Real Talk: Engaging Diversity through Intergroup Dialogue

Dialogue Plan/Components - Details:

1. Introductions/Dialogue Connections 15 Minutes/0-15
2. Creating the Dialogue Environment/Building Trust 45 Minutes/15-60
   - Content:
     - Establishing Goals
     - Exploring the Personal Self
   - Exercises:
     - Ice Breakers
     - Common Ground
     - Hopes and Fears Exercise
3. Distance/Separation/Alienation/Violence with the OTHER
   - Content:
     - Social Role Identity: Source of Otherness – Family, Society
     - Feelings of the Other
   - Exercises:
     - Testimonials
     - Theatrical Method
     - Films/Videos
4. Normalizing the Conflicts and the Cycle Of Socialization
   - Content
     - Institutional/Individual Nature of Oppression
   - Exercises:
     - Caucus Group Meetings/Dialogues
     - Fishbowl
     - Gallery Walk
5. Dialogue Reflections 30-45 Minutes
   a. Understanding Self/Transformation
   b. Understanding/Connecting with/Treatment of Others
   c. What are you inspired to do differently?
6. Identifying Role of Facilitator
   a. Mediator – Bridge between Michigan/IGD and TST Models

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Interactive Exercises:
- Common Ground
- Gallery Walk
- Privilege Walk
- Heterosexual Quiz
- Fishbowl
- Caucus Groups Dialogue
- Questions for the Others
- Four Corners Exercise
- Identity Wheel
- Take a Stand

Learning Objectives
- Explore hopes and fears for dialoguing about social identity issues
- Comfort with intergroup communication
- Normalization of conflict
- Understand multiple social identities and their positions in society
- Recognize similarities and differences within and between groups
- Understand how others view one’s identity groups
- Thinking actively about self, others, and society
- Encourage the development of empathic skills and motivation to understand the perspectives of others

TRANSFORMATION SOCIAL THERAPY DIALOGUE MODEL CONCEPTS
The transformation of violence into conflict is a key aspect of TST. Violence, defined as the denial of the humanity of the other, is a pathological accommodation to fears that arise from a confluence of societal, institutional, and personal factors. This kind of violence prevents people from living, working, and problem-solving together and provides support for fear-based authoritarian and extremist perspectives. The group process enables participants to move from blaming others to taking collective responsibility for the problems they face. The ability to come into conflict, without the usual “masks”, enables participants to take collective responsibility for the problems they face and put on the table what they know about particular issues or problems. They can thus creating a more complete picture of the issues they face (termed “collective intelligence”) that empowers them to become actors and problem solvers in organizations, communities, and society. The TST facilitator then helps create bridges between different segments of the community and institutional change agents who can act on the group’s proposed solutions to problems.

Rojzman argues that “We can’t change people, but people will change if they are motivated to do so” (Keith, Notes, 2). Rojzman says that TST is not about changing people or relations, but to raise “awareness of the lack of trust, fears and prejudices, so that people will become willing to change themselves in ways they themselves determine” (Keith, Notes, 4).

The main objective of TST is to understand that these emotions are continuously at work in each person, in similar and unique ways, and to help them find outlets for action. Working on fear, violence and powerlessness and stopping the cycle resulting from these emotions is a prerequisite for any project. If we do not confront this feeling or if you imagine being able to create a miracle, nothing can be experienced at a collective level without losses and damages. What we have just described is present in all of us to varying degrees and prevents a healthy relationship between oneself, others and the world. (Keith Notes 1-2)

Rojzman views the engagement of the other by exploring fears as the means to developing trust. He states that this work is not “psychotherapy, not to heal somebody” but an approach to “make connections between people, in order to build the group” (Keith Notes 7). He believes that exploring the major problems, fears, and concerns with other participants will enable them to go beyond their masks by making connections on the commonalities of their wounds.
Rojzman argues that the authentic self must be revealed by participants revealing their true identities, emotions, frailties, flaws, and prejudices. By removing their masks, reflecting their true humanity, then participants will be able to discuss issues related to racism, sexism, homophobia, classism and etc (Keith Notes 7).

TST we never ask a participant not to take too much space; he’s acting in the group as in life and needs to become aware of what he does in life. He’ll do it, others will react, if there is enough trust in the group. You have to make room for the violence, etc. This gives the person the opportunity to change. Otherwise they’ll be “good” in the group but will go back into their life and be the same. The goal is not to create a good atmosphere. Yes, the facilitator does that at the beginning, because confidence is needed. But afterwards, you show yourself as in life, become aware, and change. (Keith Notes 17)

**INTERGROUP DIALOGUE MODEL CONCEPTS**

**General Notes-Harmonizing Group:**

- **Goals/Themes/Concepts:** In addition to setting the stage, getting to know each other, clarifying goals, expectations and concerns, and distinguishing between dialogue and debate, we also include defining intergroup dialogue, describing some dialogic skills (e.g. active listening, as part of the “Distinguishing Dialogue and Debate” activity).

- **Facilitators’ Role:** The role of a facilitator is to welcome and motivate participants, communicate enthusiasm, outline clear goals and expectations for the overall experience, actively direct the group process and model an organic, respectful, and participatory learning process. Facilitators should also actively model clear and open communication, invite participants to actively listen to one another and to check for mutual understanding, and promote a climate of safety and inclusion in the group. We find it helpful, especially for the first session, to provide refreshments or bring music to foster a more relaxed atmosphere.

- **Group/Participant Development Issues:** This type of dialogue is emotionally, practically, and intellectually challenging and may provoke anxiety and lack of confidence for some participants. Hence, building the capacity for dialogue through skill building and small group activities is crucial during early sessions of a dialogue group.

**Debriefing Tips & Questions…**

- Communicate that we're here to learn from each other, talk about taboo subjects, ask difficult questions, expose conflict, and take risks.
- Acknowledge that in this process, we'll make mistakes, not necessarily find easy answers, and may not completely satisfy all expectations.

**REFLECTIVE QUESTIONS**

Tell us about what interested you about this particular intergroup dialogue. What are your primary hopes and concerns about inter-racial/ethnic dialogue? (You might consider some of the more general issues about communication, such as comfort with speaking, trusting others, dominating conversations; as well as issues specifically related to dialoguing about race/ethnicity).

What have been your previous experiences in talking about race/ethnicity issues with others? How did it make you feel? Why do you think you felt that way?

As you may have sensed now, a lot of learning in intergroup dialogues comes through talking about our own and listening to others’ personal experiences, feelings, and perspectives. What is your sense of comfort in sharing personally in groups like our dialogue? What areas would you like to see yourself grow in such a learning experience?

What about the group, other members and yourself will allow you to participate effectively in the intergroup dialogue? In other words, what will best facilitate your ability to share your thoughts and experiences and to “listen” to the thoughts of others you may find inspiring, challenging or unsettling?

**HOPES AND FEARS**

- **Rationale:** To allow participants to express, safely, what they hope to gain from and what they fear in participating in an intergroup dialogue on race/ethnicity. Since this activity also helps participants learn about others’ hopes and fears it has the capacity to provide perspective taking (others may have different fears or concerns), to normalize anxiety about intergroup communications (many may have similar concerns), to introduce into the dialogue some of the race/ethnicity linked conflict we know exists in society, and to challenge participants to reflect on the behavior and attitudes needed for effective dialogue.

- **Procedure:** Today’s activities will help us think about how to have more powerful dialogues about important topics while remaining aware of and working with our hopes and fears. We begin by safely sharing some of our hopes and concerns about a race/ethnicity dialogue.

1. Pass out index cards to participants, one per person.
2. Remind participants that their homework from last session was to think and write about their hopes and fears for the dialogue.
3. Ask them to think about what they wrote in their journals, and to now write down, anonymously, some of the hopes they have for the dialogue on one side of the card and some of their fears on the other side. They can briefly write (words, phrases), as many of each as they have.

4. Collect, shuffle, and redistribute the cards.

5. Ask each participant to read the card they have starting with either hopes or fears.

6. In the interest of time, ask participants to distill their MOST ESSENTIAL feelings into 30 seconds. Have a timekeeper during the round.

Debriefing Tips & Questions…

The debriefing is important for the creation of a dialogue-appropriate environment. It has the capacity to introduce participants to some commonly shared sentiments in addition to the differences that are likely to exist within the group. Participants who reflect on connections between what they and others wrote may be in a better position to perspective take and to begin to identify specific ways they will try to meet personal challenges to dialogue. Since we will be discussing hopes and fears in all activities, you may want to raise only two general questions that generate group-level reflections, for example:

- Were there any common themes you noticed in our fears?
- Were there any common themes you noticed in our hopes?
- What connections can be made to your readings?

Wrapping Up & Making Connections…

In wrapping up this activity, highlight some of the patterns that came up, and validate people’s hopes and fears for dialoguing across race/ethnicity. Sharing your own hopes and fears could be valuable here.

Comfort Zones & Learning Edges (5-10”)


**Rationale**: To help participants begin to develop a language to help them name their emotional responses during controversial conversations about race/ethnicity. It will be valuable to briefly present the following two concepts, if they haven’t come up earlier in the conversation: comfort zones and learning edges.

**Procedure**: As you wrap the previous activity, it would be helpful to also briefly introduce two concepts — comfort zones and learning edges— as they can be helpful in supporting participants’ understanding of their own and others reactions in dialogues across differences. You may want to post the concepts on newsprint before reviewing them. Giving examples from your own experience would be really valuable for participants.

**Comfort Zone**: We are inside our comfort zones when discussing topics or engaging in activities that are familiar and do not cause us to become upset (Griffin, 1997).

**Learning Edge**: The boundaries of our comfort zone are our learning edges. When we find ourselves at the limit of our comfort zone, we are in the best place to expand our understanding, take in a different perspective, and broaden our awareness. Learning edges are often signaled by feelings of annoyance, anger, anxiety, surprise, confusion, or defensiveness (Griffin, 1997).

Cycle of Socialization

The Cycle of Socialization is used as a conceptual framework to explore issues of social identity (e.g., identity formation, privileged and targeted social identities, pride, internalized dominance, internalized oppression, individual resistance to socialized roles in systems of oppression) and issues related to power relations at the system level (e.g., group privilege, social power, access to resources). We find this framework helpful to both support and challenge participants to gain a deeper understanding of how we all learn to “fit” in our social world through a systematic process of socialization in “how to be” each of our social group identities (Harro, 2000; Tatum, 1997).

Exploring the Centrality and Complexity of Identity

This session prepares participants for dialogue across and within social identity groups. We introduce and distinguish between personal and social identity, a distinction which some may find challenging. Both are important dimensions of the self and they work together to shape how we see the world. However, in intergroup dialogues we find value in acknowledging that we do not interact solely as individuals but also as members of social identity groups based on socially constructed categories. Race and ethnicity are examples of this. Since participants are more familiar with personal identity, we recommend spending adequate time exploring the breadth and impact of social group affiliation as well as its complexity including multiple identities, intersectionality, salience, and importance. The small group work in this session highlights cross cutting ties, helps us see some of the similarity and diversity within and between groups, and continues relationship building.

**GENERAL NOTES**

Goals/Themes/Concepts: This session explores the centrality of social group affiliation and the difficulty and complexity of the language we use to define and describe our social identities. To support participants in these explorations, we distinguish between
our personal identities (who we are as individuals) and our social identities (our collective identities within the context of the social groups we belong to based on socially constructed categories. These include race, ethnicity, gender, and socio-economic class). By examining the two as distinct aspects of their identities, participants can not only become more aware of both their personal and social identities, but also gain an increased understanding of the impact of social categorization on in-group and out-group dynamics on college campuses. We also use the additional concepts worldview and saliency to deepen and extend our conversation about personal and social identity.

Facilitators’ Role: The role of the facilitator in this session is to review key concepts, give examples from his or her own experiences or the readings, actively lead structured activities, address emerging questions or concerns and communicate and model the value of listening in intergroup dialogue.

Group/Participant Development Issues: Be conscious that some of the activities may elicit reactions that push people’s “hot buttons.” As emotions run high, the communication process may speed up. We recommend using active facilitation techniques when the energy level in the room interferes with participants’ ability to listen and ask questions, or if participants are too caught up in responding to or challenging what has been said.

Are these social identity categories important to us? How? Why/why not? When? Under what conditions?

- In what ways did the readings prepare you to think about how your social identities shape some of your views about yourself as well as others? Does sharing an identity with an author shape your emotional connection to the essay? Why or why not? If yes, in what ways? If no, how did the essay make you think differently about your own social identities?
- Who defines these social identity categories?
- How does the “observability” of a social identity impact group members’ treatment?
- Which of your social identities are more salient on campus? Which social identities are not salient for you on campus?

Characteristics of Social Identities
Review characteristics of social identities, asking for examples of each characteristic:

Multiple: We have many simultaneous identities; an example for me is...

Interconnected: We are all our identities; no single one describes us completely.

Choice: Did we choose all our identities? Some (religion, occupation); some not (ethnicity, age).

Observable: Can we see/hear all these identities in people? Some we can observe (or think we can); some are not visible or audible.

Salient: Are we always aware of all our identities, all the time? No, there are some identities we do not think about consciously (are not salient) to us; for example, we may not think daily about being U.S. citizens until we travel outside the country.

Saliency of Social Identities
What are situations where these less salient identities do come out?

TESTIMONIALS
Testimonials are a way of conveying our own stories, in our own words. You read a number of testimonials in the readings for the previous session. In the next session, we all will be sharing our own testimonials in class. We would like you to write your story in preparation for the next session. Be sure to incorporate the readings as you address the following questions:

- Tell us about your understanding of yourself as a person of your race/ethnicity. What have you experienced regarding your race/ethnicity identity? How does this affect the person you are today? What are some feelings or emotions that come up as you think about how and what influenced your race/ethnicity identity over time?
- Pick one other social identity (other than your race/ethnicity identity) that is also important to the way you think about yourself. For example, it could be your gender, class, sexual orientation, religion and so on. What is this identity and how does that affect the person you are today? What are some feelings or emotions that come up as you think about how and what influenced understanding this identity over time?

By creating the space and environment in which each participant can share their own story, facilitators and other participants have the opportunity to create a stronger learning community in which risks can be taken and experiences affirmed. This process can bring individuals in the group closer together as a group and serve as a way to commit to the co-learning process in real ways by listening and accepting each other’s stories.

Procedure
1. Have participants sit in a circle if not already doing so.
2. Explain that each participant will now share their testimonials, tell their own stories.
3. Make sure everyone understands that they are free to tell or not tell any parts of their stories. Creating an open environment in which participants feel able to take risks and be supported and not judged is critical to this process. Everyone else in the circle should be listening attentively to the person sharing. During the process, we should affirm the sharing and risk-taking without judging what is being said.
4. Before starting, give the group a few minutes to collect their thoughts about how they will explain their testimonial. Encourage participants to review their testimonials (from their journals/logs) but then simply talk from their own words about their own story.

5. Explain that because our stories are important and can be quite involved, we want to make sure that everyone has a chance to share. Therefore, while someone is speaking, the person sitting to their right will have an automatic timer with an alarm, which will signal the end of that person’s time after ~4 minutes. (This way it’s the alarm, and not another person who “stops” the story—no one has to feel guilt about stopping.)

6. Given the time constraints, suggest to participants that it may be best to begin with the most difficult or important part of their stories so that they do not miss sharing it.

7. Finally, have the facilitator who did not model testimonials the previous session to begin with her or his testimonial to demonstrate the depth and openness of sharing permitted and affirmed within the dialogue session.

8. Have each participant share in turn.

**INTERACTIVE EXERCISES:**

**Common Ground**

**COMMON GROUND - COMMON GROUND FOR DIVERSE MINDS**

PURPOSE – exercise intended to allow us to better understand each others perspectives, background and life experiences as we respond to a series of statements about ourselves, our campuses, our families, experiences and perspectives.

RULES:
When statements are made, please react as quickly as possible by moving to the inside of the circle if you agree with the statement. There are no correct answers, so you respond as you choose.
At times during the Common Ground Exercise, the facilitator may ask those on the inside or the outside to provide feedback about their answer. If at anytime a participant wants to hear responses from those on the inside or outside, simply raise your hand and the facilitator will acknowledge the request.
At anytime during the exercise, a participant can engage the group in a dialogue either by sharing their ideas or asking others to provide feedback.
As this exercise that allows participants to easily self-disclose, many may share private, intimate or challenging issues. We ask that you respectfully acknowledge the importance of each person’s input and honor their privacy and perspective.

IF YOU AGREE/AFFIRM THE STATEMENT, PLEASE GO INTO THE MIDDLE OF THE CIRCLE.

**SELF**
- Comes from outside Illinois
- Wish they were a better athlete
- Wish they were more attractive
- Consider themselves to be religious
- Consider themselves to be spiritual
- Knows someone who is an alcoholic
- Christian
- Muslim
- Jew
- Other religion
- Republican
- Democrat
- Independent

**RELATIONS TO OTHERS**
- Has a best friend who is a homosexual
- Has a best friend who is ALANA
- Has a best friend whose gender is different from them
- Has a best friend or family member who has been sexually assaulted
- Who thinks they would be a better person if they knew more about other races/ethnic groups
- Find it hard to communicate with someone whose sexual orientation is different from theirs

**FAMILY**
- Grew up with both parents
- Whose parents are divorced?
- Whose family treated boys and girls the same in every way
- Whose family advantaged girls over boys
Whose family would embrace them if they were gay
Parents/Grandparents would object to them dating/marrying someone from a different race
Parents/Grandparents would object to them dating/marrying someone from the same gender/sex

SOCIETAL
Have you ever worked for someone you thought was a racist?
Have you ever worked for someone you thought was a sexist?
Have you ever worked for someone you thought was homophobic?
Believes that everyone in the US is treated equally
Believes that sexism is a problem in the US
Believes that men and women are treated differently in society
Believes that men and women are treated differently in the political arena
Believes that men and women are treated differently in the corporate world
Believes that men and women are treated differently in the classroom
Believes that men and women are treated differently on college campuses
Believes that men and women are treated differently in families
Whose religion espouses views that reflect a subordinate position for women
Whose religion espouses views that are anti-gay

ISSUES/TAKING A STAND
Who will take their spouses last name if/when they get married
Who considered themselves to be a feminist
Who considers themselves to support gender equality
Believes we should have laws affirming/supporting same sex marriage.
Who has ever challenged someone for making homophobic comments.
Who has ever challenged someone for making sexist comments.

SCHOOL/DISTRICT
Believe that students in your school are homophobic
Believes that your school marginalizes gay and lesbian students
Believe that the district could do more to help students learn about diversity/social justice
Believe that the district could do more to help students learn about diversity/social justice
Willing to contribute to helping their colleagues embrace diversity/social justice

Gallery Walk
To engage today's topics, we employ a kinesthetic experience where participants will physically move around and review statements relating to the institutional topic. Some of the discussion will also be in the Intergroup Collaboration Project (ICP) groups, to give them additional time to connect and work with this group.

Rationale
1. To introduce conflict through differing opinions.
2. To clarify thoughts and feelings connected to TOPIC.
3. To encourage participants to take risks while communicating about how TOPIC impacts them.
4. To explore similar and different viewpoints and perspectives.

Set-up: You will need to be able to post statements and the participants will need to be able to mill about the room to read the posted statements. If at all possible, pre-post some statements so as to save "hanging up" time during the session itself.

Be sure to pre-read all statements/questions sent in by participants for this activity. While not wanting to censor any (the point is challenge and conflict!), you should screen out duplicates, off-topic items, and grossly inappropriate content/wording.

Make sure to pick statements that elicit conversation on a wide range of perspectives on your particular campus.

1. Participants were to email facilitators 4-6 questions regarding today's topic; and facilitators should have pre-screened and selected a variety of these for use in today's session. The selected statements, and any additional ones facilitators wanted to add, should be written/printed in large (easily legible) letters and posted around the room.

2. Remind participants that today we’ll be discussing the institutional topic of ________. Last week was interpersonal/relationship; today we focus on institutional and large social systems.

3. Based on the readings, current events, and additional thoughts on the issues, invite participants to take a moment and largely, legibly write any additional statements for use today. They could consider writing down "the hottest aspect of this issue for me is: ________" or "what bothers/intrigues me most about this issue is ________ ."

4. Mix up these new contributions (so that it's not clear who contributed what) and add them to the gallery already posted on the wall.

5. Invite the group to take a few moments to quickly wander the room and review the posted comments/questions.

6. Help the group spread out and cover the gallery as quickly as possible, so that they don't all start at the same place.

7. Instruct them that the walk itself is to be silent – no speaking.

8. Once the group has quickly reviewed the gallery, instruct them to break into their ICP teams and sit down together.
9. Invite them to discuss their initial reactions with the groupmates. Did we agree or disagree, like or dislike what we read? The small groups should focus on the issues and the comments on the walls.
10. Begin the dialogue in these small groups, being sure to mingle among the groups to get a sense for the discussions and to help them stay on task.
11. After about 10 minutes, bring the large group back together to share out and continue the discussion.

**LARGE GROUP DIALOGUE (40")**

As with last session, engage participants in dialogue about the topic and issues raised today. In the large group, we want them to talk both about the comments and the issue itself, AND their reaction to what others shared. Go beyond agree/disagree, to what underlies the opinions, reactions, etc.

The idea here is to dig beyond the pro/con/indifferent position (a lá debate) to the underlying conclusions, the reasons for those conclusions, the source and impact of those positions/opinions. Challenge all participants to do more than just acknowledge items on the wall, but to really take a position or have an opinion and discuss what lies behind it.

We want more than shallow/superficial/easy opinions and reactions. We want to really challenge participants to reveal and interrogate how they came to those positions/perspectives about the issue itself AND about other people's comments. This allows others to ask clarifying questions about the reasons and process, rather than just arguing with the opinion itself; it allows us to recognize the human experience leading to the opinion, regardless of our agreement with it.

**Privilege Walk -- Handout**

**Caucus Groups Dialogue**

**CAUCUS GROUPS (50")**

**Rationale:** To offer participants an opportunity to discuss within identity groups issues that emerged from the Cycle of Socialization; and to discuss within groups, the impact of social identity.

**Procedure**

1. Inform participants that we will now be spending time in caucus groups – small groups of only people of color or white people, to explore the experiences particular to that group.
2. Invite people who identify as white to go to room “#” with the assigned facilitator. Note: The privileged group is asked to leave the room.
3. Caucus groups will have 40 minutes for this discussion, and 10 minutes for wrap-up and prep for fish bowl (which will occur next week). Five to seven minutes before the end of the caucus group, invite participants to free-write about their reactions to the discussion, and to identify something they would like to report back to the large group.
4. Begin all caucus group discussions with “here and now” questions, capturing the responses on newsprint (have each question pre-printed on newsprint to facilitate the process and save time):

   “How does it feel to be identified as a member of this group?”
   • “How do you feel about dividing up into caucus groups?”

Each caucus group should discuss the questions listed below (as appropriate):

**White People’s Caucus Group**

**Preliminary Questions:**

We discussed some of the messages we were taught about being white growing up (e.g., family, school, neighborhood, places of worship, media). What has been the impact of that socialization on your life? Consider some of the costs and benefits.

What do you like about being white? If that is a difficult question to answer, share why.

When have you felt good or proud to be white? What is the relation you see to the socialization process in talking about this?

Are there any questions you would like to ask other white people in this group about what it is like for them to be white? Do they have different socialization patterns? If so, what are some of the commonalities and differences amongst the group?

**Conversation Extenders:**

What is easy or difficult about being a white person in this society or on campus?

How are you being hurt by racism?

It’s easy to think of racism as an individual’s action against people of color by racist/white supremacist white people… In what ways has the cycle of socialization affected your thinking about this, if at all?

How can we use our common and different experiences and awareness to resist or challenge the system of racism? What benefits and costs can you associate with resistance?

**People of Color’s Caucus Group**

We discussed some of the messages we were taught about being a person of color growing up (e.g., family, school, neighborhood, places of worship, media). What is the impact of that socialization on your life? Consider some of the costs and benefits.

What do you like about being a person of color? If that’s a difficult question to answer, share why.
When have you felt good or proud to be a person of color? And what is the relation you see to the socialization process in talking about it?
Are there any questions you would like to ask other people of color in this group about what it is like for them to be people of color? Do they have different socialization patterns? If so what are some of the commonalities and differences amongst the group?

Conversation Extenders:
What is easy or difficult about being a person of color on this campus?
How are you being hurt by racism?
It’s easy to think of racism as an individual’s action against people of color by racist/white supremacist white people… In what ways has the cycle of socialization affected your thinking about this, if at all?
How can we use our common and different experiences and awareness to resist or challenge the system of racism? What benefits and costs can you associate with resistance?

**Fishbowl**

The main purpose of the fishbowls are to provide a space for developing a shared understanding of the issues that are important to each social identity group in the dialogue. Fishbowls are opportunities for honest, reflective speaking and listening. In a fishbowl structure each social identity group alternates sitting in the inner and outer circle. Participants often feel that this activity sets the stage for open discussion. This activity can be considered a high risk, yet, if structured well, it can provide a wonderful structure for active listening across race/ethnicity lines. This session can also highlight and integrate important intergroup dynamics.

Facilitators’ Role: The facilitator’s role is to be part of their identity group. When in the inner circle, model active listening by asking questions, paraphrasing, and inviting elaboration. Encourage participants in the inner circle to share their thoughts, feelings, and experiences, and to ask each other questions.

Extended Questions

1. As you think and feel about what it is like to be a member of your social identity group,
2. What is easy or difficult about being a member of your social identity group?
3. What are some of the costs or benefits of being a member of your identity group in your personal and social life?

**Fishbowl Directions**

Each group will alternate sitting in the inner circle and the outer circle.

In the first round, one social identity group will sit in a circle, facing inwards so that they can see other members of their identity group. The “outer” group consisting of members of the other social identity group will be seated around the inner circle where they can see and hear the discussion in the inner circle.

To begin, ask people who identify as white to move to the inner circle. (The privileged group often has the opportunity for the “last word” on many issues. To reverse the prevailing social dynamics, the white people should typically go first. However, it is always helpful to take into account what is going on in your particular dialogue before making this final decision). The white co-facilitator should move to the center with the participants and facilitate the process. The facilitator in the inner circle asks the questions of the group.

Each group will have about fifteen minutes to address questions among themselves.

The outer circle remains silent.

When time is up, the facilitator in the outer circle will ask members of the outer circle to verbally acknowledge one thing they heard from the inner circle (but not make further comment or response). Clarify that these statements should be a paraphrase (repeat of what was said), not an interpretation of what was said or a response to what was said.

Have groups switch places and repeat the exercise.

**Debriefing**

After both rounds are complete, bring the whole group back together, and ask:

What were your reactions to this activity?
What was it like to be in the inner circle?
What was it like to be in the outer circle?
What did you learn from this activity?
How did your own race/ethnicity impact this dialogue session?