right to benefit from society’s offerings which one of the most important is education.

EXAMPLE (INSTITUTIONAL RACISM & PREJUDICE): ON PAGE 27 (Douglass,1845), the wife of Mr. Giles Hicks murdered Fred’s wife's cousin. She was a young girl between 15 and 16 years of age, breaking her nose and breastbone with a stick, so that the poor girl expired in a few hours afterward. What happened to her was that she slept because she was tired instead of taking care of the baby. The crime produced sensation but not enough to bring the murderess to punishment. There was a warrant issued for arrest, but it was never served. This is an example of institutional racism because as Samovar et al mentioned, it refers to racial interiorizing when it comes to the criminal justice system (2009, p.196). The law does not give any attention to the murderers of black people because slaves are regarded as unworthy.

The actions of the wife of Mr. Giles are regarded as prejudice because Samovar et al assume that when prejudice evolves to the level of expressions then we frequently realize physical attacks. This physical action that had occurred exemplifies prejudice. If the whipping of slaves is not considered as prejudice but the murdering of slaves should be considered as prejudice.

I believe it is impossible to find similarities between my experiences in life with stereotypes, racism, and prejudice compared to the narrative. Simple reasons can be as simple as that I live in a different setting than the narrative. Sweden provides its citizens with human rights. According to law, I should not be discriminated against by race, religion, ethnicity, etc. Despite my circumstances, there have to be similarities between the feelings when my community was prejudiced compared to Douglas's community.

An example of a stereotype that western countries may have on me and other Muslims that wear a scarf is the fact that we are oppressed and were forced to wear this scarf. This is of course not accurate, but people generalize Muslims because those that have a lack of knowledge believe that all Muslim women are oppressed. For instance, if one Muslim woman expresses her feelings about how oppressed she felt with a scarf, it does not mean all Muslim women are oppressed.

Stereotypes in the narrative was that slaves had to obey their slaveholders and always work hard despite circumstances. The stereotyped modern Muslim woman and the stereotyped slaves back in the day did not go through the same feelings even though the only similarity that I can observe here is that they have suffered and will always face those stereotypes.

To be honest, I do not remember if I have been in a situation where I felt prejudice upon me or I sensed people were racist towards me but I think there were probably times where people have been indirectly racists against me. Racist actions that I have heard of after nine-eleven when Muslim women were in danger was that random people tried to pull off women's scarfs in the streets. This action occurred because of stereotypes that people believed in and as a consequence of those beliefs prejudice grew. Samovar (2009, p.197) additionally mentions that racism comes in several forms and it originates from stereotypes and prejudice. The pulling off of the scarf of Muslim women is regarded as the same reaction as the whipping of the slaves in the narrative. The only difference is the fact that pulling the scarf off affects mentally because it takes away your beliefs with enforcement. However, the whipping of slaves is regarded as physical racism. Both situations affect different people in the same way

because it destroys the personality and identity of individuals. Simultaneously, such hardships have a powerful reinforcement on individuals that went through horrible circumstances.

Student D

The *Narrative of the life of Frederick Douglass* (1845/2016) is an informative and touching story about Frederick Douglass life as a slaveholder, what he goes through and how he manages to escape the slavery and become a free man. In the following text, concepts such as prejudice, stereotypes and racism are going to be addressed and discussed.

In the first chapter, Douglass describes where he comes from and how he as a little boy did not know how old he was.

I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the slaves knows as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. (Douglass, 1845/2016, p.13)

This example shows how the slaveholders would not allow the slaves to educate, the slaveholders forbade them from learning to read nor write. It resulted in that the slaves did not have any own viewpoint and could not learn that they had rights. If they found out they had, slavery would abolish. The slaveholders had stereotypes towards the slaves, they saw themselves as superior to the slaves and regard them as unintelligent people. According to the book *Communication between cultures* (Samovar, Porter and McDaniel, 2009, 7. ed. p. 170) explains that we stereotype because we feel a lack of familiarity and similarity and the problem arises when people are unable to identify that they may hold negative stereotypes for example against particular groups or religion. In this case, slaveholders believes that every colored man is uneducated and dumb. The white men takes advantage of the situation and are using them for their own entertainment.

Further in the book, Douglass gets tired of the slaveholders and their harrowing behavior and starts to resist their orders. During this period, he stayed with Mr. Covey, who was a strict man and not afraid of whipping his slaves. Eventually, Douglass gets enough of his inhumane actions and decides to take control of the situation. The quote "I resolved to fight, and suiting my action to the resolution, I seized Covey hard by the throat." (Douglass, 1845/2016, p. 56) shows how Douglass during an occasion brakes the stereotype, that white men was the only one who got to fight and lash slaves. Instead he hit back and did not obey. Douglass got tired

of being mistreated and began to resist. In the book *Understanding Culture's Influence on Behavior* (2000, 2. ed. p. 198) Brislin says that stereotypes refers to beliefs about any group of people and mentions categorizing. We tend to put people or things with similar attributes in the same group, for example, gender, religion etc. In this narrative, the white men categorized the slaves by their different abilities to perform a job. The slaves also thought that every white man they met would harm and do terrible things to them.

In chapter three in the narrative, Douglass stayed at Colonel Lloyds plantation. This man kept between ten to fifteen house-servants and was said to own for about a thousand slaves. Every slave was thinking that his Master was the kindest (Douglass, 2016, pp.23-24)

Many, under the influence of this prejudice, think their own masters are better than the masters of other slaves. It is not uncommon for slaves even to fall out and quarrel among themselves about the relative goodness of their masters, each contending for the superior goodness of his own over that of the others.

(Douglass, 2016, p. 24)

The fact that slaves from different masters quarreled about who was the best master, happened because they did not know better. Every slave thought their master was the most kindest and felt a belonging to him and the other slaves in the group. From a psychological perspective, they created in- and out groups, slaves that were not part of the same group felt no affiliation with the others. Instead they wanted to evince that their group is the greatest. All of this, were built on prejudices against one another. According to Brislin, prejudice is based on emotional component of people's reaction to other groups but it also involves what is right or wrong, good or bad, moral and immoral. (2000, p. 209) In this case, it was bad and wrong belonging to an other slaveholder, therefore all the slaves tried to convince each other that their own were the best. The wealthier a master was, the better was his and the slaves' reputation.

Moreover, Douglass was sent back to Baltimore to live with Master Hugh who also hired him to Mr. William Gardner, an extensive ship-builder. Where he should learn how to calk.

Things seemed to be going on really well. All at once, the white carpenters knocked off, and said they would not work with free colored workmen. Their reason for this, as alleged, was, that if free colored carpenters were encouraged, they would soon take the trade into their own hands, and poor white men would be thrown out of employment. (Douglass, 1845/2016, p. 71)

The white men had prejudices against the colored men when it came to work. They believed if one colored person started to work, he would motivate others to do the same, in the end, there would not be any jobs left for the white men. Although it was a positive thing that slaves got jobs, the white men were afraid that colored people would get better education and employment, therefore they argued against his work. Samovar et al. (2009, p. 173) says that prejudices are "deeply held negative feelings associated with a particular group" and that they often contains of anger, anxiety and fear. It is directed to social groups and its members, often it exists of race, ethnicity, gender etc. Here, it is clear that the white men have negative feelings against specific races and ethnicities because they act in a disrespectful way when it comes to colored people. If it was the opposite, that a white man started to work at the same place, they would not even bother.

Overall, the narrative contained a lot of injustices and racist statements. It was common that the masters whipped the slaves, even to death. "Killing a slave or any other colored person in Maryland, is not treated as a crime, either by the courts or the community." (Douglass, 1845/2016, P. 27) This shows racism on an institutional level. The white men had the power to determine that there would not be any laws that could help or benefit the slaves and colored people. The white men, saw them as worthless and it was not a big deal if one of them died. Samovar et al. would say that this is intentional institutional racism because it only affects one group in the society. Racism also occurs when people believe their race is inherently superior to another race. Often they would. discriminate people of other races. (2009, p. 178) By not giving slaves or colored people any rights, the white men discriminates the group in the society. Not giving colored people laws to protect them, is intentional because white people see them as animals, something in the society that should not even exist.

"If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master- to do as he is told to do." (Douglass, 1845/2016, p. 32) This example shows verbal racism, which means, if a slave learns how to read and write, he would discover that he has more freedom and rights. In the end, it would lead to that the slavery is abolished, which the white men tried to prevent. According to Brislin, the white men saw them as an out-group, who were not allowed to come in contact with education nor better jobs. (2000, p. 214) Because if the colored people broke free from their slaveholders, they would start a revolution and reclaim their rights.

Previously, Douglass was mentioned when he was working for Mr. William Gardner and would be taught how to calk. He ended up in conflict with the workers and a fight broke out. "Kill the damn nigger! Kill him! Kill him! He struck a white person! For to strike a white man is death by Lynch law." (Douglass, 1845/2016, p. 71) This shows how the white men treated the slaves during the whole narrative and it is just one of many examples of verbal and physical racism. The laws back then were constructed so that they favored the white people. As a result of that, the colored people did not have the same rights as the privileged white people and therefore it emerged racism on institutional level. Brislin claims that all members of specific out-groups are inferior and could not fully benefit from society's offerings- education, great jobs and participation in community affairs. The groups also has lower intelligence, morals and interaction skills. (2000, p. 214) The colored people in the narrative fits into all of the statements above. White people prohibits them from educating and getting jobs because they are afraid of what the colored people are capable of doing if they got the same rights as everyone else. In order to not let it happen, slaveholders and the white people did everything in their power to suppress the slaves.

If you compare the three concepts from the narrative and apply it on today's society, you could find several of them still left, appearing in other ways. For example, we still categorize and stereotype people but not in an inhumane way as in the narrative. From what I have seen, I think that upper class families and their children are just hanging out with each other and not with people from the working class. They are also putting the children in the same schools, which is noticeable in the city. I do not believe every wealthy family works that way but unfortunately many of them does. In middle school I went to a school were most of the students where foreigners and my best friend was going to a "finer" school. At her school, the majority were Swedes who wore designer clothes and it was exactly the opposite of mine, no Swedes or designer clothes. Even though we lived in the same city, there were great contrasts among the schools. A prejudice that I have heard several times, according to the Swedes, is how foreigners are not willing to work and that "they live on contributions from the state". When they see them working, instead they complain about how they are taking "all our jobs", they contradicts themselves. This parallel can be drawn to the narrative, when the white men do not want Douglass to work because they were afraid that he would motivate other colored people to do the same. White men would become unemployed because of the colored people. Another example of an incident was when my mother went to a company to give her resume to the manager. When she told him why she came, he just interrupted her by saying "you do

not need to leave your resume, we already have Swedes who speaks Swedish fluently". Based on her ethnicity, the manager decided that she was not capable of working there, even though she had better work experiences than the others at the workplace, which is racial.

Student E

In this essay I am going to discuss three examples of each concept: stereotypes, prejudice and racism as well as explaining them with research done of the subject by Brislin (2000) and Samovar and Porter and McDaniel (2007). The second part of the essay is a comparison between my own experiences of the phenomenons and those presented in the book.

The author shows the slaveholder's perception of his slaves in chapter three. Douglass (1845/2016, pp. 21-22) describes a scenario where the slaveholder and his staff are convinced beyond any reasonable doubt that the slaves steal fruit from the garden of the plantation. This conviction of the Colonel stems from the stereotype he had about slaves – he already considered them as thieves or more prone to stealing because of his prior experiences of this being true. According to Samovar et al. (2007, p. 170) stereotyping is a form of categorizing people into groups based on one's experiences, to easen the understanding of one's surroundings. Hence this makes it clear that the Colonel's ways of reasoning were based on stereotyping.

A common stereotype is the one about all slaveholders being vicious and/or cruel. The majority of slaveholders in this narrative are portrayed with negative connotations. In chapter nine, Douglass (1845/2016) leaves his otherwise subtle way of expressing himself, and writes "*Bad as all slaveholders are...*" (p. 44). I believe this can be classified as a stereotype, I agree with Samovar et al. (2007, p. 170) who states that people while stereotyping tend to overgeneralize which results in misconcepted attributes given to the entire group of individuals, which I believe is what the author himself did by stating that all slaveholders are bad. It is impossible for each and every slaveholder to be evil, cruel or vicious, the same way as it is impossible for all slaves or any other group of people to behave in the same way. Another interesting stereotype occuring in this narrative is the one Douglass, himself, seems to be struggling with. Throughout the book, Douglass reveals his stereotype of slaveholders, as mean or vicious but the part that really caught my interest was when he started to find connections between cruelty and religion. He believed that the amount of evil incresed evenly with the amount of religiousness amongst the slaveholders. One of the slaveholders that Douglass lived with came back after a stay at a methodist-camp. He assumed that this man

would have changed for the better and Douglass (1845/2016) stated the following: *"It neither made him to be humane to his slaves nor to emancipate them. If it had any effect on his character, it made him more cruel and hateful in all his ways; for I believe him to have been a much worse man after his conversion than before"* (pp. 45-46).

Later on in the narrative Douglass (1845/2016) declares: *"...told the story of my wrongdoings to Master Hugh; and I am happy to say of him, irreligious as he was, his conduct was heavenly..."* (p. 72), which together with the other citations function as evidence of this connection. As Samovar et al.'s (2007, p. 170) research cemented prior in this essay, stereotyping has to be based on personal experiences as in the case of the author himself. He experienced religious slaveholders being more vicious than irreligious slaveholders, which lead him to believe this stereotype.

Prior in this text I analyzed some of the stereotypes occurring in the narrative, now I will be focusing on the second term, prejudice. The author recalls how the atmosphere at the shipyard in Baltimore changed into being hostile towards colored workers. When he first got there, black as well as white men worked side by side until the white men refused to collaborate with the black men. Douglass' (1845/2016) description: *"All hands seemed to be very well satisfied. Many of the black carpenters were freemen. Things seemed to be going on very well. All at once, the white carpenters knocked off, and said they would not work with free colored workmen. Their reason for this, as alleged, was, that if free colored carpenters were encouraged, they would soon take the trade into their own hands, and poor white men would be thrown out of employment"* (p. 71). Samovar et al. (2007, p. 176) describes scapegoating as a possible presumption to prejudice. I consider this event as a classical example of scapegoating culminating into pure prejudiced reasoning and actions. The white workmen at the shipyard felt threatened by the black workmen's competence, therefore they started to distance themselves, refusing to work with the black carpenters as well as harassing them both verbally and physically. Furthermore this event can be an example of the utilitarian function of prejudice. Samovar et al. (2007, p. 174) states that people may use prejudice because it appears to be rewarding to keep those beliefs. The white carpenters used prejudice to justify preserving the hierarchy at the workplace – they did not want the black workmen to surpass them regarding areas like competence, salary, promotion etc. Holding on to those beliefs would eventually benefit them.

During his stay at the Auld family, Douglass is subjected to a clear case of prejudice with racial undertones. Mrs Auld was tutoring Douglass until her husband found out and forbade her to continue. Douglass' (1845/2016) description of Mr Auld's own words: *"...if you give a*

nigger an inch, he will take an ell. A nigger should know nothing but to obey his master – to do as he is told to do. Learning would spoil the best nigger in the world...” (p. 32). According to Samovar et al. (2007, p. 173) feelings of deeply held fear make people protect themselves with hostility and inflexible attitudes which people tend to act on. It is obvious that Mr Auld’s fear of Douglass as well of other slaves being empowered by knowledge contributes to his reasoning, therefore I believe this is an example of prejudice. In addition of his insecurities against slaves, Mr Auld was afraid of loosing his identity. He feared what would happen to him and his wife if the word, that they educated a slave, got around to people. Samovar et al. (2007, p. 176) states that bonds to our social identities are strong and people from the out-group who interfere may be subjected to prejudice - in this case, Douglass came in between Mr Auld’s attempt to maintain his social identity when Douglass was tutored by his wife.

The third example of prejudice fueled by fear is the incident between Mr. Gore and Demby. Mr. Gore who was a overseer at the plantation was notorious for his harsh ways and killed Demby, a slave who refused to follow his orders. The overseer was questioned by Colonel Lloyd and Douglass (1845/2016) recalled Mr. Gore’s defence as: “...*Demby had become unmanageble. He was setting a dangerous example to the other slaves, - one which, if suffered to pass without some such demonstration on his part, would finally lead to the total subversion of all rule and order on the plantation. He argued that if one slave refused to be corrected, and escaped with his life, the other slaves would soon copy the example; the result of which would be, the freedom of the slaves, and the enslavement of the whites.*” (p. 26). I think Mr Gore’s reasoning can classify as prejudiced because it is clear that his statement regarding white people being enslaved stems from fear and his negative feelings against the slaves instead of a factual experience. Samovar et al. (2007, p. 173) enlightens us that prejudiced opinions comes from little or no factual experiences at all. Brislin (2000, p. 209) states that prejudicial beliefs are more emotional than stereotypes. In addition there are tendencies of scapegoating in Mr. Gore’s answer, which Samovar et al. (2007, p. 176) mean could be the cause of prejudice. In this case it seems as Mr. Gore tries to justify his killing of Demby through scapegoating. To flip the reasoning, one might wonder, what was the cause of him killing Demby? Was the victim-blaming in his defence a product from him killing Demby or was his scapegoating attitude towards slaves the cause of him killing Demby?

Alltogether one could discern a pattern in my aforementioned examples of prejudice, the prejudicial situations are all fueled by feelings – in this case fear. According to Brislin (2000)

prejudice is emotive and mostly refers to people's negative feelings of out-side-groups, that these people believe differs from their own (p. 210).

Now I am going to discuss the third term, Racism. Brislin (2000) states that the expression of prejudice could lead to racism (pp. 214-215). Samovar et al. (2007, p. 178) declares there are a variety of ways to express racism and I have chosen to focus on institutional as well as personal racism for this essay. Douglass (1845/2016) articulates vast problems with institutional racism early on in the book, explaining that the law did not apply to those killing black people. The first example is about Demby who was murdered by overseer Gore: *"It was committed in the presence of slaves, and they of course could neither institute a suit, nor testify against him: and thus the guilty perpetrator of one of the bloodiest and most foul murders goes unwhipped of justice, and uncensured by the community in which he lives"* (Douglass 1845/2016, p. 27). Second example is a description of what happened after a black girl was killed by her owner's wife: *"There was a warrant issued for her arrest, but it was never served. Thus she escaped not only punishment, but even the pain of being arraigned before a court for her horrid crime"* (Douglass 1845/2016, p. 27). Further on Douglass (1845/2016) states: *"I speak advisely when I say this, - that killing a slave, or any colored person, in Talbot county, Maryland, is not treated as a crime, either by the courts or the community"* (p. 27). According to Samovar et al. (2007, p 178) racism occurring in the justice system is a form of institutional racism. The prior quotes points out the vast problems with institutional racism during this era, in this case, racism occurring in the justice system. The law does not seem to apply to white people committing crimes against black people, which I mean classifies as institutional racism.

The racial attitudes among some of the white people during this time gets clear when Douglass (1846/2016) recalls a common saying: *"...it was worth a half-cent to kill a nigger and a half-cent to bury one"* (p. 28), which further shows the white people's perception of their superiority towards the black population. There are a lot of other events when racial slur is presented in the book, another example: *"If you give a nigger an inch, he will take an ell"* (Douglass 1846/2016, p. 32) which further portrays their demeaning of the black race. Samovar et al. (2007, p. 177-178) stresses that superiority is in fact a presumption for racism, which I believe makes those sayings classify as racially abusive language.

My last example of racism is a situation when Douglass among other slaves are revaluated because of their owner's sudden death, the remaining estate had to be divided between his two children. In this event, all slaves were ranked together at the valuation. Further on Douglass

(1845/2016) describes a scenario: *"There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and all were subjected to the same narrow examination"* (p. 40). In addition to breaking the slaves identities or selfworth, once again, you can discern an underlying tone of superiority among the slaveholders. In this event, the slaves were lined up and scrutinized like cattle. This incident reveals how the slaveholders truly perceived and treated the slaves – as subhuman, bestial and equivalent to animals. With the two prior examples, my conclusion is that the slaves were evaluated with cattle not merely because they were slaves but because of their race as well.

I cannot fully grasp how Douglass felt during the slavery but I can relate to his feelings, being the victim of racism, prejudice and constant stereotyping. First of all, I want to state that stereotypes, prejudice and racism are still well and alive in the 21th century, I have a handfull of personal experiences concerning these subjects, which I personally believe Douglass, himself, would have been very disappointed to learn. Societies all over the world have improved regarding the aforementioned phenomenons but still has a long way to go, as my personal experiences may reveal.

A chilly day during 2003 I walked to the nearest bus stop which is located along a country road making the place somehow secluded. The bus was late and while I was waiting for it I saw two tall, white men. I recall one of them had a very colorful mohawk. All of a sudden, I heard they were speaking to me but at first I could not distinguish the words because of the traffic. With smiles on their faces they lured me into thinking they had friendly intentions. As polite as I was, I went a little closer asking them to repeat themselves. Little did I know that this would be my first encounter with racism directed to me personally. I recall their friendly smiles changing into to pure hostility and they asked me "How does it feel to be a little monkey?", the other one kept grinning asking me "Do you only eat bananas then, because that is monkey food". Further on, I recall them asking me if I was aware of why I should classify as a mere animal, a monkey to be specific. I told them no. They explained that my skin color was the same as monkeys' and the term for people like me is – nigger. The men were harassing me for about 5-10 minutes but to continue explaining this specific incident in detail is too painful, because even though I distanced myself from my experience, I still struggle to understand their hate and hostility against a nine year-old.

Anyway, the assault did not stop when the bus arrived, and I need to stress that this part was what really haunted me years after this incident. They decided to sit next to me in the crowded

bus. The two men in their 20's kept going on with their racial slur quite loudly – and nobody seemed to care nor did anyone interfere. I just silently cried in my seat. When the bustrip was finally over and they got off, after having spitted on the window I leaned my head towards, an old lady in the seat in front of me turned her head and said "You should not care about them." Maybe I am ungrateful to her attempt of comforting me but honestly speaking, I started to cry even more because I understood that she had overheard every single word those men told me and still did not interfere. This event really hurt my nine-year-old self and further on, my grown self, even though my parents tried to do some kind of damage-control. It did not really help because even though we discussed the matter at home, what was to come was inevitable. I had already been permanently injured. I was now associating white men with a similar appearance as those two with fear – I feared everyone who somehow looked like them would verbally, or even physically assault me. Every time I saw bald, white men with boots, my stomach started to ache. I developed a fear stronger than I had ever experienced before. I became anxious and to minimize the chance of being racially assaulted again, I turned my direction when I saw men with similar attributes as the two perpetrators. I was beyond convinced that this sort of people were going to harass me because of my skincolor. You see, I was the victim of a racial assault and still, unconsciously, I stereotyped people myself, which later on led to a series of problems. To be quite honest, it took me years to fully grasp the impact this experience as well as a similar events had on my personality.

Alltogether my experiences assured me of Swedes being racists. Before I knew it, I developed a preconceived opinion that reached further than just including white men with shaved heads. Suddenly, all white, Swedish people seemed to fit right in. I overgeneralized. I kept isolating myself, I switched from the private school I was attending back to the school in my neighbourhood – i was finally back to what felt safe and familiar. I stopped hanging out with my swedish friends from the private school not only because of this mere incident but because life in a segregated area is isolating, there is diversity with one exception – Swedes are a rarity. The lack of contact with other Swedes, except those in my family, probably led me to believe those stereotypes way longer than I would have had if I had been hanging out with other Swedes. It took me many years to realise that I was actually judging people the same way as I often got prejudged. My story reveals how easy one's fear may escalate and contribute to one being prejudiced or even worse – racist.

Approximately ten years after the incident, I started to wonder why I was filled with hatred. By reflection I learned that I was somehow turning into the racists I despised, being consumed

by hatred myself. Time passed and I got aware of the cause of my problems and why I held on to my inflexible stereotyping. Because of my awareness of my faults, I realised that I needed to change even though I would be lying if I told you that it happened over night. However, nowadays I am recenting any signs of stereotyping, prejudice or racism – no matter which group that gets targeted. It is a subject close to heart, but I learned to distance myself from my experiences in order to see society as well as the human kind through clear eyes. Now I understand that one should not hold on to inflexible attitudes towards people. By awareness of our tendencies to label people, we will be able to tame our inflexible stereotyping and change them into flexible one's. I agree with Douglass' view of enlightenment through knowledge as something as hurtful as it is liberating. It was hurtful to realise that I was as judgemental, fearful and consumed of hatred as the perpetrators I once feared but without this realisation I would not be able to truly change – to free myself from my prior prejudiced opinions. Just like Douglass, I truly felt the aching wounds from experiencing racism which is why I relate to the last example of racism from the book, when Douglass and the other slaves were being treated like animals. I can not fully imagine how that scenario would feel like, but my experiences about being compared to an animal left me scarred and affected me for years. That is one of the reasons to why I admire the author. There are some elements of stereotyping or prejudiced opinions from himself as well, but still he managed to write a nuanced narrative. Instead of portraying all white people as evil, he rather stressed that slavery as a phenomena had depraving impact on slaveholders and slaves – slavery made the slaveholders evil, not their race.

In conclusion, to err is human, to forgive is divine and I believe that somehow summons my experience, as well as the authors'. Through reflection and knowledge I started to understand - there are bad people from all ethnicities, cultures etc. they or their actions should not be representative for an entire group as well as a group of people can not be defined by individual's shortcomings.

Student F

The first chapters of Narrative of the Life of Frederick Douglass(1845/2016), reviews that all slaveholders believed they had the right to do whatever they wanted to slaves and the slaves could do nothing about it. They believed that their race was far better than the races of the slaves, which gave the slave holder power over the slaves and they used this power to be cruel towards them. "It was a common saying even among little white boys, that it was worth a

half-cent to kill a “nigger, and half -cent to bury one.” This quote acknowledged how common it was for the white society to kill a nigger without having to give account for it.

In the white community it is believed that blacks were their slaves and that they were worthless. Meaning they don't own themselves and they don't have power over themselves so killing them is less than a cent. According to Brislin, 2000, p. 198; Samovar et al., 2009, p.170):

Stereotypes can be defined as a group of people that are given less attention and individual differences and they stem from human beings' psychological need to classify and categorize. They also state that Fixed and simple categories are created by organizing images and then used to represent an entire population. However there are positive and negative stereotypes and considering the fact that they limit opinion, thought and point of view, they are more often negative, due to the fact they jeopardize communication and therefore become a barrier to the development of intercultural competence.

The citation above in Brislin, 2000p.198; Samovar et al.2009, p.170) support the reason why slaveholders in Narrative of the Life of Frederick Douglass(1845/2016) felt like they had the right to treat slaves anyhow they wanted. On the other hand, slaveholders gave less attention to slaves and their individual differences, instead they had a generalized belief about them. They had the belief that slaves were of no worth and not as educated as they were. “If you give a nigger an inch, he will take an ell.”(p.32) In the narrative Mr. Auld told his wife not to teach Douglass, their slave, because they were afraid this was going to make the slaves belief that they were equal to their slaveholders, which would result in the slaveholders losing power over their slaves. Stereotype refers to generalizations about people based on names of groups in which people are real or imagined members of. (Brislin,2000p.195) This means that most slaveholders made generalizations about their slaves and had certain perceptions about them, to the extent of them thinking it was okay to be cruel to them (the slaves).

“It is better that a dozen slaves suffer under the lash, than that the overseer should be convicted, in the presence of the slaves, of having been at fault”. This revolves around prejudice because the word prejudice is defined as having an affective feeling towards a person based on perceived group membership. Most white people during this period had very bad and disgusting feelings towards the black slaves. Since they had more riches and power

than the black slaves, they felt like they could make them suffer under lashes than having the slaveholders or masters arrested or punished for their crimes against the black slaves.

Prejudice refers to people's feeling towards cultural groups. Prejudice has functions and uses for people, such as expressing values "(we are better than others)" or depending self image "(the others have more money because they cheat)". Prejudice also takes various forms, ranging from hostile rejection to very subtle tokenism (Brislin,2000p195).

This text is based on the reasons why slaveholders felt the need to whip slaves in the presence of others and even going to the extent of killing the slaves. This was to ensure the slaves that the slaveholders were far better than they, the slaves, were.

Prejudice concerns feelings about what is good and bad, right and wrong and so forth. Prejudice has four functions, namely, the ego-defensive function, utilitarian function, value-expressive function and the knowledge function (Brislin, 2000, pp. 210-213). The Ego function that makes people not want to accept their prejudice beliefs against other groups, for example; it is believed that jews always stick to each other business-wise, Due to this belief, some people feel that it is difficult to be successful in business because jews always stick together making it difficult for other people to come into their circle of success. In the ego function, this would be explained as these people blaming the jewish group for the reason why they feel the way they are feeling, which will in turn lead to them feeling prejudiced over the jews and excluding them in different social functions. (Brislin,2000p. 211).

The utilitarian function is a function that makes people believe that they will get a reward if they hold on to their belief of prejudice. (Brislin, 2000,p. 210), For example black people hold on so strong to the prejudicism that black lives matter, not every life. According to the utilitarian function this is because they believe that they get a reward from other black people.

Value -expressive function is when people maintain their prejudice, believing that their attitude are expressing the highest and most moral values of the culture. (Samovar et al., 2009, p. 174). Due to the history between blacks and whites, some blacks hold on to their prejudice and belief that their attitude towards certain white people is the highest and most moral values of the black culture. When carrying out the knowledge function of prejudice, people are able to categorize, organize, and construct their perceptions of other people in a manner that makes

sense to them—even if the sense-making is not accurate. (Samovar et al.,2009 p.174) This is why countries and societies are divided into different group members, we have gays, blacks, whites and etc. Based on the knowledge function, the reason why slaveholders acted the way they did was because they were working in all four stated functions. In the ego function they did not want to admit their prejudice towards the slaves, instead they blamed the slaves for the reason of the attitude. “If a slave refused to be corrected, and escaped with his life, the other slaves would copy the example; the result of which would be, the freedom of slaves, and the enslavement of the white “(p. 26). “If you give a nigger an inch, he will take an ell.” This quote illustrates the utilitarian function because it is through this that Mr Auld tells his wife not to treat the slaves any more special than they are, believing that they will get a reward for doing this. The quote also shows a bit of the Value-expressive function because Mr Auld makes his wife believe that if they stick to this attitude towards the slaves it shows the highest and most moral values of the white culture. Slaveholders were able to categorize, organize, and construct their perceptions of other people in a manner that makes sense to them.

“We should be relieved of the d___d nigga.” This revolves around racism because according to Mr Giles wife on page 27, she claims it is okay to kill the slave that does not do what pleases her, so that they will be relieved of that nigga. The word nigga originated from the infamous racial slur, nigger, which was the name the whites used to called black slaves. According to (Samovar et al.,2009, p. 177-78), racism is believed to be the inherent superiority of a particular race over another. It denies the basic equality of humankind and correlates ability with physical composition. Thus, it assumes that success or failure in any societal endeavor will depend upon genetic endowment rather than environment and access to opportunity. Racism occurs when people believe their race is inherently superior to another race. Racist individuals will often engage in discrimination against people of one or more other races. In Douglas’ he writes about all these acts: “Men and women, old, young married and single, were ranked with horses, sheep, swine”(p.40). The slaves were not worthy enough to be ranked in the same level as the slaveholders, because most slaveholders considered themselves to be far more better than the slaves.

All the slaves during this period were black and due to the fact that the slaveholders where all white, they felt more superior than the black slaves and therefore treated them anyway they wanted. “Not to give a slave enough to eat, is regarded as the most aggravated development

of meanness even among slaveholders.” This is a clear act of racism and rule of power. One can see that white people feel more superior in a way that they decided what amount of food a slave should eat. (p.44) “The secret of the master's cruelty towards “Henny” is found in the fact of her being almost helpless” The fact that the slaves felt helpless or were put into helpless situations and were taken advantage of by slaveholders, were acts of racism. If we look back at chapter 4, we can also see that most of the slaves were afraid of their slaveholders because they felt that the slaveholders were above them (P.46). We could connect this with (Samovar et al., 2009. p77) “Institutional racism refers to racial inferiorizing or antipathy perpetrated by specific social institutions such as schools, corporations, hospitals, or the criminal justice system as a totality.” However, during the period of Douglas in the Plantation and in Baltimore, it was a normal thing to do in these institutes of the society.

Student G

This reflective essay is about the book “Narrative of the life of Fredrick Douglass” and will cover the topics of stereotypes, prejudice and racism. The slave narrative is one of the most famous regarding the subject of slavery and it is also a piece of highly valuable information since it is a confirmed first hand experience of the brutality that is slavery. I believe that this book was, is, and always will be relevant for those with a wish to study the concept of racism and it’s consequences.

Brislin says that stereotypes “refer to beliefs about a group of people that give insufficient attention to individual differences among the group’s members”. (Brislin, ,p.198) Regarding stereotypes, Samovar says the following: “The most obvious, and perhaps most important, agent of stereotypes is the socialization process, which begins with our parents. While many parents might try to avoid teaching their children to think in stereotypes, we tend to agree with Schneider when he notes that many parents directly or indirectly promote them. Children who hear their parents say, ‘all those homeless people are just too lazy to find a job’ are learning stereotypes.” (Samovar, et al., 2007, p.170). Regarding the subject of prejudice, Samovar notes the following, “In the broadest sense, prejudices are deeply held negative feelings associated with a particular group. These sentiments often include anger, fear, aversion, and anxiety.” (Samovar et al., 2007, p.173). Finally, regarding racism, Brislin writes the following, “Some people believe that virtually all members of certain out-groups are inferior in various ways and cannot benefit fully from society’s offerings such as education, good jobs, and participation in community affairs. Racism centers on the belief that, given the

simple fact some individuals were born into a certain out-group, those individuals are inferior on such dimensions as intelligence, morals, and an ability to interact in decent society.

(Brislin, p.214)

There are few examples in the book that are “mere” stereotypes as compared to the amount of situations where prejudice and racism are clearly portrayed. The first example that I will mention as a stereotype is not what you would expect. This example is taken from page 32 of the book and is actually from the slave’s perspective, more precisely, it is from the perspective of Fredrick Douglass when his stereotyped view of white people was disproven for the first time, “she was unlike any other white woman I had seen”, stereotype that all white people are prejudiced and racist towards african-americans. The quote is from when he had first met Mrs. Auld and liked her for treating him like a human being. It is a stereotype due to the fact that, as Brislin writes, it is a view of a group of people that gives insufficient attention to individual differences. The second example from the book and also from the Auld family comes from the same page, and it shows her husband’s prejudiced view that black people should not be taught to read since it would enlighten them and make them stronger, this feeling is obviously one based in fear, “if you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master - to do as he is told”.

The third example from the book is a case of racism, but I brought it for proof for the stereotypes since it is an example that proves what Samovar says regarding the socialization process. The following example can be found on on page 28, “it was a common

saying, even among little white boys, that it was worth a half-cent to kill a nigger and half-cent to bury one”. This is obvious textbook racism since it shows the hateful emotions that led to it, however it said by children, which proves that stereotypes along with racism are ultimately carried to innocent children from their parents and peers via the socialization process. If one would take the child of two racists and place it with for example freemen, the child would not be a racist since it would not be raised this way. It is, ultimately, the task of every parent to ensure that their child does not grow up with stereotypes, prejudice and racism in them. However, one cannot really blame these children when the system in which they grew up in is held up by institutional racism. For example on page 27 where there is a scenario where a white man was boasting about the murder of two slaves by saying he did the country a favor by ridding it of “two dead niggers”, and neither the court nor the community considered it a crime. There are also shorter examples, like on page 34 when a woman is

called “black gip”, meaning beast. The examples clearly show how prejudiced and racist their world was. The final example I will bring up is one of prejudice, more precisely, a case where prejudice is shown in the form of fear/anxiety and one that rings true today as well where some people fear that foreigners will come and take their jobs. This quote is taken after the white carpenters went on a strike on page 71, “their reason for this, as alleged, was that if free colored carpenters were encouraged, they would soon take the trade into their own hands, and poor white men would be thrown of out employment”. The quote captures the fear in prejudice, and can today be seen in the modern United States where workers with low or no education are fearful of (and as a consequence prejudiced towards) foreigners, mainly Mexicans, coming to take their jobs.

For personal experiences to be compared to the examples in the book, I would have had to experience it more. I do, however, have some examples. While shopping for clothes when I was 14-15, a woman told the store-worker that me and my friends looked like bad people and that they should check our bags. The reality was that we were trying clothes since they had a sale, and her prejudiced view came from the fact that all three of us have foreign background. Another example is a stereotype surrounding the same fact, however I’m sure he was socialized into it since he acted like he had been taught to do this. When I sat down in a waiting room about four seats away from an older man, he moved his bag almost as a robot without looking at me. He looked as if he had been taught that foreigners steal, it felt bad that he assumed this about me, but I ignored it. The final example is from when I travelled t to the U.S last summer with my mother. We were in the line waiting to board the airplane, when all of a sudden they asked me to step to the side for a “random routine-check”. Once there, I quickly noticed that there was another man there and while looking down at his American passport on the table, I noticed his name was Habib.

Student H

Douglass was growing up in a society based on stereotypes, prejudices, and racism. At the beginning of the book, Douglass (1845/2016) mentioned that white people hated black people and that they didn’t get along with each other. For white people to hate on black citizens was normal, which became a stereotype. This statement is a stereotype because it is ignoring individuals’ opinions. It is only focusing on the whole group’s idea against the feeling of black people. To categorize people according to one's race and already create an idea of the person is based on stereotypes. (Brislin, 2000, p. 232; Samovar, Porter, McDaniel, 2009, p.

170). The lack of information was not only one-sided here, both the white slaveholders had constructed stereotypes about the black slaves and on the contrary, the black slaves also had preconceptions about the white slaveholders. (1845/2016).

Not only did the white people hate on the black citizens. White people having hatred against black people which is stereotypical, tells us that the slaveholders were not born with these thoughts, they were learned to use them. (Samovar et al., 2009, p.172). Douglass (1845/2016) has also written that they defined black people as slaves and themselves as slaveholders, masters or overseers. The slaves were a one-dimensional group and the stereotype of believing that every slave was black assumes that there were no white slaves. (Samovar et al., 2009, p. 172). According to Brislin (2000, p.232), stereotypes let people decide without having to put in the effort and think for yourself. The statement of Brislin (2000, p.232) is reliable because Douglass (1845/2016, p. 23) composed that Colonel Lloyd whom where an overseer assumed that a colored man was a slave and owned by someone. This belief Colonel Lloyd had, is a result of stereotyping. To define someone else as a slave is wrong and unfair. In addition to that, naming someone with a label, "the slaves", are not seen as individuals, they are seen as included persons in a group of other slaves, it also denies a person's existence. (Samovar et al., 2009, p.174). When hating someone, it makes it harder to interact with the hated ones (Samovar et al., 2009, p.172) and that is a reason why the stereotype kept alive.

"I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant." (Douglass, 1845/2016, p.13)

This quote revolves around stereotypes because most slaves did not have a clue about how old they were, which furthermore were the formula of being a slave. Slaveholders kept information for themselves and did not want slaves to find out information such as, their own age, whom their parents were and the ability of reading and writing so that they could become smart and attain power. (1845/2016). The reason why this stereotype was created could be that the slaveholders were afraid that a group of people who deviate from the slaveholders themselves, the black people, could stand out in a different way than themselves. (Samovar et

al., 2009, p. 171). Since the information from the slaves is kept away from an early age, they are resistant to change.

Colonel Lloyd (1845/2016, p.23) was said to own over thousands of slaves. He did not know all of them nor did the slaves know him as well. One day when Colonel Lloyd was out riding along the road and saw a black man he asked him, "whom do you belong to?", which I believe is prejudicial. I think it is prejudice because he supposed that a black person he saw was a slave. — This prejudice is negative because the sentence says that the person is a slave between the lines. "Prejudice occurs when a person holds a generalization about a group of people, often based on little or no factual experience. A prejudice is an assumption that could both be positive and negative based on incorrect or insufficient information." (Brislin, 2000, p.233; Samovar et al., 2009, p.173). I would say that the question "whom do you belong to?" was asked unconsciously even though he meant it. Samovar et al. (2009, p.173) state that people have invisible attitudes. Samovar et al. (2009, p.175) also claim that prejudiced people can express themselves in an indirect way.

Black children did not have the same privilege as white children. In Maryland (1845/2016) it was common to separate an infant from their mother, which also is a stereotype of being black. According to Samovar et al. (2009, p.176) that say:

"A great deal of prejudice is built into the major organizations and institutions of a society. These organizations basically produce laws, regulations, and norms that create prejudice within a society."

These laws and regulations help "maintain the power of the dominant groups which is the white people over the black people." (Samovar et al., 2009, p.174). In the book (1845/2016) it is told that the prejudices of being a slave are to be black, poor, to be beaten, to be owned by someone else, not to know their parents or their age and much more. To be called the term "slave" is prejudicial. (Samovar et al., 2009, p.174). The slaveholders wanted to keep it that way, they wanted to be superiors over the slaves and not have the same privilege as them. This prejudice maintains that slaveholders generalized black people and categorized them into a sort of group they cannot get out of. (Samovar et al., 2009, p.173).

There are different types of racial acts that are written in the book but one type is physical racism. Slaves are getting whipped, chained, handcuffed as punishment. Overseers are

whipping with a sense of duty and are not fearing any consequences, which furthermore is a prejudice. Another prejudice is that slaves should be subordinate to the slaveholders. The prejudice controls the actions of the master or the slaveholders such as whipping. According to Samovar et al., (2009, p.177) property damage, threats, and even physical violence are examples of racist acts.

The first time Douglass (1845/2016) experienced seeing someone getting whipped was at a very young age. This was not only a normal view for Douglass, but it also became normal for the white people too. Children were taught to whip and experienced seeing a lot of whipping. Racial acts are learned early in life, which becomes a part of their way of seeing the world. (Samovar et al., 2009, p.177). When people at a young age learn about this racial physical act they will copy and do the same, especially when they experience a family member doing it. Whipping does also count as a racial act according to Samovar et al. (2009, p.177). Samovar et al. (2009, p.178) also write that superiority allows people to mistreat each other. "When prejudice moves to the next level of expression, you often see physical attacks". (Samovar et al., 2009, p.175). Another form of prejudice is extinction. "This expression of prejudice leads to acts of physical violence against the out-group." (Samovar et al., 2009, p.175). Out of these two forms, we understand that the punishment that was given was brutal. As whipping someone, to see someone suffer and continue to whip on places that are bleeding more could with other words mean that the slaveholders, masters, and overseers wanted the slaves dead at some point.

Finally, there is institutional racism. It is institutional racism when black people were being separated from their mothers (1845/2016, p.13), while white people did not, it basically shows that they did not have the same privilege as white people. According to Samovar et al. (2009, p.178), they say that "Institutional racism refers to racial interiorizing or antipathy perpetrated by specific social institutions such as schools, corporations, hospitals, or the criminal justice system as a totality." In chapter four (1845/2016, p.27) it says: "Killing a slave, or any colored person, in Talbot County, Maryland, is not treated as a crime, either by the courts or the community". This is additionally a racial act on an institutional level. White people such as Mr. Gore's case did not count as a crime and he did not even get a penalty for that. If a black person would do the same they would get punished. Pursuant to Samovar et al. (2009, p.177-178) "both obvious and very subtle forms of racism permeate organizational and

personal levels in our society, from government, business and educational institutions to our everyday interactions.”

Mr. Plummer who was an overseer whipped his aunt and she was all covered with blood. The more she showed how much it was hurting the more he would whip, and continued whipping on those parts where it came much blood (1845/2016). This kind of racial act is both affecting the slave, in a physical way and the overseer, in a more mental way. (Samovar et al., 2009, p.177).

I wouldn't say that my experiences are on the same level as in the narrative because I think it is disruptive to think that everyone who for example suffered from racism, harassment and slavery have suffered in the same way. The thing that I believe is the biggest difference between my experience and the narrative is when it comes to physical racism. The experience Douglass has to slavery is subjective and personal, you cannot objectify anything that is defined in different ways depending on who the question is asked to. My interpretation of Douglass's experience after reading the book is that it left traces in his life and affected who he became. In comparison with myself, I obviously think that his experiences of stereotypes, prejudices, and racial acts are much more serious than what I have experienced. Even though in today's society you encounter the impression of stereotypes, prejudices, and racism, it is not on the same level as before when more people were exposed to horrible things and were barely treated as human beings. Although society has evolved and not as many people are exposed to what Douglass has experienced, it is embarrassing and scary that we have not progressed far enough in the development that we have stopped it.

There is stereotype saying that all black people are good at sports. Often I got asked if I were good at any sports. Although I consider myself good, some people might disagree. Moreover, this grouping of a race shows that everyone of that race is a good at sports.

Appendix IV: The student interviews

Focus group 1

Question 1: In what way has Frederick Douglas's slave narrative helped you understand what racism, prejudice and stereotypes are?

Student A

I kinda understood it, like, before, but when I saw it from his perspective, I saw how deep it was, how it actually, like, how he treated them. I always knew, like, they treated them bad, but not that bad. It gave me a...how can I say...a raw picture, so yeah. And I understood, like, what prejudice is and the difference between prejudice and stereotype because I didn't know that before.

Student B

I feel, like, the same. I didn't know the difference between them, uhm...and for us, we only talk about what it's like in today's society and we didn't know how slaves went through and it was kinda like, it happens a lot in different perspectives. He gave us a lot of examples, so you could, like, compare them and see how it actually was and stuff like that, so you could learn a lot from him.

Student C

I also feel something similar, but this is a new subject for me that I personally haven't studied at school – knowing the perspective of slaves and how they lived before and what they went through, the circumstances – and learning that from his perspective and how oppressed they were, uhm, the slaves and how racist is was in different forms: more verbal, physical. I have not thought of that before and now I have a new perspective of today's racism compare to the past. Uhm, I also learned about the prejudice and stereotypes: what stereotypes and what prejudice also were, and yes.

Student D

I learned, uhm, I didn't know the same difference between racism and prejudice, and in the...or...in the book we get to learn the different racism and that people at that time were not born with...some people are not born with racist, but they get fed with the racist ideas and this leads them to generalize and making it deeper and so on.

Question 2: Do you think that this slave narrative has helped you become more open to different cultures? If so, how and why?

Student A

It is hard, like, I think I am open to every culture but now that I have seen, uhm, a specific culture, like in a deeper way, uhm, yeah. I will say that I am more open, but as I said before, I was open before also and it gave me a different perspective, and that, yeah, we have different cultures in the world.

Student B

I was thinking about, like, Douglass, and the other slaves. Nobody gave them anything. Nobody asked them for their opinion and stuff like that, so I was thinking, like, in today's society we have cultures that look weird to people. I would rather go up to the person and ask about it so I have more information so maybe I wouldn't think the same if I ask them and they would answer me. Maybe I will think it's not interesting than what I thought before, so it gave me a lot of thoughts about stereotypes and stuff like that and to think in different ways about people.

GZ

So you would rather get to know the person that judge him or her?

Student B

Yeah, sometimes we are scared to go up to a person. Sometimes we don't have time. Sometimes we just have very fast thoughts about them and then we just go on with life. In the future I feel like if I think about someone for 10 minutes, I'd rather go up to them and ask them. That's what I feel.

Student C

It gave me a new perspective and looking at different cultures through a different perspective. Yes, I do not know, I feel like I've gained, uhm, experience not to stereotype people. I may not show that but I get stereotyped because of the environment, the upbringing, even though I don't show it in a really visible way. Uhm, it gave me a new picture, it gave me a new insight that I shouldn't judge people, or I should actually be more personal with them, or just understand them in a more clear way, so yes.

Student D

In order to understand a culture, we need to, uhm, unveil the curtain, or, uhm, we need to experience it. If we do not do this, it will isolate us and could cause that we start to believe what is said in society, the common things that are said about certain cultures, and these things may stop us from trying to connect or, uhm, be in contact with other people.

Student A

Just, uhm, can I add something?

GZ

Of course! Go ahead.

Student A

Just to continue what Student D said, uhm, I agree with you and also the stereotypes and prejudices are stopping us from connecting with other people as you said, and, because we have different, a lot of different cultures, we need to know about them instead of stereotyping them as you also said.

Question 3: Do you think that this slave narrative can help others become aware of their own racist beliefs and possibly stop them from holding on to stereotypes or prejudice?

Student A

I will think that because, as we said, all of us, it gave us a new perspective and it also shows that we need to stop from stereotyping and have prejudices about a group of people because it is not on an individual state, or...it is on an institutional and it is a spreading of, like, how do you say, responsibility, and no one wants to take...no one wants to take a stand for what

they... for their beliefs. Like, it's just something that the society has built and then everyone follows that. And so, I think that if racist people would have to read this book, they would be afraid I think, because it is something that they, uhm, are not used to because it is a fact that they have not seen before. Like, they are blind because someone else said something different, so yeah.

Student B

I feel like it depends on which one we are talking about. In today's society I feel like older people are more racist than younger people. I feel like they know about slavery, slaves and people, and what slaves went through so I don't think this book will change their mind. I feel like they know what is happening in reality in front of them, but they will not do that much because they already have those, how do you say...

GZ

Beliefs?

Student B

Yeah, beliefs. When it comes to racism, I do not think it will change their mind.

GZ

The old people?

Student B

Yeah, the old people.

GZ

What about the young people?

Student B

I think it will change the young people because they don't know a lot about slavery. Maybe some of them don't even know anything about slaves. Maybe they're just racist because their fathers are racist and that is why they got those ideas at home. Maybe they're not even racist. Maybe they're playing to be racist because that's what they have been teaching growing up. But, when it comes to stereotyping and stuff like that, prejudice, it will change some – not a 100% - but I think some people will try at least to not stereotype people. We will try because

we can't change just like that. We can try, but not change so fast. I think some people will try but when it comes to racism, I don't think older people will be affected.

Student A

When it comes to older people, I think it will still be an eye-opening, I mean eye-opener, how do you say, because, yes, they have racist beliefs and maybe they even had slaves of their own at their time, but I think it is just like, they have a wall in front of them that they are not allowed to see, like, the reality of slaves.

Student C

To start up with, change of how people stereotype, and so on, will take time and change takes time in general. Regarding, uhm, the narrative and if it will change people perspective about racism, I think it will have an impact on different people. It depends on the age as others mentioned. Maybe the older people will have a hard time changing their minds because they are more conservative compared to the young people, but it will have an impact because this slave narrative is showing the ugliest forms of racism, prejudice and so on. It is also showing that it is not only affecting the slaves, it is also affecting...has affected the slaveholders. Their personality changed. Mrs. Auld was the nice one, but changed. This shows how the slaveholders, they had a tough time and when reading this book you will get a new perspective on the fact that racism should not be used against people even though it is about slaves and today it is not about slaves, but it's the same idea: it's racism.

Student D

I don't know if this narrative, I mean this book, will change people's mind. For me it is like, as Student C said, you get an insight on...on the slaves feeling – how they felt – these people who are racist, they...For me it is like, when some people gain knowledge, it goes away in one year and I feel the same way about this slave narrative, but if you read more books about racism and the narrative and so on, the more you understand and eventually this may lead to a person change. But, in today's society, we live in a society where we have social media and in some places, people who are anonymous, they can...or not anonymous but, they can say what they want with no repercussion really. For example, in games they can say anything and no one can do anything because they are behind their screen and so on. The more our society becomes technological, the more we can't unveil the racism that is going on today.

Question 4: Do you believe it is important to talk about racism, prejudice and stereotypes? Explain your stance.

Student A

Yes of course I think it is important, especially to our youngsters, like our children because it I think that...because it is a belief that is hard to break it, so if you learn how to, kinda, break it, or...like...resist from believing it, then it will be easier to not believe in these racial beliefs and stereotypical and prejudice. And I think that is important, since prejudices are learned in an early age, it is also important to learn them how to avoid them in an early age because when you start to learn them, it is hard to break them also. And yeah, it is very important I think.

Student B

I feel like, when it comes to stereotyping, prejudice and racism, they have to learn what all of those things mean. They have to learn what racism is, what stereotypes are, because they might feel like it is not that important. I feel like a lot of people in today's society don't know about racism, about the history. They know of some racist words like the n-word and other stuff, but they don't know the history and don't think that it's a big deal. I feel like we have to learn them about the history of racists. It's not only black people who went through racism. Other people in other countries have also experienced racism and I feel like they have to learn what it is and that it is a big deal. It will come with time because they will realize that it is not OK to stereotype or have prejudice or be racist. So I feel like if everyone...if we learn about each other, it will be good for society. But, I feel like, in today's society nobody care about history. They feel like history is history. It is important to talk about it and people should take it seriously.

Student C

I also feel that it is important to learn about stereotypes, prejudice and racism because...especially at a young age as others mentioned, because they should know...they should learn about stereotyping, racism and so on in order to not do that to others in the future, in order to not make history again, like in the past, and to learn from our lessons from the past. It is also important for children to learn about stereotyping and so on because of the fact that children know...or children learn obvious things in a young age and those things follow them to...in their upbringing and...such as simple things that they shouldn't play with

fire and so on. It's the same thing because it is dangerous. Stereotypes, prejudice and racism are also dangerous.

GZ

Do you want to add something?

Student B

Yes, I want to add something. I was thinking about something now and I feel like, as a family, we learn our children our culture but sometimes we forget to tell them to respect other cultures. We might mention one specific culture to them but not all of them. Some family will say, "respect this culture", but forget to say "respect all cultures". We have different cultures and mine is not the same as you. When it comes to slaves and racism, black family, they learn their kids about the history and they make these children hate white people and white people learn their kids to be racist. So what will happen when they go to school? They will go against each other when they don't need to go against each other. They don't even went through slaves...slavery. What they know about slavery? Nothing. So they grow up like this and say bad stuff in school but they don't know about it. They just say a word but don't know the history behind it. So, it is important that family learn their children about history but also about respecting others. You are not supposed to do bad things like other people did back in the history. You are supposed to change. You are supposed to help each other, so that it will be less racist in our society, but I think anger take over pupils about this stuff. So they also learn their kids about this.

GZ

Do want to add something, Student A?

Student A

Yes I only wanted to add a few words. As you said Student B, hate is like the foundation of racism. It is like what racism is built on.

Student D

I believe it is important because it is something that can make people ignorant and it is also important because it is an historical event. We have these, uhm, things or contests about these historical events because we wanna learn from our mistakes and avoid these things from happening in the future. It is also important to teach others to avoid them because it can

become common and this common can lead to people treating other people in a certain way without any reason. Yeah.

Focus group 2

Question 1: In what way has Frederick Douglas's slave narrative helped you understand what racism, prejudice and stereotypes are?

Student E

Well, it made me reflect about those terms and made me, like, analyze myself and how I view other people basically.

GZ

But did you understand the definitions of those concepts before?

Student E

Yeah.

GZ

And the differences between them?

Student E

Yeah, to some extent.

GZ

Student F, go ahead.

Student F

Yes, I did not know what stereotyping meant before, like the beliefs that someone has about other people even if they do not know them personally. They do not know the truth. They are just generalizing things. So when I read the narrative, I understood that some people have been generalized as one because one person has done something wrong or right and they just generalize it. A stereotype could be that these slaves need to be beaten because they disobey

their masters and when one slave disobeys or tries to escape, the others will try to escape as well, so slaves need to be tortured and not get away with it. Just because one slave has done something, you don't need to generalize and assume that all will do the same. In terms of prejudice, it's the feelings that people have that this particular person is not supposed to know A, B, C, D. It has to be kept mute. These are the feelings they have. Slaves are not supposed to be educated. They don't need to anything. They just have to be ignorant, so now, if they get to know something, they are gonna break loose and then we as slaveholders are going to suffer because we have nothing else. These are the people we are holding captive, they don't need to break loose, keep them the way they are. This is the belief they have. I did not know what prejudice was until I studied this course, English 7, and I'm really really happy that I studied this course because I really widened my scope and I lot of things I was like ignorant about, I got to know that through this course and this narrative. And, uhm, in regards to racism, I can also see myself as one. I am black, I am brown. They saw blacks as inferior and whites were superior. Frederick's mother was black and his father was white, so he suffered this racism, even towards the end when you see that the other black kids doesn't want him because he's racist and they are also linking it to his background. So he suffered because of this: racial discrimination, his upbringing and everything around him. So that is all I understand. It's still happening today and so many people are getting attacked with no reason and they don't know why. Just because I am brown, I am not supposed to be in this class and we are all equal. It's only the skin color that differentiates us but we are all equal. So we should be treated equally with respect. I learned a lot from the novel.

Student G

OK, so ultimately for everyone that reads the book, it's a first-hand experience, or effects of stereotypes, prejudice and racism and the link between them that ultimately leads to dehumanization of a certain group and atrocities against them. Like listening to a Holocaust survivor, it gives you another perspective. I mean, you can read about this in a history book but while reading his narrative, his own experiences, his own words, it sheds another light on the subject and it gives a whole 'nother perspective. I don't know, I don't really have much else to add.

Student H

I didn't actually understand the true meaning of stereotypes. I mean, I have heard a lot of people use terms and I was just like "Oh, this is stereotypical" and all those kinds of things,

but when I read the book, I came to really...it gave me a deeper understanding of what the word means and how it has affected a lot of people and it has also kinda widened my knowledge in a way that I am very conscious of what I do now and I also link it back to what I've learned from the book. When it comes to racism, in that field I came to get a different perspective, you know, because when I link it up to other books that I've read by, like, Martin Luther King and then you kinda understand that he was not just brown skinned, do you understand? Even in our generation people who are not black or white, they are just like mixed, they are trying to figure out which culture to follow. Do I follow the black culture? When they go to the black culture, people tell them that they are not black enough or the don't have the characteristics enough to be called black and when they go to the white culture, they don't really feel like they don't belong, do you understand? This book has kinda made me to understand that we shouldn't look at race, background or culture, but we should look at individuals. We should put people in pictures or boxes because most of us are trying to do that. We see someone with a tattoo and automatically we kinda have this knowledge that, "Oh, he must be a gangster". We see somebody who torn clothes and we automatically think "Oh, he must know how to rap, do you understand? We have all these pictures. The book made me understand that we can create...we can make our own picture. We can create our own feeling towards somebody, it must not be true. Most stereotypical stuff are really true. It's just a feeling that we build up and try to affect others with those feelings around us, do you understand? Like, if I look at the black community based on the history we've read, we have heard about Martin Luther King, but we don't know about him. We don't know about Frederick Douglass, do you understand? And I think that if we get to understand all these things, we can see that the picture that we have built is much wider than what we see. From my experience, since I only know about Martin Luther King, only think that blacks have been treated badly, but Frederick Douglass was not fully black and he was not fully white, but he was still mistreated. So, this book has taught me so much and made me conscious of my actions and made me not only look at my perspective, but also understand a person from his or her perspective and accept them for what they are.

Student G

I like how you brought up of him being mixed because from the time period that he lived in, there came a rule, not really a law, but it's called a one-drop rule. If you had a drop of non-European blood, you were considered by that 1%. I mean, it's a sad world that he was half white but he couldn't have half the rights that they had.

Student H

Yeah, that's very true. You know...just going back to what you said (Student G), in his book he made we ought to seek knowledge. I always try to bring up that we just need to be aware. If you read Martin Luther King's book, he doesn't really talk about how to seek knowledge and there is this quote that says that "If you want to hide something from the black man, put it in a book", do you understand? When I read this book, I came to understand what that quote meant. It means that a lot of slaves have this mindset that "I don't know enough so I should just be in this box". I made me realize that we ought to seek knowledge in every area. The reason why a lot of people are racist and prejudiced is because they lack knowledge. They lack knowledge of cultures. They lack knowledge of all these things and they don't even know these terms. And some of us don't even know our history background. We just create things and follow society. "He's mixed so he's not a part of us. And I feel like, even the black culture, because of what we have gone through, we have turned to also be racist towards others because of what has happened to us so we turn to push other people because we feel like they don't accept our culture. We separate each other by saying "We are this and you are that" and it shouldn't be that way. We cannot make a change if we all hold on to the past. That's what I believe.

Question 2: Do you think that this slave narrative has helped you become more open to different cultures? If so, how and why?

Student E

Yes, it helped me become more open-minded and I really believe the thesis that Douglass has, like, knowledge really opens up our minds and we have to see people individually. We can't just categorize people. But, I thought about this subject a lot before reading the novel.

Student F

Yes, because it opened me up to the American culture because American culture is the origin of slavery. It opened my eyes to really see how it was done. Frederick did a lot of observations. Frederick did a very good observation and also had his own personal experience: a first-hand treatment. So, it opened my eyes to see the American culture even though now it's a little bit better. I got to see how it was done, how slaveholders neglected

other cultures and every person that is mixed, black or brown or whatever. He is inferior. It was good to get to know how they (slaveholders) view people and the world.

Student G

No, because I already feel open to different cultures since I am a mix of two very different cultures, but I think it reaffirmed my belief, like I said, that we have to learn about each other to be open. If you don't learn, you are going to be a racist. Like I told you, my mother is from X, which has Muslim, Orthodox and Catholic people. When they learn religion in school, it's not like in Sweden where you learn about all the different ones. In X you learn about one, and nothing about the other ones, so they don't understand each other. If they would learn things about each other, like how they function and everything, they wouldn't be so racist and prejudiced.

GZ

I think you (Student H) kinda answered the question when you answered the previous question, right? Let's move on to the next question.

Student H

Yes I did, and I agree with Student G.

Question 3: Do you think that this slave narrative can help others become aware of their own racist beliefs and possibly stop them from holding on to stereotypes or prejudice?

Student E

Yes, I think it can. People who hold these beliefs will open their mind while reading it from a slaves perspective point of view. I think that it can make people more aware of their actions no matter which background you have.

GZ

What is it in the book that might make them want to change?

Student E

The historical parts, like how slaves were treated historically and to see what terrible outcomes the beliefs we have talked about can have.

Student F

Like Student G said, people are given the opportunity to learn about other people's culture and religion. It was a place that triggered me really bad was when the slaves were treated equally badly like animals are and whatever. I was...I felt bitter in me. And also, when they were being beaten because they disobeyed and thus were killed, I think that was why Frederick fought for this abolition. It was brutal. It was cruelty. Slavery is wrong. It's a crime. I think it's a crime against humanity if I can say. So, I think if anyone comes to read this book, I think technically it opened my eyes. If I read this book, I would be a part of the abolitionist movement too. This is not good, to treat these people as animals. So, when the slave trade came to an end because of people like Frederick Douglass, I think I am just happy it has come to an end. And people are seeing people gradually as equal, even though prejudice is still on, stereotyping, but it is minimal compared to how it was before. I think that abolitionist, that slave narrative, has also helped to see and not judge people like it was when it was legalized.

Student G

I think yes and no. So, for the yes part I think that seeking knowledge is always good like we've said but yes, this book can change some people but because it...I mean, no matter how much you read in a history book and what the numbers are and everything, it's never gonna put a face or a name on the atrocity. But if you read first-hand experience, it's gonna help you understand and bring out the inner empathy that almost all humans share. And for the no part, some people are just too ignorant to be changed and we have to accept that as a society and we have to fight their ideas.

GZ

Does this reluctance to change depend on age?

Student G

It could be some old people. So, I used to be a member of the X Party, now I am in Y, but when I was there, the old people looked at me funny. They did not understand what I was doing there and one lady actually...I was a candidate, but she looked at my name on the list and said "Is this you?" and I said "Yes" and she was like "What a weird name", so I was like "OK". So, some people are just too old and some people are just wired incorrectly and they'll never change.

Student F

I just want to add something about people who doesn't want to change. Some people are just born...I don't know if I should say that they are born racist, but they are born racist and they teach their children the same thing: "Don't come close to anyone that isn't brown" and "Don't get close to anyone who is black". This is inborn in them. I don't know. Sometimes people are born with sins they don't can't change. No matter how we campaign: "Don't do this or that", some people will stay the same because they can't change because they are born with it. It's right inside their blood and it's just flowing in there. But, some people don't have the instinct to reason with people and say "OK, OK, OK, now I see".

Student H

I will start by saying that because you seek knowledge, doesn't mean you apply the knowledge. Everybody has a belief and a set culture that they hold strongly too. We must understand that the society we live in, there are so many backgrounds first of all: different cultures, different perspectives of how people think, view things - and no matter how much you tell them something, they will just not accept it. And everybody is entitled to believe what they want to believe because we live in a democratic world today that everyone has an opinion and they should say whatever they want to say. Based on the question that you said, if you think it will help other people, I remember during the period when Nigerians were trying to come to Europe, most of them were taken into slavery into a country...it's not Morocco...

Student G

Libya.

Student H

Libya, and they were all running there because they wanted to get to Europe. However, most of them were taken into slavery so what I am gonna say is that history has happened. For some people who read this book, they can take two things from it, or three things, do you understand? It either, I will see it from the point of the view where it's like "Oh, wow, so we were born into slavery?". So that means that because I was born into slavery and able to overcome that, that means that I should not allow a white person to treat me this way. Some people will feel like "Oh, so we were treated this way? We have to treat them this way back". I have seen this from a lot of my friends. They just hold strongly to what has happened and they just believe so strongly what they believe in and that has made them. "Just because I have been treated this way, I have to treat others the same", do you understand? And others

that has an open mind and be like “I have read this book and I have come to understand that I should be conscious of how I treat people”, that is the second person. And we have the people who say “I don’t care what I read. I don’t care what this book say. What I believe in is better than all things he is trying to say. It is his life experience and just because he has gone through that doesn’t I have to go through that”. Look at what is happening in America, people are still being killed. Look at what is happening in the world. Maybe in those days things were like this and like that and like that, but in the world we live in now, things are not like that. Those are the people are those are their beliefs, do you get me? I don’t think, OK...I don’t think the book is based on...it depends on who reads the book and how the mindset of the person is. So, in the society we live in, we tend to follow trends and what other’s beliefs. I remember when this came out “#BlackLivesMatter”, everybody was like “Yes!” And I see today, we are still fighting about racism. We are still fighting about prejudice. We are still judging even though we are not aware, but most of us are just following what others are following, what society is following, what social media is giving to us. That’s about it.

Question 4: Do you believe it is important to talk about racism, prejudice and stereotypes? Explain your stance.

Student E

Yes, they are really important to discuss just to try to decrease the impact those terms has on our world. If we are not aware of our doings, of our beliefs and how we see people, we can’t change. So, we really need to discuss...we need to have open discussions about those terms in order to minimize them.

Student F

I think it’s still very important to keep discussing about stereotyping, prejudice and racism because it’s still holding in our society at large. People still believe certain things. They still have these feelings about certain people and still disgrace our race, so I think we should still continue fighting for this campaign against these three terms. We should still continue to campaign but it’s still very, very important to know that what you are and who you are – there is a difference. What we are...God created us the way we are. What makes us different is who we are, but what we are, we are all equal. Become who you are, maybe if you educate yourself and get other degrees, you still have the blood flowing in you like every other person. We are all born equal. We are...everything on the inside is the same. The skin. It’s only the

skin that makes us different, so I think we should continue to campaign against racism, against prejudice and stereotyping. Don't generalize. Don't generalize people. Judge people individually. Continue to campaign against these things so we can all live as one. Everybody is hopeful, we have to be positive. It can happen one day. Continue to fight for one another. We are all the same. We are all created equally. We can get to the top by educating ourselves. That is just it.

Student G

Yes. I believe in education it is vital in creating citizens that treat everyone as equals. If we take a look at Sweden, since the 90's or something, "Kunskapsförlevande historia" was created by Göran Persson, the former Social Democratic Prime Minister, and it was to teach about mainly the Holocaust, but also other atrocities and we should keep learning about these subjects, especially in education, but also about other atrocities like "the Transatlantic slave trade", "the Arab slave trade", "Srebrenica", "the Armenian genocide" and any modern situation regarding stereotyping or prejudice and not just those atrocities. There's a line that starts with stereotyping and leads to dehumanization, which ultimately leads to atrocities. And I think we should combat society's education. Education should play a vital role in the combat against those beliefs.

Student H

I do agree with what Student G said and I think that it is also...just adding up to what he said...I think that it is also gonna help us to have a different perspective because it is better to know something than to not know anything at all. When you are aware of something, you become conscious of your actions and a lot of people are ignorant. They don't have no background [information], they have nothing. That is why I think the Swedish system has to add these kinds of narratives to history classes because they only teach us about the Holocaust, World War I, World War II, but they don't teach student everything that has happened. They just take half of what has happened and that is the reason why we still see things going on. We still see people treating people the other way, do you get me? If we talk about the other half, it's really going to help us understand each other and learn about different cultures and to be willing to accept others for who they are.