

The Lundian

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An International Magazine

Civil Rights in Sweden -- What's Going On?



ENAR in Lund: Ms. Afshaa Ullal Malik, Chairperson of ENAR Sweden, in Lund on November 19th to introduce ENAR to English International, ADB Lund, LIFS and some law students. See the summary of her visit to Lund in *Easy Swedish* on Page 3.



Guest Editorial: This month's editorial is by **Dr. L. Janelle Dance**, who earned her doctorate degree at Harvard University. Dr. Dance, or Lori as she prefers to be called, is currently an Associate Professor at the University of Maryland. She has recently completed research on ethnic diversity on a Fulbright scholarship with Kalmar University (Sweden), and wrote this month's Guest Editorial from her observations of diversity in Sweden. We are very grateful to Dr. Dance for her important contribution to The Lundian. Her Editorial is on Page 2.



Lundian Publisher **M. A. Diakite** and **Dr. Hans Blix**, UN Weapons Inspector at the Human Rights Conference (MR-Dagarna) that took place on November 15th and 16th at the Immanuel Church in Stockholm.

Dr. Blix gave the opening speech for the two-day programme of seminars and lectures that focused on womens rights, the right to health, to clean water, to a healthy environment, to work, to food, to civil and political rights, to migrate, the rights of minorities, on non-state actors, on the rights for functionally disabled and many more areas. Dr. Vandana Shiva gave a speech on the evening of the 15th of November and there were plenary sessions on discrimination in Sweden and on Rwanda. The Swedish Forum for Human rights organized the conference. More than two thousand people attended.

IMPORTANT DATES IN DECEMBER

8 - 15th Hanukka
10th Human Rights Day and Nobel Day
13th Lucia
24th Christmas Eve
25th Christmas Day
26 - 31st Kwanza
31st New Year's Eve
See Articles on Page 7.

Civil Rights in the USA -- A Timeline of Events that Made History. Is it of any use to Sweden?

Part I: The U.S. Civil Rights Era

2004 is the 50th anniversary year for a number of important civil rights events in the USA: i) it was the year that the Supreme Court opened the door to racial integration; ii) it was the year of the Civil Rights Act; iii) it was the year that Dr. Martin Luther King received the Nobel Peace Prize. Are those lessons of any use to Swedish civil rights activists? Read this issue then send in your opinion to: thelundian@hotmail.com

Milestones in the Modern Civil Rights Movement

by *Elissa Haney*

1954 (MAY 17): The Supreme Court rules on the landmark case *Brown v. Board of Education of Topeka, Kansas*, unanimously agreeing that segregation in public schools is unconstitutional. The ruling paves the way for large-scale desegregation. The decision overturns the 1896 *Plessy v. Ferguson* ruling that sanctioned "separate but equal" segregation of the races, ruling that "separate educational facilities are inherently unequal." It is a victory for NAACP attorney Thurgood Marshall (see photo) who will later return to the Supreme Court as the nation's first black justice.

1955 AUGUST: Fourteen-year-old Chicagoan Emmett Till is visiting family in Mississippi when he is kidnapped, brutally beaten, shot, and dumped in the Tallahatchie River for allegedly whistling at a white woman. Two white men, J. W. Milam and Roy Bryant, are arrested for the murder and acquitted by an all-white jury. They later boast about committing the murder in a *Look* magazine interview. The case becomes a cause célèbre of the civil rights movement.

DECEMBER 1: (Montgomery, Ala.) NAACP member Rosa Parks refuses to give up her seat at the front of the "colored section" of a bus to a white passenger, defying a southern custom of the time. In response to her arrest the Montgomery black community launches a bus boycott, which will last for more than a year, until the buses are desegregated Dec. 21, **1956:** As newly elected president of the Montgomery Improvement Association (MIA), Reverend Martin Luther King, Jr., is instrumental in leading the boycott.

1957 JANUARY – FEBRUARY: Martin Luther King, Charles K. Steele, and Fred L. Shuttlesworth establish the Southern Christian Leadership Conference, of



See Page 4

When Some Swedes Behave like “Ugly Americans”: Impressions and Concerns About the Challenges of Diversity in Sweden

by L. Janelle Dance

ON TUESDAY, September 21, 2004, and thanks to M. Arthur R. Diakité, I had the opportunity to attend the “Seminarium om ‘Mångfald och Förnyelse’” that was held in Göteborg in Folkets Hus på Järntorget. Mr. Diakité had asked me to attend because of my professional work in the U.S. around issues of diversity, racism, and discrimination. Among other things, I am an associate professor of sociology and, when not in Sweden, I teach at the University of Maryland at College Park in the United States. I teach courses that deal with issues of diversity, ethnicity, and discrimination, but I have worked with issues of diversity, racism, and discrimination since studying for my doctorate degree during the early to mid 1990s at Harvard University. During the Spring semester of 2004, I was a Fulbright Scholar and guest lecturer at Lund University. Currently, I am a guest researcher at Kalmar University & College. By the way, I am an African American female.

Before discussing the conference on “Mångfald och Förnyelse” and my concerns about the challenges of diversity facing Sweden, I share positive observations about my experiences in Sweden. Since coming to Sweden in January of 2004, I have rarely encountered blatant racism like that which exists towards ethnic minorities in the United States. On the contrary, I have been extremely well received and have made many wonderful new colleagues and friends. Not once have police in Lund (or Malmö) treated me with suspicion due to the colour of my skin. Not once have I been watched with suspicion and followed by store employees while shopping. It is almost as if beautiful music has accompanied my stay in Sweden, beautiful music playing in the background as I go about my daily activities. BUT, every now and then the “beautiful music” is interrupted by the appearance of “ugly-Americans.” And, these “ugly-Americans” have not been American at all, they have been Swedish. They have looked at me, noticed that I was not Swedish and, when I have spoken Swedish with an accent, they have assumed that I was an immigrant. These Swedes have conveyed to me that they do not want people like me in their country. During those moments, I have felt as though I was back in the U.S., in the South among ignorant, racist white people. You see, blatant ethnocentrism and/or racism is just as ugly when it comes from ethnic Swedes as when it comes from racist, arrogant, white-Americans.

Since coming to Sweden, my ethnic-Swedish friends, colleagues, and I have often joked about national stereotypes like the “ugly-American” who is loud, rude, intolerant, ethnocentric, and disrespectful of other peoples cultures. My friends and I have often contrasted this “ugly-American” stereotype with the stereotype of the



“polite-Swede” who is quiet, shy, considerate, tolerant, and, of course, polite. Americans and Swedes are far more socially diverse than suggested by these two stereotypes. Not all Americans are rude and “ugly” and not all Swedes are shy and “polite.” But when my ethnic-Swedish friends have encountered rude, arrogant, ethnocentric Americans, they have found the encounters disturbing. And they really abhor “ugly-American” behaviour, when this behaviour is exhibited by the President of the United States, himself. Similarly, I have found my encounters with those ethnic Swedes who behave like “ugly Americans” extremely disturbing. And when I have shared stories with Swedish friends and colleagues about my encounters with racists or ethnocentric-Swedes in Sweden, my friends and colleagues have provided support, thoughtful advice, and even compassionate interventions on my behalf. One friend went so far as to contact one of the companies where an employee had been extremely rude to me. Thus, I know that my ethnic-Swedish friends and colleagues also abhor “ugly-American” behaviour when such behaviour is exhibited by Swedes as well as by Americans.

Unlike George W. Bush, the ethnocentric, intolerant Swedes that I have encountered lack the power to harm humanity on an international level. However, they do possess the ability to harm and insult the humanity of individuals on an interpersonal level, as well as at the communal, organizational, and institutional levels of Swedish society. And though I, personally, have experienced only a few instances of harm at the interpersonal, organizational, and institutional levels, I have friends and a few colleagues who have several, sometimes daily, instances of harm. These friends and colleagues are ethnic minorities, the so-called “immigrant” citizens of Sweden. The treatment, or better yet, mistreatment of ethnic minorities in Sweden was one of the important topics covered at the conference

Similarly, I have found my encounters with those ethnic Swedes who behave like “ugly Americans” extremely disturbing.

on “Mångfald och Förnyelse” While attending this conference in Göteborg, I mostly listened to the engaging presentations given by police officials (Messrs. David Mcfarlane, Ali Desaei, and Ron Hampton) from Great Britain and the United States. All three of these distinguished presenters shared

wisdom and expertise about how to diversify police departments and sensitize police officers to the unique needs of communities of colour or communities of ethnic minorities. Each speaker offered practical, experienced-based advice about how to reduce discriminatory practices within police departments and between police officers and ethnic minorities. The three presentations were outstanding, but the reception from the audience was not. Though some audience members seemed very receptive and some seemed receptive but not fully convinced that the problems existing in the U.S. and Great Britain also existed in Sweden, other audience members were silent, and others, still, were defensive and unreceptive. Though I have often wondered what the silent audience members were thinking, it is the defensive

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and unreceptive audience members who most resembled "ugly Americans". The silence, along with the intolerance expressed by the defensive and unreceptive audience members leaves me with great concerns about whether Sweden will make mistakes comparable to those made in the U.S. in handling (or mishandling) diversity.



CONCERNS ABOUT SWEDEN AND DIVERSITY

While this conference on "Mångfald och Förnyelse" was the first conference I have attended in Sweden that dealt specifically with problems surrounding discrimination related to police departments, it was not the first conference I have attended in Sweden on diversity. Since arriving in Sweden in January of 2004, I have attended four others conference-like events. While at Lund University during the Spring of 2004, I attended a workshop on religious diversity, an academic annual meeting of anthropologists, a lecture on discrimination against gypsies, and several meetings at the Skåne social forum. I also taught a course at Lund University on ethnic diversity and migration in the United States that, among other things, included discussions about diversity in Sweden. Though a grand total of six conference-like events is clearly too few from which to draw conclusions, I do have impressions, and I definitely have concerns that have grown more serious with every event I have attended.

Like the audience members at the conference on "Mångfald och Förnyelse", several ethnic Swedes who have attended these conferences have acknowledged the existence of discrimination and racism in Sweden, others

Denial of the existence of discrimination will cause the wounds to deepen and fester.

deny the same, while others still remain silent. Those who deny the existence of discrimination and racism in Sweden say something like the following: "In the U.S. they have such racial problems, but not in Sweden! For us, it's all about culture or ethnicity, not about race or racism!"

I must admit that I am genuinely sympathetic to this view. I am delighted that so many ethnic Swedes detest racism. And I have definitely had wonderful interactions with ethnic Swedes who have viewed me as an individual from the U.S. who is an African American. You see, in the U.S. white Americans tend to see my so-called "race" first and my individuality second, if at all. Thus my experiences definitely suggests that ethnic Swedes are less pre-occupied than white Americans with "race" as a social identity.

But I must also offer a couple of very important clarifications. First, my experiences have been extremely limited to academic spaces, and many of the friends and colleagues I have made are genuinely progressive. Second, though my ethnic-Swedish friends are not racists or ethnocentrists, some of the audience members at these conferences have expressed ethnocentric points of view. Whether a group of people are seen as "the other" because they are considered to be a different race (as is the case in the United States), or a different religious or ethnic group (as is the case in Sweden), the consequences are the same: members of "the othered" group experience discrimination and are not treated with the respect and dignity that members of the dominant group take for granted. Discrimination, whether caused by ethnocentrism, racism, ethnicism, classism, **See Page 6**

ENAR på besök i Lund

Fredagen den 19 november höll ENAR:s ordförande, Afshaa Ulldal-Malik ett informationsmöte för olika invandrarföreningar. Mötet ägde rum klockan 15:00-17:00 på Juridikum i Lund. Deltagarna var English international, Lifs (Lunds invandrar föreningar samarbetsorganisation), ADB (antidiskrimineringsbyrån), en Juridik studerand med anknytning till ADB Lund.



ENAR, ett nätverk av europeiska medborgarorganisationer som arbetar mot rasism i alla EU-länder, är ett viktigt resultat av de europeiska året mot rasism och främlingsfientlighet 1997. Från mars till september 1998 deltog mer än 600 medborgarorganisationer i nationella och europeiska rundbords-samtal för att diskutera förutsättningarna för en dylik struktur.

Europeiska antirasistiska nätverket ENAR:s konstruerade konferens 1998 samlade fler än 200 representanter för dessa organisationer och satte upp ett gemensamt handlingsprogram.

Genom grundandet av ENAR bekräftar medborgarorganisationerna vikten av den europeiska dimensionen i kampen mot rasism. Antirasistiska medborgarorganisationer anser att ett gemensamt nätverk ger stora

fördelar när organisationerna vill utbyta information och påverkar beslutsfattare i hela Europeiska unionen med hjälp av kampanjer.

Europeiska antirasistiska nätverket ENAR är fast beslutet att bekämpa rasism, främlingsfientlighet, antisemitism och islamfobi, att arbeta för lika behandling av EU-medborgare och medborgare i andra länder och länka ihop lokala, regionala och nationella initiativ på europeisk nivå.

Nätverket är fast beslutet att: - bekämpa diskriminering och utslutning av människor av annan ras, etnisk eller kulturell bakgrund - eliminera rasistiska element i Europas invandrarpolitik - uppmuntra mångfald och integration. Kontakt med ENAR i Sverige: enarsweden@yahoo.com; 070 - 863 6763.



ENAR is the anagram for the European Network Against Racism. It's headquarters is in Brussels, and there are chapters in most European nations. Photos above: (left) Ms. Afshaa Ulldal-Malik introducing ENAR in Lund on November 19th; (right) representatives of ADB Lund, English International of Lund, Caribbean Association and LIFS who attended the meeting. Ms. Ulldal will return to Lund in the Spring of 2005.
Editor

sexism, heterosexism, or some other “ism”, wounds the souls of both the discriminator and discriminated. Denial of the existence of discrimination will cause the wounds to deepen and fester.

The other recurrent response I have heard during all six conference like-events is, in more words or less, “We know what is best for ‘dem” or, stated in another way, “We [ethnic Swedes] do what is best for them [the immigrants] but they don’t always appreciate our help!” This is also a response for which I have some sympathy. It is refreshing to know that ethnic Swedes want to do what is best. But I have another question: As an American can I know what is best for the Swedes who immigrate to the U.S.? Do I possess some sort of cultural omniscience? The biggest wave of Swedish immigrants came to the U.S. in the 1800s. Their descendants are Americans. But if over the next few years a large group of young adults who are ethnic Swedes were to move to the U.S. in search of better job opportunities, should it be left solely to Americans in the U.S. to decide what is best for them? Or should ethnic Swedes in the U.S. also have a say in what is best for themselves? Would these ethnic-Swedish

immigrants appreciate American help that reeked of patriarchal sentiments? Or, to borrow the words of David Mcfarlane (the National Coordinator for the National Black Police Association who spoke at the conference on “Mångfald och Förnyelse”) would any group of Swedish women agree that men are knowledgeable enough to make decisions on the behalf of women, without including and consulting the women themselves? My general response to this “vi-dem” dilemma of dealing with diversity is that members of any dominant group cannot do what is best for ethnic minorities, women, or other subordinate groups until these dominant group members begin to see “dem” as “vi.” If this is too much to ask, then at least allow “dem” to have a say in their own wellbeing. Just as ethnic-Swedish immigrants living in the U.S. should have a say in what is best for ethnic Swedes, ethnic minorities living in Sweden should have a say in what is best for them.

The last recurrent response that gives me reason for concern is the tendency to deny the experiences of ethnic minorities without living in the skins or walking in the shoes of ethnic minorities. At the conference on “Mångfald och Förnyelse,” one of the members of the audience vehemently denied that police in Göteborg discriminate against ethnic minorities. This audience member had had numerous conversations with and exposure to police officers, but no heart-to-heart, eye-to-eye conversations with ethnic minorities. You see, in absence of heart-to-heart, eye-to-eye, conversations and interactions based upon mutual respect,



ethnic Swedes cannot even begin to understand the experiences of ethnic minorities. This is the case even if an ethnic Swede lives or works within a neighbourhood that has a relatively large population of ethnic minorities.

For example, for the last 2 months I have been staying in Kroksbäck in Malmö and in Norrliden in Kalmar: both of these communities have the reputation of having large immigrant populations. As a Black American woman, many people often mistake me for an immigrant until they

But, I do implore those ethnic Swedes who acknowledge the existence of discrimination and racism or ethnicism or ethnocentrism to learn from America's mistakes.

learn that I am an American who is a visiting scholar. And even though I resemble an immigrant, if all I do is live in the same neighbourhood as other ethnic minorities, I would not begin to adequately understand the experiences of my ethnic minority neighbours. Two months, two years, or two decades of just living in the same neighbourhood does not mean that I have had interactions with my neighbours that are characterized by mutual dignity and respect. In order to approach a rich understanding, I must also have ongoing, heart-to-heart, eye-to-eye conversations and interactions. And, these conversations and interactions would not just occur on my terms as an American but on the cultural terms of my neighbours as well.

Some of you reading this article may be thinking, “But wait a minute, as a Black woman in Sweden, you are an ethnic minority!” I agree. As an African American, “Jag ser ut som en invandrare.” People have often thought that I was from Somalia. To that extent, I do live in the skin and walk in the shoes of an ethnic minority while in Sweden. Though I cannot change the colour of my skin, I can “take off my shoes” metaphorically speaking. All I

have to do is speak with my American accent, show my American passport, and emphasize my status as a university professor. So even though I live among ethnic minorities as an ethnic minority in Sweden, I can “choose” to emphasize that I am not an immigrant, but a visiting American scholar. I can easily avoid heart-to-heart interactions based upon mutual respect. Likewise, ethnic Swedes who live in ethnic minority communities are not seen as immigrants, or treated as immigrants as **Page 6**

US Civil Rights which King is made the first president. The SCLC becomes a major force in organizing the civil rights movement and bases its principles on nonviolence and civil disobedience. According to King, it is essential that the civil rights movement not sink to the level of the racists and hatemongers who oppose them: “We must forever conduct our struggle on the high plane of dignity and discipline,” he urged. In 1964 he received an honorary doctorate from Yale, the Kennedy Peace Prize and the Nobel Peace Prize.

SEPTEMBER : (Little Rock, Ark.) Formerly all-white Central High School learns that integration is easier said than done. Nine black students are blocked from entering the school on the orders of Governor Orval Faubus. President Eisenhower sends federal troops and the National Guard to intervene on behalf of the students, who become known as the “Little Rock Nine.”



1960 FEBRUARY 1: (Greensboro, N.C.) Four black students from North Carolina Agricultural and Technical College begin a sit-in at a segregated Woolworth’s lunch counter. Although they are refused service, they are allowed to stay at the counter. The event triggers many similar nonviolent protests throughout the South. Six months later the original four protesters are served lunch at the same Woolworth’s counter. Student sit-ins would be effective throughout the Deep South in integrating parks, swimming pools, theaters, libraries, and other public facilities.

APRIL: (Raleigh, N.C.) The Student Nonviolent Coordinating Committee (SNCC) is founded at Shaw University, providing young blacks with a place in the civil rights movement. The SNCC later grows into a more radical organization, especially under the leadership of Stokely Carmichael (1966–1967).

1961 MAY 4: The Congress of Racial Equality (CORE) begins sending student volunteers on bus trips to test the implementation of new laws prohibiting segregation in **Page 5**

Dax för kvinnor att börja ta plats

Vi lever i ett samhälle med starka föreställningar om manligt och kvinnligt och där kvinnor som grupp är underordnade män som grupp. Det här avspeglar sig naturligtvis i skolan, exempelvis genom vilka jobb kvinnor och män har inom skolväsendet, lönesättningen och vilka värderingar som kommer till uttryck i undervisningen.

Samtidigt är skolan en av de institutioner som formar våra uppfattningar om manligt och kvinnligt och lär oss agera i enlighet med samhällets könsnormer. Detta sker framförallt i undervisningen genom både läromedel och lärarens attityder. De flesta, men verkligen inte alla, läromedel och lärare är genomsyrade av en förbluffande reaktionär syn på kvinnors roll i samhället och historien samt en betoning av biologi för att förklara mäns och kvinnors olikheter.

Osynliggörandet av kvinnor och synen på män som aktiva och kvinnor som passiva förstärks tydligt genom hur eleverna uppmanas och antas bete sig. Redan i de yngre klasserna ges killarna mer utrymme och uppmuntras att ta för sig medan tjejerna tystas ned och passiviserar. I många skolor är kränkningar av tjejers sexualitet så vanligt att ingen reagerar, varken skolledningen eller tjejerna som får lära sig att inte säga emot. Sammantaget kan man säga att skolan genussystemet både i ord och handling.

För att få jämlikhet i skolan behöver mycket förändras. Lärarna behöver utbildas och diskutera problemen men det viktigaste är att tjejerna börjar ta plats.



GirlPower! symbolen dem gör är en parodi på filmguden Zultan.



Rakel Chukri, Associate Editor of Lundagård, one of the oldest student magazines in Sweden.

US Civil Rights interstate travel facilities. One of the first two groups of "freedom riders," as they are called, encounters its first problem two weeks later, when a mob in Alabama sets the riders' bus on fire. The program continues, and by the end of the summer 1,000 volunteers, black and white, have participated.

OCT. 1: James Meredith (photo at right) becomes the first black student to enroll at the University of Mississippi. Violence and riots surrounding the incident cause President Kennedy to send 5,000 federal troops.



1963 APRIL 16: Martin Luther King is arrested and jailed during anti-segregation protests in Birmingham, Ala.; he writes his seminal "Letter From Birmingham City Jail," arguing that individuals have the moral duty to disobey unjust laws.

MAY: During civil rights protests in Birmingham, Ala., Commissioner of Public Safety Eugene "Bull" Connor uses fire hoses and police dogs on black demonstrators. These images of brutality, which are televised and published widely, are instrumental in gaining sympathy for the civil rights movement around the world.

JUNE 12: (Jackson, Miss.) Mississippi's NAACP field secretary, 37-year-old Medgar Evers, is murdered outside his home. Byron De La Beckwith is tried twice in 1964, both trials resulting in hung juries. Thirty years later he is convicted for murdering Evers.

AUGUST. 28: (Washington, D.C.) About 200,000 people join the March on Washington. Congregating at the Lincoln Memorial (photo at right) participants listen as Martin Luther King delivers his famous "I Have a Dream" speech.



SEPTEMBER 15: (Birmingham, Ala.) Four young girls attending Sunday school are killed when a bomb explodes at the Sixteenth Street Baptist Church, a popular location for civil rights meetings. Riots erupt in Birmingham, leading to the deaths of two more black youths.

1964 JAN. 23: The 24th Amendment abolishes the poll tax, which originally had been instituted in 11 southern states after Reconstruction to make it difficult for poor blacks to vote.

Summer : The Council of Federated Organizations (COFO), a network of civil rights groups that includes CORE and SNCC, launches a massive effort to register black voters during what becomes known as the Freedom Summer. It also sends delegates to the Democratic National Convention to protest—and attempt to unseat—the official all-white Mississippi contingent.

JULY 2 : President Johnson (photo at right) signs the Civil Rights Act of 1964. The most sweeping civil rights legislation since Reconstruction, the Civil Rights Act prohibits discrimination of all kinds based on race, color, religion, or national origin. The law also provides the federal government with the powers to enforce desegregation.



AUGUST 4: (Neshoba County, Miss.) The bodies of three civil-rights workers—two white, one black—are found in an earthen dam, six weeks into a federal investigation backed by President Johnson. James E. Chaney, 21; Andrew Goodman, 21; and Michael Schwerner, 24, had been working to register black voters in Mississippi, and, on June 21, had gone to investigate the burning of a black church. They were arrested by the police on speeding charges, incarcerated for several hours, and then released after dark into the hands of the Ku Klux Klan, who murdered them.

FEBRUARY 21, 1965: (Harlem, N.Y.) Malcolm X, black nationalist and founder of the Organization of Afro-American Unity, is shot to death. It is believed the assailants are members of the Black Muslim faith, which Malcolm had recently abandoned in favor of orthodox Islam.



MARCH 7, (SELMA, ALA.): Blacks begin a march

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they go about their day-to-day activities. They, too, can live among ethnic-minorities without experiencing what it means to be viewed as an immigrant.

As an African American woman, I do not possess the “ugly-American” arrogance to believe I can speak for ethnic minorities in Sweden, or to deny the experiences of ethnic minorities, or to represent the experiences of ethnic minorities in Sweden who come from many different countries, cultures, and linguistic backgrounds. So I have been deeply concerned at conferences on diversity, when some ethnic Swedes embrace and express such arrogance, when some ethnic Swedes behave like “ugly Americans.”



HOPES ABOUT SWEDEN AND DIVERSITY

I have shared my concerns, but prefer to end this article on my hopes. I mentioned earlier in this article that I have met ethnic Swedes who acknowledge the existence of discrimination and racism in Sweden. I would never suggest that Sweden should blindly follow America’s example in dealing with issues of diversity because the U.S. has examples of failure and success that may be more appropriate to an American context and history. But, I do implore those ethnic Swedes who acknowledge the existence of discrimination and racism or ethnicism or ethnocentrism to learn from America’s mistakes. Because, if the 6 conference-like events that I have attended are any indication of a more general phenomenon, Sweden is on the road to making similar mistakes and interactions between ethnic Swedes and ethnic minorities could get very, very “ugly” and very, very “American” in the worst way.

Unlike Americans, who are known for being blatantly individualistic and quick to act without thinking, Swedes are known for being more communal and thoughtful. Of course, there are communal and thoughtful Americans and individualistic and thoughtless Swedes. These stereotypes do no justice to the variation that exists within both the U.S. and Sweden. But for the sake of this article, I employ the Swedish stereotype of community and compassion as a means to an end, namely as a means to more successful diversity outcomes in Sweden. The measure of that success should not be whether ethnic Swedes, alone, feel that they are communal and thoughtful, but whether ethnic minorities feel themselves a part of the broader Swedish community, whether ethnic minorities feel that their thoughts, experiences, and lives are given dignity and respect, whether ethnic minorities feel like “vi” instead of “dem”!

Neither I, nor my ethnic Swedish friends and colleagues, nor my ethnic minority friends and colleagues would like to see an increase in Swedes who behave like “ugly-Americans.” The “ugly-Americans” from the U.S., are already more than the world can tolerate. Maybe I am dreaming, but I hope this article will please all of my friends and colleagues in Sweden and help reduce the number of Swedes who behave like “ugly Americans.”

L. Janell Dance

If you have a pro bono article you want to share with other readers, call us for information on how to submit it at: 046 - 211 1322. Unsolicited material is nether read nor returned. Eds.



Look Who The Lundian’s Roving Camera Caught up with in Lund...



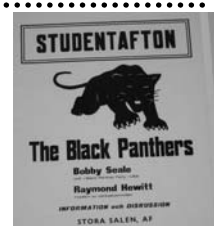
Jens Orback, the newly appointed Minister of Equality and Integration after his brief meeting with Socialist Democratic party members in Lund on November 9th. When we asked him what he was going to do about country governments that are not complying with the government’s policy on diversity and integration, he responded: “Tell them they should comply, of course”. But he didn’t say “when” he would tell them.

US Civil Rights History Question:

What Was the Black Panther Party?

The Black Panther Party was a progressive political organization whose ideals and activities were so radical that it was at one time assailed by FBI chief J. Edgar Hoover as “the greatest threat to the internal security of the United States.” Despite the demise of the Party, its history and lessons remain so challenging and controversial that established US media avoids making references to its influence on youth during late years of the Civil Rights era.

(See the full article at: www.blackpanther.org/htm)



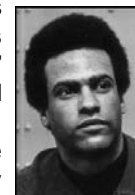
US Civil Rights to Montgomery in support of voting rights but are stopped at the Pettus Bridge by a police blockade. Fifty marchers are hospitalized after police use tear gas, whips, and clubs against them. The incident is dubbed “Bloody Sunday” by the media.

AUGUST. 10: Congress passes the Voting Rights Act of 1965, making it easier for Southern blacks to register to vote. Literacy tests and other such requirements that were used to restrict black voting are made illegal.

1965, AUG. 11–17 (WATTS, CALIF.): Race riots erupt in a black section of Los Angeles.

SEPTEMBER. 24, 1965: Asserting that civil rights laws alone are not enough to remedy discrimination, President Johnson issues Executive Order 11246, which enforces affirmative action for the first time. It requires government contractors to “take affirmative action” toward prospective minority employees in all aspects of hiring and employment.

1966.: OCTOBER (OAKLAND, CALIF.): The militant Black Panthers are founded by Huey Newton (photo at right) and Bobby Seale.



1967. APRIL 19: Stokely Carmichael, (photo at right) a leader of the Student Nonviolent Coordinating Committee (SNCC), coins the phrase “black power” in a speech in Seattle. He defines it as an assertion of black pride and “the coming together of black people to fight for their liberation by any means necessary.” The term’s radicalism alarms many who believe the civil rights movement’s effectiveness and moral authority crucially depend on nonviolent civil disobedience.



Religious Holidays in December

Hannukkah: December the 8th -15th this year.

The holiday originated when Judah the Maccabee and his followers reclaimed the temple in the village of Modi'in from Syrian King Antiochus IV. The temple was cleansed and prepared for rededication. The Hebrew word Hanukkah means "dedication." When the sacred temple Menorah (candelabra) was relit, there was only enough sacred oil to burn for one day. Yet, according to tradition, the oil miraculously lasted eight days until more purified oil could be found.



In remembrance, a candle is lit each of the eight days of Hanukkah. Children receive gifts of gelt (in remembrance of the coins minted by the new independent Maccabee state) or money and play games of dreidel (a spinning four-sided top.) *Source: Hanukka website.*

Lucia (December 13th)

Lucia is celebrated on the 13th of December. Originally the day was dedicated to St. Lucia of Syracuse, but the Swedish holiday seems to have little to do with her person.



Christmas- December 24 and 25th.

Christmas holidays are biggest and longest holiday period of the year. Introduced into Sweden from Germany, the Christmas tree has been a part of Christmas in Sweden since the 1700s. Nearly every Swedish household has a tree one or two days before Christmas and decorates it with sparkling objects, gaily wrapped candies, glass bulbs and other small trinkets, many made of straw. Christmas Eve is the height of the festivities.



New Year's Eve

New Year's Eve in Sweden is not the carnival-like occasion it is in many countries. Swedes are apt to celebrate the New Year by inviting a few friends home, and many greet the coming year in front of their television sets.



Twelfth Night and Knut

Twelfth Night and Epiphany, the 6th-7th of January, is celebrated in many homes as an extension of the Christmas festivities, in terms of food at any rate.



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The Swedish Institute Publication

Kwanza

Many people think Kwanza is an ancient African celebration. In reality, Kwanza was established in the 1966 to provide an opportunity for the African American community to celebrate their heritage and reinforce positive community values.

Kwanza is celebrated for 7 days beginning on December 26th and ending on January 1st. On December 31st a feast is prepared for family and friends.

Source: Website for Kwanza



US Civil Rights

JUNE 12: In *Loving v. Virginia*, the Supreme Court rules that prohibiting interracial marriage is unconstitutional. Sixteen states that still banned interracial marriage at the time are forced to revise their laws.

JULY: Major race riots take place in Newark (July 12-16) and Detroit (July 23-30).

1968 APRIL 4 : (Memphis, Tenn.) Martin Luther King, at age 39, is shot as he stands on the balcony outside his hotel room. Escaped convict and committed racist James Earl Ray is convicted of the crime.



APRIL 11: President Johnson signs the Civil Rights Act of 1968, prohibiting discrimination in the sale, rental, and financing of housing.

1971 APRIL 20: The Supreme Court, in *Swann v. Charlotte-Mecklenburg Board of Education*, upholds busing as a legitimate means for achieving integration of public schools. Although largely unwelcome (and sometimes violently opposed) in local school districts, court-ordered busing plans in cities such as Charlotte, Boston, and Denver continue until the late 1990s.

1988 MARCH 22: Overriding President Reagan's veto, Congress passes the Civil Rights Restoration Act, which expands the reach of non-discrimination laws within private institutions receiving federal funds.

1991 NOV. 22: After two years of debates, vetoes, and threatened vetoes, President Bush reverses himself and signs the Civil Rights Act of 1991, strengthening existing civil rights laws and providing for damages in cases of intentional employment discrimination.

1992 APRIL 29 (Los Angeles, Calif.): The first race riots in decades erupt in south-central Los Angeles after a jury acquits four white police officers for the videotaped beating of African American Rodney King.

2003 JUNE 23: In the most important affirmative action decision since the 1978 *Bakke* case, the Supreme Court (5-4) upholds the University of Michigan Law School's policy, ruling that race can be one of many factors considered by colleges when selecting their students because it furthers "a compelling interest in obtaining the educational benefits that flow from a diverse student body." XXXXXX

Part II of this series will appear in the Spring of 2005.



These are the current Judges of the Supreme Court of the United States who upheld the University of Michigan Law School's policy.

EDITORS NOTE: Women have always played a significant role in the civil rights movement. Mrs. Rosa Parks is no longer with us but Amelia Boynton Robinson, Maya Angelo, Angela Davis (photo) and Mrs. Coretta Scott King are still active.

Many of the major spokespersons for the civil rights movement in the USA had supporters in the international community -- including many friends in Sweden. Leading speakers addressed university students in Stockholm, Lund and other schools and colleges in Scandinavia. During the late 1960s, Stokely Carmichael and members of the Black Panther Party came to Lund. Huey Newton himself came here in the early 1970s. All of them have websites and you can search their names on the web. xxx M. A. Diakité



What's Happening in Sweden?

ENAR Information Meeting

Stockholm, Nov. 13th. ENAR and CMR gave a joint educational conference in cooperation with the Swedish Board of Integration.

The main topic of discussion was "Mainstreaming anti-racism/discrimination and empowerment within the EU. Mr. Paul Lappalainen, the Ministry of Justice's Special Investigator on Discrimination, presented a UNESCO 10-point plan for city governments to consider adopting. Each of the ADBs present were given a copy to present to their city governments.

CMR Meeting

Malmö, December 4th. Center Mot Rasism (CMR) or Centre Against Racism held an information meeting with NGOs in Malmö.

The next meeting will be in Stockholm in February, 2005.

Handikappades rättigheter

De ojämlikheter som idag breder ut sig i samhället drabbar människor med funktionshinder hårdare än andra.

Många problem som gör att människor handikappas kan man göra någonting åt om det finns en vilja. Ofta blir handikappade åsidosatta på grund av okunskap. Det är därför viktigt att handikappörelsen får stöd till att kunna information om deras situation i tex skolor. Jag skulle vilja se en lag mot diskriminering av funktionshindrade. Det är också viktigt att kvinnor och män med handikapp ska ha lika stor tillgång till stöd.

En viktig fråga är att byggnader är anpassade på olika sätt. Jag tycker att regeringen bör ge kommunerna skyldighet att anpassa offentliga lokaler och allmänna platser för funktionshindrades behov.

Kollektivtrafiken ska utformas så att så många som möjligt kan använda den, även funktionshindrade. Bilstöd ska ges till funktionshindrade som behöver bil och kan använda den. När det gäller färdtjänst så ska detta gälla i hela landet och inte bara i den egna kommunen.

Annars kan det hända att en person som bor i Lund men är på besök i Stockholm inte kan förflytta sig i Stockholm. Huvudprincipen bör vara att funktionshindrade ska ha samma kostnader för sina resor som andra. Avgiften för färdtjänst ska ligga på samma nivå som kollektivtrafiken och att färdtjänstens tillgänglighet skall styras av behoven.

Datatekniken öppnar många nya möjligheter för handikappade. Jag anser att funktionshindrade ska ha samma möjlighet till utbildning som andra. Jag säger nej till alla nedskärningar för elever med funktionshinder och kräver ökade resurser till handikappanpassning av skolmiljö och undervisning. Skolor som byggs skall handikappanpassas, samt att äldre skolor handikappanpassas vid behov.

Det finns idag problem med att handikappade elever blir hänvisade till speciella skolor, t ex dövskolor.

Det skapar en vi-och-dom känsla som vi vill motverka.

Istället ska man försöka integrera handikappade till det svenska skolväsendet och att elever som är i behov av en personlig assistent är garanterad detta

Text: Petter Andersson

The Lundians fem praktikanter från Vipeholmskolan, HT 04 ÅK2



Petter Andersson går andra året på mediaprogrammet på Vipeholmskolan i Lund. Han har foto som inriktning.



Stefan Danielson går andra året på mediaprogrammet på Vipeholmskolan i Lund. Han har Text som inriktning.



Iris Jonsdottir går andra året på medioprogrammet på Vipeholmskolan i Lund. Hon har Grafisk kommunikation som inriktning.



Diana Krantz går andra året på mediaprogrammet på Vipeholmskolan i Lund. Hon har Text som inriktning.



Robin Nielsen går andra året på mediaprogrammet på Vipeholmskolan i Lund. Han har Grafisk kommunikation.

The Publisher, Editors, Writers, Volunteers and the Five Interns from Vipeholm High School in Lund who produced this issue of The Lundian wish you Happy Holidays for 2004!

GOD JUL & GOTT NYTT ÅR

**MERRY CHRISTMAS & A
HAPPY NEW YEAR**