



# Coming Together for Racial Understanding: Training Guide

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DAY # 2

Authors

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**WELCOME**

**INSTRUCTIONS**

Have this slide up when participants enter the room.



TIME: OPENING SLIDE, NO DISCUSSION

SUPPLIES: NONE

HANDOUTS: NONE

## DAY 2 GOALS

### INSTRUCTIONS

Briefly discuss the goals for Day 2.

The slide is titled "Day 2 Goals" and features the "Coming Together For Racial Understanding" logo in the top right corner. The logo consists of the words "COMING TOGETHER" in a stylized font with a large "C" and "T", and "For Racial Understanding" in a smaller font below it. The slide content is as follows:

**Day 2**

- Explore our earliest learning about human differences
- Learn about issues of power, privilege and change at four levels – personal, interpersonal, institutional and cultural
- Build an understanding of our target and non-target identities
- Learn about systems that have been constructed historically and currently to support oppression across racial differences
- Explore how we have or have not used our voice to address issues of prejudice, discrimination or other forms of oppression
- Become more competent and committed to creating and supporting more inclusive and racially equitable environments for all

TIME: 5 MINUTES

SUPPLIES: NONE

HANDOUTS: NONE

# I REMEMBER

## OVERVIEW

### **OBJECTIVES – Following this session, participants will:**

- To remember and share early incidents which taught us societal messages about human differences
- To recognize how prejudices and oppressions interconnect
- To explore how target and non-target groups learn about difference
- To demonstrate that we all learned these messages at young ages

### **SETTING:**

- Presentation to large group
- Small group interaction
- Large group processing

### **MATERIALS:**

- Chime

### **TIME:**

- 60 minutes

### **PROCEDURE: [brief overview in bullets such as example below]**

- Ask participants to group themselves in small groups of three or four, based on creating as diverse a group as possible.
- Introduce the exercise.
- Debrief each “remembrance” as a total group – one at a time.

## I REMEMBER

### INSTRUCTIONS

#### **LECTURETTE:**

#### ***It might sound something like this...***

We spent time yesterday building a foundation for our looking at issues of race. This morning we would like to reflect on how we each learned about differences. We'd like to ask you to recall incidents, stories and scenarios from your younger days — and we'd like to have you share these memories about how you learned about human differences and the meaning of those differences.

First, we ask you to practice recognizing differences. Stand up. Look around the room. Group yourselves in small groups of three or four, creating as diverse a group as possible. Notice race, gender, role and any other differences you have shared.

#### **Note to facilitator:**

***If participants have difficulty forming groups, or if you notice that some groups are not as diverse as they might be, make suggestions to facilitate the process.***

In your small groups, you will be asked to share a few memories of how you learned about human differences. I will ask a specific question and all members of your group will have time to share. Please go into your past only as far as is possible and comfortable for you. When you hear the chime (**demonstrate it**), this is your cue to stop talking and bring your attention back to the whole group for processing of this question and for learning about the next difference to focus your discussion on. Let's get started.

The first question is: **How did you learn that boys and girls got treated differently?**

#### **Note to facilitator:**

***Share an example from your experience. Remember you are modeling what you might expect participants to share so if you can share a clear example of differences in treatment related to gender, maybe even from your gender identity, and if possible, recall what age you were. If you identify as a boy or man or a girl or women, it might be helpful to include that in your story.***

Share the scene, what was said and done that you remember. Be sure everyone has a chance to share at least one memory in your group.

## I REMEMBER

### INSTRUCTIONS

#### Note to facilitator:

**After about eight minutes, ring the chime to signal an end to this round of sharing. When everyone is quiet, ask for anyone who is willing to share their example/experience. Be sure to let participants know that if they volunteer to share an experience, it should be their individual experience or themes that were similar in experiences that were shared in the group. They should not share other people's experiences during this time. After about 8-10 minute of sharing, another facilitator should share the next question.**

Now, we'd like to ask you to reflect on the question: **How did you learn that people were treated differently because of their class or economic circumstances?**

#### Note to facilitator:

**Share an example from your experience. Remember you are modeling what you might expect participants to share so if you can share a clear example of differences in treatment related to class, maybe even from your class background growing up, and if possible, recall what age you were.**

Again, please make sure everyone has a chance to share in their small group. You may want to suggest that the person in your group to go first who didn't get to talk as much in the previous round.

#### Note to facilitator:

**After about eight minutes, ring the chime to signal an end to this round of sharing. When everyone is quiet, ask for anyone who is willing to share their example/experience. Be sure to let participants know that if they volunteer to share an experience, it should be their individual experience or themes that were similar in experiences that were shared in the group. They should not share other people's experiences during this time. After about 8-10 minute of sharing, another facilitator should share the next question.**

**Note: Be sure to leave enough time to discuss this last question about race and skin color. It's important not to cut this sharing short.**

The final question is: **How did you learn that people were treated differently because of the color of their skin? (Share example.)** Again, please make sure everyone has a chance to share in their small groups.

## I REMEMBER

### INSTRUCTIONS

**Share an example from your experience. Remember you are modeling what you might expect participants to share so if you can share a clear example of differences in treatment related to race, maybe even from your racial background and if possible, recall what age you were.**

#### **Note to facilitator:**

**After about eight minutes, ring the chime and, when people are quiet, ask for anyone who is willing to share their example/experience. Be sure to let participants know that if they volunteer to share an experience, it should be their individual experience or themes that were similar in experiences that were shared in the group. They should not share other people's experiences during this time. After about 8-10 minute of sharing, the facilitator should lead them through a debriefing dialogue below.**

#### **DEBRIEFING:**

- What stood out to you as important or significant as you experienced this activity?
- How do these learnings influence your current attitudes about difference?
- What are these early learnings telling you about yourself and your place in the world?
- Which differences were easiest to call? Most difficult? Why do these vary for people?

#### **Note to facilitator:**

**You may notice that people in target groups have learned early in life about their “difference” compared to the dominant or non-target group. For example, women may say that they learned about gender first — men, maybe not. People of color will usually learn about color differences and racism before white people.**

## I REMEMBER

### INSTRUCTIONS

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***Close with the following points:***

- We learn at early ages that people are treated differently based solely on human differences.
- Many early memories of these teachings are buried deep in our sub-conscious. However, they still influence our beliefs, attitudes and actions related to people who are different from us.
- Incidents which may seem insignificant to others may remain vivid to us — and have significant impact on us into adulthood.
- People in target groups often, but not always, get the information about how people are treated before members of the privileged group do.

**NOTES TO MYSELF:**

## REFERENCES

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# FOUR REALMS OF OPPRESSION/”ISMS” AND CHANGE

## OVERVIEW

### **OBJECTIVES – Following this session, participants will:**

- To present four realms at which oppression/“isms” occur
- To emphasize that positive changes can occur when oppression/“isms” are addressed at all four realms
- To explore the interconnections among the four realms
- To identify examples of oppression/“isms” at each of the realms and work to identify what change could look like with one example

### **SETTING:**

- Presentation to the large group
- Small group work

### **MATERIALS:**

- Newsprint and markers (various colors)

### **TIME:**

- 20 minutes

### **PROCEDURE: [brief overview in bullets such as example below]**

- Present four realms of oppression/“isms” and change lecturette
- Place participants into small groups, no bigger than four participants per group

## FOUR REALMS OF OPPRESSION AND CHANGE

### INSTRUCTIONS

#### LECTURETTE:

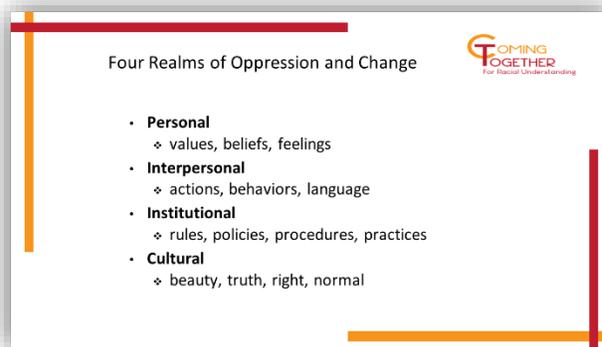
##### *It might sound something like this...*

This framework of four realms of oppression and change can be a helpful tool to better understand how oppression operates as a system. All forms of oppression operate at four realms – the personal, interpersonal, institutional and cultural. Similarly, change can occur at those same four realms as we intentionally attempt to interrupt and transform people, our behaviors, institutions and the larger social norms and messages where oppression resides.

The **Personal Realm** encompasses my feelings and beliefs about others and my attitudes about difference. Do I see differences in terms of “better than” and “less than”? This realm includes both conscious and unconscious thoughts about the inferiority and differences of other individuals and groups. An example is prejudice or bias against a person based on the color of skin. It places relationships with persons of color within a “better than”/ “less than” context and maintains, consciously or unconsciously, that people of color are inferior or are unacceptable in some way. These thoughts and feelings can be applied to any individual or group that is different from me across race, ethnicity, gender, class, age, sexual orientation, disabilities and other differences.

At the **Interpersonal** realm, I act on my prejudiced beliefs and treat another person as “less than” because of differences. These discriminatory behaviors may be conscious and intentional or unconscious and unintentional, even well-intentioned. This can show up in my behaviors, language usage or actions when I interact with people different from me across race, gender, ethnicity, class, sexual orientation, disabilities and other differences.

Oppression at the **Institutional** realm involves policies, practices and procedures – both written and unwritten – that an organization has. These policies, practices and procedures function, intentionally or unintentionally, to the advantage of non-target group members – whites, people with degrees, heterosexuals, males and persons without disabilities – and to the disadvantage of target group members. This is where the outcomes of recruiting, hiring and promoting employees and the distribution of resources within an organization or community come into play.



TIME: 20 MINUTES

SUPPLIES: NEWSPRINT AND MARKERS

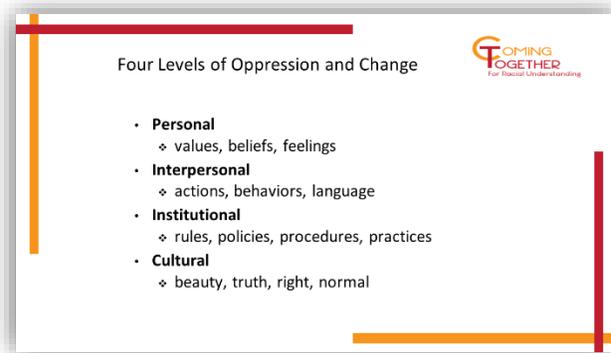
HANDOUTS: NONE

## FOUR REALMS OF OPPRESSION AND CHANGE

### INSTRUCTIONS

To the extent that non-target group members are the keepers of the policies, practices and procedures, there is a much greater probability that inequities will exist and will be practiced and maintained.

The **Cultural** realm of oppression and change refers to what groups value as beautiful, true, right and normal (or expected). Oppression occurs when the dominant (non-target) groups in society dictate and impose a monocultural view of what is true, right, normal and beautiful on other people and groups. When standards of appropriate behavior, thought and expression of a group are perceived openly or subtly as negative or as "less than" and when one cultural way is considered superior to another, an "ism" may be operating.



TIME: 20 MINUTES

SUPPLIES: NEWPRINT AND MARKERS

HANDOUTS: NONE

## ACTIVITY

### INSTRUCTIONS

That is a quick overview of the four realms of oppression and change and now I would like for you to do the following:

- 1). Count off by fours
- 2). Find your fellow participants in your numbered group and form a circle or “pod”
- 3). I will be going around to each group and giving you a set of examples at one of these realms – personal, interpersonal, institutional or cultural
- 4). Once you get your envelope and examples, read your slips and determine together which realm your slips fall under. Please note that all of your examples only fall under one realm
- 5). Once you have made your decision on which realm your examples fall under, if time permits, select one example and talk about what would need to happen to change that example from oppression to a more equitable or inclusive example at the realm that it is connected with.
- 6). Each group will be asked to share their examples, their discussion and if they were able to change your example.

Mill around to see if there are any questions or concerns. After about 5 minutes, ask each group to report out.

Finish by asking the group, “Are there any additional questions about the four realms?” This framework can be a helpful tool to determine what realm the form of oppression is operating at and what can be done to change it or introduce a systems change approach.

#### **Note to facilitator:**

- ***If you have a large group of participants and you will have more than four people per small group, you may need to group several of the examples at multiple realms and have more than one group working on each realm. Be sure that if more than one group is working at a similar realm, they get a different set of examples.***
- ***You may wish to print each set of slips on a different colored sheet of paper. This can allow you to easily see what group is working at what realm when the groups report out. (i.e., Personal – yellow, Interpersonal – green, etc.)***

***The question is often raised in multicultural discussions, “Can people of color be racist?” An answer to this question can be found by looking at the definitions of prejudice, discrimination and racism and applying a four realms assessment.***

## ACTIVITY

- ***Prejudice based on race is a preconceived judgment, opinion or attitude about an individual or group that is without just grounds or sufficient knowledge. Prejudice is socially learned, can be unlearned, and is grounded in misconceptions, misunderstandings and inflexible generalizations, often operating at the personal and interpersonal realms.***
- ***Racial discrimination is treating someone unfairly on the basis of skin color. This discrimination can often times happen at the interpersonal and institutional realms.***
- ***Racism, on the other hand, combines prejudice with power and privilege to perpetuate “better than” race-based biases, policies and procedures, and other forms of racial superiority at the personal, interpersonal, institutional and cultural realms.***

***Individuals who describe “racist” treatment by people of color are often describing situations which occur at the personal or interpersonal realm, and which are more accurately defined as individual acts of prejudice or discrimination rather than racism. Individuals of color perpetrating these actions generally do not have access to the individual or institutional power and privilege central to establishing and maintaining racism. True there may be individual exceptions to this rule. However, in the target/non-target model, people who are white as a group always operate from their non-target status (a place of power and privilege) and people of color as a group always operate from their target status (those receiving “less than” treatment). As we are involved in these difficult and important discussions, it is vital that we continue to create and support a four realms lens from which to operate and establish trusting and allied relationships.***

### NOTES TO MYSELF:

## FOUR REALM ACTIVITY SLIPS:

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### PERSONAL REALM (VALUES, BELIEFS, FEELINGS)

“African-Americans do not value education.”

“Bilingual students need to learn English in order to fit in at our school and to become ‘American’.”

“I expect to have lower classroom achievement realms and more behavioral issues when I have students of color in my class.”

“All (brown) immigrants are here illegally and are a threat to our national security.”

“Arabs traveling to the United States should be seen as a threat to our nation’s security.”

“Mexicans are criminals, drug dealers and rapists.”

“I don’t know why Native-Americans have a problem with celebrating Columbus Day. Why wouldn’t we want to celebrate the person that discovered America?”

“I don’t understand the support for Black Lives Matter, it’s divisive. It should be, All Lives Matter.”

## FOUR REALM ACTIVITY SLIPS

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### INTERPERSONAL REALM (ACTIONS, LANGUAGE, BEHAVIORS)

Ms. Overman over-monitors African-American youth because “they tend to cause more problems.”

Mr. Rang expects students of color to speak up and help other students learn about their culture.

During the staff meeting, his co-workers repeatedly asked Juan what “his people” would think about various situations.

Whenever his family travels to an urban city, Jake’s parents tell him and his siblings to lock their doors.

Jill clutches her purse tight to her body each time she encounters a Black male on the street or in an elevator.

Harvey shared with his Black colleague Jim that he was so impressed with his strong work ethic and that he was “a credit to his race.”

Sam was fond of telling people that he could proudly say, “I don’t see color – we all belong to the human race.”

Mr. Hartley avoids conflict/confrontation with his colleagues of color because he is afraid that, if challenged, they will play the “race” card.

## FOUR REALM ACTIVITY SLIPS

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### INSTITUTIONAL REALM (RULES, POLICIES, PRACTICES, PROCEDURES)

At the local factory, workers are not held accountable for racial slurs and other harassing behaviors that permeate the work environment routinely.

In an effort to support Hispanic Heritage Month, the leadership program held a cultural celebration that included piñatas, ethnic music, costumes and food.

The organizational succession plan for top-realm leaders did not include the intentional engagement of people of color currently employed by the organization, because if they are interested and qualified, they will rise to the top.

Food systems funders, who are predominantly white, are more likely to fund white-led organizations engaging in food systems work, even in communities of color.

The pictures in the marketing materials for the local food co-op were very diverse but very few people of color participated because it seemed unwelcoming and “exclusive.”

The evidence based nutrition curriculum made no mention of social determinates of health that contribute to health disparities and inequities in many communities of color.

The organizational desire was to have program participants reflect the racial diversity of the community, with little or no time and support for staff to build trusting and authentic relationships with these community members.

The organization had all of its materials available only in English.

White students were overrepresented in advanced placement and college prep classes while students of color were widely underrepresented in those same classes although African-American and Latino/a students had the same scores or higher on standardized tests as their white counterparts. They made up the majority of the school population.

## FOUR REALM ACTIVITY SLIPS

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### CULTURAL REALM (RIGHT, TRUTH, BEAUTY, NORMS)

Many individuals of color, who also identify as LGBT, were disillusioned when they joined LGBT support/advocacy groups only to find mainly Whites in leadership positions and little to no focus on issues affecting LGBT communities of color.

The walls in the building were decorated with pictures of the history of the institution's leaders, who were all male and white.

The organization forbid the Arab American women to wear her hijab at work saying that it did not support the kind of image that they wanted to portray and might make co-workers feel uncomfortable.

The photos of families that were displayed in the human services office to represent the organization's work all included a mother, a father and children, and all were white.

Directly and indirectly, staff of color get the message that assimilation is required to "fit into" the organization.

An African-American woman spoke passionately to a White co-worker about the number of young Black men that had been lost at the hands of police officers, and her co-worker said, "I really think that you need to calm down your anger so that others can hear your message."

The organization spent time, money and other resources to do targeted recruiting of potential employees who were racially diverse, with little or no attention given to the existing organizational culture that had been characterized as unwelcoming and oppressive to people of color.

Many farmer training programs offer training oriented towards Western styles of farming, implicitly devaluing different cultural farming practices and traditional knowledge/wisdom.

## REFERENCES

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# TARGET AND NON-TARGET GROUPS

## OVERVIEW

### **OBJECTIVES – Following this session, participants will:**

- To explore social identity development and our membership in groups
- To experience the impact of differences within a U.S. context
- To counter the learning and teaching of prejudice by encouraging participants to experience and understand their own personal hurt in a target group experience, along with the negative consequences and loss that come with being in a non-target group in the U.S.
- To begin to understand unearned privileges which come with membership in a non-target group in the U.S.
- To connect discrimination and oppression with real life experiences in the participant's life
- To recognize, acknowledge and affirm the pain and joy of being in both target and non-target groups
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### **SETTING:**

- Presentation to full group
- Small group and subgroup interaction

### **HANDOUTS:**

- “Target and Non-Target” Groups” chart

### **TIME:**

- 50 minutes

### **PROCEDURE: [brief overview in bullets such as example below]**

- Begin with introductory remarks about the chart.
- Lecturette on target/non-target groups.
- Ask participants to identify personal membership in target/non-target groups.
- Exercise in subgroups.
- Debrief the exercise.

## TARGET AND NON-TARGET GROUPS

### INSTRUCTIONS

#### LECTURETTE:

*It may sound something like this...*

#### Note to facilitator:

**Have participants locate their Target/Non-Target chart and place the T/NT pp slide on the screen.**

Types of Oppression	Target Group	Non-Target Group
Racism	People of Color	White people
Classism	People who are poor, working class; role in organization	Middle, owning class, role in organization
Sexism	Women	Men
Heterosexism	Lesbian, gay, bisexual, queer, questioning, intersex, asexual	Heterosexuals
Cissexism	People who are transgender	People who are cisgender
Ableism	People with disabilities	People without disabilities
Lookism	Size, weight, height, appearance	Size, weight, height, appearance ("magazine look")
Religious Oppression	Jews, Muslims, atheists, Native spirituality, other spiritual paths	Christians
Ageism	People over 40, "elderly" / elders	Younger adults
Adulthood	Children, youth, young adults	Middle-aged people
Rankism/Litism	People without college degrees; rank in organization	People with college degrees; rank in organization
Immigrant Status	Immigrants	U.S. born
Language	Non-English speakers, English with accents, limited English proficiency	"Standard" English

Racial Change - 1800's Initiative  
Adapted from the work of YESGAINS, Inc.  
Updated November 2017

The chart on the screen is the same that I passed out to each of you. As you take a look at the chart, let me share with you some important aspects of the chart:

TIME: 50 MINUTES

SUPPLIES: NONE

HANDOUTS: T/NT GROUPS CHART

- 1). The chart reflects one way that our lives are arranged within a U.S. context and grounded in the scholarship of oppression theory.
- 2). The chart is about our membership in groups, not us as individuals.
- 3). It is possible you will see that you have memberships in both target and non-target identities.
- 4). If you have one or more target identities, then there is a high probability that you will have less access to positive life outcomes in employment, education, health and other related areas. Having multiple target group identities such as being a person of color, with a disability, who is poor and is an immigrant, impacts your access to what is needed to thrive, may be negatively impacted.
- 5). If you have one or more non-target identities, you are seen as "normal" and systems are set up to recognize you, provide you with unearned privileges and power based on your group membership and you do not have to do anything to receive these benefits outside of being a member of these groups. Your unearned privileges are not neutral and can often go unrecognized or unnoticed by you, but work to provide you with advantages at the expense of the corresponding target group.
- 6). It is possible that you could have membership in both a target and a non-target identity related to a form of oppression (***If this is the case, share a personal example***)

As you review the information on the chart, do you have any questions about any of the language on the chart or anything else related to this information.

## TARGET AND NON-TARGET GROUPS

### INSTRUCTIONS

#### Note to facilitator:

**If the following points are not brought up in questions, be sure to make them:**

- **Class can refer to a role within an organization, such as tenured faculty, academic staff, program associate or support staff and socio-economic class.**
- **Ableism involves both visible and hidden abilities and disabilities. When referring to oppression based on height, weight and appearance, it is sometimes called “lookism.”**
- **The age of 40+ in ageism refers to the age at which an individual can legally challenge discrimination based on age.**
- **Religious oppression can relate to the United States being viewed as a “Christian” country.**

Types of Oppression	Target Group	Non-Target Group
Racism	People of color	White people
Classism	People who are poor, working class; role in organization	Middle, owning class, role in organization
Sexism	Women	Men
Heterosexism	Lesbians, gay, bisexual, queer, questioning, intersex, asexual	Heterosexuals
Cissexism	People who are transgender	People who are cisgender
Ableism	People with disabilities	People without disabilities
Lookism	Size, weight, height, appearance	Size, weight, height, appearance ("magazine look")
Religious Oppression	Jews, Muslims, atheists, Native spirituality, other spiritual paths	Christians
Ageism	People over 40, "elderly"/elders	Younger adults
Adulthood	Children, youth, young adults	Middle-aged people
Rankism/Utism	People without college degrees; rank in organization	People with college degrees; rank in organization
Immigrant Status	Immigrants	U.S. born
Language	Non-English speakers, English with accent, limited English proficiency	"Standard" English

Issue 4 Change - MUI Extension  
Adapted from the work of Diversity, Inc.  
Updated November 2017

TIME: 50 MINUTES

SUPPLIES: NONE

HANDOUTS: T/NT GROUPS CHART

**Some participants may have some of the following questions:**

- **How do you pronounce the word “cissexism” (cis-sex-ism)?** Answer: The prefix, “cis” in this word is important because it is Latin for “on the same side.” People who are cisgender experience alignment with how they were identified at birth related to gender, while transgender people may not share that same reality related to gender/gender identity.
- **What is the significance of the 40 years or older definition as a target group related to ageism?** Answer: The number 40 is not arbitrary, it is a protected class in that once you are 40 or older and you feel that you have been discriminated against in your workplace, related to advancement, firing or other related matters, you can legally take recourse against your employer for possible age discrimination.
- **Do these groups flip at times based on different circumstances? As a white person, I have experienced racism when I had a Latino supervisor who made my life a living hell. I think in that circumstance, I was in the target group.** Answer: As I mentioned at the beginning, this chart is about your membership in groups, not about you individually. I am sorry that you experienced what you did

## TARGET AND NON-TARGET GROUPS

### INSTRUCTIONS

and you felt it was racist. What you most likely were experiencing was prejudice and discrimination which we all can participate in. Racism only exist with groups that can combine prejudice and power to develop and support individual and systemic systems that provide them with advantages at the expense of target group members. In the case of the U.S. that would be white people whose power and privilege at the expense of people of color is systemically engrained.

- **Be mindful of time spent on the information on the chart and leave enough time to break into small groups and engage in the activity associated with the information.**

Types of Oppression	Target Group	Non-Target Group
Racism	People of Color	White people
Classism	People who are poor, working class; role in organization	Middle, owning class, role in organization
Sexism	Women	Men
Heterosexism	Lesbian, gay, bisexual, queer, questioning, intersex, asexual	Heterosexuals
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Language	Non-English speakers, English with accent, limited English proficiency	"Standard" English

Based on: Chang, M. (2010). Adapted from the work of VISION, Inc. Updated November 2017.

TIME: 50 MINUTES

SUPPLIES: NONE

HANDOUTS: T/NT GROUPS CHART

Please spend the next three or four minutes reviewing the chart. Make a mental note of, circle or check those areas in which you are either a target group member or a non-target group member. You may find yourself either in a target or non-target status on most of the “isms” either currently or at an earlier time in your life. For example, all of us were young once, so we could note “children” under “adultism.” This is a process of self-identification. For instance, “ableism” can refer to a physical disability, a mental disability such as what we refer to as learning disabilities, or such things as weight and height differences. So, if you have experienced being both a target group member and a non-target group member in this area, “try on” all parts of your experience and see what learning can materialize for you.

#### Ask the participants:

- Was everyone able to identify membership in at least one target group and one non-target group?
- Is there something you learned about yourself within this exercise that you would like to share with the group?
- Who would share the feelings associated with the exercise? **(Encourage identification of one or more of the core feelings.)**

## TARGET AND NON-TARGET GROUPS

### INSTRUCTIONS

#### **Target/Non-Target Activity:**

This is an exercise where you can share only what you wish to share with others in your small group. Remember that target groups are defined as groups that are historically discriminated against and have less access to resources and opportunities because of race, gender, sexual orientation, role or job, ability or disability and other differences. Non-target groups are defined as groups most likely to receive privileges and benefits because of group membership and who often believe that their “way” is better.

I would like you to count off by 3’s. Once we have finished counting off, find your liked numbered colleagues and place your chairs in a circle where you can hear each other without much trouble. You will have approximately 12 minutes for this exercise so please pay close attention so that each of your group members can share.

We will focus our first reflection/sharing question on your target group identities. Please share with your group members your memories of the following:

#### **Target Group question:**

- When have you been treated as less than in one of your target group identities within a U.S. context?
- What were the feelings attached to that experience?

As you begin your reflections to these questions, please keep in mind that your stories do not have to focus on the same target group experience for everyone in your group. Also, remember to keep your stories within a U.S. context as that is our focus for all aspects of our workshop.

#### **After 10-12 minutes (based on the time you have for the exercise)**

Please let me interrupt you for a moment. If not everyone in your group has had a chance to finish the first question, you can continue in just a moment. I also want to have you discuss the following questions from your non-target group memberships:

Target & Non-Target Activity

- Target Group Identification
  - How have you been treated as “less than” in a target group on this chart in the U.S.?
  - Which feelings were attached to this experience?
- Non-Target Group Identification
  - How have you been treated as “better than” as a member of a non- target group?
  - How have you (from a non-target group member status) treated the corresponding target group member as “less than”?
  - Which feelings were attached to this experience?

TIME: 50 MINUTES

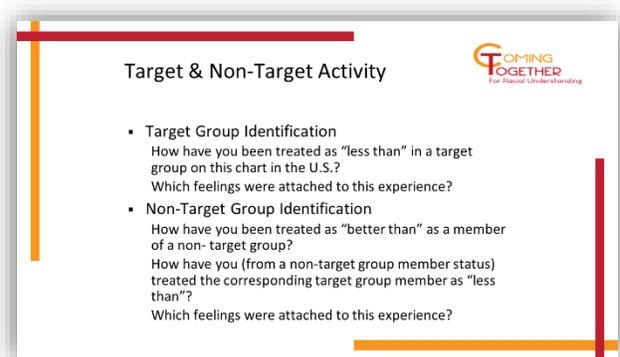
SUPPLIES: NONE

HANDOUTS: NONE

## TARGET AND NON-TARGET GROUPS

### INSTRUCTIONS

- When have you been treated as “better than” from a non-target group membership within a U.S. context?
- How have you (from a non-target group member status) treated the corresponding target group member as “less than”?
- What were the feelings attached with either or both experiences?



TIME: 50 MINUTES

SUPPLIES: NONE

HANDOUTS: NONE

### DEBRIEFING:

Based on the amount of time remaining in this segment, debrief using one or more of the following:

- Who would like to share the experience as a target group member and the accompanying feelings?
- Who would like to share an experience as a non-target group member and the feelings associated with that?
- Who would like to share a time they found themselves treating a target group member as “less than”?
- Which experiences were more difficult to recall, examples when you have been treated as “less than” or those when you have been treated as “better than”?

Often it is harder to come up with examples of how we experience unearned privilege as members of non-target groups because these privileges are meant to remain invisible and expected or taken for granted.

Recognizing the pain that I experience as a target group member may provide a point of empathy for me to understand the experiences of members of other target groups.

### NOTES TO MYSELF:

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# HISTORICAL SNAPSHOT: THE HOUSE WE LIVE IN

## OVERVIEW

### **OBJECTIVES – Following this session, participants will:**

- To view a piece of U.S. history that captures depictions of prejudice, discrimination and oppression
- To explore how target group's experience, the systemic dynamics of oppression and its impact
- To identify oppression at four realms – personal, interpersonal, institutional and cultural
- To practice having constructive dialogues across racial differences

### **SETTING:**

- Presentation to large group
- Large group interaction with participants seated in a circle

### **MATERIALS:**

- Laptop computer with DVD player or DVD player (speakers if needed)
- DVD – Race the Power of an Illusion
- The House that We Built – Selected Chapter
- Four Realms handout (grid)

### **TIME:**

- 60 minutes

### **PROCEDURE: [brief overview in bullets such as example below]**

- Give short lecturette and DVD introduction
- Give participants four realms handout for use during viewing of DVD
- Facilitate full group debriefing

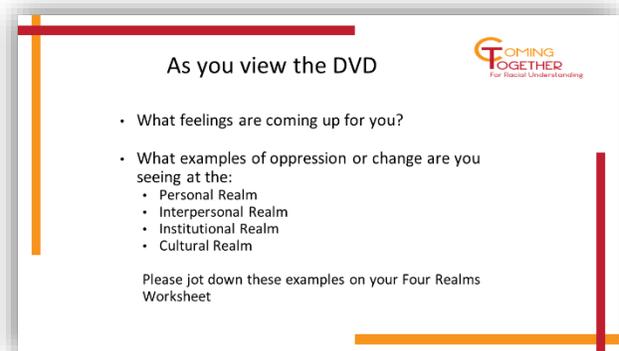
## HISTORICAL SNAPSHOT: THE HOUSE WE LIVE IN

### INSTRUCTIONS

#### LECTURETTE:

#### *It may sound something like this...*

Now we will be watching a segment of the DVD “Race the Power of an Illusion,” produced by California Newsreel. This documentary explores the notion of race and its social construction. We will be watching a segment of the DVD entitled, “The House We Built.” At the core of this segment is how race and racism were constructed as a system that privileged white people and targeted people of color. The impact of this history continues to be at the heart of discrimination, prejudice, segregation and other forms of oppression today. The total segment is about 40 minutes so please take a few moments to get yourself comfortable.



TIME: 60 MINUTES

SUPPLIES: NONE

HANDOUTS: FOUR REALMS HANDOUT

I would like for you to watch the DVD while also taking an opportunity to make notes on what you see as examples of what is occurring at four realms – personal, interpersonal, institutional and cultural. I am passing out a reflection sheet for you to capture this information and we will use this information to process the DVD.

#### Debriefing Exercise

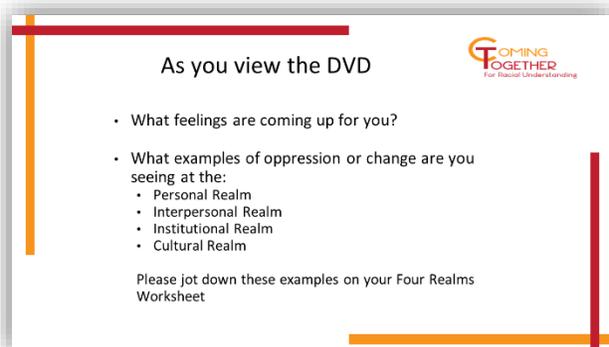
- Ask all participants to go around, one by one, and share one word to describe their reaction to the DVD. Remind them that if they have a problem coming up with one word, they can look at the Six Core feelings posted on the wall for possible assistance
- Process the following questions (as many as time permits)
  - What stands out to you as important or significant about this story?
  - What feelings came up for you as you viewed this story?
  - What did you see or hear as evidence that Whites and people of color (specifically African-Americans) are living in separate/different realities?
  - What new information were you exposed to while viewing this story and how does that make you feel?

Let’s take a minute to look at some of the examples you jotted down about what was occurring at four realms:

## HISTORICAL SNAPSHOT: THE HOUSE WE LIVE IN

### INSTRUCTIONS

- Examples at the personal realm?  
At the interpersonal realm? At the institutional realm? At the cultural realm?
- What were the costs to both Whites and people of color who were and are attempting to navigate these inequities?
- How does this historical snapshot continue to impact our society and communities today?



TIME: 60 MINUTES

SUPPLIES: NONE

HANDOUTS: FOUR REALMS HANDOUT

It is very important to look at our nation’s historical roots as they relate to various forms of oppression. For some, this information is a confirmation of historic and current lived experiences, while for others it may be new information that can help clarify the historical roots of the systems of racism and other forms of oppression. Living or experiencing this information for the first time, can be hard so it may be important to practice good self-care and compassion, understanding that historically an individual today may not be directly responsible for these injustices, however, many are still benefiting from these systemic forms of oppression. We can ask ourselves, “What are the costs to me and others to maintain these historical forms of oppression that have historical roots but are still in operation today?”

#### **Note to facilitator:**

- ***Make sure that you test all equipment prior to this segment of the workshop***
- ***Make sure that the DVD is cued at the appropriate start of the “selected scene” version entitled, “The House We Live In”.***
- ***Participants may have difficulty expressing their reaction to the DVD in one word. It may be important to practice some flexibility with this portion of the activity, allowing participants to use more than one word AND asking them to “try on” the request. Remind the participants that we will have time to process this DVD in further depth.***
- ***The guidelines of “try on,” “practice both/and thinking,” and “be aware of intent and impact,” may be helpful tools to use with participants who may see this DVD as something that is strictly in the past or struggle with the historical and current impact of these policies and actions depicted in this DVD.***

# FOUR CORNERS

## OVERVIEW

### **OBJECTIVES – Following this session, participants will:**

- To provide an opportunity for participants to engage in a conversation across race
- To share a time when our voice was used successfully to address an issue related to bias, discrimination, prejudice and/or racism
- To share a time when we were unsuccessful in addressing an issue related to bias, discrimination, prejudice and/or racism
- Learn to build trust across racial differences

### **SETTING:**

- Introductory presentation to large group
- Small group interaction with participants moving in cohorts from one sign to the other (clockwise)
- Full group debrief

### **MATERIALS:**

- Four Corner signs placed at four different corners of the room

### **TIME:**

- 75 minutes

### **PROCEDURE: [brief overview in bullets such as example below]**

- Provide introductory remarks and instructions
- Encourage participants to move into group of 5 (or total group number divisible by 4), prioritizing having groups be as diverse as possible including across racial and other differences
- Place each group at a different “Four Corner” sign to begin their initial dialogue. Let them know that they will have 15 minutes at each sign to discuss the question or statement.
- Encourage them to allow all participants to speak at each sign
- Facilitate debriefing exercise

### **PRIOR PREPARATION: [Explain any materials that require set-up prior to the session]**

Place one sign at the four different corners of the room. Make sure that there is ample spacing between where each sign is placed so that participants have enough privacy to have their discussions without having to speak over other groups or other distracting interruptions from the other groups.

## FOUR CORNERS

### INSTRUCTIONS

#### **LECTURETTE:**

#### ***It may sound something like this...***

Throughout this training, we have been stressing the importance of being in dialogue with each other across our racial differences and realities. For this next segment of our training, we will be practicing both having a dialogue and listening to each other's stories.

I need you to put yourselves in groups of five, doing your best to see racial and other differences and make your groups of five as racially and otherwise diverse. Once you have placed yourselves into groups of five, make sure that I can tell that you are in a group, and I will take a quick glance to see if I would recommend any changes to the groups you have formed.

Once I send you to one of the four signs in the room, each small group member will be encouraged to tell your story related to the prompt at your corner, while the others listen, so please monitor your sharing. You will have a total of 15 minutes at each corner. As you share your story, consider the following:

- How is your race informing your actions or inactions?
- What are you hearing from others that is similar or different from your sharing?
- What are your fears around talking about oppression, discrimination or race with people of the same identity/s of your own?
- What are your fears or inhibitions around talking about oppression, discrimination or race with people of a different racial identity/s of your own?
- What are you learning about yourself as you re-tell your story?
- What feelings are surfacing for you as you share and listen?

Although this may be a difficult dialogue to have or maybe a dialogue we have not had in a racially diverse group, we do ask that you challenge yourself to move out of your comfort zone, let your guard down a bit and take good care of yourself if emotions such as guilt or shame surface.

Each group will begin at a different corner of the room, each with a different question or statement to direct your dialogue, and when you hear the chime, it will be a cue to finish your statement and move clockwise to the next corner, with the same group of people, to have your next dialogue. Please share your time judiciously with others in your group and if you talked first at the previous corner sign, you may want to allow someone different to start the next dialogue.

## FOUR CORNERS

### INSTRUCTIONS

Now I would like group 1 to go to the statement assigned to corner 1. Group 2 to the corner for statement 2, group 3 to the corner assigned to statement 3 and group 4 to the corner assigned to statement 4. Have a volunteer read the question/statement at your corner for all to hear and then have an individual in your group begin the conversation. Again, you will have 15 minutes total at each corner, so try the best to ensure that all small group members get a chance to share. As others share, listen intently to the stories, not asking a lot of questions, just listening to understand.

The Four Corner Signs will read as follows:

- **Corner 1:** How does racism impact your life day to day and what are the costs to you and those you love?
- **Corner 2:** Share a time when you interrupted racial discrimination or oppression.
- **Corner 3:** Share a time when you witnessed racial discrimination or oppression, but did not intervene and you were consciously aware of it. What type of internal reaction did you have because of not intervening?
- **Corner 4:** Share your joys or sense of fulfillment that you experience while working on or dealing with issues of race or racism, personally or professionally.

Once each group has had a dialogue at each corner, ask them to return to their seats in the full group and begin your full group debrief (Pose as many questions as possible in the time remaining for this training segment. Feel free to skip around with these questions as desired):

1. What stood out for you as important or significant as you engaged in each dialogue?
2. What feelings or emotions came up for you as you shared or listened?
3. Was there a particular corner that you found difficult to talk at? If so, why?
4. Did you experience “hot” buttons or trigger statements when others were discussing their experience? When?
5. What were qualities of your dialogues that supported your engagement? What were barriers that may have interfered with you hearing other’s realities/stories?

## FOUR CORNERS

### INSTRUCTIONS

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6. What were you learning about yourself as you shared and listened during these dialogues?

Thank the participants for their willingness to engage in these dialogues, for being honest and authentic and in some cases for being vulnerable. Emphasize that one way to bridge our racial divisions in our families, work places and communities is to support necessary dialogues across racial differences and realities. Move then into the next activity.

## FOUR CORNER SIGNS

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EACH PLACED ON AN INDIVIDUAL SHEET OF PAPER (CALIBRI – 50 POINT, BOLD)

- **Corner 1 Sign:** How does racism impact your life day to day and what are the costs to you and those you love?
- **Corner 2 Sign:** Share a time when you interrupted racial discrimination or oppression.
- **Corner 3 Sign:** Share a time when you witnessed racial discrimination or oppression, but did not intervene and you were consciously aware of it. What type of internal reaction did you have because of not intervening?
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