

THE CREATION OF A MANUAL FOR A DIVERSITY LEADERSHIP TRAINING PROGRAM FOR SUBURBAN HIGH SCHOOL STUDENTS

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ABSTRACT

Statistics show that members of marginalized groups are an increasing percentage of the population of this country. At the same time, incidents of bias, hate crimes, and more subtle forms of oppression are on the rise, leaving much of the population vulnerable to chronic oppression-related stress and resulting psychological disorders. Research indicates that to address the needs of these segments of the population most effectively, psychologists must work proactively to achieve social justice for all. This dissertation offers a proactive social justice intervention – the Diversity Leadership Training Program – to be implemented with suburban high school students. The program is intended to be preventive, reaching out to both privileged and marginalized youths in the midst of identity formation and furthering their intercultural understanding, competence, connection, and sense of empowerment. Relevant psychological theory, including key concepts in diversity, racial and cultural identity development, exploration of multiple social identities, embedded intergroup relations, and coping with resistance, is examined and incorporated into the creation and implementation of the program. A manual is provided for use in schools, consisting of a series of activities and discussion questions that serve to do the following: build trust in the training group; improve students' listening and communication skills; increase students' knowledge and awareness of social justice concerns and thereby further their racial and cultural identity development; and develop students' outreach skills so they can effectively facilitate discussions of social justice issues with their peers. Potential challenges to implementation are discussed, and guidelines are offered for increasing the likelihood that the program will be successfully

implemented and sustained. Suggestions for evaluation of the program are offered as well.

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I dedicate this work to my daughters, Zoe and Avery.

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CHAPTER I

DESCRIPTION OF THE PROBLEM

What happens when people of different ethnic origins, speaking different languages and professing different religions, settle in the same geographical locality and live under the same political sovereignty? Unless a common purpose binds them together, tribal hostilities will drive them apart. Ethnic and racial conflict, it seems evident, will now replace the conflict of ideologies as the explosive issue of our times. (Schlesinger, Jr., 1992, p. 10)

This statement becomes all the more foreboding when the extent of the increase in racial and ethnic diversity in our society is examined. According to a press release by the U.S. Census Bureau on March 18, 2004, by the year 2050, the non-Hispanic White population is predicted to comprise just 50.1 percent of the total population in this country, as compared with 69.4 percent in the year 2000. Moreover, the Hispanic population is predicted to comprise 24.4 percent of the total, versus 12.6 in 2000. The Asian population is predicted to comprise 8 percent of the total, as compared to 3.8 percent in 2000. The Black population is predicted to comprise 14.6 of the total, versus 12.7 in 2000, and other races and mixed race groups will comprise the remainder of the total. These statistics indicate that within 50 years the non-Hispanic White population will no longer comprise the majority of this country's population; rather, the population will continue to become more and more diverse, with interaction among people of different backgrounds continuing to become more the norm than the exception.

Along with these changes in demographics, significant events in the nation's history have increased the amount of interaction among people of different races and ethnicities. In 1954, the landmark decision of Brown v. Board of Education mandated desegregation of the public schools. In the 1960s, the civil rights movement began and furthered the causes of equal rights and integration. In 1964, the Civil Rights Act was passed, prohibiting discrimination of any kind based on race, color, religion, or national origin. Also in the 1960s, affirmative action and equal opportunity policies began to be put in place, recognizing groups that were historically victims of discrimination. Places of business and education were legally bound to better reflect the heterogeneity of society at large.

Essentially, movement towards equal rights and integration for people of all races and ethnicities began 50 years ago, and since then there has been some increase in the racial and ethnic diversity of workers in places of employment and students in educational environments. Unfortunately, there has not been a corresponding decrease in stereotyping, prejudice, discrimination, racism, or oppression in this society. In fact, statistics indicate that it is likely that all of these are on the rise, lending credence to Schlesinger's concerns about racial and ethnic conflict.

According to the National Criminal Justice Reference Service (NCJRS), whose crime data has been compiled by the Federal Bureau of Investigation, there were 8,715 hate crimes, or crimes motivated by biases against a victim's perceived race, ethnicity, religion, sexual orientation, or disability in 2003. Racial bias motivated 52.5 percent of those crimes, while ethnic bias accounted for 14.2 percent of them.

Perhaps even more frightening are the statistics on hate crimes involving adolescents. The NCJRS reports that of all hate crimes in the three year period from 1997-1999, 31% of violent offenders and 46% of property offenders were under 18 years of age. The Division of State Police, Uniform Crime Reporting Unit of New Jersey, published in its 2003 report that 155 of 362 bias crime offenders were between the ages of 11 and 17.

Overt crimes are not the only concern, however. In fact, of even greater concern is the way that racism and ethnic bias continue to affect the lives of people in more insidious ways. For example, Prime Time ABC News ran a segment called “True Colors” in 1991 which showed that Whites were welcomed freely into stores to browse, while Blacks were more frequently watched by security as they browsed for fear they might steal something. Whites and Blacks were given different information about the same apartment – Whites were told the apartment was immediately available, while Blacks were told the apartment was taken though it was not. A clip by Michael Moore on his 1994 series TV Nation showed taxi drivers in NYC picking up a White man, who unbeknownst to them was a formerly convicted criminal, but continually ignoring the requests for a cab by a distinguished actor, Yaphet Kotto, who is a large, dark-skinned Black man. When Blacks drive in nice cars in nice neighborhoods, they are more likely to be considered suspicious than their White counterparts. Even on highways, Blacks, especially Black males, are more likely to be pulled over by the police. This form of racial profiling occurs to the point that Black parents feel they must teach their sons how to act in the event that they are pulled over, for the very real possibility that they could be

hurt or killed by police if they say or do the wrong thing, even if they had not truly deserved to be pulled over in the first place. (Boyd-Franklin et al., 2000)

Franklin & Boyd-Franklin (2000) explain that the continual experiencing of racial slights or “microaggressions” such as these often results in an invisibility syndrome for African-American men and boys. Those suffering from this syndrome may exhibit an exaggerated focus on racist behaviors, anger, depression, substance abuse, and violence. D.W. Sue and colleagues (2007) identify nine categories of microaggressions that all people of color experience on a regular basis. They indicate that the cumulative effect of these less overt forms of racism is even more psychologically damaging than overt racist experiences. Harrell (2000) further indicates that Blacks continually suffer a variety of racist experiences, ranging from microaggressions to vicarious racism experiences, such as the shooting of Amadou Diallo in 1999 and the acquittal of the police who shot him. Harrell explains that these various types of experiences lead Blacks to have chronic stress which is negatively associated with their psychological well-being.

Blacks, being the darkest skinned group of all in our society, make up a disproportionate part of the population below the poverty level, living in ghettos. Whites often do not see the daily racial slights and discrimination that Blacks experience. So rather than acknowledging society’s role in perpetuating racism and oppression, White people, who most often have power in this society, tend to blame the victim. Blacks are perceived as lazy, stupid, etc. and at fault for not getting themselves out of their situation and living the American dream. Along these lines, successful Blacks are used as evidence of the inferiority of their less fortunate peers. Whites are left feeling justified in

their position of power and Blacks are left with little opportunity for changing their social status.

Recent examples of this inequity were reported in the September 4, 2005 issue of The New York Times. When New Orleans was hit by Hurricane Katrina, thousands of people had no way to evacuate the city and ended up without homes, possessions, food, or help. The New York Times reported that those hurt most by the hurricane were Black, as they were less likely than Whites to have access to a car to evacuate and they were more likely to live in low lying areas. Further investigation revealed that this was due to the fact that 84% of people living below the poverty line in New Orleans were Black. An article in that same issue of the New York Times also revealed that in New York City a similar disparity of wealth and resources exists, as people living in Harlem, 74% of whom are people of color, earn just 2 cents for every dollar that people living in wealthy sections of Manhattan, 80% of whom are non-Hispanic Whites, earn.

Such inequities are negatively affecting adolescents around the country. Orfield & Lee (2005) examined the demographic changes in schools since Brown v. Board of Education mandated desegregation 50 years ago. They report that in the last decade the Black and Latino student populations have grown more than twice as much as the White student population. According to the U.S. Census Bureau, White students are projected to be the minority, making up less than half of school age youth, by 2050. Yet this increase in diversity has not resulted in greater interracial interaction; rather, there has been a significant trend back towards segregation by race and ethnicity. Their study shows that after the Dowell decision in 1991 relaxed desegregation standards in many

school districts and allowed a return to neighborhood schools, a troubling trend of segregation by race and income level increased.

In essence, even though Blacks and Latinos have increased in numbers, and have even moved into the suburbs, they have continued to live in circumscribed areas which are mostly Black and Latino. They have not gained entrance, so to speak, into the more affluent White neighborhoods and schools. This trend is troubling as it points out that Black and Latino students continue to be at a significant educational disadvantage, as they tend to live in poorer neighborhoods and therefore attend schools with fewer educational resources and less skilled and experienced teachers, resulting in fewer educational and career aspirations and opportunities than their wealthier White counterparts. Moreover, students of all races and ethnicities are being deprived of interracial experiences which could ultimately end the trend towards racial segregation.

Also troubling is that even when there is some racial and ethnic heterogeneity of the student population in a more affluent area, students of color are not well integrated into the system. Often Black and Latino students are referred to as the children of the maids and gardeners of the wealthy white students or the students who live on the “wrong side of town.” For example, in New Jersey towns such as Highland Park and Westfield, it is common knowledge that the larger, nicer homes with more property are on the north side of town, with the poorer sections of town being on the south side. Moreover, the majority of the population on the north side of these towns is non-Hispanic White, while the population on the south side of these towns is more diverse. Studies show that students of color are disproportionately placed in special education classes. Moreover, there are still few teachers and administrators who are people of color, so students of

color have few role models and few advocates in positions of power in the educational system. As a result, students of color in such environments continue to suffer deleterious effects to their self-esteem and their prospects for academic success. At the same time, White students begin to develop an often unspoken belief in White superiority as an explanation for the disparities they see.

As adolescents have developed the cognitive capacity for analysis and abstract reasoning, they begin to question and understand the inequitable society in which they live. At this stage of their lives, peer relationships begin to change as well. In elementary school, interracial and interethnic friendships occur on a regular basis. In adolescence, self-consciousness about being different and fitting in fosters separation. Parents also have more fears about interracial and interethnic dating and begin to impose stricter limits on their children's peer relationships. Students of color begin to experience more exclusion and feel more deeply the racism and ethnic bias that surrounds them. This sets off a process of racial identity development that often results in students of color self-segregating, as they justifiably feel that only others having the same experiences of racism can understand and support them through the experiences. (Tatum, 1997)

Unfortunately, “[s]egregation markedly enhances the visibility of a group; it makes it seem larger and more menacing than it is.” (Allport, 1954, p. 269) As a result, the rest of the school population looks on this phenomenon with a mix of fascination and fear and asks the question that Beverly Daniel Tatum (1997) works to answer in her book of the same name: “Why are all the Black kids sitting together in the cafeteria?” In essence, most Whites have never had to think about themselves in terms of race. No one

asks, "Why do all the White kids sit together in the cafeteria?" Whites easily live in a world where the system consistently confers privilege on them in countless ways (McIntosh, 1988). As a result, they do not recognize that the answer to the question lies within the system of prejudice and racism. Rather than considering that students of color need to grow through a process of racial identity development to cope with the system, the Whites in the school answer the question through negative attributions to the group they fear, and the system of racism continues.

It is important to note here that it is not only people of color who suffer from living within an oppressive, prejudiced society, but also Whites. In her work with people around issues of race, ethnicity, and power, Pinderhughes (1989) discovered that while Blacks experience feelings of frustration, anger, and sometimes hopelessness, Whites experience feelings of guilt, confusion, and fear. She further discovered that it is not so much the race of a person which leads him or her to have such feelings, but more so their experience of Power or Non- Power within this society. She makes the critical point that all people suffer when living within a society based on a system of oppression.

With this in mind, it is also crucial to acknowledge that other categories exist in which people experience oppression and which intersect with race and ethnicity as well as with each other, either exacerbating or mediating one's experience of oppression. These categories include, but are not limited to, religion, sexual orientation, gender, and class. As is the case for race and ethnicity, prejudice and discrimination in these areas are seen among adults in the society at large, and parallel prejudice and discrimination are seen among adolescents in schools.

Numerous examples of religious prejudice are found in society today, and such examples appear to be increasing in number. Religious bias accounted for 16.4 percent of hate crimes in 2003, according to the NCJRS. Furthermore, according to a report released by the Anti- Defamation League in April 2005, anti-Semitic incidents occurred at the highest rate in nine years in 2004, with New York, New Jersey, and California having the most incidents in that order. Also, since the terrorist attacks of September 11, 2001, Muslims have suffered significant bias and oppression. As most people have little understanding of the Islamic religion, the stereotype has developed that all Muslims are extremists, possible terrorists, or supporters of terrorism. One frightening incident which epitomizes the loss of personal rights in this country due to religious bias was made public by the American Civil Liberties Union in a report issued in June 2005. This report indicated that after September 11, 2001, the government misused legislation to indefinitely detain innocent Muslim men without charge and without hard evidence of terrorist ties in the name of protecting Americans from terrorist attacks, leaving these men and their families quite traumatized.

Examples of religious bias and discrimination abound among adolescents as well. The ADL reported that high school students are frequently subjected to verbal anti-Semitic slurs, sometimes to the point that the students who are targets of this treatment feel sick and do not want to attend school anymore. After 9/11, many Muslim students experienced great distress, for their peers began attributing the hateful attitudes of the small extremist group of terrorists to Muslim students who were actually quite peaceful and supportive of the United States, leaving them feeling shunned and misunderstood. Even non-Muslim Sikhs were targeted for their style of dress.

Oppression due to sexual orientation is also a significant issue in this society.

According to the NCJRS, sexual orientation bias motivated 16.4 percent of hate crimes in 2003. One of the most publicized and gruesome examples of such hate crimes occurred even prior to that report: Matthew Shepard, a gay university student, was beaten and murdered in 1998 due to his sexual orientation. Anti-gay groups continue to espouse their view that this inhumane act was justified. Gays and lesbians must continually cope not just with hate crimes, but more generally with the fact that society often does not afford them the same rights as heterosexuals. For example, in 1999, the Republican majority in the House of Representatives rejected President Clinton's attempts to extend federal hate crime legislation to include gay and lesbian individuals. Moreover, while Massachusetts legalized same-sex marriage in 2004, eleven other states banned it.

Such prejudice is a significant part of the adolescent experience as well. In some ways, such prejudice may be even more intense, as adolescents are in the midst of puberty and first exploring and discovering their sexuality and are not yet confident in their own sexual identity. Thus any sexual behaviors seen as different may be experienced as even more threatening and elicit a strong negative reaction. Smith (2004) reports that verbal abuse and homophobic graffiti are used regularly in high schools with no consequence for the offenders, and that often teachers and administrators are either silently colluding with the offenders or are offenders themselves. The word "gay" is a common substitute for words like "stupid," creating microaggressions that contribute to the high suicide rate of gay and lesbian teens. Gay, lesbian, and bisexual adolescents are at high risk for low self-esteem and depression, as harassment of these students leaves them feeling upset, ashamed, and less self-assured. (Young & Raffaele Mendez, 2003)

Homophobic harassment of adolescent males who are labeled as gay though they are not actually gay has also been found to be a significant cause of school shootings. (Kimmel & Mahler, 2004)

While according to the U.S. Census Bureau, women outnumbered men in the United States in the year 2004, and the trend of women outnumbering men is predicted to continue, oppression of women continues to be an issue in this society as well. While women are entering the workforce in great numbers, they continue to have great obstacles to obtaining positions of power and equal salaries, whether they work in business or academia, for example. Women, by their very nature, cannot be part of “the old boys network,” which reduces the number of opportunities offered to them. When women work very hard and manifest the assertive qualities that men use to succeed in work, women are described as overly aggressive, difficult to work with, and unfeminine.

Women also still need to choose between work and family. Women are seen as having the main responsibility for rearing children. If women desire a family, there are few structures in place to help them find good care for those children when they return to work and few places with flexible work options to allow women still to be available to their families while working.

A more violent manifestation of prejudice against women has been reported by the Rape, Abuse & Incest National Network, citing the statistic that a woman is sexually assaulted or raped every 2 minutes in the United States, and sexual harassment continues to occur at a high rate. Again such prejudice is seen at the adolescent level as well. The American Association of University Women (AAUW) reported in 2001 that 83% of female secondary students reported experiencing sexual harassment at school, not only by

peers, but also by adults working in the school, leaving the students feeling self-conscious, afraid, and less self-confident.

Oppression due to class membership is discussed less frequently, but is also a very significant issue in our society. It has been said that the middle class of this society is disappearing, as the gap between rich and poor people steadily increases. There are numerous instances of institutionalized discrimination against the poor, for example, tax policies favoring the rich, the lack of universal health care so that only those with money have access to the best medical care, and poor schools for the poor. In addition to the differing quality of education between schools in wealthier areas and poorer areas, differential experiences according to class are seen within a given school as well. The status hierarchy of adolescents in schools typically reflects the class hierarchy, with students of wealthy parents being more likely to be the popular students, the students who set the norms for fashion, the students who have the most support to succeed academically, the students who have had the most training to succeed in extracurricular activities, and the students who have the most freedom to devote their time to school and leisure activities, as they do not have to work to earn money for themselves and/or their families.

In summary, there continues to be a significant increase in the percentage of the population that consists of people from marginalized groups, yet there has not been a corresponding increase in privilege or power for members of these groups. Instead, incidents of bias and hate crimes, as well as more subtle forms of oppression, are on the rise, and attempts to institute laws and policies that would result in more equitable treatment of people from all groups have often had limited success. A system of

oppression thrives, and everyone continues to struggle with the issues and feelings that arise from living in a diverse, yet oppressive society.

Prior Attempts to Address the Problem

The need to rectify this situation has not gone unacknowledged. More than a few people and organizations have recognized the potential for change through better educating youth about issues of diversity. In fact, performing a search on “diversity training in schools” on the internet through Google results in over 22,000,000 links to associated sites. This suggests that over the years there have been quite a number of programs created to address the issues in schools that have arisen due to increasing diversity and intergroup relations.

Some of these programs have been quite successful and become quite well known. For example, Teaching Tolerance, a program started by the Southern Poverty Law Center in 1991, provides materials to educators and students interested in bringing anti-bias education to their schools. Teaching Tolerance even provides grants to students who are organizing anti-bias activities in their schools. However, the majority of these programs are one-day programs; they are not ongoing. Facing History and Ourselves is another program with similar goals. It uses materials on the Holocaust to bring out the themes previously mentioned; however, its focus is largely on curriculum in the schools and providing appropriate teaching materials. Anytown USA, established by the National Conference for Community and Justice, is a one-week training program at a camp. This program is designed to bring high school students from different school districts together to train them to be student leaders in their schools around issues of

diversity. It provides students with the opportunity to become more aware of some of the issues described above through some very creative and moving experiential activities. It even has students create a plan for what they would like to do around these issues once they return to school. Unfortunately, it can only accomplish so much in one week, and it does not provide ongoing support for students once they return to their schools.

Some schools provide diversity programs on a smaller scale. They may bring in diversity trainers from outside the school system to run a one-day program with students and/or faculty members, to engage them in activities and dialogues around these issues. Other schools may attempt to foster awareness of diversity by sponsoring a “diversity day” in their school, where students present music, dance, artwork, dress, and foods of their culture to the school.

All of these programs are beneficial in some ways, as they do acknowledge that awareness of differences is valuable, and they attempt to foster such awareness to an extent. However, there are significant limitations to these approaches. As Dalton, Elias, and Wandersman (2001) explain based on their examination of numerous studies of interventions aimed at promoting competence and preventing disorders, “. . . any effective prevention/promotion innovation must be repeated or elaborated periodically for effect. One-shot presentations or activities seldom have lasting impact.” (p. 319) When an intervention lasts just one day, the unconscious message is sent that the issues around diversity are worth acknowledging but do not merit ongoing attention that might disrupt the status quo.

The truth is that such issues do need ongoing attention, for the conflicts and emotional difficulties arising from negative intergroup relations are ongoing. To have

long lasting effects, a program needs to offer a safe space where students can work through such conflicts and emotions. Such conflicts and emotional difficulties cannot be addressed and worked through in just one day. Similarly, programs that present various aspects of different cultures offer only a superficial view of those cultures; they do not enable students to truly share with each other what their experience is as a member of a non-dominant culture within the dominant culture. Such programs do not address the intersecting diversity issues around gender, sexual orientation, or class either. So when interventions last only one day or provide only superficial recognition of different cultures, members of oppressed groups may feel that yet again their concerns are being given short shrift or completely ignored. In truth, simply providing some knowledge and generating awareness of these issues is not enough, either. For there to be the hope of lasting social change, students need to be taught skills to help them cope with life in a racist, oppressive society and to help them work towards a more just society.

Having the training done by an outside consultant within the school or in a different environment also significantly limits what can be accomplished ultimately around issues of diversity. When the program is organized by someone outside the school system, there is often little or no support for ongoing work on diversity issues within the school itself. Even if students have been well trained and are enthusiastic about effecting change in their schools, they will not be successful without the ongoing support of the faculty and administration.

The Need for a Psychological Approach to the Problem

The strengths of the programs described above should not be minimized. For example, working with adolescents in schools has a great deal of potential for success. Adolescence has long been described as a time of identity formation. Kroger (2004) discusses a number of psychologists' theoretical approaches to the development of identity in adolescence, including Erikson's (1968) classic psychosocial approach. Adolescence is thus an ideal time for engaging students in a program that addresses issues of various group memberships and how they impact one's sense of one's identity within this society.

The limitations of prior approaches with this population cannot be ignored, however. There continues to be a need for interventions that are more apt to have a long-term impact on intergroup relations and achieving social justice. Using psychological theory to inform the creation and implementation of such interventions would likely accomplish this.

According to Dalton, Elias, & Wandersman (2001), three of the four overarching trends in community psychology are: 1) prevention and competence promotion, thereby addressing individual wellness, 2) community-building, citizen participation, and empowerment, all promoting a sense of community and social justice, and 3) understanding human and cultural diversity within a context of social injustice and oppression. Using these principles of community psychology as a framework, this paper will explore the prominent theories of various fields of psychology that best inform the creation and implementation of a diversity program for adolescents in high school with improved possibilities for success and sustainability.

Chapter 2 presents key concepts in diversity. It examines the difficulties of defining and distinguishing among the group membership categories that need to be included in a program working towards social justice. It also offers a psychological understanding of intergroup attitudes and behaviors.

Chapter 3 compares and contrasts three prominent theories of racial and cultural identity development and offers examples of adolescents in the various stages of development. It further explores how the stages of development of participants and facilitators come into play in a social justice program.

Chapter 4 looks at the psychological theories on factors affecting implementation of a program aiming to promote social justice and increase understanding of human diversity. Three factors are examined. The first is the challenge of exploring not only race and ethnicity in a social justice program, but also multiple intersecting identities. Rollock & Gordon (2000) point out that “isms” such as classism, sexism, and heterosexism have many elements in common with racism in terms of their impact on mental health and the most appropriate interventions for reducing negative outcomes due to experienced oppression. They eloquently point out that “[T]he common pathways and interpenetration of racism with other “isms” suggest that it best not be considered in isolation.” (p.8) The second factor is intergroup dynamics, specifically looking at embedded intergroup relations and how they have an impact on group formation and function. The third factor is the resistance one faces in implementation of a diversity training program in a school.

Chapter 5 explores what the role of psychologists should be in terms of diversity work. It presents the perspectives of psychologists who advocate for the role of

psychologists to be one of engaging in interventions that seek to prevent psychological distress and promote intergroup competence and social justice.

Chapter 6 and the appendix present the manual for a diversity leadership training program for suburban high school students. This manual was created based on the theories previously discussed, as well as the belief that suburban high schools are a logical choice for the location of such a training program. As discussed earlier, suburban schools are continuing to become more diverse, resulting in more intergroup contact and possible conflict, so there is a significant need for a diversity training program. At the same time, these schools continue to be populated largely by privileged groups. Authors such as Goodman (2001) and Kivel (2002) point out the significant value in having people from privileged groups engaged in the work towards social justice. People from privileged groups have the power to perpetuate oppression or to begin to facilitate change. The more people from privileged groups are enlisted as allies in the struggle for social justice, the more likely it is that the critical mass needed to effect social change can be achieved. The manual is intended to be a preventive intervention which seeks to promote social justice by furthering intercultural understanding, competence, connection, and a sense of empowerment among both privileged and marginalized students.

Chapter 7 is the concluding chapter. It offers a summary of how the manual is consistent with the theories elaborated upon earlier and of its strengths and weaknesses. It also presents suggestions for future research in this area, including possible methods of evaluation of the effectiveness of the manual and ideas for further program development.

CHAPTER II

KEY CONCEPTS IN DIVERSITY

In diversity training work, the terms race, ethnicity, culture, and social class invariably are used in discussions of the various group memberships of people in society. Unfortunately, these terms are not always clearly understood by those using them, largely because there has not been complete agreement as to what the definitions of these terms are. Race, ethnicity, and culture are often used interchangeably, though there are important differences among the terms. These terms are also often used to describe people in absolute terms, though in fact these terms cannot be used as definitive categories. Also, social class is often used as a distinct category without recognition of its interrelation with race and ethnicity. It would be difficult at best to move people forward in their understanding of racial/cultural/ethnic identity and its implications in society without greater understanding of the use of these terms. To provide a clearer understanding of these terms, what follows is an examination of some of the confusion that exists around these terms and a determination of the most useful working definitions for them.

Jones (1997) provides an extensive review on the literature around the term race, and he ultimately comes to the conclusion that there is no scientific basis for distinguishing people according to race. The truth is that there is one race, the human

race, derived from one common ancestor of African ancestry. Moreover, it has been found that there is greater within group variation than between group variation, so that there is little value from a scientific perspective in distinguishing people according to race as used today. Yet people in society continue to distinguish people according to categories of race as though it were meaningful, suggesting there is some societal or psychological value in doing so.

The U.S. Census Bureau is the prime example of an institution of our society attempting to categorize people according to race. From 1977 to 1999, the minimum racial categories used by the census bureau included “American Indian or Alaskan Native, Asian or Pacific Islander, Black, and White. In addition, two ethnicity categories were established: Hispanic origin and Not of Hispanic origin. Although the Census Bureau . . . traditionally used more categories for decennial censuses, those categories collapsed into the four minimum race categories . . . plus the category Some Other Race.” (U.S. Census Bureau, 2000) Then in the year 2000, because it had been decided that those race categories did not sufficiently reflect the diversity of the U.S. population, the Census Bureau instituted the use of more racial categories. As of 2000, the minimum race categories used are “American Indian or Alaska Native; Asian; Black or African American; Native Hawaiian or Other Pacific Islander; and White” as well as “Some Other Race.” Moreover, “There are also two minimum categories for ethnicity: Hispanic or Latino and Not Hispanic or Latino. Hispanics and Latinos may be of any race.” In describing the changes, the U.S. Census Bureau (2000) writes that

[t]he most profound change to the question on race for Census 2000 is that respondents are allowed to identify one or more races to indicate their racial identity . . . [Moreover,] The three separate identifiers for the American Indian and Alaska Native populations

(American Indian, Eskimo, or Aleut) used earlier have been combined into one category -- American Indian or Alaska Native -- with instructions for respondents who check the box to print the name of their enrolled or principal tribe. The Asian and Pacific Islander category has been split into two categories Asian, and Native Hawaiian and Other Pacific Islander. There are six specified Asian and three detailed Pacific Islander categories shown on the Census 2000 questionnaires, as well as Other Asian and Other Pacific Islander which have write-in areas for respondents to provide other race responses. Finally, the category Some Other Race, which is intended to capture responses such as Mulatto, Creole, and Mestizo, also has a write-in area. All of the responses collected in Census 2000 can be collapsed into the minimum race categories . . . plus the category Some Other Race."

Using this new system of racial categorization, the U.S. Census Bureau (2000) reports that "63 possible combinations of the six basic racial categories exist, including six categories for those who report exactly one race, and 57 categories for those who report two or more races."

With so many categories possible, and with the categorization of people being done through self-reporting rather than any scientific analysis, the question is raised of what meaning such categorization actually has. Adding to the confusion, the U.S. Census Bureau writes that "Hispanics are asked to indicate their origin in the question on Hispanic origin, not in the question on race, because in the federal statistical system ethnic origin is considered to be a separate concept from race." (2000) Yet many of the minimum racial categories are asked to provide information on origin, e.g. tribe of a Native American, or a more specific Asian group, such as Chinese or Japanese, as part of the racial information. So are each of the Native American tribes considered a different race? Are Chinese and Japanese people considered to be of different races? If these distinctions are typically collapsed into the five minimum race categories anyway, would it not be more accurate to consider these distinctions to be ethnic distinctions within the

broader category of race? Again, questions such as these lead one to wonder about the utility of attempting to categorize people according to race, as the lines of distinction are so blurry.

Jones (1997) indicates that the term race was initially used centuries ago in Europe to distinguish people according to categories such as lineage, customs, values, beliefs, and geographical origin. He purports that it was not biological in origin; rather it was used as an evaluative label. On the other hand, Pinderhughes (1989) states that the term race was originally used to distinguish people according to their biological origins and associated physical characteristics. Perhaps the truth about the origins of the use of the term in the United States lies somewhere in the middle. Atkinson, Morten, & Sue (1989) point out that the most commonly used racial types in the United States are Caucasoid, Negroid, and Mongoloid, and that people are assigned to one of these groups based on inherited physical features such as skin color, facial features, and hair color and texture. Of course, assignment to these types based on these features is not so clear cut in actuality. People without the stereotypical features associated with one of these groups may self-identify as belonging to one of these racial groups if their parents have identified as belonging to the given group. (Thompson & Carter, 1997) Moreover, historically people have been assigned to a given race if they are known to have genetic ties to that race, whether or not they have the physical features typically assigned to the given race. Ultimately, these categorizations have an evaluative or hierarchical component to them, as these racial groups have come to be associated with certain stereotypical ideas about intelligence, behaviors, values, etc.

What authors on the subject do agree on in terms of the present use of the term race, and what is crucial to understand, is that race is a social construct that continues to be used in spite of evidence that it is not meaningful as a scientific construct. As Jones (1997) indicates, “Race is defined by social convention, role definitions, and characteristics of particular societies at specific times.” (p. 348). Pinderhughes (1989) explains that in the United States at this time, “ . . . race has acquired a social meaning in which . . . biological differences, via the mechanism of stereotyping, have become markers for status assignment within the social system. The status assignment based on skin color identity has evolved into complex social structures that promote a power differential between Whites and various people of color.” (p.71). Ponterotto & Pedersen (1993) concur that the assigning of people to a given race is largely politically motivated, being done to maintain the current distribution of power in society, and has significant psychological implications for all involved.

This being said, the working definition of race to be used here is that of van den Berghe (1978, p. 9):

“ . . . a human group that defines itself and/or is defined by other groups as different by virtue of innate or immutable characteristics. These physical characteristics are in turn assumed to be intrinsically related to moral, intellectual and other non-physical attributes or abilities. A race, therefore, is a group that is socially defined on the basis of physical criteria.”

While race is largely defined on the basis of physical, inherited, immutable traits, Jones (1997) points out that ethnicity is typically largely associated with culture rather than biology, and “ . . . unlike race . . . thought to be mutable, controllable, and largely a matter of relatively greater choice.” (p.358). Consistent with this perspective, the term ethnicity in this work will be used to refer “ . . . to connectedness based on commonalities

[such as religion, nationality, region, heritage, etc.] where specific aspects of cultural patterns are shared and where transmission over time creates a common history.” (Pinderhughes, 1989, p.6). As Marger (1994) indicates, such connectedness is manifest in the following ways: unique cultural traits or behavioral characteristics, a sense of community, ethnocentrism or a belief in the superiority of one’s own ethnic group, ascribed membership, and territoriality, where members of the ethnic group live in a distinct area.

While these distinctions seem to make it clear that race and ethnicity are different, there are possibilities for confusion of the terms, and it is important to explore these when the terms are being used in diversity and social justice training. As Pinderhughes (1989) points out, race can take on “ . . . ethnic meaning when and if members of that biological group have evolved specific ways of living.” (p.6) Moreover, some experts actually do intertwine race and ethnicity in their research. For example, Jean S. Phinney, who is considered an expert in matters of ethnic identity. In her 1996 article entitled, “When we talk about American ethnic groups, what do we mean?”, she writes, “The term ethnicity is also used here to encompass *race*.” (p.919). She explains the inclusion of race in ethnicity as follows:

The psychological importance of race derives largely from the way in which one is responded to by others, on the basis of visible racial characteristics, most notably skin color and facial features, and in the implications of such responses for one’s life chances and sense of identity. In this discussion, these implications of race are subsumed as aspects of ethnicity that are of psychological importance. Thus, the term ethnicity is used to refer to broad groupings of Americans on the basis of both race and culture of origin. (p. 919)

It is important to recognize here that Phinney looks at the concept of ethnicity for races that are non-dominant in this society; that is to say, she is not looking at ethnicity for White Americans. Moreover, she is attempting to clarify the concept for the purposes of looking at the psychological implications of ethnic identity for people of color, not for understanding and attempting to change the social structure of this society. This distinction is important, for what makes the distinction between race and ethnicity most crucial is how using the terms interchangeably in discussions about society can impede one's progression towards understanding the impact of race and moving towards social justice. As Pinderhughes (1989) writes, "When ethnicity is the exclusive unit of attention, the salience of race can be ignored and White people can maintain their ignorance about the meaning of race, both personally and systemically." (pp.72-3). In other words, the intertwining of race and ethnicity may be useful in understanding one's identity in psychological terms. However, it is essential to distinguish race from ethnicity in discussions of oppression and power in society, for ultimately race, as determined by one's physical features, is what is determined about a person at first sight. Whether conscious or not, it is that initial determination that typically invokes any learned stereotypes or prejudices and thus influences one's interactions and experiences with others in this society.

The term "culture" has also often been used interchangeably with race and ethnicity, but again this interchanging of the terms is inaccurate. Carter (2000) purports that there are five different philosophical assumptions that influence people's understanding of what culture is and how culture should be studied. For example, as commonly seen in a multicultural approach to education, one assumption is that any

membership group difference is a cultural difference to be explored. In contrast to this assumption, Carter's (2000) favored assumption is a race-based one. He writes, "Given the visibility of race and the history of racial segregation and racism in the United States, . . . the experience of belonging to a racial group supersedes all other reference group experiences. . . . The salience of other group memberships such as gender, ethnicity, social class, or religion occurs within the context of one's race." (p.869). He further cites a number of scholars as indicating ". . . how untenable is the possibility of becoming sensitive to another's culture in our society without first dealing with the overlay of race." (p. 869). Consistent with this, Jones (1997) indicates that race and culture are intertwined, in that racism is a part of U.S. culture. Such assumptions inform the diversity training approach to be used in the manual described later in this paper.

That being said, the actual definition of culture to be used is consistent with the views of Ponterotto & Pedersen (1993) who explain that people of the same race or people of the same ethnicity may actually have very different cultures, as determined by factors such as socioeconomic status, whether one is recently immigrated to the country or comes from a family that has been in the United States for generations, religion, sexual orientation, etc. Such an understanding suggests that culture is not simply a synonym of a group membership category. Rather, culture is actually the confluence of behaviors, values, traditions, and worldviews of one's various group memberships which are learned, practiced, and passed from generation to generation.

Social class, also referred to as socioeconomic status, is another construct used for categorizing people in society that is intertwined with race and ethnicity. The definition to be used here is that of Adams, Bell, & Griffin (1997): social class is one's "relative

social rank in terms of income, wealth, status, and/or power.” (p. 233). Pinderhughes (1989) explains that “For both the dominant and subordinate groups, class status . . . can determine life chances, coping responses, and lifestyles.” (p. 10). While class status has such a powerful impact on the quality of one’s life in this country, it is often one of the most difficult constructs for people to identify. There are three significant reasons for this: 1) There is no one classification system for class. 2) The U.S. has an image as a society in which every individual has an opportunity to succeed, so that class is not seen as a rigid classification. 3) There is a stigma associated with being identified as poor, and there are also concerns at times about being identified as wealthy, so most people identify themselves as middle class. What is also important to recognize about social class in the context of working towards social justice is Jones’ (1997) finding that it has been nearly impossible to disentangle “ . . . race from class, given that the history of racism has ensured that blacks, in particular, and ethnic minorities in general, are found disproportionately in the lower economic strata.” (p. 441).

In addition to understanding group membership terminology for diversity work, it is crucial to understand the differences, as well as the commonalities, among the terms describing the beliefs and behaviors that influence relations among diverse groups. After all, it is these beliefs and behaviors that are the targets for change in diversity work. This being the case, it is also important to understand what makes these beliefs and behaviors so resistant to change. The most commonly used terms that are relevant to the diversity work to be explored here are stereotypes, stereotyping, prejudice, discrimination, oppression, racism, ethnocentrism, sexism, heterosexism, and classism.

Jones' (1997) definition of stereotype, and the definition to be used in this work is as follows: a “*stereotype* is a positive or negative set of beliefs held by an individual about the characteristics of a group of people. It varies in its accuracy, the extent to which it captures the degree to which the stereotyped group members possess these traits, and the extent to which the set of beliefs is shared by others.” (p. 170). To a large extent, stereotypes can be considered the seeds of prejudice and all of the discriminatory behaviors that may follow, as they are beliefs that are often used to guide one’s evaluations of others as well as one’s decisions about how to act towards others.

Stereotypes in and of themselves are not necessarily harmful. In fact, they are useful in that they are naturally occurring coping responses to the incredibly large amount of information people encounter on a minute-to-minute basis. Fiske & Taylor (1991) explain that people employ a sort of “cognitive miserliness.” Basically, it would be overwhelming for people to have to analyze and sort each unique person and event that they encounter, so instead people rely on stereotypes to help them organize their world more efficiently. As a method for roughly organizing one’s world and as an internal schema, stereotypes are a functional process.

Stereotypes do become dangerous, however, when those holding the stereotypes see these beliefs as the whole reality about a group of people and act accordingly, while closing themselves off to the possibility that the stereotypes are not wholly accurate. The intransigence of stereotypes is due in part to the fact that their origins are based in reality and in part to the way they influence how people attend to and process related information. Stereotypes are typically based on “a kernel of truth.” (Klineberg, 1935) That is to say that people make overgeneralizations of traits that do in fact exist in some

members of a given group. For example, many Jewish people have large noses, but to say that all Jewish people have large noses is an inaccurate stereotype. People then typically attend to information that confirms their preconceived notions rather than any disconfirming examples. This serves to support people in their organized view of the world, and unfortunately strengthens the stereotypes in their minds. A related phenomenon is called illusory correlation, or the perception that two things are correlated though in fact they are not. This is especially likely to occur when the two variables being associated are both distinctive and infrequent. For example, if a White person has infrequent exposure to Blacks and encounters a Black man in a violent altercation with someone, s/he is likely to have a stronger association in his/her mind that Blacks are violent.

These cognitive factors play an important part in strengthening stereotypes, but social psychologists believe there is a further reason that people use and hold onto their stereotypes. As Tajfel (1978) explains it, stereotypic categories are created because people have a need to distinguish their place in society and to see themselves and their own group in a positive light, and categorizing and judging others facilitates these outcomes.

Again, the problems stemming from such categorization are not due to the categorization process itself, but rather from people using the stereotypes to guide their attitudes and actions in interactions with others. One example is stereotyping, which Jones' (1997) defines as: "*Stereotyping* is the process by which an individual employs a stereotypical belief in the evaluation of or behavior toward a member of the stereotyped group. (p. 170). For example, a person might hold the stereotype that all Italians make

and eat excellent pasta. If this person were to encounter an Italian woman and say to her that she must make very good pasta, the person would be engaging in stereotyping.

When a person uses their stereotypes as the basis for their judgments or feelings about others, they are engaging in prejudice. As Jones (1997) defines it, “Prejudice is a positive or negative attitude, judgment, or feeling about a person that is generalized from attitudes or beliefs held about the group to which the person belongs.” (p. 10). Prejudice is often defined only in terms of the negative attitudes of people towards members of the out-group (the group to which one does not see him/herself as belonging), and this is largely the aspect of prejudice to be addressed in the diversity training group. However, Jones’ definition is valuable because it makes salient the fact that in-group bias, holding onto the positive beliefs about one’s own group as superior to the out-group, is often the key factor in hostile treatment of out-group members. There is some value in exploring this aspect of prejudice, as well, as one works towards social justice. Therefore, it is this definition of prejudice that will be used as the working definition here.

In addition to having a working definition of prejudice, it is useful to understand the variety of mechanisms believed to be in play that result in and maintain prejudice, for in recognizing these various mechanisms, one is more likely to address them in diversity training. In doing so, one has a greater chance of making people aware of often unconscious processes, provide them with a different perspective on their prejudices, and thereby begin to break down the prejudices that people hold. Of course, it also provides one with an understanding of why the task of reducing prejudice is so difficult to begin with.

Allport's (1954, pp. 208-217) classic analysis of prejudice is holistic, including societal and individual factors. He proposed six levels from which prejudice could result, while indicating that no single one provides a full understanding of the problem of prejudice. Rather, they are all somewhat interrelated. The first level is historical: the history of intergroup conflict and prejudice in society sets the context for breeding prejudice. For example, one cannot consider the prejudice against Blacks, specifically African Americans, in this society without considering the history of slavery and White dominance in this country. The next level is sociocultural: again this level looks at the broader context in which prejudice occurs, for example, social and economic hierarchies that have developed in the society, the amount and type of intergroup contact that has occurred in the society, the dominant values and traditions of the society, and so on. At the situational level, a more immediate context is considered. At this level, the history of sociocultural issues is not as important as what the current sociocultural structures of the society are.

Allport's other three levels look at some of the more individual factors that come into play. At the psychodynamic level, a person's character structure and individual emotional factors are seen as having some role in determining the development of that person's prejudices. Next, at the phenomenological level, the person's immediate experience, combined with his/her preconceived notions largely formed from the factors described above, is seen to influence whether or not s/he acts in prejudicial ways. The last level of analysis of prejudice is stimulus object approach, which is largely a theory of interaction, examining how the object or target of prejudice is associated with certain factors that serve as a stimulus for prejudice towards the given target.

Social psychology focuses on this last level of analysis. There have been two significant bodies of research investigating what the psychological mechanisms of prejudice are: one has looked at the formation of stereotypes and their role in prejudice and the other has looked at intergroup relations.

The formation of stereotypes was described earlier, and as stated at that time, prejudice does not automatically result from those stereotypes alone. Rather, it appears that a confluence of factors result in prejudice. Zanna (1994) proposes that there are four factors influencing the development and occurrence of prejudice. The four factors are stereotypical beliefs (the idea that members of a target group typically have particular characteristics or traits), symbolic beliefs (the idea that members of a target group violate the customs and values of the dominant group), emotions that are aroused by members of the target group, and past experiences with members of the target group. Zanna's theory suggests that prejudice actually results not only from cognitions (the information of stereotypes), but also from affect (one's feelings toward a given person or group) and behavior (one's past actions toward a given person or group). This perspective is important for diversity work, as it indicates that simply providing new cognitive information to people to attempt to counteract their stereotypes will not necessarily reduce prejudice, as emotional and behavioral factors contribute to prejudice as well.

Mackie & Smith (1998) support this view that cognition, affect, and behavior all play a role in prejudice. In fact, based on studies in social psychology, they predict that it would be important to understand the predominant component of a given prejudice in order to determine the most effective way to change that prejudice. For example, if someone's prejudice is based largely on emotional input rather than cognitive

information, providing a counteractive emotional experience would be more effective than providing information to counteract the cognitively based stereotype.

Along these lines, Mackie & Smith (1998) suggest it may be more effective to target behaviors rather than cognitions alone. They suggest that the direction of causality may not only be from stereotypes to prejudice to discrimination but may actually be the reverse. Citing the processes of self-perception theory and cognitive dissonance, they present the possibility that if someone is acting in a prejudicial way towards another, s/he may infer that s/he possesses stereotypes or prejudices about that person. Similarly, if someone is acting in a discriminatory way within the structures of a racist society, s/he may call into question his/her self-image as a good person. To reduce this uncomfortable dissonance, s/he adjusts his/her views accordingly, resulting in prejudice and stereotypes that justify his/her unjust actions. Thus Mackie & Smith (1998) claim, “Because social roles shape behavior and as a result shape attitudes, reducing prejudice and reducing discrimination must go hand in hand. Changing the way people think may also require changing the way they live.” (p. 506).

Understanding the effects of living within a racist society is valuable for understanding the nature of prejudice as well. Devine (1989) proposes that racial biases may occur automatically due to the predominance of negative cultural stereotypes in society. Along these lines, Jones indicates “ . . . people often behave in prejudicial ways without being aware of it. The automatic components of prejudice create an insidious problem in devising any strategy to reduce its occurrence (Greenwald and Banaji, 1995). Traces of past experiences (e.g., a scene in a television show, an admonition from a parent to avoid strangers, expressions of homophobic attitudes by parents, hostile racial

jokes told by close friends) that we may be unaware of influence our behavior.” (p. 199-200).

Mackie & Smith (1998) have also found evidence that societal norms and in-group norms have a significant influence on individuals' stereotypes, prejudices, and discriminatory behaviors. People feel pressure to fit in and belong, so they are likely to conform to the norms of their society and their in-group. So when the norms of a group that is highly salient to an individual invoke negative stereotypes, prejudices, and/or discrimination, the individual is more likely to engage in these attitudes and behaviors.

In addition to understanding how one's personal experience and feelings contribute to the formation of prejudice, it is important to understand the broader processes of intergroup relations which show that prejudice is likely to occur simply due to the fact that people are being identified as belonging to distinct groups. Tajfel's (1969) studies of social categorization found that three processes contribute to the formation of prejudice: 1) people's need to reduce complexity and therefore categorize people into overly simplistic categories; 2) socialization processes which teach people to categorize and assign judgments to the categories; and 3) people's tendency to make sense of their categorizations while maintaining a positive view of themselves and their in-group, which leads them to perceive out-group members as inferior. Ultimately, differences between the in-group and the out-group become exaggerated and differences among members of the in-group are minimized, so the out-group becomes more stigmatized and the in-group comes to be seen more favorably.

The conflict that arises between groups is further understood through social competition theory. The well-known robbers' cave experiment of Sherif et al. (1961)

offers evidence that intergroup conflict results when distinct groups have been identified and they are in competition with each other. In the study, twenty-two eleven-year-old boys were divided into two groups and given time to bond within those groups at a summer camp free of external influences. When the two groups were then placed in competition with each other, dangerous levels of hostility ensued. As stated earlier, people's innate tendency is to like members of their own group better than out-group members and thus to perceive the behaviors of members of their own group in a better light than those of members of the out-group. This tendency helps group members to maintain a positive self-concept; unfortunately, it also leads to intergroup conflict, especially when competition exists between the groups. The only strategy Sherif (1966) found to move groups beyond competition and conflict was to provide them with a goal desired by all that could only be reached if all groups worked together.

One other significant contributor to the formation of prejudice should be noted here as well: intergroup anxiety. Stephan and Stephan (1985) suggest that anxiety results simply from the expectation of contact or from actual contact with a member of a racial group different from one's own. Basically, people experience anxiety about possible negative psychological and behavioral consequences from the interaction as well as anxiety about possible negative evaluations by in-group and out-group members. This anxiety heightens one's level of arousal and tension, and results in a greater likelihood of negative outcomes from the interracial contact, such as avoidance, stereotyping, exaggerated emotional responses, and hostile behavioral responses, all of which have been discussed earlier as potentially contributing to prejudice.

Understanding these processes behind prejudice is important for it is upon these processes that detrimental behaviors such as discrimination, oppression, racism, ethnocentrism, anti-semitism, sexism, heterosexism, and classism are based. In fact, quite simply, the working definition of *discrimination* to be used here is “ . . . the behavioral manifestation of prejudice . . . those actions designed to maintain own-group characteristics and favored position at the expense of members of the comparison group.” (Jones, 1997, p. 10).

Oppression involves discrimination by those people in power, or the dominant group in society. As Pinderhughes (1989) defines it, power is “ . . . the capacity to produce desired effects on others . . . It involves the capacity to influence, for one’s own benefit, the forces that affect one’s life.” (p.109-110). So what occurs in the phenomenon of oppression is that

. . . a dominant group uses biological, psychological, or cultural characteristics to differentiate others from itself. The group puts the differentiated in a subordinate position, isolating them and barring access to necessary resources, thus reinforcing dominance for themselves . . . This stratification is institutionalized into social structures so that the expectations generated by the dominant group concerning tasks and functions appropriate for the subordinate group influence the latter’s behavior and self-esteem, fostering a sense of relative powerlessness. (Pinderhughes, 1989, p. 9)

Based on this understanding, the working definition of oppression to be used here is : A systemic social phenomenon in which the dominant group exploits the subordinate group(s) for its own benefit, maintaining institutional control and privilege and perpetuating the dominant group’s ideas, values, and culture as the norms for the society. There are multiple types of oppression, including: racism, ethnocentrism, anti-semitism, heterosexism, sexism, and classism. A more detailed understanding of these multiple

types of oppressions follows. It should be noted that all of the following descriptions of oppression are those that apply to the United States. The various forms of oppression can and do occur in other countries, but the dominant social group in power may be different from that in the United States. As the goal of this diversity group is to address social justice issues in this country, the dominant or privileged groups in power referred to in the following discussions are: White; of European descent; Christian; heterosexual; male; and ruling, owning, upper and middle class. The subordinate groups referred to in the discussion are: People of color; of African American, Asian, Latin American, and Native American descent; Jewish; gay, lesbian, bisexual and transgender; female; and working and lower class.

Racism is the first type of oppression that will be discussed here. As Pinderhughes (1989) cites, “While discrimination and exclusion have existed in this country for persons from a number of groups who may be classified as minorities, oppression has been the most severe, deeply rooted, persistent and intractable for people-of-color (Hopps, 1982).” (p. 9-10). Similarly, Carter (2000) purports that “ . . . race operates as the primary and most fundamental locus of culture and difference.” (p. 869). Considering these perspectives, it is this author’s contention that understanding the dynamics of racism provides a strong foundation for understanding all other types of oppression in this country. Thus the various aspects of racism will be explored and then used as a context for understanding other types of oppression.

Racism is often confused with race-based prejudice or discrimination; however there is a significant difference among these terms. Anyone can be prejudiced or discriminate against another, but only people in power can be racist. As Pinderhughes

(1989) explains, “Racism raises to the level of social structure the tendency to use superiority as a solution to discomfort about differences. Belief in superiority of whites and the inferiority of people-of-color based on racial difference is legitimized by societal arrangements that exclude the latter from resources and power and then blame them for their failures, which are due to lack of access.” (p.89). In other words, in the United States, racism is occurring when Whites act according to their negative prejudices about non-Whites, as such behavior reinforces Whites’ positions of power and privilege.

Pinderhughes’ concept of racism is useful, but it does not present a complete picture of racism. It is valid in that it points out that power is a necessary component of racism and that racism occurs within a social context condoning racism and social injustice that was created by Whites in power in this country. However, the complexities of racism and the different aspects of it need to be elaborated upon, as well, for one to have a clear understanding of what racism is and how people may be contributing to the perpetuation of a racist society without even being aware of it. Ridley (1989, pp. 57-58) outlines five assumptions about racism that are very important for better understanding racism:

1. Racism is reflected in behavior.
2. Racist acts can be performed by prejudiced *as well as* *nonprejudiced* (italics added) people.
3. Racism is not the sole responsibility of a single ethnic [or racial] group.
4. The criteria for judging whether or not a behavior is racist lies in the consequences, not the causes, of the behavior.
5. Power is a force that is absolutely essential to perpetuate racism.

Ridley’s assumptions state some crucial issues about racism. They serve to distinguish racism from prejudice by indicating that racism involves action and power. Prejudice

involves attitudes and feelings, not behavior. Also, prejudice may exist with or without power. Ridley's assumptions make it clear, as well, that racism is perpetuated not only by prejudiced people, but also by people that do not consider themselves to be prejudiced or racist. In other words, acts of racism may be intentional or unintentional, overt or covert, active or passive. This is a very important point and one that is very difficult for people to accept, as it places responsibility for the maintenance of a racist society on everyone, not just on the people who are prejudiced and working intentionally and overtly to maintain the racist society. McIntosh (1988) acknowledges exactly this point in her work as a White woman exploring the silence and denial around White privilege in this country, writing, "I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth." (p. 36). Along these lines while the social structures that maintain racism in this country may have been instituted by a White majority, Whites are not the only ones who perpetuate racism; people of all racial or ethnic backgrounds may behave in racist ways. Anyone who observes the taboos around acknowledging and trying to change the system of conferring unearned privilege to Whites is in essence colluding to maintain a racist society.

Consistent with these assumptions, Ridley (1989) defines racism as ". . . any behavior or pattern of behavior that systematically tends to deny access to opportunities or privilege to one social group while perpetuating privilege to members of another group." (p. 60). He further clarifies this definition as follows: "The key words in this definition are behavior and systematic. Behavior means human action and motor activity that are observable, measurable, and verifiable. Systematic means that the consequences

of racist behavior are predictable and occur repeatedly over time. Racism then confers benefits upon the dominant group. Benefits are gains in terms of psychological feelings, social privilege, economic position, or political power (Axelson 1985)." (p. 60).

Ridley (1989) also explains that racism as he defines it occurs not only at an individual level but also at an institutional level in society. Individual racism occurs when one person or a small group of people engages in harmful behavior as described above. Institutional racism, on the other hand, consists of the harmful behaviors perpetrated by social systems or institutional structures. Both individual and institutional racism may be intentional and overt, intentional and covert, or unintentional and covert. When the perpetrator purposefully and openly engages in racist behavior, it is considered intentional and overt racism, or as some researchers label it, active racism. When the perpetrator purposefully but surreptitiously engages in racist behavior, it is considered intentional and covert racism. When the perpetrator is unaware that his/her behavior is racist but the behavior contributes to the maintenance of racism, it is considered unintentional and covert racism, or as some researchers label it, passive racism.

Jones (1997) also describes racism as occurring on different levels, but he delineates and defines the different levels even further. He defines institutional racism as "... those established laws, customs, and practices which systematically reflect and produce racial inequities in American society. If racist consequences accrue to institutional laws, customs, or practices, the institution is racist whether or not the individuals maintaining those practices have racist intentions. Institutional racism can be either overt or covert (corresponding to de jure and de facto, respectively) and either intentional or unintentional." (p. 438).

Jones then goes on to explain that another level - cultural racism - is a crucial factor in understanding racism, as well, as culture is the medium for socialization of individuals. He further purports that while United States culture and all cultures continue to change and evolve over time, racism and antiracism have been and will likely continue to be a part of this society's culture in some form or another. His definition of cultural racism then is "Cultural racism comprises the cumulative effects of a racialized worldview, based on belief in essential racial differences that favor the dominant racial group over others. These effects are suffused throughout the culture via institutional structures, ideological beliefs, and personal everyday actions of people in the culture, and these effects are passed on from generation to generation." (p. 472). In essence, Jones provides a framework for understanding the perpetuation of racism; individual, institutional, and cultural racism all contribute to the formation of a sustaining context of racism in society.

Consistent with the concepts outlined above, the working definition of racism to be used here is as follows: Racism is the systematic denial of access to opportunities or privilege to the subordinate (marginalized) racial group that concurrently perpetuates the conferral of power and privilege to the dominant (privileged) racial group. It is maintained by the actions of individuals, the institutional structures of society, and the cultural norms of society. Moreover, it may be overt and intentional (active), covert and intentional, or covert and unintentional (passive).

To a large extent, this definition for racism may be used as a general framework for a working definition of any of the forms of oppression being addressed here. All one needs to do is replace "racism" with the target oppression and replace "racial" with the

associated group membership term. All forms of oppression involve the systematic denial of privilege to one group and the conferral of privilege to another group, are maintained at the individual, institutional, and cultural levels of society, and may be overt or covert and intentional or unintentional. However, as Goodman (2000) points out, there are some significant differences in the specifics of each type of oppression, in terms of predominant characteristics, dynamics, feelings, histories, and/or social functions of each. What follows are some of the specifics and/or examples of each of the types of oppression being addressed here. It should be noted at this point that the following types of oppression are not the only types of oppression that exist in this country; rather, they are the ones that have been the most prevalent in the literature and with which this author has the most experience in schools. It is important to acknowledge that other forms of oppression, such as ableism (oppression of the disabled) or sizism (oppression based on a person's size), are also experienced throughout the country. Some of the general concepts about oppression discussed here are applicable to these, but addressing these and all other existing forms of oppression in depth is simply beyond the scope of this particular work.

The term for oppression based in ethnic differences is not quite as clear cut as the terms for other types of oppression. Ethnocentrism is defined in the American Heritage Dictionary of the English Language, Fourth Edition (2000) as “Belief in the superiority of one’s own ethnic group.” According to Jones (1997), it “refers simply to the preference one has for one’s own way of life or culture. Ethnocentrism describes a preference for those values, dress, habits, style, institutions, and the traditions embodied in the particular culture.” (p. 473). What is interesting is that these definitions of ethnocentrism indicate

that it is a belief or attitude, not a behavior, which would suggest it is not a term describing a form of oppression, as oppression involves behavior, but rather is a term to describe ethnic prejudice. Yet numerous authors use the term to describe a form of oppression based on cultural bias. In fact, using the model described for racism, oppression based in ethnic differences would result from the combination of ethnocentrism and power. For example, if a person or institution in power utilized that power to confer privilege to people of their own ethnic group and deny privilege to people of other ethnic groups, it would be oppression related to ethnic differences. Jones (1997) adds to the complexity by suggesting that White ethnocentrism plus power is actually cultural racism. Again it becomes apparent how easy it is to conflate the terms race and ethnicity. For the sake of consistency in this work (all forms of oppression can then be referred to as “-isms”) and for lack of a better working term, ethnocentrism will be used here to mean the form of oppression resulting from the combination of ethnic prejudice and power that is maintained by individuals, institutions, and mainstream culture in society.

Anti-Semitism in some ways could be considered a form of ethnocentrism, as for many Jews in this day and age, being Jewish is more a cultural aspect than a religious aspect of their lives. However, it is more accurately defined as a form of religious oppression, as it has a long history that is associated with the religious aspects of being Jewish. Anti-Semitism is not the only form of religious oppression in this country. For instance, in this age of terrorist attacks, anti-Muslim sentiment has become somewhat widespread. However, anti-Semitism is the form of religious oppression that will be explored more in-depth here, as it has a long history of being a common form of

oppression in this country. Weinstein & Mellen's (1997) definition of anti-Semitism will be used in this work; it is: "The systematic discrimination against, denigration, or oppression of Jews, Judaism, and the cultural, intellectual, and religious heritage of the Jewish people." (p. 175).

Anti-Semitism is different from other forms of oppression in a number of ways. It is a form of oppression that existed worldwide for thousands of years prior to the existence of the United States. Moreover, it has typically followed a cyclical pattern, with some periods of intense, overt anti-Semitism and some periods of more covert anti-Semitism. That history of oppression has largely influenced the evolution of Jewish life and Jewish identity as it exists today. At the same time, there are a number of groups that attempt to call into question the violent history of oppression that has existed in other parts of the world, claiming events such as the Holocaust did not occur. Those groups also try to point out the instances where Jews have succeeded in society in an attempt to say that anti-Semitism is no longer the concern that it has been portrayed to be. It is true that in many instances, Jewish people have been able to "pass" or assimilate and thereby "succeed" more easily than subjects of racism, whose identities are related to the unchanging characteristic of skin color. However, anti-Semitic acts continue to occur across the nation. These circumstances all result in Jews being an oppressed group that is not necessarily recognized as such. It should also be noted that Judaism is not only a religious group membership, but it is largely an ethnic or cultural group membership for many Jewish people. In fact, many Jews do not even identify with their religious Jewish roots but only their cultural ones, or they may not even identify themselves as Jewish at

all. But even those people who do not self-identify as Jewish may be categorized as such by others, leaving them subject to oppression in any case.

The working definition of sexism to be used here is one used by Goodman & Schapiro (1997): “the cultural, institutional, and individual set of beliefs and practices that privilege men, subordinate women, and denigrate values and practices associated with women.” (p. 117). Sexism is another form of oppression which is often disputed or unrecognized. In the post-feminist era in this country, as women are now found in most professions and some have even achieved significant earnings and power, it is often claimed that women are no longer oppressed. In truth, however, women continue to earn less than men, are more likely to hit the proverbial “glass ceiling” than men, are still victims of sexual harassment and violence at an alarming rate, and still struggle to balance career and motherhood, often needing to sacrifice higher levels of achievement in their careers to accommodate motherhood. As a result, women are left experiencing varying levels of oppression with little recourse to change their situation. Moreover, as in racism, their membership group identity is visible and unchanging; in most cases, women cannot “pass” in order to elude their marginalized status in society. Goodman (2000) also points out that sexism is different from many other forms of oppression in that the oppressed and the oppressor are usually in close, and in the case of heterosexuals, often intimate relationships with each other. In other forms of oppression, it can be easier for oppressed and oppressor to avoid close relationships with each other. Finally, Goodman & Schapiro (1997) indicate that sexism interacts with other forms of oppression. For example, while sexism may be the primary concern for White, heterosexual women, it may be of lesser concern to lesbians or people of color.

Griffin & Harro's (1997) definition of heterosexism will be used in this work: "The individual, institutional, and societal/cultural beliefs and practices based on the belief that heterosexuality [male-female sexuality] is the only normal and acceptable sexual orientation." (p. 146). These beliefs and practices deny privilege and benefits to gays, lesbians, bisexuals, and transgendered individuals that are readily accessible to heterosexual individuals. For example, only heterosexuals can be affectionate with each other in public without fear of possible violent recriminations, and only heterosexuals may be legally married and receive all of the financial benefits associated with marriage. Gay, lesbian, bisexual, and transgendered individuals are typically able to pass for heterosexuals, unlike the oppressed groups of racism or sexism. For example, men wanting to retain their position of social power in a sexist society often remain silent about their sexual orientation. Passing comes at a large emotional cost, however. The rate of depression and suicide among members of these groups is significantly higher than that of the heterosexual population. It should also be noted that there is an intersection of this form of oppression with other group membership identities. The level of oppression experienced by an individual who is gay, lesbian, bisexual or transgendered is often interconnected with the values held by the other groups of which they are a part. For example, Latino males coming from a culture that espouses machismo or males with a strictly Christian upbringing often experience more difficulty than males from membership groups that have begun to be more accepting of different sexual orientations. What also differentiates heterosexism from other forms of oppression is that in some ways it can be even more resistant to intervention as it is often associated with moral or

religious beliefs that run deep, and it often evokes feelings of revulsion in heterosexual people.

The last form of oppression to be explored here is classism. The definition of classism to be utilized in this work is that of Yeskel & Leondar-Wright (1997): “The institutional, cultural, and individual set of practices and beliefs that assign differential value to people according to their socio-economic class; and an economic system which creates excessive inequality and causes basic human needs to go unmet.”(p. 238). As discussed earlier, it is often difficult for people to identify or define the different classes that exist in this country. Moreover, everyone in this society is taught to believe that the United States is a meritocracy. The American Dream is that if a person works hard enough, s/he can and will be upwardly mobile in terms of his/her class. This is not the reality, as other factors such as race and gender are critical factors in the equation. Unfortunately, there is a great deal of silence and denial about class as it exists in this country and an intense desire to believe that the economic system of capitalism is superior to that of any other economic system. As a result, it can be a significant challenge to get people to recognize how class truly operates in this society. So for the purposes of this work, it is important to have a working framework of the range of classes in this country, as well as an understanding of which of those classes are part of the dominant or privileged groups of society, and which of those classes are part of the subordinate or marginalized groups of society. The following categorizations which are to be used in this work are those of Yeskel & Leondar-Wright (1997, p. 238):

Ruling Class – The stratum of people who hold positions of power in major institutions of the society.

Owning Class/Rich – The stratum of families who own income-producing assets sufficient to make paid employment unnecessary.

Middle Class – The stratum of families for whom breadwinners' higher education and/or specialized skills brings higher income and more security than those of working-class people.

Upper-Middle Class – The portion of the middle class with higher income due to professional jobs and/or investment income.

Lower-Middle Class – The portion of the middle class with lower and less stable incomes due to lower-skilled or unstable employment.

Working Class – The stratum of families whose income depends on hourly wages for labor.

Lower Class/Poor – The stratum of families with incomes insufficient to meet basic human needs.

The dominant or privileged group in our society in terms of class consists of those people in the ruling class, the owning class, and usually the middle class. The subordinate or marginalized group in our society in terms of class consists of those people in the lower class, and usually the working class as well. Segregation of these groups is readily seen in neighborhoods and classrooms across the nation.

CHAPTER III

RACIAL AND CULTURAL IDENTITY DEVELOPMENT

Issues of racial and cultural identity are the crux of diversity training. So understanding theories of racial and cultural identity development is crucial when engaging in diversity training group work. As will be elaborated upon below, these theories offer a framework for understanding individuals' attitudes and behaviors related to race and culture, as well as some of the intergroup dynamics that manifest in the training group, the school, the community, and society at large. This framework serves as a valuable guide for the diversity training work to be done. For example, it helps in assessing how effective a given facilitator can be for the group or how appropriate a given student may be as a participant. It aids the facilitator in understanding, and perhaps even predicting, his/her own reactions or participants' reactions within the group. It provides insight into the coalitions that may form within the group and the conflicts among these coalitions that may arise in the course of the work. Ultimately, it informs the creation and implementation of training activities, so that the training will most effectively meet participants' needs and further their learning in terms of racial and cultural identity. The theories of Helms (1993), Sue and Sue (1999), and Phinney (1989) offer suitable frameworks for work with adolescents; they are therefore presented here in detail.

Helms' People of Color Racial Identity Model

Helms (1994) describes racial identity theory as concerning “ . . . a person’s self-conception of herself or himself as a racial being, as well as one’s beliefs, attitudes, and values vis-à-vis oneself relative to racial groups other than one’s own.” (p.19). She elaborates on these racial conceptions, explaining that there are two components: reference group orientation (RGO) and affiliative or ascribed identity. Reference group orientation indicates the extent to which a person adheres to the cultural values, customs, and norms of a given racial group. Affiliative or ascribed identity indicates the person’s level of understanding of the sociopolitical issues associated with the racial group(s) to which s/he is assigned and the extent to which s/he sees such issues as personally relevant. She also indicates that a person’s ascribed identity can be described as his/her level of commitment to a given racial group and is often reflected in his/her chosen social and political affiliations. Finally, Helms acknowledges that these racial conceptions interact with an individual’s personal identity, or PI, as described by Cross (1987). That is to say that a person’s basic feelings and attitudes about him/herself, e.g. anxiety or self-esteem, may be influenced by one’s racial conceptions within a racist society.

In 1971, William E. Cross, Jr. forged the basis for this theory when he presented a new way of conceptualizing Black identity theory, by exploring the psychology of Nigrescence, or the psychology of the development of a Black identity. His then revolutionary five-stage model indicated that Blacks developed an “achieved Black identity” (stage 5) by moving through each of the previous four stages. In his now classic book, *Shades of Black*, Cross (1991) slightly revised this model, while maintaining the five stages. Over the years, many researchers have not only tested Cross’ theory, but they

have also broadened its application by using it as a model for racial identity development in other races as well as cultural and ethnic identity development. In fact, one could use Helms' description of racial identity theory and substitute the terms "cultural" or "ethnic" for the term "racial" to understand what is being examined in cultural identity or ethnic identity development.

Helms (1984, 1990, 1995) adapted Cross' nigrescence model to formulate her theory of racial identity development in people of color as well as her theory of White racial identity development. In her view, it is important to look at racial development without incorporating the terms culture or ethnicity with race, as by doing so, people may avoid acknowledging the impact of race in and of itself in this society. As issues of race tend to be emotionally loaded in this society, the temptation is great to look at culture and ethnicity and avoid looking at the issues of race themselves. Helms' models are invaluable for understanding the individual and interpersonal dynamics that one may encounter as a result of people being in varying stages of racial identity development.

Helms' (1984, 1990) original model was one of Black racial identity development and encompassed four stages, which are quite similar to Cross' stages. Helms (1995) later updated this model based on findings in research on her model. She expanded this model to apply it to all people of color. She changed the terminology she used, from stages to ego statuses, with the hope that the use of the term statuses would better encourage people to see that racial identity development is a dynamic and fluid process, where experiences in earlier statuses may affect experiences in future statuses, and in fact, one may experience feelings and thoughts typical of varying stages at the same period in time. Also, she cited Parham (1989) to stress the fact that people may actually

cycle through the various statuses more than once at different points in their lives. In other words, she attempted to discourage the view of racial identity development as a progression from one discrete step to another. She also incorporated a fifth status into the model.

Helms' model of the racial identity of people of color is now used as follows. While terminology such as first and last are used here for descriptive purposes to delineate the various statuses, such wording is not meant to imply that these statuses are thus mutually exclusive. Moreover, not all people enter the development process at the first status, nor do all people progress to the last status described. Helms (1994) also described how children or adolescents in schools might feel or act in some of these statuses, and examples of these will be included as well when available.

The first status is Conformity, (formerly Preencounter) in which people of color define themselves based on the oppressive and racist views of the society in which they live. As a result, they tend either to be oblivious to or to deny the importance of race in their lives and may even manifest self-denigrating attitudes or actions. Their reference group orientation is White and their affiliative identity is either White or simply not their own race. Basically, they believe in the values and attitudes of the dominant White society, ignoring the sociopolitical concerns affecting people of their race. For example, adolescents of color may straighten or lighten their hair to have it look more similar to the White ideal. Moreover, when asked about experiences of racism they have faced, they may deny ever having felt different due to their race.

The second status is Dissonance (formerly Encounter). At this juncture, people of color are faced with one or more experiences which force them to face the fact that they

are not White and are therefore treated differently within this society. People of color of this status begin to feel hurt, confused, and ambivalent about their racial identity. Their reference group orientation transitions from White to their own race in this status. Their affiliative identity transitions from White to no affiliative identity or to an initial person of color identity. Adolescents in this phase may feel depressed and/or anxious, and they may act unpredictably, conforming to the norms of the dominant society on some days and acting out, calling attention to how they are different, on other days.

In an attempt to work through these feelings of ambivalence, people of color then enter the Immersion/Emersion status, in which they immerse themselves in their own culture, valuing it above any other culture, and thereby withdrawing from and rejecting the dominant White culture. At this point, people of color define themselves according to their racial group's standards. They will likely associate only with other people of their culture, engage in activities of their culture, and be especially sensitive to and reactive to racial issues. Adolescents in this status may express feelings of anger or depression, or act in rebellious ways. They may also naively adopt manners of dress and behaviors that are stereotypically associated with their racial group, including refusal to work to achieve academically since that is commonly seen as a value of White culture.

The next status to be experienced, Internalization, is usually triggered by feeling limited by the racial group's views and a desire to feel freer to act on one's individual feelings rather than simply accepting the group's norms. People of color at this point have a solid affirmative view of themselves and their racial group and are committed to the well-being of their racial group while having their own individual racial identity. Thus their reference group orientation tends to be bicultural and their ascribed identity

tends to be their own race. People of color in this status are able to assess situations and people more objectively and interact comfortably within their own racial group and within the dominant society as they see fit. Adolescents in this status are more likely to be more confident and comfortable in their racial identity, having within group as well as cross racial friendships.

In the final status, Integrative Awareness, people of color recognize the commonalities among their own racial group and other racial groups within an oppressive society. They are interested in working towards social justice not only for their own group with members of their own group but also for all people by collaborating with people of other groups. Thus their reference group orientation is pluralistic and their affiliative identity is multiracial.

Helms' White Racial Identity Model

Helms' (1984, 1990, 1993, 1995) model of White racial identity development also consists of a series of ego statuses which are not mutually exclusive. Helms (1995) points out that the development of a racial identity is different for Whites than for people of color in a number of ways, largely due to the difference in power dynamics experienced by Whites. Unlike people of color, Whites are beginning from a place of privilege; thus, developing a healthy White identity involves coming to terms with how such privilege has influenced one's life and then letting go of the desire to hold on to such privilege within a racist society. Along these lines, White identity is often equated with being racist, so development of a healthy White identity necessitates work around creating a non-racist White identity. Moreover, when Whites live, work, or attend school

in an environment where Whites are the majority, it is easier for them to avoid acknowledging the importance of their own race in their lives. Much of the work for Whites thus involves learning to focus on their own race rather than looking at racial issues as solely involving people of color.

Helms' model of White racial identity development consists of six ego statuses, and similar to her person of color model, it includes an understanding of one's racial group orientation and one's affiliated or ascribed identity for each status. The first three statuses focus on gaining an awareness of one's Whiteness and abandoning unconscious racism. The last three statuses involve the development of a non-racist White identity.

The first status is Contact, in which the White person is not consciously aware of what it means to him/her to be White and has only a naïve interest in or understanding of people of color. People of this status are likely to have a White reference group orientation, but not by conscious choice, as they do not have a clear understanding of what it means to be White. In terms of their affiliative identity, they tend to be similarly unaware of the existence of racism, and often claim to be "color-blind."

Disintegration is the next status in Helms' model. At this point, the White person is faced with information or experiences which force him/her to begin to acknowledge that being White impacts his/her life in this society. As being White benefits him/her at the expense of people of color, the person begins to feel some guilt and anxiety. To avoid these uncomfortable feelings, s/he may consciously choose a White reference group orientation, attempt to associate only with other White people and, deny the existence of racism or focus only on what they see as discrimination against Whites (White affiliative identity).

In an ongoing attempt to resolve the moral conflicts experienced in the Disintegration status, Whites may then enter the Reintegration status. Within this phase, the person moves even deeper into Whiteness, but in a more consciously racist way. S/he associates only with Whites who espouse beliefs that all that is White is superior to all that is not White. The guilt and anxiety experienced in the Disintegration status is transformed to fear of and anger towards people of color. As a result, people in this status tend to engage in discriminatory behaviors. Adolescents of this status may attempt to avoid any interaction with out-group members and may even exhibit hostility and racist behavior toward members of other racial groups. Such adolescents express a belief that the status quo of White domination within the school should be maintained.

When a White person moves into the next status, Pseudo-Independence, s/he is on the way to developing a non-racist White identity. However, s/he still believes in the superiority of all that is White. To accommodate the uncomfortable feelings aroused by recognition of the difficulties people of color face in society, the White person in this status works to help those they see as less fortunate and attempts to help people of color acculturate to White culture. Adolescents in this phase will likely still have a White reference group orientation. They may have a multiracial affiliative identity, but it consists of blaming overtly racist Whites for the difficulties people of color have in society and associating with people of color in order to help them acculturate.

As the White person progresses in his/her development of a positive, non-racist White identity, s/he enters the Immersion/Emersion status. During this time, the person works to create his/her own definition of what it means to be White and attempts to teach other Whites about the impact of race and racism in their lives. This can be a difficult

time, as they are often surrounded by Whites who have not yet progressed to this level. As a result, they may have a desire to have their reference group orientation be White, but not be able to find like-minded Whites with whom to associate. Such people may experience feelings of anger and confusion at this time. Similarly, feelings of confusion and frustration may accompany their ascribed identity, as they may have difficulty finding people to support them in their quest to end what they see as the immorality of racism in their world. Adolescents in this status may end up associating with people of color to help them cope with the frustrations they are encountering in being White and being interested in questioning and ultimately changing the racist structure of their world.

The final status, Autonomy, is seen by Helms as an ongoing refinement of one's positive, non-racist White identity. By now, the White person has developed his/her own sense of what it means to be White but not racist. S/he has a White reference group orientation, but s/he also is able to choose to identify only with the aspects of White culture that fit with his/her values. S/he has a multicultural ascribed identity, in that s/he sees the similarities among all oppressed groups and works toward social justice for all of these groups. Adolescents in this status exhibit cognitive flexibility and an openness to incorporating new information about racial issues.

Helms (1984, 1990, 1993, 1995) clarifies our understanding of racial identity development from the perspective of the individual with the models described above. Just as importantly, however, she also uses these models to clarify our understanding of interpersonal interactions based on the involved individuals' racial identity statuses. Her theory for this is called racial identity interaction theory. She initially looked at racial identity interaction in terms of the counseling dyad in a therapeutic relationship, but she

later expanded use of the theory to examine the interpersonal interactions affecting social dyads, group process, and a student's educational experiences in the school environment. As group process and the school environment are integral aspects of the diversity leadership training program proposed later in this paper, these two aspects of Helms' racial identity interaction theory will be described generally below. For further details of all of the possible combinations of racial identity and their associated affective issues and relationship dynamics, the reader is referred to Helms (1990) and Helms (1993).

According to racial identity interaction theory as it applies within the school environment, every person (e.g. teachers, counselors, administrators, peers) with whom a student comes in contact is at some status of racial identity development, as is the student. At times the student and the other person are at the same status, while at other times the two are at quite different statuses in their development. The types of interactions that will occur between the two people around issues of race and racial identity development will vary depending on the racial identity development status of each person, as well as the power status of each person. Power status here is being defined as the individual's level of social power within the school. In general, teachers, counselors, and administrators have more social power than the student. Also, Whites typically have more social power than people of color. Moreover, peers who are of the majority race within the given school tend to have more social power than peers who are in the numerical minority of the school.

Helms (1993) specifies three possible types of interactions within the school environment: parallel, regressive, and progressive. In a parallel interaction, the student and the person with whom the student interacts are at the same status of racial identity

development if they are of the same race or at analogous statuses of racial identity development if they are of different races. This tends to be the most harmonious of all possible interactions, as the two people tend to be like-minded about issues of race. The drawback to this interaction, however, is that the person in power is unable to help the student progress in his/her racial identity development. Obviously this is not an issue if the student is at the status of Integrated Awareness or Autonomy, but if the student has come to the interaction at any other status, the interaction will not be as productive from the perspective of moving the student forward in his/her identity development.

In a regressive interaction, the person with more social power (for example, the educator) is at a less advanced status of racial identity development than the student is. The educator in this interaction manifests his/her ignorance or discomfort around racial issues by presenting views to the student that are incongruent with the student's more advanced development status and may even try to change the student's views to a less advanced viewpoint. As a result, the student may feel uncomfortable or resentful, and therefore may rebel or act out. Basically, this type of interaction is usually marked by conflict.

On the more positive end of the spectrum, the progressive interaction occurs when the educator is at a more advanced status of racial identity development than the student is. In this situation, the educator is able to recognize the racial issues the student is grappling with in his/her development and provide support and educational experiences that can help the student achieve a more advanced status of racial identity development. This is the most productive form of interaction, and while it may not be free of some tension or conflict, the ultimate outcome is beneficial for both educator and student, as

they both are able to act appropriately within their roles and have forward movement as the end result.

These types of racial identity interactions are also found to occur within a group setting (Helms, 1990). Within a group, different coalitions form according to racial identity status. That is to say, group members of the same or analogous racial identity statuses will form alliances within the group. The coalition(s) whose beliefs and attitudes are most in line with the norms around racial issues in the given setting will have the most power in the group, as will the coalition(s) with the greatest number of members, as the numerical majority tends to have more power than the numerical minority. The interactions among these coalitions as well as the interactions between each of the coalitions and the group leader may be harmonious or marked by conflict, as well as beneficial or counterproductive for the group.

Again, a significant factor in determining which of these types of interactions will occur is the developmental status of each of the coalitions and of the group leader. When the group leader is at the same status of racial identity development as the coalition(s), the interactions will be parallel. As described earlier, this means they will be harmonious, but they will not move the group forward in its racial identity development. When the group leader is at a less advanced identity development status than the coalition(s), the interactions will be regressive, meaning they will likely be characterized by conflict and rebellion by the group and will be unlikely to move the group forward in its work around racial identity issues as the group leader will actually be trying to move the group backward. When the group leader is at a more advanced identity development status than the coalition(s), the interactions will be progressive. In these interactions,

there may be some tension or conflict to be worked through, but the group leader is competent to facilitate this work in a productive manner and help the group move toward a more advanced understanding of racial identity issues. Finally, when the group leader and the coalition(s) are at completely opposite statuses of racial identity development, the interaction will be crossed, meaning it will be characterized by conflict and hostility, to the point that no movement towards a more advanced racial identity status can be achieved. It should be noted, as well, that these four types of interactions could similarly occur between coalitions varying in their degrees of power within the group, and in order for the group to progress in its racial identity development, the group leader would need to be able to recognize these types of interactions and intervene appropriately to keep the group on track.

Sue & Sue's Racial/Cultural Identity Development Model

Sue & Sue (1999) present an identity development model that is conceptually similar to Helms' model that in fact uses much of the same terminology, but it does contain some significant differences. As they define it, their model describes "... five stages of development that oppressed people experience as they struggle to understand themselves in terms of their *own culture*, the *dominant culture*, and the *oppressive relationship* between the two cultures . . ." (p. 128). Their model is based on Atkinson, Morten, & Sue's (1998) Minority Identity Development model. Sue & Sue elaborated on the Minority Identity Development model and renamed it the Racial/Cultural Identity Development model. While the model was initially developed to apply to oppressed people, Sue & Sue believe that the stages of the model could be applied to Whites as well

as people of color. Thus, like Helms, Sue & Sue believe there is a process of racial identity development in Whites, but they see it as a five stage process parallel to that of people of color, rather than a six stage process. Another important difference from Helms' work is indicated by the naming of their model, the Racial/Cultural Identity Development model. In naming it this way, Sue & Sue eliminate the distinction between race and culture that Helms uses in her model. For example, they apply their model to Latinos, which is a culture based category, not truly a race category, as Latinos could be White or Black and thus have different experiences within society.

While it is valuable to focus solely on race and recognize that race in and of itself has an impact on a person's experiences within an oppressive, racist society, there is value as well in looking at the cultural identity development of oppressed cultural groups, as that too influences the attitudes, beliefs, and behaviors of members of such groups. Sue & Sue's model is especially useful in looking at such influences, as it describes in detail in each of the stages of racial/cultural identity development the attitudes and beliefs of people towards the self, towards other members of their own racial/cultural group, towards members of other oppressed racial/cultural groups, and towards members of the dominant White group. Sue & Sue also stress that not all people go through all of the stages, the stages are not mutually exclusive, and movement through the stages may not be a strictly linear progression.

The first stage of this model is the Conformity stage. In this stage, oppressed people manifest self-deprecating attitudes and beliefs, and may actually feel ashamed of any aspects of themselves that reflect their race or culture. In line with this, attitudes and beliefs towards members of the same racial or cultural group are group-deprecating.

People in this stage are functioning based on prejudiced stereotypes of the dominant culture, and not wanting to identify themselves with these negative stereotypes, they separate themselves from their own racial/cultural group. As people in this stage are attempting to identify with the dominant White culture, they are also displaying group-deprecating attitudes and beliefs towards members of other non-dominant racial/cultural groups, to the point that they may act in a discriminatory manner towards people of these groups. They often have also internalized a stratified schema of prejudice, showing more favorable views of those groups that are more similar to Whites. As one would expect, people in this stage tend to have group-appreciating attitudes and beliefs about members of the dominant White culture; all that is associated with White culture is idealized. Examples of adolescents in this phase include the Chinese student who is embarrassed by her parents' accent or the Latino student who refuses to speak Spanish in spite of his parents' attempts to teach him.

Sue & Sue believe that, in general, movement to the next stage, Dissonance, occurs gradually, through a series of experiences that counter people's beliefs and attitudes about White culture and their association with it. They admit, though, that a traumatic event may speed up the process. Once in the Dissonance stage, people begin to manifest conflicting attitudes and beliefs about themselves, some self-appreciating and some self-deprecating. They begin to acknowledge the existence of racism and to see that there may be cause to have some pride in their racial/cultural background. Similarly, they begin to have both group-appreciating and group-deprecating attitudes and beliefs towards people of their same racial/cultural group. Rather than simply accepting the stereotypes of their racial/cultural group, people in this stage begin to think for

themselves and question the validity of those stereotypes, especially as they begin to see some value in aspects of their race/culture. They also begin to question stereotypes of other oppressed racial/cultural groups, and begin to have group-appreciating attitudes and beliefs about these groups in addition to the previously held group-deprecating ones. They begin to acknowledge they may have similar experiences of oppression as well. As people in this stage have begun to question the validity of White values, they begin to have conflicting attitudes and beliefs about members of this dominant group. While they still show some group-appreciating attitudes and beliefs, they also begin to devalue those perspectives which are detrimental to oppressed groups and exhibit more distrust of members of the dominant White group. Adolescents in this phase may still have some feelings of shame about their heritage, but they also begin to feel some pride. Reflective of these feelings, such adolescents are likely to exhibit conflicting behaviors, conforming to White norms without incident sometimes and challenging White authority at other times.

As oppressed people continue to acknowledge the racism and prejudice inherent in the dominant White society, they experience fewer conflicting attitudes and beliefs and move into the third stage of Sue & Sue's model, Resistance and Immersion. In this stage, people now hold only self-appreciating attitudes and beliefs to the extreme. They put a great deal of energy into exploring their own race and/or culture, emphasizing those aspects which are a source of pride. It should be noted, however, that feelings of shame, guilt, and anger often accompany this newfound pride, as people come to acknowledge the unwitting role they played in perpetuating racism and prejudice in society. People in this stage also hold only group-appreciating attitudes and beliefs towards members of

their own racial/cultural group. Now instead of idealizing the White majority culture, they idealize their own race and/or culture, and they begin to exhibit greater commitment and connection to this group.

As people in this group are idealizing their own group, they tend to continue to have conflicting group-appreciating and group-deprecating attitudes and beliefs towards members of other oppressed groups. They basically engage in significant relationships with people of their own group and show little desire to engage in relationships with people of other oppressed groups except as a way to fight against oppression. As one would expect, group-deprecating attitudes and beliefs about the dominant White culture are characteristic of people in this stage. People at this point exhibit great hostility towards all that is White, believing that no Whites or White institutions are to be trusted, sometimes even having the extreme belief that White culture should be destroyed. Adolescents in this stage often appear angry and rebellious. Though they may have previously engaged in trusting relationships with White peers and/or teachers, they now withdraw from those relationships. Moreover, they likely criticize members of their own racial/cultural group who do engage in such relationships or who engage in behaviors that are stereotypically labeled White, for example, calling them “Oreos” or “Twinkies”.

As people in the Resistance and Immersion stage begin to feel drained by their ongoing negative feelings towards the dominant culture and to acknowledge that such a one-sided perspective limits them in their ability to explore their racial/cultural identity in a more personal way, they enter the Introspective stage. In this stage, people again enter a period of deep questioning of their previously held attitudes and beliefs. This time they do so in the interest of basing their self-appreciating attitudes and beliefs on their own

ideas about their own race/culture and the dominant culture, rather than basing them only on the ideas of their racial/cultural group. Along these lines, people in this stage begin to question their unwavering group-appreciating attitudes and beliefs. They begin to feel conflict between their own personal beliefs and the need to submerge some of those beliefs to be viewed as a committed member of their racial/cultural group. Similarly, they begin to question the basis for their attitudes and beliefs about other oppressed groups, showing an interest in exploring the similarities and differences in experiences of members of other oppressed groups to their own experiences within an oppressive society. Moreover, the people in this stage begin to reconsider their extreme group-depreciation attitudes and beliefs about Whites. They begin to explore how they can trust some Whites though not others and how they might incorporate the aspects of White culture that are consistent with their own values and still maintain a coherent sense of their own racial/cultural identity. Adolescents at this phase may begin to interact with Whites again and have conflicts with members of their own culture as they begin to question and rebel against the pressure to shun White culture no matter what.

The final stage of Sue & Sue's model is Integrative Awareness. People in this stage have resolved their previous conflicts and questions. They are now comfortable with accepting or rejecting aspects of their own race/culture and of the dominant White race/culture as they personally see fit. Thus their attitudes and beliefs towards the self are self-appreciating. There is a strong sense of individuality and autonomy, yet there is also a sense of being an integral part of their own racial/cultural group, of society at large, and of the human race. Consistent with this, their attitudes and beliefs towards other members of their own race/culture are group-appreciating. People in this stage feel pride

in their racial/cultural group without feeling the need to subscribe to every value espoused by the group. They further recognize and accept that every member of the group has the right to express their own individuality within the group and to be at a stage of racial/cultural identity that may be different from their own.

In the final stage, attitudes and beliefs about members of other oppressed groups are also group-appreciating, and there is a strong interest in understanding and connecting with people of all racial/cultural groups. Finally, attitudes and beliefs towards members of the dominant White group would be characterized as selectively appreciating. People at this stage believe that Whites are also victims of a racist society and are open to trusting those Whites who exhibit an interest in eliminating oppression. Adolescents in this stage are likely to be true to themselves and engage in a combination of behaviors, each of which they previously believed should be confined to one culture or the other, e.g. a Latino male who now speaks Spanish comfortably and strives to succeed academically. These adolescents are also more likely to have friendships with peers of all different cultures, while showing empathy for, rather than resentment towards, those who still believe in shunning cultures different from their own.

Sue & Sue's (1999) model of White racial identity development uses this five stage model as well, though they substitute the term "phase" for "stage." While their model incorporates some of Helms' ideas of what characterizes each stage, it is significantly different in that it does not include a stage that would be comparable to Helms' Reintegration stage. In Sue & Sue's model, there is no stage in which Whites are characterized as purposely acting racist. It is unclear why this is so, and it does leave a gap in understanding those Whites who do engage in hostile acts towards people of color.

Overall, Sue & Sue's model appears more sympathetic to Whites. Sue & Sue make clear that they base their work on the assumption that Whites are victims of racism too, socialized into a racist society, just as people of color are, with the difference being that Whites do benefit from that racism. The difference between the two models may just be semantic, but it may make this model easier for Whites to accept. Sue & Sue's model also focuses more on the attitudes and beliefs of Whites progressing through these stages, making it more useful for understanding the internal experience of White racial identity development.

The first phase of this model is Conformity. The White person in this phase is described as having completely ethnocentric attitudes and beliefs. At the same time, his/her attitudes and beliefs may be contradictory and compartmentalized. For example, s/he may believe that s/he is not racist and have the attitude that all people are people, regardless of race or culture, yet also believe that all people should adhere to White values and standards of behavior and want to acculturate to the "superior" White culture. The White person at this phase of identity development largely engages in denial, unable to acknowledge and bring to conscious awareness that racism does exist and s/he does contribute to this racism, whether through overt discriminatory acts or simply through continuing to subscribe to the status quo of a racist society from which s/he benefits. Adolescents in this phase might espouse the belief that all people are equal, yet be heard criticizing Black peers for all sitting together in the cafeteria and excluding Whites who want to associate with them or complaining that a Black student got preferential treatment due to race in the college admissions process.

The Dissonance phase is the next phase in Sue & Sue's model of White identity development. Progression into this phase is usually due to experiences which force the person to recognize that s/he is not truly colorblind as s/he has purported, and that s/he in fact is a White person with certain prejudices who benefits from racism in society. Having his/her prior attitudes and beliefs come into question, the White person in this phase often ends up feeling guilt, shame, anger, and even depression. S/he may then use the defense of rationalization to help him/her cope with these feelings and take the attitude that s/he is only one person and thus unable to change the status quo, truly believing s/he is powerless to fight racism. This is most likely if the person fears the loss of privilege s/he has enjoyed or the loss of his/her peer group, as many Whites do not want society as it is to be changed. However, if the person feels supported in progressing in the development of a White identity and in pursuing a non-racist society, s/he will most likely progress to the next phase. Adolescents in this phase begin to question the racist status quo and feel some guilt over benefiting from White privilege, yet they will still likely laugh along at racist jokes with their White friends or remain quiet when seeing someone being victimized due to race, for fear of being ostracized by other Whites.

The next phase is Resistance and Immersion. This phase is characterized by increasing awareness of all of the ways that prejudice, racism, and oppression manifest in society, as well as significant questioning of one's own prejudices, position of privilege, and role in perpetuating racism. This often results in feelings of anger towards everyone (including him/herself) and everything that has contributed to the perpetuation of this oppressive, racist society. Along these lines, the White person in this phase typically

experiences guilt and shame about his/her own role in perpetuating racism and oppression. Overall, s/he experiences negative feelings around being White and may believe that s/he can escape his/her White identity by “helping” oppressed people or by attempting to identify with a given oppressed group. When this belief is soon shattered by the oppressed people who rarely welcome these behaviors, the person either retreats to an earlier phase of development or progresses to the next phase. Examples of adolescents in this phase include the White male who hangs out mainly with Black peers, dressing in stereotypically Black youth attire and attempting to speak in the Black vernacular or the popular White female from a wealthy family who befriends a less popular Latina female from a poor family, attempting to “make her over,” “help her be popular,” or “share the wealth.” When these White adolescents are ultimately rejected for their misguided attempts at connection, they often exhibit feelings of anger and resentment, and withdraw from cross-cultural relationships. With guidance, however, some consider the situation from a different perspective and enter the next phase of racial/cultural identity.

The fourth phase of Sue & Sue’s model is the Introspective phase. At this point, as the name suggests, the White person engages in significant introspection, in an attempt to come to terms with his/her newfound awareness of the prevalence of racism and oppression in society, his/her previous role in perpetuating that oppression, and the ways that s/he has benefited from that oppression. Ultimately, s/he works toward redefining for him/herself what it means to be White, not only through introspection, but also through interaction and dialogue with other Whites and with members of oppressed groups. Adolescents in this phase may feel lonely and confused, as they no longer feel completely connected to their White racist peers and they realize they can never truly

identify with others' experiences of oppression. These adolescents may appear somewhat isolated, not quite fitting in with any group. They are energized by participation in a diversity training group, as the group offers them support in formulating a non-racist White identity and a way to connect with peers of all backgrounds.

Through this process of redefinition, the White person comes to enter the fifth phase of racial/cultural identity development, Integrative Awareness. The White person in this phase not only has an understanding of him/herself as a racial/cultural being within the sociopolitical context of an oppressive society, but also manifests a sincere commitment to racial/cultural diversity and social justice. At this point, s/he is secure in his/her non-racist White identity and is truly multicultural in his/her beliefs, attitudes, and behaviors. Sue & Sue stress that this sense of security is crucial, as society as it stands now is not very accepting of Whites who possess integrative awareness. This sense of security is especially crucial in adolescents, as there is so much pressure to conform at that age. Adolescents who do attain this sense of security exhibit a great deal of self-confidence, comfortably engaging in cross-cultural dialogues and relationships. Unfortunately, they often must do so in the face of resistance from Whites who have not achieved integrative awareness, including family members and teachers.

Phinney's Ethnic Identity Development Model

As described above, Helms' focus in identity development is race, while Sue & Sue expand their focus to race and culture. Jean Phinney provides yet another perspective on identity development, as she focuses on ethnic identity development, especially as it pertains to adolescent psychological adjustment. Her view and that of her

colleagues Lochner and Murphy, as they put it, is “ . . . a commitment to an ethnic identity is an important component of the self-concept of minority youth and a factor that mediates the relation between minority status and adjustment.” (Phinney et al, 1990)

They contend that minority youth need to engage in exploration of what it means for them to be members of a non-dominant group in society. Essentially, they need to decide how to cope with ignorance of or prejudice towards their own ethnic group. Moreover, they need to determine how to manage two different and often conflicting sets of norms and values, those of their own ethnic group and those of the dominant culture.

While Phinney uses the term ethnic identity, she does acknowledge that ethnicity based on culture or country of origin is different from ethnicity based on race. (Phinney & Rosenthal, 1992) In fact, she indicates that race is an important determinant of the experience of ethnic identity development of adolescents. Those adolescents who are more racially similar to the dominant White race (e.g youths of European immigrant backgrounds) tend to experience less prejudice and hostile discrimination than those who are more dissimilar racially (e.g. Blacks). In the same vein, those adolescents who are more racially similar may have the option of ultimately assimilating into the dominant culture, whereas those who are more dissimilar do not.

Phinney’s (1989) model of ethnic identity development is based on Marcia’s (1966) model of ego identity development. In essence, the individual’s stage of identity development is contingent upon the extent of their identity search and commitment. The developmental progression of her model is consistent with the progression seen in Helms’(1990) and Sue & Sue’s (1998) models, but her model is based on research with adolescents and consists of only three stages. She believes that adolescents can be placed

into one of three categories of identity development, determined by the extent to which they actively explore and come to some resolution of the ethnic identity issues indicated above. As the other theorists' believe, Phinney also believes that even once an adolescent has achieved an ethnic identity, s/he may reexamine his/her identity and even regress to an earlier stage of development at a future point in time if other ethnic conflicts arise for the individual.

Phinney's first stage of ethnic identity development consists of two subcategories, Ethnic Identity Diffusion and Ethnic Identity Foreclosure. These are subsumed under one stage as in both of these subcategories adolescents do not engage in exploration of their own ethnic identity issues. In the case of ethnic identity diffusion, there is simply a lack of thought about or concern with ethnicity. In the case of ethnic identity foreclosure, an adolescent's attitudes about his/her ethnicity have been adopted from the attitudes of others. In both cases, adolescents in this stage tend to accept without question the dominant White culture's values and beliefs, including the view that ethnicity is irrelevant in one's life, and in some cases, those views that depreciate the adolescent's own ethnic group. Phinney (1989) has found that adolescents in this phase are less well adjusted in terms of self-evaluation, their sense of mastery, social and peer relations, and family relations.

An adolescent enters the second stage of Phinney's model, Ethnic Identity Search/Moratorium, after experiences force him/her to acknowledge that his/her ethnicity is in fact pertinent to his/her life. An adolescent in this stage has realized that prejudice towards his/her ethnic group does exist and has had an impact on his/her life. In response to these realizations, the adolescent engages in an ethnic identity search or moratorium.

S/he seeks to learn more about his/her culture through books, museums, cultural activities, and talks with family and friends of the same ethnicity. The adolescent in this stage begins to understand the socio-political implications of his/her given ethnicity and begins to consider the impact his/her ethnicity may have on his/her future, e.g. how it might have an impact on his/her college and/or career options. While Phinney acknowledges that researchers of other identity models have found individuals in stages parallel to this one to feel intense anger, she did not find such intense emotion in the adolescent subjects of her research. She also did not find adolescents in this stage to be significantly better adjusted psychologically than adolescents in the first stage of ethnic identity development.

Ethnic Identity Achievement is the third stage of development in Phinney's model, and Phinney considers it to be the ideal outcome of the identity development process. In this stage, adolescents have come to terms with the meaning of their ethnicity in their lives and accepted who they are in terms of their ethnic group. They no longer internalize negative stereotypes perpetuated by the dominant culture, and they are more likely to be proactive in countering stereotypes and discrimination that they encounter. (Phinney & Rosenthal, 1992) Moreover, they are able to cope with the conflicting values of the dominant culture and their own culture. They acknowledge the values and prejudices of the dominant culture, but they act confidently according to their own values which are consistent with those of their ethnic group. As a result, they tend to be better adjusted psychologically and have greater self-esteem than their counterparts in the two earlier stages of ethnic identity development. (Phinney, 1989)

While each of these theories of racial/cultural/ethnic identity development is valuable and is used to inform the creation and implementation of the diversity leadership training manual, it is necessary to acknowledge the concern expressed by Alderfer (1997) that racial identity theory does not incorporate categories for biracial or multiracial individuals. His concern raises an important point: the racial identity theories described here cannot be applied to all individuals uniformly. It is also helpful to consider theories about individual races or cultures, rather than solely using a general people of color model. For information on the identity issues concerning American Indians, Asians, Latinos, and biracial individuals, the reader is referred to Choney, Berryhill-Paapke, & Robbins 1995), Sodowsky, Kwan, & Pannu (1995), Casas & Pytluk (1995), and Kerwin & Ponterotto (1995), respectively. In a similar vein, it is important to remember that all of these theories are theories, and they should not be assumed to be completely accurate for every person. They should be used as a guideline for understanding members of the group and some of the group dynamics that occur, but each person should be considered a unique individual.

CHAPTER IV

FACTORS IN PROGRAM IMPLEMENTATION

Exploring Multiple Identities

In the preceding explorations of the various types of oppression, the privileged or dominant group and the marginalized or subordinate group have largely been described in simplistic terms, as if each were a monolithic group with no differences among members. For example, White (dominant) and Black (subordinate) or male (dominant) and female (subordinate). This was done to facilitate understanding of each type of oppression in and of itself. In reality, every member of each group has unique characteristics and identity dynamics, creating a more complex situation.

Many factors contribute to making each member of a group an individual, such as age, personality traits, interests, abilities, etc. The contributing factor to be discussed in depth here, though, is the fact that no form of oppression stands alone. All forms of oppression are interconnected, for every individual, whether consciously acknowledged or not, possesses a racial identity, an ethnic identity, a religious identity, a gender identity, a sexual orientation, and a class identity. Each person's experiences in society vary with his/her own combination of identities. Most people have had experiences of privilege as well as marginalization in their life. Fewer have the experience of being privileged in all areas and others the experience of being marginalized in all areas. For example, two people are White, but one is a heterosexual male and the other is a lesbian

female. While they both may have the advantage of White privilege in society, each one's experience of that privilege would likely differ, as the heterosexual male also has the position of privilege in terms of gender and sexual orientation that the lesbian female does not have. In another example, two people may be Jewish, but one may be Orthodox, overtly and strictly religious, and the other may not acknowledge his/her Jewish identity and pass as non-Jewish in society. Their experiences of belonging to a marginalized religious group would be very different. Similarly, the experiences of being Black in society would be very different for a dark-skinned male, whom Whites have been socialized to fear, and a light-skinned female, whom Whites have been socialized to see as beautiful.

Providing examples of all of the different identity combinations and associated experiences would be an overwhelming, if not impossible, task. What is important though is to acknowledge and explore these types of differences in diversity work. It is crucial to recognize that the experiences of each member of an identity group differ; no one person's experiences can be considered representative for all members of a given identity group. Moreover, one must be aware of the fact that people belonging to the same identity group will not all have the same outlooks and priorities in relation to that identity within society. (Alderfer, 1988)

Having recognized that every person has multiple group memberships that contribute to his/her identity, and that multiple forms of oppression exist and are inextricably linked, one must then determine the most effective way to explore these multiple group memberships and oppressions in diversity training. To determine this, it

is helpful to consider some of the different approaches to multicultural education and diversity training that exist.

Carter (2000) purports that one's approach to multicultural training is largely determined by one's philosophical assumptions about what culture is. He suggests that the various assumptions about culture may be grouped into five different types of philosophical approaches: "(1) Universal, (2) Ubiquitous, (3) Traditional, (4) Race-Based, and (5) Pan-National." (p. 2). Carter's definitions of these five different approaches may be summarized as follows. The Universal approach is essentially a belief that it is individual differences rather than group differences that matter most in determining a person's identity. In other words, the belief is that all people are basically the same and the focus in education should not be on different group memberships but rather on the commonalities among all people. This is consistent with the color-blind approach many teachers take in their classrooms ("I don't see a Black or White or Asian; I see a child."). On the other end of the spectrum, the Ubiquitous approach consists of the belief that every group membership represents a distinct cultural identity for an individual. According to this approach, race, ethnicity, religion, gender, sexual orientation, and social class would all qualify as cultural distinctions of equal importance.

The Traditional approach is based on the belief that one's culture is determined by the country where one is born and raised. The underlying assumption is that cultural differences are due to differences in worldview that are based in differences in language, history, beliefs, rituals, etc. that are learned in a given geographic location. The Race-Based approach proposes that given the prominence of skin color and physical features and their use as determinants of privilege and marginalization in a society with a

significant history of racism, race is the ultimate determinant of culture. This approach entails seeing any other group membership differences as secondary, as they exist within a context of racial difference. It proposes that understanding racial identity development is the key to multicultural training. The Pan-National approach purports that cultural differences are formed through a system of oppression; that is to say, the experiences of oppressors and the oppressed are what lead to the development of differences in worldview.

Carter (2000) indicates that each of these approaches has advantages and disadvantages for multicultural training. For example, it can be helpful for trainees to see the commonalities among all people and to recognize that all members of a cultural group are individuals who are not exactly alike, as would happen using a Universal approach. However, such an approach largely ignores the importance of acknowledging the different worldviews that come from different group memberships. It could also be used by Whites to support a “color-blind” approach. The Ubiquitous approach has the strength of teaching an understanding and appreciation of all membership groups, but Carter reports that such an approach has typically ignored history and differential power relationships that are significant determinants of cultural experiences and differences.

The Traditional approach’s strength is in its ability to show the general influence of societal institutions on cultural development, but it has been limited by its lack of exploration of within-group differences due to differential experiences of power and oppression among members of a given society. On the other hand, the Pan-National approach is useful in that it shows how power relationships at a societal level influence group experiences and development. Carter suggests that it fails to explore adequately

the differences among members of the oppressed or oppressor groups that are due to other types of group memberships. Ultimately, Carter favors the Race-Based approach, indicating that its strengths are in its recognition of individual differences within racial groups, its exploration of historical, sociopolitical, and power relationship factors influencing cultural development, and its emphasis on self-exploration, not just the studying of others, for learning about culture. He believes the greatest challenge to this approach is that there is a great deal of denial and resistance that occurs around the exploration of race and racism in this society.

This disadvantage to the Race-Based approach cannot be taken lightly. While Carter's conviction that race supersedes all other group membership categories has validity, people's difficulty with self-exploration around issues of race and racism and their often strong desire to deny the realities of racism in society can make this approach challenging at best and counterproductive at worst. Members of the privileged or dominant White group may be especially resistant to seeing race and racism as primary. Often, they have not previously thought about the world in terms of race. Also, they often fear being seen as racist. Moreover, people who have experienced oppression due to membership in identity groups other than racial groups, e.g. gays and lesbians, may be alienated by an approach which focuses on race and racial identity as primary. Even those who are members of an oppressed racial group may not be at a stage of racial identity where they see race and racism as primary in their lives, so they too could be alienated.

Many of Carter's concerns about the other four philosophical approaches to multicultural training may be better addressed by the approach advocated by Goodman

(2001) and Adams, Bell, & Griffin (1997), as it combines many of the advantages of all the approaches Carter describes. In essence the goal of training is broadened in scope. Rather than looking at the work only as multicultural competence training, where the goal is to foster awareness, knowledge, and understanding of different cultures and thereby be better equipped to interact productively with members of cultures different from one's own, a larger overarching goal of working towards social justice is also used as a framework for diversity training. Such a framework encompasses awareness, knowledge, and understanding of oppression in all of its forms and encouragement to work towards a society where all forms of oppression are eradicated.

Utilizing a social justice framework provides a way for all group memberships to be considered distinct cultural identities of equal importance, as is the case in the Ubiquitous approach outlined by Carter. The difference here, though, is that those cultural identities are all viewed through the lens of history and social power, as each is considered in terms of experiences of privilege and oppression. Assumptions underlying this approach include the belief that there is no value in determining a hierarchy of oppressions, as all forms of oppression are harmful, and in fact, all forms of oppression are intertwined. As Goodman (2001) writes,

We all have multiple social identities that, depending on the social category, may place us in either a dominant or subordinate group, on different sides of the power dynamic. . . . Our particular constellation of social identities shapes our experiences and our sense of self. . . . it is important to remember that all aspects of our social identities are interrelated and interact. Obviously, in reality, one's dominant group identity cannot be isolated from one's other social identities. (pp.8-9)

A significant part of Griffin's (1997) approach is to “. . . encourage students to explore the intersections of their different social group memberships and also to understand the

similarities in the dynamics of different forms of oppression.” (pp.65-66) Such an approach is reminiscent of the Universal approach outlined by Carter, as it helps students to see the commonalities among membership groups, though in this case it is done within a context of also acknowledging differing worldviews. This approach is useful, as well, for increasing empathy between privileged and marginalized groups, as it provides the chance for people to consider themselves in terms of both their privileged and their marginalized social identities. For example, a Black male would be given an opportunity to explore his identity as a combination of experiences: marginalized in terms of race and privileged in terms of gender. Or a White lesbian may explore her identity as the following combination of experiences: marginalized in terms of gender and sexual orientation and privileged in terms of race. In examining these various identities and forms of oppression, both the commonalities and differences among them are explored. As in Carter’s approach, self-exploration is emphasized and individual differences are recognized within a context of exploring the associated historical, sociopolitical, and power relationship factors. Along these lines, this approach also encompasses the strengths of the Traditional and Pan-National approaches described by Carter, as it examines the influence of oppressive societal institutions on identity groups as well as the distinctions among the various oppressed groups. Moreover, to facilitate further in-depth learning, examination of each identity group individually is recommended as well.

(Goodman, 2001; Griffin, 1997)

As one can see, the model of educating for multicultural competence and social justice is a comprehensive one, incorporating many of the strengths and avoiding many of the pitfalls of other models of multicultural education or diversity training. Its framework

provides a great deal of flexibility for the diversity trainer, and thus it will largely be the model used in the diversity training program described in the Diversity Leadership Training Program manual, with one significant caveat. The strong desire of people to deny the importance of race and racism can easily lead to avoidance of these issues in diversity training work. By focusing on the importance and interconnection of all forms of oppression, the diversity trainer could inadvertently enable the group to put other forms of oppression in the foreground and racism in the background. This would be doing a disservice to issues of race and those who are marginalized by racism. As stated earlier, given the violent and intractable history of racism in the United States, along with the salience of race and the strong emotions it elicits, Carter's assertion about race and racism being a primary influence on one's cultural identity in this country cannot be dismissed. Thus, while largely adhering to the social justice model described above, the diversity trainer needs to be vigilant about bringing issues of race and racism into the foreground, dealing with racial dynamics in the training group as they arise, and discussing racial issues occurring within the larger contexts of the school, the community, and society. In this way, the trainer can work to ensure that issues of race are not relegated to the background through avoidance or silence, but rather are addressed appropriately.

Embedded Intergroup Dynamics

The three racial/cultural identity development models discussed earlier have been researched by counseling psychologists, who by the nature of their work, are mainly interested in how racial/cultural/ethnic identity has an effect on interpersonal interactions,

specifically those within the individual and group counseling settings. As a result, the models focus mainly on a person's experience in each of the identity stages. Similarly, the exploration of multiple identities discussed previously concentrates on the individual's experience of his/her various group memberships and how that experience informs his/her understanding of oppression in society.

While knowledge of these individual dynamics is crucial in diversity work, insight into group dynamics is equally important. Alderfer's (1977, 1987, 1988, 1997) examination of group dynamics is especially relevant for diversity training in a school setting. It presents an organizational psychology perspective, bringing attention to the roles and groups within an organization, such as teachers, students, and administrators, and their relationship to racial/ethnic/cultural group memberships. This perspective provides concepts for understanding some of the dynamics that may occur within the training group due to the interaction among various membership groups, as well as dynamics that may occur between the group and the organizational setting of the school. To this end, the relevant aspects of Alderfer's embedded intergroup theory will be presented here. For further details of the complete theory, the reader is referred to Alderfer's (1977, 1987, 1988, 1997) writings.

Alderfer's model, as one might expect, purports that the group, not the individual, is of central significance. Alderfer conceptualizes the individual as a representative of various groups, rather than simply conceiving of the group as composed of various individuals. Alderfer's definition of the group is as follows:

A human group is a collection of individuals (1) who have significantly interdependent relations with each other, (2) who perceive themselves as a group, reliably distinguishing members from nonmembers, (3) whose group identity is recognized by

nonmembers, (4) who, as group members acting alone or in concert, have significantly interdependent relations with other groups, (5) whose roles in the group are . . . a function of expectations from themselves, from other group members, and from non-group members. (Alderfer, 1997, p. 244)

Alderfer (1987) explains that there are two categories of groups that come into play in an organizational setting: identity groups (e.g. race, ethnicity, gender, etc.) to which one physically belongs simply due to having been born into them, and organizational groups, to which one belongs based on a person's function within an organization (e.g. student, teacher, etc.). Organizational groups include task groups (based on activities members all perform) and hierarchical groups (based on a common level of authority of the members).

Embedded intergroup relations theory points out that a person in an organization, such as a school, is simultaneously a representative of each of his/her identity groups as well as a representative of each of his/her organizational groups. The salience of any one of these group memberships for an individual is largely determined by context. For example, if a group consists of an even mix of White, Black, and Asian students, racial identity is likely to be salient for the individuals of the group rather than other identity group memberships or task group or hierarchical group identity. For example, if White students are distressed by actions of Black students in the group, those students may seek out the White facilitator (who belongs to the same racial identity group) to discuss their feelings, rather than discussing the issue directly with the Black students (who belong to the same organizational groups). On the other hand, if those same students are angry about a given activity assigned by the facilitators of the group, their task group (based on the student activity) and their hierarchical group (based on having less power and

authority than the facilitators) become more salient than their identity groups, and the students may form an alliance talking about how to cope with the facilitators' expectations. If a group consists of an even mix of male and female Black students of varying ethnic backgrounds, then gender, sexual orientation, and ethnic identities are likely to be the salient identities for individual members. In this context, race would likely not be considered an important topic of exploration, though in many other contexts within a racially oppressive society, race would be salient. This focus on other salient identities may even be used to avoid addressing racial in-group issues. In essence, it is important in a diversity training group to pay attention to the dynamic interplay of students' various identity and organizational group memberships, as it ultimately affects each student's ability to be receptive to and move forward in learning about identity group memberships and their meaning in terms of social justice.

The interplay of identity and organizational group memberships also becomes significant as students work to become peer leaders and enter classrooms to facilitate diversity activities with other students. Teachers may have difficulty accepting peer leaders as the authority in their classroom during an outreach. They may also react to certain identity group issues if they have not worked through their own identity group issues. For example, a teacher who subscribes to the belief that he is color-blind may have difficulty hearing his students talk about feeling treated differentially in class due to their race.

Alderfer stresses the importance of understanding the relationships within the group as well as the relationship of the group to other groups. In line with this, he describes a group's boundary as its defining feature, as the boundary determines who is

and who is not a member, as well as what the experience of group members will be. He goes on to explain that boundaries vary in their permeability and it is the level of permeability that affects the experience of individuals in a group. More specifically, some groups are overbounded, having strict, impermeable boundaries. Individuals are left fearing engulfment, as they feel they must give up their autonomy or uniqueness in order to be accepted as a part of the group. Other groups have very permeable or loose boundaries, and are considered underbounded. Such groups leave individuals feeling they have little support from the group and thus fearing abandonment by the group. Such an understanding of group boundaries is parallel to the psychoanalytic understanding of individual ego boundaries and the associated fears of engulfment and abandonment. Ultimately, there is an interplay between individual boundaries and group boundaries that influences group members' participation in the group. As Alderfer (1988) puts it,

. . . there is a natural tension between the psychological boundaries of the individual and of the group. Unless the person is able to tolerate some boundary permeability, he or she cannot form a psychological relationship with a group. On the other hand, if the group cannot grant some measure of boundary integrity to individuals, it will be unable to retain members." (pp. 4-5)

A school with strong school spirit and a generally tolerant attitude may find that the student group has healthy boundaries, as opposed to more polarized schools where students split into racial, interest-based (sports, music, academic...) groups.

This interaction between individual and group boundaries also plays out in terms of racial identity. Alderfer (1997) suggests that one's racial identity is influenced by the boundaries of one's racial group. He predicts that if the boundaries of the racial group change, it is likely that the racial identities of the members of the group will change. This is consistent with the racial identity concept that statuses change over time. Moreover,

how the members' racial identities will change is influenced by whether they are more inclined towards fears of abandonment or fears of engulfment. Alderfer further indicates that the amount of power and resources available to a given group affects the group's boundaries. Those groups with less power and resources have less control over their boundaries, leading to their being underbounded. Less privileged groups are more likely to be underbounded in relation to the outer world and overbounded in relation to itself. For example, the presidential candidacy of Barack Obama has created debate about whether he is "Black enough." This suggests some overboundedness about membership.

Embedded intergroup relations theory also puts forth the perspective that groups do not exist in vacuums. Rather, a given group or system consists of a number of subsystems and exists within the larger suprasystem. The theory suggests that unconscious parallel processes take place among the subsystems, system, and suprasystem, meaning that changes in cognition, affect, and behavior in any one of these components will result in parallel changes in the remaining components. Basically, any given group is thought to influence and be influenced by its component parts and the greater environment of which it is a part. Thus it stands to reason that an individual's racial identity may be influenced by changes in the system or suprasystem of which s/he is a part, and similarly, the system or suprasystem may be changed by changes in the racial identity of its component individuals. This is valuable to consider in diversity training. Changing the peer leaders ideally could effect changes in the larger system and suprasystem of the school and community. By working with the peer leaders, one would be gaining entry into the larger system and suprasystem, which might otherwise be impenetrable. On the other hand, however, difficulties may be encountered in effecting

changes in the peer leaders because of suprasystem and system effects on the subsystem. If the school and community are not truly supportive of social justice and do not have policies in place to appropriately address and prevent various forms of discrimination and oppression, peer leaders may end up feeling hopeless or powerless and cease to move forward with their work towards social justice.

Boundaries are quite important to consider as one examines how effectively a given group can function within and/or have an impact on the larger system or organization. As Connelly (2000) explains it, “Optimal boundaries offer sufficient permeability to allow interaction with the outside environment and enough firmness to prevent disruptive intrusion.” (p. 409). If the boundary between the group and organization is underbounded, it is likely that the group will not be able to function effectively, as the group may not be able to establish clear authority or clear goals and members of the group may end up feeling negative about the group and its ability to accomplish what it initially set out to do. For example, a diversity training group’s facilitator may have activities planned for a given day to move peer leaders forward in their learning. In an underbounded system, however, an administrator of the school might enter the group as the activities are about to begin and implement her own, different agenda for that day’s meeting. In this situation, the boundaries of the group have been violated and the students’ learning has been postponed, leaving facilitator and students disappointed and frustrated. Simply put, schools or organizations that are underbounded will have difficulty implementing diversity programs.

On the other hand, if the boundary between the group and the system is overbounded, it may not be possible for the peer leaders to enter classrooms to facilitate

activities with their peers, so the goals of the group would be stymied as well. For example, the present climate of standardized testing limits teachers' freedom and limits access of leadership groups for classroom outreaches. Thus it is important to assess the boundaries of the given school as one sets up a diversity training group so s/he can have realistic expectations of what can be accomplished in the setting and what steps might need to be taken to better accomplish one's goals for the group.

Finally, embedded intergroup relations theory points out that racial identity and other identities are simultaneous. The salience of any one of these given identities for an individual is largely determined by the makeup of the group of which s/he is a part at any given time. For example, if a group consists of an even mix of White, Black, and Asian individuals, racial identity is likely to be salient for the individuals of the group. If a group consists of all White members who are of varying ethnic backgrounds, ethnic identity is likely to be the salient identity for individual members. If a group consists only of Black members, but has an even mix of males and females, gender and sexual orientation identities are likely to be more salient than racial identity. Along these lines, changes in these other identity groups may have an impact on the racial identity of an individual. Thus, in order to understand how individual group members' racial identities are or are not coming into play in a given group setting, one must recognize how the other personal identity and organizational identity groups of the individuals are coming into play.

Understanding and Addressing Resistance

Thus far this paper has discussed some of the challenges that arise in diversity training due to the factors of individual racial/cultural identity status, the intersection of multiple group memberships for each individual, and the dynamics that occur in intergroup interactions. Unfortunately, these are far from the only challenges that face people who are looking to implement diversity training programs in schools.

Student resistance – an unwillingness to engage in personal exploration of one's own biases, contemplate the inequities in our society, and/or consider alternative world views – is one of the biggest challenges in diversity training. Goodman (2001) offers an excellent analysis of resistance on the part of privileged groups. Some of her key ideas are presented below, but the reader is encouraged to see Goodman's work for a more in-depth understanding of this important subject. In many instances, the resistance Goodman discusses is also relevant to members of oppressed groups; most people are members of both privileged and oppressed groups. There are ways in which resistance may manifest specifically in members of oppressed groups, and some of those are noted below as well.

Regrettably, the structure of our society provides a context that makes resistance to social justice more likely. For example, this society teaches and values individualism and competition. A win-lose mentality is ever present. As a result, people are reluctant to foster situations that are more cooperative and based in social justice. They fear that the rest of society will continue to compete to win at their expense. An individualistic perspective also leads to the tendency to blame the victim, thereby dehumanizing the oppressed, making it less likely that people will see society, rather than the individual, as

what needs to be changed. Compounding these difficulties is the intellectual mindset that is fostered in the current educational system. For the most part, dualistic or black and white thinking is encouraged. Students are taught that there is one right answer; they are not given much experience, if any, in exploring multiple perspectives and tolerating ambiguity. Moreover, there have historically been strong taboos against people of marginalized groups voicing their experiences (Weis & Fine, 2005) and against anyone discussing the realities of White privilege and oppression in society (Fine et al., 2004). People have to overcome these taboos in order to be able to engage in the work of social justice. They also need to be given many opportunities to explore multiple perspectives and learn how to analyze such viewpoints in a systematic way. Students without such skills may appear resistant to the work but in actuality may simply need time to develop intellectually in order to cope with challenges to their way of knowing.

Beyond the sociological factors are the personal psychological factors that make resistance more likely. Unlike other forms of education, social justice education is likely to raise strong emotions in people. As Goodman describes it, by challenging people's worldviews, social justice training often evokes feelings of anxiety, fear, confusion, anger, guilt and resentment in people. For example, people who are members of privileged groups often have difficulty seeing themselves as privileged, especially those who are in the Conformity stage of racial/cultural identity development. They are usually more likely to focus on their subordinate identities, lessening their experience of privilege. As a result, they may need to confront and cope with their own painful experiences before they can acknowledge their privilege and address the pain of others. Acknowledging membership in a privileged group known to have oppressed others is

also difficult simply because people want to have a positive self-concept and thinking of oneself as contributing to oppression does not aid one's self-concept. At the same time, those with privilege fear losing the advantages that they do have, and thus they resist change that would lessen their privilege.

Resistance also occurs in people from marginalized groups. As discussed earlier, they may be in a stage of racial identity development that involves being resistant. In the Conformity stage they may be resistant to acknowledging oppression and how it affects their lives. Moreover, they may have internalized oppression and not believe in their own power to change the current social order or their ability to have responsibility for maintaining a new order. Those in the Dissonance stage, who have begun to acknowledge the oppression, may be resistant to exploring the pain associated with the oppression they have experienced, especially in the presence of people of dominant groups. Those who have reached the Immersion stage may resist interacting with or considering the perspectives of any race other than their own.

Other issues of resistance need to be addressed in order for the work of social justice training to progress. For instance, people may have negative reactions to authority, i.e. the facilitator who encourages students to engage in these explorations of inequity and pain. People of privileged groups may react to a facilitator who is similarly privileged as a traitor for not maintaining the status quo of society. People from oppressed groups may have difficulty trusting such a facilitator. On the other hand, a facilitator who is a member of oppressed groups may be seen as less competent or as being self-serving in this work. In essence, the facilitator is used as an excuse to avoid engaging in the work. Conflicts may also arise among participants in the course of the

work; if such conflicts are not managed appropriately, they can lead to further resistance. Religious and cultural beliefs may influence one's ability to be open-minded about certain groups. In the larger context, participants are often discouraged from their pursuit of social justice by peers, teachers, family, and others in the community who do not live according to the ideals of social justice. To maintain their commitment to social justice training, it is important to prepare students for discouraging interactions with important people in their lives and to offer support and encouragement when such interactions occur.

Goodman (2001) offers many other excellent suggestions for attempting to prevent resistance in a training group as well as for coping with resistance when it does occur. First, as discussed earlier, one must have a context that is safe for doing this work. Facilitators need to show sincere respect and empathy for every student in the room. Overall, facilitators are more likely to reduce resistance if they connect with students before and after training begins. In essence, facilitators should get to know all involved parties outside of the training and offer them opportunities to feel some ownership of the process through involvement in planning, evaluating, and modifying the training. Facilitators also seem to encounter less resistance when they build on what students already know and provide students with a variety of ways to learn the material. Facilitators also need to be aware of their own feelings and reactions and be able to self-disclose appropriately as a model for students. Facilitators are human too and may have strong negative reactions to resistance that does occur. In such instances, facilitators need to be careful not to get caught up in fighting the resistance. Instead, they could

explore the resistance, go with the flow of the resistance, or even have a time-out period for all involved to cool off.

Goodman provides a number of useful perspectives on managing resistance within a diversity training group which can be applied in the school setting. Within a school system, understanding that factors contributing to student resistance also contribute to resistance in faculty members, administrators, and parents is crucial, as resistance among these groups could prevent a diversity training group from even being implemented. Typically, resistance to social justice training exists as it essentially aims for a change in power dynamics that seems threatening to many. Moreover, there is a fear that schools that are open to such change might be more appealing to people of oppressed groups and draw larger numbers of people from those groups to the area, thereby changing the population makeup. Unfortunately, such changes historically have resulted in White flight as described earlier.

In light of this, it makes sense that within the school setting there are often resistances to social justice training not only at the student level, but also at the faculty and community levels. Add to this fact that, in general, implementing new programs in schools is not an easy task, and the chances of implementing and sustaining a diversity training program in a high school seem slim at best. Fortunately, in his book, “Revisiting ‘The Culture of The School and The Problem of Change’,” Sarason (1996) examines the factors that have made it difficult historically to institute changes in schools. In so doing, he offers many insights that are useful as one considers attempting to institute a new program, i.e. a change, into a school.

The first point that Sarason makes is that school systems are often incorrectly conceptualized as closed systems consisting solely of the personnel of the school, i.e., teachers, administrators, students, the board of education, etc. and the school facilities. He suggests that this is the first mistake that people make in attempting a change in a school. Without understanding that school systems are in fact open systems, one will have little success in implementing a new program in a school. The truth is that a number of constituencies outside the traditionally defined school system do in fact have a great influence on the workings of the school system, including, but not confined to, parents, politicians, schools of education, and departments of education. In essence, the school system is embedded within a number of other “systems” all of which may need to change in order for change within a school system to take place successfully. While it is unrealistic to think that someone seeking to initiate a diversity training group could change all of these other systems, it is important to recognize the value in connecting with parents and even politicians in the community, as their support can increase the likelihood that the program will be successfully implemented and sustained.

Along these lines, Sarason also points out that the individuals within a school system exist within a distinct structure that governs the roles and interrelationships within that setting. In attempting to engage individuals in a change within the school system, it thus becomes crucial to understand this structure, as it has a significant impact on the possibilities for change. Basically, by analyzing the roles and interrelationships within a school system, one can ascertain what the formal and informal power networks are and how they each may need to be engaged in order for a new program to truly be integrated into the school system. Moreover, it is important to learn about the school system’s

history of change, i.e., the processes by which change has occurred or has been attempted in the school, as this gives one a better understanding of potential obstacles to implementation as well as possible pathways to success. Once such an understanding is incorporated into the implementation plan, e.g. ideas for coping with known obstacles or strategies that have yielded desired results, implementation has a better chance of success.

Sarason further elaborates on the factors which affect the implementation and continuation of a new program. He stresses that implementation strategies such as the use of outside consultants and one-shot pre-implementation training were usually “ . . . ineffective because they were not consonant with the conditions of school district life or with the dominant motivations and needs of teachers.” (p.76). On the other hand, “[e]ffective strategies promoted *mutual adaptation*, the process by which the project is adapted to the reality of its institutional setting, while at the same time teachers and school officials adapt their practices in response to the project.” Such strategies, especially successful when used concurrently, include:

- 1) Concrete, teacher-specific, and extended training
- 2) Classroom assistance from project or district staff
- 3) Teacher observation of similar projects in other classrooms, schools, or districts.
- 4) Regular project meetings that focused on practical problems.
- 5) Teacher participation in project decisions.
- 6) Local materials development.
- 7) Principal participation in training.

This last strategy seems particularly important, as Sarason describes principals as the “gatekeepers of change.” In Alderfer’s terms, the principal maintains the boundaries of the school and can create healthy boundaries for a new program. He can also empower the group leaders to implement the program effectively. In other words, it is crucial for implementation and continuation of a new program to have the principal’s support. The principal sets the climate of the organization in terms of its receptivity to new programs. Only s/he can give a program legitimacy in the eyes of the teachers, as the principal is the official leader of the school. If the principal is not supportive of the program and actively promoting its use by ensuring ongoing financial support and staffing, teachers are unlikely to engage in the program for the long term, and the program will eventually disappear. Unfortunately, engaging the support of the principal is not always easy. A principal may feel threatened by attempts at change not initiated by him/her. Or a principal may be hesitant to engage in implementation of change due to a fear of criticism or challenges to the principal’s leadership by any of a number of constituencies, such as teachers or parents. This seems especially likely in the case of a diversity training program, for as discussed earlier, such programs are frequently resisted by these constituencies.

While the principal is in an official position of power within the school, s/he is not the only one in the school system and community with the power to help or hinder the implementation of a new program. There are many other constituencies, e.g. district-level administrators, teachers, parents, etc. who have such power as well. Sarason points out that for any new program to have a chance at being successfully implemented and maintained, any and all people who would be directly or indirectly affected by the

program need to be identified and involved in a meaningful way. For example, a given constituency that has not bought in to the new program could undermine the program from the start. Moreover, due to the fierce competition for limited resources within schools, not having engaged the appropriate constituencies in the program could result in not having the necessary resources for a program to continue for the long term.

Sarason offers two questions to be asked to help one get organized to engage the appropriate constituencies: 1) “What do I have to do, whose support do I need to get, how do I change opponents into supporters, how do I identify and capitalize on other people’s self-interest, so that I avoid winning the battle and losing the war, or losing both battle and war?” (p. 90). and 2) “What do I have to do to mobilize what kind of support to introduce and sustain the change?” (p. 90). For instance, by involving teachers in the development and planning of the program, one increases their sense of responsibility for the program and their commitment to seeing it succeed. Also, teacher involvement at this stage provides a way to learn early on of any concerns or opposition to the program. Such concerns may then be addressed, thereby lessening the chance that those concerns would lead to the teachers undermining the program. Similarly, it is useful to engage parents and other groups in the planning phases, as the program then becomes theirs and they will be more committed to making it a success for the long term. As Sarason (1996) puts it,

1. The more committed more groups are to a proposed change, the more likely the goals of change will be approximated. (Commitment is no guarantee of success. Commitment is a necessary but not sufficient condition for success.)

2. The recognition that parents and other community groups should be involved in the change process is tantamount to redefining them as resources; i.e., to see them as possessing power and knowledge essential to the change process, and capable of

understanding and contributing to the substance and process of change.

3. The more differentiated the constituencies related to the change the greater the likelihood that the adverse consequences of limited resources will be diluted. (p. 295)

Of course, there are challenges to working with these varied constituencies as well. It is quite time consuming to forge the necessary relationships and address the wide range of interests and concerns that are sure to arise. Also, the power struggles that exist among these varied groups may come to the fore (e.g., teachers vs. principals, principals vs. higher levels of administration, superintendent vs. board of education, board of education vs. the political establishment, etc.) So a significant and challenging issue that will need to be addressed is helping these groups to feel safe enough to address such issues openly and ultimately more comfortably share responsibility. But the studies apparently show that investing time and energy in such work pays off, for programs are doomed to fail in the long term if such constituency building does not occur first. As Sarason (1996) summarizes it:

The problem of change is the problem of power, and the problem of power is how to wield it in ways that allow others to identify with, to gain a sense of ownership of, the process and goals of change. That is no easy task; it is a frustrating, patience-demanding, time-consuming process. Change cannot be carried out by the calendar, a brute fact that those with power cannot confront. (p. 335)

In essence, when a person is seeking to implement a new program in a school, especially one such as the diversity leadership training program, which aims to examine and alter intergroup relationships, s/he must allow ample time to lay the groundwork and involve key people in the system. When these key people are engaged, they are more likely to

aid not only in the initial implementation of the program but also in the institutionalization of the program to ensure its longevity.

In summary, people typically resist change, especially that which involves a change in power relationships, as change is experienced as frightening, unsettling, and even destabilizing. Basically, Sarason's (1996) work indicates that the most effective way of coping with such resistance in schools is by taking the time to engage key people at multiple levels in the system. Goodman's (2001) work shows that this is best accomplished through the use of a variety of methods that are consistent with the realities and interests of those people. By approaching the work in this way, one increases his/her chances of successfully implementing and institutionalizing a diversity leadership training program.

CHAPTER V

THE ROLE OF PSYCHOLOGISTS IN DIVERSITY WORK

What should the role of the psychologist be in terms of diversity training and social justice? Historically psychologists have taken on a number of roles associated with multicultural issues, including researcher, theorist, creator of multicultural competence guidelines, and clinician. As seen in this dissertation, psychologists have played an essential role in presenting theories about racial identity development, the various group memberships, and intergroup dynamics. Moreover, in recent years, the field of psychology has become more sensitive to the fact that clinicians must possess some level of multicultural competence to work with a population whose diversity continues to increase. As a result, psychologists have worked to determine guidelines of multicultural competence, which psychologists in training are expected to learn and psychologists in practice are expected to use. Moreover, practicing psychologists have worked by providing culturally sensitive remedial intervention at the individual, family, or small group level.

A growing number of psychologists, however, insist that engaging in these types of roles is not enough. The field of clinical psychology, which has traditionally had the greatest emphasis on psychopathology and its remediation, is showing more interest in approaches that are more preventive in nature. For example, Boyd-Franklin & Bry (2000) now advocate for multisystemic interventions that are proactive and that empower

clients, their families, and their communities. The fields of community and counseling psychology have traditionally been more focused on preventing psychopathology and encouraging normal development. In truth, many community psychologists are also clinical psychologists (Rappaport, 1987), and the distinctions between clinical and counseling psychology have begun to diminish as well. Meanwhile, Sue (1995), a counseling psychologist, now advocates for multilevel, organizational approaches, proposing that “[i]ntraprofessional divisions (territorial turf) should not prevent us from developing and adopting OD [organizational development] strategies in our work. . . . As psychologists move into . . . diversity training, the artificial distinctions between the roles of I/O [industrial/organizational] and counseling psychologists may become outdated.” (p. 476). Clinical psychologists are now coming to recognize the need for less traditional, more multilevel proactive approaches to best serve a multicultural population and are also moving into diversity training. Expanding from Sue’s proposal, it thus seems the artificial distinctions between clinical psychology and counseling and community psychology may have become outdated as well. As community and counseling psychology have done the most exploration of what should be done to address the needs of a multicultural population in a more proactive, preventive fashion, theory from these fields will be discussed here and used to inform the psychologist’s role in diversity training.

Community psychologist George W. Albee was a forerunner of the belief that the traditional roles of psychologists do not do enough to help people living in conditions of social and economic inequality. Offering evidence that social conditions such as poverty, racism, sexism, discrimination, and powerlessness cause or exacerbate psychopathology,

he strongly advocates for primary prevention programs that would “ . . . empower the powerless, . . . seek to eliminate racism and sexism, and . . . work toward establishing social justice for all as a way of reducing psychopathology and disease.” (1986, p. 895)

A number of counseling psychologists have come to a similar conclusion that psychologists need to move beyond an intrapsychic, individualistic approach to psychopathology. They purport that in many cases the stress of belonging to an oppressed group within an oppressive society is a leading cause of psychopathology and that a more effective and multiculturally competent approach would be preventive in nature, intervening on multiple levels, including the institutional and societal levels. In other words, it is their contention that for psychologists to be truly multiculturally competent in practice, they need to be working towards social justice.

D.W. Sue, a leader in the field of multicultural counseling competence, has been a strong proponent of such a change in approach for psychologists. Sue (2001) criticizes the field of psychology for its traditional in-office, remedial approach to intervention, writing, “ . . . psychology has failed to adequately address issues of racism, bias, and discrimination as major contributors to mental distress among persons of color and has played a passive role in rectifying the inequities that affect the standard of living for racial minority groups in the United States.” (p. 801). He further asserts that “ . . . mental health services are often absent, inappropriate, or oppressive to minority populations. Thus, multicultural counseling competence must be about social justice . . . ” (p. 801). To be consistent with this call to work towards social justice, Sue (2001) offers a revised definition of cultural competence for psychologists:

Cultural competence is the ability to engage in actions or create conditions that maximize the optimal development of client and

client systems. Multicultural counseling competence is defined as the counselor's acquisition of awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds), and on an organizational/societal level, advocating effectively to develop new theories, practices, policies, and organizational structures that are more responsive to all groups." (p. 801-2)

The key difference between Sue's revised definition and prior definitions is the inclusion of a focus on cultural competence at the organizational and societal levels. As Sue (2001) indicates, "If we are to truly value multiculturalism, then our organizations (mental health care delivery systems, businesses, industries, schools, universities, governmental agencies) and even our professional associations must move toward cultural competence in how they treat clients, students, and workers." (p. 806).

Going even further, Sue cites the report written by President Clinton's 1997 Race Advisory Board, which he interprets as encouraging people of all parts of society to become culturally competent. This suggests that Sue sees the role of the multiculturally competent psychologist as including working to increase the cultural competence of all people. In essence, Sue's message is clear as he exhorts his colleagues to intervene in ways beyond traditional individual therapy:

Any multicultural initiative that does not contain a strong antiracism component . . . will not be successful (D'Andrea & Daniels, 1991; Wehrly, 1995). . . psychologists need to understand how organizational policies and practices may affect them and their clients, how organizational subsystems may impede multicultural development, what changes need to be made so all groups are allowed equal access and opportunity, and finally, that they need to play system intervention roles other than the traditional one that focuses solely on individual change."(p. 807-8)

Vera & Speight (2003) echo Sue's call to psychologists to expand the role of the multiculturally competent psychologist. They reiterate the belief that for the work of

psychologists to be truly relevant and useful to people of oppressed groups, the conceptualization and implementation of multiculturally competent interventions must be based in a commitment to social justice. Furthermore, they assert that “[m]ulticultural competence, when grounded in social justice, necessitates a commitment to praxis, ‘reflection and action upon the world in order to transform it’ (Freire, 1990, p. 33).” (p. 269). Accordingly, the types of interventions they recommend be incorporated into the practice of a multiculturally competent psychologist include: advocacy, outreach, prevention programs, psychoeducational programs, social intervention programs that aim to eradicate various forms of oppression, social intervention programs that seek to empower individuals to change their relationships and become environmental change agents, and community intervention programs with the goal of empowering communities. Ultimately, they urge the field of psychology to define issues of multicultural competence at the systems level rather than the individual level, asserting that only in this way can psychologists meet their moral and ethical obligation to promote the healthy development and well-being of oppressed people.

All of this urging by counseling psychologists for the field of psychology to broaden its analysis of multicultural issues as well as its approach to working with people from oppressed groups has been praised as a step in the right direction, but it has also received some criticism for not being prescriptive enough (Reynolds, 2001; Ridley et al., 2001). The work of Harrell (2000), which looks specifically at racism-related stress, offers an excellent model for analyzing the various antecedent and mediating variables involved in oppression-related stress and then using that analysis to conceptualize appropriate multi-level interventions to facilitate well-being. Harrell’s work

acknowledges the influences of both personal and socioenvironmental variables on one's personal development and life experiences (antecedent variables). Examples offered of such variables include: physical characteristics; regional/geographic location; the current sociopolitical context; socioeconomic status; the racial composition of one's various life contexts, e.g., neighborhood, work, and school; and racial socialization processes including messages about race from family, institutions of society, the media, and socialization agents such as teachers or clergy. Internal and external mediating variables are then presented as well. Examples of internal or person-centered mediators include individual characteristics such as attributional style and self-esteem, one's affective and behavioral responses to racism, and individual characteristics connected to one's sociocultural context, such as one's stage of racial identity. The value of various external mediators including intragroup support, intergroup support, and environmental and institutional support is described as well. Intragroup support consists of connection with others within one's own racial/ethnic group; such connection helps one cope with racism-related experiences through understanding, modeling, and providing a sense that one is not alone in such experiences. On the other hand, intergroup support offers an individual the opportunity to forge alliances with members of the dominant group and other oppressed groups, thereby reducing feelings of alienation and increasing one's feelings of security and hope for the future. Finally, environmental and institutional support involves systems, policies, and resources that are in place to help one deal with racism-related experiences.

Based on this analysis of the various antecedent and mediating variables influencing one's experience of racism-related stress, Harrell (2000) offers suggestions for intervention:

- 1) Working with clients to explore how their personal characteristics and environmental contexts may affect their experiences of racism.
- 2) Raising clients' consciousness about the impact of sociocultural variables, e.g. oppression, on their lives.
- 3) Examining familial and socialization influences with clients to increase their awareness of their race-related perceptions and attitudes.
- 4) Providing a safe space for discussing, validating, and furthering understanding of clients' experiences of racism.
- 5) Working on issues of racial/ethnic identity with clients.
- 6) Helping clients generate a variety of coping strategies to use.
- 7) Encouraging clients to engage in collective coping efforts, such as participation in social-change activities.
- 8) Assessing availability of intragroup, intergroup, community, and institutional social support and helping clients make use of such support.
- 9) Working to empower marginalized groups.
- 10) Providing anti-racism training.
- 11) Engaging in political and social activism, as well as working toward policy and legislative reform.

These suggestions run the gamut from intervening at the micro level to intervening at the macro level, from the individual and group level to the organizational and societal level. Moreover, they are adaptable to any of the identity groups discussed earlier – e.g., instead of racism, it could be anti-semitism or heterosexism that is being addressed.

Most of Harrell's suggestions for intervention (minus the political and legislative interventions), which are in line with Sue's and others' ideas for multiculturally competent intervention, occur in one form or another within the framework of the Diversity Leadership Training Group. Such a group offers a safe space for students to explore and increase their awareness and understanding of the various antecedent variables impacting their life experiences, to process their life experiences, to further their process of identity development, to generate multiple coping strategies, to engage in intragroup and intergroup support, to participate in an activity whose overarching goal is social change, and so on. Essentially, such a program at its core is social justice training with an eye toward increasing social justice and cultural competence at multiple levels. It works to increase the cultural competence of students and reduce the stressor of oppression. Gaining administrative and faculty support and involvement in implementing such a program is one step towards increasing social justice at the organizational (school) level. Ideally, such a program would ultimately have an impact at the societal level, as well, for if schools begin to engage in social justice and the students who are educated in those schools are culturally competent and energized to work towards social justice, there will be that many more institutions and individuals to work for social justice in society. Thus it would seem that one answer to the imperative for

psychology's role in diversity training and social justice is the implementation of Diversity Leadership Training Programs in schools.

CHAPTER VI

THE DIVERSITY LEADERSHIP TRAINING PROGRAM

Adolescence is known as a time of identity development. Typically cliques and racially-divided groups form in schools as adolescents seek peer support in their identity search. Students gravitate towards peers they see as coping with identity issues similar to their own, i.e. students of the same race, ethnicity, religion, gender, sexual orientation, and/or social class. Unfortunately, there is often little communication among the various groups that form, leading to an increase in prejudice among groups, intergroup conflict, and a continuation of the cycle of oppression in society. Research indicates that improving students' cultural competence, opening lines of communication across groups, and empowering students to work together towards common goals offers significant benefits to students of all groups, including reduction of the stressors associated with oppression-related experiences and improved intergroup relations.

The Diversity Leadership Training Program (DLTP) is a series of activities and discussions that increases students' awareness and knowledge of diversity issues and gives them the skills to become peer leaders around issues of diversity. It is intended to be implemented by teachers and/or counselors in a high school setting. The goals of the program are as follows:

1. Students will deepen their understanding of their own identities in terms of six group memberships: race, ethnicity, religion, gender, sexual orientation, and social class.
2. Students will increase their awareness of their own perceptions, attitudes, and behaviors related to these various group memberships.
3. Students will have greater knowledge of the various types of oppression in society and the impact of these on their lives and the lives of others.
4. Students will improve their skills in communicating about issues of diversity across membership groups.
5. Students will feel supported in and practice strategies for coping with incidents of prejudice and the associated feelings that are triggered.
6. Students will learn to facilitate activities and discussions with their peers around issues of diversity.
7. Students will feel empowered to work together toward social justice.

The DLTP Manual (See Appendix A) serves to guide teachers and/or counselors through the facilitation of the program. It provides research-based information to aid in setting up and running the group, as well as detailed activities and discussion questions to be used throughout the program. A sample sequence of activities is included at the end of the manual. In conjunction with the manual, training will be offered to help teachers and/or counselors prepare to facilitate the program, and ongoing follow-up support will be available to aid facilitators as they implement the program and tailor it to the needs of their particular group in their particular school.

CHAPTER VII

DISCUSSION

The Diversity Leadership Training Program (DLTP) is an answer to the call to psychologists to work proactively and strive to reduce the incidence of psychological disorders due to the stressor of social injustice. Unlike prior diversity programs in schools, it is an intervention based on the integration of multiple psychological theories that seeks to increase students' self-awareness, their knowledge of social justice concepts and concerns, and their skills for engaging in meaningful dialogues around issues of diversity. The theories inform both the creation and implementation of the program, making it more likely to be a successful long-term intervention, as opposed to "one-shot deals" which have been found not to have lasting effects.

To begin with, the DLTP targets adolescent students. It is clear in the literature that the central psychological concern for adolescents is the search for identity, making them ideal candidates for a program that explores issues of identity. Moreover, unlike younger students, adolescents have developed the cognitive capacity for abstract thinking and perspective taking, abilities which are necessary for learning about multicultural competence and social justice.

The concepts presented to students in the program are well researched in terms of their psychological underpinnings. As a result, the training activities serve not only to help students understand the complexities of the concepts, but also to further students'

awareness of self and social justice concerns. For example, students wrestle with the difficulties of defining social categories such as race and ethnicity that are typically taken for granted, so they better understand what it means for one's identity to be placed in these categories. They learn about how and why people categorize each other and the ways this knowledge can increase their awareness of the stereotypes and prejudices everyone holds as well as the strong hold oppression has in this society. These types of learning experiences better prepare students to speak clearly about these issues and to understand the challenges they will face in social justice work. Their personal development becomes the foundation on which their leadership skills grow.

Theories of racial and cultural identity development provide a guide for the work of the program, as well. They inform the activities of the program which serve to aid adolescent students in their exploration of their own identity group memberships, their attitudes, beliefs, and behaviors that are based on their developmental status in each of those identities, and the ways in which their identities influence their personal and interpersonal experiences in society. Along these lines, theories about the best ways to examine multiple group identities inform the way activities are structured to help students explore individual group memberships in-depth as well as explore the significant interconnections among these group memberships. Racial and cultural identity development theory also offers facilitators a framework for assessing where students are developmentally in terms of their identity groups, so they can 1) more accurately gauge which activities will be effective when, 2) have a better sense of how and when to intervene to help students move forward in their identity development, and 3) understand some of the resistance that might occur within the group due to different identity statuses.

Psychological theories are even used to inform the type and sequencing of activities that is used throughout the program. Based on knowledge of the stages of group formation, a range of activities is provided, beginning with less risky activities that serve to promote a sense of trust and safety in the group and gradually moving into higher risk activities that ultimately solidify the relationships among group members and increase the sense of group identity. In the same vein, due to theories about how people are most likely to move forward in their learning, activities are both experiential and didactic and move from learning basic concepts and exploring one's own identities to learning about the structure of society and how one's own identities play into that structure to learning skills to intervene with peers and change the status quo that leaves so many vulnerable to oppression-related stress. Harrell's (2000) theory about the experiences needed to reduce oppression-related stress serve as an overall framework for the experiences offered to students in the DLTP. Consistent with his theory, the DLTP is an anti-racism training program that first provides students with a safe space to explore 1) their own racial and cultural identities, 2) the individual and sociocultural factors influencing their world views and their experiences in society, and 3) their personal experiences of oppression. It offers them the empowering experiences of 1) generating a variety of coping strategies, 2) taking part in intragroup and intergroup support, and 3) being leaders in collective social change efforts through peer and community outreaches.

For all of its benefits, the DLTP could still be difficult to implement for a number of reasons. For instance, social justice work involves self-exploration and the experiencing of painful feelings, so people are often resistant to engaging in it. Moreover, people find the possibility of changes in the current distribution of power and

privilege to be quite threatening. School systems and their communities may even fear that White flight could result from such a program, making them less inclined to use the program. In order to have a chance at implementing the DLTP in a school, a great deal of time and effort must be invested beforehand to build constituencies that will support the work and to ensure that the program will be congruent with the school's culture. Otherwise, the odds of successful implementation are low at best.

To improve the odds, theories about causes of resistance and the ways to address resistance have also been integrated into the manual. The work of Goodman (2001) has been adapted to give facilitators guidelines for recognizing and understanding resistance to exploring issues of diversity in both privileged and marginalized groups. It has also been used to provide facilitators with suggestions for reducing such resistance.

Alderfer's (1977, 1987, 1988, 1997) work on intergroup dynamics was also adapted to provide facilitators with some insight into the difficulties they might encounter in the group as well as in the relationship of the group to the larger system of the school.

Similarly, Sarason's (1996) work has been incorporated to offer facilitators an understanding of the systemic difficulties they could encounter in attempting to implement a new diversity program in a school and some measures they should take to improve their chances for successful implementation and sustainability of the program.

While this program holds up to theoretical scrutiny, it still needs to be evaluated once it is put into practice. Through evaluation it can be determined whether the program actually accomplishes the goals for which it has been created. If it does accomplish the goals, evaluation can help establish what factors enabled the program to be effective. If it

does not accomplish its goals, evaluation can aid in understanding what changes need to be made to the program to increase its effectiveness.

Unfortunately, evaluation of diversity programs in schools has historically been difficult at best. (Stephan & Vogt, 2004) A number of factors contribute to this difficulty. The first issue is that of resource allocation. Typically schools do not have significant funds for diversity programming, much less funds to assess a program that has already been completed. This is especially true since the most effective evaluations involve both quantitative and qualitative components, undertakings that are costly in terms of time, energy, and money. That being said, it would be hard to argue the point that while in the short-term it may seem like too large an investment to be worthwhile, in truth such an investment is very worthwhile if one is seeking to have the program be valuable for the long-term.

Should one be able to obtain the resources to engage in evaluation of the DLTP, the next difficulty becomes determining the best approach. As indicated earlier, using both quantitative and qualitative approaches is the most informative. The quantitative approach would offer a standardized way of assessing whether students participating in the program changed, either in terms of their cognition, affect, and/or behavior relative to issues of diversity and/or intergroup relations, or in terms of their own identity development. This approach would involve the use of empirical measures proven to have satisfactory reliability and validity with adolescent high school students. There are few such measures, and none of these measures looks at all of the different identity groups explored in the DLTP. However, there are two measures that could be useful. One is the Quick Discrimination Index (Ponterotto, Utsey, & Pedersen, 2006). This measure

assesses racial attitudes (cognition), racial comfort (affect), and gender attitudes (cognition) and is written in such a way as to reduce the effect of social desirability. The other is the Multigroup Ethnic Identity Measure - Revised (Phinney & Ong, 2007), which assesses ethnic identity status according to Phinney's model of ethnic identity development.

Ideally, each of these measures would be used in a pre-test/post-test format with a control group, though other formats could be used as well. Randomization of the groups would not be possible, as students are specially selected for the DLTP, but the groups could be matched on demographic criteria including age, grade level, race, ethnicity, and gender. It would also be useful to do pre- and post- tests with the classes where peer leaders from the DLTP have done outreaches, to assess any effects on students due to the outreaches. Again there would be issues of randomization as the classes participating in outreaches are involved due to the openness of their teachers to the program. Thus it could be difficult to disentangle effects of outreaches from the effects of being taught by teachers who are more open to these issues. In these cases, perhaps classes could be matched according to grade level and subject area, or perhaps testing could be done with the classes of one teacher, some having participated in an outreach and some still waiting to participate in an outreach.

While there are obvious benefits to having more standardized data to show effects from the program, there are three major drawbacks to this quantitative approach. One is the need for more time and labor to implement such an assessment, from gaining the cooperation of all involved in doing the tests twice to scoring and interpreting all of the results. Another issue is that there could be priming effects from doing the pre-test,

where participants are alerted to the factors you are looking at and thereby become more sensitized to them, so that post-test results are not only due to effects of the program but also to participants' memory of what is being assessed. Finally, due to the limited availability of related measures, many aspects of the program would not be evaluated. Using only the measures above would neglect to evaluate all of the following: 1) changes in identity status for identity groups other than ethnicity, 2) changes in cognition and affect in terms of ethnicity, religion, sexual orientation, and social class, 3) changes in behavior in intergroup relations, 4) strengths and weaknesses of the DLTP, 5) precisely what aspects of the program and its implementation led to the desired effects, and 6) how lasting the effects of the program are.

To address these evaluation needs, qualitative methods would be a necessary component of assessment of the program. In fact, if only one approach could be used due to limited resources, the qualitative approach would be the preferred method in this case. It would be less obtrusive and could examine a broader range of factors in greater depth. Such an approach could be tailored to the evaluation needs of the individual school and examine aspects such as: specifics of how the program was implemented in the school; how the school system affected and was affected by the program; what the experiences of participants were; any changes in participants' awareness, knowledge, and/or skills; any behavior changes that resulted; how long lasting any changes were; and so on.

This approach would require an objective person to gather all of the qualitative data and interpret it, as those implementing and facilitating the program would be too personally involved in the outcomes. Direct observation by an objective party would not

be feasible, as the presence of an outsider during the training and outreaches would prohibit the sense of safety and group identity necessary for the work. However, the objective party could gather data at the end of the school year, including but not limited to

1) Anonymous surveys of student participants to get a sense of participants' perspectives on the program, e.g. What was most effective? What was least effective? What would they change, if anything, about the program? What do they feel they learned from the program? In what ways do they feel they have changed as a result of participating in the program?

2) Facilitator records, e.g. attendance and the factors contributing to attendance, the specific activities used, the timing of different activities, student participation in and reactions to these activities, the facilitators' sense of changes in participants, and the facilitators' experiences with the school and community throughout the program. (Facilitators would need to be asked at the start of the program to keep track of this information through detailed notes of each training session.)

3) Post-outreach surveys of classes that participated in outreaches to get a sense of how outreaches are being received, e.g. What did students and teachers see as the strengths and weaknesses of the outreach? How effectively did they feel DLTP participants facilitated the outreach? What do students feel they learned from participating in the outreach? What would they change, if anything, about the outreach?

4) Informal interviews with the facilitators, teachers, counselors, and administrators to get a sense of how the DLTP has been received in the larger system and what effects, if any, the program has had on the school community, e.g. What is known

about the DLTP in general? What is the reputation of the DLTP? Have there been any concerns about the DLTP? Have faculty noticed any changes in students' awareness of diversity and social justice issues? Have they seen any changes in students' intergroup behavior?

In this approach to evaluation, participants, facilitators, faculty and administrators would all be observers of the program in a sense. No observer can be completely objective. Everyone has his/her own world view and experiences that influence his/her observations. However, by incorporating data from these multiple observers, the evaluator would reduce overall bias in the assessment. Then the findings could be used to adjust the program to be most effective in the given school.

There are a number of other areas of research that would be of value beyond these initial evaluations of the DLTP, as well. Studies need to be done to look at these programs in a more longitudinal fashion; for example, what percent of programs initially implemented remain in effect after the first year? How many years do those programs continue to be used? What factors contribute to the program being successfully sustained? What could have been done differently, if anything, at the schools where the program was not sustained? What are the long-term effects of implementing these programs? Are there lasting changes in intergroup relations throughout the school due to the program? Research into creating social justice training programs for school faculty and/or community members is needed, as well. The DLTP intervenes with one part of the larger system and offers a point of entry into the system. Once entry is gained, there could be great value in intervening at multiple levels of the system simultaneously.

Determining the programs that would be most effective in coordination with the DLTP and then evaluating their impact would be the next logical steps in research in this area.

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APPENDIX A

THE DIVERSITY LEADERSHIP TRAINING PROGRAM MANUAL

Adolescence is known as a time of identity development. Typically cliques and racially-divided groups form in schools as adolescents seek peer support in their identity search. Students gravitate towards peers they see as coping with identity issues similar to their own, i.e. students of the same race, ethnicity, religion, gender, sexual orientation, and/or social class. Unfortunately, there is often little communication among the various groups that form, leading to an increase in prejudice among groups, intergroup conflict, and a continuation of the cycle of oppression in society. Research indicates that improving students' cultural competence, opening lines of communication across groups, and empowering students to work together towards common goals offers significant benefits to students of all groups, including reduction of the stressors associated with oppression-related experience. Improved intergroup relations are another key benefit.

The Diversity Leadership Training Program (DLTP) is a series of activities and discussions that increases students' awareness and knowledge of diversity issues and gives them the skills to become peer leaders around issues of diversity. It is intended to be used by teachers and/or counselors in a high school setting. The goals of the program are as follows:

1. Students will deepen their understanding of their own identities in terms of six group memberships: race, ethnicity, religion, gender, sexual orientation, and social class.
2. Students will increase their awareness of their own perceptions, attitudes, and behaviors related to these various group memberships.
3. Students will have greater knowledge of the various types of oppression in society and the impact of these on their lives and the lives of others.
4. Students will improve their skills in communicating about issues of diversity across membership groups.
5. Students will feel supported in and practice strategies for coping with incidents of prejudice and the associated feelings that are triggered.
6. Students will learn to facilitate activities and discussions with their peers around issues of diversity.
7. Students will feel empowered to work together toward social justice.

The DLTP Manual serves to guide teachers and/or counselors through the facilitation of the program. It provides research-based information to aid in setting up and running the group, as well as detailed activities and discussion questions to be used

throughout the program. A sample sequence of activities is included at the end of the manual. In conjunction with the manual, training will be offered to help teachers and/or counselors prepare to facilitate the program, and ongoing follow-up support will be available to aid facilitators as they implement the program and tailor it to the needs of their particular group in their particular school.

Useful information to give your program the best chance for success

Identity Development

Issues of racial and cultural identity, for both people of color and Whites, are the crux of diversity training. So understanding how racial and cultural identities develop and evolve is crucial in effective diversity work. As will be elaborated upon below, these theories offer a framework for understanding individuals' attitudes and behaviors related to race and culture, as well as some of the group dynamics that manifest in the training group, the school, the community, and society at large.

This framework serves as a valuable guide for the diversity training work to be done. For example, it can help you assess how appropriate a given student may be as a participant. It can aid you in understanding, and perhaps even predicting, your own reactions or participants' reactions within the group. It provides insight into the coalitions that may form within the group and the conflicts among these coalitions that normally arise in the course of the work. Ultimately, it can inform your implementation of training activities, so that the training will most effectively meet participants' needs and further their learning in terms of racial and cultural identity.

The first question you are probably asking is, "What is racial and cultural identity development?" To answer this question it is best to first define racial and cultural identity. In essence, racial and cultural identity is "... a person's self-conception of herself or himself as a racial being, as well as one's beliefs, attitudes, and values vis-à-vis oneself relative to racial groups other than one's own." (Helms, 1994, p.19) In other words, it is not only whether someone is objectively categorized as Black, White, or Asian, for example, but what meaning being Black, White, or Asian has for the person and how it influences his/her attitudes and behaviors within this society. Racial and cultural identity development, then, is the process one goes through as s/he comes to understand him/herself in terms of his/her own race and culture and his/her relationship to the dominant race and culture (White in this society).

Besides race and culture, identity development is important in other areas, such as religion, gender, sexual orientation, and social class. Of course, each person goes through a unique identity formation process that may include biracial or multiracial components. For those interested in learning more about the various models, Ponterotto, Utsey, & Pedersen's book *Preventing prejudice: A guide for counselors, educators, and parents* (2006) presents useful summaries.

The model presented here is organized in terms of stages or statuses that people go through in their identity development. While these statuses are described as discrete stages with a progression from first status to last status, in practice people do not simply move straight through all of the stages. Not all people enter the development process at the first status, nor do all people progress to the last status described. Moreover, the

statuses are not mutually exclusive. Racial and cultural identity development is a dynamic and fluid process, where experiences in earlier statuses may affect experiences in future statuses, and in fact, one may experience feelings and thoughts typical of varying stages at the same period in time. Also, people may actually cycle through the various statuses more than once at different points in their lives.

The stages of the Racial/Cultural Identity Development model of Sue and Sue (1999) are presented here for both people of oppressed racial/cultural groups and Whites, along with examples of how adolescents may feel and act in each stage.

Conformity

- In this first stage, all that is associated with the dominant White culture is idealized and considered superior to any aspect of other cultures. The existence of racism is essentially denied.
- Oppressed people in this stage often feel ashamed of their own culture and do all they can to be identified with the dominant White culture, including discriminating against other oppressed people.
 - Examples of oppressed adolescents in this phase include the Chinese student who is embarrassed by her parents' accent or the Latino student who refuses to speak Spanish in spite of his parents' attempts to teach him.
- Whites in this stage tend to deny that they are racist, yet they also subscribe to the belief that White values and standards of behavior are best.
 - White adolescents in this phase might espouse the belief that all people are equal, yet be heard criticizing Black peers for all sitting together in the cafeteria and excluding Whites who want to associate with them or complaining that a Black student got preferential treatment due to race in the college admissions process.

Dissonance

- In this second stage, people are confronted with experiences that conflict with their prior idealization of White culture and force them to acknowledge the existence of racism, as well as the role racism plays in their lives.
- Oppressed people in this stage begin to have conflicting feelings and beliefs about their own culture and White culture. They begin to have some pride in their own culture instead of having only feelings of shame. They begin to question White values, while still adhering to many of them.
 - Reflective of these conflicting feelings, oppressed adolescents are likely to exhibit conflicting behaviors, conforming to White norms without incident sometimes and challenging the White authority at other times.
- White people in this stage often feel guilty, ashamed, angry and even depressed. Those who fear losing their position of privilege take the attitude that the status quo is unchangeable and must be accepted. Others

who are open to pursuing a non-racist society will progress to the next stage.

- White adolescents in this phase begin to question the racist status quo and feel some guilt over benefiting from White privilege, yet they will still likely laugh along at racist jokes with their White friends or remain quiet when seeing someone being victimized due to race, for fear of being ostracized by other Whites.

Resistance and Immersion

- This third stage is characterized by increasing awareness and acknowledgement of the prejudice and racism in society.
- Oppressed people in this stage now idealize their own culture, and often feel guilt and anger over having idealized White culture previously. They show greater commitment and connection to their own group and exhibit hostility towards Whites.
 - Oppressed adolescents in this stage often appear angry and rebellious. Though they may have previously engaged in trusting relationships with White peers and/or teachers, they now withdraw from those relationships. Moreover, they likely criticize members of their own racial/cultural group who do engage in such relationships or who engage in behaviors that are stereotypically labeled White, for example, calling them “Oreos” or “Twinkies”.
- White people in this stage now seriously question their own prejudices and their role in perpetuating racism. As a result, they often feel guilt, shame and anger. They attempt to escape their racist White identity by over-identifying with oppressed people or by “helping” oppressed people. When these attempts are rebuffed, they either retreat to an earlier stage of identity development or they progress to the next stage.
 - Examples of White adolescents in this phase include the White male who hangs out mainly with Black peers, dressing in stereotypically Black youth attire and attempting to speak in the Black vernacular or the popular White female from a wealthy family who befriends a less popular Latina female from a poor family, attempting to “make her over,” “help her be popular,” or “share the wealth.” When these White adolescents are ultimately rejected for their misguided attempts at connection, they often exhibit feelings of anger and resentment, and withdraw from cross-cultural relationships. With guidance, however, some consider the situation from a different perspective and enter the next phase of racial/cultural identity.

Introspective

- In this fourth stage, as the name suggests, people engage in deep introspection, questioning previously held attitudes and beliefs and working towards redefining for themselves what their race/culture mean for them.

- Oppressed people move into this stage as they begin to feel drained by their constant negativity towards Whites, as well as constrained by the need to have such a one-sided perspective. Once in this stage, they begin to reconsider their more extreme views of the previous stage and to explore how they can create a more personal racial/cultural identity, incorporating aspects of both their own culture and the dominant White culture, and having relationships with both oppressed people and Whites.
 - Adolescents at this phase may begin to interact with Whites again and have conflicts with members of their own culture as they begin to question and rebel against the pressure to shun White culture no matter what.
- White people in this stage work on coming to terms with their newfound awareness of the prevalence of racism and oppression in society, their previous role in perpetuating that oppression, and the ways that they have benefited from that oppression. Through introspection as well as interactions and dialogues with people of all races and cultures, they work to define a new non-racist White identity for themselves.
 - Adolescents in this phase may feel lonely and confused, as they no longer feel completely connected to their White racist peers and they realize they can never truly identify with others' experiences of oppression. These adolescents may appear somewhat isolated, not quite fitting in with any group. They are energized by participation in a diversity training group, as the group offers them support in formulating a non-racist White identity and a way to connect with peers of all backgrounds.

Integrative Awareness

- In this fifth and last stage, people have resolved their previous conflicts and questions and are more secure in the racial/cultural identity they have created for themselves.
- Oppressed people in this stage comfortably integrate chosen aspects of their own culture and the dominant White culture into their lives. They have a strong sense of individuality, but they also feel a strong association to their own racial/cultural group as well as society at large.
 - Oppressed adolescents in this stage are likely to be true to themselves and engage in a combination of behaviors, each of which they previously believed should be confined to one culture or the other, e.g. a Latino male who now speaks Spanish comfortably and strives to succeed academically. These adolescents are also more likely to have friendships with peers of all different cultures, while showing empathy for, rather than resentment towards, those who still believe in shunning cultures different from their own.
- White people in this phase have an understanding of themselves as racial/cultural beings within an oppressive society, and they show sincere

commitment to racial/cultural diversity and social justice. They are secure in their non-racist White identity.

- White adolescents who do attain this sense of security exhibit a great deal of self-confidence, comfortably engaging in cross-cultural dialogues and relationships. Unfortunately, they often must do so in the face of opposition from Whites who have not achieved integrative awareness, including family members and teachers.

Group Formation

Groups typically go through stages of development as members form working relationships with each other and with the facilitators. Having knowledge of these stages will help you to understand some of the behaviors that may occur in your group, as well as give you ideas of how to work through the issues that may arise in any given stage. Following are descriptions of student concerns in each of the five stages of group development and suggestions to help you move the group through the progression.

1. Forming

Students are:

- Seeking to understand what the purpose of the group is.
- Getting to know each other and determining how much they can trust their fellow participants and the facilitators.
- Depending on the leader to guide them and acting somewhat hesitant to verbalize their own thoughts and feelings.

Facilitators can:

- Give students a clear idea of the purpose of the group and what will be expected of them as participants.
- Provide activities that help students get to know each other better and that foster the development of trust among all participants.
- Offer all students opportunities for participation, but let each student participate in the way that is comfortable for him/her.

2. Norming

Students are:

- Beginning to learn how they can work together.
- Working to establish together what the ground rules of the group will be.
- Assessing the goals of the group and how each participant fits into achieving those goals.

Facilitators can:

- Provide time for students to work together to determine norms for the group that help participants feel safe in the group. Examples of such norms include, but are not limited to: confidentiality, listening to others, respecting others' perspectives, speaking respectfully to others, and consistent attendance.
- Model the norms of the group.

3. Storming

Students are:

- Feeling safer in the group yet seeking to preserve their own autonomy within the context of the group.
- Challenging the norms set for the group previously.
- Communicating more openly and engaging in more conflict over differing viewpoints as a result.
- Testing limits and attempting to exert their own authority to meet their own needs without consideration of the group.

Facilitators can:

- Remember that conflict does not usually signal the end of a group – it can actually be productive.
- Use the conflict as an opportunity to help the group grow stronger and move forward in its learning.
- Help students learn ways to communicate effectively and resolve conflict constructively.
- Process with students what the conflict and its resolution have meant for the group and its norms.

4. Performing

Students are:

- Feeling a sense of group identity and responsibility to the group.
- Working well together to achieve the goals of the group.
- Taking more ownership of the work of the group.
- Addressing any conflicts that arise in a productive manner.

Facilitators can:

- Assist students in carrying out the work of the group.
- Offer opportunities for students to take the lead, with appropriate guidance as needed.
- Help students recognize and process difficulties or conflicts as they occur.

5. Adjourning (Mourning)

Students are:

- Feeling many emotions about the group ending.

- Thinking about what they have learned and gained from participation in the group.
- Coping with what it means for them to separate from the group and move on.

Facilitators can:

- Acknowledge the need for closure and give students time to process what the group's ending means for them.
- Praise and reinforce what students have accomplished in the group.
- Help students identify what they have learned in the group and how they can use that learning in the future.

Group Dynamics

Group dynamics moves beyond individual identity development and looks at the factors that have an impact on the experiences of the group. Knowledge of group dynamics provides the facilitator with another important framework for understanding and working through experiences that occur due to the interactions of members, each of whom has various identities, as well as due to the context within which the group exists. Following are some of the basic concepts of group dynamics, followed by some examples of how these may play out in your group. Group dynamics can be very complicated, so do not expect the following information to make you an instant expert on the subject. In order to fully understand the concepts and how they play out, you will need to gain experience with them in the facilitator training.

- There are two categories of groups to which people belong in an organization:
 - Identity groups – a person is born into these groups. Examples of these groups include race, ethnicity, religion, gender, sexual orientation, and social class.
 - Organizational groups – These include task groups and hierarchical groups, such as student, teacher, and administrator.
- Each person in an organization represents the various identity groups and organizational groups to which s/he belongs. In turn, s/he may also express feelings and thoughts that may seem just his or her own. In truth, others may feel the same way and s/he is essentially the spokesperson.
- The salience of any one of these group memberships for an individual is largely determined by context. Examples of how this can play out in a diversity leadership training group are:
 - If a group consists of an even mix of White, Black, and Asian students, racial identity is likely to be salient for the individuals of the group rather than other identity group memberships or organizational group identity. In contrast, if the group consists of all Black students but has an even mix of males and females, gender and sexual orientation are likely to be the salient group identities.

- If White students are distressed by actions of Black students in the group, those students may seek out a White facilitator (who belongs to the same racial identity group) to discuss their feelings, rather than discussing the issue directly with the Black students (who belong to the same organizational groups).
- If those same students are angry about a given activity assigned by the facilitators of the group, their task group (the leadership team) and their student status (with less power and authority than the facilitators) become more salient than their identity groups, and the students may form an alliance and attempt to challenge the facilitator's authority.

In essence, it is important to pay attention to the makeup of the group in terms of the various identity and organizational groups the members represent. Often obstacles to group learning are a result of a certain group membership getting triggered or acted out to the neglect of another. In the first example, the Black students might be more interested in focusing the work of the group on gender and sexual orientation issues than on issues of race. However, for the group to move forward in its learning, issues of race need to be addressed as well. In the second example, the White students feel more comfortable discussing a racially-charged issue with the White facilitator, but in order for true learning to occur, they need to discuss the issue with the Black students. In the third example, all of the students may refuse to participate in an activity that is necessary for their training as diversity peer leaders. In each of these instances, the group will only move forward in its learning if the facilitator is able to understand the group dynamics that are occurring and bring them to the group for discussion.

Resistance to Change

Resistance is a normal part of the change process. People especially resist change when it involves a shift in power relationships. Such change can be frightening, unsettling, and even destabilizing. It is important to be aware of this as you facilitate a diversity peer leadership group, for often students manifest this resistance by being unwilling to explore their own biases, views of the world that differ from their own, and/or the inequities in our society. Goodman (2001) describes some of the specific factors that make resistance likely and offers some useful strategies for coping with resistance. Key ideas from her work are listed below. By familiarizing yourself with this information, you are better equipped to anticipate and work through some of the difficulties in diversity training work that are due to resistance.

Factors that make resistance more likely:

Systemic factors

- The group exists within the context of a society that rewards individualism and competition rather than cooperation and social justice.

- People in this society have been taught to believe that everyone has an equal chance to succeed. As a result, people believe it is the individual's fault if s/he has not succeeded. In essence, they blame the victim, and they have difficulty believing that society is a key part of the problem.
- Historically there have been strong taboos against discussions within schools about the experiences of oppressed people and the realities of White privilege.
- Social justice training essentially aims for a change in power dynamics. Often school districts fear that if their schools are open to such change, they might be more appealing to people of oppressed groups and draw larger numbers of people from those groups to the area, thereby changing the population makeup and the quality of the schools (the "White flight" phenomenon).

Individual factors

- Diversity training evokes feelings of anxiety, fear, confusion, anger, guilt, and resentment in people. Students would prefer to avoid such painful feelings.
- Most students are members of both oppressed and privileged groups, e.g. a Black (oppressed) male (privileged) or a White (privileged) lesbian (oppressed). They tend to focus on the oppression they experience, often to avoid guilt about privilege. As a result, it can be difficult for people to acknowledge their privilege until they work through the pain of their experience of oppression.
- Students strive to maintain a positive self image, and acknowledging that one is a member of a privileged group that has contributed to the oppression of others is not consistent with a positive self image.
- Students in certain stages of racial/cultural identity are more likely to be resistant, specifically those in the stages of Conformity or Resistance and Immersion.
- Religious and cultural beliefs may influence one's ability to be open-minded about certain groups. Of course, certain religious values can assist the process.
- Students are often discouraged from their pursuit of social justice by peers, teachers, family, and others in the community who do not live according to the ideals of social justice.
- If conflicts among training group participants are not managed appropriately, they can lead to further resistance.
- Students may have negative reactions to the facilitator who encourages them to engage in painful exploration. For example, students of privilege may doubt the competence of a facilitator from an oppressed group. On the other hand, students from oppressed groups may not trust a facilitator from a privileged group. Ultimately, it is not really about the facilitator; it is about finding an excuse to avoid the work.

Suggestions for attempting to prevent resistance:

- Have a context that is safe for doing this work by respecting students' ambivalence/resistance.
- Develop empathy for every student in the room. Find something you like in each student.
- Connect with students before and after training begins.
- Get to know all involved parties outside of the training and offer them opportunities to feel some ownership of the process through involvement in planning, evaluating, and modifying the training.
- Build on what students already know.
- Provide students with a variety of ways to learn the material.
- Be aware of your own feelings and reactions and be able to self-disclose appropriately as a model for students.

Suggestions for coping with resistance when it occurs:

- Accept that you are human and may have strong negative reactions to resistance that does occur. Acknowledge your reactions, but be careful not to get caught up in fighting the resistance. Instead:
 - Explore the resistance. Allow students to elaborate on their opinions, invite different perspectives on the issue, and then offer information that can help students think critically about the issue.
 - Go with the flow of the resistance. Allow students to vent their feelings on the issue. Sometimes once they have felt their concerns have been heard, they are more open to listening.
 - Have a time-out period for all involved to cool off. For example, call a short break or suggest people take a deep breath and write their feelings for a few minutes.

School Culture

As you have probably seen first hand at some point during your career in the schools, implementing new programs in a school is no simple matter. Seeing the difficulties involved may bring to mind Sarason's (1996) book, *The Culture of the School and The Problem of Change*. As it is the classic examination of the factors that have an impact on implementing changes in schools, it is the basis for the following suggestions for instituting a diversity leadership training program.

- Allow ample time to lay the groundwork for your program. While it can be a frustrating and time-consuming process, having patience and building constituencies to support your program will pay off in the long run.
- Determine the formal and informal power bases within the school, and work to engage them in the process of implementing your program.

- Meet with the principal and gain his/her support of the program.
- Talk with the teachers who are respected influences in the community and involve them in developing the program.
 - Be sure to meet with social studies, English, and health teachers, as diversity work fits in best with their curricula.
- Consult with the school counselors and enlist their help and support in planning and implementing the program.
- Connect with any faculty advisors of diversity-related student clubs, such as clubs that are specifically for students of a given race or a club for gay, lesbian, bisexual, and transgendered students.
- Find out who the potential opponents of the program are. Meet with them to discuss their concerns and work to address those concerns.
- Recognize that the school is embedded within a number of systems, and these systems also have the power to help or hinder implementation of your program.
 - Engage parents in the planning phases of the program.
 - Get the principal's thoughts about involving the higher administration, i.e. the superintendent and/or the assistant superintendent, when planning the program and follow through as s/he recommends to get their support.
 - Connect with local politicians to get their input and gain their support of the program.
 - Once the program is running and students have received some training, do presentations for the PTA and the Board of Education to enlist their ongoing support of the program.
- Learn about the school's history of change and use that knowledge to more effectively implement your program.
 - Find out what strategies have led to successful implementation of new programs and incorporate them into your work.
 - Determine what obstacles have prevented prior programs from succeeding, and see how you might avoid or cope with those obstacles.
 - Ascertain specifically if anyone has attempted, but failed, to implement a diversity program previously. Gather information about the circumstances and figure out how to increase your diversity program's chances for success.

Recommended Resources

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Logistics of Implementation

Facilitators:

- Try to have a team of two (teachers and/or counselors)
 - Each one representative of a different identity group
 - Both having some knowledge of social justice issues.
 - Both committed to pursuing social justice.
 - Both having some experience facilitating emotion-laden discussions, particularly around issues of social justice.
- While you can facilitate the group alone, having a co-facilitator offers a number of benefits, especially when you are each from different identity groups. These benefits include:
 - You can share the time-consuming responsibility of laying the groundwork for the program and perhaps get support from a greater number of diverse constituencies.
 - You have diverse perspectives in planning, so your activities are more likely to reach all members of the group.
 - You can gain the initial trust of group members more quickly. For example, while a White facilitating alone can eventually gain the trust of all students, students of color are more likely to trust a facilitator of color at first.
 - You can help each other notice and process group dynamics that may be taking place.
 - You can help each other through difficult situations that arise.
 - You can process each session together and plan accordingly for future sessions.
- To be truly effective as co-facilitators, you need to trust each other and be able to communicate openly with each other.

School Assessment:

In order to most effectively adapt the program manual for your particular school, it is important that you do an assessment of the school community's needs and wants around diversity issues.

- Find out the demographics of the student body, the faculty, and the administration.
- Determine if there is an achievement gap between White students and students of color. What is the distribution of students in special education in terms of race and ethnicity? What is the distribution in honors and AP courses?
- Learn about residential patterns in the neighborhood. For example, do all of the upper class Whites live on the north side of town while all of the lower class people of color live on the south side of town, and never the twain shall meet?
- Organize a focus group or launch committee consisting of faculty members who seem most attuned to the culture of the school and who are supportive of your

endeavors. In the context of this group, explore the following questions and/or any questions you believe to be most pertinent in your school.

- What do you see as the most pressing diversity issues in the school and the surrounding community?
- What are some specific examples of prejudice, discrimination, harassment, and/or hate crimes that have occurred in the school and community?
- What is the school's official policy for dealing with such incidents when they occur? How has the school actually dealt with the incidents that have occurred?
- What has the community's reaction been to such incidents?
- To what aspect of diversity training would you expect students and faculty in the school to be most receptive? Least receptive? Why?
- What do you see as the potential obstacles to the successful implementation of this program? How would you cope with them?

Other Factors:

Scheduling Training Meetings

- Plan to have two 45-minute meetings with the group each week throughout the school year.
- Schedule these meetings for the time that works best for you and the students within the context of your school.
- Expect to have both meetings focused solely on training at least through the first semester of school.
- Once you begin outreaches, meetings will focus more on preparation for outreaches and processing of completed outreaches, though some review of training topics previously covered may be necessary. (See p. 196 for more information on sequencing training activities)

Scheduling Outreaches

- Once students have completed 40 - 45 hours of training, you can begin doing outreaches in classrooms. Speak with the teachers of the classes where you wish to do the outreaches well in advance of this time to plan the training dates and times.
- Once you have scheduled the date and time, have group members get signed permission slips from their teachers, excusing them from their classes so they may participate in the outreach.

Meeting Space

- Do not underestimate the importance of having appropriate meeting space for the group.
- In order to do many of the activities, you need a space that is large enough to accommodate students sitting in a circle or semi-circle and that also allows them to break up into pairs or small groups as needed.

- As you want students to feel safe to participate in the group, it is important to have a room that is relatively quiet and free of distractions with a door that can be closed to prevent non-group members from listening in or entering at inopportune times.
- Be sure to reserve the room you want for the group well in advance.

Group Selection

- Begin working on group selection in the spring prior to the school year in which you wish to start the group.
- The optimal group size is anywhere from 8-12 students (maybe 10-14 if erratic attendance is a concern). This size group is intimate enough for all to feel safe and participate yet large enough to practice outreach activities.
- Aim to have a group with student representatives who are from diverse identity groups, and who are also diverse in terms of their academic and extracurricular involvement.
- You will need to determine what age students to include in your group based on what works best logistically within the context of your school. For example, you can include students from grades 9-12, students from grades 10 and 11 or grades 11 and 12, or students from only one grade level.
- In general, you want group members to have a strong interest in or openness to diversity issues, the maturity to participate appropriately in discussions and activities of a serious and emotional nature, and leadership potential.
- It can be helpful to get recommendations of possible student participants from teachers and counselors, but make sure that they understand the purpose of the group and the qualities you are seeking in participants.
- Meet with each student individually prior to including them in the group to determine if they are truly appropriate for the group.

Permission and Commitment Forms

- Send home permission forms for parents/guardians to sign, indicating their consent for their child to participate in the program. Do not allow participation by any student for whom you do not have a signed permission form.
- It can also be helpful to have students sign commitment forms, indicating that they understand what their responsibilities will be should they join the group and that they will follow through consistently with these responsibilities.

I. Group Formation Activities

1. Adjective Name Game

Objective: 1) Students will learn each other's names.

Activity: All group members sit in a circle. Explain that you will go around the circle to learn each other's names. The facilitator begins by saying his/her name preceded by an adjective of his/her choosing that begins with the same letter as his/her name, e.g. "Funny Frank." The person to his/her left repeats the adjective and name while making eye contact with the facilitator and then adds his/her own adjective and name, e.g. "Funny Frank, Crazy Carol." Continue around the circle, with each person repeating the adjective and name of all those preceding him/her while making eye contact with each person and then adding his/her own adjective and name to the list.

2. Setting Ground Rules

Objectives: 1) Students will create a safe space to engage in dialogues and activities about issues of diversity.
 2) Each student will get in touch with what is important for him/her to feel safe to participate.
 3) Students will learn what enables their peers to feel safe during diversity discussions.
 4) Students will begin to understand how to work together as a group.

Materials: Butcher block paper
 Markers

Activity: - Have students sit in a circle and hang two pieces of paper on the wall at the front of the room. Ask for two student volunteers to be recorders. One student will record student input as to what rules for the group would help members feel comfortable to participate. The other student will record student input as to what behaviors would make members feel unsafe. Go around the circle so each student can say at least one thing that makes them uncomfortable in a group discussion setting. Check in with the group to see if everyone agrees with what has been written on this list. Discuss any differences of opinion. Then go around the circle for each student to give input based on the first list as to what rules for the group they believe would foster a sense of safety in the group. Again discuss any differences of opinion. The group facilitator should feel free to offer up ideas for rules as well, especially to ensure that key group ground rules are listed. These include:
 a) No talking or interrupting when a group member is speaking;

- b) Respect others – no making fun of or criticizing what others say or do;
 - c) Address others respectfully and use “I statements,” especially when discussing emotionally heated topics;
 - d) Be honest;
 - e) Everything said in the group remains confidential!
- It is also valuable to discuss at this point what the expectations are for attendance and participation. For example:
1. What is the maximum number of times a student can miss a meeting and still be permitted to continue in the group?
 2. What is the absent student’s responsibility for learning what they missed?
 3. Are students expected to participate actively in every session?
 4. To what extent will a member’s desire to be silent be accepted?
 5. How can a student best let the group know that something has occurred in the group that has left them feeling uncomfortable or offended and how should the group respond?
- The lists created may be left hanging in the room for future meetings as a reminder for members of the group’s ground rules.

3. What It Means That I’m Here Activity

- Objectives:
- 1) Students will learn about the variety of reasons their peers are interested in diversity issues as well as their peers’ concerns about engaging in this work.
 - 2) Students will begin to learn to verbalize their own interest in and feelings about engaging in diversity work without the pressure of addressing the entire group.
 - 3) Students will begin to learn to listen carefully to their peers.
 - 4) Students will get practice in speaking to the group.
 - 5) Students will begin to use the ground rules set earlier for the group.

Activity:

Have students sit in a circle and count off around the circle. Have all odd numbered students turn to the person to their left and pair off with that person. Explain to students that they will have 2 minutes each to tell their partner what led them to join this diversity group and what concerns they have about participating in it. First the odd numbered students will be the speakers and the even numbered students will be the listeners. After two minutes the facilitator will say “switch” and the speakers will become the listeners and the listeners will become the speakers. After that, the group will reconvene. Starting with the student to the left of the facilitator and moving around the circle, each student will tell the group about their partner’s interests and concerns.

Follow up discussion questions:

1. How did it feel to share your own information with your partner?
2. How did it feel to have your partner tell the group about you?
3. How did it feel to speak to the group about your partner?
4. What did you learn about your peers through this activity?
5. What were some of the common reasons people had for joining the group?
6. What were some of the common concerns people had?

4. Name Tag Activity

Objectives:

- 1) Students will discover similarities between themselves and their peers.
- 2) Students will discover differences between themselves and their peers.
- 3) Students will learn to think about whom they choose to initiate conversation with and what this means.
- 4) Students will learn to examine the meaning behind what information they choose to share about themselves.

Materials:

- Self-adhesive name tags
- Markers

Activity:

Distribute a nametag and a marker to each student. Have each student write their first name in the center of the tag and then in each corner of the nametag, have them write a different piece of information or trait about themselves. Then have students mingle in the large group and find someone else with a trait that is the same as one of their own. Tell them they will have two minutes to discuss this trait with the person. Then they will be told it is time to move on and find another peer with a trait that is the same as their own. Again they will have two minutes to discuss this trait with the person. Repeat this exercise until students have paired off with four different people. Then have students sit in a circle to discuss the activity.

Discussion questions:

1. What made you decide to choose the traits you chose about yourself?
2. What made you choose one person rather than another to talk about a given trait?
3. How difficult or easy was it to find others with your traits?
4. Were there any surprises about who you had things in common with? How did it feel talking about those traits?
5. Were there any surprises about whose traits were different from yours? How did it feel not to speak with these people?

5. “Musical Chairs” Icebreaker (*This activity is adapted from the S.T.A.R. Bias Education Workshop conducted by H. Frank Carey High School at Dowling College on November 20, 1996*)

- Objectives:
- 1) Students will begin to feel more comfortable participating in the diversity group setting.
 - 2) Students may end up sitting next to peers that are not necessarily their friends, so any cliques that may exist are broken up for the discussion to follow.
 - 3) Students will see the many ways that they are similar to and different from their peers, including commonalities across race, ethnicity, and religion that they may not have considered before.
 - 4) Students will experience in a non-threatening way having to identify themselves as part of a given membership group.
 - 5) Students will experience in a non-threatening way acknowledging participation in racist experiences.

Materials/

Preparation: Place chairs in a circle so that all members minus one have a place to sit.

Prepare in advance two bags filled with suggestions for students who end up in the center of the circle without a place to sit. (Determine the number of suggestions in each based on how long you would like the activity to continue and how in depth you would like the activity to be)

Bag #1 will have small pieces of paper with suggestions written that are based on less threatening, visible characteristics. For example:

- Anyone who is wearing sneakers (or shoes or sandals)
- Anyone who is wearing jeans
- Anyone who is wearing a t-shirt (or a sweater or a sweatshirt)
- Anyone who is wearing jewelry
- Anyone who carries a backpack at school
- Anyone who has short (or long) hair
- Anyone who has brown (or blond or red) hair
- Anyone who has blue (or brown or green) eyes
- Anyone who is male (or female)

Bag #2 will have small pieces of paper with suggestions written that are based on subject matter more directly relevant to the work of the diversity group. For example:

- Anyone who speaks another language
- Anyone whose parents were born in another country
- Anyone who was born in another country
- Anyone who is White (or Black or Asian or Native American)
- Anyone who is biracial or multiracial

- Anyone who is friends with someone of a different race than their own
- Anyone who is Latino (or Italian or Russian, etc. – use whatever ethnicities are relevant to members of your particular group)
- Anyone who has participated in multicultural activities
- Anyone who is Jewish (or Catholic or Protestant or Muslim, etc. – use whatever)
- Anyone who attends worship services every week
- Anyone who has been to the place of worship of a religion not their own
- Anyone who has had to defend their religion
- Anyone who has defended someone of another religion, race, ethnicity, etc.
- Anyone who has experienced peer pressure
- Anyone who has heard a racist joke
- Anyone who has laughed at a racist joke
- Anyone who has told a racist joke
- Anyone who has heard about acts of bias or hatred experienced by someone they know
- Anyone who has witnessed acts of bias or hatred
- Anyone who has been the victim of racism or prejudice
- Anyone who has had a physical or emotional reaction to acts of bias or hatred
- Anyone who has gotten into a fight because of a racial issue
- Anyone who believes we live in a prejudiced world
- Anyone who feels they could make a difference in the world

Please remember these are only suggestions of what you can include. If you have other ideas, use them. And be wary of using all of them – too many makes the activity go on for too long and loses students' interest. Using about 12 suggestions in total is usually a good number to get the point across while keeping students enjoying the activity, but you can adapt it as you like for the purposes of your particular group.

Activity: Place bag #1 in the center of the circle and have one person standing there while everyone else takes a seat in one of the chairs in the circle. Explain that whoever is in the center of the circle will read out one of the pieces of paper they pick from the bag. Then all students to whom the paper applies must get up and find a seat at least two chairs away from where they were sitting. The student in the center also goes to find a seat. Whoever is left in the center without a seat then reads a piece of paper from the bag, and so on, until bag #1 is empty. Then bag #2 is put in the center of the circle and the activity continues as for bag #1 until it is empty. Then add a chair to the circle and have everyone seated in the circle for a discussion of the activity.

Discussion Questions:

1. What do you think the purpose is of doing this activity?
2. How did you feel participating in this activity? How did it feel participating during the use of the first bag of suggestions vs. the second bag of suggestions?
3. How did you feel identifying yourself according to _____ (pick a suggestion to discuss from bag #1).
4. How did you feel identifying yourself according to _____ (pick a suggestion to discuss from bag #2)?
5. Were there any ways of identifying yourself that you felt were omitted and should have been included in the activity? How did it feel to you not to have that included?
6. What did you learn about yourself and your fellow group members?

6. *Honey do you love me? Activity* (credit due to STAR workshop)

Objectives:

- 1) To make people laugh and thereby reduce discomfort and inhibitions
- 2) To show that it is okay for people to express feelings for each other regardless of different racial/cultural backgrounds.
- 3) To show that it is okay for men or women to say these things to people of the same sex.

Activity: All group members stand in a circle. The facilitator stands in the center and explains that in this activity, whoever is standing in the center chooses one person in the circle to approach and say to him/her “Honey do you love me?” in any way they want (e.g. very sincere, in a funny voice, dancing around, down on one knee pleading, etc.), with the goal being to get the person to smile/laugh. The person has to respond, “Honey, I love you but I just can’t smile.” If the person smiles/ laughs, the person in the center takes his/her place in the circle and the person who smiled/laughed becomes the person in the center and continues the activity as just described. If the person does not smile/laugh, the person in the center approaches someone else. If after three tries they do not get someone to smile/laugh, a volunteer is sought to replace the person in the center, and so on. Follow up with a discussion of the activity.

Discussion Questions:

1. What do you think the purpose of this activity is?
2. How did it feel to participate in this activity?
3. How was it for you to approach people with this question?
4. How did you decide whom to approach?
5. How did it feel to be approached by someone with this question?
6. How did it feel to respond to the question?
7. What did you learn from this activity?

II. Communication Skills

1. Nonverbal Listening Skills

- Objectives:
1. Students will learn how eye contact, or lack thereof, affects interpersonal communication.
 2. Students will learn how body language, including posture, body movements, and physical distance, affects interpersonal communication.
 3. Students will learn how facial expression affects interpersonal communication.
 4. Students will learn the importance of not interrupting or interjecting one's own perspectives or experiences when another is speaking.
 5. Students will learn to monitor their own nonverbal cues as well as the nonverbal cues of others.

Materials:

- Butcher Block Paper (hung at the front of the room)
- Marker

- Activities:
- Part I – The Role Play
- Get two student volunteers to do a role play.
 - Assign one student to be the listener and the other the speaker.
 - Out of earshot of all others, ask the listener to do the following:
 - 1) avoid eye contact with the speaker
 - 2) show disinterest in what is being said through your body language (e.g. slouch, face away from the speaker, sit far away from the speaker, tap your fingers, yawn, roll your eyes, and so on)
 - 3) interrupt the speaker and try making your own experiences the topic of conversation.
 - Explain to the volunteers that the speaker is to talk to the listener about what his/her full name is, what the meanings of his/her names are, and how s/he feels about his/her names.
 - Ask the rest of the group to observe the interaction between speaker and listener and prepare to discuss their observations after the role play.
 - Have the student volunteers do the role play for 2 minutes and then discuss the following with the group:
 - a) How do you feel this interaction went? How did you feel as you watched the interaction?
 - b) What behaviors did you notice in the listener? How do you think these behaviors affected the speaker?
 - c) Ask the speaker and listener to talk about how they felt as they were doing the role play.
 - d) Have the entire group brainstorm what changes in the listener's behavior they think would result in a more effective interaction.

Make sure the list includes the following: eye contact, sitting calmly with attentive posture, facing the listener, using appropriate facial expressions, keeping the focus on the speaker by not interrupting or interjecting one's own ideas. Write all the ideas down on the butcher block paper to serve as a reminder for students as they do Part II of the activity. (You might want to make a handout of the list to distribute at the next meeting, so students can keep a copy of these important pointers for future reference.)

Part II – Nonverbal skill practice:

- Pair students off and assign one to be the listener and the other the speaker.
- Ask the listener to practice engaging in the list of effective nonverbal behaviors while the speaker talks about his/her place of birth, the place of birth of any of his/her family members, and his/her feelings or thoughts about those places.
- After 3 minutes, ask the speaker to give feedback to the listener using I-statements about how specific behaviors on the part of the listener made them feel, e.g. I felt comfortable speaking to you when you nodded your head to show you understood what I was saying or I felt annoyed when you yawned as I was speaking.
- Next have the partners switch roles and repeat the activity, again giving time for feedback.
- Have students return to the larger circle and discuss their experiences in this exercise, what they learned from it, and what they think the purpose of the exercise is.

2. Active Listening Skills

Objectives: 1) Students will begin to gain skill in using open questions.
 2) Students will learn about paraphrasing what someone has said.
 3) Students will begin to practice summarizing what has been discussed.

Materials: - Handouts of descriptions of open questions, paraphrasing, and summarizing. (see p. 185)

Activity: **Part I – Role Play:**

- Explain to students that the 2 facilitators will do a 2-3 minute role play in front of them, where one facilitator is the speaker and the other is the listener.
- Ask students to observe the behaviors of both the listener and the speaker and be ready to discuss them after the role play is over.
- The listener should ask only closed questions, and in response the speaker should only answer with a yes or no. At some point the

listener should give a long, inaccurate, non-tentative paraphrase, and similarly, at the end, the listener should give a non-tentative, non-empathetic, inaccurate summary of the conversation. The speaker should be obviously annoyed or turned off to the listener in response. (The topic of the conversation should be chosen by the facilitators beforehand.)

- After the role play, discuss the following with students:
 1. How would you describe the questions that the listener asked?
 2. What effect did those questions have on the speaker? How much information did they elicit from the speaker?
 3. Give examples of questions that you think might have been more effective.
 4. Distribute the handouts and discuss the difference between open and closed questions and the importance of using open questions.
 5. Discuss the descriptions of paraphrasing and summarizing on the handouts and answer any questions students have about them.
 6. Have students talk about how the paraphrase and summary of the listener in the role play compared to these descriptions. Have them give examples of a paraphrase or a summary that they think would have been more effective in the role play.

Part II – Skill Practice:

- Pair students off and assign one to be the listener and the other the speaker.
- Explain that the listeners will now have the chance to practice the skills of using open questions, paraphrasing, and summarizing. Emphasize the fact that these skills are not simple, and they should not expect to do them perfectly in this exercise. The goal is to get started using such skills. They will continue to practice them throughout the training.
- Have the listener ask the speaker to discuss something s/he has studied in school related to his/her cultural heritage and how it felt to learn about it in school. If s/he has not studied anything like this in school, talk about how s/he feels about that and what s/he would like to study in school related to his/her cultural heritage.
- Ask the listener to use open questions and tentative paraphrases until you call “Time for summaries,” at which time they should tentatively summarize what the speaker has discussed throughout. (Give students a total of 3 minutes for this exercise.)
- Once the summaries are complete, have the speakers give feedback to the listeners, using I-statements and specific examples, about how they felt with the questions, paraphrases, and summaries.
- Have students switch roles and repeat the above exercise.
- Have students return to a large circle and discuss their experiences in this exercise, what they learned from it, and what they think the purpose of the exercise is.

3. Responding to Triggers

Objectives: 1) Students will understand what triggers are.
2) Students will learn about their emotional and behavioral responses to triggers.
3) Students will determine how to talk about triggers that come up in the training group.

Materials: Triggers Handouts (see p. 187)

Activity:

- Distribute handouts to students.
- Discuss the definition and examples of triggers.
- Have students discuss any reactions they have, using I-statements, to the examples given.
- Discuss the list of emotional and behavioral responses.
- Have students discuss any reactions to this list, using the following questions as a guide:
 1. What reactions do they feel are most effective in what situations?
 2. Least effective?
 3. What responses do they feel are missing from the list?
 4. What experiences have students had with triggers and these responses?
 5. What responses have been most or least effective for them in a given situation?
 6. What responses could they see using in this group? When they are facilitating an outreach? In a situation with their peers or their family?
- Talk with students about the fact that triggers are a part of diversity training work. It is likely that everyone will be triggered at some point and discussing triggers that arise are part of the learning. Also, when they facilitate outreach they may be triggered by something said in the group. It is important to be prepared to cope with this and to be able to count on the co-facilitator to help if necessary.
- Have students discuss how they feel about this.
- Work with students to determine the way they would like to let the group know when a trigger arises for them (e.g. the person who was triggered can raise their hand and say “ouch” in the moment. or a piece of butcher block paper can be hung on the wall for students to write triggers on when they occur but that they would prefer to discuss at a later time)
- Work with students to determine the best times and ways to cope with triggers that occur in the group, for example:
 1. Should they always be discussed in the moment or after some time has passed and feelings are not so intense?

2. How do we discuss triggers in an open and respectful way, i.e. using I-statements, asking the person who triggered someone else open questions about what they have said, etc.?
3. What do we do about the fact that not everyone in the group will respond in the same way to being triggered?
4. What can help someone who has been triggered to feel comfortable sharing their feelings and remaining a part of the group?

4. Let's Draw a Picture Activity

- Objectives:** 1) Students will learn how easily miscommunication can occur.
 2) Students will learn about the importance of feedback in communication, i.e., the use of questions and comments in response to things that are said, as well as responsiveness and openness to such questions and comments.
- Materials:** - Handouts of pictures to be drawn (see pp. 189-191)
 - 3 pieces of blank paper and a marker for the drawing
- Activity:** - Ask for two volunteers to do an activity in front of the group. One will be the “instructor” and given a copy of the picture to be drawn. The picture should not be seen by anyone else in the room throughout the activity. The other volunteer will be the artist and given the paper and marker.
 - Part 1: Have the two volunteers sit back to back so that they cannot see each other. Ask the person with the picture to give instructions to the artist about what to draw so that his/her picture will look like the picture that has been given. The artist cannot ask any questions and the instruction giver cannot give any feedback on what the artist has done.
 - Part 2: Now have the volunteers sit so that the artist cannot see the instructor, but the instructor can see the artist. The artist still can't ask any questions, but the instructor now can give instructions as well as one statement of feedback to the artist about what they have done incorrectly in an attempt to get them to fix it and make it look more like the original drawing that has been handed out.
 - Part 3: Now the volunteers may sit facing each other. This time the artist may ask questions about instructions given and the instructor may give instructions, answer questions, and provide positive feedback about what has been done.
 - Once all three pictures have been drawn, hang them up alongside the original handouts for consideration by the class.
- Discussion:** 1. How did the artist feel in the three different scenarios?
 2. How did the instructor feel?

3. How do the three pictures compare with each other and with the original? To what do you attribute the differences and/or similarities among them?
4. Discuss how the “pictures” we have so clearly in our heads are not necessarily the “pictures” in others’ heads. What happens when we come to a situation with different perspectives? What are the most effective ways to communicate our “pictures” to others?

III. Activities to Increase Knowledge of Identity Groups and Associated Forms of Oppression

1. Key Diversity Concepts Definitions Activity

- Objectives:
- 1) Students will learn about the subjective nature of identity group categories.
 - 2) Students will learn definitions of each of the identity group categories sufficient to enable them to use and discuss such categories more accurately in the course of their diversity work.
 - 3) Students will learn definitions of key terms for social justice work sufficient to enable them to use and discuss such terms.
 - 4) Students will understand how different identity groups are associated with these terms.

- Materials:
- Butcher Block Paper
 - Markers
 - Tape
 - Definitions of Social Identity Groups handouts (see p. 192)
 - Definitions of Key Social Justice Terms handouts (see p. 193)

Activity Part I: Break students out into 3 groups. Give each group a sheet of butcher block paper and a marker. Have each group elect someone to be the recorder for the group. Assign each group two of the following identity group categories: race, ethnicity, religion, gender, sexual orientation, social class. Tell them they have 5 minutes to work together to come up with definitions of their assigned categories and the recorder for their group should write down all their ideas and their final definition on the butcher block paper. At the end of the 5 minutes, collect the papers and tape them up on the wall at the front of the room. Discuss the activity as a large group using the following questions as a guide.

Discussion Questions Part I:

1. Give each group an opportunity to share their definition and what it was like for them trying to come up with the definition. Encourage them to be specific about the experience, e.g. if it was difficult, what made it difficult? How did they agree ultimately on the definition? If they were unable to agree on a definition, why do they think that is?
2. Compare the definitions for race and ethnicity. Is there any overlap between the definitions? If so, what do students make of that? Do a similar comparison between ethnicity and religion and between gender and sexual orientation.
3. Distribute the identity group handouts and read them with students. Discuss any questions students may have about the definitions in the handouts.

4. Compare the definitions on the handouts to the definitions the students created. Discuss the similarities and differences.
5. Have students give examples of each identity group category, write them on the appropriate butcher block paper, and discuss any questions that arise as they do so.

Activity Part II: Now give each group a sheet of butcher block paper and a marker.

Have each group elect someone to be the recorder for the group. Assign each group one of the following key concepts: stereotype, prejudice, discrimination, privilege, power, oppression. Tell them they have 5 minutes to work together to come up with a definition of their assigned category and the recorder for their group should write down all their ideas and their final definition on the butcher block paper. At the end of the 5 minutes, collect the papers and tape them up on the wall beside the identity group papers. Discuss the activity as a large group using the following questions as a guide.

Discussion Questions Part II:

1. Give each group an opportunity to share their definition and what it was like for them trying to come up with the definition. Encourage them to be specific about the experience, e.g. if it was difficult, what made it difficult? How did they agree ultimately on the definition? If they were unable to agree on a definition, why do they think that is? How did defining these terms compare with defining the identity group categories?
2. Distribute the key concepts handouts and read them with students. Discuss any questions students may have about the definitions in the handouts.
3. Compare the definitions on the handouts to the definitions the students created. Discuss the similarities and differences.
4. Have students give examples of each concept, including a list of the types of oppression associated with each of the identity groups defined previously, and write these on the appropriate butcher block paper.
5. Get students to associate different identity group examples with the various key concepts, e.g. Which races/ethnicities/religions/sexual orientations, genders/social classes stereotype? Have prejudices? Discriminate? Have privilege? Have power? Oppress?
6. Discuss whether there is such a thing as reverse discrimination. Reverse racism? Reverse sexism?
7. Discuss students' reactions to these categories in relation to their own identity. How do students feel these categories apply to them? What does this mean for them personally?
8. Have students discuss what they learned in doing this activity and how they think they will use this knowledge in the future.

2. *Stereotypes Activity*

- Objectives:
- 1) Students will bring to their awareness the various stereotypes they hold about different groups.
 - 2) Students will become aware of their feelings and the feelings of their peers around those stereotypes.
 - 3) Students will understand the nature of stereotypes, i.e., where they come from, why we have them, what makes them difficult to eliminate.
 - 4) Students will learn to discuss and question those stereotypes.

- Materials:
- Butcher block paper
 - Tape
 - Markers

Activity:

Tape the paper on the wall in front of the classroom. Across the top of the paper, write the races, ethnicities, and religions of students in the group. Then ask students to call out their associations to each of the membership groups listed. Explain that some associations may be negative – check with the group and make sure they give their permission for such associations to be shared. Write each association below the appropriate heading. (If students are hesitant to do this, you can have them write down their associations anonymously, collect everyone's papers, and then write the associations on the paper on the wall.) Once the group has come up with a few terms for each membership group, discuss the following questions.

Discussion Questions:

1. Is everyone familiar with all of the terms listed here? Does anyone have any questions about the meaning of any of the terms? Does anyone disagree with the association of these terms with the group membership categories?
2. For each membership group, ask: How do members of this group feel about the terms that are written here? Do any of the terms hurt, upset, or offend you? Do any of the terms make you feel proud to be a part of that group? How do the students who are not part of this group feel about the terms and/or the group members' reactions?
3. How did it feel to verbalize these associations?
4. What does it mean to you that you have these associations about the various groups?
5. Where do you think the stereotypes we listed have originated? When are we most likely to stereotype and act based on our stereotypes?
6. What might make it difficult to eliminate these stereotypes from our minds and from society?
7. If we cannot erase the stereotypes, how can we still work towards changing group relations and social justice?

3. Privilege Walk Activity

(Note: This is a commonly used diversity exercise, original source unknown. This current version is credited to the NCCJ. It is designed for a group that is well connected. The questions are based primarily on race, ethnicity, gender, and social class. You can choose to modify it and add questions based on religion and sexual orientation as well. It may be done as a walk, as the name denotes, or it may be done on paper. It is more powerful when done as a walk, as students see where each group member falls in terms of privilege and why, but for some groups this can be overwhelming. Use your discretion when deciding which way to do the activity.)

- Objectives:
- 1) Students will understand that –isms involve systems of oppression that privilege some and marginalize others, and experience this in a powerful and immediate way.
 - 2) Students will be able to identify ways in which various groups are either privileged or marginalized in this society.
 - 3) Students will learn to explore and discuss feelings about their own privilege or marginalization, as well as about the privilege or marginalization of their peers.

Materials: Paper and pens if done as a written exercise.

Activity:

Read the following instructions to the group: Please listen to the statements below. The statements will ask you questions about your life experience based on your racial, ethnic, social class and gender groups. For example, I would identify myself as ... Answer each question true or false based on these groups that you are part of. Based on your answer I will ask you to either take a step forward, backward or to remain standing where you are. (or, if written, I will ask you to write +1, 0, or -1 on your paper) Please pay attention to your thoughts and feelings as you go through this exercise.

1. I was brought to museums or cultural events such as dance or music as a child. (True steps forward or writes +1)
2. Many people in this country have negative images of my racial or ethnic group. (True steps backwards or writes -1)
3. My parents could attend meetings at school and talk to teachers from similar backgrounds. (True steps forward or writes +1)
4. My history classes describe people of my gender often. (True step forward or writes +1).

5. I changed schools (other than moving up to a new school such as middle or high school) more than once as a child. (True steps backwards or writes -1)
6. I know people of my racial background who have been pulled over by the police because of my skin color.
(True steps backward or writes -1)
7. I could go on a job or college interview and not worry that my name or appearance could hurt my chances. (True steps forward or writes +1).
8. I was read to as a young child. (True steps forward or writes +1)
9. I have been followed around in a store while I shopped. (True steps backwards or writes -1)
10. My parents could meet with a real estate agent and be confident that they would be shown desirable homes in town. (True steps forward or writes +1)
11. I see my racial and/or ethnic group well represented on popular television shows. (True steps forward or writes +1)
12. I would avoid a dark street at night because of my gender (True steps backward or writes -1).
13. I can easily find band-aids that match the color of my skin. (True steps forward or writes +1)
14. I was concerned about my family's financial well-being growing up.
(True steps backward or writes -1)

Discussion questions:

1. What feelings did you have as you were going through this experience?
2. How do you feel being in the front/back/middle? (or if written, have students tally their scores and let them know the range of possible scores is +8 to -6, with +8 being the most privileged. Ask students how they feel about where they fall in that range.)
3. What would you want others to know about your experience?
4. What questions might you have for people in other parts of the line (or with scores different from yours)?
5. Discuss specific reactions to questions based on race, ethnicity, gender, and/or social class.
6. Discuss reactions to specific items.

4. True Colors Video Activity

Objectives: 1) Students will see how racism plays out in everyday life.
 2) Students will learn to talk about their feelings about racism.
 3) Students will contemplate the place that racism has in their lives and how they feel about that.

Materials: ABC Prime Time video True Colors (Black and White testers reveal racism in everyday life, such as being followed in a store.) [ABC Primetime, MTI Film & Video, 420 Academy Drive, Northbrook, IL 60062; 888-777-8100] Note: You could do this activity with a different video that brings up concerns about racism, or even with a segment of a movie depicting racism – just tailor the questions below accordingly. What is important ultimately is to choose a video you think will capture the interest of your peer leaders and motivate them to discuss the issue.

Activity: Tell students, “Today we will watch a video about racism in our society. At the end of the video, we will have a chance to discuss the content and your reactions to it.” Show the video.

Discussion Questions:

1. What are your reactions to/feelings about each of the racist incidents in the video?
2. How accurately do you believe this video represents how different races are treated in society today? Give evidence to support your belief.
3. Share with students that this video was made in 1991. What do you make of the fact that these types of racist incidents are still occurring in our society so many years after this video was originally shown?
4. What examples of racism have you seen, heard about, or experienced personally in school/the community/society.
 - 4a. How have such incidents made you feel? How have you coped with these feelings?
 - 4b. If it was a personal experience, what did you do in the situation? Looking back on it, how do you feel about the way you handled the situation? Would you do anything differently in such a situation now?
 - 4c. How do you feel hearing about others' accounts of racist incidents?
5. What do you think it would take for society to change to the point that racist incidents such as these would no longer be commonplace?
 - 5a. What role do you think you could play to reduce racism in our society? (Some people might respond to this last question saying they are not racist, so there is nothing they can do. It is worth gently challenging this position if it arises and exploring with students the idea that by simply going along with the status quo, we are perpetuating racism and could be considered racist.)

IV. Activities to Increase Awareness of our own Identities

1. Understanding our Social Circles Activity

- Objectives: 1) Students will begin to examine their social connections and see how they often reflect one's own group memberships/identities.
 2) Students will begin to understand how one's social connections influence one's views on and/or comfort with members of other groups and intergroup relations.
 3) Students will become increasingly comfortable with discussing their own group identities and those of their peers.
- Materials: "My Social Circle" chart (see p. 194) and pen for each member of the training group.
- Activity: Distribute charts and pens. Ask the students to fill in the charts as completely as possible, listing themselves and all important people in their lives and indicating the race, ethnicity, religion, gender, social class, and sexual orientation of each of those people. Once students have completed their charts, discuss the following questions. (Note: This could be a very time consuming activity if the group is large, all group memberships are discussed at once by each and every student, and all questions are discussed. Depending on the size of the group, you may want to break the group up into smaller discussion groups who can report back themes from the discussion to the larger group. Or you might give students time to answer the questions on paper individually and then have them come together to discuss the general questions. Also, the social circle chart can be saved and each group membership can be focused on separately on different days throughout the training. Finally, and this applies to any of the following activities, questions are provided to give a number of discussion possibilities. In the interest of time, pick and choose the questions you like best or pick a couple of your own questions.)

Discussion questions:

- Race: 1. How many of the people that you listed are of the same race as you?
 2. Why do you think that is?
 3. How do you feel about that?
 4. What kinds of messages have you gotten from the people on your chart about interacting with people of your own race vs. people of other races?
 5. How do you think those messages have influenced who you include in your social circle?
 6. How do you think those messages have influenced how you feel interacting with people of different races?

- Ethnicity:
1. How many of the people that you listed are of the same ethnicity as you?
 2. How often do you engage in ethnic activities with these people?
 3. How important are such activities to you?
 4. If you engage in ethnic activities with people of ethnicities different from your own, how does that feel vs. activities with people of the same ethnicity as you?
 5. What messages have you received about interacting with people of the same ethnicity vs. different ethnicities?
 6. Are these messages similar to or different from those you received about race? Why do you think that is? How do you feel about that?
- Religion:
1. How many of the people on your chart are of the same religion as you?
 2. How big a part of your life is your religion? Do you go to church/synagogue/mosque/etc. on a regular basis? Are there any religious rituals you engage in at home?
 3. What percent of people that you associate with of your same religion are also the same race and ethnicity as you? What do you make of that?
 4. Have you ever participated in religious services of a religion not your own? How did it feel?
 5. What messages have you received from people on your chart about interacting with people of different religions?
 6. What messages, if any, have you received from your religious institution (i.e., priest, rabbi, religious school teacher, etc.) about people of different races, ethnicities, religions, genders, sexual orientations and/or classes?
 7. How do you think these messages have influenced who is part of your social circle?
 8. How do you think those messages have influenced how you feel when you interact with people different from yourself?
- Gender:
1. How many of the people you feel closest to on your chart are the same gender as you?
 2. Why do you think that is?
 3. How do you feel about that?
 4. Have you had discussions with these people about gender? If so, what kinds of things have you discussed?
 5. How do you feel when you are with someone of your own gender vs. someone of the opposite gender?
 6. How do your feelings about someone of the same gender or opposite gender vary when the person is also of a different race and/or ethnicity from you?

- Sexual orientation:
1. How many people on your list are of the same sexual orientation as you?
 2. Why do you think that is?
 3. How confident are you in your determination of the sexual orientation of the people on your chart? What helped you to make those determinations?
 4. How do you feel being around people of a different sexual orientation than your own?

- Social class:
1. How easy or difficult was it for you to categorize the people on your list according to social class?
 2. Why do you think that is?
 3. How many of the people on your list did you categorize as being from the same social class as you?
 4. Why do you think that is?
 5. How many of those people are also the same race and/or ethnicity as you? What do you make of that?
 6. How would you describe people from your social class vs. people from other social classes?
 7. Where do you think these ideas about social class have come from?

- General questions:
1. What did you learn about yourself and your social circle through this activity?
 2. What surprised you?
 3. How do you feel about what you learned?
 4. How did you feel during this activity? How do you feel now?
 5. How do you think people on your list would feel about what you are learning and hoping to accomplish in this group?

2. Fallout Shelter Activity

- Objectives:
- 1) Students will begin to explore their own value systems and consider how those values differ from those of their peers and influence what they want for their society.
 - 2) Students will gain experience in verbalizing their own values and having appropriate discussions with people whose values differ from their own.
 - 3) Students will learn about negotiating, compromising, and resolving conflict.
 - 4) Students will begin to think about how difficulties they encountered in doing this exercise parallel larger social issues.

- Materials:** Handout listing the various people in the fallout shelter (see p. 195) and pens.
- Activity:** Divide the students into small groups of 4 or 5 students each. Distribute a copy of the handout to each student and read the directions at the top aloud to the students. Explain that they will have the rest of their time together that day to work in their small groups to decide on their list of people to be included in the fallout shelter. The next time you meet each group will have to report to the others what their list is and their rationale for the list. Then the large group can discuss the following questions and/or any issues or questions that arise from the students in the process.
- Discussion questions:**
1. How did you feel doing this activity?
 2. What did you find challenging in creating your lists? How did you deal with those challenges?
 3. What facilitated the creation of your lists?
 4. How did you feel about your group's final list?
 5. What did you learn during this activity about your own values and the values of your peers? What were some commonalities and/or differences that were expected? What commonalities and/or differences were surprises? To what do you attribute these commonalities and/or differences in values?
 6. What values were the most difficult to negotiate/compromise on? How did you cope with negotiating those values?
 7. What do you think the point is of doing an activity like this in this group?

The following questions can be used to guide students to think about how this activity is relevant to diversity training/social justice work:

1. How does this activity relate to the diversity work we hope to do in our school/community?
2. What real life situations can you think of that involve conflicting value systems?
3. What skills did you use during this activity that you could see being useful in those situations?
4. What does this activity teach us about how values impact our society?
5. Who are the people in our society who have the power to determine the values to be used to create the policies, laws, guidelines, etc. that all people must abide by?
6. What conflicts might arise from the fact that all people do not share the same value system?
7. How do you imagine the people who are not in power feel about having to abide by a value system that is not their own?

How might these feelings affect how these people act and/or are viewed in society?)

3. Awareness: Race and Ethnicity - How we make assumptions

- Objectives:
- 1) Students will learn about how everyone makes assumptions about others based on visual and behavioral cues and preconceived notions about groups of people.
 - 2) Students will have the opportunity to discuss what it means that we make these assumptions.
 - 3) Students will explore how they feel about the assumptions that are made about them.

Materials:

Pens
Charts with spaces for students' names, race, and ethnicity. (see p. 196)

Activity:

Distribute charts and pens. Explain to students that they are to fill in the chart as best they can for all of the students in the group. When everyone has completed the chart, begin with the person sitting to your left. Ask all other members of the group to share what race and ethnicity they had assigned to that person. Then have them share how they made those determinations. Then give the person an opportunity to share their actual race and ethnicity and to discuss with the group any reactions s/he had to the group's attributions. Repeat this for every member of the group. Finish processing the activity with the following questions.

Discussion questions:

1. What did you learn overall about how you perceive others in terms of race and ethnicity?
2. What did you learn about how others make assumptions about race and ethnicity?
3. What does it mean to you that people perceive each other/make assumptions about each other in these ways?
4. How do you think these assumptions influence people's interactions with each other?
5. What makes it important for us to recognize these assumptions are being made?

4. Awareness: Religion - Religious Coat of Arms

- Objectives:
- 1) Students will increase their awareness of their religious/spiritual identity and its meaning in their lives.
 - 2) Students will gain experience in talking about their own religious/spiritual identity with others of differing religious/spiritual identity.

3) Students will increase their awareness of their own reactions to others' religious/spiritual beliefs.

Materials: Religious Coat of Arms Handout (see p. 197)
Markers

Activity: Distribute coat of arms with 5 blank spaces to students. Have students draw or write in each space:

- 1) What is your religion or what are your spiritual beliefs?
- 2) How big a part of your life or how important to you is your religion?
- 3) Indicate values you have that you feel are an important part of your belief system/who you are that you associate with your religion or you feel you learned from your religion. If you are not religious, indicate the values/belief system you have that are/is associated with not being religious.
- 4) Who are the important people in your life who share your religious beliefs or non-religious beliefs?
- 5) How does your religion influence your interactions with/relationships with people of different religions? What has your religion taught you about people of religions different from your own?

Discussion Questions:

1. Share your coat of arms with the group.
2. How did it feel to share your coat of arms?
3. What made it easy or difficult?
4. What concerns did you have, if any, about sharing?
5. How often do you talk with others about your religion/religious beliefs? With whom do you talk? Why do you think this is?
6. What reactions did you have to the coats of arms of other members of the group?
7. How does it feel to discuss religious/spiritual matters in a religiously/spiritually diverse group?
8. Discuss a time when you felt proud in connection with your religious/spiritual beliefs.
9. Describe an experience of discrimination, prejudice, feeling different or left out that you have had related to your religious/spiritual beliefs.

5. Awareness: Gender - Attitudes Towards Gender

Objectives: 1) Students will increase their awareness of their feelings about their own gender.
2) Students will increase their awareness of their feelings about the differences in treatment of males and females.

Materials: Large sheets of paper and markers

Activity: Divide students into same-sex groups of 4 or 5 students each. Give each group a sheet of paper and markers. Have one student serve as the recorder for each group. Have students respond in their small groups to the following questions and have the recorder list the responses on the paper, indicating if a given response is offered by more than one person in the group. After the responses have been recorded in the small groups, have the groups come back to form a large group again. Hang the sheets of paper together at the front of the room and have students discuss the follow-up questions below to process the responses that are on the paper.

Small group questions:

1. What do you like about being male or female?
2. What do you dislike about being male or female?
3. What was the first time you became aware that males and females were treated differently because of their gender?
4. What fairy tales do you most remember from childhood? What were the gender roles?
5. In what ways, if any, do you continue to see or experience differential treatment of males and females?
6. How did/do you feel about the differential treatment of males and females?

Large group follow-up questions:

1. What are some of the common themes here about what advantages there are to being female? Advantages to being male?
2. What are some of the common themes here about disadvantages or limitations in being female? Disadvantages or limitations in being male?
3. What were the most common responses to the questions about differential treatment of males and females? What reactions do you have to these responses?
4. What reactions do the males in the group have to the females' responses? What reactions do the females in the group have to the males' responses?
5. What questions do the males have for the females? What questions do the females have for the males?

6. Awareness: Sexual Orientation - Sexual Orientation Questions and Answers

Objectives: 1) Students will increase their awareness of heterosexual bias in society.
2) Students will increase their awareness of their own feelings and values about sexual orientation.

Materials: Paper and pens for all students

- Activity: Prepare the group by telling them that this activity involves examining issues of sexual orientation and reviewing with them the definition of the term LGBT (Lesbian, Gay, Bisexual, Transgendered). Have students briefly write down their answers to each of the following questions. Then discuss their answers to the questions. (If students are uncomfortable discussing these questions, discuss their discomfort with the questions rather than the actual questions, e.g., How are they feeling? Where do they think their discomfort comes from? What is it like for them to be in a situation where sexual orientation is the topic of discussion? What do they think this discomfort might mean for people who are gay/lesbian/bisexual/transgendered?) End by discussing the follow-up questions listed below.
1. List the TV shows you know that feature gay/lesbian/bisexual/transgendered characters.
 2. How many of these shows do you watch?
 3. List the movies you know that feature gay/lesbian/bisexual/transgendered characters.
 4. How many of these movies have you seen?
 5. How would you feel if your best friend told you s/he was gay/lesbian/bisexual/transgendered?
 6. Do you have any friends that you know are gay/lesbian/bisexual/transgendered? Any family members?
 7. How commonly do you hear the term “gay” or “fag” in the hallways? What does that mean? How do you think it affects LGBT or questioning teens?
 8. The suicide rate for LGBT teens is much higher than for other teens. Why do you think this might be true?
 9. When you meet someone new, do you assume s/he is heterosexual? If not, how do you determine whether they are heterosexual or not?
 10. What have you learned about gay/lesbian/bisexual/transgendered people in school? From your religious leaders or religious school? From your family? From your friends? From the media?
 11. What messages have you received in your life about what your sexual orientation should or should not be?
 12. How would you feel if someone of the same sex as you told you they were interested in dating you?
 13. Imagine you are dating the person of your dreams. How would you feel if everyone told you that you were sick for being attracted to that person? How would you feel if you could never hold hands or kiss in public or even let people know you like him/her without being harassed? How would you feel if the government told you that you could never legally marry that person?
 14. How do you feel about the various sexual orientations being considered here?

Follow-up questions:

1. How did it feel to discuss these questions related to sexual orientation?
2. Have you ever discussed issues of sexual orientation with your friends or family? If so, how would you describe those discussions? If not, why not? How would you feel now about having such discussions?
3. What did you learn from this activity?

7. Awareness: Social Class - Power Lab

Objectives:

- 1) Students will begin to think about the fact that our society consists of different classes – everyone is not middle class - and consider what social class differences mean for people in society.
- 2) Students will learn about the differential in power due to social class by personally experiencing the power differential in the activity.
- 3) Students will have the opportunity to process their feelings about social class differences and power differences.

Materials:

- Play money
- Party food, e.g. chips, pretzels, cookies, drinks (all labeled with price tags you decide upon)
- Paper plates and cups (all labeled with price tags you decide upon)

Activity:

The group will be divided into three social classes – $\frac{1}{4}$ of the students will be upper class, $\frac{1}{2}$ of the students will be middle class, and $\frac{1}{4}$ of the students will be lower class. Decide before the group meets who will be upper class, who will be middle class, and who will be lower class, if possible based upon some common visible aspect of the students, e.g. eye color, hair color, length of hair, etc., or some known commonality such as grade level, after school activity participate in, etc. As students enter the room, give them the following proportion of money – upper class receives $\frac{3}{4}$ of the play money, middle class receives $\frac{1}{4}$, and the lower class receives none. Also, tell students where they may sit – upper class students sit around the table with food and paper goods. Middle class students sit in chairs next to them but unable to reach the table. Lower class students sit on the floor at the back of the room. Explain to students that today you are having a party, but in order to participate in the party, students need to buy their food and paper goods from you. Begin the party and sell the food and paper goods to students beginning with the upper class, then the middle class, and without offering anything to the lower class. If students try to move from where they have been seated, explain everyone must stay put. If students ask for more money than they have been given, say you are sorry but that was all the money. Proceed with the party for 10 minutes if possible, and then process the experience with the following discussion questions. If students begin to become agitated before that time

or rebel and refuse to participate, stop the activity and go straight to the discussion questions.

Discussion questions:

1. How does everyone feel right now?
2. What was it like for you to have a party that everyone could not participate in equally? What was it like for those of you sitting at the table? For those sitting in chairs? For those sitting on the floor?
3. What do you think the purpose of having a party like this is?
4. What ideas do you have about how the group was divided for the party?
5. What parallels are there between our party and the society in which we live? Who would you say are the people in society who get to “sit at the table with the most money?” Who would you say are the ones who get to “sit in chairs with some money?” Who would you say are the ones “on the floor with no money?” How would you describe each of these groups of people? What are your thoughts or beliefs about each of these groups of people?
6. What are your ideas about how people in society are divided into groups with more or less money?
7. How do you feel about the fact that our society is divided in this way?

8. Implicit Association Test Activity

(Note: This can be a pretty powerful activity, so it should be one of the later activities done with students. Also, facilitators should do this activity themselves first so they have an understanding of the experience.)

Objectives: 1) Students will gain awareness of their own prejudices and the associated feelings that are raised.
 2) Students will gain awareness of how their prejudices are similar or dissimilar to those of others who have done this test and what that means for them.
 3) Students will learn the difference between acknowledging their prejudices as ingrained reactions and acting on them.
 4) Students will learn to talk about their prejudices and the associated feelings.

Materials: Computers in a computer lab with an internet connection.

Activity: Explain to students that we all have certain associations that we make to certain identity groups, but often we are not fully aware of what these associations are. To gain more awareness of these associations, you are having them do a computer-based test.
 Direct students to this website:

[http://implicit.harvard.edu/implicit/Project Implicit](http://implicit.harvard.edu/implicit/Project_Implicit)

Each test at this site takes 5-10 minutes to complete, so in order to have time to process the experience, you should direct students to complete only 1 or 2 tests. Choose the test(s) you feel are most relevant for your group at the time. The relevant Implicit Association Test (IAT) choices are: ‘Asian – European American’, ‘Native – White American’, ‘Gender – Science’, ‘Judaism – Other Religions’, ‘Arab-Muslim – Other People’, ‘Gender – Career’, ‘Light Skin – Dark Skin’, ‘Black – White’, and ‘Gay – Straight’. Instruct them to ignore the requests for personal information and simply proceed to the test. Once they have finished the test(s), have them make a note of their results. Then have students gather in a circle to discuss the following questions.

Discussion Questions:

1. How did you feel while you were taking the test?
2. How do you feel about your results? Are they what you expected or were you surprised?
3. What does it mean to you that you have these prejudices?
4. Have students discuss the following: Everyone has certain prejudices or “pop-up thoughts” that come into play when they interact with people from different identity groups. The question is what do we do with them? Should we ignore them? If so, what would happen? Should we be upset that we have them? Should we act on them? (The goal of this discussion should be to get students to understand that we all have these pop-up thoughts – it is simply how our brains work. Moreover, it is important to acknowledge that we have them so we can work through them and not act based on them.)

V. Outreach Skills Activities

1. Responding to incidents of prejudice - Role play activities

- Objectives:
- 1) Students will learn skills for assessing incidents of prejudice and the best ways to respond.
 - 2) Students will get practice in implementing these skills.

- Materials:
- “Guidelines for Interrupting Prejudice” Handout (see p. 198)
 - “What would you do if . . .” Role Plays Handout (see p. 199)
 - Butcher Block paper hung at the front of the room
 - Marker

Activity Part I:

Pick one of the role play ideas from the handout and read it aloud to the group. Ask students to respond to the question “What would you do?” Write all responses on the butcher block paper.

Discussion Questions Part I:

1. What is your goal in responding to an incident of prejudice like this?
2. What do you think the outcome (positive or negative) would be if you used the responses suggested? (Bear in mind the fear of social exclusion many students have.)
3. Would all of these responses be equally effective in achieving your goal?
4. How would you feel if you responded but it did not appear that you achieved your goal?
5. Are there times when it might not be a good idea to respond to prejudice?
6. Distribute Guidelines handout. Read it aloud with the group and discuss their reactions to/concerns or questions about it. Compare/contrast what is in the handout with students’ responses during the discussion.

Activity Part II (dedicate at least two meetings to this activity, so that all group members can participate in at least one role play):

Break students up into groups of 3 or 4. Assign each group a role play situation and give students up to 10 minutes to prepare the role play to be performed in front of the rest of the students. After each role play, process it using the following questions as a guideline.

Discussion Questions Part II:

1. How did the students feel as they role played their parts?
2. How effective does everyone feel the response portrayed in the role play was?

3. How does the response fit with the guidelines for responding to prejudice discussed previously?
4. Are there any thoughts about other ways of responding to the incident in the role play?

2. Classroom outreach facilitation

The outreach format suggested here is as follows:

- 1) Introductions
- 2) Icebreaker activity, e.g. “Musical Chairs”
- 3) Main activity/discussion
- 4) Closure

The main activity recommended here is a fishbowl discussion. This format devotes the maximum time possible to involving students in the class in a personal discussion of the relevant diversity topics. It also gives students a structure for keeping discussions under more control. Of course, you can always choose to use a different main activity if you believe it would be more effective for a given class. While the following activities are designed to prepare students to facilitate a fishbowl discussion outreach format, they will help prepare students to facilitate the class discussions that are the key aspect of any outreach activity.

Group facilitation skills activity – The Fishbowl Discussion

(This activity is meant to be done repeatedly using a variety of discussion topics, with each group member who will be facilitating a class outreach having a chance to play the role of facilitator as well as a given role as group participant.)

Objectives:

- 1) Students will improve their skills in facilitating group discussions in a fishbowl discussion format.
- 2) Students will gain practice in managing feelings that are triggered in the course of a group they are facilitating.
- 3) Students will gain insight into the experience of and increase their empathy for group members that trigger others in the group.

Materials: All but 4 chairs are arranged in a large circle. In the center of the circle, 4 chairs are set up in a small circle and 1 chair (called the waiting chair) is placed nearby to the side of this smaller circle.

Activity:

- The first time the activity is done, review the fishbowl discussion format with students. Explain that students sitting in the small circle will talk about the discussion topic – all of them must respond to the given question. Everyone else will sit quietly in the larger circle, listening carefully to what is being discussed. Anyone who wishes to take part in the discussion needs to sit in the waiting chair until someone from the small circle returns to the large circle, leaving an available seat in the

small circle. Remind students that it is important for those in the small circle to be considerate and let those in the waiting chair have a chance to join the discussion. Students can always go back to the waiting chair for another turn in the small circle. Answer any questions and/or discuss any concerns students have about the format.

- Pick a topic for discussion, either from the list below or from some current issue in the school, the community, or the news. (As students become more familiar with this format, they can also be asked to choose the topic for discussion.)
- The first time the activity is done, one of the training group facilitators should facilitate the fishbowl. After that, choose a different student to be the facilitator for the discussion each time.
- Quietly ask certain students to act in a certain way during the discussion to give the facilitator practice in coping with a variety of situations they may face in outreaches. (See below for suggestions)
- Let students engage in the fishbowl discussion for about 20 minutes. (If the facilitator appears to be struggling significantly, end the fishbowl sooner and move to the processing portion of this activity.)
- Process the fishbowl discussion that took place using the following questions as a guideline.

Discussion Questions (after the first fishbowl):

1. What did students think of this discussion format? What did they like or not like?
2. How did they feel participating in the fishbowl?
3. What did they notice about the facilitator during the activity? How did the facilitator help the discussion move along?
4. Any other comments or questions about the fishbowl?

Discussion Questions (after all other fishbowls):

1. How did the facilitator feel during the discussion? What did s/he find challenging? Did s/he feel triggered by anything that was said? If so, how did s/he handle it? What was s/he content with? What does s/he wish s/he had done differently?
2. How did participants feel about how the discussion went? How did they feel about their role in the discussion? How did they feel about what was said? Were they triggered by anything that was said and if so how did they handle it? What feedback do they have for the facilitator? (Remind students to use I-statements when phrasing their feedback, to give *constructive criticism*, and/or to preface constructive criticism with a positive remark – the goal is to help each other become more skilled in facilitation together, not to attack and demoralize each other)
3. How did the participants who had the role of triggering others in some way feel during the discussion? What insight does their experience in this activity give them into the experience of students who trigger others during actual outreaches? Based on their experience in this role, what do

they feel would be effective ways of managing such students in an outreach?

Possible fishbowl discussion topics:

(This list is adapted from the 1996 S.T.A.R. Bias Education Workshop. It is by no means exhaustive. Feel free to come up with topics of your own that are particularly relevant to your school. A topic of discussion could even be a relevant video that is first shown to the group. If necessary, use two related topics to nudge the group along.)

- Describe a time in your life when you felt different or didn't feel that you fit in.
- What cliques do you see in school? Why do you think cliques exist? How do you feel about these cliques?
- Have either you or someone close to you ever been a victim of prejudice? If so, tell us about it. How did you feel? What could have been done to prevent it, if anything?
- Does racism exist in this school? Explain your position.
- Does racism exist in this community? Explain your position.
- What do you think about inter-racial dating?
- Does racism exist in the media? Or What effect do the media have on race relations?
- Are you comfortable or uneasy when relating to people of another race? What do you make of this?
- Describe a racial incident in your school, community, or in your life that you have witnessed.
- Describe how you feel when racial comments are made against your race or against another race, besides yours. How do you respond to them? What is the outcome?
- How do you feel when people of a certain race express their pride?
- Have you ever felt at fault or guilty for your ancestor's mistakes?
- How would your parents respond if you: a) brought home a friend (same sex or not) of another race? b) brought home a boyfriend or girlfriend of another race? c) married a person of another race? How do you feel about this?
- Does laughing at a racist joke make you a racist? Why or why not?
- How do you think people develop racist attitudes?
- What are some of the stereotypes about your ethnic group and how do you feel about them? How do you respond when you hear them?
- How do you feel about ethnic based clubs in school?
- How do you feel when people of your ethnic group make fun of people of your same background?
- What do you think about cross-cultural or inter-ethnic dating?
- How do you feel when a group of students talks in a foreign language you don't understand?

- Are you comfortable or uneasy when relating to people of another religion? What do you make of this?
- Have you ever attended services of a religion other than your own? If so, what was it like? If not, how would you feel about doing so?
- How would your parents feel if you came home with a boyfriend or girlfriend of another religion? If you married someone from another religion? How do you feel about this?
- What are some of the gender roles that you see in this school? In the community? How do you feel about these?
- Are there different standards for males and females in your family? In this school? In this community? Talk about specific examples. How do you feel about this?
- What do you like about being male or female? What do you wish you could change about being male or female?
- What do you want people of the opposite sex to know about your gender and why?
- How would your parents feel if you came home with a same-sex love interest?
- How would you feel about a gay couple in school? What if they went to the prom and danced together? What if they kissed or held hands in the hall? How would you feel about seeing a straight couple in these situations? What is the difference?
- How do you feel about gays/lesbians/bisexuals/transgendered students playing contact sports? How do you feel about them being in the locker room? How would you feel if a teammate came out?
- How do you feel when you are interacting with someone who comes from a wealthier background than you? From a poorer background than yours?
- How do you feel about the differences in wealth that exist in this community? In society?
- How many of your friends come from backgrounds similar to your own? How many come from backgrounds that are different? What do you make of this?
- Do you feel that we could ever create a socially just world, free of prejudice and oppression? Why or why not? What could you do to work towards such a world?

Possible confederate roles for participants:

(Again, this list is far from exhaustive. It is just to give you some initial ideas. If you learn that students in a class where you will be doing an outreach typically act in certain ways, have some students act in those ways. If there are certain attitudes that predominate in the school, have some of the students act those out. In general, try to have various perspectives on a given diversity issue represented in the group.)

- Generally disrespectful students in the larger circle – whispering to each other, calling out, laughing inappropriately, not focusing on the discussion

- Many students being quiet, refusing to participate in the discussion
- White “color blind” student – insisting that people are people and race does not matter
- White racist student – making inappropriate, angry racial comments
- Black student – expressing anger about differential treatment due to race
- Male student – making sexist comments
- Female student – talking about concerns around sexual harassment
- Homophobic student – making disrespectful anti-gay and lesbian comments
- Openly gay student – expressing gay pride
- Christian student – making anti-Semitic remarks
- Student who lost a family member in 9/11 – making anti-Muslim remarks

3. Preparing and practicing outreaches

- Allow at least two meeting periods to prepare for each outreach. The first meeting is used to decide on who will facilitate and who else will attend, what the topic will be, and what activities/questions will be used to initiate the desired discussion. It also gives students time to discuss any general concerns they have about doing the outreach and what might occur. The following meeting(s) is(are) used to allow the facilitators of the outreach to practice the outreach from start to finish.
- Prior to preparing the group for an outreach with a given class, talk with the teacher of the class. Learn a bit about the dynamics of the class. Are the students cooperative, interactive in class activities, overly quiet, in conflict with each other or with the teacher, etc.? Also find out from the teacher if there is any topic related to diversity that is currently of greatest interest to the class.

Preparation Meeting 1:

- Have the group determine which two peer leaders will facilitate the outreach. If possible, also determine two other peer leaders to participate in the activities in the class. (These peer leader participants, having experience participating in these types of activities previously, serve as a model for students in the class. As such, they help the class understand what is expected of them during the outreach and make it more likely that students will begin to engage in the discussion openly.) If these students have a class during the period of the outreach, be sure to have them get their teachers’ permission to miss class in order to participate in the outreach.
- If the teacher asked to have the outreach on a given topic, present that to the group. Otherwise, let the group come to a consensus about what topic to present.
- Have students work together with your guidance to decide on the following:
 - How the facilitators will introduce themselves and the diversity group.

- What ground rules they will explain to the class before starting the activities (e.g. speaking respectfully to others, using I-statements, listening to others, honesty, confidentiality, etc.).
- What icebreaker they want to do and which peer leader will facilitate it. (The other peer leader/facilitator can participate.)
- What questions they want to use in the fishbowl discussion and which peer leader will facilitate it. (The other peer leader/facilitator can participate.) Recommend that when they begin this activity with the class, they ask “Who in this class likes to talk a lot?” rather than asking for volunteers in order to initially place people in the smaller circle.
- How they will end the outreach, for example:
 1. Bringing the discussion to a close, especially if it is going strong.
 2. Summarizing what has been discussed.
 3. Thanking the participants, even if they felt it was a struggle getting students to participate or if they were triggered by things that occurred in the course of the outreach.
 4. Thanking the teacher for giving class time for the outreach.

Preparation Meeting 2:

- Review with students what the plan is for the outreach.
- Remind them of the following:
 - While they may participate at the start to get the ball rolling, their ultimate goal is to allow the class to have the primary role in the discussion and to step in only as needed, e.g. if students are not participating, if students are not behaving appropriately, if emotions begin running too hot, etc.
 - Use open questions to encourage discussion.
 - Don't panic if there is silence at times. Students may be processing what is being asked of them and the new ideas they are encountering.
 - Participating in these types of diversity activities will be new to many of the students in the class.
 - These outreaches are learning experiences for the peer leaders too. Do not expect them to go smoothly. What is important is that the peer leaders are initiating these types of discussions, not that the activities go perfectly.
- Have students do a run-through of the outreach, with all non-facilitators acting out confederate roles as described earlier.
- Process the run-through with the students, for example:
 - How did they feel about the practice?
 - What were the strengths? What were the weaknesses?
 - What could they do differently?
 - What can they take away from the practice to help them as they do the outreach?

- How are they feeling now about doing the outreach?
- Point out everything you can to increase their confidence.
- If it will be a while before the group is scheduled to meet to process the actual outreach, encourage students to write a few reminder notes about the outreach after it is over.

4. Processing completed outreaches

- As soon as possible after the outreach, check in with the teacher, thanking him/her for giving class time for these activities and to get feedback from him/her about the outreach.
- Congratulate students on their work in the outreach, giving specific praise as much as possible.
- Process the outreach with them using the following questions as a guideline:
 - How did they feel about the outreach overall?
 - What did they feel went well? What did they wish had gone better?
 - How were they able to push a few students in the class to greater awareness of diversity?
 - What, if anything, would they have done differently?
 - Any questions they have about the outreach?
 - What did they learn from doing this outreach for themselves personally?
 - What did they learn about doing outreaches that they would like to use for future outreaches?
 - It is helpful to keep some notes about students' responses, not only to help plan future outreaches, but also to give you a way to see the students' progress from the first time they do an outreach to their last outreach of the year.
- Share the feedback you received from the teacher as you see fit with the group.

Handouts

Active Listening Skills

Open Questions

An open question:

- Cannot be answered by one or two words
- Usually starts with “How” or “What”
- Should not start with “Why” as this can make people feel defensive
- Should be brief and easy to understand

In contrast, a closed question:

- Can be answered by “yes,” or “no,” or by one word
- Usually starts with “Is,” “Do,” “Have,” etc.
- Discourages people from talking and slows the flow of the discussion

Use open questions to:

- Begin the discussion
- Encourage people to talk
- Explore further what has already been said
- Redirect a discussion that has gone off track

Examples of open questions:

- “What do you think of inter-racial dating?”
- “How does everyone feel about that?”
- “What do you mean by _____?”

Paraphrasing

A paraphrase:

- Is a brief, clear, tentative statement
- Reflects what a person has said but uses different words
- Conveys the basic meaning of what was said, but does not include details
- Usually end by asking “Is that right?”

Use paraphrases to:

- Check that what you are hearing is what the person means to say
- Clarify what someone has said
- Let someone know they are being listened to and understood
- Help group participants in conflict hear each other better

Examples of paraphrases:

- “It sounds like . . .”

“What I think you’re saying is . . .”
“So, in other words . . .”

Summarizing

A summary:

- Is basically a larger paraphrase
- Ties together what has been said over a longer period of time
- Captures the essence of what has been said and puts it in perspective
- Helps participants clarify and remember what has been said
- Can be followed up with “Does that sound right?” or “Would anyone like to add to that?”

Use a summary to:

- Shift from one discussion topic to another
- End a discussion or an outreach

Examples of summaries:

“So, basically it seems . . .”
“What I heard being said today is . . .”

TRIGGERS

Definition:

Triggers are words or actions that are offensive or threatening to us as members of social identity groups or that violate our sense of social justice. They cause us to feel negative emotions, such as hurt, confusion, anger, fear, surprise, or embarrassment.

Examples of triggers:

- “I don’t see differences. People are people to me.”
- “I think people of color are blowing things way out of proportion.”
- “The Holocaust is a story the Jews made up. It never really happened.”
- “If women wear tight clothes, they are asking for it.”
- “People have the right to be gay. They just shouldn’t show it in public.”
- “If everyone just worked hard, they could achieve.”

Possible responses to triggers:

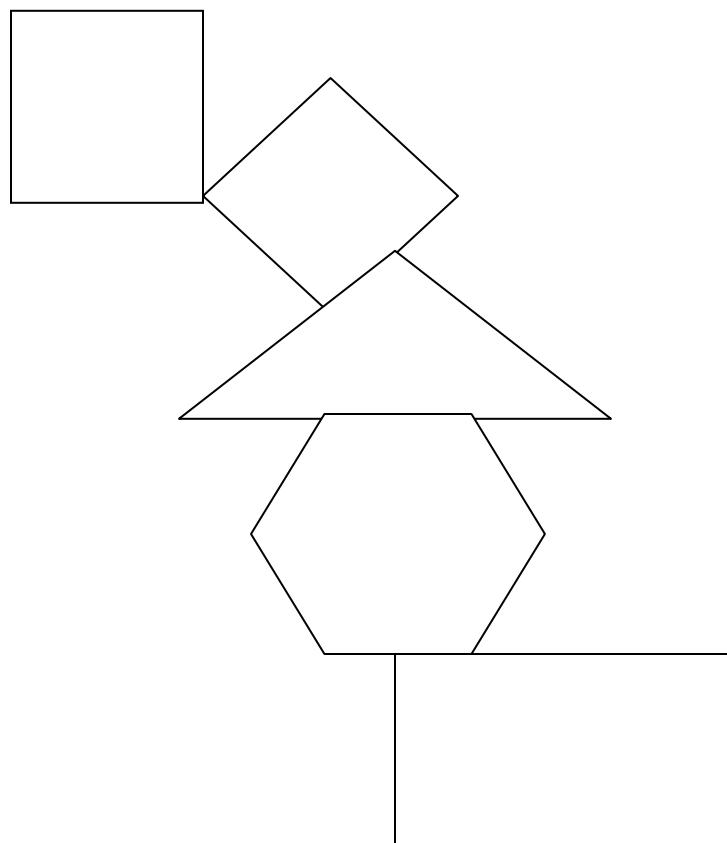
This list is not all-inclusive. You may have other responses that you use in a situation when you are triggered. Please feel free to share those with the group.

1. *Leave*: We physically remove ourselves from the situation.
2. *Avoidance*: We avoid future encounters with people or situations that trigger us.
3. *Silence*: We do not respond to the triggering situation and just endure it though we feel upset by it.
4. *Release*: We notice the trigger, but we feel no need to respond and we let it go.
5. *Attack*: We respond with the intention of hurting whoever has triggered us.
6. *Internalization*: We take in the content of the trigger and believe it to be true.
7. *Rationalization*: We convince ourselves that we misinterpreted the trigger, that the intention was not to hurt us, or that we are overreacting so that we can avoid saying anything about the trigger.
8. *Confusion*: We feel upset but we are not sure why we feel that way or what we should say or do about it.
9. *Shock*: We are caught off guard, unprepared to be triggered by the person or situation, and have a difficult time responding.
10. *Name*: We identify what is upsetting us to the triggering person.

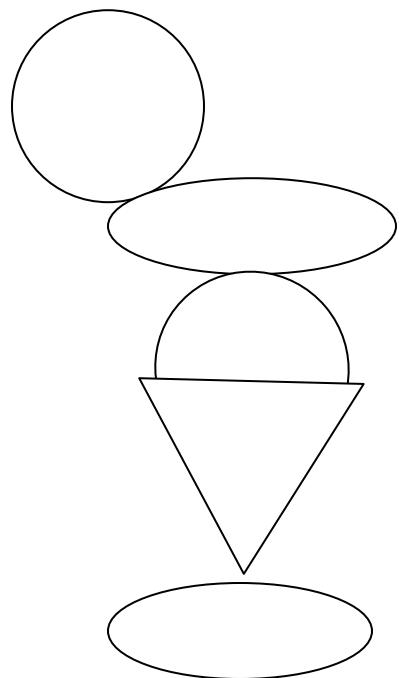
11. *Discuss*: We name the trigger and invite discussion about it with the triggering person.
12. *Confront*: We name the trigger and demand that the offending behavior be changed.
13. *Surprise*: We respond to the trigger in an unexpected way, such as naming the trigger in a humorous way and making people laugh.
14. *Strategize*: We work with others to develop a program to address the trigger in a larger context.
15. *Misinterpretation*: We are feeling on guard and expect to be triggered, so we actually misinterpret what is said and feel triggered by our misinterpretation.
16. *Discretion*: Due to the situation (e.g., power differences, the risk of physical violence, etc.), we decide that it is in our best interests not to respond to the trigger at that time, but choose to address the trigger in some other way at another time.

Adapted from: Adams, M., Bell, L. A., & Griffin, P. (Eds.). (1997). Teaching for diversity and social justice: A sourcebook. New York: Routledge.

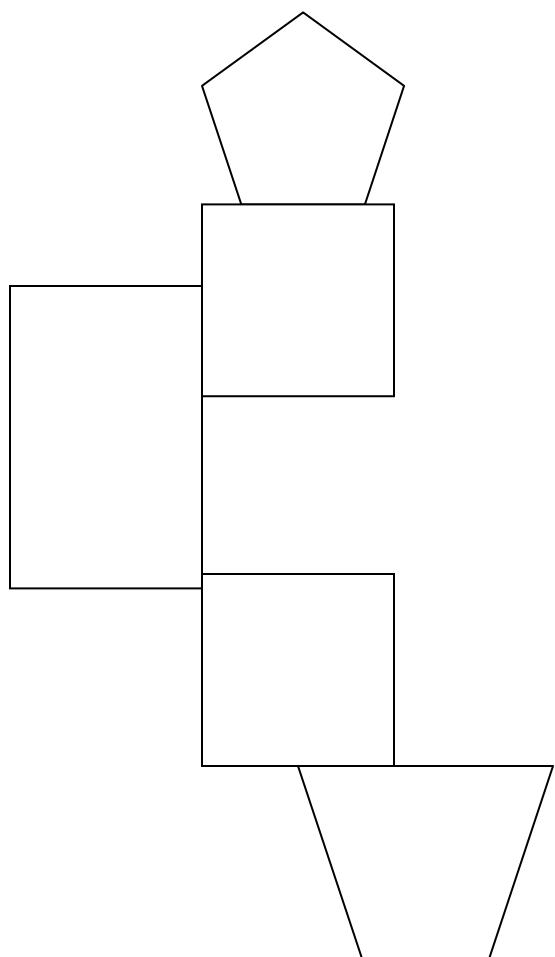
LET'S DRAW A PICTURE #1



LET'S DRAW A PICTURE #2



LET'S DRAW A PICTURE #3



DEFINITIONS OF SOCIAL IDENTITY GROUPS

Race: A group that is socially defined on the basis of inherited physical characteristics. Examples include: American Indian or Alaska Native; Asian; Black; Native Hawaiian or Other Pacific Islander; and White.

Ethnicity: A group connected based on common origin (e.g., nationality, region, ancestral nationality, etc.) and shared culture (e.g. language, religion, heritage, customs, etc.) that is passed on from generation to generation.

Examples include: Cherokee, Navajo, Haitian, African-American, Filipino, Chinese, Japanese, Hispanic/Latino, Cuban, Mexican, Polish, Irish, and Italian.

Religion: A social group based on 1) a common belief in a system of thought, unseen being, person, or object considered to be supernatural, sacred, divine, or of the highest truth, and 2) the moral codes, practices, values, institutions, traditions, rituals, and/or scriptures associated with such belief.

Examples include: Christian (including Catholic, Methodist, Episcopalian, Baptist, etc.), Jewish (including Reformed, Conservative, Orthodox, etc.), Muslim, Hindu, Buddhist, Wiccan, etc.

Gender: A group based on both biological sex (whether someone is male or female according to physical characteristics present at birth) and one's psychological sense of self as male or female according to prevailing social and cultural norms of masculine and feminine.

Examples include: female, male, and transgender

Sexual Orientation: Identity group based on the desire for intimate emotional and sexual relationships with people of the same sex, the opposite sex, or either sex. It can be depicted as existing along a continuum, with same sex attraction at one end and opposite sex attraction at the other end.

Examples include: gay, lesbian, bisexual, and heterosexual

Social Class: A group based on relative social rank in terms of income, wealth, status, and/or power.

Examples include: poor/lower class; working class; lower-middle class; middle class; upper-middle class; owning class/rich; and ruling class

Sources:

Adams, M., Bell, L. A., & Griffin, P. (Eds.). (1997). Teaching for diversity and social justice: A sourcebook. New York: Routledge.

van den Berghe, P. L. (1978). Race and racism: A comparative perspective (2nd ed.). New York: John Wiley & Sons.

Wikipedia at <http://en.wikipedia.org/wiki/Religion>

DEFINITIONS OF KEY SOCIAL JUSTICE TERMS

Stereotype: A positive or negative set of beliefs, varying in accuracy, that are held about the characteristics of a group of people.

Prejudice: A positive or negative attitude, judgment, or feeling about someone based on beliefs about the group to which she or he belongs.

Discrimination: The behavioral expression of prejudice, meaning the unequal or unfair treatment of someone due to prejudice against the group to which she or he belongs.

Privilege: Advantage or benefit enjoyed by someone simply because she or he is a member of the dominant group.

Power: The ability to affect the lives of others as one desires, as well as the ability to influence the factors affecting one's own life.

Oppression: The systemic exploitation of the subordinate group by the dominant group, through which the dominant group maintains power and privilege for itself and perpetuates its own ideas, values, and culture as the norms for society.

Sources:

Jones, J. M. (1997). Prejudice and racism, 2nd edition. New York: McGraw-Hill Companies.

Pinderhughes, E. (1989). Understanding race, ethnicity, and power: The key to efficacy in clinical practice. New York: The Free Press.

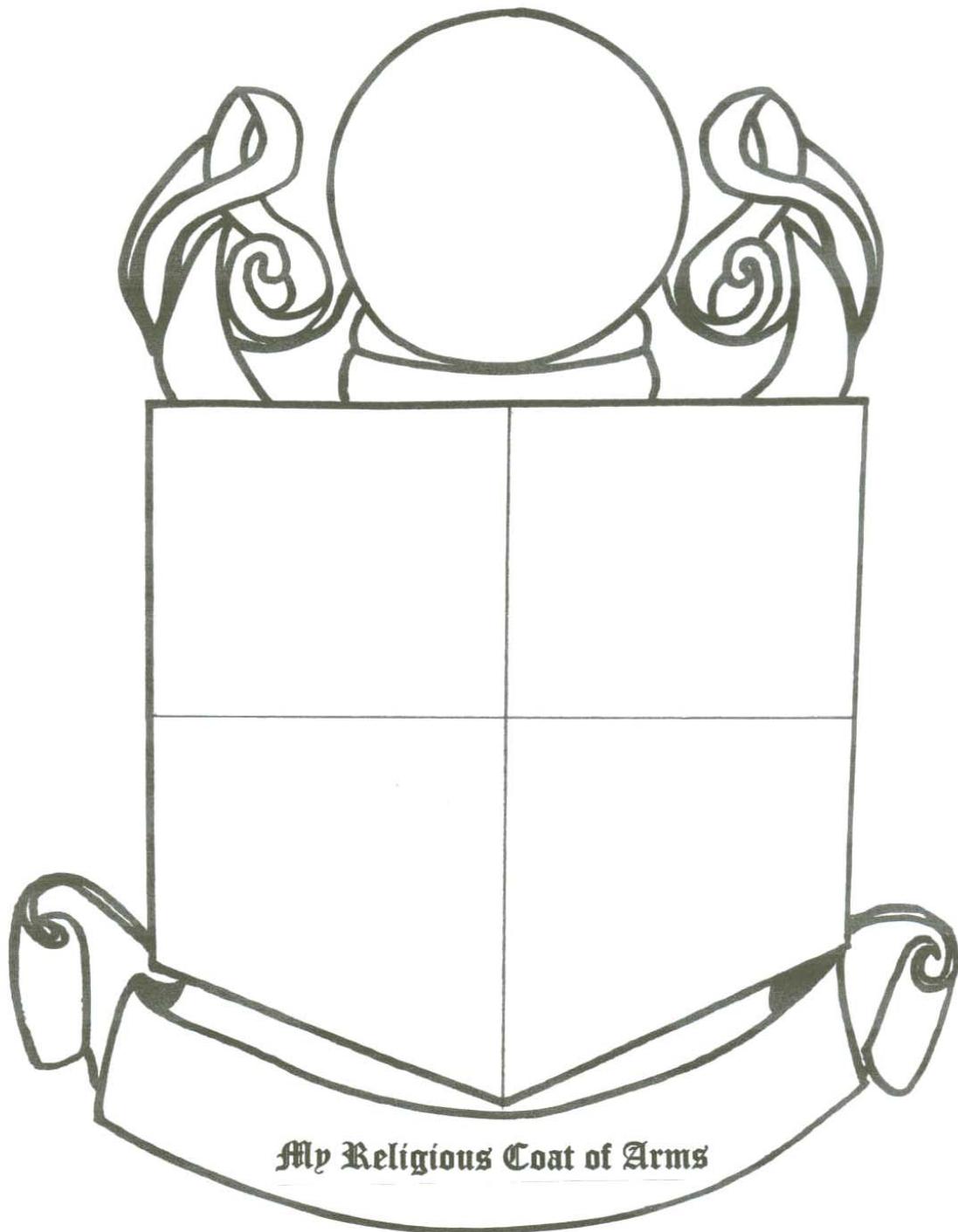
MY SOCIAL CIRCLE CHART

THE FALLOUT SHELTER

Imagine that our country is under threat of imminent nuclear attack. A man approaches you and asks you to make an independent decision. There is a fallout shelter nearby that can accommodate six (6) people, but there are twelve people trying to get in. Which six do you choose to go in the shelter? Here is all the information we have about the twelve.

1. A 40 year old male violinist who is a suspected narcotics pusher
2. A 34 year old male architect who is thought to be a homosexual
3. A 26 year old lawyer
4. The lawyer's 24 year old wife who has just been released from a mental institution; they both want to go in together or stay out together
5. A 75 year old priest
6. A 34 year old retired prostitute who was so successful that she has been living off her profits for the last five years
7. A 20 year old Black revolutionary
8. A 23 year old female graduate student who speaks publicly on the importance of being a virgin
9. A 28 year old male teacher who will only come into the shelter if he can bring his gun in with him; suspected of belonging to the KKK
10. A 30 year old female MD who is prejudiced against men
11. A 17 year old girl who has a low intelligence; she is also pregnant
12. A high school drop-out who is a good football player

RACE AND ETHNICITY CHART

Religious Coat of Arms

Design adapted from: <http://www.scholastic.com/dearamerica/activities/crafts/crest.htm>

GUIDELINES FOR INTERRUPTING PREJUDICE

You have a choice about whether or not to respond to a situation involving prejudice and discrimination. The following guidelines for interrupting prejudice are given as options to consider if you choose to respond. They are not the only techniques which can be used, and they are not necessarily appropriate for every situation. Remember that if your physical safety would be jeopardized by interrupting prejudice, do whatever would keep you most safe.

These guidelines are not rigid. Use them as tools to be added to your current ways of responding to prejudice and discrimination.

1. Ask for information. For example, "What makes you think that about _____?" or "What does that mean?" or "Where does that expression come from?"
2. Try to respect the person's ideas – don't be judgmental. A person will not listen to you if you have made him or her feel bad.
3. Give information and correct inaccurate information. For example, "I don't think _____ behaves that way." Or "I used to think that too, but then I learned _____."
4. Tell the other person how you feel about what he or she has said. Focus on what the person said, not on the person. For example, "I feel hurt when you call that person a _____."
5. Ask the person not to repeat the behavior. For example, "Even though I'm not _____, it hurts me to hear that word. Please don't use it again."

Important points to remember:

1. Avoid public, highly visible interaction.
2. Start small, and build on your skills.
3. Discuss the situation with an adult you trust – run your ideas by a teacher, parent, coach, etc.
4. You have a choice not to say anything.
5. Start with yourself. Be sure your behavior and language are respectful.
6. Don't become frustrated. Change takes time – every step you take makes a difference.

Adapted from: *Actions Speak Louder: A Skills-Based Brotherhood/Sisterhood Curriculum* (1995). The National Conference: New York, NY.

WHAT WOULD YOU DO IF . . . ? ROLE PLAYS

(Please note that these role plays are suggestions and are not intended as a complete list of possible role plays. Feel free to come up with your own ideas for role plays that address issues of prejudice currently in your school.)

#1

Setting: Near the lunch area
 Scene: One of your friends has just shared a mean-spirited stereotype about _____. What would you do?

#2

Setting: Locker room
 Scene: A White classmate of yours is upset because he just lost a race to a fellow classmate who is Black. He is letting off steam, calling the Black student the N word and such, claiming he probably cheated, etc. What would you do?

#3

Setting: The hallway
 Scene: One of the students in your English class was not born in the United States. Several of your classmates make fun of the student because of an accent. Today, you see another student imitating the "foreign" student in the hallway. What would you do?

#4

Setting: The cafeteria
 Scene: You are Jewish, sitting with a group of friends. They are criticizing another friend of yours who is not present, complaining that she is such a JAP (Jewish American Princess). What would you do?

#5

Setting: Your guidance counselor's office
 Scene: You are a female high school senior discussing where you should apply to college. You are interested in attending a college that specializes in engineering. Your guidance counselor, an older man, is telling you that you would do better applying to/attending a liberal arts college. What would you do?

#6

Setting: The classroom

Scene: One student is constantly making jokes about gay people and calling another student a name. The student being made fun of has confided to you that he can't take it anymore and will stop coming to class if this continues. What would you do?

#7

Setting: The lawn outside school
Scene: You overhear two students from upper middle class backgrounds ridiculing the new student in school for wearing clothes that are not in fashion and that don't even fit quite right. What would you do?

Adapted from: *Actions Speak Louder: A Skills-Based Brotherhood/Sisterhood Curriculum* (1995). The National Conference: New York, NY.

Sequence of Activities

The activities in the manual have been grouped into 5 categories in the following order: Group Formation/Trust Building, Communication Skills, Increasing Knowledge, Increasing Awareness, and Outreach Skills. The activities were purposely ordered this way, as generally, the training provided in each category helps to prepare students for the training to come in the following categories. Thus, you could simply sequence the activities according to category, beginning with any or all of the activities from the Group Formation category, then moving to activities from the Communication Skills category, and so on until activities have been completed in all categories.

Another possible sequence of activities is offered below. In this sequence, a combination of activities from different categories is used throughout the program. Such a sequence offers a way to more quickly hook students' interest in the actual diversity work at the start and then to maintain student interest throughout the year. The program still begins with the essential group formation exercises, but soon after it offers students a taste of increased knowledge and awareness of diversity issues prior to engaging in communication skills building. Then activities from the various categories are interspersed throughout the program. The general scheme of moving from activities that build trust into activities which require more risk taking remains the same, however.

It cannot be stressed enough that this sequence is only one possibility, and even this sequence may need to be varied, depending on the needs of the given group. It is important that you continually assess how the members of your group are doing and modify the sequence accordingly. For example:

- In some groups, students may need more than two sessions of trust building activities to feel comfortable enough to move on to other activities.
- If students don't seem to be getting certain concepts or skills in one session, continue reviewing those concepts or skills in another session or two.
- If once you begin doing fishbowl discussions you realize that students need more practice in certain skills, e.g. active listening or responding to triggers, review those skills in subsequent sessions.
- After any disruption to the group (e.g., vacation), return to some trust building exercises.
- If you ever get the sense that students are getting tired of doing a number of variations on the same activity (e.g., fishbowl discussions), do a different activity for a couple of sessions, perhaps even one that your students suggest.

Ultimately, the sequence of activities is up to you, but the general framework should remain the same. Use your discretion in choosing discussion questions, as it can be hard to get through all of them. Always begin with exercises that build trust and set ground rules to create a safe environment for the work. Then move from activities that require less risk taking to activities that require more risk taking. Also, plan to use the last two sessions of the year for closure of the group. Review with students all that the group learned and accomplished throughout the year. Talk with them about what they felt worked well and what they would want to do differently next year. Most importantly, allow them the opportunity to discuss their feelings about the group coming to an end.

Sample Sequence of Activities

Session #	Activities
1	Adjective Name Game and Ground Rules
2	Musical Chairs and What It Means I'm Here
3	Key Concepts Part I
4	Race/Ethnicity – How We Make Assumptions
5	How We Make Assumptions (continued)
6	Let's Draw a Picture
7	Nonverbal Listening
8	Active Listening
9	Responding to Triggers
10	Understanding our Social Circles – Race
11	Understanding our Social Circles - Ethnicity
12	Key Concepts Part II
13	True Colors Video
14	Attitudes Towards Gender
15	Understanding our Social Circles - Gender
16	Power Lab
17	Understanding our Social Circles – Social Class
18	Privilege Walk
19	Religious Coat of Arms
20	Understanding our Social Circles - Religion
21	Sexual Orientation Q & A
22	Understanding our Social Circles – Sexual Orientation
23	Fallout Shelter
24	Fallout Shelter
25	Role Play Part I (stereotype scene)
26	Honey Do You Love Me and Facilitator-led Fishbowl Discussion (stereotype)
27	Role Play Part II (race, ethnicity, and social class scenes)
28	Role Play Part II (continued)
29	Student Fishbowl Discussion (race)
30	Student Fishbowl Discussion (race)
31	Student Fishbowl Discussion (ethnicity)
32	Student Fishbowl Discussion (ethnicity)
33	Student Fishbowl Discussion (social class)
34	Student Fishbowl Discussion (social class)
35	Role Play Part II (religion, gender, and sexual orientation scenes)
36	Role Play Part II (continued)
37	Student Fishbowl Discussion (religion)
38	Student Fishbowl Discussion (religion)
39	Student Fishbowl Discussion (gender)
40	Student Fishbowl Discussion (gender)

41	Student Fishbowl Discussion (sexual orientation)
42	Student Fishbowl Discussion (sexual orientation)
43	Implicit Association Test
44 - 66	Outreach Preparation, Outreaches, and Processing Completed Outreaches according to your outreach schedule
67	Closure
68	Closure