

Social Justice Education.Org

Tools for Building Justice, January, 2003

Unit on RACISM

Unit Outline

Session #

1. Introduction

After an overview on the concept of “race”, students are divided into groups; each takes a racial category and appropriate photos, conducts internal discussion, and presents to the entire class.

2. “Learning” Race

Students identify and explore their own racial backgrounds, including early experiences of learning about racial differences; then they turn to examine definitions of race in the United States today.

3. What is Racism? Defines racism using the model of oppression, and explores students’ personal experiences of racism so defined.

4. The Working Groups on Racism: Undoing the Effects of Racism on People of Color

Explores institutional bases of racism and its effects on people of color.

5. The Effects of Racism on White People

The session addresses the construction of white identity and the costs and benefits of socialization for white people.

6. Becoming White Allies

Students explore institutional barriers and individual defenses to white people’s learning about racism; then they turn to address what white people can do as allies.

7. Building Alliances across Race

This session explores resistance to and alliance against racism. If your class includes more than a small handful of students of color, students will conduct an act of direct alliance between students of color and white students; session will close with students brainstorming and enacting specific scenes of resistance and alliance

8. Organizing/Action: Transforming the Institution of Race

SESSION 1. Introduction

Aims

- To introduce the unit on racism
- To identify and discuss day-to day racial conflicts affecting six racial groups

Skills

Students will:

- Identify seven different racial groupings
- Identify target and nontarget group members in day-to-day racial conflicts affecting six racial groups
- Summarize and present depictions of racial conflicts and suggested resistance and alliance responses to conflicts

Preparation

You will need photographs and handout questions grouped by racial classification; butcher paper and markers. Review photographs ahead of time to use a maximum of two scenarios for each group. Note that there is sometimes one or sometimes two photos, fully or partially captioned or captionless, for each incident; prepare the discussion accordingly. Decide on appropriate size for discussion groups

Session Description

After an overview on race, students are divided into groups; each takes a racial category and appropriate photos, conducts internal discussion, and presents to the entire class.

Session Outline

1. To Begin	10 minutes
2. Photographs	25 minutes
3. Presentations	10 minutes
4. Closure: Racism Mural	10 minutes

Agenda

1. To Begin ¹ 10 minutes

Explain that in this unit the class is going to talk about race, how students are affected by racial difference in the United States, and how to build alliances among students from different races.

As the unit proceeds, students will be asked to reflect on the issues, on their feelings and on their experiences privately in their own journals.

In the center of the board, write the word “race” and draw a circle about it. Then write the following seven sets of words in different parts of the board, circling them and then connecting the circles.

Arab/Arab-American/Middle-Eastern

¹ Amen and Creighton, *Power 'N' Me*, 1998. This segment alternatively could be used as introduction to session 2.

Asian/South Asian/Asian-American/Pacific Islanders

Native American/Indian

Black/African-American/Afro-Caribbean/African

race

Multiple/mixed-heritage/bi-racial/
born from 2 or more of the other groups

Latin-American/Chicano/Mexican/
Cuban/Puerto Rican/Hispanic

White/European-American
(Scandinavian, French, Irish, British,
Spanish, Italian, Russian, German, U.S., Canadian &c.)

Explain that for purposes of the discussion you will be referring to each of these seven groups. Acknowledge that not everyone agrees that these seven groups count as ethnic groups, or whether there are other groups. Students don't have to agree on these classifications, but simply understand which peoples are referred to by these names. Invite them just to "try on" these groups for this unit. Take time for students to be able to clarify the differences being pointed out.

2. Photographs

25 minutes

a. Divide students into female/male dyads (see description of dyads in Foundation Session 1); have dyads combine to form groups of four. (Do not attempt (nor instruct students to attempt) to "balance" or arrange groups according to race.) In forming dyads and groups, encourage students to join with others they don't know that well yet or are beginning to get to know. Number off groups.

b. Distribute the first or the only photograph for any incident in the following order for a brief discussion:

Group 1: incidents 3-5 (African-American)

Group 2: incidents 1-2 (Arab-American)

Group 3: incident 9-10 (Asian-American)

Group 4: incidents 6-8 (Hispanic/Latin American)

Group 5: incidents 11-12 (Native American)

Group 6: incident 13 (Multiracial)

The first task of each group is to discuss incidents depicted in the photographs, using discussion questions as a guide. Where the option of captionless photos is available, they should be given the captionless photo for the opening discussion, with the captioned photo to follow up.

For the first discussion, students will have 5 minutes. Remind students of agreements, and instruct groups that each person in the group gets a turn to speak before anyone in the group

speaks a second time. Toward close of discussion, give students a one-minute warning, to make sure everyone in the group has a turn to speak.

Discussion questions (write these on the board)

- What might this scene be about?
- What might the speaking or thinking person(s) be saying? How might they be feeling?

c. Stop discussion. Distribute the second photograph for any incident which has two. Ask students to discuss them following the same instruction for speaking order. Allow 10 minutes for discussion; toward the close, repeat one-minute warning. To guide the discussion use either of the following options:

option i) distribute specific handout questions with each set of photographs, or

option ii) write the following questions on the board for all groups.:

- What's happening in this scene?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- How might the person(s) being discriminated against be feeling?
- What stereotype or misinformation might be guiding the behavior of those doing the mistreatment?
- How might the person(s) who are doing the discrimination be feeling?
- What might have been taught to them about the other people? What conditioning has happened to them in order for them to be doing what they're doing?
- Can you think of similar things that have happened in your own community?

Close discussion. Instruct students to take an additional five minutes to brainstorm and write down on butcher paper as many answers as they can to two further questions about the scenes depicted in their group's photograph:

- What are some ways a target person could effectively resist this mistreatment?
- What are some ways a nontarget group could act as allies to the target group in this situation?

3. Presentations

10 minutes

If time permits, have groups volunteer to present their photos and lists. (Optionally, if students are engaged in discussions in their groups, conduct the presentations and mural in the following class session.) The presenting group:

- displays and describes the scenes depicted in the photos, using their answers to the questions as a guide;
- briefly reviews their list of resistance and alliance strategies;
- facilitates a brief brainstorm for class to add other strategies of resistance and alliance.

4. Closure: Racism Mural

10 minutes

Have students post all photographs (with and without captions) and butcher paper lists on a prepared classroom wall. For a few moments, invite them silently to move back and forth, examining the images.

Have the students write privately for 3-5 minutes about their responses to the presentations and to their own small group's discussions and planning process.

As homework for the next session, ask students to prepare a collage about who they are. Encourage them to include photos of friends and family, drawings, poems and/or songs that mean a lot to them, &c. The only requirement is that it reflect who they are as they define themselves. (If they have produced "heart art" from the Foundation Sessions, they could use their "hearts" as a basis for the collages.)

Close with reflections: students volunteer to share something learned, or something they're thinking about from today's activities.

Handout 1, incidents 3-5 (African-American)

Incident #3 “Black=Thief” (Shoe store clerk approaching customer)

- What’s happening in this scene?
- Why does the clerk have this thought?
- Do you think the customer can guess what the clerk is thinking? Why or why not?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- How might the person(s) who are doing the discrimination be feeling?
- What are some ways the customer could effectively resist this mistreatment?
- What are some effective ways a white friend of the customer could act as his ally?

Incident #4 “Better Lock It Fast!” (Man locking car from inside as youth approach)

[full caption]

- What is the man in the car feeling?
- Why would the man in the car have a negative reaction to others he does not know?
- What kinds of “information” might the man already have been given that would lead him to behave this way? Where would he be most likely to get this “information”?
- What message is his action giving to the young people about themselves? How might that make them feel?
- What conditions in society might lead to this behavior?
- Should these conditions be changed? Why? How?
- In what other ways might the man in the car have responded? Explain.
- If you were friends with the young people, what could you do to intervene?

Incident #5 “Low Expectations” (White coach urging black player to practice more to advance himself.)

(caption)

- Why do you think the coach is saying this?
- How might winning affect the coach’s future?
- What do you think the coach expects for the player’s (educational and occupational) future?
- How do you think the player feels?
- Why might the player react the way he does?
- Does the coach know his player well? What makes you think so?
- Why might the coach think the athlete could use a scholarship?

Handout 2: incidents 1-2 (Arab-American)

Incident #1 “Arab Terrorist” (Standing woman addressing two seated men)

- What’s happening in this scene?
- Is the woman telling a joke? Why or why not?
- How do the men feel about what she is saying?
- Suppose people nearby heard her remark. How might they feel? What might they do?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- How might the person who is (are) doing the discrimination be feeling?
- What are some ways the seated men could effectively resist this mistreatment?
- What are some effective ways a European-American/white friend of the seated men could act as their ally?

Incident #2 “Ethnic Clothing Ridicule” (Three young women commenting on a young woman wearing a white head covering)

[full caption]

- What’s happening in this scene?
- What might the young women leaning against the window be saying? For each statement, give a reason why they might be making this statement.
- What kinds of “information” might the speakers already have been given that would lead them to behave this way? Where would they be most likely to have gotten this “information”?
- Describe the expression on the face of the young woman on the right: how might she be feeling?
- Is the young woman on the right in danger? What else could happen to her?
- Who is targeted in this scene, and who is not targeted?
- If you were friends with the person being targeted, what could you do to intervene safely?

Handout 3: Incidents 9-10 (Asian-American)

Incident #9 “Stereotyped” (White teacher tells Asian student he can do tough math problem because he’s Asian)

- What’s happening in this scene?
- What stereotype does the teacher express?
- How might the “Asian” student be feeling?
- How might the student who is watching be feeling about the “Asian” student, based on the look on her face?
- What do the teacher and the watching student have in common, compared to the “Asian” student? How might that affect how they see the “Asian” student?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- What are some ways the “Asian” student could effectively resist this mistreatment?
- What are some effective ways the observing student could act as his ally?

Incident #10 “Hatred” (the murder of Vincent Chin)

- What is your first gut reaction—your physical feeling—in seeing this photograph?
- What is happening in this scene?
- Why is the standing man beating the man on the ground?
- What is the explanation the standing man gives for beating him?
- What is the ethnicity of the man on the ground, according to the description? What mistake is the standing man making about the former’s ethnicity? Why is he making this mistake?
- Why does the standing man say he doesn’t have a job? Who does he think is responsible?
- When you think of it, who else might really have made the decisions that cost him his job? Who might have told him who to blame for losing his job?
- If the standing man is arrested for his behavior and brought to court in the local community, how might he be treated?
- If you were friends with the man on the ground, what could you do to intervene before the scene got to this point?
- If you were friends with the standing man, what could you do to intervene before the scene got to this point?

Handout 4: incidents 6-8 (Latin-American)

Incident #6 “Menial labor” (Laundromat scene)

- What’s happening in this scene?
- What assumption is the white woman making?
- Why does she make this assumption? Is it just because the other woman is holding laundry?
- How might the Latina woman be feeling?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- What are some ways the Latina woman could effectively resist this mistreatment?
- What are some ways another white person could act as an effective ally to the Latina woman in this situation?

Incident #7 “Driving While Brown” (Two police lining up a young man against a car roof)

- What is happening in this scene?
- Why might the police say they have stopped the man?
- What do you notice about the age, clothing and possible ethnicity of the man against the car? What might these have to do with his being stopped? What might this say about the things the police may already have been instructed about who to stop?
- What are some possible things that may happen to the man against the car?
- Who is targeted in this scene, and who is targeting?
- If you were a police officer who wanted to intervene on behalf of the man being held, what could you do?
- If you were a bystander who wanted to intervene, what could you do?

Incident 8: “Police Brutality”

- What is happening in this scene?
- [*If you have discussed incident 8*]: What is the connection between this scene and the last one? What is likely to have just happened?
- What might the kneeling officer be saying?
- What might the age, clothing and possible ethnicity of the man on the ground have to do with the officer’s treatment of him? What might this say about the things the police may already have been instructed to treat people like him?
- Who is targeted in this scene, and who is targeting?
- The title of the photograph is “police brutality.” What does this phrase mean? Does it apply to this scene? Why or why not?
- If you were a police officer who wanted to intervene on behalf of the man on the ground, what could you do?
- If you were a bystander who wanted to intervene, what could you do?

Handout 5: incidents 11-12 (Native American)

Incident 11: “Usurped”

(need to know final photos and captions)

Incident 12: “War Whoop”

(need to know final photos and captions)

Handout 6: Incident 13 (Multiracial)

Incident 13: “What Are You?” (White student talking to multiple-heritage student on campus)

- What’s happening in this scene?
- What assumption is the white student making about the other student?
- Describe the expression on the silent student’s face. How might she be feeling?
- Why might she feel this way?
- Has she been asked this question before? Why or why not?
- Describe the campus you can see in the scene. Is this likely to be a public or private school? What might that have to do with how the silent student feels about being asked this question?
- Who is being mistreated or discriminated against—the target group?
- What kind of mistreatment or discrimination is being shown?
- How could the silent woman respond? How might the speaking student handle her response?
- If you were the best friend of the silent student, what could you do to support her?

SESSION 2. “Learning” Race

Aims

- To identify positively the self-defined racial groupings of students
- To identify early experiences of learning about racial differences
- To outline existing confusions in racial classifications

Skills

Students will:

- Identify their own racial backgrounds and the multiple backgrounds of classmates
- Be enabled to identify early personal experiences of information about racial difference
- Identify contradictory usages of racial classifications

Preparation

Review the session in advance to prepare your own “cultural introduction” and review your early messages about differences, and identify any confusion or mixed feelings that might arise for your students. Review racial categories in section 4 to determine how to present them. Have an index card and pen or pencil available for each student for the option outlined in section 3.

Session Description

Students identify and explore their own racial backgrounds, including early experiences of learning about racial differences; then they turn to examine definitions of race in the United States today

Session Outline

1. To Begin	5 minutes
2. Cultural introductions	15 minutes
3. Early messages about differences	15 minutes
4. What is race?	10 minutes
5. Closure/Conclusion	10 minutes

Agenda

1. To Begin

5 minutes

Remind students of agreements. Check in about reflections from the last session: how did it feel to discuss the disturbing incidents? To be talking about race at all? Acknowledge and allow for any feelings of discomfort or tension; these make sense in the context of racial issues and separations in the United States.

2. Cultural introductions ²

15 minutes

Return students to the groups they formed during the last session, bringing their homework—the personal collages—with them.

Explain that in the groups students will take turns newly introducing themselves to each other, sharing their backgrounds, uniqueness and differences. State that in their group each person will have two minutes to do **cultural introductions**—introducing themselves, using their collages,

2 c Making the Peace p. 79

by the racial or ethnic or national “culture” or cultures they consider themselves to come from. Explain that you will keep time and notify them when to switch speakers. Write the following prompts on the board or on an overhead:

- a. state your full name, “loudly and proudly,” and anything you know about where your name is from or what it means
- b. define your culture, using your collage: as much as you know about your racial or ethnic and regional background—by completing the following sentences (if you think you are “mixed,” with multiple backgrounds, mention as many as you think you may have):
 - I am from (familiar sights, like colors, sounds, smells from your growing up)
 - I am from (familiar foods, especially those associated with holidays, familiar expressions in any language)
 - I am from (ancestors, relatives, legacy)
- c. mention someone of your ancestry or ethnic background, someone you know or are related to personally or someone you have heard about who you look up to, and say why you look up to them

When everyone in each group has had a chance to respond, stop the exercise. Invite students to respond, from where they’re sitting, about how it felt to speak, and how it felt to listen. Remind them of the agreement of confidentiality—not to report what someone else in their group said without getting her/his permission. Acknowledge any feelings of discomfort or uncertainty that some students may report about acknowledging or defining their backgrounds.

3. Early messages about differences³

15 minutes

Have students return attention to their small groups. When they have settled, have students sit comfortably, eyes closed or looking at the floor, listening to your voice.

Conduct the following visualization. State that identity is broad and can include many factors, of which race is one. This aspect of a person’s identity can effect how they are seen/treated by others and how they see themselves or believe they deserve to be treated. Guide students through the following:

- Think of the earliest memory you have of being aware of your own race: an early experience of any kind that conveyed to you any message about a particular ethnic group that said they were different than you. How did it happen, who was there? How did you feel about it at the time? Was it a positive experience or a negative one? Thinking back on it now, how do you feel about it? (Give students about 30 seconds, in silence, to think of the memory. Then continue:)
- If your ethnic background is as a person of color or multiracial person, think of an early experience of hearing or witnessing yourself or people of your background made to be “less than”
- If your ethnic background is European-American or white, think of an early experience of hearing someone in your family or at school utter a racial epithet, witnessing or experiencing

3 Ibid.

mistreatment, seeing an image on TV or a magazine or in a toy, being told not to play with someone, &c.

- Regardless of your ethnicity, think of any early experience of a negative message you got about another culture
- Think of the first memory that comes to mind: the situation, who was there, who told you, and how it affected you in any way...and how you resisted or questioned, in any way, hearing or getting this information.

Bring students out of the visualization.

(Optionally, have them take a few moments to write their experiences on index cards, without putting their names on the cards. Collect cards from students who volunteer to permit their cards (anonymously) to be read aloud.)

In their groups, have students take turns speaking to the following topic, adhering to the two-minute-per-student format. Write the three bulleted topic points on the board. Remind students they have the right to pass.

Topic:

Without revealing the details of the experience you remember, talk about:

- how it felt to go through the visualization, to remember what happened
- any way you can remember questioning or resisting the “information” you received
- any way you can think of that this information cost you, was hurtful to you, or limited you

4. What is race?

10 minutes

Reconvene the class as a whole for the following: the confusions and conflicts about what race actually is.

a. Explain that while racial differences have been defined and used to separate people for many centuries, “race” as a category dividing people by skin color was first fully developed “scientifically” in the 19th century by European sociologists as part of an attempt to classify people across the globe, as particular European countries developed colonies and empires across the world. It has been used since then to describe differences the dominant culture thought it could find in skin color, and beyond that physical, mental and emotional ability.

Explain that every distinction developed by the racial “science” has been challenged. For example, it has been found that:

- 99% of the DNA make-up of all human beings is identical across ethnic lines, including markers for intelligence, creativity, and so forth; and
- there is more skin-color variation within so-called racial groups than between one racial group and another)

b. Nonetheless, racial categories continue to be used to separate people and treat them unequally. Point out that even the categories we use are confusing. Ask students, for each of the following categorizations, what may be confusing about the category itself.

- “Asian-American”
 - This is an umbrella term for people from *parts* of Asia, including people of all the world religions...
 - from at least 67 different ethnic groups and over 200 different dialects and languages; only in the United States do they become “Asians.”
 - It is also sometimes used to apply to very different cultures across the Pacific.

- “Hispanic” or Latin-American
 - These terms are used (usually interchangeably) as a racial category. The words themselves make this sound like a linguistic category, meaning “people who speak Spanish” or people from European heritages that use Latin-based languages.
 - But it actually functions as an *immigrant* category,⁴ applying almost always to people from Mexico, the Caribbean, and South and Central America and their descendants (and not people from Spain) who are perceived to be immigrants or the children of immigrants to the U.S.
 - Latino people may or may not actually speak Spanish (or Portuguese, if they come from Brazil); what they have in common is that they come from countries in the Americas that were originally colonized by Spain or Portugal.
 - Many Latinos in the U.S., whether immigrants or *Chicanos* (Latinos born in the U.S.), do not speak Spanish, but are raised speaking English; others were raised with primary languages that were not Spanish but indigenous languages such as Maya-Quiche or Aymara.
 - “Hispanic” and “Latino” are often also mistakenly applied to indigenous people like the Maya-Quiche, Aymara, Huichol and others from Mexico, Peru and elsewhere because they are assumed to be Latino (which is part of racism, the making invisible of native people, that happens to indigenous people throughout the Americas).
 - Finally, Filipino people are also sometimes mistakenly identified as Latino because they may speak Spanish (even though Spanish is not the first language of the Philippines, and the Philippines is a set of over a thousand islands in the southern Pacific!).

- “Native American”
 - This term is used to apply to the people who lived on the American continent before white “discovery” and settlement; but is not used for other people native to the Americas, from Central and South America and the Caribbean.
 - As mentioned above, the latter are often mistakenly labeled as “Latin-American,” “Mexican,” &c. But then how are indigenous people from outside the U.S. to be represented?

- “Arab-American”/Middle-Eastern/Central and South Asian
 - These terms are used to refer to people with ancestry from parts of Africa and parts of Asia and parts of Europe.

⁴this and following formulations from Luz Guerra

- It is often assumed Arab-Americans/Middle-Easterners/Central and South Asians practice the religion of Islam (“Arab” is often mistakenly equated with “Islamic”), but the “Arab” terms are also applied, in the U.S., to people who practice Christianity (as in Lebanon, Egypt, Syria, and The Palestinian Territories), Hinduism (as in India), Judaism (in North Africa and the Middle East) and many others, as well as widely diverse cultures, languages, and dialects.
- “African-American”
 - This is an umbrella term that comes to stand for people with heritage from Africa (except for people from North Africa, who may be labeled “Arab” even if they are Berber or belong to other indigenous groups in north Africa, or European-heritage people who for generations have lived in various countries in Africa);
 - people from widely different Caribbean cultures (although African-Caribbeans are often considered “Latino”);
 - people who have lived in the United States for many generations;
 - and, in the recent historical past, Americans who had white skin color but were legally determined to have at least “one drop of blood” of black African ancestry.
- White or European-American
 - These terms are applied to people with “white skin” who are from Europe or parts of the world, such as the U.S. and Canada, Australia, South Africa and elsewhere in which Europeans and their descendents have settled.
 - European-Americans can be said to have “white-skin privilege” in the U.S., meaning that they are treated as white, not as people of color.

Even with white-skin privilege in the United States, however, some white people may resist being taken as “white”:

- People from Europe’s Mediterranean countries and Ireland may resist being called white because of the one-down status people from these countries have experienced around British and northern European or “lighter-skinned” white people.
- Jewish people with lighter skin, while having white-skin privilege, may resist being called white because of their experiences of being discriminated against by other white people who are not Jewish (usually Christian).
- Again, European people who emigrate to Latin America, becoming citizens and learning Spanish or Portuguese, may experience white-skin privilege in Latin-American countries but be labeled as “Hispanic” or “Latin American” as soon as they enter the U.S., becoming subject to mistreatment that happens to the latter. (So although whites that were born in Africa are not considered African-American, whites that were born in Latin America are considered Latino.)

Finish by having students respond to these classifications, noticing what might be contradictory or confusing and indicating what questions they still have.

5. Closure/Conclusion

10 minutes

Close with the final question. (If you have collected index cards, precede the question by asking students to sit with their eyes closed while you read experiences that were shared on the index cards.)

- what are the costs of living in a society and hearing or witnessing people of color being valued as less-than or treated as less-than? What are the costs to people of color? What are the costs to white people?

Ask students to write for 3-5 minutes before inviting those who wish to do so to share their responses.

SESSION 3. What is Racism?

Aims

- To apply the concept of oppression to the analysis of racism in the United States

Skills

Students will:

- Understand what racism is as an oppression
- Understand the concept of white supremacy and its implications for the concept of racism
- Identify their own experiences of racism

Preparation

Review hand-up exercise categories for clarity and applicability to the class.

Session Description

Defines racism using the model of oppression, and explores students' personal experiences of racism so defined.

Session Outline

1. To Begin	5 minutes
2. Introduction to Racism	10 minutes
3. Racism	5 minutes
4. People of Color hand-up	20 minutes
5. Small-group discussion	10 minutes
6. Closure	5 minutes

Agenda

1. To Begin

5 minutes

Review agreements, and have students review the last session. Repeat the acknowledgement that because of the painful dimensions of this issue, uncomfortable feelings may come up for everyone in the room. Remind students of the agreement to “try it on”; reassure them that discomfort is normal for such a difficult topic, and may be necessary to go through to look at how we’ve been separated. Discomfort actually shows something good: that as “hearts” we believe in fairness and equal treatment, and resist being separated and treated unequally.

Write the phrase “What is Racism?” on the board. Invite students to take a few moments, in silence, to reflect on the past two sessions. They may wish to review what they have written. What have they discussed and heard from each other? How are people of color affected by racism? What are the costs to white people of racism? Finally, have students volunteer beginning answers to the question on the board.

2. Introduction to Racism

10 minutes

Explain that in this session the class will be looking at what happens for people of color and multiracial people; in the next, what happens for white people.

a. Target/nontarget

Remind students of the “power chart” and the concepts of “target” and “nontarget” from the foundation sessions. Under the question on the board, write the pair of categories from the race line of the power chart:

Target	Nontarget
People of color/multiracial	White/European-American

b. White Supremacy

Write the phrase “white supremacy” on the board. Ask students to notice feelings they may have, as white youth or youth of color, about even using this term. Acknowledge any discomfort. Point out that the term has often been used to refer to a movement, in the United States and Europe, of people convinced in the superiority of “white people,” and that most white people in recent decades have taken powerful stands against the overt forms of white supremacy.

Certainly most white students in the United States would disagree strongly with the doctrine of white supremacy. Both white students and students of color in the room understandably may have a very hard time even looking at this phrase. Still, that racism continues to happen—that people of color are still treated as “less than” in mainstream culture—means that hidden forms of white supremacy continue to exist—even when none of us here believe in it.

Explain that some assumptions about white supremacy have even worked themselves into English language. Write the word pairs “white” and “black” on the board. Ask students to call out words associated with each. Notice any value judgment that shows up in the different terms. Notice how all other color-terms disappear from this juxtaposition.

<u>White</u>	<u>Black</u>
Good	Evil
Day	Night
light	dark
&c.	&c.

Have students, for a few moments, define the term “white supremacy” and give examples of overt white supremacy that can still be found in American culture. Then ask them to identify possible hidden or unspoken examples of white supremacy.

- (Ans: *fashion ads highlighting white and European-American-featured people as beautiful; action films featuring white/European-American heroes and “foreign” villains; selective “profiling” of African- and Latino-American drivers by police and of Arab-American travelers in airports; U.S. predominantly-white court system sentencing African- and Latino-American men disproportionately to death penalty, etc.*)

3. Racism

5 minutes

Remind students of the definition of oppression from the foundation sessions:

a nontarget group is placed in a position of power over a target group, and uses that power, awarely or unawarely, to control them—hurt them, make them feel bad, or get something from them—or receive better treatment and more resources than them:

Write on the board:

prejudice + power/power-over = ism

Accordingly, you are using the term “racism” to mean the mistreatment of people of color and the elevation of white people into positions of power and privilege over people of color.

Point out that of course people of color can and do mistreat white people. Some white young people, for example, will have experienced prejudice from young people of color, and may have a difficult time accepting the facts about racial inequality. Remind students that the definition of oppressions includes “prejudice + power”: while individual mistreatment can “go both ways,” institutional power in the United States favors white people as a group. (In fact it can be part of institutional inequality that facts about racial inequality become “hidden” from us. It makes sense that students may want to say “things aren’t so bad.”) If students seem to have difficulty accepting this definition, remind them to “try it on”; allow them time to write down their feelings about this definition before continuing with the next exercise.

4. People of Color hand-up

20 minutes

Explain that you will now lead an exercise to help us look at the actual experiences of people of color in the United States, calling on the actual experience of both white youth and youth of color in the classroom to help the class think about what racism is.

Have students in the room form a large circle or, if space is limited, a concentric circles of chairs so that everyone is able as much as possible to see and make eye contact with everyone else. Introduce the “hand-up” exercise:

- The exercise is about people of color’s experience of kinds of oppression in the United States.
- The facilitator will call out categories.
- For each category, students will raise their hands if they *experienced, witnessed or know* that this kind of oppression has happened to people of color.
- Both students of color and white youth will participate; white youth are reminded that when they raise their hands they are signifying that they have witnessed or know that this kind of oppression has happened to people of color.
- After each category, the facilitator will pause and invite students, silently, to notice the hands that are raised, and notice how they feel, hearing the category.
- White students may feel that some of the categories also apply to them as white students; invite them nonetheless to “try on the process,” and notice how it feels for them that people of color may have experienced this oppression. Ask them to raise their hands only as you have instructed them.
- Students have the right to pass and not raise their hands; in that case, they are asked simply to notice silently how it feels to hear the category.

PEOPLE OF COLOR HAND-UP⁵

The exercise begins with people sitting in a circle (or concentric circles). Students are reminded that the exercise is done in silence, without side conversations. For each category, ask students to decide for themselves what the category means, without asking questions about what it means. You will repeat the category if students couldn't hear it, but you won't take time to explain it. For each category, read the category beginning each time with "please raise your hand silently if..."; pause, and then repeat the following:

- Notice whose hands are raised (pause)
- Notice how you feel hearing the category (pause)
- Thank you. Please lower your hand. (pause)

Please raise your hand silently if you have witnessed or experienced or know of the following experiences that people of color have had:

1. ancestors were forced to come to this country, or forced to move onto reservations, or restricted from living in certain areas because of their race or ethnicity.
2. ever overheard people saying that they or their people should leave, go home, or go back where they came from.
3. in their family, as a child, they needed to interpret or explain for their parent/s or served as translators between their parent/s and store clerks or public officials (social workers, school officials, etc.) because of language or other differences.
4. they were ever called names or otherwise ridiculed by someone they didn't know because they were African-American, Arab-American, Latino, Asian-American, Native American or multiracial.
5. they ever had their speech or appearance made fun of by a teacher, boss, or other adult because they were African-American, Arab American, Latino, Asian-American, Native American or multiracial.
6. they have ever been told by a white person that they are different than other people of their racial or ethnic group.
7. they were ever told that they didn't act Arab, Asian, Black, Indian or Latino, etc. *enough*.
8. they were ever told that they were acting *too* Arab, Asian, Black, Indian or Latino, etc.
9. they were ever told by a white person that they were too sensitive about racial matters.
10. they ever received less than full respect, attention or response from a doctor, police officer, public official, salesperson or other professional because of their race or ethnicity.
11. they ever saw their racial/ethnic group portrayed on television or in the movies in a negative way.
12. they ever have been pressured to change their physical appearance, (e.g. hair, skin color) mannerisms, speech or behavior to avoid being judged or ridiculed because they were African-American, Arab-American, Asian-American, Latino, Native American, or multiracial.
13. they have ever been told to learn to speak "correct" or "better" English.

⁵ adapted from *Helping Teens Stop Violence*

14. they were ever discouraged or prevented from pursuing academic or work goals, or tracked into a lower, vocational level because of their racial or ethnic identity.
15. they were ever mistrusted or accused of stealing, cheating or lying because they were African-American, Arab-American, Asian-American, Latino, Native American, or multiracial.
16. they were ever stopped by police on the street because of their racial or ethnic identity.
17. they were ever paid less, treated less fairly, or given harder work than a white person in a similar position because they were African-American, Arab-American, Asian-American, Latino, Native American, or multiracial.
18. their religious or cultural holidays were not recognized on their job or at their school
19. they ever were refused housing or had to leave housing because of racial discrimination.
20. they ever felt conspicuous, uncomfortable or alone in a group because they were the only representative of their racial group.
21. they ever felt uncomfortable or angry about a remark or joke made about their race or ethnicity but it wasn't safe to confront it.
22. they ever felt the threat of violence because of their race.

d. Group process

Close the exercise by having students take a few moments in silence to look around the room, notice their classmates, and notice how they feel. Then ask for a few responses to the exercise. First, have students acknowledge feelings: one word, or a small phrase, that describes how they feel at this moment or during the exercise. Gently remind them to focus on feelings. Then ask for a few thoughts: what was the exercise about, did particular categories stand out. Acknowledge if it comes up that some students may disagree with the exercise, or want to argue with it, or feel guilty or defensive or angry. Explain that however any of us feels, it's appropriate to be angry or upset about how we are separated from each other. Invite students to continue to try on the process.

Have students write down further private thoughts and feelings for a few minutes.

5. Small-group discussion

10 minutes

Return students to the groups they formed in the last two sessions, to think about the racial group they have been considering.

Post the following discussion questions on the board, or distribute prepared copies of them to the groups. For a few minutes, have each group discuss the following questions⁶:

- What might make it hard to know about the real experiences of people in this racial group?
- Where do we normally get information about people in this group?
- How much real information do these sources provide us about people in this group?
- If you think that the information may not be trustworthy, can you say why that is so?
- How do the “hand-up” statements show us “prejudice + power” of racism?

⁶ Kivel and Creighton, *Making the Peace*, p. 85

6. Closure**5 minutes**

Reconvene the class. Take some moments to appreciate them for their work in this session, continuing to acknowledge the difficulties about discussing racism and what this says about how much we are all affected by the topic. Close by asking students to volunteer one thing they learned from this session, whether from themselves or from each other.

SESSION 4. The Working Groups on Racism: Undoing the Effects of Racism on People of Color

Aims

- To apply the concepts of oppression and resistance to the analysis of racism in the United States

Skills: Students will:

- Understand what racism is and how it affects everyone
- Understand the targeting of groups of people of color and multiracial people
- Identify institutional forms of racism

Preparation

You will need handouts, butcher paper and five contrasting markers for each of the small groups that are formed.

Session Description

Explores institutional bases of racism and its effects on people of color.

Session Outline

1. To Begin	5 minutes
2. Working Groups on Racism	30 minutes
3. Writings on the Wall	10 minutes
4. Closure	10 minutes

Agenda

1. To Begin

5 minutes

Explain that in this session students will work together to develop pictures of actual racism—how different groups of color and multiracial people have actually been treated as “less than” in the United States, as well as how this may have been hidden both from people of color and white people. Remind them that in the next session we will turn to how white people have been raised—and both benefited from and been hurt by—being raised in a system of racial inequality, and how white people have nonetheless acted as allies to people of color throughout U.S. history.

2. Working Groups on Racism

30 minutes

Explain that students will go now draw up portraits, for each of six identified peoples of color, of the different realities of racism they undergo.

Distribute butcher paper and five sharply contrasting color markers to each group; distribute the appropriate handout to each of the groups.

Begin by having each group title its page with the name of the racial group on which it is working. Then have each group draw a heart in the center of its paper with room to write in words both inside and outside the heart.

Have the group review its handout, reading it aloud or passing it from hand to hand, for 5 minutes.

Students will have 20-25 minutes to work together for the following exercise. Give the following instructions in turn, giving groups 3-5 minutes to follow each instruction. At the end of each period, give the next instruction. Circulate among groups particularly for last sections on “institutional oppression” and “resistance, helping students access examples from their handouts.

a. Stereotypes

Draw a fist pushing in against the right side of the heart from the right side of the page. Brainstorm and write, up and down the fist, the stereotypes and names that the people in this racial group are labeled with. For particularly hurtful names, write the name using only the first letter plus “-word,” e.g. the “a-word” or the “b-word,” and so forth. Write as many as you can brainstorm.

b. Violence

With a new marker, draw a fist pushing in against the left side of the heart from the left side of the page. Write up and down this list the forms of physical, emotional, mental violence this racial group has experienced living in a society in which they are treated as “less than.” Write as many as you can brainstorm.

c. Institutional oppression

With a new marker, draw a fist pressing down upon the heart from the top of the page. Using your own thinking and the handout, write across this fist examples of how people in this racial group are discriminated against, lowered, or made to be “less than” institutionally, in any of the institutions of:

Religion	Real estate/housing	Business/jobs	Police/Prison/Courts
Sports	Military	Banks	Health/Medical
Media (TV, music, books, video games, magazines, etc.)			Government/laws
History Books			

d. Internalized oppression

With a new marker, draw a fist pressing up under the heart; write into this fist any ways you can think of that people who are treated in this way might begin to think of or treat themselves or each other as “less than.”

e. Resistance

With a new marker, using your own thinking and the handout, write into the heart IN LARGE LETTERS any ways that this particular group of people of color has fought back or resisted mistreatment. Include personal or individual acts of resistance you know of, as well as examples of larger group resistances in past or recent U.S. history.

3. Writings on the Wall

10 minutes

Have students post lists around the racism mural already on display, along with the handouts and statistics relevant to their groups. When the posting is complete, allow 5 minutes for

students to walk along the walls to review the posters as well as the mural, silently or in quiet conversation.

Have students break into dyads, and take 1-2 minutes each to say how it felt to work on their poster, and see all the posters together.

Close this process by having students write down new thoughts, feelings or reflections about the session's activities.

4. Closure

10 minutes

Close with students seated in a circle. Have students, without necessarily looking at the posters, call out some of the terms of *resistance*—the ways people of color fought back against injustice—which they can remember from their own posters or observed on other groups' posters.

Appreciate them for their work during this session, explaining that racism is one of the most divisive issues in the United States, both now and for a long time in its history, and it takes courage to look at it directly. Remind them that no one in the room is responsible for the separations that have happened; these were already in place well before they got here. And remind them that they are in a unique time. in one of the most multicultural societies in the world, and they will have new strengths and perspectives to use to stop this separation.

Invite students who wish to mention, briefly: something that they learned, and/or something that was challenging for them in today's activity.

Who African-American people are

“African-American” is an umbrella term that has come to stand for people in the United States of African descent, including people who have lived in the United States for many generations, recent immigrants from Africa and widely different Caribbean cultures, and multiracial people with African-American heritage.

What racism against African-Americans is:

The systematic, routine mistreatment of African-American people by institutions that favor white people, placing white people in a position of power, awarely or unawarely, to control African-American people or receive better treatment and more resources.

Some examples:

In our economic system

- In mid-90’s, the unemployment rate of African-American men, including those no longer looking for work = 25.2 % rate
- Black youth unemployment is twice as high as white youth unemployment
- African- and Latin-American people are 22.8% of population but 47.8% of the poor
- At work:
 - people in low-income work
Black and Latino: 50-70%
White people: 30%
 - people in high-income work
Black and Latino: 5-10%
White people: 30%
- Percentage of homeless who are:
 - African-Americans: 46%
White people: 34%

In our justice system

- The original study of racial profiling of drivers found that in 1995, 85% of people pulled over in Florida were African-American.
- 1/3 of all African-American men between ages 20-29 are under criminal justice supervision on any given day—prison, jail, parole or probation. Black men are incarcerated at 7 times the number of white men, and there are more black men in prison or on probation than at 4-year colleges
- African-Americans are 13% of the total U.S. population, but 48% of the imprisoned (Colorlines, Fall 1998)
- 13% of drug users are African-American, but African-Americans count for 35% of drug arrests, 55% of convictions, and 74% of those actually imprisoned. Although the majority of drug users in the US are white, the majority of people serving jail time for drug use are black.

⁷ Handout format adapted from Kivel and Creighton, *Making the Peace*, p. 96. Statistics for all handouts compiled by Nell Myhand, Shirley Yee and Allan Creighton.

- Overall incarceration rate for young people, 221 out of 100,000; for African-American youth, 810 out of 100,000 (Colorlines, Fall 1998)
- African- and Latin-American men are 70% of the prisoners on death row.

In our health care system

- The infant mortality rate for African-American children is twice that of white children (Understanding USA: Race)
- At age 4, 74% of African-American children are behind on immunization.

In our school system

- African-American, Latino and Native American students are suspended or expelled in numbers vastly disproportionate to those of their white peers. (Applied Research Center)
- 24 out of 100 people in the U.S. hold at least a bachelor's degree. Of those 24, 21 are white, 2 are African-American, and 1 is Latino, Asian/Pacific Islander or Native American. (Understanding USA, the Cost of Higher Education)

How it is enforced

Job, educational and housing discrimination; police brutality; unequal pay for equal work; lack of adequate health care; unequal funding for education; negative stereotypes and lack of positive images on TV and film; lack of representation in social, political, economic and legal institutions.

How it might look at school

Lack of African-American people in leadership at the administrative, teacher or student levels; segregation of African-American youth into schools, programs or classes with fewer resources, less status, or poorer future opportunities; tracking or separating students based on "ability"; denial that racism exists; lack of positive role models and images in the history, science and literature textbooks; teasing, harassment and stereotypes in student culture.

Who are allies

Every white person can be an ally to African-Americans. People of other groups of color can be allies to African-Americans.

How it has been resisted

Anti-slavery, civil rights and anti-apartheid movements; African-American leadership in labor, women's, student, health care, prison and economic justice movements; a legacy of resistance through African-American music, dance, Hip Hop, rap, poetry, literature, art and other forms of protest and direct action; 200-year history of powerful African-American leaders against oppression, including Denmark Vesey, Nat Turner, Sojourner Truth, Frederick Douglass, Ida B. Wells, Harriet Tubman, Marcus Garvey, W.E.B. Dubois, Malcolm X, Dr. Martin Luther King, Jr. and countless others

Handout Group 2

Racism against Arab-Americans/Middle Easterners/Central and South Asians

Who Arab-American/Middle Eastern/Central and South Asian people are⁸

“Arab-American/Middle Eastern/Central and South Asian” is used to refer to people in America whose heritage is from parts of Africa and parts of Asia and parts of Europe. Most Arab-Americans originate from Lebanon, Syria, Palestine, Egypt, Yemen, North Africa, and Iraq. It is often assumed Arab-Americans practice the religion of Islam (“Arab” is often mistakenly equated with “Islamic”), but Arabs include people who practice Christianity (as in Iran, Lebanon, Egypt, and Palestine) and Judaism (as in Morocco, Yemen, and Egypt). Many South Asians practice Hinduism, Christianity, Islam, Buddhism or many other religions (as in India, Pakistan, and Bangladesh). Israel, a state founded on Judaism, is often considered a Middle Eastern country.

Although these different peoples are lumped together in the US, they come from widely diverse cultures, languages and dialects. “Arab” is a cultural and linguistic term. It refers to those who speak Arabic as their first language and includes people who look “white” (as in Syria) and people who look “black” (as in Sudan). People who are not of Arabic descent—for example Iranians (who speak Farsi), Turkish people (who speak Turkish), Berbers (indigenous people of North Africa who speak Berber) and people from Afghanistan, Pakistan, India and other countries—are nonetheless often mistaken as Arab-American, particularly if they practice Islam.

What racism against Arab-Americans is

The systematic, routine mistreatment of Arab-American/Middle Eastern/Central and South Asian (often Islamic) people by institutions that favor white (and Christian) people, placing white people in a position of power, awarely or unawarely, to control Arab-American/Middle Eastern/Central and South Asian people or receive better treatment and more resources.

How it is enforced

- Job, educational and housing discrimination;
- police brutality; unequal pay for equal work;
- lack of adequate health care;
- unequal funding for education;
- negative stereotypes and lack of positive or realistic images on TV and film;
- stereotyping and misrepresentation of Islamic beliefs and practices;
- lack of representation in social, political, economic and legal institutions;
- and, since the 9/11/2001 destruction of the World Trade Center in New York, a sharp rise in hate crimes, including arson, attempted bombing, and murder; racial profiling in all public settings; freezing of financial assets; deportation; decrease in civil rights protection; and imprisonment without “probable cause” or access to legal assistance.

⁸ Adapted from Marvin Wingfield, *Rethinking Schools*, December 2001.

How it might look at school

Lack of Arab-American/Middle Eastern/Central or South Asian people in leadership at the administrative, teacher or student levels; segregation of Arab-American youth into schools, programs or classes with fewer resources, less status, or poorer future opportunities; tracking or separating students based on “ability”; denial that racism exists; jokes and stereotypes about Islamic dress and practice; hate crimes against Arab-American students especially since the events of 9/11/2001; anti-Islamic religious prejudice; accusations of “terrorism”; lack of positive role models and images in the history, science and literature textbooks; teasing, harassment and stereotypes in student culture.

Who are allies

Every white person can be an ally to Arab-Americans/Middle Easterners/Central and South Asians. People of other groups of color can be allies to Arab-Americans/Middle Easterners/Central and South Asians.

How it has been resisted

Movements for civil rights for Americans of Arab, Middle-Eastern, Central and South Asian descent; organized support for democracy, disarmament, and peace in the Arab World, the Middle East, and Central and South Asia; movements for Palestinian rights and self-rule in the Middle East; Arab-American/Islamic/Hindu/Christian-based movements for equal rights of Arabic and Islamic/Hindu/Christian women; ongoing organizing against hate crimes against and racial profiling of Arab-Americans/Middle Easterners/Central and South Asians; leadership in international solidarity movements for peace and economic justice. The peace movement against sanctions and a US war in Iraq.

Handout Group 3 **Racism against Asian-Americans**

Who Asian -American people are

“Asian-American” is an umbrella term for people with descent from parts of Asia, including people of all the world religions, at least 67 different ethnic groups and over 200 different dialects and languages; only in the United States do they become “Asians.” It is also used to apply to very different cultures across the Pacific. Asian-Americans are people descended from Chinese, Japanese, Korean, Taiwanese, Thai, Laotian, Vietnamese, Cambodian, Malaysian, Indonesian, Indian, Pakistani, Sri Lankan, Afghani, Nepalese, Indonesian, Burmese, Filipino/a, Samoan, Tongan, Tahitian, Hawaiian and many other cultures. 2/3 of Asian-Americans now living in the U.S. are immigrants, many of them children from countries recently at war.

What racism against Asian -Americans is

The systematic, routine mistreatment of Asian-American people by institutions that favor white people, placing white people in a position of power, awarely or unawarely, to control Asian-American people or receive better treatment and more resources.

How it is enforced

- Stereotypes of the “model minority”— the contention that most Asians are prospering, based on statistics cited from particular Asian immigrant cultures, making others invisible;
- job, educational and housing discrimination; segregation in housing and region;
- poor and inadequate health care due to cultural ignorance and limited language of health care providers;
- police brutality against “particular kinds of” Asian youth;
- unequal pay for equal work;
- sweatshop labor by far disproportionately Asian/Pacific Islander and Latino (sweatshops are factory industries in the U.S. and in Asia paying workers sub-minimum wages in dangerous working conditions producing goods, especially clothing and foot gear, for major U.S. corporations);
- toxic environment and poor working conditions for agricultural workers;
- histories of U.S. wars in the Philippines, Vietnam and southeast Asian countries;
- discriminatory immigration procedures, including a history of immigration quotas and 150 years of exclusion laws specifically directed to deny immigration to Japanese, Chinese, Korean, Filipino and other groups;
- internment of Japanese-Americans (and Aleut – one group of Native Alaskans, nearly exterminated in the process) in camps and use of the atomic bomb on Japan in WWII
- hate crimes against Asian-Americans (such as Vincent Chin) related to perceived stereotypes (the “model minority”) of economic success;
- unequal funding for education;
- negative stereotypes and lack of positive images on TV and film;
- lack of representation in social, political, economic and legal institutions.

- 24 out of 100 people in the U.S. hold at least a bachelor's degree. Of those 24, 21 are white, 2 are African-American, and 1 is Latino, Asian/Pacific Islander or Native American. (*Understanding USA, the Cost of Higher Education*)

How it might look at school

Lack of Asian-American people in leadership at the administrative, teacher or student levels; wide disparities of academic achievement among students of different Asian cultures and economic backgrounds masked by the “average” scores for all; stereotyping of and retaliation against high-achieving Asian students; segregation of youth of particular Asian-American and Pacific Islander cultures and languages into programs or classes with fewer resources, less status, or poorer future opportunities; tracking or separating these students based on “ability”; lack of qualified bilingual instruction; denial that racism exists; lack of positive role models and images in the history, science and literature textbooks; absence of true, or any, histories of Asian immigration to the United States and their role in creating American culture; teasing, harassment and stereotypes in student culture.

Who are allies

Every white person can be an ally to Asian-Americans. People of other groups of color can be allies to Asian-Americans

How it has been resisted

Immigrant cultures organizing communities to preserve cultural practices; ongoing commitment to survive, protect families and build businesses and communities in the U.S.; building of international peace movements; sustaining vibrant, self-sufficient communities against over a century of harassment, exploitation and exclusion; leadership in civil rights, labor, women's and student movements; reparations movement for Japanese-Americans interned in camps in WWII

Handout Group 4 **Racism against Latino/Latina-Americans**

Who Latin American, “Hispanic” people are

People of Latin American descent have been called, in different parts of the U.S., Latinos/as, Chicanos/as, Puerto Ricans, Cuban-Americans, Mexican-Americans and Hispanic. “Hispanic” is used as a racial category, but is actually a linguistic category, meaning people who speak Spanish. In the United States it applies to Spanish-speakers who are raised in or have recent ancestors from countries to the continental south of the United States, but rarely to people who have immigrated from Spain; it also includes people from Cuba and Puerto Rico; people whose primary language is Portuguese (people from Brazil); people who identify their heritage as tribal or aboriginal or Indian throughout those countries; and sometimes Filipino people because they may speak Spanish (even though Spanish is not the first language of the Philippines, and the Philippines is a set of over a thousand islands in the southern Pacific!). Latino-Americans include *Chicanos*—the generations of Latinos born within the U.S. borders—and people who have emigrated from the above-mentioned countries.

What racism against Latin Americans is

The systematic, routine mistreatment of Latino-American people by institutions that favor white people (also called “Anglos,” referring to English-speaking Americans descended from northern-European countries). These institutions place Anglo people in a position of power, awarely or unawarely, to control Latin American people or receive better treatment and more resources.

Some examples

In our economic system

- African- and Latin-American people are 22.8% of population but 47.8% of the poor
- At work:
 - people in low-income work:
 - Black and Latino: 50-70%
 - White people: 30%
 - people in high-income work:
 - Black and Latino: 5-10%
 - White people: 30%
 - In 2002, unemployment rates (reported) are
 - Overall unemployment = 6%
 - Latino unemployment = 9%
 - (Latino unemployment is 1 ½ times the overall unemployment rate)
 - Sweatshop labor is disproportionately Asian-/Pacific Islander and Latino, inside and outside the U.S. (Sweatshops are factory industries in the U.S., Mexico, Africa and Asia paying workers sub-minimum wages in dangerous working conditions producing goods, especially clothing and foot gear, for major U.S. corporations)
- Black and Latino children under 18 are 3.5 times more likely to live in poverty than white children (Understanding USA: Poverty by Age)
- Families that own their own homes:

72% of white families
43% of Latino families (Understanding USA: Race)

- 1997 poverty rates (percentage of groups that live in poverty) are:
Latin American: 31%
White people: 12.2%

In our justice system

- Overall incarceration rate
Young people in general = 221 out of 100,000
Latin-American youth = 481 out of 100,000 (Colorlines, Fall 1998)
- For each Latin American man in 4-year colleges, 3 are incarcerated.
- African- and Latin-American men are 70% of the prisoners on death row.
- Latinos are the fastest growing group behind bars, now 18% of all state and federal prisoners; in California, with one of the highest population of Latino residents, Latino people are 25% of the population but 35-40% of the prison population.

In our health care system

- At age 4, 58% of Latin-American children are behind on immunization.

In our school system

- In California, 32% of U.S. public school students are Latino; teachers are 10%
- 50-55% of Latino students do not complete high school; kindergarten students are as likely to be sent to jail as to college.
- Latin-American immigrants fare worse than Chicanos: 66% of Chicanos graduate from high school, but only 31% of immigrants, and twice as many Chicanos attend college as immigrants.
- African-American, Latino and Native American students are suspended or expelled in numbers vastly disproportionate to those of their white peers.
- 24 out of 100 people in the U.S. hold at least a bachelor's degree. Of those 24, 21 are white, 2 are African-American, and 1 is Latino, Asian/Pacific Islander or Native American.

How it is enforced

Job, educational and housing discrimination; police brutality; unequal pay for equal work; lack of adequate health care; unequal funding for education; negative stereotypes and lack of positive images on TV and film; anti-immigrant legislation and law-enforcement; lack of representation in social, political, economic and legal institutions; poor health care and toxic working conditions for (predominantly Latino) agricultural workers; "English-only" language legislation.

How it might look at school

Lack of Latino people in leadership at the administrative, teacher or student levels; segregation of Latino and/or Spanish-speaking youth into schools, programs or classes with fewer resources, less status, or poorer future opportunities; tracking or separating students based on "ability"; denial that racism exists; lack of qualified bilingual instruction; lack of positive role models and images in the history, science and literature textbooks; teasing, harassment and stereotypes in student culture.

Who are allies

Every white person can be an ally to Latino/Hispanic-Americans. People of other groups of color can be allies to Latino/Hispanic-Americans

How it has been resisted

Historic organizing among farmworkers by Cesar Chavez, Dolores Huerta and the United Farmworkers; Chicano civil rights movement and antiwar organizing; Latino/a leadership in labor, women's, student, health care, prison and economic justice movements; preservation and re-emergence of cultural holidays in the U.S.; immigrants' rights and legal advocacy movements; development of Latin-American legislative leaders; street organizing among Latin gangs for peace and social justice; flourishing popular culture of music, dance, poetry, literature, art and other forms of protest and direct action.

Handout Group 5 Racism against Native Americans

Who Native American people are

“Native American,” “Indian,” “Indigenous” and “First Nation” are all names applied to people descended from those who lived on the North American continent before white “discovery” and settlement, but not used for other people native to the Americas, from Central and South America and the Caribbean. The latter are often labeled as “Latin-American” or “Mexican.” Native Americans include people raised as tribal members (registered as part of a tribe with the U.S. government), people raised on and off tribal reservations and rancherias, Native people in urban communities, and people with direct Native American heritage. There are at least 175 languages spoken by Native American tribes. Native Alaskans and Hawaiians are often not considered Native Americans (Native Alaskan and Pacific Islanders).

What racism against Native Americans is

The systematic, routine, mistreatment of Native American people by institutions that favor white people, placing white people in a position of power, awarely or unawarely, to control Native American people or receive better treatment and more resources.

Some examples

Population

- In the period 1492-1892, up to 90% of the Native population was “wiped out.” By 1992, the figure had risen to 95%. (Ward Churchill) The causes of death were war, occupation, forced resettlement, deliberate attempts at extermination or genocide, e.g. by spreading smallpox among Natives and murder. Half of all surviving Native Americans were dispersed into urban centers, while the rest were confined to reservations or rancherias.

Health

- In California, Native infant mortality is twice the state rate.
- Fetal alcohol syndrome is 33% higher among Native American infants than others.
- The depression rate among Native Americans is more than twice the national rate.
- 4 out of 5 cases of Native hospitalization, and 3 out of 5 cases of outpatients are from “environmental” causes, from exposure to extreme cold or heat to toxic wastes and other problems.

School system

- 24 out of 100 people in the U.S. hold at least a bachelor’s degree. Of those 24, 21 are white, 2 are African-American, and 1 is Latino, Asian/Pacific Islander or Native American.

Quality of Life

- Native Americans, as members of tribes with tribal lands, remain the largest per capita landowners in the United States. But Native people are poorest:
 - with lowest annual and long-term incomes,
 - highest unemployment,

- greatest experience of immediate physical violence,
- and the greatest incidence of malnutrition, diabetes, infant mortality, shortened life expectancy, and death by exposure.

How it is enforced

- Job, educational and housing discrimination;
- land treaties broken by the U.S. government (the US has broken every treaty it signed with Native American groups);
- exploitation of natural resources on tribal land;
- toxic dumping of nuclear and other industrial wastes on tribal land;
- police brutality;
- unequal pay for equal work;
- lack of adequate health care; unequal funding for education;
- forced abandonment of Native-based spiritual practices;
- negative stereotypes and lack of positive images on TV and film;
- lack of representation in social, political, economic and legal institutions.

How it might look at school

Lack of Native American people in leadership at the administrative, teacher or student levels; segregation of Native American youth into schools, programs or classes with fewer resources, less status, or poorer future opportunities; sports teams with Native American names and stereotypical images; tracking or separating students based on “ability”; denial that racism exists; lack of positive role models and images in the history, science and literature textbooks; invisibility of Native American history; teasing, harassment and stereotypes in student culture.

Who are allies

Every white person can be an ally to Native Americans. People of other groups of color can be allies to Native Americans

How it has been resisted

Over 150 years of legal contest for land rights and the upholding of U.S. treaties; armed resistance to brutality from tribal police and FBI at Wounded Knee in South Dakota, and occupation of Alcatraz Island to protest U.S. Indian policies; reviving and sustaining traditional cultural and spiritual practices against attempts to destroy them; building of a national, then international American Indian Movement in defense of Indigenous rights in North and South America; environmental justice, anti-nuclear and ecology movements. The American Indian Movement (AIM) was founded originally to help urban Natives displaced by government programs. It later broadened its efforts to include demands for economic independence, autonomy over tribal areas, restoration of illegally seized lands, and protection of Indian legal rights and traditional culture.⁹

⁹ <http://members.aol.com/Nowacumig/aim.html>

Handout Group 6: Racism against people of multiple heritages

Who people with multiple heritages are

People of bi-racial, “mixed” or multiple heritages for whom at least one parent or grandparent or more distant ancestor is a person of color. People with multiple heritages are full people, not people with “parts”—they represent fully each of the racial groups of their heritages.

What racism against people of multiple heritages is

The systematic, routine mistreatment of multiracial people by institutions that favor white people, placing white people in a position of power, awarely or unawarely, to control multiracial people or receive better treatment and more resources.

How it is enforced

- The forms of racism that affect people of color:
 - job, educational and housing discrimination;
 - police brutality; unequal pay for equal work;
 - lack of adequate health care;
 - unequal funding for education;
 - negative stereotypes and lack of positive images on TV and film;
 - lack of representation in social, political, economic and legal institutions

- Different multiracial people throughout U.S. history have had to decide whether it was possible to evade racist mistreatment by denying heritage and “passing” as white; for most, multiracial heritage meant immediate subjection to that mistreatment.
- Some multiracial people have had the nonwhite racial and cultural parts of their heritage hidden from them
- In addition, multiracial people face misrepresentation, invisibility or forced categorization on the U.S. Census, job and college applications, medical and other forms, and so are miscounted, miscategorized and further underrepresented by social, political and legal institutions.

How it might look at school

Lack of multi-racial people in leadership at the administrative, teacher or student levels; segregation of multi-racial youth with other youth of color into schools, programs or classes with fewer resources, less status, or poorer future opportunities; tracking or separating students based on “ability”; denial that racism exists; insisting that youth identify as one heritage or another; lack of positive role models and images in the history, science and literature textbooks; teasing, harassment and stereotypes in student culture; multi-heritage students who can “pass” as white having to conceal nonwhite heritage; white students who are multi-heritage because of minute, distant non-white heritage trying to deny white-skin privilege they possess.

Who are allies

Every white person can be an ally to people with multiple heritages. People of other groups of color can be allies to multiracial people.

How it has been resisted

Multiracial people have led in the civil rights struggles of all groups of people of color, and have been part of the creative cultural life of each group. In the last decade they have emerged as multiracial people in popular culture, to be seen as respected as such, bringing changes in census accounting and other government practices. Multiracial people are living representatives of loving alliances between peoples from different races.

SESSION 5. The Effects of Racism on White People

Aims

- To explore confusing features of “white” identity in the United States
- To explore the conditioning process for white people growing up in the United States
- To identify benefits and costs of racism to white people

Skills

Students will:

- Identify conflicting elements in white identity
- Identify their own and /or others’ personal experiences of conditioning of young white people
- Understand benefits and costs of racism for white people

Preparation

Review the hand-up exercise categories for clarity and applicability for your class. Display the posters from the working, as at the close of the last session, around the racism mural.

Session Description

The session addresses the construction of white identity and the costs and benefits of socialization for white people

Session Outline

1. To Begin	5 minutes
2. Being White	15 minutes
3. White “Conditioning”	20 minutes
4. Suppose It’s True: Benefits and Costs	10 minutes
5. Closure	5 minutes

Agenda

1. To Begin

5 minutes

Remind students of agreements. Explain that in today’s session the class will be turning to look at how white people have been conditioned into a society where racial inequality has already existed;

- how the conditioning has benefited and hurt white people; and
- how white people can be, and have historically been, allies with people of color against racism.

Remind students of the heart exercise—that human hearts are born wanting to be connected to each other, not wanting to be separated. Looking at what white people have experienced being raised in an unequal society may bring up feelings of confusion, resentment, denial or guilt among white students. Those feelings are to be acknowledged—in fact, they show that all of us want to be treated and accepted equally, and that separation is painful. Invite all students to continue to try on the process.

2. Being White

15 minutes

Explain that students will now consider some aspects of growing up “white” in the United States: heritages and confusions.

a. “White” heritages

5 minutes

Have white students respond to the following questions:

- Call out as much as you can identify of your own ethnic/national backgrounds (English, Irish, Italian, &c) without using terms like “mutt” or “Heinz 57”
- If you are not sure about your ethnic/national backgrounds, why do you think that is?
- Why might some white people in the U.S. lack much information about their European heritages?
- What might it cost white people not to know much about their heritages?
- What have you held onto—what has remained strong—from your heritage?
- What about your heritage are you proud of?

b. Confusions

10 minutes

Remind students of the confusions about the concept of race you described in the second session. The confusion extends to the category of “white” itself. Ask all students what might be confusing about this term, adding in the following points:

- “white” has been used to lump together people from very widely different cultures and communities, including European nationalities, Russian-Asian people, “white” Australians and New Zealanders and Africans
- it has been used to lump together “white” Christians and “white” Jews in the United States
- it makes invisible the historical discrimination, within Europe itself, against darker-skinned Mediterranean cultures such as southern Italian and Greek people by northern European cultures, and against Irish people
- in American history, particularly, successive waves of European immigrants, including Irish, Scandinavian, German/Eastern European/Russian Jewish, Mediterranean and Eastern European cultures have experienced discrimination from “white” people already living here before becoming accepted as “whites.”
- “White” has also been used to lump together people in the United States with widely different regional and economic backgrounds, from very poor to very wealthy

Questions:

- Why did various immigrant groups become “white” people in the United States?
(*Ans: Employers in the U.S. could employ immigrants from Europe who fled poverty and discrimination there (e.g. Irish, Italian, Greek, and Jewish people from across Europe) to do the most devalued jobs in the United States—mining, factory work, domestic servitude, &c.)—by classifying them as “white,” meaning that at least they had more prestige than the different groups of people of color. Through several generations in the United States immigrants from these groups were enabled to work their way out of poverty, unlike immigrants from other countries without “white-skin privilege.”*)
- What might it have cost these groups—what might they have had to give up or leave out—in order to be “white”?

(*Ans: Their ethnic cultural backgrounds, original religious practices, languages or dialects, connections to their original ancestries, &c.*)

3. White “Conditioning”

20 minutes

As in the last session, have students in the room form a large circle of chairs so that everyone is able to see everyone else. Write the word “conditioning” on the board as a shorthand name for what the following activity addresses. Invite students to continue to try on the process for this activity.

Introduce this “hand-up” exercise:

- The exercise is about white people’s experience of being raised in a society where racial inequality already exists.
- The facilitator will call out categories.
- For each category, white students if they choose to will raise their hands if they have had this experience.
- Students of color will be asked simply to witness the exercise and notice how they feel as they hear the categories.
- After each category, the facilitator will pause and invite students, silently, to notice the hands that are raised, and notice how they feel, hearing the category.
- Students of color may feel that some of the categories also apply to them; invite them nonetheless to “try on the process,” and notice how it feels for them
- Students have the right to pass and not raise their hands; in that case, they are asked simply to notice silently how it feels to hear the category.
- Remind the students that these categories are about situations that students did not voluntarily ask for or invite, but that were already happening before they were born—so it is not an exercise about what anyone in the room did or did wrong, but about how white people can be hurt or limited by these separations.

WHITE HAND-UP ¹⁰

The exercise begins with people sitting in a circle. Students are reminded that the exercise is done in silence, without side conversations. For each category, ask students to decide for themselves what the category means, without asking questions about what it means. You will repeat the category if students couldn’t hear it, but you won’t take time to explain it. For each category, beginning each time with “please raise your hand silently if...,” read the category, pause, and repeat the following:

- Notice whose hands are raised (pause)
- Notice how you feel hearing the category (pause)
- Thank you. Please lower your hand. (pause)

Please raise your hand silently if:

1. you don't know exactly what your European/American heritage is, your great-grandparents' names are, or don't know what regions or cities your ancestors are from.
2. you have ever been told or believe you are a "Heinz 57" or "mutt" heritage.
3. you grew up in a household or a neighborhood where you heard derogatory racial terms or racial jokes.

¹⁰ Adapted from Creighton and Kivel, *Helping Teens Stop Violence*

4. you were ever told not to play with children of particular other ethnicities when you were a child.
5. you were ever told "not to notice" or say anything about the ethnicity or race or skin color of people of color.
6. you never heard or had to learn any languages other than English or other "European" languages (e.g. German, French, or European Spanish) while you were growing up.
7. you grew up, lived (or live) in a neighborhood, or went to school or a camp where as far as you knew it was exclusively white.
8. you grew up with people of color who were gardeners or babysitters or other kinds of domestic workers in your household.
9. (for this 7-part category, ask for raised hands for each part) you ever saw pictures or images, in magazines or comics or in film or on radio, television, or music of:
 - i. Mexicans depicted as drunk, lazy, or illiterate
 - ii. Asians depicted as exotic, cruel, or mysterious
 - iii. Asian Indians depicted as excitable or "silly"
 - iv. Arabs depicted as terrorists or fundamentalists
 - v. Black people depicted as violent or criminal
 - vi. Pacific Islanders depicted as fun loving, or lazy
 - vii. American Indians depicted as drunk, savage or "noble"
10. you ever witnessed people of color being mistreated in any way by white people.
11. you ever experienced being treated more favorably or with more attention or courtesy in a public situation (e.g. by a store clerk or police) than a nonwhite or non-English-speaking person.
12. you could easily study the history of people of your racial background in school.
13. you ever ate in a public place where all the customers were white, and people of color who were present worked there.
14. you ever heard degrading jokes, comments, or put-downs about people of color made in your presence
15. you have ever been in a close friendship or relationship with another white person where that relationship was damaged or lost because of a disagreement about racism.
16. you have ever lost a friendship or closeness with a person of color which, when you think of it now, may have happened because of racism.

As in the previous hands-up exercise, close by having students take a few moments in silence to look around the room, notice their classmates, and notice how they feel. Then ask for a few responses to the exercise. First, have students acknowledge feelings: one word, or a small phrase, that describes how they feel at this moment or during the exercise. Gently remind them to focus on feelings.

Break students into ethnic-separate dyads or triads—dyads or triads of youth who, as much as possible, share the same ethnicity—with two minutes each way, to talk a little more about how it felt and what particular categories stood out for them, without commenting on or responding to what their partners said.

Reconvene students and ask for a few thoughts: what was the exercise about? Did particular categories stand out? Acknowledge if it comes up that some students may disagree with the exercise, or want to argue with it, or feel guilty or defensive or angry. Reframe expressions of these feelings, where possible, as understandable discomfort with looking at racism as such. Explain that the class will examine that discomfort itself in the next session: barriers and reactions that make it difficult for white people (and everyone else) to look at racism.

4. Suppose It's True: Benefits and Costs

10 minutes

Ask students, however they feel about the discussion so far, to “suppose it’s true”: suppose that racism does exist in the United States in the ways indicated on the working groups’ posters. How would racism benefit white people? What would it cost them?

a. Benefits

Remind students that the exercises from the last session—the white hand-up exercise and the “barriers and reactions” boxes—are about how white students as young people are brought into a system of inequality. What works to keep the system in place? What is it about this inequality that may benefit white people, even if they don’t realize it, and even if they don’t want inequality to exist?

Invite students to think about the lists of individual and institutional mistreatment of people of color in the last session—how in government, the workplace, school and college, housing, &c. there is unequal treatment of people of color as a group. Even if students don’t agree that there is, invite them to assume for a moment that there is: what benefits or advantages they didn’t “earn” would white people receive from such inequality? Write the words “benefits = unearned advantages” on the board, next to “conditioning,” and make a brainstorm list under this heading, without debating particular items.

(Ans: better, safer and securer housing; better education; candidates for all public offices “look like” me; better jobs; don’t expect to have to prove I “belong here” in the U.S.; as an adult, don’t expect to be stopped by police or security guards or watched by storekeepers, etc.)

b. Costs

Finally, remind students of the “Reality-Island” game: we all live on one island. Ask students to think about what the short- and long-term costs of racism are for white people, and for white people’s “hearts.”

(Ans: ignorance about how the world really is; increased isolation from people of color; fracturing of communities; hopelessness about change; shallow relationships with or separation from other white people, including friends and family; fear; increased unrest and conflict; declining resources across the world, etc.)

5. Closure

5 minutes

Have each student reflect, silently, on what racism, “if it were true,” might cost her or him personally, whatever her/his ethnic background is. Have students volunteer, briefly, the costs that came to mind.

SESSION 6. Becoming White Allies

Aims

- To identify institutional barriers and individual defenses against learning about racism
- To build on the strengths white people have to intervene against racism

Skills

Students will

- Describe institutional barriers to white people being able to learn about racism
- Understand negative reactions or defenses against learning about racism
- Make commitments to resist or make alliances against racism

Preparation

Display the posters from the working groups as at the close of the session 4, around the racism mural. For section 2 (“Suppose It’s True”) below you will need:

- 12 medium size boxes, easily stackable, with labeled or marked as indicated below
- post-it labels
- paper, markers or crayons; and
- tape.

Session Description

Students explore institutional barriers and individual defenses to white people’s learning about racism; then they turn to address what white people can do as allies.

Session Outline

1. To Begin	5 minutes
2. Suppose it’s true: white barriers and white reactions	20 minutes
3. Alliance	10 minutes
4. The ally commitment	10 minutes
5. Closure	10 minutes

Agenda

1. To Begin

5 minutes

Remind students of agreements, and briefly review the previous session on white conditioning and the costs and benefits of racism.

2. Suppose it’s true: white barriers and white reactions

20 minutes

a. Barriers

Have students stand and gather before the racism mural and working-group posters and handouts. Bring silence to the group, inviting them to re-examine the display while you give the following instructions:

- Look over the mural, posters and handouts to notice the information they convey about racism.
- Take some moments, silently, to think about what this information means about the effects of racism upon this group of people of color.

- Think about moments you may have had, in building the mural and making the posters, when you may have felt unsure what to write on the posters, or found a statement or statistic really hard to accept, or wondered if things were “really that bad.” Silently raise your hand if you at any moment felt this way. Notice raised hands, notice how it felt to have been unsure.

Have students lower their hands and retake their seats in silence. Continue with the following instructions.

- Now, for a moment, whether you agree with what’s on the poster and in the handouts, or disagree, or are unsure, *suppose it’s true*: that what you wrote on the posters and read in the handouts is completely true—that people of color are discriminated against and mistreated as described.
- Whatever your ethnic or racial identity, imagine that you are a white young person growing up in the United States. What would be a **barrier** or barriers that keep you from knowing about racism? Think silently of the usual people, and places, and institutions that you get information from about the world as you grow up. How might information about racism against any of these groups of people of color/multiracial people be hidden from you?

Give students 2 minutes to take sheets of paper and crayons or markers, writing down on each paper any “barrier” they can identify, making as many papers as they can.

(Ans.: my family doesn’t talk about it; everybody says it happened a long time ago, not now; I have friends who are people of color and they don’t say it’s happening, &c.)

Produce medium size boxes clearly marked with following labels, piling them loosely in front of the classroom:

- 1) Family
- 2) Friends
- 3) Neighborhood/housing
- 4) Sports
- 5) Youth groups (YMCA/YWCA, YMHA/YWHA, Girl/Boy Scouts, summer camp, &c.)
- 6) Church/Temple/Religion
- 7) School/teachers/textbooks
- 8) Broadcast/print/internet media (TV/radio/music cds/billboards/videos/videogames /newspapers/magazines/comics, etc.)
- 9) Government/laws/police/military
- 10) Business/jobs/workplace
- 11) Banks/financial institutions/stock market
- 12) Other

Explain that these are some of the institutions mentioned in the foundation sessions—things “that are made/built by people, that shape how people live, grow, and learn, and shape and keep a community going”—that students have already examined in the working groups on racism

Ask students to continue thinking about barriers to knowing about racism by looking at these institutions directly:

- What would be a **barrier** or barriers in any of these institutions specifically that keep you from knowing about racism?

(Ans.: CDs, sports and TV show people of color who are successes; there aren't any people of color where I live; we don't study it at school; it's illegal to discriminate, &c.)

Give students an additional 2 minutes to write down further “barriers” they can identify, making as many papers as they can.

At the close of two minutes, stop the exercise. Have students gather their “barriers” and bring them forward. Their task is to attach all the barriers they wrote to the appropriate boxes (or to the “other” box for those that don't quite fit). Have students tape papers to the faces of the appropriate boxes (or, optionally, deposit them in the appropriate boxes).

When all papers are attached/deposited, have the class stack the boxes in front of the mural/poster display, acting as a curtain or wall concealing it from view. Have them return to their seats.

Have two students volunteer to bring their chairs forward, setting them down with their backs to the new “wall” of barriers and the mural behind it. Have volunteers sit without moving; for a moment, have them symbolize, to the class, young white people as a group (regardless of their actual ethnic backgrounds).

Ask watching students to describe what they see. What does the set-up show about how some kinds of racism might be “hidden” from white people and others in the United States?

b. Reactions

Ask the entire class the following, eliciting responses about feelings:

- How does it feel to hear bad news?
- What if the bad news had been hidden from you before, and you just found it out? How would that feel?
- What if the bad news had been, accidentally or purposely, kept from you before, e.g. by someone lying to you, how would that feel?

Continue with the following brief visualization:

- Now imagine that you are a white young person growing up in the United States, with all the barriers that might keep you from knowing that racism exists. Suppose that someone started to tell you that what's on the poster is true, trying to lift up or knock down sections of the “wall”. What might your first reactions be? What might get in your way of recognizing racism? *(Ans.: I don't believe it; anger; makes me mad; denial; it's not my fault; guilty, &c.)*

Give students 2 more minutes to write down any “reaction” they can identify on post-it labels, making as many papers as they can. At the close of two minutes, have them come

forward and tape the “reactions” on the arms and shoulders of the two volunteer “white students.”

Have two more volunteers come up to read off the post-it labels. Each volunteer joins one of the students and they take turns, one at a time, switching back and forth, reading from a label on each. As each reads a label, have the white student bearing the label act out or “mug” or exaggerate (for comic relief) the body language and expression that goes with the label (e.g. looking righteously angry at “angry,” guilty at “guilty,” hands over eyes at “denial,” &c.). Continue for two minutes, acting out 5-6 labels per actor.

Stop the exercise and thank all volunteers, while having them stay in front of the class. Ask for a show of hands: has anyone in class ever felt any of these feelings?

c. White people with white people

Finally, have the original “white” actors return to their roles as white young people. This time, they will speak, with the other two volunteers supporting them by standing by them, acting as best “white” friends. Invite them to “suppose it’s true”: suppose that the realities about racism on the other side of the wall *are* realities, and that they are having a difficult time breaking through the wall—or breaking through their own walls, symbolized by the post-its.

Instruct the class, for the moment, to be their best and closest white friends and family and teachers and others. Explain that you want these people to take the role of “white people” because it often falls to people of color to have to tell white people about the realities they experience, and it would be good to try to have white people take on the primary role, with other white people, of talking about the realities. Write the following two statements on the board, and have the actors take turns completing either of them for two-three minutes, as many times as they wish:

- What I need from you (to help me face the realities of racism) is _____.
- What I don’t need from you (to help me face the realities of racism) is _____.
- What I expect from you (to help me face the realities of racism) is _____.

For each statement, have one of the support people or other members of the class remove one or two post-its from the speaker, crumpling them up and discarding them.

Finish by thanking all volunteers. Place students in dyads, one minute each, to talk about what they witnessed and what they felt, without commenting on what their partners say.

3. Alliance

10 minutes

Remind students of the concept of alliance—an ally is someone who steps in the way of mistreatment happening to someone. In the case of racism, white people can be allies to people of color, stepping in the way of mistreatment; and people of color can be allies to each other, stepping in the way of mistreatment.

For the following questions, if there are (more than one or two) students of color present, invite them to answer first.

Questions:

- What is useful from an ally to interrupt racism?
 - (Ans: *listen; treat me like a person; talk to other white people; find out the real history; don't pretend you don't see color, etc.*)
- What is not useful from an ally?
 - (Ans: *taking over; assuming you know what I'm experiencing; rescuing; judging, etc.*)
- What are some ways that white people have acted as allies to people of color throughout U.S. history?
 - (Ans: *abolitionist movements against slavery; individual acts of resistance to 19th century killing of Indians and eviction from their lands; early labor organizing among white "communist" activists for multiracial unions; enrolling voters in civil rights movements in "Mississippi Summer" in 1964; support of United Farm Workers campaigns for Latino farmworkers; support of American Indian Movement for tribal sovereignty and against toxic dumping on tribal grounds; organizing against exploitation of Asian labor in U.S. corporation-supported sweatshops; anti-war movements against U.S. incursions in southeast Asia, the Middle East and Latin America, etc.*)

4. The ally commitment

10 minutes

Have students make a standing circle and look around the circle. Invite them to reflect a moment on the work they have done together. Have them visualize, internally, a time in their life when they resisted racism, said no to it, or acted as allies to people of color (whether they themselves are white people or people of color). Close by having those who wish to complete the statement:

One commitment I will make as an ally is_____.

5. Closure

10 minutes

Close by acknowledging the effort the class has made to take on conditioning, barriers and reactions white people have to struggle with. Invite students to volunteer to complete the statement:

- one barrier I can/want to remove is_____.

After their statement, they can come forward and remove one of the barriers—the handwritten slips of paper—from a box and throw it away. Finish by having everyone come up and throw remaining “barriers” away.

SESSION 7. Building Alliances Across Race

Aims

- To form an alliance between students of color and white students
- To identify acts of resistance and alliance against racism

Skills

Students will:

- Practice active listening as an act of alliance
- Identify personal experiences of resistance to and alliance against racism
- Design and present interventions against racism

Preparation

As indicated in section 2 below, you will need to decide in advance whether you have enough students of color and white youth to conduct the speakout, and you will need the photographs from session 1 for the group sculptures.

Session Description

This session explores resistance to and alliance against racism. If your class includes more than a small handful of students of color, students will conduct an act of direct alliance between students of color and white students; session will close with students brainstorming and enacting specific scenes of resistance and alliance.

Session Outline

1. To Begin	5 minutes
2. The Speakout	15 minutes
3. Resistance	15-20 minutes
4. The Group Sculptures	15-20 minutes
5. Closing	5 minutes

Agenda

1. To Begin 5 minutes

Remind students of agreements, and review last two sessions. Explain that in this session students will turn to resistance and alliance: how students of color can resist racism and white students can act as their powerful allies.

2. The Speakout 15 minutes

The following exercise can be done if your class includes more than a small handful of students of color. Otherwise, continue with the next session 3, on "Resistance," below.

a. introduction

- In a society in which one group is placed in power and another group out of power, whose viewpoint are we most likely to hear, read in our textbooks, see on our TV sets, and see among our political leaders? (Ans: *the viewpoint of the people placed in power*)

- In the society that you have been examining, where there is racism, whose viewpoint is *most often* what we hear? (Ans: *white people*)

Introduce the Speakout as an exercise in hearing viewpoints that may otherwise be hidden; and, more importantly, it is an exercise in building alliances.

Students of color who wish to will speak out about their experience as youth of color. Youth who listen will be acting as allies to youth who speak. As the handouts mentioned, white people can act as allies to all people of color and people of color can act as allies to each other. Explain that you will have students of color stand in front of the room and complete any of the following statements:

- What I want you to know about me and my people is....
- What I never want to see, hear, or have happen again to my people is...
- What I expect from you as my ally is...

Explain that the job of the listener is to take on the role of being the best friend and ally of the speakers—to listen with complete attention, hear what is really being said, and treat the spoken words with great respect. Especially if or when listeners begin to feel feelings of resentment or guilt, invite them to continue to “try on the process” as an act of support to the speakers. Have students explain why this is important:

- Why is space given for the target group, in this case people of color, to speak out?
- Why is the nontarget group, in this case white people, asked to be silent and listen?
- How can people of color support each other to speak out?
- How can white people support each other to listen?

b. the speakout

Invite youth of color to the front of the room and conduct the speakout. They will have 5-7 minutes to make their statements. They can go in any order and make any of the three statements, and can speak more than once. Ask them to make one statement at a time.

If there are larger numbers of particular groups of youth of color in your class, consider conducting a separate speak-out for each racial group, having students of that group speak, while white youth and other youth of color act as allies and listen.

c. the reportback

At the close of the speakout, take a few moments of silence, youth of color continuing to stand and listeners seated. Then have listeners, for 3 minutes, take turns standing and reporting back one thing they heard said by one of the speakers. Instruct them to repeat as much as they can, word for word, what they heard, without summarizing, paraphrasing, or adding their own responses. Explain that this is a powerful act of alliance, allowing the speaker to know that they’ve been heard, and breaking with the silencing that happens with racism.

Close by placing students in dyads, youth of color with youth of color and white youth with white youth. Have students take turns, two minutes apiece, talking about how they felt and

what they noticed during the speakout process; remind them not to comment on what their partners said when it is their turn to talk.

Close the entire process by reconvening students and appreciating them, pointing out that the speak-out and the report-back are in themselves acts of resistance to racism by people of color and direct alliance by white people. Remind students of the agreement of confidentiality—not to repeat what individual people said during the speakout, or in the dyads, without getting the speaker’s permission.

Acknowledge that some or all students in the room may at this juncture want the space to be opened for white people to take a turn speaking. Ask them for a reminder of why white people were asked, in this situation, to be silent, practicing to be allies. Explain that you will now make space for white students and students of color both to speak—about resistance.

3. Resistance

15-20 minutes

(If your class does not include more than a small handful of students of color, conduct this segment immediately after “1. To Begin” above.)

Return students to their dyads (or, if you are beginning with this section, place them in ethnic-separate dyads—dyads of youth who, as much as possible, share the same ethnicity). Have dyads combine into 4-member groups (these will be all students of color, all white students, or mixed pairs to ensure that no group has only one student of color or only one white student).

Reminding students of the “heart” exercise, explain that it has always been part of being a “heart” to resist or say no to mistreatment; in the case of racism, people of color have always found ways to say no to and take stands against racism, and white people have always found ways to say no to and take stands against the conditioning of white people into racism, and against mistreatment of people of color. Remembering how each of us has resisted is an essential part of continuing to resist.

Have students sit silently and think of a personal experience of “resisting racism”—resisting mistreatment of people of color, even if only by saying “no” inside. For youth of color this would mean resisting racism done to them, or people of their group, or other ethnic groups of people of color; for white youth, this would mean resisting racist conditioning of white people or directly interrupting mistreatment of people of color, even if “only” by questioning or saying no to it.

The task of the group will be to share the time telling their stories within their groups. Invite students when telling their stories not to minimize what they did, apologize or focus on what they didn’t do or, conversely, exaggerate. What is important about resistance for all of us are the stories about what we’ve actually been able to do.

Have students take turns telling their stories. Allow ten minutes for the group, and given students a five-minute warning to ensure everyone has a chance to talk.

Close by reconvening the class. Ask for students to volunteer briefly, and without disclosing each other's stories, how it felt to explore these memories.

4. The Group Sculptures

15-20 minutes

Explain that, with resistance in mind, students are now going to work together to create scenes of resistance and alliance. Reconvene the original working groups from session 1, with the photographs they studied in that session.

Each group is to pick one of its photographs to use for a group sculpture.

- a) The first task of the members of the group is to form a human “sculpture” of the image in the photograph: students arrange themselves in still physical poses emulating the image.
- b) The second task is to form a version of the same sculpture that depicts *resistance*—people who are mistreated nonviolently resisting the mistreatment—and/or *alliance*—people who have the same ethnicity as the mistreating person(s) intervening nonviolently to stop the mistreatment.
- c) The third task is pick speakers from the group to explain each sculpture to the class as a whole.

Allow ten minutes for students to complete the three tasks, giving them a five-minute warning.

Complete the exercise by reconvening the class; if there is time, have groups take turns showing and explaining their sculptures (otherwise, you will begin the next session with the sculptures).

5. Closing

5 minutes

Close the entire process by having all students stand and arrange themselves in the room in the form of a circle, facing each other. Explain that they have taken on some of the hardest tasks in this unit, looking at the realities that youth of color and white youth have to deal with; this is the beginning of full alliance between youth of color and white youth. Appreciate them for their work, and take a few moments to have students offer appreciations of each other.

SESSION 8. Organizing and Action: Transforming the Institution of Race

Aims

Skills

Preparation

Session Description

Session Outline

1. To Begin

minutes

2. Main Activity

minutes

3. Closure

minutes

Agenda

1. To Begin

2. Main Activity

Some exercises for organizing and action

- Small-group roleplays:
- School mapping and problem-solving
- School research into suspension practices, &c.

3. Closure/Conclusion

4. Follow up Sessions/Activities

Assessment/Evaluation