Module: *Understanding the System of Racial Inequity*
Facilitator’s Guide

Contributor: World Trust Educational Services

The purpose of this module is to provide a frame that supports *Understanding the System of Racial Inequity* by:

- Providing a “systems” frame that allows individual and group exploration into the nature of structural racialization
- Understanding what it means to use a systems analysis for understanding structural inequities
- Developing emotional intelligence and practicing strategic approaches to address structural inequity.

**Context/Target Audience:** *Understanding the System of Racial Inequity* is a starting place, ideal for those new to structural racism. These groups might include parents and teachers in K-12 school communities, higher education professors and administrators, local and national government employees, health care providers, faith-based leaders and practitioners, and community-based cultural workers. The module is broken into sections that are ideally implemented in order, with the community builder first, the main lesson plan in the middle, book-ended by artistic production or case studies and next steps.

**Estimated Time:** 4 Hours

**Materials:** Laptop with Internet access, projector, screen, copies of handouts, paper, pens, 3 easel-size sheets of paper, markers, tape or easels

PowerPoint Presentation: This facilitator’s guide refers to and will support you in using the PowerPoint presentation that accompanies this Racial Equity Learning module.

Handouts referenced in the directions can be found at the end of this Facilitator’s Guide: *Stories Legacy Discussion Sheet, Rock River Tree Image Handout, and System of Inequity Glossary*

**Instructions:** In advance of your workshop, review the System of Racial Inequity PowerPoint presentation, watch all of the videos, and review the notes in each slide. The notes are your talking points and discussion prompts for group reflections. You may wish to print out the slides with the speaker notes. On the day of the workshop, test videos to make sure each plays with appropriate audio levels. Load the PowerPoint on-screen. Have your browser open so that you can switch from PowerPoint to the web to view external links. **PowerPoint should be in presentation mode so that all hyperlinks are available.**
SECTION 1: *Stories of Legacy, Meaning, and Wisdom*

**Learning Goals:**
- To engage in Conocimiento – Building community amongst the participants

**Estimated Time:** 30 minutes

**Materials needed:** Stories of Legacy, Meaning and Wisdom Discussion Sheet

**Instructions:** Welcome your group. Give each person the handout: “Stories of Legacy, Meaning, and Wisdom.” Ask participants to get into groups of three. People will have approximately 8 minutes to share their answers to all four questions. You can let them know when time is half up. **OPTIONAL:** After the groups have finished, invite people to share something that they learned as a result of their small group exercise. **Note:** this will take more time.

Learning Goals:
- To share our individual and collective histories, identities, and cultures by utilizing metaphor and poetry
- To create a collective poem using our own ‘rocks, rivers, and trees’

Estimated Time: 35-45 min

Materials needed: Copies of Rock, River, Tree handout, computer with good broadband access to stream video, LCD projector, screen or blank wall, speakers, paper, pens, 3 easel-size sheets of paper, markers, tape or easels

Link to video (Courtesy; William J. Clinton Presidential Library): http://youtu.be/59xGmHzxtZ4

Instructions:

a) View and Listen: 6 minutes
Pass out template image pdf of The Rock, The River, and The Tree.
Watch the YouTube video of Maya Angelou reciting her poem On the Pulse of the Morning written for President Clinton’s 1993 Inauguration. Instruct your group to write their own thoughts about how the Rock, River, and Tree represent their notions of History, Identity, and Culture.

b) Post-viewing Journaling: 8 minutes
Display the image while participants are journaling.

Instruct the group to write down thoughts or words evoked by how the Rock, River, and Tree represent their notions of History, Identity, and Culture based upon what they heard in the poem. Share your own thoughts as a way to present an example to the group based upon the questions and metaphors that follow.

Ask participants to write notes on the Rock, River, and Tree handout that speak to these questions and metaphors:

(Photo Credit: AsiaExplorers.com)
**Rock represents ancestors (history):**
- What rocks do I stand on? How am I informed by my history?

**River represents song (identity):**
- What songs do I sing that express my identity (i.e., race, gender, sexual preference, ethnicity, nationality)?

**Tree represents what grows from you (cultural values, beliefs, strengths, customs, languages, and attitudes):**
- What values, beliefs, strengths, customs, languages, and attitudes inform the culture that is my tree?

c) **Group Synthesis Poem: 10 minutes**
   Prepare 3 easel sheets of paper—one for each line of the poem—to create a synthesis of the whole group’s experience.
   Labels for the top of each page are:
   - We stand on the Rocks of (history)...
   - We sing the Songs of (identity)...
   - We grow the Trees of (culture)...

Hand out a short stack of sticky notes, each person will need three. Each person chooses one word for each category, writes that word, legibly, on a sticky note and places that note on the corresponding sheet of easel paper. After everyone has posted their words, they sit as part of a circle. The group poem is said aloud and is comprised of one word from each category from each person: E.g. Person #1 says “I stand on the Rocks of [word they choose]”, Person #2 says “We sing the Songs of [word they choose]”, etc. This process is repeated around the circle. Please encourage people to stand as they say their line and feel free to sing it, act it, or express it in any way they see fit. This exercise represents a reflective process that moves the activity from the individual, to the group, and to the larger community.
SECTION 3: *Cracking the Codes: The System of Racial Inequity*

Learning Goals:

- To understand how and why the system of inequity exists, and how it is sustained
- To articulate ways in which people can interrupt, resist, and address this system that creates inequity
- To envision and implement action towards change

Estimated Time: 60-90 min

Handout: System of Inequity Glossary

Instructions: In advance of your workshop, watch all of the videos and review the notes in each slide. The notes are your talking points and discussion prompts for group reflections. You may wish to print out the slides with the speaker notes. Each clip is about 1 minute or less in length. We suggest 3-6 minutes for participants to discuss each clip in a triad. On the day of the workshop, test videos in your browser to make sure each plays with appropriate audio levels. Load the PowerPoint on-screen. Have your browser open so that you can switch from PowerPoint to online to view external links. Glossary is a take-away.

Click through the presentation using the Facilitator notes to guide you. Feel free to suggest that each person in the group takes personal notes as you go through the PowerPoint presentation. They can do this as they watch each video clip. Also, allow a minute to complete their reflections before they discuss the concepts that were articulated.

Awareness Test
https://www.youtube.com/watch?v=Ahg6qcgoay4

Tim Wise on Implicit Bias and White Privilege
https://www.youtube.com/watch?v=9vXh3atp2dw&feature=youtu.be

Joy DeGruy on Internalized Racism:
https://www.youtube.com/watch?v=0IMQjhNfKKk&feature=youtu.be

J. Elena Featherston on Privilege:
https://www.youtube.com/watch?v=eVW9CKBrXVE&feature=youtu.be

Yuko Kodama on Interpersonal Relationships
https://www.youtube.com/watch?v=YViGNh4uWJw&feature=youtu.be

Connie Malloy on Institutional and Structural Relationships:
https://www.youtube.com/watch?v=S9h9F1FmSoU&feature=youtu.be
SECTION 4: Taking Action/Becoming Allies

Learning Goals:

- To recognize the social justice contributions of communities that deal with issues of poverty, race, incarcerated youth/adults, and other disparities
- To validate and support their work as allies by developing action-commitments that maintain an awareness of those who are kept invisible due to race, poverty, and/or incarceration

Estimated Time: 75 minutes: 25 minutes for film viewing of Bryan Stevenson’s TED Talk “We have to talk about an injustice” and 50 minutes for work session

Materials: computer with internet access to stream video, LCD projector, speakers, newsprint or flip chart paper and markers, note paper and pens

Instructions:
All groups should do parts a and b. The subsequent discussion and tasks help to put new understanding into action and can be incorporated as time allows.

a) Watch the TED talk (25 minutes) Bryan Stevenson, Executive Director of the Equal Justice Initiative, as he challenges us as Americans to “keep our eyes on the prize” and “hold on.” Stevenson talks about creating the right kind of identity, one that is committed to “truth and reconciliation.”

http://www.ted.com/talks/bryan_stevenson_we_need_to_talk_about_an_injustice

b) Reflection and Discussion (10-15 minutes) Ask the following questions aloud and give participants some time to jot down their thoughts (a minute or two per question). Then ask the participants to turn to a partner and share their responses (3-5 minutes each).

- What stood out for you in Stevenson’s talk?
- Why do you think it stood out for you?
- What are the patterns you can name regarding who becomes incarcerated?

c) Discussion (10-15 minutes) Participants form triads to imagine a community meeting that successfully elicits input from the entire community. How would you design it so that all people would feel truly welcome to participate? How would you invite them? How would you set up an environment where people feel accepted? What is needed to support them in being there? How would you encourage them to speak? Discuss ideas in the larger group.

Here are some examples, if the group needs support:
1. Inviting: might be done through phone calls, in multiple languages, through community leaders that have influence
2. Environment/Support: childcare, food, hosts from the community to welcome people,
rides for the elderly

3. Encouraging to speak: translation, facilitators/speakers that represent the community, leadership training, include local leadership in planning of the meeting

d) Creating an Interview Protocol (20-25 minutes) Next, ask participants to count off and form groups of five. The task is to create interview questions to ask potential candidates for local office in order to ascertain whether or not they will represent your interests. This could be a potential city council member, superintendent of schools, police chief, judge, board member of a hospital. Imagine that they are being elected or appointed to their post and you have a hand in choosing who will represent you. What 3-5 questions would you ask to see if they can adequately represent you and your community? What types of responses would you look for/what outcomes would you seek?

e) Reflection (10 minutes) Call the groups back together, and ask one group at a time to present whom they are interviewing, their interview questions, and what they would hope to hear from the candidate.

Here are some example questions the facilitator can share depending on what the group came up with:

Tell us why it is important to you to have diverse representation across race, gender, and class in an institution’s decision-making process? How will you ensure that happens? Give an example of where you have stood up against pressure to advocate for the needs of everyone. Where have you taken a stand for justice in the past? What are your principles?
Section 5: Building A Steady Wisdom That Informs Our Moral Compass

Learning Goal:

- To define courage
- To identify our moral compass. Ask, how do we stay steady in this work? How do we build our internal compass?

Estimated Time: 30 min

Materials: paper and pen

Instructions:

Once more, watch the Maya Angelou poem: On the Pulse of the Morning for President Clinton’s 1993 Inauguration.

Link to video (Courtesy; William J. Clinton Presidential Library):
http://youtu.be/59xGmHxtZ4

a) Quiet contemplation after watching Maya Angelou. Have participants revisit their notes from the ‘Rock, River, and Tree’ handout. (3-5 min)

b) Next have participants journal using the following questions/prompts:
   How have you, and/or can you encourage hope, inspiration, courage/curiosity, choice, and love; in your own life, in your relationships, in your activism, in social justice work? (3-5 min)

c) Ask participants to return to their poetry groups. Discuss sharing strategies for how to use our individual and collective histories, cultures, and identities to envision and engage in change/movement. Ask: How can we encourage hope, inspiration, courage and curiosity? How can we cultivate choice and love in our own lives? Feel free to respond by using some other value that is important to you. (10-15 min)

d) Lastly, ask participants to make commitments to one another. Ask: What is something you can do toward building courage and making change? Toward sharing this work with others? Who might that be? Share your commitments with your small group. (10-15 min)

Bonus Exercise: Discuss the following two questions in triads and follow with a group share. See further notes in the PowerPoint.
- How does the System of Racial Inequity impact you, your community, and the nation?
- Why is understanding the System important?
STORIES OF LEGACY, MEANING, and WISDOM
Looking at Opportunity, Social Forces, and Race

- Your name: its meaning and/or a story

- How do you identify racially, ethnically, and culturally?

- The first time I noticed racial difference was …?

- What is the current racial landscape of your world – at work, home, social activities, etc., (with whom do you find yourself associating)?
Glossary of Terms

Culture—the sum total of ways of living (values, beliefs, aesthetic standards, linguistic expression, patterns of thinking, behavioral norms, and styles of communication) which a group of people has developed to ensure its survival in a particular environment. We are socialized through “cultural conditioning” to adopt ways of thinking related to societal grouping.

Cultural Pluralism—the recognition of the contribution of each group to the common civilization. It encourages the maintenance and development of different lifestyles, languages, and convictions. It is a commitment to deal cooperatively with common concerns. It strives to create the condition of harmony and respect within a culturally diverse society (Pusch, 1979).

Cultural racism—the individual and institutional expression of the superiority of one race’s cultural heritage and values over another.

Discrimination—the behavioral manifestation of prejudice involving the limitation of opportunities and options based on particular criteria (i.e. race, sex, age, class, etc).

Ethnocentrism—the belief that one group is correct and must be protected and defended. The negative aspect involves blatant assertion of personal and cultural superiority: “My way is the correct way.”

Internal and External Frameworks—the internal structures and neural pathways formed in the brain that are a response to, and a way of understanding, the history, culture, and identity formation that pervades and informs what we should perceive as normal. These frameworks may be unconscious or deeply rooted assumptions related to one’s worldview. They are associated with conscious and unconscious bias, privilege, internalized racism, and wounding. These nested elements are more than personal: they impact behaviors that are individual, collective, and relational. These belief systems form, affect, and create, external relationships that are interpersonal, institutional, and structural and are mechanisms for churning out inequities.

Internalized Entitlement/Privilege—white privilege is about the concrete benefits of access to resources, the social rewards, and the power to shape the norms and values of society that whites receive, either consciously or subconsciously, by virtue of their skin color. There are unearned entitlements—things that all people should have—such as feeling safe in public spaces, free speech, the ability to work in a place where we feel we can do our best work, and being valued for what we can contribute. When unearned entitlements are restricted to certain groups, however, it becomes the form of privilege that McIntosh calls “unearned advantage.” Unearned advantage gives a group (whites) a competitive edge they are reluctant to even acknowledge, much less relinquish. The other type of privilege is conferred dominance, which is giving one group (whites) power over another: the unequal distribution of resources and rewards.
Internalized Racism— the personal acceptance (conscious or subconscious) of the dominant society’s racist views, stereotypes, and biases of one’s ethnic group. It gives rise to patterns of thinking, feeling, and behaving that result in minimizing, criticizing, invalidating, and hating oneself while simultaneously valuing the dominant culture. This internalized racism has its own systemic reality and its own negative consequences in the lives and communities of people of color.

Interpersonal Racism— the actions that perpetuate inequalities on the basis of race. Such behaviors may be intentional or unintentional; unintentional acts may be racist in their consequences.

Institutional Racism— the laws, customs, traditions, and practices that systematically result in racial inequalities in a society. This is the institutionalization of personal racism.

Internalized Oppression— the internalization of conscious or subconscious attitudes regarding inferiority or differences by the victims of systematic oppression.

“ISMS” — a way of describing any attitude, action, or institutional structure which subordinates (oppresses) a person or group because of their target group, color (racism), gender (sexism), economic status (classism), age (ageism), religion (i.e. anti-Semitism), sexual orientation (heterosexism), etc.

Modern Racism/Racialization— the suggestion that the culture of racial prejudice in America has changed. Many people currently use non-race related reasons to continue to deny blacks equal access to opportunity.

Multicultural Education— a structured process designed to foster understanding, acceptance, and constructive relations among people of many different cultures. It encourages people to see different cultures as sources for learning and to respect diversity in local, national, and international environments. Multicultural Education refers first to building an awareness of one’s own cultural heritage, and understanding that no one culture is intrinsically superior to another; second, acquiring those skills through analysis and communication that help someone function effectively in multicultural environments (Pusch, 1979).

Oppression— the systematic mistreatment of the powerless by the powerful, resulting in the targeting of certain groups within the society to receive less of society's benefits. This involves a subtle devaluing or non-acceptance of the powerless group – may be economic, political, social, and /or psychological. Oppression also includes the belief of superiority or “righteousness” of the group in power.
Glossary of Terms –Page 3

**Personal Racism**—the individual attitudes regarding the inferiority of one group and the superiority of another that have been learned or internalized either directly (i.e. negative experiences) or indirectly (i.e. imitation and modeling of others’ reactions; affective responses to these attitudes may be conscious or unconscious).

**Power and Economics**—these act as the engine that “drives” a system that provides both a rationale and elements of cognitive dissonance that are divisive.

**Prejudice**—the negative attitude toward a person or group, based on pre-judgment and evaluation, using one’s own or one’s group standards as the “right” and “only” way.

**Racism**—the systematic oppression of people based on race; occurs at the individual, internalized, interpersonal, institutional, and/or cultural levels; may be overt or covert, intentional or unintentional.

**Structural Racism/Racialization**\(^1\) – a system of social structures that produces cumulative, durable, race-based inequalities. It is also a method of analysis that is used to examine how historical legacies, individuals, structures, and institutions work interactively to distribute material and symbolic advantages and disadvantages along racial lines. (The word “racism” is commonly understood to refer to instances in which one individual intentionally or unintentionally targets others for negative treatment because of their skin color or other group-based physical characteristics. This individualistic conceptualization is too limited. This concept of structural racism explains how racialized outcomes do not require racist actors.)

**World View**—the way an individual perceives his or her relationship to the world (i.e. nature, other people, animals, institutions, objects, the cosmos, their creator). One’s memories, expectations, assumptions, beliefs, attitudes, values, interests, past experiences, strong feelings, and prejudices, influence a person’s worldview.

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\(^1\) World Trust has framed a way to explore the system of racial inequity. We have added some terms to define this frame. The Kirwan Institute has compiled the bulk of these definitions. Their commentary is as follows:

*At the Kirwan Institute, we think that identifying and addressing structural racism/racialization is a key civil rights challenge for the 21st century. Our work operates on the premise that opportunities exist in a complex web of interdependent factors, and that to alleviate inequities in any single area, we must first consider the entire structure that supports these inequities. Without this holistic framework from which to view social inequities, our work becomes reactionary at best, and at worst, we can actually produce problems in one area while seeking to remedy them in another. The Kirwan Institute attempts to bring a structural analysis to all of its work. Our extensive work around spatial racism, for example, brings the structural lens to bear on our land use policies to understand how space has become racialized and how this racialization denies people of color access to opportunity and reproduces disparities along racial lines. We have convened a Structural Racism Caucus seeking to unite policymakers, advocates, academics, and grassroots organizations to define structural racism/racialization, understand the ways in which it operates, and ultimately to dismantle it.*