

Teen Racial Justice Curriculum

Introduction

The purpose of this curriculum is to help young people sort out the many messages they get about race, racism, and white privilege, and to support these young people in becoming more effective forces for racial justice and racial healing in their lives. This work is neither easy nor trivial. If you are teaching a First Day School class for teens, thank you for your work, time, and care of our young people.

I have written this curriculum so that it can be taught in ten 45-minute classes or as five 1 and a half-hour sessions, since different meetings use different formats with their youth. At the end of each pair of sessions, there is an overview suggesting activities from each to use if you are combining them to make one session. In a few places, the group will make some choices about an area to focus on, or about which activity to use. I strongly encourage you to let the youth make the choices — young people almost always know what they need, and when asked sincerely and respectfully, can let us older folks know.

Many diversity programs focus on helping those with privilege to understand their privilege, and on helping those who have experienced discrimination to share the pain of such experiences — and end the program's work there. While both these exercises are important, I hope this curriculum will help participants to move *beyond* the recognition of privilege and the sharing of pain and hurt, towards invested reflection, analysis, and action. Dynamics that encourage guilt on the part of white people and that single out folks of color do little to positively motivate people to act differently, or to reflect fully on their parts in larger systems. When feelings of guilt, shame, embarrassment, and anger come up, it is our responsibility as youth leaders to help young people

acknowledge those feelings, feel them, and then look at what is underneath those feelings. That information is what each of us needs in order to move forward and make changes in our lives and communities. I feel guilt because at a deep level, I know that something is wrong and that I have participated in or benefited from the wrong. Once I understand this, I can work for the right-ordering of the situation; I can apply the power of love to that wrong, and bring about the realm of God.

This is not easy work, and all of us come to it with our own baggage, misconceptions, and wounds. You don't have to be perfect or an expert to facilitate this exploration; you do have to listen, pay attention, and seek support. Please, if you are teaching this curriculum alone, find a trusted f/Friend to be your elder — someone with whom you can process your own emotions and reactions. Working with teens, especially on charged subjects, often brings up our own feelings and associations — which is fine and natural. It is not wise or fair, however, to work out our issues on or with the young people in our care; that is where supportive elders come in. The more we are willing to broach difficult topics with our young people and do our own work with other adults, the healthier and more human our lives, meetings, and communities will become. Again, thank you for doing this work.

Racial Composition of the Group

Having led many workshops on race by myself, and co-led others with people of color, I know that my race and racial identity influence how the participants interact with the material and with me. As I am white, I have written this curriculum from the perspective of a white adult leading it. The dynamics would be different if the activities were led by a person of color. I have

some ideas about where and how some different dynamics might arise, but I have not included those here, as I don't have the personal experience to talk about them with authority. If you are a person of color considering using this curriculum, I would love to talk with you, share my ideas, and invite your input on what I could change or add to make this curriculum more useful to teachers of color.

This curriculum has been designed to work in both all-white groups and groups that may have one or two youth of color, because most of our First Day Schools have one or the other of these racial compositions. These two kinds of groups have very different dynamics, and it is important that you, the teacher, be thoughtful about how to nurture the group you have so that everyone feels included, engaged, and safe. Here are some points to consider about each kind of group:

All-white group:

- It is vital that the voices and experiences of folks of color come into your conversation via readings, videos, and in-person visits.
- One of the pitfalls of all-white groups is that folks are more likely to voice assumptions about people of color and their experiences, which may or may not be accurate. There is always a risk of misinformation when talking about what or why anyone else is doing something. Develop a practice of identifying assumptions when they are spoken and seeking their sources, and helping folks separate *what* they are seeing from their *assumptions* about what they see. Example: “The Somali kids sit together at lunch” (observation) vs. “The Somali kids don’t like us and only sit with each other” (assumption plus a fact). You can also encourage participants to rephrase the

situation to be about themselves — “I only sit with other non-Somali students” or “I won’t feel comfortable sitting at the table where all the Somali kids sit.”

- There is tremendous opportunity with an all-white group to name many of the white dynamics of racism and white privilege that white folks might be afraid or ashamed to talk about in front of people of color. Taking advantage of the space to lovingly allow youth to name and explore some of these dynamics is a rare and precious gift.

Group with one or two youth of color:

Also see suggestions included with some of the sessions on ways to alter specific activities if you have one or two youth of color in your group.

- Most people of color in the US are very adept at navigating predominantly white spaces, and this is probably true of your youth of color. They may come to the group with more facility in both talking about race and talking about race within a racially mixed group than their white peers. Or, they may not be identifying much with their racial or ethnic heritage as a way to protect themselves in predominantly white groups. As with all teens, listen for where they are and don’t push them in any particular direction. Support each youth in being their truest and most honest self, as they understand themselves (and not how we, as adults, might like them to be).
- One of the greatest pitfalls for this particular situation is to constantly put the youth of color on the spot to speak for all people of their ethnicity or race, or for all people of color. This is not their job and it is your responsibility to make sure that the youth of color in your group are not pressured in this way.

- Bringing in the voices of people of color in the form of videos, readings, and in-person speakers is really important so that no single youth is providing the lone voice of people of color, and so that the youth of color can see and hear others who may share some of their experiences.

All of us go through different stages of understanding our own and others' racial identity. Our growth is influenced by society, peers, family composition, politics, the media, and many other factors. Our understanding of racial identity is not always linear; we may cycle through different stages more than once at different times in our lives. Appendix I has two charts about racial identity development, compiled by Lisa Sung, and a "Bill of Rights for Multiracial People," written by Maria P. P. Root. I have found these useful in understanding different stages that folks might be in. Both can be found on multiple websites and have been used by many leaders in the field of racial justice education.

It is not necessary that you be able to identify all the stages. What is helpful is to be able to recognize when the youth in your group are in different places from one another and need different kinds of support. Depending on where you are in your own understanding, you may have stronger reactions to people at one stage than to those at another. Please allow yourself the space to note these reactions and talk about them with your elder. As with all youth work, loving the young person for who and where they are in their journey is the most important thing. Gently pushing young people to consider new ideas and perspectives, and to examine what they believe in the light of those new ideas and perspectives, is another important aspect of youth work. For each young person, what is supportively challenging will be a little different. Get to know your youth and listen to the explicit and implicit information they give you about what they need.

Getting Intergenerational

Some meetings may want to use some of this material with an intergenerational group, and that's great. Almost any workshop that works for teens will work for adults too, but there is often a tendency in intergenerational groups for older adults to dominate in some specific ways that reduce the power of the experience for all. Here are some suggested guidelines for making these materials work well in such a group:

- Try to balance the number of people under the age of 25 with those over the age of 25; this may mean limiting the number of older adults attending.
- Set clear ground rules requiring everyone to speak from their own experience without pulling the age card. (For example, no to “What you young people don't know/understand/remember . . .”, but yes to “Growing up in the 50's, it was my experience that . . .”) As a leader, you should be vigilant about holding the older participants to these ground rules — even if you have to interrupt people mid-sentence to ask them to rephrase something or check what they are saying. Do it.
- Ban ageist compliments such as “you are so articulate/wise/wonderful for a teen!” Encourage complete compliments instead, such as “I really learned a lot from what you said,” or “thank you for sharing your story about X with us.” Again, you might need to teach

some older people how to do this.

- Engage some of the youth and some of the adults ahead of time to plan and co-lead some of the activities. This will model intergenerational cooperation and reinforce that everyone in the room has something valuable to offer.

Some Notes about Making Things Work with Teens

- Get everyone's e-mail address and create a group or a closed Facebook page. This will give you the chance to e-mail reminders about the next session and to follow up with people between sessions. If you don't know how to do this, one of the teens can teach you.

- Anything you ask the youth to do, you should do too. If they are sharing, you share.

- You don't have to be cool to be cool with teens. If you are honest, sincere, respectful and caring, young people will appreciate you at the least and most likely come to love you. Just **BE YOURSELF** — that automatically makes it safer for teens to be themselves. Admit when you don't know something, ask when you don't understand, be willing to laugh at yourself, and stick to what you say. If you say everyone gets a chance to talk, make sure that is true. If you say you will do something, do it.

- You may notice that there is not a "ground rules" activity anywhere in this curriculum. Talk with the group as you need to about expectations for your time together. If someone shares something deeply personal during a session, take time in the closing to name an expectation of confidentiality. A huge first step in interrupting racism and working for racial justice is being able to say publicly that something is not OK with us, and to ask others to honor the

boundary that we would like to have in place. Model this practice, and encourage the youth to practice it too: “I want us to be a real community and I realize that only three of the five of us have been talking in this discussion,” or “When you have a side conversation while I am talking, it makes me feel disrespected. How do other people feel? What should we do as a group?” or “There are clearly some really different ideas and feelings about which words are respectful. Let’s talk about those words, what they mean to each of us, and then agree on how we will talk with each other.”

Disclaimers & Acknowledgements

This is a first draft of this curriculum — it needs your input, ideas, suggestions, and revisions. I have made it available on the web because I want folks to be able to add in “here’s what I did instead of . . .” or “this activity flopped, but I found that doing x, y, and z really worked well.” Please, help make this curriculum better. I love open-source materials and have created this curriculum in that spirit.

I sent out to Young Friends (teenagers in New England Yearly Meeting) and parents a few short, open-ended survey questions about what this curriculum should include. I didn’t receive many responses, but the ones I did get indicated that most Friends think this is an important topic and one that they are relatively unused to talking about in a personal way. There was some anxiety expressed about talking about white privilege and the responses of guilt, shame, or dissociation such conversations can provoke. In my experience working with white youth and adults, creating a nurturing and supportive environment for them to explore their feelings and reactions has been the most effective way to keep white people engaged and interested in learning and doing more. My ultimate goal is to get more Friends, particularly white Friends,

thinking about racial justice and *acting* in new ways to bring about more justice and equity in our meetings and communities.

The basic flow and framework for the different sessions in this curriculum come primarily from two places: Facing History and Ourselves (see www.facing.org) and AWARE-LA (Alliance of White Anti-Racists Everywhere - Los Angeles, see www.awarela.org). These organizations do amazing and deeply powerful work, and I have had the privilege of attending workshops led by each of them. Check with your youth; many middle and high schools use Facing History curricula and resources. Both organizations' web pages have some great related resources if you want to do more work on racial justice, diversity, or people standing up to injustices.

Much of my understanding of how positive diversity work can happen comes from Niyonu Spann, the Beyond Diversity 101 intensive (see www.beyonddiversity101.org) that she created, and the many folks who have participated in that workshop. Many of the ideas and activities in this curriculum come from BD101 or are variations on exercises from that workshop.

A lot of my understanding about how white folks can learn together and begin to take responsibility for and change racism and white privilege has come from the group White People Challenging Racism: Moving from Talk to Action (see www.wpcr-boston.org) and the White Privilege Conference (see www.whiteprivilegeconference.org).

Session Topics & Goals

Sessions 1 & 2: Self & Society

Goals:

- I can explain how I exist as both an individual and as the member of different groups within the context of US society.
- I can name and claim both my ethnic and racial identities.
- I can identify aspects of my ethnic and racial identity, group history, and culture that I am proud of.
- I can identify questions and feelings that I have about race, racism, and racial justice.

Sessions 3 & 4: Framing, Naming & Explaining

Goals:

- We can explore and agree upon language used to name and describe race, ethnicity, and racism.
- We can examine the origins and supporters of stereotypes about many different racial and ethnic groups.
- We can evaluate our “racial diet” and sources of information.
- We can develop questions about the racial composition, climate, and culture of our community.

Sessions 5 & 6: How We Got Here

Goals:

- We can identify some of the key points in the history of our community OR Quakerism that led to our current place and race relations.
- We can learn from our elders about their experiences.

- We can identify members of our community OR Friends who actively resisted racism and worked for racial justice.

Sessions 7 & 8: White Privilege & Racism Today

Goals:

- We can identify the ways in which white privilege and racism impact our daily lives.
- We can identify the manifestations of white privilege and racism in our meeting, schools, and community.
- We can connect to resources within our meeting, schools, and communities that are addressing white privilege and racism.

Sessions 9 & 10: Interrupting Racism & White Privilege

Goals:

- We can practice ways of interrupting racism and white privilege as we encounter them in our lives.
- I can develop an action plan for a change I will make in my life to become a more effective ally for racial justice.
- We can support each other in our personal plans.
- We can name the gifts that each person brings to racial justice work.

Sessions 1 & 2: Self & Society

Session 1: Self & Society Part 1

Goals:

- I can explain how I exist as both an individual and a member of different groups in US society.
- I can name and claim both my ethnic and racial identities.
- I can identify aspects that I am proud of in my ethnic and racial identity, group history, and culture.
- I can identify questions and feelings that I have about race, racism, and racial justice.

To the Teacher:

The purpose of these first two sessions is to help everyone in the group locate themselves within the racial and ethnic context of the United States, to identify the feelings and questions everyone brings to the topic, and to build a safe space in which to talk about these topics. Creating a positive and affirming environment is really important in these first two sessions as it will keep the youth engaged and willing to take on more in the subsequent sessions.

Materials & Preparation:

- Newsprint
- Markers
- Post the topics for each set of sessions in your space (see previous page)
- Post the goals for this session in your space
- Write “Racial Justice” on a large piece of newsprint

Activities:

1. Gathering (5 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask folks to go around the circle, say their name, and two to three sentences about how their week was and how they are doing today.

2. Defining Racial Justice (15 min.):

- Put the piece of newsprint with “Racial Justice” written on it in the center of your table or floor.
- Give everyone a marker or pen.
- Ask folks to create a web about racial justice — what are the ideas, concepts, words, etc. that

you associate with racial justice? What does it mean? How does it connect to Quakerism? How does it connect to our testimonies (simplicity, peace, integrity, community, and equality)? Push the group to really fill the paper.

- When everyone is done writing, turn the paper 90° and ask each person to read the section in front of them out loud. See if there are any questions about words or names written down.
- On another piece of newsprint, work on coming up with a working definition of racial justice.
- *See Appendix 1.2 for some statistics about racial inequity in the US if your group needs some prompting for this exercise.*

3. Identifying spaces, places, & feelings (15 min.):

- Ask the group where, in their lives, they see examples of racial justice work happening (or beginning to happen).
- Ask them where in their lives they see a great need for racial justice work.
- Ask folks to share questions they have about studying racial justice, racism and white privilege, experiences they have had doing this in the past, how they feel about the topic, and things they want to know.

Note: Different groups have very different dynamics — some flow into easy conversation with just a few questions, others do better with writing or drawing, some people like bigger groups, others are more comfortable sharing in smaller groups. Below are some ways other than direct open discussion that could be used to access the answers to these questions.

- A. A. Graffiti Wall: Cover a large section of the wall in paper and have lots of markers/crayons available (check the bleed-through factor of the markers and paper before doing this activity). Ask everyone to take five minutes to draw or write all the places where they see racial *injustice*, then five minutes to draw or write the places they see racial *justice*. Encourage folks to work their feelings, questions, and responses into their drawing/writing in anyway they want. Take the last five minutes to all step back and open the space for people to share what they notice or to ask questions about what has been created.

- A. B. Quiz-Quiz-Trade: This works better with a group of at least eight people. Cut out the questions from handout 1.4 in the appendix, so there is one question on each slip of paper. Explain that each person will be given a card. Once each person has a card, they should raise their hand, indicating they are looking for a partner. Slap a high-five with someone to become partners. Ask each other the questions on your card and listen to the answers. Then exchange cards and raise your hands to look for a new partner. Give the group about seven to eight minutes to do this. Everyone should be mingling and answering questions. It is OK if someone answers the same question twice. Once this is done, have the group gather to share impressions of what they heard.
- A. C. Wagon Wheels: This only works with at least eight people. Ask everyone to find a partner and then form two concentric circles so that everyone is facing their partner. Explain that you will ask a question and then ask the outside to answer first for 45 seconds before you will call switch, at which point the inside person answers the same question. When speaking, fill the full time, even if you are not sure what to say. When listening, just listen and nod — no comments, questions, or interruptions. After both sides have answered, ask the outer circle to move one space to the left and pose a new question, with the inside circle answering first this time.
- A. D. Interview: Copy the Quiz-Quiz-Trade questions (appendix 1.3B) so everyone has their own full set. Have everyone partner up and interview their partner for a few minutes. Partners can either take turns answering questions or one person can be the interviewer for a while and then the other. Gather as a whole group and have each person introduce their partner, summarizing their answers to a few of the questions.

Whichever format you use, make note of the questions that come up and the topics that folks want to explore. Make sure you refer to these in subsequent sessions. Take in the emotions that

this topic brings up and allay concerns as you quickly preview what you will be doing in the coming sessions.

4. Preview the Next Nine Sessions (5 min.):

- Go over the topics for each pair of sessions
- Mention some of things that you will be doing together

5. Closing (5 min.):

- Get back in a circle if folks have moved.
- Go around and ask everyone to say one sentence about something they would like to get out of the coming sessions in this unit of First Day School.

Preparation for Next Time:

- Ask everyone to bring in an item that in some way represents their heritage or ethnic identity. The object can be absolutely anything — a photo, map, piece of clothing, book, drawing, carving, etc.

Follow-up:

- Make sure to contact members who may have missed the first meeting to have them bring an item that represents their ethnic or racial heritage to the next meeting.
- If there was anyone who seemed either very concerned about the topic, shared a particularly emotional or charged story, or seemed to be disengaged, take some time during the week to call that person and check in with them about how the session was for them, how they are doing, and what you can do to make the next session a good one for them.
- You may want to e-mail all members two days before your next meeting to remind them to bring the item.

Session #2: Self & Society Part 2

Goals:

- I can explain how I exist as both an individual and as the member of different groups within the context of US society.
- I can name and claim both my ethnic and racial identities.
- I can identify aspects of my ethnic and racial identity, group history, and culture that I am proud of.
- I can identify questions and feelings that I have about race, racism, and racial justice.

To the teacher:

A useful definition of ethnicity is: ancestry, geographic origin, language, traditions, customs, foods, and ways of being shared by a specific or unique group of people.

Many white people in the United States are descended from immigrants who, in order to be perceived as white, lost aspects of their ethnic identities: names were changed, accents lost, only English was spoken with the younger generation, food and clothing were altered, and customs were changed or not passed down to the next generation. (The word “ethnic” is often a euphemism for “not-white,” as in “ethnic restaurant” or “ethnic earrings.”) As a result, many white people today, and white teens in particular, do not know about their ethnic heritage or do not feel that they have an ethnicity. In many families, “whiteness” has largely supplanted specific ethnic heritage and culture. Different youth may have very different reactions and feelings about being asked to share or talk about their own ethnicity. Make space for the different reactions and feelings and encourage the youth, where possible, to learn more about their own ethnic heritage.

I learned the three-sphere Individual/Group/Institutional model from Niyonu Spann; it is a cornerstone of her Beyond Diversity 101 workshop. The “How I See Myself and Am Seen” activity I learned in the early 1990s, but I have been unable to find the original source for the

activity.

Materials & Preparation:

- Blank paper and markers/crayons
- Piece of fabric or table cloth
- “How I See Myself and Am Seen” handout (appendix 2.2)
- Individual/Group/Institutional model
- Post the goals for this session in your space

Activities

1. Gathering (10-12 min.):

- Gather in a circle with the fabric or tablecloth on the table or floor in front of you.
- Explain that you will enter some waiting silence and ask people when they feel moved to place their item (or a quick sketch if they forgot it) on the cloth and explain how the item represents some aspect of their ethnic or racial heritage or identity.
- You may need to go first to get things going and model a brief but real way of doing this.
- Leave some silence after the last person speaks and thank people for sharing.
- To close this time, join hands and pass a squeeze as with ending grace.

2. Self and Society (25 min.):

- Pass out the “How I See Myself and Am Seen” handout along with pencils/markers.
- Ask everyone to take a few minutes to put at least six words or pictures that they use to describe themselves on the inside of the person, and then at least six words or pictures that others would use to describe them on the outside of the figure. The inside is how we see ourselves, and the outside is how others or the world sees us.
- Ask folks to share the parts they want to in the whole group, or if you have a large group, have them share in groups of three
- Open a discussion about the kinds of words that came up for both sides of the figure or other things that people noticed about what got written

- Put up a piece of newsprint with the Individual/Group/Societal model (see Appendix 2.2)
- Explain that all of us exist, all the time, in three overlapping spheres:

Individual: We all have unique individual identities: the talents, skills, likes/dislikes, abilities, and characteristics that make us us. What are some of the words that folks wrote on the worksheet that describe individual qualities? (*Write these in the individual sphere, e.g. funny, good at soccer, shy, poet, etc.*)

Group: We are also all members of groups that have significance and characteristics within our society. The groups may be relatively small, like New England Quakers, or very large, such as women or white people. What are some words that folks wrote on the worksheet that describe group membership? (*Write these in the group sphere, e.g. white, Asian American, male, teenager, Quaker, middle-class, straight, step-child, etc.*)

Institutional/Societal: All of us, as members of different groups, get messages from society about how we should act, how valuable we are, what is (or isn't expected of us) and how we are supposed to interact with others. For example, what are the messages that you get as teenagers about who you are and how you are supposed to be? Where do those messages come from? (*Take some time to talk about these messages and the concept of groups existing within a societal context; write in some of the institutions that deliver the messages in each sphere: schools, government, media, etc.*)

- All of us, as people with ethnic and racial identities and as members of ethnic and racial groups, get messages about how we are supposed to be and how we are supposed to think of people who are members of other groups. Some of these messages are positive, many are negative. We'll come back to this model a number of times in the coming sessions. Over the next week, please pay attention to the messages you get at home, school, from TV and on-line about racial and ethnic groups. What is society telling you about yourself? About other people?

Note: While the three-sphere model looks like a Venn diagram, it is not. Given how often Venn diagrams are used in high school, in both math and English classes, many youth may have questions about the overlapping sections of the circles. Explain that this is just a simple graphic, not a Venn diagram and they don't need to worry or try and figure out what information goes in the overlapping sections.

3. Closing (7-10 min.):

- Ask everyone to look back at their "How I See Myself and Am Seen" handout. If they hadn't previously written their ethnic or racial identity on their paper, ask them to do so now.
- Ask the group to write down one thing they like about their racial or ethnic heritage, or that makes them feel proud of it.
- Then pass the papers around and ask each person to write something they admire or like about the person, as an *individual*, on each person's paper. Let folks know that these need to be things about who the person is or what they can do and not about looks or fashion.

Preparation for Next Time:

- Remind folks to pay attention to what messages about racial and ethnic groups they hear or see during the week.

Combining Sessions 1 & 2

Use the following flow of activities. If "2.1" is listed, that means use Session 2's activity #1.

2.1- Gathering Sharing of Racial/Ethnic Identity & Heritage (15 min.)

Note: you will need to get in touch with everyone ahead of time and ask them to bring in an item that represents some aspect of their racial or ethnic identity or heritage

1.2 Defining Racial Justice (15 min.)

1.3 Identifying Spaces, Places & Feelings (15 min.)

Break if you are taking one (5 min.)

2.2 Self and Society (30 min.)

- reference specific parts of the conversation from 1.3 in explaining the three-sphere model

2.3 Closing & Affirmation (5-10 min.)

Use the “Preparation for Next Time” at the end of Session 2

Session #3: Framing, Naming & Explaining Part 1

Goals:

- We can explore and agree upon language used to name and describe race, ethnicity, and racism.
- We can examine the origins and supporters of stereotypes about many different racial and ethnic groups.
- We can evaluate our “racial diet” and sources of information.
- We can develop questions about the racial composition, climate, and culture of our community.

To the Teacher:

Conversations about language and definitions often bring to the surface people’s inner operating assumptions. Use the activities in this session to make note of where your group is and what the assumptions are among your participants. Responding to false or outlandish assumptions with gentle, guiding questions can help folks think critically about what they are saying and open them to new possibilities. Asking youth to ground assumptions in where they are seeing those assumptions play out, or to name who is perpetuating such assumptions, can also help both of you identify the source (and test the accuracy) of the assumptions.

Materials & Preparation:

- Newsprint
- Markers
- Race and Ethnicity graphics (one per group member, see Appendix 3.2B.)
- Definition of racism on paper or newsprint
- One or two index cards per group member, each with quotations about race and racism (see Appendix 3.4; quotations come from Alan, Robert. *End Racism Quotes*. Web. 26 Oct. 2011. Retrieved from <http://www.betterworld.net/quotes/endoracism-quotes.htm>).
- Newsprint of three-sphere model from last week
- Post the goals for this session in your space

Activities:

1. Gathering (10 min.)

- Gather in a circle, with everyone sitting at the same level.
- Ask each person to share one message they got about a racial or ethnic group this week and where that message came from.

2. Defining terms (10 min.):

There are two options for defining these terms:

Option A:

- Write the word “RACE” on a piece of newsprint and ask the group to take a few minutes to talk about a definition of race.
- When there is some level of agreement, write up your group’s working definition of race.
- *Here is a useful working definition: Race is a made-up social construct that classifies people based on skin color, physical features, and perceived heritage or ancestry. Who gets classified into which racial group has changed over time in this country.* It may be helpful during the discussion to ask some of the following questions if you have a small or quiet group:
 - Is race based on biology?
 - How do you know what someone’s race is?
 - Why is race important?
 - What are the things that let us know race is important?
 - How is race talked about?
 - How is race used in society?
- Next, talk about and write a working definition of “ETHNICITY” on a second piece of newsprint.
- *Here is a useful definition: Ethnicity describes groups of people with a shared ancestry, geographic origin, language, traditions, customs, foods, and ways of being.*
- It might be helpful to ask the following questions:
 - How is ethnicity different from race?
 - Where and how do you see ethnicity being talked about or celebrated?
 - What are things that you know about your own ethnicity?

Option B:

- Hand out copies of the graphic about ethnicity (see Appendix 3.2B) and ask everyone to look at them for a few minutes (*Note: These were created based on several dictionary definitions; the larger the word, the more commonly it appears within several definitions. They were created using www.wordle.net*).
- Work together, using the words on the graphics and your own words, to create working definitions of “race” and “ethnicity.”

3. Identifying Terms (10 min.)

- Under each word (Race/Ethnicity), begin to list the different words that we use to label different people’s race or ethnicity.
- Encourage conversation about words that might represent both race and ethnicity, and about words that may refer to race or ethnicity, depending on the context (i.e. Latino/a, European American, or Caribbean). When these or other words like them come up, talk about some of the history behind what the words mean, and ask folks what they know. Example: What is the difference between Hispanic, Latino/a, and Chicano/a? (depending on your politics, they respectively are: a word describing Spanish colonization, a word that acknowledges indigenous ancestry, a word that refers specifically to those of Mexican heritage living in the United States). If the words *biracial* and *multiracial* don’t come up, make sure to add them to the race list.
- During this conversation, encourage everyone to identify their own racial and ethnic identities. (*Some people don’t know their ethnic heritage because of a variety of institutional or personal reasons, so it is important to know your group well enough by this point to be aware of whether or not this is a painful issue and ask the personal disclosure question or not, accordingly*).
- If racial slurs, stereotypes or demeaning slang terms come up, address them head on with some questions and redirection:
 - To whom does that word refer, and what does it signify or mean?

- What is the origin of that word?
- Right, we used to use X word to refer to a group of people, but now that word has some really racist connotations, so we use Y word instead.
- Are the connotations of that word consistent with Quaker values?
- Where do you hear people using that word? Is it in a respectful context? Is that a word someone of the group referred to would use for themselves? Would they use it for themselves among people of other racial groups?

The N-word may come up and some youth may defend its use due to hearing African American youth use it among themselves or in music and movies. It might be helpful to refer back to Quaker values here with regards to youth of any race using the word: Does it reflect respect for that of God in everyone? Is it a word of equality? If someone who is not African American uses the word, is it used as a word of peace? When used, what are all the connotations that it brings up, and are these consistent with Quaker values?

- Look at your lists. Why do we have so many words to classify and categorize people? When is having all these terms useful? When is it not?

4. Defining Racism (10 min.):

- Pass out cards with quotations about racism (see Appendix 3.4).
- Ask each person to read their quotation in turn.
- Ask the group to share definitions of racism they use or have heard.
- Post this definition of racism: Racism = race prejudice + institutional power.
- Refer back to the three-spheres newsprint and talk about one group, white people, having lots of institutional or societal power and using it over other racial groups.
- Ask folks to share examples of this that they may have seen in their schools or communities.

5. Closing (5 min.)

- Go around and ask everyone to share one thought they have coming away from today's session.

Preparation for Next Time:

- Ask everyone to pay attention to the words and examples of race, ethnicity and racism they see and hear over the coming week.

Session #4: Framing, Naming & Explaining Part 2

Goals:

- We can explore and agree upon language used to name and describe race, ethnicity, and racism.
- We can examine the origins and supporters of stereotypes about many different racial and ethnic groups.
- We can evaluate our “racial diet” and sources of information.
- We can develop questions about the racial composition, climate, and culture of our community.

To the Teacher:

This session is focused on understanding where we get some messages about race and racism and then evaluating them for their accuracy and reality. Teens spend the bulk of their waking hours at school, engaged in some form of media, and with friends. These, along with family, are the greatest influences on teens. Take this session to help the teens really look critically at what they are taking in — it is the first step towards creating a healthy “racial diet.”

Materials & Preparation:

- Copies of the Racial Diet handout for each person (see Appendix 4.2)
- Pens/pencils
- Post the goals for this session in your space

1. Gathering (7 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask everyone to go around and share something new they noticed about race, ethnicity, or racism this week.

2. Understanding our “Racial Diet” (20 min.)

- Explain that just as the choices we make in food impact how our bodies act and grow, so do the choices we make about what information we take in impact how we think and act

about race. This is our “racial diet.” Because race and racism are so embedded in our society, a lot of what we take in about race is subconscious, but powerful.

- Pass out the “Racial Diet” handout (see Appendix 4.2) and ask everyone to take a few minutes to fill it out. It may be helpful to have people write out the titles of books they have read, or talk about what they have been learning in history class before completing the worksheet.
- Once folks are done, ask them to share what they see or know about their racial diet either in partner pairs or as a whole group.
- How do people feel about their racial diet? How balanced is it? What are the other places we are getting input or messages about racial groups in our lives? How reliable are those sources for giving us accurate information? How many real, live people do we know of different racial groups? (*make sure “white people” are as included in this conversation as any other people grouped by race*).
- Refer back to the three-sphere model and talk about what messages society puts out about different groups of people — name a group and ask folks to share a few things that society says about that group (include white people in this list). If you have time, ask the group where and how these messages are conveyed.

3. Examining current stereotypes in context (15 min.):

- Explain that for the rest of this session and the next two, the group will be looking at either the racial history of Quakers in New England *or* the racial history of their town/ community. Give the group a few minutes to decide on a focus.
- Ask everyone to brainstorm questions they have about the racial history of New England Yearly Meeting (NEYM) Friends or their community (keep a running list of these).
- Ask everyone to list stereotypes about race and different racial groups that they have heard expressed among NEYM Friends or in their community (keep a running list of these).
- Let folks know you will be addressing these questions and stereotypes in the next session.

4. Closing (3 min.):

- Go around the circle and ask everyone to name a group or place/time in history they want to know more about to help balance their racial diet.

Preparation for Next Time:

- During the coming week, pay attention to information you are getting about race and different racial groups from school, media, friends, etc.

Combining Sessions 3 & 4

3.1 Gathering (10 min.)

- Ask folks to share one new thought they had or piece of information they learned about their own racial or ethnic identity or heritage

3.2 Defining Terms (10 min.)

3.3 Identifying Terms (10 min.)

3.4 Defining Racism (15 min.)

Break, if taking one (5 min.)

4.2 Understanding Our “Racial Diet” (20 min.)

4.3 Examining Current Stereotypes in Context (15 min.)

4.4 Closing (5 min.)

Preparation for Next Time: Ask everyone to e-mail you a list of questions they have about race

and racism as they play out among Friends or the wider community (depending on what your group just decided).

Sessions 5 & 6: How We Got Here

Session 5: How We Got Here Part 1

Note: The group will have decided ahead of time to focus on either their geographic community or Quakers in New England for these two sessions.

Goals:

- We can identify some of the key points in the history of our community or of Quakerism that led to the race relations we see there currently.
- We can learn from our elders about their experiences.
- We can identify members of our community or of the Society of Friends who actively resisted racism and worked for racial justice.

To the Teacher:

All the information for the timeline cards came from the following sources:

Cazden, Elizabeth. Personal correspondence. 16 Nov. 2011.

McDaniel, Donna, and Vanessa Julye. *Fit for Freedom, Not for Friendship: Quakers, African Americans, and the Myth of Racial Justice*. Philadelphia, PA: Quaker Press of Friends General Conference, 2009. Print.

"NEYM Faith and Practice - Chapter 9: History." New England Yearly Meeting of Friends. Faith & Practice Revision Committee, 6 Aug. 2008. Web. 12 Oct. 2011.

Paul Cuffee School, 2009. Web. 12 Oct. 2011. Retrieved from <http://www.paulcuffee.org/about/mission-history/paul-cuffee/>

Materials & Preparation:

Timeline cards (see Appendix 5.3), Print and cut out the timeline cards. Fold on the dotted line and paperclip each one so the date is hidden, but the event is visible.

Note: the timeline cards for NEYM history are in the appendix. You will need to fill one of them in with information about your meetinghouse that may require some research. If your group has chosen to look at your geographic community instead of Friends, you will need to do a lot of research about the racial history of your community. The local historical society, the YWCA, the United Way, and any ethnic-civic organizations will be helpful in assembling this information. Plan to spend about three to four hours gathering this information — it will be fascinating!

- Paperclips
- Newsprint
- Markers
- Post the goals for this session in your space

Activities:

1. Gathering check-in (10 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask folks to go around and share what they noticed about the race information they are getting this past week after having done the racial diet exercise.
- How many of the messages are positive, how many are neutral, and how many are negative? Which groups of people are they hearing about the most? What groups of people are virtually invisible in the media/school curricula?

2. What We Know about Our Community/Quaker History (7 min.):

- Take out a blank piece of newsprint and some markers.
- Ask the group to share everything they know about the racial history of NEYM or their community.
- Record the answers in short sentence fragments (have one recorder so everyone gets to

see and hear the responses).

- Encourage sharing any information that folks have (e.g. “We were abolitionists,” “Most NEYM Quakers are white,” or “The founder of freetheslaves.org is a Quaker”).

3. Our History (15 min.):

- Put out the timeline cards on a table or the floor.
- Explain that each card has an event on the top that is visible and the date on the bottom that is covered by the folded over paper.
- Ask the group to work together and put the cards in order, without peeking at the dates.
- *If you have a younger group that may not have had much US history yet, it might be helpful to lay out a piece of yarn with pieces of masking tape along it marking centuries and some key events: 1647, George Fox starts preaching; 1776, Declaration of Independence; 1865, End of the Civil War and Slavery; 1964, Civil Rights Act is signed into law.*
- Once the group feels good about their ordering of the cards, remove the paperclips and see how accurate they were.
- Throughout the process, encourage conversation about the facts, what their implications are, and how they match up with the list that the group generated in the first activity.

4. Generating Questions (8 min.):

- Explain that next week, one or two visitors will come to talk with the group about the racial history of our meeting/community. Give the group a short overview of the topics your speakers can talk about based on your conversations with them.
- Based on the exercise we just did, what are the questions that people have?
- What do we want to know more about?
- Keep a running list of the questions to share with the speakers so they can be prepared. Next to each question, write the initials of the person who came up with it.

5. Closing (5 min):

- Go around the circle and have each person finish this sentence: “One thing I am thinking about is...”

Sessions 6: How We Got Here Part 2

Goals:

- We can identify some of the key points in the history of our community or of Quakerism that led to the race relations we see there currently.
- We can learn from our elders about their experiences.
- We can identify members of our community or of the Society of Friends who actively resisted racism and worked for racial justice.

To the Teacher:

If you are looking for a Quaker speaker outside of your meeting, ask for suggestions from your clerk, the Quarter’s clerk, or your meeting’s representative to NEYM Ministry and Counsel. If you are looking for a speaker from the community, calls to the YWCA, the public library and ethnic-civic groups will help you identify speakers who will be happy to come to your group. If you are bringing in outside speakers, make sure to let the meeting and that day’s greeter know so your guests will be appropriately welcomed.

Materials & Preparation:

- Questions from last week: write each person’s questions on an index card, so Rufus has all of his questions on one card and Lucretia has all of her questions on another card
- Bring a bottle of water or have a glass of water on hand for the speakers
- Thank you cards and pens (put the address of the speakers on the envelopes with postage)
- Send an e-mail reminder to everyone two days before you meet, encouraging folks to think about additional questions that they might have for your speakers
- If your group has sporadic attendance, you may want to call some parents to ensure youth attendance, or invite some adult members of the meeting; it is always nice to have a full room to welcome a speaker, particularly if they are from outside the meeting
- Confirm the time, date, and location of your next meeting with the speakers, share the questions that the group generated and give the speakers a sense of the group. Make sure to also ask the speakers what format would work best: They speak and then take questions,

someone starts by asking a question and it is more conversational, etc.

Activities:

1. Gathering Circle (10 min.):

- Have everyone, including your speakers, sit in a circle at the same level.
- Go around the circle, asking each person to say their name and something they want to know more about with regards to racial justice.
- If your speakers are from outside of the meeting, ask everyone to share a bit more information — where they live, what grade they are in, something great that happened this week, etc. — to help everyone get to know each other a bit.

2. Learning from Our Elders (30 min.):

- Hand the cards with questions from the last session back to each person; it should not be required that people use them but they might be helpful in getting the youth to ask questions of the speakers, particularly if they are from outside the meeting.
- Based on your conversation with the speakers ahead of time, explain the format that you will be using and begin.
- Jump in as needed to keep the conversation going.

3. Closing (5 min.):

- Ask everyone to go around and share an appreciation for the speakers; the speakers can be invited to share an appreciation for the group.
- Make sure that each person gets a thank you card to write and mail sometime during the week (you may want to send a reminder e-mail about this).

Combining Sessions 5 & 6

Invite your guest speaker) to participate in the first three activities with the youth, this will help build some relationship and diminish shyness before the conversation with the speakers.

Gathering (10 minutes)

- - Gather in a circle, with everyone sitting at the same level
- - Ask each person to share their name and something about themselves
- - Ask each person to share three things they know about race and racism among Friends or within the wider community

5.3 – Our History (15 min.)

5.4 – Generating Questions (5 min.)

- Keep a running list or have each youth write their questions on a card you have given them

Break, if you are taking one (5 min.)

6.2 Learning from Our Elders (50 min.)

6.3 Closing (10 min.)

Sessions 7 & 8: White Privilege and Racism Today

Session 7: White Privilege & Racism Today Part 1

Goals:

- We can identify the ways in which white privilege and racism impact our daily lives.
- We can identify the manifestations of white privilege and racism in our meeting, schools, and communities.
- We can connect to resources within our meeting, schools, and communities that are addressing white privilege and racism.

To the Teacher:

Many white people initially feel very uncomfortable talking about white privilege, and the guilt, shame, and denial it can bring up are intense; for people of color, white privilege can raise a lot of anger about experiences of repeated discrimination. Make space for those feelings in both yourself and your youth. Talk with your elder before this session about how you feel about and experience white privilege. What are your “triggers” in this topic? How can you provide a loving, nurturing space for all your young people?

It is really important throughout this session and the next that you remind folks that none of us created this system, but that all of us have been raised in it and have been taught how to perpetuate it. Those of us who are white do benefit from this system, whether we want to or not. White privilege is not consistent with Quaker values. Understanding it, being able to identify it and learning how we are a part of it is the first step towards the ability to dismantle it and make the world a more just and loving place. It is OK if feelings of guilt, shame, or anger arise, but we must help each other move through those feelings to a place where we can be thoughtful, creative, and active in how we respond to white privilege and racism. We are not bad; the system is bad, and we have the power to change it.

Materials & Preparation:

- Definition of racism on a newsprint, posted on the wall

- Newsprint
- Markers
- One copy of “White Privilege Checklist” (see Appendix 7.3) for each participant
- Pens
- Post the goals for this session in your space

Activities:

1. Gathering (10 min.):

- Gather in a circle, with everyone sitting at the same level.
- Explain that today the group will be exploring white privilege.
- Ask folks to go around and share what feelings, thoughts, ideas, or experiences come up for them when they hear the term “white privilege.”
- In ending the gathering, affirm everything that you heard and where each person is.

2. White Privilege (10 min.):

- Ask someone to repeat your group’s definition of racism (something along the lines of race prejudice + institutional power).
- Ask if anyone has a definition of white privilege and write it on a piece of newsprint. Write down what the youth say, which might get everything from “privileges white people get?” to “a system that gives white people more advantages and rights and privileges than people of color, usually at the expense of people of color” to “I don’t think white privilege exists any more, I mean we have Obama.”
- Encourage questions, additions, and examples.

3. Personal Inventory (10 min.)

- Pass out “White Privilege Checklist” to everyone and ask them to take a few minutes to fill it out.
- Once everyone is done, ask folks to pair up and share their responses and how they felt about them as they completed the worksheet.

If you have only one youth of color, pair that youth with either yourself or a close friend of theirs who is a good ally if such a person is in the group; if you have two youth of color, pair

them with each other.

- As a whole group, ask folks to share out observations and questions.

Alternative:

If your group is all white, you can do this activity as a whole group. Ask everyone to line up in a shoulder-to-shoulder line along one side of the room. Read a privilege and ask folks to take one step forward if that is a privilege they sometimes/always experience. Keep going, with people taking a step forward each time a privilege is one they experience and standing still if it is not. The reason you would not do this activity if you have youth of color in your group is that the difference in position at the end of the activity will be stark and may put that youth on the spot in a way that is not appropriate and that you will not have time to sufficiently process with the group. At the end, ask the group to check in about where they are standing and how they are feeling about that.

4. White Privilege and Racism (10 min.):

- Ask the group to share how they see white privilege supporting racism:
 - How does white privilege connect to racism?
 - How does giving one group privileges support racism as a system?
 - What messages — implicit or explicit — does white privilege give to white people and people of color about who we are?
 - What are some of the assumptions about race that white privilege supports?
 - What is the truth of those assumptions?
 - How does white privilege impact how we view racism?
 - Is there anything we want to add to our definition of white privilege?

6. Closing (5 min.):

- Sitting or standing in a circle, ask everyone to go around and say four words that describe how they are feeling right now.

This has the potential to be one of the more charged sessions for folks. Listen hard to these

checkouts and make a point to follow up mid-week, by phone or e-mail, with anyone who seems upset.

Preparation for Next Time:

- Ask everyone to keep a list of examples of white privilege they experience or witness over the coming week.

Session 8: White Privilege & Racism Today Part 2

Goals:

- We can identify the ways in which white privilege and racism impact our daily lives.
- We can identify the manifestations of white privilege and racism in our meeting, schools, and communities.
- We can connect to resources within our meeting, schools, and communities that are addressing white privilege and racism.

To the Teacher:

There are two options for this lesson. Choose the one that you think will be the most useful for your group and that you feel the most comfortable facilitating. If you choose to watch a film, preview it and, depending how much time your group will have, identify the sections that you want to show. If you haven't had a speaker of color come to your group, choose the film option, as that will allow the voices of people of color to be present in your group. The second option will only really work if you have a very engaged group with some significant analytic skills.

Films you might show:

Race: The Power of an Illusion, Episode 1: The Difference Between Us. This was part of a PBS series and should be available from a public or college library. The PBS website, www.PBS.org, has more information, overviews, and links connected to the series. (Running time: ~1 hour)

The Way Home. Made by Shakti Butler, this film lets the viewer sit in with different “councils” of women discussing their shared experience of their racial and ethnic identities. Available for

purchase from www.world-trust.org or contact me to borrow a copy. (Running time: 92 minutes)

Shades of Youth: Youth Speak on Racism, Power and Privilege. Created in 2005 by youth at the White Privilege Conference, this film lets viewers hear parts of conversations, lectures, and interviews with youth from an array of backgrounds talking about racism and white privilege. Available for purchase from www.antiracism.com or contact me to borrow a copy. (Running time: 26 minutes)

Materials & Preparation:

- Film and DVD/VHS player that you know how to use
- Copy the “Seeing the Whole Picture” handout onto a large piece of newsprint (see Appendix 8.2B)
- Post the goals for this session in your space

1. Gathering (10 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask folks to check in, sharing where and how they saw examples of white privilege at work in the last week.

Option A – Film:

2. Briefly introduce the film and then watch it.

3. Reflection and Closing (10 min.):

- Even if folks are really engrossed in the film, leave time for some reflection.
- Depending on the size of your group, ask people to share in pairs or as a whole group:
 - What was one thing that really surprised you in this film?
 - What are two questions that you have after watching this?
 - What are three things you want to know more about?
 - What are four ways that you heard people resisting, overcoming, or working through

racism and white privilege?

Option B – Seeing the Whole Picture:

2. Seeing the Whole Picture (25 min.):

- Tape together four sheets of newsprint so you have a big surface on which to draw and write.
- Explain to the group that together, you will be creating a picture or map of race, racism and white privilege in the meeting.
- Draw a square in the middle of the page and then lines diagonally off of each corner (see Appendix 8.2B for an example of this).
- Ask folks to close their eyes and picture the meeting in terms of race, and then say whatever words come to their minds. Write those words in the box in the middle of the paper.
- In the space to the right, write “Racial Demographics and Images” (you may need to define the word “demographics”). Ask folks to name the racial demographics of the meeting and to describe the racial aspects of any images that they see in the meeting (e.g. the kid in the Hicks’ “Peaceable Kingdom” painting is white, the poster on the wall in the First Day School room has people of all different races, the meeting retreat photo has people of European and Asian descent in it, etc.).
- In the section of the paper to the left of the box, write “HISTORY” and ask the group what they know about the racial history of the meeting (e.g. founded by white people, sits on Native land, was part of the Underground Railroad, had African American members in the 1800s, etc.).
- In the space above the box, write “Interactions with Community” and then write all the things that the meeting does with the surrounding community (e.g. AVP in local prison, serve at soup kitchen, hold peace vigil on commons, volunteer to tutor students at X, etc.).
- In the space at the bottom of the box write “Messages” and ask folks to name the *explicit*

and *implicit* messages they get about race and racism from the meeting. What has the meeting said or minuted about race or racism? What have you heard people say in messages in meeting or in conversation? Think about the images on the walls — what messages about race do they send? If the meeting has tutored or done a service project in a community of color, what messages are being stated in that project?

3. Reflection and Closing (10 min.):

- Depending on the size of your group, ask people to share in pairs or as a whole group.
- What was one thing that really surprised you in this exercise?
- What are two questions that you have after doing this exercise?
- What are three things you want to know more about?
- What are four resources you see within the meeting that could help promote racial justice?

Preparation for Next Time:

- Ask everyone to collect instances of racism that they see in the coming week — at school, in the community, on the news, or anywhere.

Combining Sessions 7 & 8

7.1 Gathering (10 min.)

7.2 White Privilege (10 min.)

7.3 Personal Inventory (10 min.)

Break, if you are taking one (5 min.)

8.2 A (45 min.)

Combine the questions from 7.4 and 8.3A together to discuss the film (10 min.)

Use the “Preparation for Next Time” from Session 8

If you are doing the exercise (8.2B) instead of the film (and I recommend the film), take some more time on the activities from Session 7 and spend about 25-30 minutes on the exercise.

Sessions 9 & 10: Interrupting Racism & White Privilege

Session 9: Interrupting Racism & White Privilege Part 1

Goals:

- We can practice ways of interrupting racism and white privilege as we encounter them in our lives.
- I can develop an action plan for a change I will make in my life to become a more effective ally for racial justice.
- We can support each other in our personal plans.
- We can name the gifts that each person brings to racial justice work.

To the Teacher:

This session is focused on helping youth identify and practice ways of interrupting racism when it is happening. The “Roles of Discrimination” come from a keynote address given by Dr. Joe Feagin at the 2008 White Privilege Conference in Springfield, MA, with one addition by me (the “Target” role). More about Dr. Feagin’s work can be found at his website: <http://sociweb.tamu.edu/faculty/feagin>. The social pressures against speaking up when moments of racism are happening are very strong. Having the chance to practice some of the skills in a safe environment makes it more likely that someone will say something in the moment. If you do role-plays, work to make sure they stay serious, as humor is a refuge many of us take when we are nervous or uncomfortable. If the youth get silly with the role-plays, gently redirect them or jump into the role-play. In the discussion afterward, talk about how humor is a natural response to feeling uncomfortable. Model naming what is happening without judging or shaming people.

Materials & Preparation:

- Markers
- Cards with situations of racism on them (see Appendix 9.3), use these if no one remembers to bring in instances of racism that they saw in the past week
- Index cards
- Fold a piece of newsprint into five sections and label the columns Instigator, Target, Cheerleader, Bystander, or Interrupter (these are the Roles of Discrimination)
- Copies of Appendix 9.3A

- Post the goals for this session in your space

Activities:

1. Gathering (5 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask each person to do a quick check-in about how their week was.

2. Interrupting Racism (15 min.):

- Put up the newsprint with the “Roles of Discrimination” on it.
- Explain that in every instance of racism there are different roles that people can play. Understanding these roles can give us more tools for responding to racism.
- Go through each role, asking the group what they think that role does based on its name:
 - Instigator: This is someone who is doing or saying a racist thing. (Be very clear that this person is *doing* or *saying* a racist thing — don’t call them “the racist” as labeling people “racists” can make white people get scared that they will be called a “racist” and tends to shut down conversation and openness to learning more. We all, each day, have many opportunities to perpetuate or to interrupt racism, and we can all help each other become more effective at interrupting racism).
 - Target: This is someone who is the target of the racist act or comment. The target could be an individual or a whole group of people, and the person or people might or might not be present. It is important to note that the responsibility for interrupting racism lies with white people, as those being targeted must make personal choices about how to respond based on their own safety, sense of self, and the level of engagement they choose or are forced to have. White people benefit from racism and therefore have a moral responsibility to interrupt it and transform it.
 - Cheerleader: This is someone who cheers on the instigator, in the form of laughter or support of the action/comment of the instigator.

- Bystander: This is someone who witnesses the situation, but is passive and does not do anything. This passivity or silence is a form of collusion, of support for the instigator.

- Interrupter: This is someone who works to interrupt the racist act or comment, actively demonstrating that they do not support or agree with the action or comment. This person may be the target and can also be an ally to the target person or group. More than one person can interrupt. Anyone present has the ability to be an interrupter. Interrupting can happen in many different ways.

All of us always have the choice to interrupt racism and be allies to other human beings. It can be risky because we live in a society that teaches us to accept racism, and that teaches us how to be instigators, cheerleaders, and bystanders — but rarely teaches us how to be interrupters.

3. Racism We're Seeing (20 min.):

- Ask folks to share incidents of racism that they witnessed in the past week, naming the instigator, the target, and any cheerleaders, bystanders or interrupters present. *If your group doesn't have situations to share, use one or two of the situations described in Appendix 9.3A.*

- As each person shares, write up the situation on newsprint, capturing the who/what/when/where.

- If someone in the group doesn't think a situation that someone else brought up is an example of racism, ask them why and take a moment to explore their thoughts. The goal here is not to say definitively whether each instance was or was not an instance of racism, but to unearth the assumptions and biases that are at play in the situations we encounter. If the person who witnessed a situation felt that racism or discrimination was involved, then it probably was.

- If there is a lot of resistance in the group to naming something as racist, explain that we

are looking at these situations so we can figure out how to be better allies and Quakers in those moments. Even if we are not sure that an action or comment is racist, if we feel that someone is being treated unjustly or unfairly we have the opportunity to make the situation more right, fair, just, kind, and human.

- After each situation has been shared, ask the group to brainstorm ways that someone could be an interrupter in that situation (or, if there was an interrupter, identify what s/he did). Keep this as a running list of strategies on a separate piece of newsprint. See Appendix 9.3B for a list of suggestions if you need to prompt your group to come up with some answers.

Alternative:

- Ask someone to describe a situation, naming the different roles
- Ask people in the group to act out the scene, keeping it short and focused
- Freeze the scene and ask everyone to brainstorm what the bystanders and cheerleaders (and target if present) could have done differently to interrupt the racism
- Act out the scene again with people trying out different ways of interrupting the action/comment

4. Closing (5 min.):

- Ask everyone to go around and name one or two interruption strategies they are going to try and use in the coming week.
- Have folks write their strategies on index cards to keep with them as a reminder for the coming week

Preparation for Next Time:

- Ask folks to try out some of their strategies in the coming week and to notice instances of racism.

Session 10: Interrupting Racism & White Privilege Part 2

Goals:

- We can practice ways of interrupting racism and white privilege as we encounter them in our lives.
- I can develop an action plan for a change I will make in my life to become a more effective ally for racial justice.
- We can support each other in our personal plans.
- We can name the gifts that each person brings to racial justice work.

To the Teacher:

This last session is either a chance to wrap up this curriculum or make some decisions about extending it into a related area of focus. If it is a final session, it is important that people make some kind of commitment going forward and that there is a chance for folks to name and affirm each other's gifts. The first activity pushes the curriculum from "something we did" into helping youth integrate the content into their lives. The affirmations help build each person's sense of confidence and community, two things we all need in order to be effective in interrupting racism and promoting racial justice. Everything else is icing on the cake at this point. You'll know what your group needs to do.

Materials & Preparation:

- Copies of Examples of Racism (see Appendix 9.3)
- Post the goals for this session in your space

1. Gathering (10 min.):

- Gather in a circle, with everyone sitting at the same level.
- Ask folks to check in and share any moments from the week where they saw racism and tried a new behavior or strategy to interrupt it (be super affirming of everything folks did).

There are two options below. The first option is if your group is not going to be meeting for a while or will be moving onto a new unit of study. The second option is for the group to develop a

new project to work on that is in some way related to this curriculum.

Option A: Practicing Skills and Making a Commitment

2. Practicing Interrupting Racism (15 min.):

- Review the strategies for interrupting racism that you developed last week and add new ones that people tried this past week.
- Using the situations from the appendix, the situations from last week, or new instances of racism that people witnessed, act out more scenes in which folks can practice using different strategies to interrupt racism.
- Take a few minutes to debrief each scene. What is hard about interrupting racism? How did it feel to try a new behavior or strategy? What else might work?
- Remind folks that even if we can't figure out what to do in the moment, we can always bring it up later (e.g. "Remember that joke you told on the bus last week?" "Can I talk with you about the comment George made to you in the hall yesterday?"). It is never too late to engage people. Sometimes talking to someone after the fact can be easier because you are calmer, the heat of the moment is gone, and there may be more privacy.

3. Our own next steps (20 min.):

- Gather in a circle for worship-sharing (and explain what worship-sharing is if you need to: we all reflect on a query and share our answers; what we say doesn't need to have the same "weight" as a message in meeting; we leave some silence between speakers; everyone shares once before anyone shares a second time; no-one comments on or responds to what someone else has said).
- Ask the group the following queries to reflect on (it might be helpful to post these on the wall somewhere or have them on slips of paper to hand out):
 - How am I going to work on interrupting and ending racism in my life?
 - What do I need to do that work?
- -Let your group know when there are only a few minutes left so folks who haven't spoken

can get a chance to speak.

- -Once everyone has spoken, ask folks to write down their commitment on an index card and pass them back to you.

4. Closing (5 min.):

- Without breaking the silence and gathered feeling of the worship-sharing, explain that you will say each person's name in turn and ask the group to name some gifts that that person brings to racial justice work (e.g. "Mary: deep listening . . . the ability to empathize . . . courage") and write the affirmations on that person's card.
- This card is for each person to take, a reminder of their commitment and their gifts.

Option B: Making a Plan

2. Choosing a Topic (15 min.):

- Remind folks that this is the last session of this curriculum and explain that today the group can choose a topic to learn more about and then do something connected to racial justice and racial healing.
- Put out pieces of newsprint that are labeled "Quakers," "Local Community," and "Country and World."
- Ask folks to take a few minutes and brainstorm questions they have about race issues for each category (e.g. "Why does our meeting have no people of color as members?") or issues of racism (e.g. global slave trade) for each category and write them on the corresponding paper.
- Once folks are done writing, ask everyone to stand up. Place a piece of paper that says "Really interested" at one end of the room and a piece of paper that of paper that says "Not interested" at the other end of the room.
- As you read each topic or question, first ask folks if they have a clarifying question to help them understand the topic or question and then ask them to place themselves physically in the room based on their interest in the topic (so if I am really interested in the

topic, I will stand under the “Really Interested” paper, if I am somewhat interested I might stand in the middle of the room, if I am really not interested in the topic/question, I’ll stand under the “Not Interested” paper).

- If there is a clear consensus around a topic/question, you’re all set to move on to Activity 3. If not, have a conversation to help the group pick a topic/question to work on.

3. Making a Plan (10 min.):

- Put out a piece of newsprint with the dates of your next several meeting times (however many more sessions you want to devote to this new project).
- Explain that a good project has four parts to it: 1) Learning about the topic or issue, 2) Developing an action, 3) Doing something, and 4) Reflecting.

For example: If the group has chosen to study modern-day slavery, step 1 might be to spend three sessions learning about the slave trade and slave-produced products, step 2 might be to spend two sessions planning an action such as a teach-in and letter writing campaign for the meeting, step 3 might be to hold an after-meeting showing of a video about modern slavery, have letters folks can write to their elected representatives, and provide a list of slave-free chocolate/coffee/cotton brands that people can buy, and step four might be to take one session to evaluate how we did and think about anything else on the topic people would like to do.

Another example: Contact a local organization that works on race-based social justice issues (i.e. NAACP, YWCA, United Way, etc.) and learn what some of the current projects are and choose one. Do some background research and then invite a speaker in from the organization. Ask the organization how your group can support their work and then do that support work (this might be joining a march, working for local legislative change, fundraising, education within the meeting, hosting a potluck and speaker night, etc.)

- Ask the group to brainstorm questions they have about the topic and ideas for things they would like to do (i.e. invite in speakers, go to an event, do something for the meeting, etc.)

- Agree on what you will be doing for your next session and see if there are one or two youth who want to plan that session with you.

4. Closing (10 min.):

- *See the closing for option A*

Combining Sessions 9 & 10

9.1 Gathering (5 min.)

9.2 Interrupting Racism (15 min.)

9.3 Racism We're Seeing (20 min.)

Break, if you are taking one (5 min.)

10.2A Practicing Interrupting Racism (10 min. if you are planning a new unit with the youth, 25 min. if you are not)

10.2 B – Choosing a Topic (15 min.) – if you are doing this

10.3A Our Own Next Steps (15 min.)

10.4A – Closing Affirmations (5-10 min.)

Appendix 1.2

Facts about Racial Disparities in the United States

Poverty:

Families of color are three times more likely than white families to live in poverty. One in five families of color live in poverty.

Education:

16.9% of Black adults over the age of 25 have a bachelor's degree

15% of Latino adults over the age of 25 have a bachelor's degree

31% of White adults over the age of 25 have a bachelor's degree

49.2% of Asian adults over the age of 25 have a bachelors' degree

Source: Data Analysis of the 2006 American Community Survey, Selected Population Profiles and "Income, Earnings and Poverty Data from the 2006 American Community Survey." 2011. Applied Research Center. 2011. Web. 2 Nov. 2011.

Income:

In 2006 the median family income across the country was \$48,201

For Black families the median income was \$31,969

For Latino families the median income was \$37,781

For White families the median income was \$50,673

For Asian & Pacific Islander families the median income was \$64,238

For American Indian & Alaska Native families the median income was \$33,762

Source: Income, Poverty, and Health Insurance Coverage in the United States: 2006. U.S. Bureau of the Census. Web. 2 Nov. 2011.

Unemployment:

For 2005-2009, the unemployment rates for different racial groups were:

Blacks & African Americans: 13.3%

Latinos: 8.7%

Whites: 6.1%

Asians & Pacific Islanders: 6%

American Indians & Alaskan Natives: 13.2%

People of two or more races: 11.1%

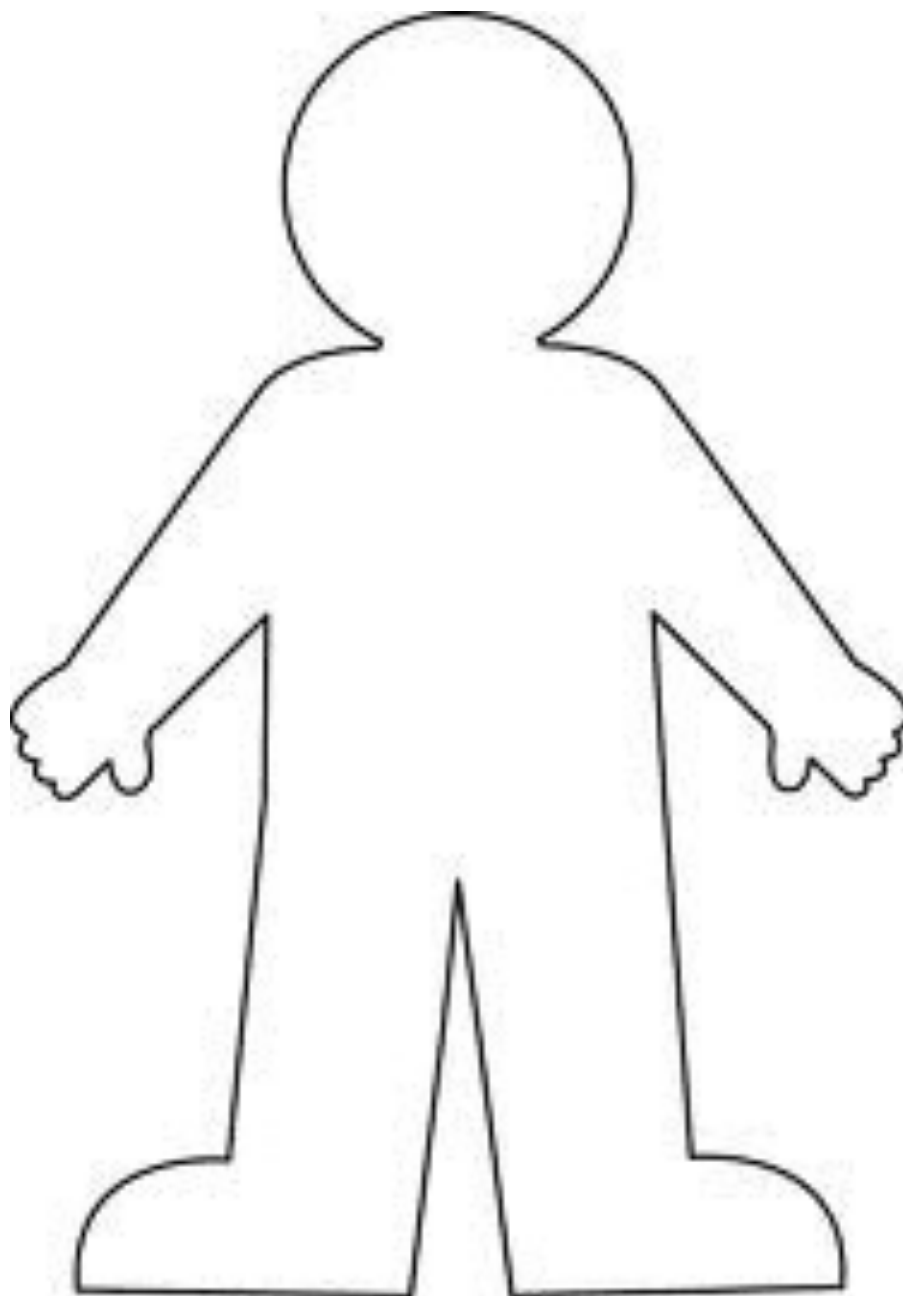
Source: Employment Status: 2005-2009 American Community Survey Five-Year Estimates. U.S. Bureau of the Census. Web. 2 Nov. 2011

Appendix 1.3 B

Quiz-Quiz-Trade – Questions about Racial Justice in Our Lives*Cut out each box so there is one question on each slip of paper.*

When you hear the term "racial justice" who or what comes to mind?	What is an example of racial injustice that you see in your school or community?	Who is someone you think of as a role model for racial justice? Why?
How do you think racial justice connects to Quakerism?	What are three questions about race, racism or racial justice that you have?	When you hear the word "racism" what images or words come to mind?
When you hear someone mention "white privilege" what does that make you think of?	What experiences have you had talking about race, racism, or white privilege?	What is something that you hope we will do while studying racial justice?
What is something you hope we won't do while studying racial justice?	Where or how does race play a role in your life?	Where do you see examples of racial justice in your school, community or in our country?

Appendix 2.2

How I See Myself & Am Seen

Individu
al

Societal Group
&

Appendix 3.2 B



Quotations about Racism and Racial Justice

“The United States of America is a nation where people are not united because of those three glaring frailties: racism, injustices and inequities.” — Yuri Kochiyama

"I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain." — James Baldwin

“Racism is an ism to which everyone in the world today is exposed; for or against, we must take sides. And the history of the future will differ according to the decision which we make.” — Ruth Fulton Benedict

"I resolutely believe that respect for diversity is a fundamental pillar in the eradication of racism, xenophobia and intolerance. There is no excuse for evading the responsibility of finding the most suitable path toward the elimination of any expression of discrimination against indigenous peoples." — Rigoberta Menchu

"Peace cannot exist without justice, justice cannot exist without fairness, fairness cannot exist without development, development cannot exist without democracy, democracy cannot exist without respect for the identity and worth of cultures and peoples."
— Rigoberta Menchu

“Race is the great taboo in our society. We are afraid to talk about it. White folks fear their unspoken views will be deemed racist. People of color are filled with sorrow and rage at unrighted wrongs. Drowning in silence, we are brothers and sisters drowning each other. Once we decide to transform ourselves from fearful caterpillars into courageous butterflies, we will be able to bridge the racial gulf and move forward together towards a bright and colorful future.” — Eva Paterson

“O Lord, help me not to despise or oppose what I do not understand.” — William Penn

“Antisemitism is just another form of racism. It's the same sickness, whether it's about Christians, about Islamophobia, which is horrible. It's all wrong. It's all the same.” — Russell Simmons

“I think we have to own the fears that we have of each other, and then, in some practical way, some daily way, figure out how to see people differently than the way we were brought up to.” — Alice Walker

“Love is what we are born with. Fear is what we learn. The spiritual journey is the unlearning of fear and prejudices and the acceptance of love back in our hearts. Love is the essential reality and our purpose on earth. To be consciously aware of it, to experience love in ourselves and others, is the meaning of life. Meaning does not lie in things. Meaning lies in us.” — Marianne Williamson

“Racism is a much more clandestine, much more hidden kind of phenomenon, but at the same time it's perhaps far more terrible than it's ever been.” — Angela Davis

“Race prejudice is not only a shadow over the colored it is a shadow over all of us, and the shadow is darkest over those who feel it least and allow its evil effects to go on.” — Pearl S. Buck

“Preservation of one's own culture does not require contempt or disrespect for other cultures.” — Cesar Chavez

"As a woman who has organized across movements in this country, some truths remain constant. These truths are related to conquest, to the process of deconstructing peoples, and deconstructing Native women to be of less stature and value than others. So it is that as a Native woman, you always know that you will be viewed as a woman of color, hence your politics will be race-based, your analysis marginalized, and your experience seen as limited." — Winona LaDuke

“Racism has been an integral component of American culture since its founding upon the genocide of Native Americans, and the forced slavery of Africans and Afro-Americans.” — Vincent F. Rocchio

“Racism is when you have laws set up, systematically put in a way to keep people from advancing, to stop the advancement of a people. Black people have never had the power to enforce racism, and so this is something that white America is going to have to work out themselves. If they decide they want to stop it, curtail it, or to do the right thing ... then it will be done, but not until then.” — Spike Lee

“Black Power is giving power to people who have not had power to determine their destiny.” — Huey Newton

“No matter how big a nation is, it is no stronger than its weakest people, and as long as you keep a person down, some part of you has to be down there to hold him down, so it means you cannot soar as you might otherwise.” — Marian Anderson

“At the heart of racism is the religious assertion that God made a creative mistake when He brought some people into being.” — Friedrich Otto Hertz

“If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.” — Aboriginal activists group, Queensland, 1970s.

“Racism . . . is not simply about the attitudes, dislikes and motivation of individuals or individual acts of bigotry and discrimination. Instead, racism refers to the way society as a whole is arranged, and how the economic, educational, cultural and social rewards of that society are distributed. It is about collective injustice.” — Project Hip-Hop

“Race for me is a more onerous burden than AIDS. My disease is the result of biological factors over which we . . . have no control. Racism . . . is entirely made by people, and therefore it hurts . . . infinitely more.” — Arthur Ashe

Appendix 4.2

Racial Diet – School

1. What are the different racial and ethnic groups at your school? What percentage (approximately) of the school is each group?

Racial or Ethnic Group	% of Students	% of Teachers & Staff

2. Think of all the books that you have read for English class this year or during your time in high school. How many of them:

- were written by white people were written by people of color
 portrayed white people positively portrayed people of color positively
 had people of color taking care of or supporting white people
 had white people taking care of or supporting people of color
 had people of color suffering from racism as part of the plot
 had people of color resisting racism as part of the plot
 had white people perpetuating racism as part of the plot
 had white people resisting racism as part of the plot

3. Think about the history course that you are taking now or all the history classes that you have taken in high school. Which racial groups of people have you learned about? What are the roles that you have been taught each group of people have played in history?

Group of People	Govt. leaders Politicians	Explorers Invectors	Conquerors	Conquered	Workers	Slaves	Agents for social change	People who do things	People to whom things are done	Add your own:

--	--	--	--	--

3. What people are you seeing portrayed in TV/movies? What people are you *not* seeing? Who is fulfilling or perpetuating a stereotype? Who is defying a stereotype?

Appendix 5.3

On the eve of war between American Indians and the English, a few Friends try to negotiate a compromise that would prevent a war. It did not work and war ensued. Most Friends not strongly object to the war (from which they benefited).

1676

The Mashpee Wampanoag Tribal Council writes a letter to NEYM and Friends General Conference asking that the "Quaker Sweat Lodge" workshop be canceled at the FGC gathering as it is a "disrespectful form of cultural appropriation." Friends take four years to come to a final decision about the workshop.

2004

John Woolman (Friend of European heritage) travels around New England trying to convince Friends to stop owning enslaved people and end the practice of slavery.

1760

NEYM comes to consensus that all people enslaved by Friends should "be discharged & set free from a State of Slavery, that we do no more claim property in the human race." This effectively ends slave-holding practices by Friends in NEYM, though it takes some time to enact.

1773

Some Friends speaking out against the practice of slavery in their meetings are disowned (i.e. kicked out of their meetings).

early 1700's

At Yearly Meeting, Friends can not come to unity to ban slavery among New England Quakers.

1717-1718

43 Quaker men from NEYM enlist in the Union army to fight in the Civil War. 27 of these men were eventually disowned from their Meetings for serving in the army.

1863

NEYM sends a letter of support to the Montgomery Improvement Association, the organizers of the Montgomery Bus Boycott (the one that made Rosa Parks famous).

1956

NEYM approves a Minute on Racism, stating that: “New England Yearly Meeting of the Religious Society of Friends affirms its commitment to becoming an open, affirming, anti-racist Religious Society.

2003

_____ Meetinghouse is built on _____ land. The _____ are given \$ _____ for the land.

NEYM orders William Bassett (Friend of European heritage) to stop referring to enslaved peoples as “brethren” [brothers] and “fellow-countrymen.”

1841

NEYM cautions its meetings not to pay for or allow non-Quaker abolitionists to speak or preach in Quaker meetinghouses, as these people may “draw off the minds of our members from an establishment in the Truth of those principles which have been maintained by us.”

1840's

NEYM raises over \$100,000 for scholarships for African American students at Quaker schools in response to requests for reparations.

1969-early 1970's

NEYM and FUM Friends help remodel the Penn Center in South Carolina, the only facility in South Carolina where racially mixed groups can safely meet at the time.

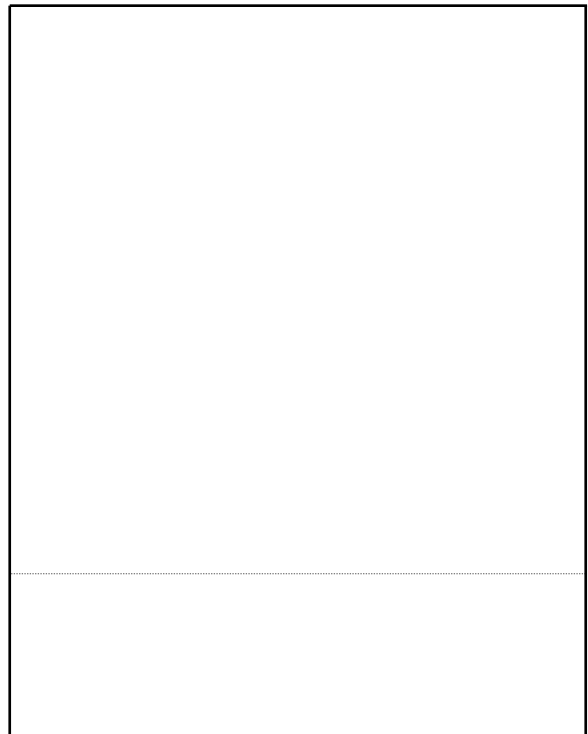
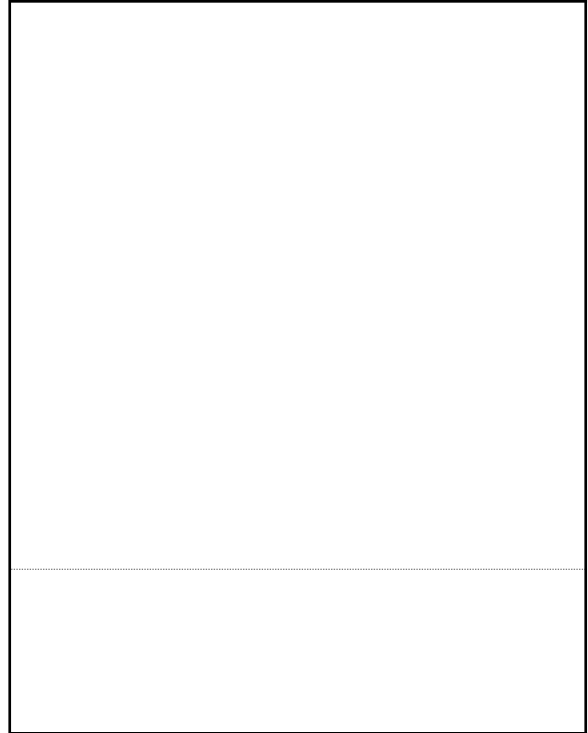
1960's

Providence Meeting admits Pink Harris, an enslaved African, into membership, after getting permission from her owner.

1780

Paul Cuffee (a Friend of Ashanti and Aquinnah Wampanoag heritage) petitions to be freed from paying taxes, because, as a man of color, he can't vote. The request is initially denied, but eventually results in all free men in Massachusetts getting the right to vote.

1780-1783



Use these blank cards to add in facts salient to your Meeting and/or community.

Appendix 7.3

White Privilege Checklist

This list is adapted from “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh. Go on-line and read the article, it is really good.

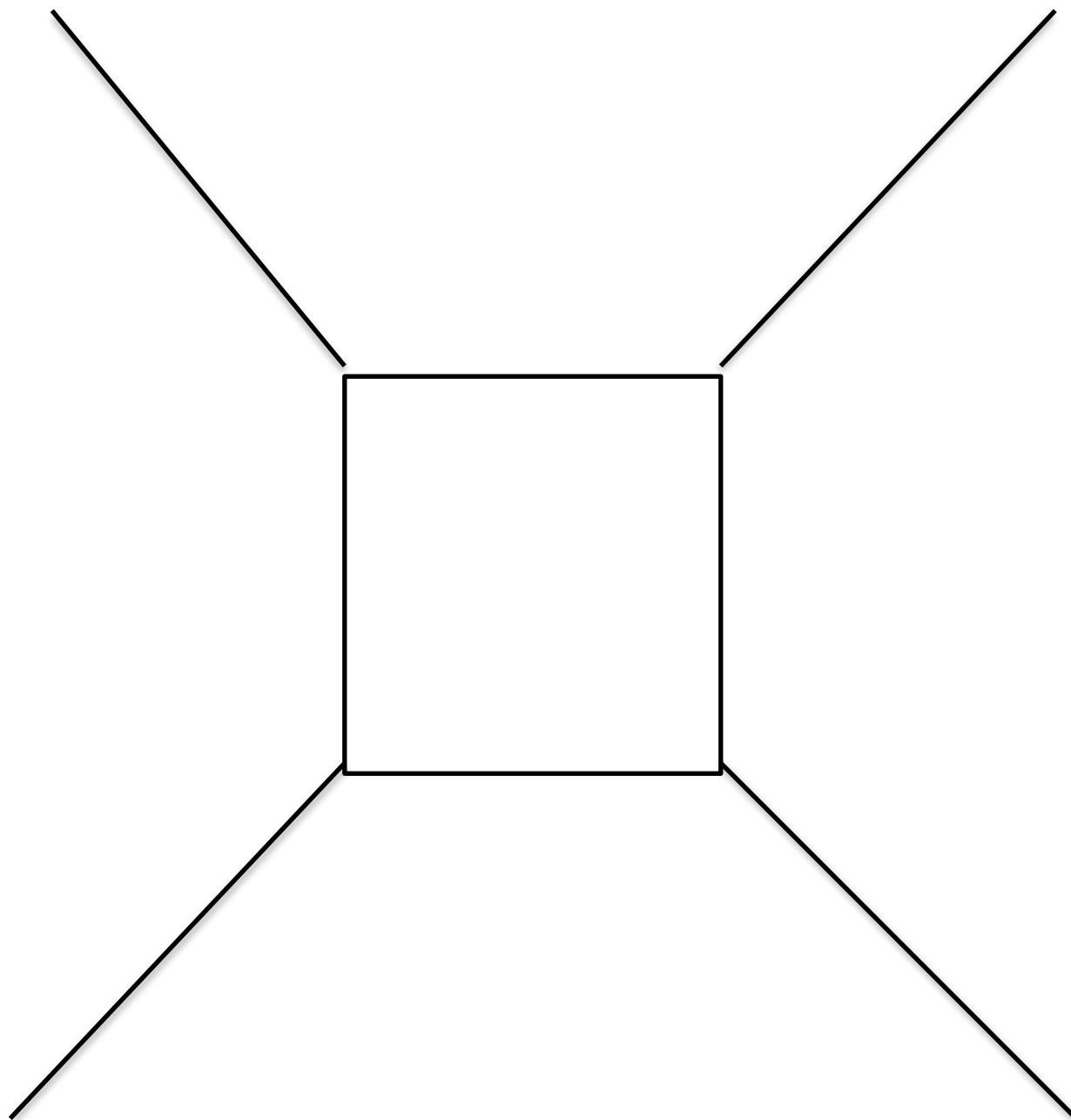
For each privilege below, write “yes” if it is something you always or sometimes experience, “no” if it is something you never experience and “?” if you are not sure or it doesn’t apply to your life. Then think of a specific racial group that is different from yours and that exists in your school or community and write “yes”, “no,” or “?” for how you *think* that group experiences the privileges. Row 15 is blank: What are other race-based privileges that exist in your community?

Privilege (something positive that only some people get)	Me: Yes, No, ?	Someone else: Yes, No, ?
1. I can if I wish arrange to be in the company of people of my race most of the time.		
2. I can go shopping and I will not be followed in the store.		
3. I can watch TV, go to the movies, and read the newspaper and see people of my race in many different roles.		
4. When I learn US history at school or read books for English, I learn about people of my race making the US what it is. I see people of my race as leaders, inventors, politicians, workers, thinkers, scientists, and more.		
5. In my town, I can find music by people of my race, get my hair done, and find many stores that sell foods that my family likes to eat.		
6. If I swear, wear old clothing, or am not doing well in school, no one thinks it is because of the bad morals, poverty, or illiteracy of my race.		
7. When I do well in sports or schoolwork, no one calls me a “credit to my race.”		
8. At school, I am never asked to speak for all the people of my race or expected to know everything about someone else from my same racial group.		
9. I can be oblivious about the customs and language of other racial groups without any negative impact on my life.		
10. Most of the teachers at my school and other adults I have to deal with are of my same race.		

11. I can easily buy posters, cards, toys, games, books, and music with images of people who look like me or look like people of my race.		
12. When I get into college, no one will say I got in because of my race.		
13. I can buy Band-aids (and other items) in “flesh” color and have them more or less match my skin.		
14. At school, other students don’t ask me about or make fun of the shape of my eyes, how I did my hair, or my skin color.		
15.		

Appendix 8.2 B

Seeing the Whole Picture



Appendix 9.3 A

Real Life Examples of Racism

Below are some personal experiences that Friends have shared to be used in this curriculum. Names have been changed and identifying details have been removed, to the extent possible.

1. James, who is African American and is on his high school's cross country track team, was out for a training run when one of the town's police officers pulled her car diagonally across his path and stopped him. When she got out of the car, she asked him what he was doing and wanted to see his identification. He replied that he was out for a training run and, naturally, was carrying no ID. At this point, she seemed to realize that she was being inappropriate, and didn't push the ID request and seemed to be ready to wrap up the encounter as two other teammates, both white, ran up. However, when James asked her why she had stopped him in the first place, she said, "You were behaving in a suspicious manner."

2. Lucretia, who is white and a long-time member of Friendly Friends Meeting, brought two of her close friends, who are both African American, to meeting one Sunday. During fellowship, only two people from the meeting talked to her friends. The next Sunday, Lucretia asked some of her Quaker friends why they didn't speak to her friends during fellowship. Mary said, "I didn't know what to say to them." Margaret replied, "I don't know how to talk to them."

3. Kavita, a Friend of South Asian descent, attended a panel discussion at Yearly Meeting about immigrants from Mexico and sat next to Pamela, a white Friend she did not know. The next year at Yearly Meeting, Kavita was sitting with some friends, all of whom were white, in the dining hall. Pamela came up to her and said, "I was just talking with your mom, Susan, and found out that you are not Mexican but South Asian! I was so surprised." Kavita replied, "That was Sara's mom, not mine. I think you are confusing us because we are both South Asian."

4. Kathy, a white Friend, was at a workshop on diversity at Yearly Meeting. The group was having worship-sharing on why there are so few people of color in our meetings. Bill, another white Friend, said, "Well, sometimes we get some Asians coming over from the college, but I can never tell them apart so I don't talk to them during fellowship." Kathy replied, "Bill, perhaps

if you talked to them, you would be able to get to know them as individual people, and not just think of them as ‘Asians.’ That might help you tell them apart — Asians don’t all look alike and are as unique and individual as white people are. We’ve just been taught to see them all the same.” At this point, Beth, a white Friend and the facilitator, said, “Kathy, we never respond to what someone says in worship-sharing. Please be quiet.” After this worship-sharing, Kathy left the workshop.

5. At a weekend retreat, a white Friend who was a guest speaker giving a talk, compared a poor-paying job he had had to “being treated like a n-----.” The only black Friend in the room left the room, but everyone else (all white) sat there and continued to listen to the talk. After a few minutes, Jill, a white Friend, stood up and gently said, “Friend. I can not listen to you with an open heart until I talk with you about using the n-word. That is a word of hate and discrimination and we, as white people, do not live under weight of that hate and discrimination the way people of color do.” She and speaker talked a bit more, the talk went on, and some Friends met afterwards to talk about what had happened and how to address it.

6. William was only the African American youth in his meeting. At the rise of meeting, everyone would go around and shake hands. Rufus, a white Friend, would always high-five William instead of shaking his hand. William’s mom, who is white, talked to Rufus twice about shaking William’s hand as he did with everyone else, but he only ever high-fived William.

7. Margaret, a white Young Friend, is on her meeting’s Library Committee. At a November meeting, the committee was brainstorming ideas for a display they could put up in the library in the coming months. Margaret suggested doing a Kwanzaa display in the kids’ section. Alice, an older white Friend, replied, “No. I don’t think we should do that. I don’t like supporting divisive ‘holidays.’ Kwanzaa isn’t a real holiday anyway, some black power people made it up. I don’t think it would be very Quaker to talk about Kwanzaa. Let’s do something that is positive and about everybody.” Margaret didn’t know how to respond and no one said anything else. The meeting went on and there was no Kwanzaa display.

Appendix 9.3 B

Strategies for Interrupting Racism

Guiding Principles:

- Always speak from your own feelings and experiences; use “I statements.”
- Say only true and real things; avoid conjectures or analogies
- Listen
- Ask permission – if someone is doesn’t want to listen to you, they are probably not going to hear most of what you say
- There really is that of God in everyone — talk to and listen for that part of each person
- You don’t have to know exactly what to do or do it perfectly, you just have to do something
- There are second chances, you can go back to someone the next day or week

1. Name and Claim Your Feelings:

- “I feel really uncomfortable when people make jokes like that.”
- “I don’t feel safe/respected when anyone is put down for their race or ethnicity.”
- “It makes me angry/sad/uncomfortable/embarrassed to hear another white person use the n-word. Can I talk to you about why I feel that way?”

2. Ask Questions:

- “Why do you think all X people are Y?”
- “What has been your personal experience with X people?”
- “Wow. My experience with X people has been really different. Can you tell me about your experiences?”
- “I don’t understand/agree with what you just said. Can you explain it to me?”

3. Set a Boundary:

- “I don’t let people use that word around me.”
- “It is not OK to do X here.”
- “We respect everyone here, so that kind of talk/behavior isn’t welcome or appropriate.”
- “I won’t participate in things like this that denigrate or disrespect people.”
- “That language/word/behavior is unacceptable here. You can do/say X instead.”

4. Follow Up After the Fact:

- “Hey, I want to talk with you about what happened in the hall yesterday.”
- “I heard what Chris said to you in the lunch line. Can I talk with you about that?”
- “I was thinking about that conversation in History class last week. I think I said something racist, can I talk with you about it?”

5. Talk to the Higher Self:

- “I know you are a person who really cares about other people’s feelings and about fairness. When I heard you say ‘X’ it didn’t sound like you. It was hurtful to me/others and I don’t think that is what you wanted.”

- “Jim, we’re good friends, I know you don’t want to go around making a false assumption about X group of people. Here’s what I know is true about . . .”

- “You sound so upset — what is this really about for you? What do you need?”

Bill of Rights for People of Mixed Race Heritage

(Root, 1993)

I have the right

- not to justify my existence in this world
- not to keep the races separate within me
- not to justify my ethnic legitimacy
- not to be responsible for people's discomfort with my physical or ethnic ambiguity

I have the right

- to identify myself differently than strangers expect me to identify
- to identify myself differently than how my parents identify me
- to identify myself differently than my brothers and sisters
- to identify myself differently in different situations

I have the right

- to create a vocabulary to communicate about being multiracial or multiethnic
- to change my identity over my lifetime and more than once
- to have loyalties and identification with more than one group of people
- to freely choose whom I befriend and love.

Stages of Racialized and Ethnic Identity Development*: White Identity

Source: Janet Helms *Black and White Racial Identity Development: Theory, Research, and Practice*, cited in Beverly Daniel Tatum, *Why are All the Black Kids Sitting Together in the School Cafeteria?* (NY: Basic Books, 1997), adapted and elaborated by Lisa Sung** (2/2002)

Correlating Cross Status	Self-Perception	Stance Toward Own (Dominant) Group	Stance Toward People of Color	Typical Perceptions/ Expressions
[Pre-Contact &] Contact	“Normal:” no particular culture or ethnicity. Sees self as a person of goodwill, unprejudiced, colorblind. Views persons and the world individually and relationally; unaware of significance of group.	“Normal.” Sees own community as possessing goodwill, unprejudiced, colorblind. Racism is deliberate and overt; acts of hostility or discrimination, or hate crimes committed by certain individuals.	Lack of interest or naïve curiosity about ethnic or cultural differences.	“I do not have an ethnicity; I am American.” “I do not see why they keep focusing on our differences; underneath, we’re all the same.” “Why do they always stick to themselves?” “I do not think of you as ____; you are just you.” “Some of my best friends are ____.”
Disintegration Becomes aware of racism’s impact in one’s own and others’ lives.	Earlier beliefs about equality, “liberty and justice for all” shaken. Feelings of guilt and shame about historical oppression and about one’s own status in light of White privilege.	Anger. Tempted to distance self from confronting the issues and one’s upbringing and community. May retreat into silence or may become overzealous.	Sees impact of racism in life of associate or friend. May react by trying to dissociate completely from own group and to become “adopted” by people of color.	“I am not like most White people; I am a very fair compassionate person.” “I can’t stand his jokes any longer.” “People are telling me to lighten up.”
Reintegration	Feelings of tension and guilt may be denied by blaming the victim and reasserting the cultural myths of rugged individualism and pure meritocracy	Sides with and justifies the actions of own group and the pursuit of group interests.	Defensive: blames the sinned-against for their current predicament and problems.	“I am not responsible for society or the hate of a few.” “Everybody can succeed if they just work hard, so they have only themselves to blame.” “There is no race problem today — there are only agitators.”
Pseudo-Independent Understands cognitively the problem of White privilege, but is unsure of what do to about it.	May develop “aversive racism:” wants the ideals of equality and racial tolerance, yet is unwilling to confront own racialized biases and racialized privilege.	Tends to overlook and rationalize racializing biases and actions perpetuating White privilege, by 1) denying that prejudice exists; or 2) citing other reasons.	May try escaping Whiteness by associating with people of color; in the college years, usually rebuffed by those in the Encounter or Immersion/Emersion stages.	“I accept all minorities, everyone should.” “I’ve known him for years; there’s not a prejudiced bone in his body.” “I just don’t feel comfortable around her.” “I don’t think he’d fit in around here.”

Immersion/ Emersion a) Ethnic b) Racial	Ethnic: Becomes interested in recovering knowledge of family roots, ethnic heritage. Racialized: Wants to develop a positive self-concept as a White person in light of the historical and contemporary reality of White privilege.	Ethnic: Begins search for ethnic and cultural backgrounds. Racialized: Identifies with White people who historically allied themselves with people of color in combating racism. Develops relationships for support and processing.	If successful in forming relationships with people of color, may benefit from their outside perspective and comparison.	“I do not know anything about my ethnicity or culture; I feel a little cheated. Why didn’t my family keep it alive?” “If I really start speaking up about racism, I might start losing friends over it. Do I really want to get into it with them?”
Autonomy Has developed a positive identity based in reality (vs. a culturally based presumed superiority)	Positive views of European American ethnic identity and of Whiteness are internalized. Makes commitment to oppose racism.	Committed to act and advocate for justice for people of color, by seeking to dismantle White privilege and by working for full inclusion.	Committed to act and to advocate for justice and to work to empower people of color for full participation and contribution.	“I can learn from both people of color and White people.”

* This model does not suggest that all persons proceed through all stages; rather, it outlines the steps and eventual outcome of full identity development for those who engage the issues and pursue the process (especially during the college years). ** Neither Cross nor Tatum defines or distinguishes ethnic and racialized identity. Nor do they use the terminology “people of color,” “co-ethnics,” “racialization,” or “pre-contact” in their presentation. Also, “Ethnic Immersion/Emersion” has been added to Cross’ model.

Stages of Racialized and Ethnic Identity Development*: People of Color**

Source: William Cross, *Shades of Black: Diversity in African American Identity*, cited in Beverly Daniel Tatum, *Why are All the Black Kids Sitting Together in the School Cafeteria?* (NY: Basic Books, 1997), adapted and elaborated by Lisa Sung.** (2/2002)

Cross’ Identity Development Status	Self-Perception	Stance Toward Dominant Group	Stance Toward People of Color	Typical Perceptions/ Expressions
Pre-Encounter. <i>Limited consciousness of as “other”</i>	Has absorbed the images, beliefs, values of dominant group. Considers self as “colorblind” and the world as “raceless.” Views the world individually and relationally: unaware of significance of group	Identifies with and seeks acceptance among the dominant group, often by downplaying aspects associated with the dominant group.	Disinterest: distance. Co-ethnics may reject him/her because of assimilation to the dominant group.	“Do not call me _____. I am an American” “We are all just people.” “Just treat me as the individual I am.” “Why do they only stick to themselves?”

<p>Encounter. <i>Impact of (usually negative) categorization is felt</i></p>	<p>A Positive Encounter: Person is surprised by perceived differences. A Negative Encounter: Person feels devalued and rejected; now unsure of own identity and community. Earlier beliefs about equality, “liberty and justice for all” are shaken.</p>	<p>Hurt, anger, and confusion. May develop an “oppositional identity” both protecting self and keeping the dominant group at a distance. Invalidating responses result in further disengagement.</p>	<p>Openness to reconsidering the significance of ethnicity.</p>	<p>“My color was not supposed to matter, but clearly it does matter to them after all.” “She’s different - how could she be proud of being Black?”</p>
<p>Immersion/Emersion <i>Begins the search for positive identity concept</i></p>	<p>Redefining self.</p>	<p>Little interest in developing relationships outside the group; outsiders are irrelevant.</p>	<p>Joins peer group, which becomes the new social network. Seeks positive images and history; surrounds self with symbols of identity.</p>	<p>“Black is beautiful.” “Whites are so uptight.”</p>
<p>Internalization <i>Possesses a positive identity concept</i></p>	<p>The new identity is integrated into the self-concept and affirmed; a new sense of security results.</p>	<p>Willing to establish meaningful relationships across group boundaries with those who respect the new-self-definition.</p>	<p>The ethnic identity and ethnic social network are consciously embraced.</p>	<p>“Say it strong and say it loud: I am Black and I am proud!”</p>
<p>Internalization-Commitment <i>Ongoing actions express a concern for one’s group</i></p>	<p>“Emissary:” Sees own achievements as advancing the group’s cause.</p>	<p>Prepared to cross and transcend group boundaries regularly as an emissary.</p>	<p>Willing to act as spokesperson and advocate for the group. Prepared to function more effectively in diverse settings.</p>	<p>“I can learn from both Latinos and Whites.”</p>

* This model does not suggest that all persons proceed through all stages; rather, it outlines the steps and eventual outcome of full identity development for those who engage the issues and pursue the process (especially during the college years.) ** Neither Cross nor Tatum define or distinguish ethnic and racialized identity. Nor do they use the terminology “people of color,” “co-ethnics,” “racialization,” or “pre-contact” in their presentation. Also, “Ethnic Immersion/Emersion” has been added to Cross’ model.

Note: This table is available on multiple