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Windows and Mirrors; Having Courageous Conversations Around Race

American Federation of Teachers
555 New Jersey Ave, NW
Washington, DC 20001

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Part One: Overview & Background

The following sections are to be read by the facilitator(s) prior to having Courageous Conversations with participants.

Welcome to **Windows and Mirrors; Having Courageous Conversations around Race-** a curriculum that invites you to actively engage and support a community of working professionals having intentional conversations around race. This work is seen as a first step to continue the American Federation of Teacher's legacy of leading the way on critical issues within our union in a manner responsive to the times we are living in.

We must strive to engender a more just and equitable world for all people. We do this by seeking to understand our own and other's experiences as they have been informed and shaped by our respective racial identities. For some of us, it may not be immediately apparent why we focus on our racial identity. Please allow me to offer some key data points that reflect the urgency around race specifically.

Looking at current data on key areas of social organization: education, housing, employment, and incarceration we can see who is most affected by the way our nation is governed.

Education

For the 2012-2013 cohort of students in public education, Black males graduated from high school at a rate of 20% less than their white male counterparts with gaps in specific states reaching as high as 35%. Further data demonstrates a cultural dysfunction in public schooling of Black males that manifests higher rates of suspension of Black males (15%) in relation to White males (5%). Moving into higher education data shows that there are half as many Black males (16%) holding Bachelor degrees than White males (32%). Quite simply, Black males in the public education sector are at the highest risk and therefore deserve specific attention and solutions based thinking by all of us. We must be responsive to the state of education of our children with the knowledge that education attainment directly impacts the likelihood of job attainment and the opportunity to establish a stable and healthy lifestyle.

Employment

We've already discussed that race impacts Black males in the education system and by extension inhibits their ability to attain the level of employment of their White counterparts. Data clearly shows that 1 in 4 Black youth age 16-24 are unemployed; an increase since 2007 when 1 in 5 were unemployed. Further, the unemployment rate for Black males 20 years of age and over (13.5%) is more than twice as high as their White counterparts (6.2%) dating back to 2012.

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(<http://www.childrensdefense.org/library/data/portrait-of-inequality-2012.pdf>) This can be coupled with presence of race based offenses in the workplace as well. The United States Equal Opportunity Commission launched the Eradicating Race and Colorism from Employment program, E-RACE, due to steadily increasing rates of racial discrimination in the workplace. In 2006, racial discrimination accounted for 36% of grievances filed in the workplace and the number of cases had more than tripled over the span of ten years. Within this cadre of grievances is retaliation from supervisors for addressing racialized aggression on the job. Thus, we see even job attainment does not ensure positive work culture and the fruition of equal opportunity in a real sense.

Housing

The United States Census Bureau from 2011 indicates that homeownership among Whites is above the national 66% average with an average of 71%. Contrastly, Blacks are homeowners at a rate of only 46% along with Hispanic homeowners who also owned homes at an average rate of 46%. Historically, when homeownership doubled between 1930 and 1960 the Federal Housing Association redlined Black people into segregated spaces and were not able to participate in owning a home and building wealth. Today, we see the same manifestations through the institution of predatory lending and tax incentives for first time homeowners that harm and benefit Blacks and Whites respectively.

Incarceration

African-Americans now constitute 1 million of the 2.3 million incarcerated population with an incarceration rate nearly six times greater than their White counterparts. Nationally, African-Americans represent 26% of juvenile arrests, 44% of youth who are detained, 46% of youth who are judicially waived to criminal court, and 58% of the youth admitted to state prison. (<http://www.naacp.org/pages/criminal-justice-fact-sheet>). It is important to note the intentional inclusion of detainment and youth judicially waived to criminal court. For this population the absence of time spent in jail or prison does not equal a clean state as many of these people will retain a criminal record without having been convicted of any crime. This has implications for their attainment of education and jobs and by extension a chance for a healthy and stable lifestyle as well. Another strong consideration is the role of drug policing in this country, where Black and White people alike use drugs at the same rate, Black people are sent to prison at 10 times the rate of their White counterparts. Many of these convictions are for low-level misdemeanor possession of illicit drug.

Herein lies our core task: to come face to face with the inhibitors to society that is accountable to our nation's shared values of fairness, opportunity, and democracy. Until

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we realize that our destiny is tied in one another we will not be successful as a nation.

Once we realize this we must act to make some serious changes to how we are governed.

One viable way to alter systems is to inform policy broadly and to model equitable policies and practices in our own circles. To begin this work we must begin to discuss it in a clear and logical manner without silencing the voice of those most affected by our current systems. Moreover, in order to be in service to Black males we must bring their voices and experiences to the center and reflect back interventions that revitalize life outcomes.

Goals

1. Reflect, discover, and challenge personal complicity with cultural and institutional systems and ideas that inhibit Black males and their families.
2. Envision, discuss, and take action around positive interventions for Black males and their families.

This is a challenging practice in that it is two-fold; we must create windows to envision what is positively possible and at the same time hold up mirrors to reflect on our complicity in a culture and network of systems that have failed us, especially Black males. This takes courage but it also takes community and should we all commit to the road less traveled we can make significant changes to secure a more just future for all people.

Windows and Mirrors; Having Courageous Conversations around Race, is divided into eight sections: Frames, Definitions, Engagement, Resources, Courageous Conversations, Self-Reflection, Curriculum Setup & Lessons, and Critical Application & Evaluation.

- *Frames*. What frames do we use to view address race? What impact do these frames have in how we work and interact with each other?
- *Definitions*. What are the gaps in our understanding of race? How can shared understanding facilitate courageous conversations around race?
- *Engagement*. Why does authentic engagement in race conversations matter? What does it look like to create the powerful relationships upon which it depends?
- *Courageous Conversations*. How do we raise awareness and raise challenging subjects with each other around race?
- *Resources*. What are the various resources available to support us in our courageous conversations and actions around race?
- *Self-Reflection*. Why is it necessary to engage in self-reflection when having conversations around race?
- *Curriculum Setup & Lessons*. What do I need to setup and facilitate a session of **Windows & Mirrors**?
- *Critical Application & Evaluation*. What are the metrics for taking courageous action around race? How can we measure our impact?

Preview of Windows and Mirrors

The scope and sequence is as follows: each session should run 90 minutes and can run concurrently for a total of six hours, seven with a one-hour break, or be split across two days for a total of three hours and a half hours, with one half-hour break each day. The sequence of the curriculum is as follows:

Lesson 1: Windows & Mirrors (90 minutes)

In this lesson the objective is for participants to **build community through storytelling**. Participants will be asked to share their different identities through examining their first encounter with race and move into discussion of why they have chosen to work to combat institutional racism through courageous conversations.

Lesson 2: What is this Race Talk All About? (90 minutes)

In this lesson the objective is for participants to **discover, discuss, and draw conclusions from analysis of data related to race**. Participants will be grouped and look at different data sets in order to find implications for Black males and their families and challenged to pose workplace and policy solutions.

Lesson 3: Bridging the Divide; Where Do I stand? (90 minutes)

In this lesson the objective is for participants to **reflect, discover, and challenge the personal complicity within systems of racial oppression**. Participants will be asked to read and respond to questions related to lesson 3 and theoretical text to ground their self reflection in preparation for lesson 4.

Lesson 4: Courageous Conversations to Courageous Action (90 minutes)

In this lesson the objective is for participants to **become actors in continuing courageous conversation and leading and inciting courageous actions**. Participants will be asked to create individualized actions plans to further conversations and spark and execute actions to combat systems of oppression toward Black males and their families.

Frames

What frames do we use to view and address race? What impact do these frames have on how we work and interact with each other?

Frames are how we interpret and making meaning of the world from the point of view of our own windows. The window, as described here, is any person, situation, or event and the frame is our take on what it means. Our frames are mainly informed by our life experiences and identity, which includes but is not limited to, our:

- Racial, ethnic, and cultural identities
- Sexual orientation, gender identity and expression
- Socio-economic class background and current class status
- Family history
- Trauma history
- Support networks
- Religion/Spirituality
- Immigration Status
- Disabilities
- Mental Health
- Participation in different systems
- Employment status or work history
- Age
- Size and Shape
- Education Level
- Language
- Experiences with discrimination and oppression

Frames are powerful in that not only do they shape how we view the world on a personal level but they also impact the political self, social policy, social practice, and decisions that impact lived outcomes for everyone. How we frame the world creates the world we live in.

The point here is that we've all come to a particular place from distinct walks of life carrying varying levels of experiences with the aforementioned frames. In having courageous conversations and taking courageous acts it is critical to work from a position of **acknowledgment** as opposed to **judgment**. To do this work there must be a high level of care and concern over contempt and dismissal.

Frames for Black Males and their Families

Black males and their families make up the most at-risk group in the country and their frames are often informed by trauma resulting from how the majority group frames the world. These frames may include but are not limited to:

- Interactions with the police force
- Poverty
- Invisibility/Not being seen for their full selves
- Homelessness
- Death of friends and family
- Moving frequently and lack of stable housing
- Suspension and expulsion from school
- Assault
- Community Violence
- Abuse from family/caregivers
- Never seeing themselves positively reflected in their community or media
- Unemployment
- Incarceration

More often than not, Black males and their families lack the language to express these trauma informed frames to others. This population is high-risk and may prioritize survival mechanisms instead of naming their painful lived reality. Some of these survival mechanisms include: **distrust, readiness to fight, self-sabotage, unsafe choices, disengagement or withdrawal from programs and school, substance abuse; and self-harming behaviors.**

When we apply our own frame to issues that arise with Black males and do not consider their trauma informed frame we risk missing the opportunity to support the individual and seek their guidance in alleviating social conditions that inhibit Black males and their families. We must dare to look beneath isolated behaviors to illuminate structural inequities that create the conditions for these behaviors.

Definitions

What are the gaps in our understanding of race? How can shared understanding facilitate courageous conversations around race?

“Undoubtedly, many of us are more comfortable with the notion that love can mean anything to anybody precisely because when we define it with precision and clarity it brings us face to face with our lacks—with terrible alienation” bell hooks, *All About Love*

bell hooks, Yale University, expresses a need to discuss love with clarity in order to create love centered spaces. Likewise, to have courageous conversations around race we must have shared language to collectively engender precise and informed understandings. Beginning with a shared understanding we are able to see the true depth of how race impacts our lives and become actors in creating more racially equitable spaces. Below are critical definitions when talking about race.

Discrimination: Action(s) based on personal bias or prejudice. Everyone discriminates and it can be intentional and conscious or unintentional and unconscious.

Racism: Action(s) based on prejudice that influence the individual, cultural, and institutional components of society. Only majority groups can participate in racism because of the access this group is granted where marginalized groups can discriminate but lack the power to influence societal norms.

It is important to note that marginalized groups can internalize racial oppression and participate in self-hate practice even without the power to enact racism.

Stereotype: A belief about a group of people. This can be a negative or positive assumption about a group encouraged by our social and institutional surroundings. It typically can be debunked through exposure and internalization.

Patriarchy: A form of social stratification and power-relationships in society that favors men, especially White men, and grants them more social, political, economic, sexual, and human rights.


Social Power: Access to resources that promote a stable, healthy, and happy lifestyle. On a basic level resources include food, shelter, safety, and education. Additionally, social resources can include beneficial policies, positive media depiction, and social acceptance as normal. Groups with social power are able to influence culture and stereotypes that enhance or inhibit policy around marginalized groups.

Definitions

Prejudice: A prejudgment based on a preconceived notion or stereotype. This judgment can be conscious or unconscious.

Levels of Racism

Individual Level		
1.	Internalized	
2.	Interpersonal	

Societal Level				
3.	Institutional		White	People of Color
			Validate	Invalidate
			Resource	Exploit
			Include	Exclude
			Serve	Underserve
4.	Cultural (Beliefs, Norms, Values)			
5.	Structural			
"If the culture does not change, the progress toward equity will be easy to undo."				

Individual Level

- **Internalized Racism:** Private manifestation of racism that resides within individual minds.
- **Interpersonal Racism:** manifestation of racism in interactions between individuals

Societal Level

- **Institutional Racism:** occurs within and between institutions. It involves discriminatory treatment, policies and prejudices, and inequitable impacts based on race.

Definitions

- **Cultural Racism:** occurs when there is a widespread acceptance of stereotypes concerning different ethnic or population groups
- **Structural Racism:** racial bias among institutions and across society. It involves the cumulative and compounded effects of factors that systemically privilege white people and disadvantage people of color.

Courageous Conversations

How do we raise awareness and raise challenging subjects with each other around race?

Once the conditions are set for courageous conversations to occur there are a few common occurrences that happen in conversations around race that are divided into two sections: **considerations of obstacles** and **considerations of hope**.

Considerations of obstacles

- Dismissal of individual's experience
- Desensitization to trauma
- Framing narrative of experience as isolated versus indicative of a structural problem
- Centering of whiteness as victim versus an actor
- Leaving black trauma unaddressed
- Hierarchical frame allowing majority identities to dictate process

Considerations of hope

- Acknowledge individual experience
- Frame conversations in current context such as current events and policies
- Discuss conditions that create harmful incidents and policies
- Assess outcome versus intent
- Position incidents as shared knowledge for reflection
- Work toward understanding all experiences as an opportunity to build a more full narrative
- Encourage individuals for vulnerability and growth demonstrated
- Name power dynamics and when they are taking precedent over the whole group
- Honor individuals' experience as expertise with great value to the group
- Live in the both/and space and break binary modes of processing

These considerations are derived from common missteps and helpful proactive approaches to creating and honoring safe space when having conversations around race. What these considerations could look like specifically is demonstrated through authentic engagement.

Engagement

Why does authentic engagement in race conversations matter? What does it look like to create the powerful relationships upon which it depends?

I. Why does authentic engagement in race conversations matter?

We often find ourselves engaged in race conversation informally and by virtue of the topic being brought up passively. For example, a co-worker makes a racial comment or joke and those in the vicinity are placed in the middle of a conversation, or lack thereof, around race. This and other examples of accidental race conversations do not yield authentic conversations around race.

Moreover, they undermine the importance of race conversations that devalue the identity of those marginalized on the basis of race. It is far more common to witness a conversation around class and the current tax system as opposed to one focused on race. The problem here is that both conversations highlight a problem in society but only one receives due merit and discourse.

Frequently, race as a basis for discussion is seen as an attempt for marginalized groups to play victim. This view not only devalues this population but also keeps everyone from making progress in society around shared values of fairness and equal opportunity. Until we can have authentic conversations about race the most affected groups will continue to be silenced while social policies informed by this dismissal target these groups.

II. What does it look like to create the powerful relationship upon which authentic engagement depends?

"True community emerges as the group chooses to embrace not only the light but life's darkness," M. Scott Peck A Different Drum

M. Scott Peck, psychiatrist and author, asserts that any group of strangers goes through four stages of community: **pseudocommunity, chaos, emptiness, and true community.**

The first stage is marked by general pleasantries and conflict avoidance that erases parts of individuals' experiences by avoiding honest feelings and conversation is anchored in

Engagement

generalizations. The second stage arises once individual differences are acknowledged and the group uses a misguided approach to convert individuals as a healing mechanism, which is a really an expression of the need for control. The third stage is the most critical and occurs when individuals stop pretending to have solutions and are vulnerable in their misunderstanding and brokenness.

Finally, true community emerges as individuals partake in collective sorrow and joy and speak from an authentic voice where the group simply listens and bonds together before rushing to solutions.

In order to have courageous conversations around race we must first set the conditions for true community. Below are mechanisms for providing safe space for individuals embarking on this journey.

Here are clear examples of authentic engagement:

Actively listening	Make eye contact and listen intently to what is being said. Listen to understand and not to immediately craft a response. Marinate on what is being expressed.
Creating space for marginal groups	Know your identity and if you belong to a majority group step back and listen more than you speak at first to center the voices of those who normally are silenced.
Asking questions and not assuming	There may be prior knowledge or experiences in the room. Ask questions in a kind non-accusatory manner with the intent to gain understanding, not to confirm a prejudice or preconceived notion.
Having a positive attitude	Trust the process and keep in mind that true community and courageous acts are the fruit of this work. Engage with all hope and genuineness.
Using affirming body language	Be mindful that your body and face are relaxed and open. That you smile and face the group as opposed to turning away, flinching, or grimacing at statements or questions.

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Being vulnerable	Be honest with emotions and processing even when you are unsure or just don't know what to say. This is valuable to the group and indicates personal investment.
Soliciting feedback	When unsure about how something you expressed came out or when faced with a difficulty processing, ask for feedback and be thankful for those who offer feedback.

III. Norms

Norms are agreements made collectively to suit the needs of the individuals in the space. They are democratically decided upon to reflect the voice of all in the group and should be reinforced at critical moments. Here is a real example of norms created in a conversation amongst professionals around race. Please use this as a reference only in order to create more authentic norms when beginning to engage conversation.

- We will not interrupt each other
- We will only ask questions for clarification
- We will speak from personal experience and authentic voice
- Be clear about intentions and curious about impact of statements made
- Check in with the state of the group intermittently
- Build definitions and shared understanding as a group
- Be willing to sit with discomfort
- Develop a safe word for breaks
- Use "I" statements*
- Be transparent about processing ideas
- Be accountable to engaging fully with the group
- Name when power-dynamics are shifting the conversation
- Honor people's pain

*Due to the sensitive nature of this work it is vital that all participants volunteer to engage and commit a high level of personal investment through sharing from a personal place as well as political place.

Engagement

IV. Personal Investment

This work requires that individuals work toward true community, which requires personal investment and vulnerability. Mechanisms for creating community could look like but is not limited to:

- Ice-breakers to open up the space and break up feelings of stiffness
- Brief sharing of personal stories around what brought individuals to the space
- Sharing of personal goals for engaging with conversations around race

The key here is to look at this type of engagement as not only a benefit to work around Black males and their families but to humanizing and extending one's own personal and political growth. This should be linked to tangible goals and accountability measures later on but initially should be rooted in an investment to self as well as society.

V. Caucus Work

"White people and people of color each have work to do separately and together. Caucuses provide space for people to work within their own racial/ethnic groups. For white people, a caucus provides space to work explicitly and intentionally on understanding white culture and white privilege...[it] also puts the onus on white people to teach each other rather than constantly relying on people of color to teach them. For people of color, a caucus is a place to work with peers on experiences of internalized racism, for healing, and to work on liberation," Racial Equity Tools (<http://www.racialequitytools.org/home>)

Another strong recommendation is to have intentional time and space for caucus work. This is beneficial to everyone in that it gives people of different identities time to process feelings and understandings with like peers. The expectation is that whatever productive understanding is gathered from caucus that benefits the larger group is to be shared for collective problem solving, growth, and healing.

Each caucus should have guided questions and/or an anchor text to make this space efficient and all members should agree on what is to be shared with the whole group. New norms could be created in this group and should be divided only along racial/ethnic identity as it aligns with the goal of centering conversations around race. This mechanism is widely used to create safe space for white people who have a steep learning curve with respect to racial discrimination and for people of color to address internalized racial oppression and heal.

Resources

What are the various resources available to support us in our courageous conversations and actions around race?

Resources such as an anchor text, data sample, or current event are all excellent anchors for having conversations around race. This presents a clear structure and pathway to arrive at a specific goal and action items for the group. The following are resources to help guide conversations around race:

Resource Type	Facilitation Model	Example
Case study or Composite of Case studies	Guiding questions, isolation of critical quotes, Re-enactment and debrief	Tears Worth Telling; Urban Teaching and the Possibilities of Racial Justice , Cheryl E. Matias
Videos or Vlogs	Guiding Questions, Application for the group	Is Racism Over Yet? Laci Green https://www.youtube.com/watch?v=h_hx30zOi9I
Social Media	Analyzing the narrative and deciphering what is missing, lifted up, or not addressed	Black Twitter Kidnaps the White Girls Do It Better Hash Tag , Diana Eromosele http://www.theroot.com/blogs/the_grapevine/2015/07/black_twitter_kidnaps_the_whitegirlsdoitbetter_hashtag_takes_it_for_a_ride.html
Statistics or Data Sets focused around race	Analyzing causes or conditions that yield said data, Solutions-oriented processing of data	Black Lives Matter: The Schott 50 State Report on Public Education and Black Males , Schott Foundation
Theoretical Text	Guiding questions, Application to current context and the group	The Emperor Has No Clothes; Teaching About Race , Tema Okun

Engagement

Resource Type	Facilitation Model	Example
Current Event	Analyzing the narrative and deciphering what is missing, lifted up, or not addressed	Andrew Hawkins Delivers Emotional Response to Cleveland Police http://www.cleveland.com/metro/index.ssf/2014/12/hawkins_delivers_emotional_res.html
Personal Narrative	Connections to the narrative, Re-enactment, Debrief, and Policy implications	The Autobiography of Assata Shakur , Assata Shakur

Self-Reflection

Why is it necessary to engage in self-reflection when having courageous conversations around race?

It is very important to engage in self-reflection after, and sometimes during, conversations around race. As the mainstream narrative frames racial incidents as taboo even while we are all impacted by race, it can become quite difficult to face a new reality that centers race. This is true across racial/ethnic identities as white people are faced with complicity in a racially discriminatory society and people of color are faced with internalized trauma and fatigue. Therefore, facilitators of the space should set up a space for people to go when they need a moment to individually process. This space, a healing space, should include: **writing materials, inspirational quotes and affirmations, inviting scents, laying space, and calming music.**

After the conversation is over it is useful to journal the thoughts, emotions, questions, and actions steps that arise. This allows for continued growth with the understanding that becoming a courageous actor is a process as it is a great yet immeasurably valuable task.

Part Two: Facilitation Guide

Curriculum & Setup

Lesson 1: Windows & Mirrors

Preview: In this lesson the objective is for participants to **build community through storytelling**. Participants will be asked to share their different identities through examining their first encounter with race and move into discussion of why they have chosen to work to combat institutional racism through courageous conversations.

Setup & Materials:

You will need:

- Projector if available
- Chart paper
- Sharpie Markers
- Copy Paper for all participants
- Journals or composition books for all participants
- Pens for all participants
- Washable Markers for all participants to share

Please write each of the four stages of true community (M. Scott Peck) on chart paper and post in order around the room. Feel free to reference or not reference the charts explicitly. Have a flipchart and Sharpie markers ready to write norms for the first day.

Lesson Plan:

- Time: 90 minutes
 - Introduction--5 minutes
 - Norms--15 minutes
 - Frames
 - Where I'm From Activity--15 minutes
 - River Story--40 minutes
 - Frames for Black Men & Families--5 minutes
 - Closing--5 minutes

Facilitator:

- Introduce yourself to the group, be sure to include your professional background, something of personal interest, and connection to this work.

Part Two: Facilitation Guide

Express appreciation to the group for volunteering to engage in the workshop and explain the importance of authentic engagement (use the **engagement** section as a reference). Next, introduce the process of making norms.

Say: “What are some norms we need in order to create safe space during this workshop?” *Norms are to come from democratic consensus of the group. Write each norm on a chart paper and have participants sign it as an agreement.*

- I. Introduce the first set of frames on identities (found in the **frames** section). Briefly read through them. Next, setup the first activity,

Say: “To express our frames we are going to write short poems about where we’re from.”

Display the ‘Where I’m From’ template up on a projector or write it on the flip chart, making sure to keep the norms in a visible space in the room.

Please read one poem from this [resource](#)

Give each participant a notebook and a pen. Allow 10 minutes for writing and 5 minutes for courageous individuals (1-2) to share their poems. Thank the group for their openness.

- II. Introduce the River of Life Activity found [here](#)

Thank the group again for their openness and be mindful of facial expressions and body language to reiterate norms if necessary. Close the session by leading into what will be covered in the next session.

Lesson 2: What is this Race Talk All About?

Preview: In this lesson the objective is for participants to **discover, discuss, and draw conclusions from analysis of data related to race**. Participants will be grouped and look at different data sets in order to find implications for Black males and their families and challenged to pose workplace and policy solutions.

Setup:

You will need to post the four paragraphs from the **Overview** section that outline statistics on education, employment, housing, and incarceration on separate pieces of chart paper. Each participant will also need one copy of **Black Lives Matter: The Schott 50 State Report on Public Education and Black Males**.

Lesson Plan:

- Time: 90 minutes
 - purpose setting & check-in on norms--5 minutes
 - overview gallery walk--10 minutes
 - group and give data sets--35 minutes
 - guided discussion--15 minutes
 - conclusions--20 minutes
 - purpose setting for the next sessions

Facilitator: Introduce the purpose of this session as outlined above in the preview. Reiterate the norms for the group. Have participants break into four groups and start at one of the four pieces of chart paper.

Say: “These are statistics that outline implications of national policies on minority race groups in the four major sectors of society. This activity is called a ‘gallery walk’. With your group silently read the paragraph you’re starting with. Silently, write a question, comment, or connection to the paragraph. We will rotate around to each chart. As you visit other group’s charts please add or draw connection but do not cross anything out.”

After the group has circulated the room silently and completed the gallery walk lead into the next activity. Keeping participants in their same groups have each group read pps. **10-13, 34-35, 38-39, 40-41** respectively. Participants should write observations, trends, and implications for Black males and their families on chart paper.

Lesson 2: What is this Race Talk All About?

Have each each group answer two questions about their data:

1. What are the inhibitors to Black male achievement?
2. What are some interventions to combat these inhibitors?*

*Challenge participants to think of interventions they can actively own and pursue with Black males and their families.

Have each group present both their chart on their finding and their recommendations to the whole group.

At the end check in with the state of the group and how this was as a process for participants.

Say: "How did it feel to see this data? Were you surprised?" "How did you feel during the gallery walk? The group discussion? The presentation?" "What are you feeling now about what should happen next for you now having had to look and discuss this data?"

Thank everyone for doing the work of centering the experience of those represented in the data and being engaged. Lead into the next session as a closing.

Say: "So far we've shared our personal experience with race and looked at systems of racial oppression. However, we know our personal selves and our political selves are not separated neatly as we go throughout our daily lives. In the next section we will dive into the connection between our personal and political selves."

Lesson 3: Bridging the Divide; Where Do I Stand?

Preview: In this lesson the objective is for participants to **reflect, discover, and challenge the personal complicity within systems of racial oppression**. Participants will be asked to read and respond to questions related to lesson 3 and theoretical text to ground their self reflection in preparation for lesson 4.

Setup: You will need to have the video “Is Race Over Yet?” by Laci Green on YouTube pulled up on the projector to open up the lesson.

Lesson Plan:

- Time: 90 minutes
 - purpose set and reiterate norms--5 minutes
 - Laci Green video--10 minutes
 - Tema Okun’s political theory--15 minutes
 - Read and reflect--30 minutes
 - caucus groups--20 minutes
 - share from caucus groups--5 minutes
 - purpose setting for next session--5 minutes

Facilitator: Set the purpose for this lesson by going over the preview for this lesson. Reiterate the group norms and pause to read the room for to see if anyone or any conflict needs to be addressed. Remind participants of the healing space if they need it at any point.

Play the Laci Green video and ask participants to jot down one political outcome that relates to personal bias in their journal. Once the video is over you may have 1-2 participants to share their journal entry.

On the projector, show all participants the Tema Okun resource on the relationship between personal and political when thinking about race construction in America. Then, have participants all read *The Case for a Social Justice Context* by Tema Okun independently and take notes in their journals around the prompt: “The relationship between personal and political is..”

At this time invited groups to close their thoughts in their journals for a moment.

Say: “At this time we will be going into our caucus work” (Read the caucus section to the whole group to establish the purpose and value of caucus work.

Lesson 3: Bridging the Divide; Where Do I Stand?

Allow participants to self-select into the white caucus or people of color caucus. Each group should have one person take a piece of chart paper to write, **“What is one time I realized that I made a political decision passively (i.e. buying from a store that invests in private prisons)? “What does my complicity make me feel as a [insert race] person?”**

Once the caucus time is over invite one person from each group to share one example that is consented to be shared with the large group. Thank everyone for their openness, encourage everyone to breathe, and lead into what the last lesson will be.

Lesson 4: Courageous Conversations to Courageous Actions

Preview: In this lesson the objective is for participants to **become actors in continuing courageous conversation and leading and inciting courageous actions**. Participants will be asked to create individualized actions plans to further conversations and spark and execute actions to combat systems of oppression toward Black males and their families.

Lesson Plan:

- Time: 90 minutes
 - purpose set and reiterate norms--5 minutes
 - identify spheres of influence--10 minutes
 - pair share joint power map--15 minutes
 - self-action plan--30 minutes
 - share out--15 minutes
 - appreciations--10 minutes
 - closing--5 minutes

Facilitator: Establish purpose for the lesson by reading the overview and reiterate norms for the whole group. Give each person a [power map](#) and an action plan as shown below:

Area for development	Action to be taken	Expected benefit(s)	Timescale

Lesson 4: Courageous Conversations to Courageous Actions

Individually have participants reflect and write down themselves on the middle of the power map and fill it out as described in the resource provided.

Next, have participants group in pairs or trios to be accountability partners. In these groups, participants should give feedback and ask questions to help their group extend their power map even more. Have each pair or trio copy you in an introductory email where their individual actions plans will be shared by the close of the session.

Finally, have participants go back to independent work to create an action plan as shown above. Everyone should email you and their group both the plan and power map.

Allow 1-2 volunteers from different groups to share out their most salient points from their power map and action plan.

Reserve the last ten minutes for appreciations across the entire workshop.

Say: “We have been very courageous this week(end) and opened up ourselves to a whole new way of democracy and equity by having the messy and hard conversation around race. Please take ownership of your individual and collective achievement. (applaud them). Please share one appreciation you have for another person in this space.”

Allow appreciations for as long as possible within the ten minute time frame being mindful to allow wait time.

Close the session and be sure to get contact information and show gratitude for these courageous actors!!

Critical Application & Evaluation

What are the metrics for taking courageous action around race? How can we measure our impact?

Having courageous conversations around race is not an isolated event but a commitment to creating a more just world for all people. In this vein, individuals and groups should commit to actionable items to further the work started. Here are some sample action items:

- Continue the conversation with co-workers in an intentional manner
- Create or request time dedicated to having courageous conversations as a team
- Assign reading or other homework between conversations (i.e. each person who goes through a conversation sets up another one to “pay it forward”)
- Challenge norms in your safe spaces and track results to inform action (i.e. outline continuum of the conversation for trends, outline key moments)
- Select a national action day to change policy or cultural conversation
- Organize a town hall (traditional in person or digital via twitter)
- Create a vlog or blog to invite others on your journey
- Share texts from conversations with others

[INSERT EVALUATION]