

Racism and White Privilege Curriculum Design

LEE ANNE BELL, BARBARA
J. LOVE, ROSEMARIE
A. ROBERTS*

Teaching about racism in the United States is an intellectually, emotionally, and politically challenging project, complicated by the shortage of supportive spaces to think and talk about racism in diverse groups. It is made even more difficult because of the racial divide in knowledge about and experience with racism (Bell, 2003b). Participants bring to a course on racism a wide range of feelings and experiences, and often misinformation, confusion, and bias. White participants may sincerely want to learn about racism and figure out how to play a role in making their communities, schools, and workplaces welcoming places for all, but fail to see the role white skin privilege and accumulated white advantage play in perpetuating racial inequality. Participants of color may want to figure out how to break through the silence about racism as a historic and contemporary force that differentially shapes their lives, but fear having their concerns dismissed, being viewed as too sensitive or as troublemakers, or being misunderstood by white peers and teachers. Participants from all racial groups may be reluctant to explore racism, especially in mixed groups, given the complex and often painful web of emotions that discussions about racism inevitably raise.

Careful planning and facilitation can create a safe enough space to talk about racism in ways that encourage participation and learning, enable people from all groups to develop a more sophisticated understanding of racism and foster the development of a knowledge base to support effective strategies for working in coalition with others to do antiracist work. Creating a space where issues of racism and social justice

* We ask that those who cite this work always acknowledge by name all of the authors listed rather than either only citing the first author or using "et al." to indicate coauthors. All collaborated on the conceptualization, development, and writing of this chapter.

can be aired and honestly discussed can enhance participation even in courses where the subject is not specifically racism or issues of social justice. We find that the most generative way to teach about racism is to create opportunities for participants to talk about their life experiences in the context of information that helps them understand how these experiences are shaped by systemic patterns of institutional and cultural racism and its corollary, white privilege/advantage.

Racialized Differences in Opportunities and Outcomes

Although racism impacts all institutions, we explore racial dynamics in five mutually reinforcing areas: education, the labor market, housing, the media, and the criminal justice system. Racial differences in opportunities and outcomes in these institutions are particularly critical to a person's (and group's) social, economic, and political standing in American society. Despite civil rights advances and purportedly more liberal attitudes toward race today, we can see that race serves as a reliable predictor of racially unequal levels of participation and success in these institutions.

Education

The American public education system has historically been considered a social equalizer, presumed to provide equal access to education for all and the means for social advancement regardless of class, race, or national origin (Hochschild & Scovronick, 2003). While this has to a large extent been true for white immigrants to this country, the 1954 *Brown v. Board of Education* decision, and other court cases in Texas and California, show this not to be the case for African Americans, Mexican Americans, Native Americans, and Puerto Ricans. Despite decades of efforts to integrate the schools and provide equal education for all, schooling inequalities and segregation by race continue and deepen (Bell, 2004; Kozol, 1992, 2005; Orfield & Eaton, 1996; Whitlock & Adams, 2004).

Disparities in access to equal education by race are greater than ever and closely parallel disparities in school funding (Carey, 2004; Orfield & Lee, 2006). Nationally, school districts with the highest enrollment of white students have on average \$902 more to spend per student than school districts with the highest enrollment of students of color (Lawrence, Sutton, Kubisch, Susi, & Fulbright-Anderson, 2004). Based on an average classroom size of 25 students, this adds up to a difference of \$22,500 more per classroom in schools with the highest enrollment of white students. Despite the success of recent court cases in New York and California requiring redress of gross funding inequities, remedies have not been forthcoming (see Campaign for Fiscal Equity, n.d.; Decent Schools for California, n.d.).

In addition to being denied adequate funding, minority students in racially segregated schools encounter a less rigorous curriculum, face lower expectations from their teachers, and receive inadequate, if any, information about financial aid, college opportunities, and other avenues to well-paying careers (Lipton & Oakes, 2003). Research shows, for example, that public schools where white students are the majority are more than twice as likely to offer advanced placement (AP) classes as schools where black and Latino students are the majority (Lawrence, Sutton, Kubisch, Susi, & Fulbright-Anderson, 2004). Even in desegregated suburban public schools, 58% of Asian/Pacific Islander students and 56% of white students are in AP/honors classes compared to only 33% of black students and 27% of Latino students in such classes (Fine, Roberts, & Torres, 2004; see Noguera, 2003 for similar findings). Because many colleges give extra admission points to students who have participated in honors and

AP classes, students of color, who are more likely to attend schools that do not offer AP, end up losing twice.

At the same time that resources for public education are shrinking, demands for performance by teachers and students are going up. Underresourced schools have to deal with overcrowding, aging school facilities, and much smaller per pupil expenditures than white suburban schools (Kozol, 1992; Kozol, 2005). They are also less likely to be able to hire teachers who are certified or hold master's degrees than their suburban counterparts (Lankford, Loeb, & Wyckoff, 2002). And although the population of students in public schools is increasingly more racially and linguistically diverse, the teaching force remains overwhelmingly white and monolingual (Nieto, 1999), less likely to be knowledgeable about families and communities of students of color (Irvine, 2003; Ladson-Billings, 1994) and less aware of the challenges of racism their students face (Bell, 2003a; Marx, 2006; McIntyre, 1997).

Racial disparities are also evident in higher education (Orfield, Marin, & Horn, 2005). In 2003, 42% of white students, 32% of black students, and 23% of Latino students aged 18 to 24 years old were enrolled in college (U.S. Department of Education, National Center for Education Statistics, 2004). College graduation rates also show the same racial patterns, with a larger percentage of white students graduating in 5 years than black and Latino students graduate from predominantly white institutions in 5 years (U.S. Department of Education, National Center for Education Statistics, 2000).

In sum, 50 years after *Brown v. Board of Education* outlawed segregated schools, we see regressive resegregation to a dual and grossly unequal system of education based on race and class (Kozol, 2005), "recording the tenacity of America's commitment to racial inequality" (Darling-Hammond, 2006, p. 13). This is occurring in a context where options for economic mobility are tightly constricted and racially biased.

Labor Market

Not only are there widely varying differences in academic achievement by race, but income and life chances for people with the same educational attainment are also widely disproportionate across racial groups (Lui, 2005; Shapiro, 2004). Within the context of the U.S. economic system of supply and demand, access to jobs is theoretically race neutral. However, labor market participation rates indicate that race plays a significant role in determining access to employment. Over the past 30 years, the unemployment rate for black people has consistently been twice that of white people (National Urban League, 2006). Furthermore, people of color and women are overrepresented in the lowest paying and least desirable jobs, and occupational segregation is most pronounced among black male youth (Lawrence, Sutton, Kubisch, Susi, & Fulbright-Anderson, 2004).

Although 25 to 33% of the gap between the earnings of Whites and African Americans, Native Americans, and Latinos can be explained by educational differences (Harris, 2004), labor practices add to these disparities. A recent study revealed that employers were 50% less likely to call for an interview applicants with common black names on their résumés than applicants with common white names, even though all job applicants in the study had exactly the same résumé (Lawrence et al., 2004). During the recession of the early 2000s, black workers lost jobs at twice the rate of white and Latino workers. Almost 90% of lost jobs were decent-paying jobs in the manufacturing sector, jobs that are unlikely to return (Lawrence, Sutton, Kubisch, Susi, & Fulbright-Anderson, 2004). In the same period, government jobs, the sector that previously offered the most opportunity to people of color, had also declined (National Urban League, 2006). Access to decent jobs determines to a large degree whether or not

one can buy a home, accumulate assets, and use these assets to improve life chances for one's offspring.

Housing

Home ownership is one of the means by which wealth can be accumulated and passed on to the next generation. Significantly, redlining, a practice initiated by the U.S. government, and mortgage lending practices over the past 60 years have largely excluded people of color from significant home ownership while benefiting and advantaging white people by comparison (Katznelson, 2005; Lipsitz, 1998). For example, one study showed that banks are less likely to offer a mortgage to a black applicant than to a white applicant with the same earnings, the same educational level, and a comparable job (Sickinger, 1999). Research also reveals that people of color pay more in interest rates than white people pay for similar mortgages (Perez, 2002). Gentrification often opens opportunities for housing for white people and displaces families of color and the poor through eliminating affordable housing in the face of escalating rents and housing prices (Freeman, 2006). Meanwhile, housing segregation maintains racial separation in schools, friendship, work, and other areas that in turn insures continuing white ignorance about people of color and the stereotyping and discrimination that ignorance feeds (Bonilla-Silva, 2003; Cashin, 2005). The media both reflect and perpetuate these stereotypes.

Media

Historically, the media have served as a key socializing agency, informing and shaping as well as helping to change beliefs, attitudes, opinions, and understandings about different groups of people in our society. In its many forms (newspapers, magazines, books, radio, television, and movies), the media can inflame and propagate racism as well as provide information with which to counteract it. The media paint landscape themes that serve as the backdrop for how society views and responds to people from different racial groups (Cortes, 2000). These themes shape public opinion and public policy, the responses of bureaucracies and individual public officials, as well as the attitudes and behavior of the public at large.

Media ownership and control of the images portrayed of people of color are overwhelmingly in white hands. For example, only 4.2% of media outlets are minority owned, yet they employ more than half of all people of color in radio and television (Gonzalez & Torres, 2006). For example, UPN had the highest concentration of writers of color employing sixty-three percent of writers of color in 2005-2006 (Themba-Nixon, 2006).

The images that mostly white mainstream media portray of people of color tend to be selective and biased in ways that support stereotyping. Cortes (2000) argues that by selecting and continually repeating news stories of a particular type about a social group, the media increase the likelihood that consumers will develop stereotypes about that group. For example, showing black and Latino men as criminals but ignoring other activities in which they engage perpetuates stereotypes, normalizes racially defined characteristics attached to particular groups, and ultimately legitimizes racial hierarchy (Bogle, 2001; Wilson, Gutierrez, & Chao, 2003). This occurs whether the stereotypes are of African Americans (Entman & Rojecki, 2001), Asian Americans (Lee, 1999), or Arab Americans (Shaheen, 2001).

The lack of minority perspectives in the media has very real consequences for the way news is reported. For example, during the Hurricane Katrina disaster of 2005, the mainstream media portrayed white victims trying to survive as "finding bread and soda from a local grocery store," whereas black victims in exactly the same circumstance

were portrayed as "looting a grocery store" (Snopes.com, n.d.). This marked contrast in descriptors for white and black people engaged in the same activity illustrates one of the key ways that the media both mirror and perpetuate the racism of the larger society. This is also evident in the way crime is portrayed both in news reporting and in television and movie characters that stereotype men of color, particularly black and Latino men, as criminals (Entman & Rojecki, 2001).

Criminal Justice

Racial discrimination and prejudice deeply affect the criminal justice system in areas such as profiling, sentencing, access to adequate legal representation, incarceration, and parole, culminating in dramatic racial differences. These discrepancies begin in adolescence. For example, African American youth are six times and Latino youth three times more likely than white youth to be incarcerated for the same offenses. Although African Americans make up only 12% of the U.S. population, they represent a shockingly disproportionate 46% of the prison population. Racial disparities are most dramatic in states where people of color are concentrated in urban areas, where there tend to be higher crime rates, and where there are higher levels of law enforcement activity (Human Rights Watch, 2002).

Incarceration rates for men are higher than for women, yet the rate at which women (disproportionately women of color) are incarcerated has grown faster than the rate for men in recent years, particularly since welfare reform and harsher penalties for drug crimes have been implemented. The number of incarcerated women has increased by 118% since 1990 (U.S. Department of Health and Human Services, Health Resources and Services Administration, 2005).

Juvenile detention rates reveal similarly deep racial inequities. In New York City, African American and Latino youth comprise 95% of those entering juvenile detention centers, even though they represent only two thirds of all youth in New York City (Correctional Association of New York, 2004). In 2002, of youth in the custody of the New York State Office of Children and Family Services, a state agency responsible for incarcerating and placing youth in detention, 63% were African American, 23% were Latino, and 16% were white (Correctional Association of New York, 2004). Significantly, half of youth who enter detention come from only a quarter of New York City neighborhoods, those with the highest levels of poverty, poor housing, and underperforming schools (Correctional Association of New York, 2004).

Quality education is one of the most effective forms of crime prevention (Center on Crime, Communities and Culture, 1997). Yet the State of New York, in a trend similar to many other states, reduced spending for higher education by \$10 million during a 10-year period in the early 1990s while simultaneously increasing prison spending by roughly the same amount (Ziedenberg & Schiraldi, 2002). Notably, during this period, the average annual cost to incarcerate one youth in detention was \$141,000, whereas the average annual cost per pupil in a New York City public school was \$9,998 (Correctional Association of New York, 2004). In this curriculum design, we explore the interconnections among these and other institutions to help participants see and analyze the effects of interconnected institutional patterns within the web of racism (see Figure 6.1).

Taken together, these systems interact to create a web of interlocking systems that create racially different opportunities and outcomes that reflect and sustain institutional racism.

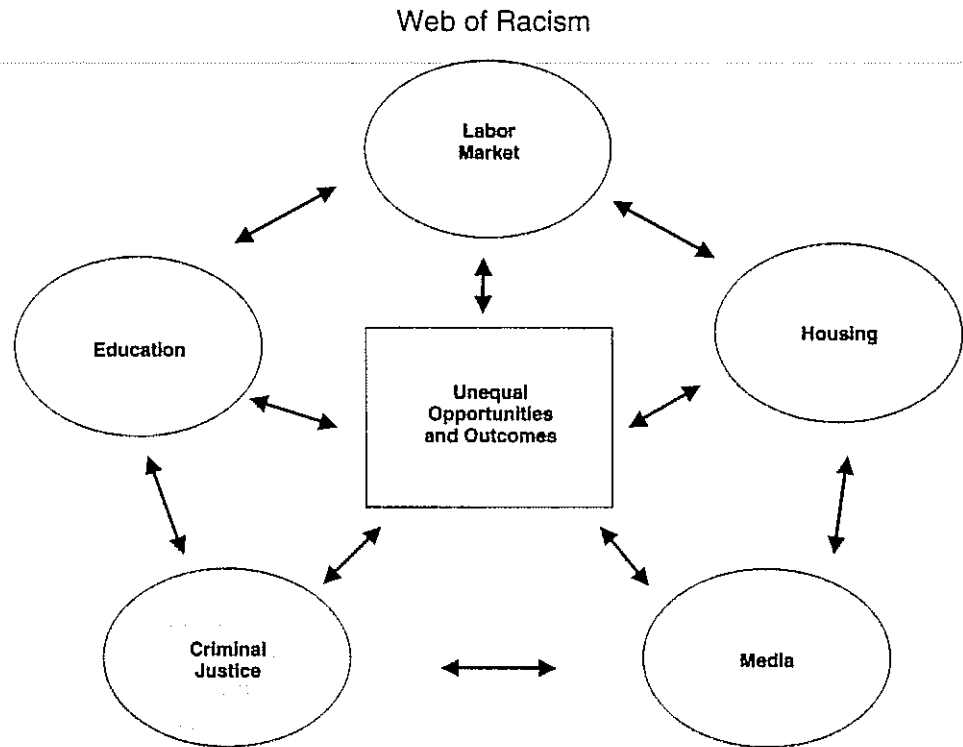


Figure 6.1 Web of Racism

Campus Context

The current campus context both replicates the racism in the larger society as well as provides spaces within which students can develop knowledge and skills to understand and challenge racism. Many of the incidents that have arisen on campuses in the past few years, such as “affirmative action bake sales,” white fraternity parties with “ethnic themes,” and racial harassment, are rooted in racial stereotyping and hostility toward race-conscious campus policies. At the same time, colleges have historically been places that inspire agitation for social change, and provide the opportunity to form cross-racial student coalitions to work for common goals of equality and inclusion. A course on racism can offer a framework for examining such incidents, helping participants understand their historical context, and identifying ways they contribute to racism on campus. Education about racism provides participants with a vehicle for civic engagement and social responsibility and the opportunity to translate awareness into action that can enable them to take their learning beyond the course and into their daily lives.

Racism and White Privilege Curriculum Design

Overall Goals

At the conclusion of the course, we hope that participants will have achieved the following goals:

- Have a greater understanding of how we in the United States are socialized into a system of racism and white privilege/advantage.

- Understand how individuals internalize and respond to racism and white privilege/advantage on both conscious and unconscious levels.
- Learn definitions of *race*, *racism*, and *white privilege/advantage*.
- Increase awareness and understanding of individual, institutional, and societal manifestations of racism.
- Have a greater understanding of the role people from all racial groups can play in working for racial equality and justice.
- Feel capable and motivated to work with others to organize antiracist action at multiple levels (personal, social, and institutional).

Overview of Racism and White Privilege Modules

Note to readers: The curriculum design in this chapter is based on the assumption that participants have completed the introductory module(s) described in Chapter 3 prior to beginning this design and have a basic understanding of the conceptual framework of oppression described in Chapter 3.

Table 6.1 Overview of Modules: Racism and White Privilege

Module 1: What Is Race? What Is Racism? (4 hours)	Module 2: Social Construction of Race and Institutional Racism (4 hours)
1. Welcome, Introductions, Hopes, and Fears (50 min.) 2. Prevalence of Race Continuum (30 min.) 3. The Illusion of Race, the Reality of Racism (70 min.) Break (10 min.) 4. Personal Timeline (35 min.) 5. Cycle of Socialization (35 min.) 6. Closing (10 min.)	1. Sculpting Power Dynamics (15 min.) 2. The Stories We Tell About Race (50 min.) 3. Conversation Café (65 min.) Break (10 min.) 4. History of Racism Timeline (60 min.) 5. Institutional Racism (30 min.) 6. Closing (10 min.)
Module 3: Unearned White Advantage (3 hours, 20 minutes—4 hours)	Module 4: Taking It With You (3 hours, 20 minutes)
1. Check-In and Review of the Agenda for the Day (15 min.) 2. Crossing the Room (30 min.) 3. The Construction of White Privilege/ Advantage (60 min.) Break (10 min.) 4. Fishbowl or Caucus Groups (90 min.) 5. Pairs/Journals (20 min.) 6. Closing (15 min.)	1. Emotional Timeline (30 min.) 2. Characteristics of an Ally (25 min.) 3. Costs and Benefits of Interrupting Racism (15 min.) 4. Action Continuum (25 min.) Break (10 min.) 5. Spheres of Influence (20 min.) 6. Action Planning and Taking It With You (45 min.) 7. Closing (30 min.)

Module 1: What Is Race? What Is Racism?

Time needed: 4 hours

Objectives

- Create a positive learning environment through developing group guidelines for support and risk taking.

- Explore the personal experience of learning about race and racism, and develop an understanding of the ways that racism is communicated and reinforced.
- Develop a shared understanding of key terms and ideas, including racial formation, race, racism, socialization, and social construction.
- Begin exploration of institutional and cultural forms of racism.

Key concepts: race, racial formation, racism, individual racism, active racism, passive racism

1. Welcome, Introductions, Hopes, and Fears (50 minutes)

As participants enter the room, give them a copy of any readings that you have assigned (if you have not done so ahead of time), a name tag, a blank index card, and a pen or pencil. Welcome participants, introduce yourselves as facilitators, and give a brief summary of your background. Thank participants for their willingness to explore issues of race and racism and to embark on this learning journey. Let them know that you are aware that the exploration of so weighty a subject as racism can evoke anxiety and that the class will begin with an explicit examination of the hopes and fears people bring as a way to establish guidelines for the class.

To assess the hopes and concerns of participants, ask them to write an expectation that they have for the course on one side of the index card, and on the other side of the card a fear or concern that they have about the course. Participants should not put their names on their cards. Collect the cards, reshuffle, and pass them out again so that each person receives someone else's card. Participants then introduce themselves, by name, describing something about themselves, and reading the hope and fear card that they received. If they receive their own card, they should simply read it anonymously. Once the cards have been read, introduce the concepts of *comfort zone* and *learning edge* (see Chapter 3). Use these concepts to facilitate a discussion of ways that the class can support each other in realizing their hopes for the class and mitigating their fears. Develop a list of class guidelines together.

Review the outline of the agenda, and note your planned starting and ending time, breaks, the location of restrooms, and any other details related to general personal comfort. Invite participants to tell you of any particular comfort, access, or learning needs they may have so that you can make appropriate accommodations. Participants should have let you know about any of their specific learning needs, such as large print, assistive listening devices, or interpreters, prior to the class.

2. Prevalence of Race Continuum (30 minutes)

This activity draws out some of the differential experiences participants have with race and racism. It asks participants to reflect on their own experiences and surfaces questions they have on the topic. Set up the room ahead of time by placing a "True for me" sign at one end of the room, a "Not true for me" sign at the other end, and a "Don't know" sign in the middle.

Ask participants to stand, moving chairs against the wall so there is room to move around. Tell them you will read a series of statements for them to think about and then move to the sign that most closely reflects their response to the statement (use statements in Appendix 6A). After each statement is read and participants have placed themselves near the appropriate sign, they should turn to someone nearby and talk about why they placed themselves as they did. After a few minutes, ask for volunteers to share with the whole group why they chose their current location, to get a range of

experiences from those clustered around each sign. Note that people may have very different reasons for making the same selection. Then read the next prompt and continue in the same way until all statements have been read, responded to, and discussed.

Afterward, ask participants to write in their journals about where and why they placed themselves in relation to each question and any insights or questions from listening to other's choices and experiences. Ask them to note any questions this activity raises for them about racism and to keep these questions in mind as the course progresses.

3. The Illusion of Race, the Reality of Racism (70 minutes)

Show Episode I of *Race: The Power of an Illusion: The Difference Between Us* (available from www.californianewsreel.com; California Newsreel, 2003b). This excellent film provides historical information about the development of racism and white privilege in the United States and lays a foundation for understanding the systemic features of racism. Ask participants to take notes as they watch the film, jotting down questions, reactions, and feelings as they watch.

Following the film, ask participants to form groups with three other people, being sure to learn each other's names, and then respond to the following questions through discussion. Post the questions on chart paper or on the board. Ask for one volunteer in each group to take notes and report out key points at the end of the discussion.

1. What in the film surprised you?
2. How did the film challenge or change any of your assumptions? What challenged your previous ideas the most in watching this film? What feelings did the film stimulate in you?
3. What were you confused about or need to know more about?
4. Having seen the film, how would you define race? Racism?

Bring the groups together, and ask for groups reports of key points from their discussions, keeping track of questions for further exploration as the course proceeds. As part of the discussion, review the definitions of *race*, *racism*, *racial formation*, *individual racism*, *active racism*, and *passive racism* on the handout in Appendix 6B.

Facilitation Issues

The film begins to raise questions about the meaning of race and its validity as a category for dividing human beings. Participants are often surprised to learn how arbitrary racial categories are, yet how tenacious their hold on our thinking remains. At this point, encourage participants to raise questions without seeking closure and to stay open to learning more about concepts we so often take for granted. The DVD is divided into three segments. For each segment, there is both a 1-hour-long version and an excerpted version. You can use whichever version time allows in your classroom. The Web site of California Newsreel (2003a; www.californianewsreel.org) also has many additional resources you may draw upon to further develop the activities in this module.

Break (10 minutes)

4. Personal Timeline (35 minutes)

This activity structures an opportunity for participants to examine early memories related to race in order to explore how they learned (consciously and unconsciously) messages about race, their own racial group, and other racial groups. The activity enables participants to begin to analyze the multiple levels on which racism has affected their lives.

Begin the exercise by acknowledging that the attitudes, values, and beliefs we have internalized regarding race and racial groups are shaped by societal norms and patterns. You might say something like the following: *To a larger extent than we would like to believe, we do not have the opportunity to choose what we have learned about different racial groups, including our own. The beliefs and attitudes that we hold are a cultural and historical legacy from a society characterized by racial domination and subordination. For the most part, we do not think about when, where, or from whom we acquired a specific attitude or belief about race and racial groups. This exercise is designed to help uncover the experiences and processes through which we acquired our understandings, beliefs, and attitudes about race and racial groups in order to help us gain the flexibility to think outside the socialization that has been instilled in each of us. In this exercise, we will respond to a series of questions designed to help us think about our early memories related to race and racial groups.*

At this point, review the confidentiality guidelines and the characteristics of active listening. Remind participants that this is a "speak and listen" exercise, not a conversation or dialogue. Organize into trios and ask participants to assign each member of the trio the letter A, B, or C. Tell them you will read a series of questions and then each person in turn, beginning with A, will have the opportunity to respond to the question for 1 full minute, while the other two members of the group practice supportive listening without talking or adding to what the speaker is saying. Note that you will keep time and call out when they should switch to the next speaker (B), who will also speak uninterrupted for a full minute. Switch to person C in the same manner.

Some potential questions are listed here. You should choose the actual number of questions depending on the amount of time you have for the activity and the makeup of the group.

The following questions ask participants to reflect in each of their examples, on "What happened?" and "What do you remember doing, thinking, and feeling?"

1. When were you first aware of yourself as a member of a particular racial group?
2. When were you first aware of people from other races? Which races?
3. When did you first witness or experience someone being treated differently because of his or her racial group?
4. When was a time that you were proud of your racial identity?
5. When was a time you realized that you would be treated differently because of your race?
6. What are some times when you had (have) friends from different racial groups?
7. What is one other significant event in your life related to race or racism?

Processing

After participants have completed responding to these questions, ask them to appreciate the other members of their group before returning to the large circle. Request examples of what people learned from answering the questions and listening to the answers of others. Ask participants to focus on their own stories and not the stories of others. If a story told by someone else resonates strongly with them, then they should focus on how their own experience seems to be similar to the other person's story. The point is to stay focused on their own socialization rather than the experiences of others. This guideline also helps to protect the confidentiality of other's stories. If a participant

starts to describe another person's experience, remind them of the guideline and ask them to refocus on their own experience.

As the discussion continues, begin to call attention to the sources of early learning about race and racism. Highlight messages, both subtle and blatant, that people received about race and racial groups from family members and others. Often, white participants note examples such as seeing their parents lock car doors when driving through certain neighborhoods, hearing family members tell jokes about members of other racial groups, and seeing family members disapprove of interracial couples or avoid in-depth socializing with people from other racial groups; including being told they could not play or eat at certain people's houses or invite them over to your house. Participants of color may note messages about racial profiling by the police, store clerks, or others; being told to be careful around white people or not to trust them; or stereotyping or telling jokes about other racial groups.

Facilitation Issues

This is a relatively high-risk activity, so it is important to review course guidelines especially related to active listening and confidentiality for work in the small groups. White students are likely to have very different memories and experiences from students of color. This is a good time to reinforce the concepts of comfort zone and learning edge and to underscore that these will vary for different people so that each individual should monitor their own internal reactions accordingly.

5. Cycle of Socialization (35 minutes)

Move the discussion to the "Cycle of Socialization," posting the diagram in Appendix 3E and providing individual copies to participants. Explain that this model illustrates how systematic socialization through individual, cultural, and institutional interactions and norms teaches us to accept a system of racism and white privilege/advantage. Tell participants you will walk them through the model with examples to illustrate and ask them to note on their copies of the model any examples from their own experiences that are pertinent. Use the following text as a guide for describing the Cycle of Socialization: *We are born without awareness of race and without racist attitudes, values, or beliefs. We acquire attitudes, values, and beliefs that support racism through a socialization process that is often more subtle than overt. From our earliest experiences, we learn lessons about our own and other racial groups through listening to and observing our parents and family. As we move out into the wider world, we take in lessons from our society and its institutions that socialize us to internalize and take for granted racialized norms, values, and assumptions.*

Family, peers, and community are among the most powerful of these early socializing influences. White parents, peers, and community may reinforce fear or avoidance of people of color and instill beliefs that white values and standards are the correct norm to follow and by which to judge others. Parents, peers, and communities of color may teach children to avoid interactions with white people, to adjust to the standards of white society for their own protection, or to contain their feelings in situations deemed racially dangerous.

Stop briefly to allow participants time to note examples from their own early experiences that illustrate socialization by family and peers. Then continue turning to the institutional level as follows:

These early messages about race and racism are reinforced through contact with institutions, including the media, schools, religious institutions, the judicial system, and economic and political systems, among others. We learn that powerful people are mostly

white (such as the president, Congress, police officers and judges, teachers, doctors, news commentators and television personalities, and historical figures studied in school). We internalize assumptions that white people are the ones who make history, and are those "naturally" in positions of power and influence. Whiteness unconsciously becomes the standard of normality.

Linguistic conventions teach us to unconsciously assign positive virtues to "Whiteness" and negative values to "Blackness," such as in "The heroes wear white hats and villains wear black hats"; "A pure heart is white, but an evil heart is black"; and "white lies are small, but black lies are evil." It is taken as an unquestioned matter of course that "flesh" as a color for crayons, or "nude" as a color for women's hosiery, matches the pigmentation of white people.

The educational system promotes through a curriculum that is mostly based on white (and male) achievements the notion that white people are naturally leaders, capable, and meritorious. We learn to accept differential resources and access to education as the norm. We come to assume that Whites who gain acceptance to colleges or other opportunities do so purely through merit.

The media exert a major socializing influence on us through the differential portrayal of people of color and white people. The majority of actors, commentators, writers, and producers are white. People of color are often relegated to stereotypical or minor roles that frequently depict them engaged in criminal activity or violent behavior. This association is combined with limited portrayals of people of color engaged in positive roles.

Religious institutions contribute to racist socialization through, for example, portraying Christian religious figures as light skinned, whereas "villains" such as Judas and Cain are portrayed as dark skinned. The story of Noah is construed to provide a religious justification for slavery, as when Ham is told that he and his children would be servants.

The combination of messages that we receive from our families, our communities, the surrounding culture, and the institutions of society creates a social system based on the "Rightness of Whiteness," the systematic oppression of people of color, and the collusion by individuals in the cycle of racism.

Stop and ask participants to note further examples on their individual sheets. Invite them to share these examples with the larger group. Note that although socialization is powerful, new information can enable us to become conscious of socialized messages about other groups based on race and enable us to choose different attitudes, assumptions, and behaviors that challenge racism.

6. Closing (10 minutes)

To draw this section to a close, ask each participant to briefly share a thought, feeling, or question in response to the previous activity. Allow individuals to pass if they wish to do so.

Facilitation Issues

This section of the course is important because it sets the foundation and tone for the modules that follow. Issues of trust and safety are usually paramount in the minds of participants. Working together to develop and *practice* the guidelines is very important. You can be an active role model from the start by describing your own thoughts and feelings, sharing examples from your own socialization, and acknowledging attitudes and assumptions about other racial groups that you later learned to question.

Participants may feel embarrassed by examples of their own early experiences and internalized racism, and as a result, they may be very cautious. White participants may

be hesitant because they are afraid of offending participants of color, and participants of color because they may not feel safe enough to trust white facilitators and/or participants. White people may sit back and wait for people of color to teach them about racism, assuming that they themselves know little about racism and will need to hear about it from the "people who have it done to them." Some people of color may assume that they know everything there is to know about racism from their own experiences, and may be skeptical that they will hear or learn anything new. Others may assume the role of "expert" to teach white participants about racism. Be particularly attentive to such issues, so that participants of color are not asked to be educators or spokespeople for their entire racial group. Assign readings that can provide information for all participants to draw upon and elaborate.

Activities that examine participants' early experiences often have an emotional weight that facilitators should acknowledge and be prepared to address. For some people of color, recounting early experiences with racism can stimulate reliving situations where they or members of their family were targets of prejudice, discrimination, or violence, bringing up the emotions felt at that earlier time. For some white people, realizing that parents and others whom they love and trust have taught them stereotypes about other racial groups may cause discomfort, anger, or sadness. It is helpful to note that one of the costs of racism is the emotional pain and dehumanization that it causes all people living in a racist system. It is important to create a safe enough space that people can express some of those painful emotions while maintaining a productive learning environment. It may be useful to remind participants that feelings are neither right nor wrong, but simply feelings. Acknowledging feelings is an important step in distinguishing feelings from thoughts and in determining actions based on choice rather than unconscious socialization.

Module 2: Social Construction of Race and Institutional Racism

Time needed: 4 hours

Objectives

At the end of this module, participants will be able to do the following:

- Identify and analyze the material consequences of racial construction for people defined as people of color.
- Describe the cultural and institutional privileges/advantages attached to "Whiteness" in the United States.

Key concepts: social power, resistance, dominance, collusion, institutional racism

1. Sculpting the Dynamics of Power (15 minutes)

In this activity, participants begin to explore concepts central to understanding institutional racism through using their bodies in physical movement, without relying on the use of words. Form groups of three to five participants, and assign each group one of the following terms: *social power*, *domination*, *resistance*, and *collusion*. Ask each group to use their bodies to sculpt a tableau of their term by creating a still image or

frozen moment that communicates the meaning of that term. Give each group 5 minutes to create their image, and then have each group enact their tableaux for the whole group. Ask participants to silently observe the tableaux for a few seconds, and then describe what they are seeing. Pull out as many observations as possible, even if they are conflicting or contradictory. Note where the tension points are in each tableau and both active and passive stances that participants might take. In what ways do the parts work together to create a whole? Finally, ask participants to guess what term is being sculpted. Applaud each group for their performance.

2. The Stories We Tell About Race (50 minutes)

Show Episode 2 of *Race: The Power of an Illusion: The Story We Tell*; either the full or excerpted form, depending on time available. After viewing the segment together, ask participants to respond to the following questions in their journals:

1. What in the film surprised you?
2. How did the film challenge or change any of your previous ideas and assumptions?
3. What feelings did the film stimulate in you?
4. What were you confused about or need to know more about?
5. Having seen the film, how would you now define race? Racism?

3. Conversation Café* (65 minutes)

This activity enables participants to engage in a series of conversations about race and racism that begin to tease out systemic features of racism, its history in our nation, and current challenges to eradicating racism today. Ahead of time, set up three to five circles with five chairs in each, and place one of the written questions for discussion in the middle of each circle. You might also provide cookies and soda to convey a café atmosphere.

Introduce and explain the activity. Ask participants to walk around and read the questions, decide where they would like to sit for a discussion, and go sit there. Let participants know they will have a chance to rotate three times to discuss different questions, or they can remain with a discussion circle in any round if they do not want to rotate. Once they have selected their first question, they should take a seat in that circle.

Review the guidelines, and encourage people to use them in the discussion. They will have 20 minutes for the first discussion. You should circulate around the room to spend time with each group and note points to raise in a later whole-group discussion. After 20 minutes, stop the conversations. Participants can then decide to move to a different group/question location, or remain where they are and continue the discussion with whomever joins that group. Have another 20-minute discussion, stopping to allow people to change groups or remain and continue. Rotate once more.

Questions for the Conversation Café Circles:

1. Discuss the difference between a biological and a social view of race. How might you challenge biological assumptions about race?
2. How has "Whiteness" been defined historically? What purposes have changing definitions of Whiteness served in American society?

* This activity is adapted from the Storytelling Project: Teaching About Race and Racism Through Storytelling and the Arts, Barnard College (see www.barnard.edu/education). The original idea for Conversation Cafés came from the Conversation Café project of the New Road Map Foundation. See their Web site, www.conversationcafe.org (Road Map Foundation, 2002-2003), for more information.

3. If race is a fallacy biologically, how do you make sense of the reality of race (and racism) in people's lives?
4. Why is color-blindness problematic in addressing racism? Is it possible to address racism without taking account of race?
5. How could you communicate what you have learned about racial formation through a performance or visual presentation?

Bring the group together for a discussion of key points raised in each conversation circle. Then post and discuss the definitions in Appendix 6B, drawing on the previous discussion when possible and supplementing with responses to other questions and input participants may have.

Break (10 minutes)

4. History of Racism Timeline (60 minutes)

This section focuses on patterns in U.S. history that help to illustrate the systematic and enduring features of racism, as well as highlight moments in history when racism was challenged or altered by collective human action.

Review key points in the history of racism and the experiences of different racial groups in the United States using the timeline provided in Appendix 6C. Review the information included on the timeline in any of the formats described below.

Format 1: Present a brief lecture based on timeline in Appendix 6C. Post the timeline on newsprint, as overheads, or as a PowerPoint presentation so that it is visible to all participants. Also provide a copy of Appendix 6C for each participant. Ask participants to follow the lecture by making notes on the timeline as you go.

Format 2: Ahead of time, put historical events from the Appendix 6C timeline on cards or sheets of paper and the dates on another set of cards or sheets of paper. Give some participants the sheets with dates printed on them, and other participants the sheets on which the events are printed. Then ask participants to work together to match dates and events. At the end of the activity, participants will have matched dates with events, and in a few cases, there may be several people clustered to represent two or more events that occurred in the same year or same time period.

Format 3: Post dates in sequence around the room. Give participants 3.5" x 5" cards on which events are described. Ask participants to tape their cards on the posters (stand in the space) with the appropriate date.

Format 4: In advance, construct a racism history quiz. Participants complete the quiz, then discuss the answers to the quiz. Participants can score their quiz, give themselves a grade, and discuss how much or little they knew about the history of racism and why.

Format 5: Construct in advance a racism history Jeopardy game, using the format of the *Jeopardy* television show.

Processing

After participants have completed examining key points in the history of racism through one of the formats above, discuss the following questions as a group:

1. What is one thing that you learned in this activity?
2. What surprised you about this activity?

3. What do you want to find out more about as a result of this activity?
4. What events described in this activity did you learn about in school?

Facilitation Issues

The timeline offered in Appendix 6C is fairly extensive, and it is not likely facilitators will have time to go over every item listed. Be selective and encourage participants to note and follow up on other events that interest them. You can also assign this as homework.

Historical understanding points out the systemic and enduring features of racism that underlie ongoing racial problems. Because many people do not know this history, they are likely to assume that the United States has made steady progress in eliminating racism and that racism as a problem of individual bigotry or discrimination has mostly been ameliorated. Knowledge of history can help participants understand the structural and cultural bases for racial problems we still face today. Such knowledge makes it possible to imagine solutions that address these underlying problems.

5. Institutional Racism (30 minutes)

Option A: Building a Web of Institutional Racism

The objective of this activity is to build an actual web in the classroom to illustrate how various institutions work together to systematically limit the full participation of people of color in society. The actual web created in the activity symbolizes the "web" of institutionalized racism that, like the spider's web, "catches" targets and limits their mobility and life chances.

Review the social institutions that perpetuate racism through policies, practices, and norms (see the introduction to this chapter). Ask participants to think of examples of ways that racism in one institution supports or reinforces racism in another institution.

The following is an example of how various institutions are connected to perpetuate racism: financial institutions are connected to housing in that a bank manager may see people of color as a greater financial risk than white people and thus be less likely to offer mortgages to them. Without a mortgage, people cannot afford to buy a home. People who cannot buy homes are more likely to live in neighborhoods that have less funding for schools. People who attend inadequately funded schools receive a lower level education. People who receive a lower level education get lower paying jobs.

Ask participants to stand in a circle, assigning an institution to each participant and yourself (such as schools, local businesses, the military, places of worship, the media, banks, criminal justice system, etc.). As facilitator, begin by giving an example of how your assigned institution perpetuates racism, then, holding one end of a roll of masking tape, toss the roll to another participant, naming a connection to that person's institution. That person should then give an example of how their institution perpetuates racism and, holding their spot on the tape, toss the roll to someone else in the circle, naming a connection to that person's institution. Other participants can help name a connection if the person is stumped. Continue until as many connections as people can think of have been made.

If participants have trouble thinking on their own of examples of institutionalized racism and how various institutions are connected, then ask the group to provide some examples. With a less advanced group, this activity can be framed from the start as more of a group activity, broadening the sources of data, taking the pressure off of individuals, and incorporating information covered in readings or other information sources.

At the end of the exercise, participants will find they are attached through a web of tape. You can ask them to gently place their tape on the floor and step away. What is

left is a web of tape showing connections among institutions in our society that support racism. You can make the point that these connections continue whether we are standing in the web or standing apart from it. This helps make the point that systemic racism continues with or without the active, conscious participation of individuals, and that we are implicated in this web whether we wish to be or not.

Summarize some of the connections that participants have named in the ways that institutions perpetuate racism. Emphasize the importance of understanding racism as consisting of interrelated, institutionalized practices and the need for collective social change efforts if we are to address these various aspects in powerful and sustaining ways.

Facilitation Issues As an alternative to using tape in this activity, the web can be created on paper by writing the various institutions in a circle when they are first generated by the larger group, and then drawing lines to symbolize the connections the group makes among these institutions.

Option B: Designing a Nonracist Institution

The goal of designing a nonracist institution is to have participants increase their awareness of racism by identifying attitudes, behaviors, policies, and practices that would have to be changed if an institution were to become nonracist. After brainstorming a list of societal institutions in the large group, divide participants into small working groups, each group assigned a particular institution. Ask them to create a nonracist institution on large sheets of newsprint, using words and symbols. Participants should explore questions such as the following:

1. What is the underlying philosophy of this institution toward race?
2. How does this institution acknowledge race, if it does so at all?
3. What racial groups are represented in this institution, and what positions and roles do they fill?
4. What are some of the norms and values of this institution?

Add other questions that tap into how the institution might address racism on the individual, cultural, and institutional levels. Provide time for each group to present and describe their non-racist institution to the rest of the class. Note common patterns across institutions that define them as non-racist. Applaud each group's creativity and effort.

6. Closing (10 minutes)

As a way to bring closure to this module, invite participants to offer a thought, feeling, question, or insight based on the previous activities that they wish to share with the class. Go around the circle, and give participants the option to pass if they wish.

Facilitation Issues

We have encountered participants, especially white people, who discount examples of cultural or institutional racism as atypical. Some participants may argue that there is reverse racism in education and employment as a result of affirmative action or non-discrimination policies. Still others may feel that the slight increase in the number of people of color in positions in government, the media, or other professions is an indication of the end of racism.

In responding to these statements, encourage participants to say more about what *they* understand the issue to be, so that they are pushed to go beyond a surface analysis to think of the issues underlying their position. It is our experience that participants often base their positions on traditional societal norms and beliefs that they take for

granted without deeper reflection. Feeling comfortable with these challenges to “commonsense” understandings of social inequity is difficult for participants who have never considered these issues before. Helping them to analyze their own statements rather than arguing with them is usually more likely to encourage openness to considering alternative information and analysis.

Module 3: Unearned White Advantage

Time needed: 4 hours

Objectives

- Encourage whites to explore the concept of white privilege/advantage and the costs and benefits of colluding with the system of racism.
- Encourage people of color to explore the concepts of internalized subordination and empowerment.
- Listen to the experiences of people from different racial groups, and create the opportunity for dialogue.

Key concepts: White privilege/advantage, collusion, ally, internalized racism, horizontal racism, empowerment

1. Check-In and Review of the Agenda for the Day (15 minutes)

Ask participants what differences in their own perceptions they have noticed in light of previous discussions. For example, have any found themselves noticing examples of racism in the media? Often, participants will be sensitized to see examples in institutions that they may have overlooked before and will state that they are now seeing racism everywhere. Note that such heightened awareness is good preparation for developing action plans to address racist patterns and practices.

2. Crossing the Room: White Privilege Activity (30 minutes)

Create an open space in the room by moving chairs to the side.¹ Ask participants to line up at one end of the open space and hold hands. Tell them you will read a series of statements and ask them to move one step forward if the statement is true for them. Ask them to remain silent throughout the activity and to try to keep holding hands as long as possible.

Statements

Use the list of statements in Appendix 6D. Once all statements have been read, ask participants to freeze where they are and look around the room. Ask them what title they would give this image. Then discuss the following questions as a group:

1. How did people feel at different points in the exercise?
2. What happens when some people move forward and others cannot?
3. Did anyone question why they should move forward? Did anyone think of resisting or refusing? Why not?

Ask participants to turn to the person next to them and briefly discuss their responses to the activity. As a whole group, take a few minutes to discuss what happens to community (holding hands) when people have different levels of privilege or advantage. Then move on to the next activity where they will continue examining white privilege/advantage and its consequences.

3. The Construction of White Privilege/Advantage (60 minutes)

Show Episode 3 of *Race: The Power of an Illusion: The House We Live In*. Ask participants to take notes on new information or surprises in this segment.

Break (10 minutes)**4. Fishbowl or Caucus Groups (90 minutes)**

Select one of the following options for discussing the film.

Option 1: Fishbowl Discussion

After the film, ask participants to form three groups, and have the first group sit in a circle in the center of the room with the other participants sitting around the outside of the circle in fishbowl fashion. Begin with going around the fish bowl and asking each person to give an initial, brief response to the topics listed below. Then open up for discussion of the topic provided.²

Allow 10 minutes for each fishbowl, then rotate to the next group until all three groups have had a round in the center, and each of the 3 topics has been addressed..

- Topic 1:* The American Dream suggests that anyone who works hard enough will be rewarded. How has this been made more difficult for people not defined as White? What has been the long-term impact of that denial? What difference does access to financial resources make in terms of one's life opportunities?
- Topic 2:* U.S. Supreme Court Justice Harry Blackmun said, "To get beyond racism we must first take account of race. There is no other way." Do you agree? Contrast Blackmun's statement with people who strive to be "color-blind." Who benefits if we adopt a color-blind approach to society? How is color-blindness different from equality?
- Topic 3:* Discuss legal scholar John A. Powell's observation that in a racist system, privilege is often conveyed, not earned: "Most of the benefits can be obtained without ever doing anything personally. For Whites, they are getting the spoils of a racist system, even if they are not personally racist."³

Process this discussion by responding to any questions or comments at the end of the third round. Introduce the key concepts of *white privilege/advantage*, *collusion*, *horizontal racism*, *internalized racism*, *ally*, and *empowered person of color* listed in Appendix 6E. Review the definitions of each term and provide examples, making connections to the previous exercise where appropriate. Emphasize that each of us has an important role to play in dismantling racism, using the resources available to us from our various social locations, and working collaboratively with others from different groups.

Option 2: Caucus Groups

See directions in Appendix 6F.

5. Closing (15 minutes)

Integrate everyone back into the large circle and go around the circle, providing the opportunity for each participant to use one word to describe how they are feeling about the topic of racism in the present moment. Express appreciation to the group for staying on their learning edge, taking risks and being willing to live with the discomfort of new knowledge and awareness that may challenge our assumptions about how the world is organized.

Module 4: Taking Action

Time needed: 3 hours, 20 minutes

Objectives

- Identify ways to take action against racism in personal, work, and community settings.
- Provide a framework for developing a personal agenda for action (next steps).
- Explore ways of empowering ourselves to eliminate racism in various areas of everyday life.
- Explore challenges faced in implementing action strategies.

Key concepts: ally, costs and benefits, spheres of influence, action continuum**1. Emotional Timeline (30 minutes)**

Give each participant construction paper and a magic marker, and ask them to draw a timeline or graph noting the emotional high and low points that they experienced within the course so far. After 5 minutes, invite participants to share their timeline/graphs with the rest of the group. Then review the goals, concepts, and agenda for this module.

Facilitation Issues

This activity often helps participants acknowledge and reflect on the roller coaster of emotions they may have experienced as they moved through the course, and take stock of their learning thus far. Sharing the charts enables them to appreciate their own and others' process of understanding racism and its manifestations. This can be empowering as participants acknowledge ways they have stayed on a learning edge and contributed to learning for others in the class. Frequently, participants identify the same activities or moments in the course as highs and lows thus reflecting a shared group experience as well.

2. Characteristics of an Ally (25 minutes)

Begin this activity by reviewing the definition of an ally ("Characteristics of an Ally" in Appendix 6G). In this series of activities, encourage white people to think of themselves as allies both to people of color and to other white people who are interrupting racism. Encourage participants of color to think about how to support members of their own racial group, members of other targeted racial groups, and white people who are interrupting racism.

To build on this definition and make it more concrete, ask participants to form pairs, and discuss a time when each of them experienced someone acting as an ally. This example may or may not be related to issues of race. Their discussion should focus on what the other person did that made him or her a good ally, how others responded to the actions of the ally, and what participants can learn from this example that can apply to being an ally against racism.

After the pairs have been together for 10 minutes, ask participants to report out some of the characteristics of good allies. Record these characteristics on newsprint, and post them on the wall for reference during the following activities.

3. Costs and Benefits of Interrupting Racism (15 minutes)

Ask participants to brainstorm some of the costs and benefits of interrupting racism. Examples include risking the loss of friends who choose to collude with racism, or giving up access to goods or services by refusing to do business with companies that are

found to have racist practices. Benefits can include knowing others more fully without the fear, prejudice, or mistrust that racism engenders and having more accurate information about the contributions to society that are made by all racial groups. Note examples of costs and benefits on newsprint, and post this list next to the characteristics of good allies.

4. Action Continuum (25 minutes)

To prepare participants for developing their own personal action plan, present the "Action Continuum" (Appendix 6H). Give examples of strategies for taking action against racism, such as reading books and articles to find out more about racism, attending cultural or political events focused on concerns of different racial groups, confronting someone making a racist remark, or boycotting a company with racist business practices. Ask participants to form pairs or trios to brainstorm as many actions as they can think of for each stage of the action continuum, and write these on newsprint to post on the wall. These lists then provide ideas for the next steps, when participants develop their own specific action plans.

Break (10 minutes)

5. Spheres of Influence (20 minutes)

Present the "Spheres of Influence" (Appendix 4B), and ask participants to brainstorm strategies for combating racism in each sphere. Participants can refer to the action continuum for ideas. For example, in the sphere of the self, a person could read a book, explore the concept of white privilege/advantage or internalized subordination, or attend a cultural or educational event that will push his or her learning edge a little further. In the sphere of work, a person could examine the environment and culture of his or her workplace to see how inclusive it is of the values, contributions, and experiences of people of color. During this activity, discuss how each action carries a level of risk that may vary in light of each person's circumstances. Interrupting a racist joke may seem easier with friends, but riskier with parents or a boss. Record ideas generated by the group on newsprint, and post them on the walls so that they can be used as references during the next activity.

6. Action Planning and Taking It With You (45 minutes)

Give each participant an "Action Planning Worksheet" (Appendix 6I). Ask each participant to identify at least three areas in which he or she can interrupt racism in the future, using any of the strategies in any of the spheres of influence. The action should be realistic in terms of that person's willingness and ability to carry out the particular strategy. For example, a college-age participant who is planning to confront her parents about racism should be encouraged to identify the costs and benefits of different ways of dealing with her parents, and to identify realistic goals for this intervention, given what she knows about them and her relationship to them. Similar issues relate to a participant who is going to confront a boss or institutional policy that perpetuates racism in his or her workplace.

Give participants 10 to 15 minutes to create a change contract for themselves and to discuss it with a partner. Instruct the partner to ask questions about the timeline for completing the action strategy, possible outcomes of the strategy, the support needed in order to carry out the strategy, and sources of encouragement and support that can be called upon during the implementation of the strategy.

Remind participants to develop realistic action plans, while also stretching a bit beyond their comfort zone. A person's place on the action continuum will be a function

of her or his awareness of racism, readiness, and willingness to take action, and where he or she is in terms of personal comfort zone (see Chapter 3). For some participants at the beginning stages of awareness of racism, reading a book may be most appropriate. This action will give them needed information to prepare for more informed action and does not require them to confront someone else. Other participants who have more awareness of racism but who have not confronted racism in interpersonal interactions may be interested in strategies for interrupting racist or stereotypical comments or jokes. Participants who have worked to interrupt racism at the individual level can be encouraged to do antiracist work at a community or organizational level, such as joining a local or national organization working for change, or participating in letter-writing campaigns or boycotts against companies that discriminate based on race.

The more fully participants can develop their action plan (timelines for taking action, potential obstacles, potential factors that might facilitate change, and potential support systems), the more they can use others in the class for feedback and support. Encourage participants to commit at least one strategy to paper.

Action plans encourage participants to carry their new awareness into their life outside of the class. To help participants make the transition from their experience in class to doing antiracist work outside the class, ask each group to discuss implementation issues. Encourage participants to consider the level of risk for each of the activities in their contract; how they can minimize this risk; and what tools, skills and information, they will need to effectively carry out their strategies. Some participants may want to get more feedback on their action plans. Others may want to role-play how they might interrupt someone making a racist remark or having a conversation with a relative about a previous incident of racism. Facilitators can serve as consultants to help individuals or groups use this time as effectively as possible.

7. Closing (30 minutes)

End the course by having facilitators and participants appreciate each other for the level of attention, risk taking, care, and commitment that group members demonstrated throughout the course. As a closing activity, invite participants to talk about one of the following:

- A new learning that they have had while in the class
- A feeling that they have about the class
- Something that they are taking away from the class
- An appreciation for someone in the group from whom they have learned

Go around the circle, allowing each participant to briefly respond to one of the items. Allow anyone who wishes to pass to do so. Facilitators can go last; using your statement(s) to pull the group together and say goodbye.

Notes

1. Adapted from McIntosh (1989).
2. Adapted from California Newsreel (2003a).
3. Questions adapted from California Newsreel (2003a).