University of Northern Iowa

UNI ScholarWorks

2015

Finding community: the importance of intergroup dialogue within diversity workshops

Joslyn Nycole Aldape
University of Northern Iowa

Follow this and additional works at: https://scholarworks.uni.edu/hpt

Part of the Organizational Communication Commons

Recommended Citation

FINDING COMMUNITY: THE IMPORTANCE OF INTERGROUP

DIALOGUE WITHIN DIVERSITY WORKSHOPS

A Thesis Submitted

in Partial Fulfillment

of the Requirements for the Designation

University Honors with Distinction

Joslyn Nycole Aldape

University of Northern Iowa

May 2015

This Study by: Joslyn Nycole Aldape

Entitled: Finding Community: The Importance of Intergroup Dialogue within Diversity

      Workshops

has been approved as meeting the thesis or project requirement for the Designation University

Honors with Distinction

_____   _____
Date   Dr. Danielle McGeough, Honors Thesis Advisor, Communication Studies

_____   _____
Date   Dr. Jessica Moon, Director, University Honors Program

Table of Contents

Introduction

The number of students with diverse backgrounds has increased across universities and colleges nationwide. In fact, some institutions have hired Chief Diversity Officers. According to Jeffery L. Wilson, close to 150 institutions were a part of the National Association of Diversity Officers in Higher Education (NADOHE) in 2009 (433). As campuses experience an influx of new demographics, there is an increasing need to discuss diversity issues. The rapidity of this movement has created great conflict on college campuses, such as the hate crime incident that occurred at the University of Northern Iowa (UNI) in October 2014. Surrounding the application Yik Yak, UNI community members posted racial, homophobic, and degrading comments pertaining to various community groups on campus. This incident sparked conversation about UNI's campus climate and the effect of the diversity initiatives on campus. Informed by research on racial diversity on college campuses, this thesis creates a series of workshops to engage students on the topic of racial diversity and to create community amongst minority college students.

Problem

UNI is made up of 89.2% Iowa residents, 6.6% U.S., non-Iowa residents, and 4.3% International students with a racial makeup of 85.6% white, 4.3% international, 2.8% African-American, 2.6% Hispanic, 2.1% unidentified, 1.5% biracial, 0.9% Asian, 0.2% American Indian/Alaskan Native, and 0.1% Native Hawaiian/Pacific Islander (CIO's Office and Office of Institutional Research 18-20). With UNI being a predominantly white institution (PWI), some minority students do not feel accepted by the institution's community. Diversity is a stated value at UNI. The institution's vision statement asserts UNI is "nationally known for success in a rapidly changing, globally competitive, and culturally diverse world" (CIO's Office and Office

of Institutional Research 1). Despite the institution's efforts to fulfill this vision, minority students continue to experience racial harassment. In October 2014, the UNI community experienced an outbreak of hate crime through an anonymous social media application. These statements caused a lot of painful emotions among the minority community. Common themes from their stories included a lack of community, support from authority figures, opportunities to succeed, and a feeling of isolation on campus.

Purpose

Recently, diversity has become a larger focus for many college campuses nationwide. Enrollment and retention rates have been dramatically affected due to the perception that campuses are not accepting of minority students. Susan R. Rankin and Robert D. Reason explain, "Over the last decade racial segregation in American high schools increased at the same time that postsecondary education became more racially diverse" (43). As such, students are experiencing "their first substantial interracial contact when they arrive on college campuses" (Rankin and Reason 43). This dramatic transition may result in culture shock, which can lead to problematic interactions and encourage students to retreat to comfortable, familiar groups.

An uncomfortable environment makes it difficult for underrepresented students to focus on their academics and to create a support system, which may lead to those students leaving campus. Chalsa M. Loo and Garry Rolison's study on the "Alienation of Ethnic Minority Students at a Predominantly White University" reveals that "this 'culture shock,' although technically not an academic difficulty, impinged on academic performance because the energy required to adapt to a different class and cultural situation takes time away from academic pursuits" (65). The difficulty of this obstacle drives underrepresented students towards universities structured for their success and intellectual development, such as historically Black

colleges and universities (HBCUs), American Indian colleges (AICs), and Hispanic-serving institutions (HSIs). However, arguments have been made that these institutions further support the segregation in educational institutions (Hurtado, Milem, Clayton-Pedersen, Allen 284).

In addition to the culture shock, varying perceptions of the university's racial diversity status contribute to this segregated environment. Numerous studies have found that white students and students of color perceive their university in different ways. Rankin and Reason conclude, "Given the empirical connection between perceptions of campus climate and educational and social outcomes, higher education professionals must recognize the importance of assessing campus climates for underrepresented students" (59). Among the many causes for the differing perceptions, monocultured high schools play a large role at PWIs. These students are experiencing different cultures for the first time; therefore, they are not aware of each others' behaviors. One of the most effective ways to learn about different cultures is to engage in dialogue about issues surrounding diversity. The majority of studies conducted on diversity within the campus climate "establish that intergroup dialogue courses foster the development of the attitudes and skills needed for communication and working with disagreements" (Zúñiga, Williams, Berger 663).

Due to the benefits of intergroup dialogue, it is crucial that diversity workshops begin to focus on educating participants to interact cross-culturally. A preliminary step includes the acceptance of the students' position in the university and amongst their peers. It is crucial for both white and minority students to discuss their personal views amongst themselves in order to understand the bigger picture before interacting cross-culturally. The purpose of the workshops are to provide an open and accepting environment where minority students can discuss their

position on campus and create a community that provides support in the transition to attending a predominantly white institution.

Definitions

This report includes some terms that may not be known by the general public, may be interpreted in many different ways, and/or may be used interchangeably throughout the report. Therefore, the following section includes the definitions for the following terms as used specifically in this report.

The phrase *diversity workshop* represents facilitated exercises that "engage in exploration and sharing of attitudes towards various groups, air negative and positive feelings, share personal experiences of injury or discrimination, role play, and practice managing intergroup conflict" (McCauley et al. 101). There are multiple variations of diversity workshops that include all or some of those engagements, as well as adaptations of them all. As described in the Description of the Creative Process, each workshop engages in exercises that introduce the central topic for the intergroup dialogue.

The series of diversity workshops includes *intergroup dialogue*, which is a facilitated conversation addressing the conflict among the individuals participating in the conversation. The facilitated conversation addresses conflict that minority students experience on campus with white students or the culture in general. Intergroup dialogue helps participants come to a mutual understanding. As for the series of workshops, the goal is for the students to come to an understanding that they can find support from each other.

As for the participants of the workshops, there are a series of terms used to generally reference them: *underrepresented students, minority students, and students of color*. Diversity consists of all types of identities that people can claim. The workshops specific to this thesis

consists of students of color, any student that is not 100% white. However, those students are generally referred to as underrepresented students, minority students, and students of color.

Community is discussed as a solution to improving the campus culture. *Community* is defined as a support system, a group of people that someone can rely on in times of need. This support system includes authority figures on campus, but more importantly peer students. A community made up of peer students may increase the likelihood that a student will feel welcomed and comfortable to ask for help when needed.

The need for these workshops is partly caused by a form of segregation. *Segregation* is defined as both the geographic and figurative separation between white students and students of color. Research concludes that white students and students of color generally live in separate neighborhoods before college, creating a new type of segregation. It is also seen on college campuses that white students and students of color generally live in different residence areas, extending that geographical segregation to the college campus. Figuratively speaking, segregation is referred to the overall feeling that students of color experience in the sense that they are treated differently than white students. White privilege is also stated as a cause for the need of diversity workshops. White privilege is defined as "the ability to remain unaware of benefits and barriers associated with race" (Rankin and Reason 55).

Literature Review

The following section expands upon the problem and purpose of the diversity workshops with the support of conducted research. The conducted research highlights several main topics that provide reasoning for how the workshops are constructed. These topics include the concept of segregation in our educational system, the effect of differing perceptions on the racial

diversity status on campus, the power of conversation related to racial diversity, and the importance of the conscious notions that go into creating a workshop.

Segregation on college campuses results from external and internal forces. The external forces include the shift in racial and economic composition combined with "the impact of governmental policy, programs, and initiatives" (Hurtado et al. 282). Internal forces include a misunderstanding of the processes included in diversification along with "the institution's historical legacy of inclusion or exclusion" (Hurtado et al. 282). Multiple studies conclude that these forces have a deleterious effect on "academic performance, reduced degree persistence, and greater alienation from the institution" (Springer et al. 54).

As American high schools become more racially segregated and colleges become more diverse, students are not prepared for the environment they are moving in, which can create issues with academic and social progress. Rankin and Reason state, "based upon the changing racial and ethnic composition of the United States, the growth in the number of college students will be predominantly from traditionally underrepresented groups, including students of color, enhancing a shift in undergraduate racial composition that has been occurring for two decades" (44). According to Rankin and Reason, "this shift is occurring in the context of an increase, not a decrease in the nation's racial and economic residential segregation" (44). The shift causes students to develop in an environment composed of people with similar appearances, backgrounds, and lifestyles. Therefore, the transition to college includes more than experiencing liberation from parental controls. Students are being immediately submerged into a community comprised of completely different appearances, backgrounds, and lifestyles without any indication of how to communicate in such an environment.

Although research shows that diversity is beneficial to college campuses, most institutions do not realize that diversification requires more than a quantitative approach. Institutions should not assume that increasing the amount of multicultural students on campus will provide the benefits of diverse learning. In order to gain the benefits afforded by diverse educational settings, colleges and universities ought to educate students on how to communicate with people of diverse backgrounds, experiences, religions, and traditions. Rankin and Reason continue, "Research indicates further racial diversification without intentional education about issues of race may result in negative interactions and consequences" (42). Goals of increasing the multicultural population on campus must be coupled with goals of providing programming that educates students on how to act in environments completely foreign to them. Leonard Springer, Betsy Palmer, Patrick T. Terenzini, Ernest T. Pascarella, and Amaury Nora discuss the implications of not having this primary education. They explain, "In an 'era of declining opportunities and resources, college students tend to view classmates from different backgrounds as competitors rather than partners'" (54). Unfortunately, underrepresented students endure more of the burden from this competition because of their perception that they do not receive support from the institution. A common perception of minority students at predominantly white institution is that they are viewed as tokens on campus. "Tokenism contributes to the heightened visibility of the underrepresented group, exaggeration of group differences, and the distortion of images to fit existing stereotypes" (Hurtado et al. 286). It also heightens the competition and places underrepresented students in an uncomfortable situation.

Chalsa M. Loo and Garry Rolison discuss the underrepresented groups' position in this competition; "Despite civil rights legislation, the national goal of providing ethnic minorities with equal access to quality institutions of higher education and opportunities for academic

success has yet to be realized" (58). Corresponding to the nation's racial and economic composition, minority students are recruited from less economically privileged communities. Most students of color on college campuses come from inner city schools, which have less resources than more wealthy suburban schools. In "Enhancing Campus Climates for Racial/Ethnic Diversity: Educational Policy and Practice," Sylvia Hurtado, Jeffrey F. Milem, Alma R. Clayton-Pedersen, and Walter R. Allen discuss the development of alternative solutions for students of color. Hurtado et al., mention that "HBCUs [Historically Black colleges and universities], AICs [American Indian colleges], and HSIs [Hispanic-serving institutions] not only represent alternative choices for students but also include attention to the cultural and academic development of these students and their communities as part of their mission" (284). Research cited in Hurtado et al.'s article indicate that "HBCUs provide more social and psychological support, higher levels of satisfaction and sense of community, and a greater likelihood that students will persist and complete their degrees" than students who attend predominantly white institutions (PWIs) (284). Alternative schools provide the resources that support these students, which PWIs lack. With most PWIs, their historical legacies of exclusion are so infused into the current culture of the campus that many resist desegregation, and maintain the "old campus policies at [PWIs] that best serve a homogeneous population, and attitudes and behaviors that prevent interaction across race and ethnicity" (283).

In order to understand segregation on college campuses, attention must be drawn to how people, students in particular, perceive the campus climate. Most studies revealed differences in perceptions among white students and students of color, and the origins of such perceptions rely heavily on how their personal identities were formed. Rankin and Reason surveyed ten campuses all over the nation illustrating, "a significantly greater proportion of students of color view the

campus climate as 'racist,' 'hostile,' and 'disrespectful' as compared to white students" and "a significantly greater proportion of white students view the campus climate as 'nonracist,' 'friendly,' and 'respectful' as compared to students of color" (52). These findings were comparable to many other studies. Loo and Rolison's study of alienation of minority students at a small public university provided further examples of differing perceptions on the amount of support for minority students and diverse representation on campus. Loo and Rolison discovered support services for underrepresented students, such as the Educational Opportunity Program and Oakes College. However, those two programs were the only support offered on campus. White students viewed those programs as sufficient support for the minority community; whereas, the students of color believed that the campus should offer more support. In their words, "the university offers more 'lip service' than actual service" and "the university is doing the minimum" (68). White students and students of color agreed that there was a lack of ethnic representation on campus. However, they had different views of the campus's cultural climate. Loo and Rolison conclude that "what to whites constituted segregation was, to many minority students, a refuge from white cultural domination" (69). These differences in perception are sustained through a lack of cultural education. It is a cultural miscommunication between the majority and the minority communities on campus.

Furthermore, many studies propose that an understanding of one's self and one's own culture is necessary in order to understand others. These perceptions were not planted overnight in the minds of these students. Na'ilah Suad Nasir and Geoffrey B. Saxe state that people's identities develop through cultural practices as well as "socially patterned activities organized with reference to community norms and values" (14). Rankin and Reason explain that white students may remain unaware of the benefits and barriers associated with race due to "epistemic

privilege, a form of white privilege" (55). Most white students perceive the campus climate in their own light, one that is beneficial and supportive of their success, without seeing the ramifications of their benefits and support. In their eyes, they generally believe that the underrepresented groups are receiving equal treatment. On the other hand, most minorities developed their perceptions through the struggle of balancing their ethnicity with their position in academia. Nasir and Saxe's article state, "some students work hard to do well in school by masking their ethnic selves in the classroom, while others resist such conformity by maintaining ethnic affiliations and disengaging from school activities" (14). In a college setting, an academic setting and social setting coexist; therefore, minority students struggle with choosing one or the other and have a greater sense of oppression.

In order for underrepresented students to succeed at PWIs, it is up to them to build a support system that works for them as an individual. Minority students who graduate from PWIs most often fight for themselves because the majority of campus believes that minority students do not need any additional support above what is already offered. Ximena Zúñiga, Elizabeth A. Williams, and Joseph B. Berger suggest that minority students "are not likely to have higher levels of motivation than their white peers toward reducing their own prejudices or promoting inclusion and social justice" (674). Due to the high sense of white privilege, most minority students go through higher education surviving rather than thriving and engaging in social change. Most studies recommend the interaction between the white students and the underrepresented students as the primary means of creating a more diverse and accepting campus. Zúñiga et al.'s study shows that "participation in diversity courses and level of cross group interaction were the strongest sources of influence on both motivation to reduce one's own prejudices and taking outward actions to promote inclusion and social justice" (674). Zúñiga et

al.'s research, along with other studies, examine the benefits of this interaction and conclude that it impacts the following areas:

> Several studies have examined the positive impact of interaction with diverse peers on students' openness to diversity and challenging their own beliefs and experiences; promoting racial understanding; leadership development and cultural knowledge; acceptance of people of different races/cultures, cultural awareness, tolerance of people with different beliefs, and leadership abilities; and multicultural competencies. (662)

In "The Power of Conversation," Sandra Chapman and Phil Kassen discuss how their own interdialogue allows them to work together seamlessly, despite their different cultural backgrounds, and how the fundamentals of their relationship can be applied in other settings. Chapman mentions that conversation helps people "develop mutual respect, build relationships across differences, and contribute to the creation of a shared diversity vision" (34). In order for this effect to take place, Chapman and Kassen believe that the power of conversation relies on two components: reflection and action. They state that "with these combined skills, [they] can then develop [their] organizational skills to collectively identify the systematic patterns that need addressing" (34). In order for students from different backgrounds to understand their positions on campus, it is crucial for them to engage in such dialogue. A basic understanding of each other can lead to learning how to coexist.

As previously mentioned, students generally will not engage in this conversation on their own initiative. It is necessary for the institution itself to create a safe environment for students to engage in such dialogue. Once again, universities and colleges cannot increase campus diversity without implementing programs that educate students on how to interact cross-culturally. Similar to diversity workshops, intergroup dialogue requires training in order to sustain a safe and

accepting environment. D. Scott Tharp begins his article, "What it Takes to Do Diversity Education," with an example of untrained facilitators:

> Instead of gaining critical insight into systematic issues of social power through this exercise, marginalized students learned to distrust diversity activities as mechanisms to teach others at the expense of their own pain, while privileged students learned that marginalized groups will be their educators, therefore not requiring their own critical lens. (Tharp 28)

Tharp's article includes a list of steps on how to become a better facilitator. One of the most important steps is to establish an even playing field among the facilitator and the participants, and among the participants as a whole. Zúñiga et al. declares that "students need to reduce their own prejudices before taking outward actions" (674). The same applies to facilitators. Chapman and Klassen discuss that the first step in a powerful conversation requires self-reflection. Tharp states "it is vital for all faculty and staff working with students or serving specifically as diversity educators to give attention to our own cultural competence" (29). Facilitators, therefore, know first-hand the possible reactions to certain topics that may arise in discussion.

In addition to being aware of one's own cultural competence, it is essential to be aware of the participants' cultural competence as well in order to be prepared to handle an array of possible reactions. Nasir and Saxe acknowledge "multilayered tensions and their management as individuals position themselves and are positioned in everyday life" (17). In their example, Nasir and Saxe state that "it may be over particular turns in the events of [Daniel's] life that tensions emerged and that he created ways of managing them" (16). Acknowledging and understanding another culture involves discussing the multiple layers that cause certain resentment or the

feeling of competition across cultures. Therefore, it is important to be aware of possible outcomes.

Description of Creative Process

The purpose of the workshops originated after participation in a full day National Coalition Building Institute workshop at UNI. The workshop introduced the concept of differences as identities, connected people's conscious and subconscious beliefs to records that play in everyone's minds, and provided basic tools for people to cope with or confront discrimination. From this workshop, I received a new perspective on discrimination, especially with regards to racial discrimination. As a Hispanic female attending a PWI, I am often asked to share my story to many different groups on campus and discuss how I have overcome adversity. My experience is similar to other students of color attending PWIs. After the Yik Yak incident on UNI's campus, I continuously heard students of color expressing how tired they were of navigating racial issues on campus and wishing campus culture could improve. In connection to the NCBI workshop, I recognized that diversity needed to be presented to students in a different light.

As previously mentioned, intergroup dialogue serves as a way for people to discuss their differences in a safe space and come to a mutual understanding of each other beyond their identities. Intergroup dialogue is a two part process which includes developing an understanding of one's self and one's own culture before interacting cross culturally. The workshops serve as the first part to this as they help students of color begin to understand themselves as minorities on a PWI's campus. As I researched the needs of students of color, three major themes emerged: internalized racism, colorism, and conflict between different minority racial groups. Each

workshop in the three-part series guides students through the understanding of each theme through activities and dialogue.

In structuring the workshops, I reviewed a variety of workshops that pertained to diversity, community building, resolving conflict, and intergroup dialogue. Most resources included activities, how to debrief activities, and instruction on how to lead group dialogue. Activities were used to change the mindset of the participants and encourage participation from the entire group. Bridge activities were used as transitions into serious dialogue. In the workshops, facilitators can choose to use the debriefing section of the bridge activities as a way to process the information or continue with prompts for the dialogue topic. Including both options allows the facilitator some flexibility in how to guide the participants through workshops, as well as allows the facilitator to respond to participants' needs. Therefore, the facilitator can choose to continue with the discussion from a bridge work activity as long as the discussion achieves the goals of the workshop or the facilitator can choose to use the prompts to help achieve the goals.

In order for the workshops to be carried out, the remainder of the report serves as a guide on how to construct each workshop for an interested facilitator. The guide consists of three main sections: Workshop Logistics, Workshop Environment, and Workshop Structures and Scripts. Workshop Logistics details the administrative part of setting up the workshops on a college campus. Workshop Environment provides instruction as to the specific environment conducive to participation, characteristics needed within a facilitator, and the potential demographic of the participants. Workshop Structures and Scripts details the material for each workshop with reasoning for each theme, activity, and discussion topic.

Letter to the Facilitator

Dear Facilitator,

      This guide is for people who are passionate about creating an inclusive environment. The material is primarily designed for student leaders on college campuses; however, the material can be adapted for other group facilitators working with people of color and/or for those wanting to create community. This guide was created specifically to meet the needs here at the University of Northern Iowa.

      I wrote this guide to help create an open and accepting environment on UNI's campus where minority students can discuss their experiences on campus and create a supportive community to aid students as they attend a predominantly white institution. My passion for creating these workshops generated from participating in multiple diversity trainings that had no follow through. As a victim of racial harassment, my coping mechanism for the lack of campus inclusion was to have deep conversations with my peers. During these conversations, we discussed issues we experienced, how it affected us in our roles on campus, and possible solutions to these problems. Most of the time, we came to the conclusion that the only way to be seen beyond our stereotypes was to get to know others in our community that are different than us. The research explained in the Literature Review details the various factors contributing to the current campus climate and urges university administrators to provide programming that would provide tools for interacting cross-culturally to all students. These workshops serve as an example of initial programming necessary for college students to learn how to coexist. The workshops allow minority students to find community in sharing common experiences and emotion over sensitive topics. The workshops provide a safe space that welcomes conversations

that may be ignored in other environments. As these minority students begin to understand their positions on campus, they will learn how to coexist with other racial groups on campus.

This manual is organized in three sections: Workshop Logistics, Workshop Environment, and Workshop Structures and Scripts. I suggest first reading the manual front-to-back. After doing so, the manual can be read by sections, depending on the material you need. Workshop Logistics will prepare you for the administrative duties required for setting up the workshops, such as how to reserve rooms and how to invite participants. Workshop Environment will provide an overview of the goal for the workshops. On the other hand, Workshop Structures and Scripts will detail possible activities and dialogue topics that help the workshops flow and the detailed workshop scripts.

I invite you to keep in contact with me throughout the planning process and follow up after the workshops. You may reach me by email at aldapejoslyn@gmail.com. I hope to learn from you through your experiences and how your participants receive this material.

Thank you,

Joslyn

Workshop Logistics

Room Reservations

Once dates are selected, room reservations should be the first task in assembling the workshops. The place in which the workshops occur is the foundation of community for participants. In the following section, the importance of creating a safe space is explained and the type of room chosen assists in creating a safe environment. The room should create an environment that encourages participation in both discussion and activities. The ideal type of room for these workshops is a quiet, private, and comfortable space where participants can sit in a circle, not around a table, and have the ability to move around (Pollack 53). This assures the group that the workshop's events will remain confidential to participants within the group. The setup of the chairs in a circle places participants on an equal standing and allows everyone to give undivided attention to whomever is speaking. Also, the workshop activities are interactive and require a lot of space to move around.

Once the dates are selected, the rooms should be reserved as soon as possible in order to assure that the ideal room is available. At the University of Northern Iowa, there are plenty of ideal rooms on campus, such as the Center for Multicultural Education's multipurpose room, the larger rooms in the bottom level of Maucker Union, and the lounges in the residence halls. You may reserve the rooms in the corresponding offices. Rooms are only allowed to be reserved to student organizations on campus. If you do not belong with a specific student organization, you may ask the Northern Iowa Student Government to help you reserve the room or find an organization with which to collaborate.

Participant Acquisition

Following room reservations, inviting participants is the next task. The workshops are designed as a series of private events for a maximum of twenty students of color. Due to the nature of the workshops, invitations should be sent out to an exclusive list of students on campus in need of a community on campus. Since the workshops serve as initial programming to intergroup dialogue, the activities and discussion explore topics that students of color experience, but may not have the opportunity to reflect upon. Having a small group size and recurring meetings contributes to the safe space explained in the following section, encourages participation in personal sharing, and works towards building community.

When selecting which students to invite, I suggest reaching out to faculty and staff that work to recruit and retain minority students. They can refer you to students who have expressed a need for help or they may offer the invitation to the students personally. Attending ethnic student organization meetings is another alternative to finding interested students. Contact information to schedule appearances can be found on the Student Involvement Center website. Once you have a list, you may contact the students by phone or email to schedule a face-to-face meeting in order to personally invite them. Personally interacting with students allows you to explain the opportunity in detail and interact with the participants prior to the first workshop.

Workshop Environment

Safe Space Environment

The purpose of the workshops are to provide an open and accepting environment where minority students can discuss their position on campus and create a supportive community to aid students as they attend a predominantly white institution. This open and accepting environment is commonly known as a "safe space." This manual adopts Michael Rohd's definition of a "safe space" as, "a working environment where participants feel comfortable playing and honestly sharing their thoughts and feelings" (5). A safe space encourages engagement and participation, in which works towards the goal of creating a supportive community among the participants.

The workshops explore a variety of experiences related to the racial culture on campus and invite participants to explore the emotions that stem from a past of racial oppression. In order to discuss or learn from these experiences, participants may experience different levels of vulnerability and may encounter suppressed emotions. In a similar project conducted by Kathy Obear and Becky Martinez, racial caucuses provided "participants a more intimate, supportive, and comfortable space to stimulate honest self-reflection and explore various ways that race,…, impact their lives" (80).

Having a safe space is not only important for the group's participation, but also for the outcome of the workshop for the participant. Dee Watts-Jones suggests that "within-group sanctuary can provide the safety of a caring community, whose purpose in coming together is to support each other in healing from a shared experience" (595). Watts-Jones reports that a caring community will describe their experiences with one another as "safe," "being at home," and "supportive" (592).

In order to build a community, participants will work together in helping each other heal and learn from their experiences. Obear and Martinez observe, "People of color often express relief when able to gather and talk openly about racism, internalized oppression, and collusion without potential resistance and defensiveness from white participants" (80). As the facilitator, you should work to create an open and accepting environment as well as a strong sense of community among participants, so as to encourage an exploration of racism in a healing and supportive environment.

The components that go into a safe environment include a trained facilitator, an understanding of the participants, and a structurally sound script. In Rohd's definition of a safe space, he emphasizes that the foundation of a safe space relies on the wants and needs of the participants and not on the opinions of the facilitator. He suggests that facilitators have a discussion with the participants about guidelines and expectations of the workshops during the first session, after the first couple of activities (5). The Workshop Structure section details how the facilitator may go about creating a safe space within the first workshop.

Learning the Facilitator Role

The facilitator provides an opportunity for participants to explore their role in creating a safe campus environment. Considering you are the main organizer for the workshop series, you are seen as the guide for the participants through the series of workshops. In order to achieve the goal of the workshops, the facilitator role consists of three main skills: self-awareness, attentiveness, and adaptability.

It is important to guide the participants through the discussion by expanding on their responses, rather than leading the discussion with your opinions or personal agenda. However, facilitators are encouraged to engage in activities and discussion. According to Obear and

Martinez, "facilitators contribute significantly to the learning process as they authentically share their own struggles and feelings, recognize times they experience white privilege, and acknowledge examples of their racist attitudes and behaviors or collusion" (80). Therefore, it is important for facilitators to consider how their own identity as well as how sharing their past experiences may affect participants. D. Scott Tharp stresses that "practitioners need to develop a habit of actively acknowledging their social identities in their own reflection, conversation, and engagement with others" (30). Being actively aware of your own social identities allows you "to respond to students in an effective, developmentally appropriate way" (29). Rohd reiterates that as a facilitator, "You are not up front to move the [workshop] in the direction you think it should go because of your own opinions. You are working for the participants" (113). Once you have an understanding of yourself, you can focus on your role as the facilitator.

Beyond being aware of your identities, facilitation requires attentive listening. Attentive listening helps facilitators contribute to the safe environment and helps guide the discussion. Attentive listening is more than active listening. When you are attentive to your participants' responses, you are showing them that their contributions matter to the group and that you genuinely care about the problems they face. You can be attentive through your body language and responses. Participants can sense your sincerity through "the way you stand, the way you do or don't make eye contact, and the attention you give to their ideas" (Rohd 113). See yourself as another participant in the group and learn from the experience as you expect your participants to. Another way to be attentive is in how you interact with the participants. After listening to someone's story or when processing an activity, every question you pose should have a meaning. Rohd suggests to "never ask a question, expecting a certain answer with your next move hinging on that response" and to "ask every question truly wanting to hear the answer" (115). Remember

that these workshops are a place where students have the opportunity to share their story and

build community from each others' responses. The workshops are not designed to follow a

facilitator's personal agenda or reach a final destination. Therefore, your next move and the flow

of the conversation relies on the participant's answer; their answers aren't transitions to the next

activity.

Since the participants can respond to activities and dialogue in various ways, it is possible

for the workshop to veer away from the written script. It is the responsibility of the facilitator to

listen attentively to each person's responses and reactions in order to challenge the participants

or simply keep them on track of the common goal. As a way to challenge students without

showing bias, Rohd suggests facilitators "share observations, look for consensus, and challenge

apathy or surface responses at every opportunity" (113). Also, sharing experiences can quickly

turn into emotional rants or participants may lose focus. Therefore, it is important to know how

to bring the focus of the group back to the central topic. Stanley Pollack and Mary Fusoni

provide alternative scenarios where a facilitator can pose a question or activity that centralizes

the main point or reason the workshop got off topic. Facilitation relies on adaptability and

attention to detail; without these skills, it is easy to fall in the role of a participant.

Getting to know your Audience

Unlike the workshop environment and facilitation style, the workshops' audience does

not have a defined set of characteristics. It is important to recognize the rich diversity among

students of color. Students of color come from a variety of backgrounds consisting of multiple

ethnicities, family styles, upbringing, etc. UNI's campus is made up of 89.2% Iowa residents,

6.6% U.S., Non-Iowa residents, and 4.3% International students with a racial makeup of 85.6%

white, 4.3% international, 2.8% African-American, 2.6% Hispanic, 2.1% unidentified, 1.5%

biracial, 0.9% Asian, 0.2% American Indian/Alaskan Native, and 0.1% Native Hawaiian/Pacific Islander (CIO's Office and Office of Institutional Research 18-20). UNI's demographic makeup shows that the students of color on campus may reside in different states, from either urban or rural backgrounds and that they may identify with different and multiple races. Although the goal of the workshops is to identify a unifying experience of being a minority group on UNI's campus, it is important to recognize the group's differences.

Workshop Structures and Scripts

This section takes you through the step-by-step decision making of the material included in the workshops, including explanation for each material choice and alternative options. It helps to follow the scripts for each workshop as you read in order to envision how the workshop will proceed and it allows opportunities to edit and customize the script to fit your audience's needs.

The general outline of each workshop includes a warm-up question, warm-up activity, bridge work activity, and a dialogue portion. A warm-up question allows you to understand the dynamic of the group by giving everyone a chance to speak. The warm-up question "provides each person with regular practice in speaking in front of a group and helps people learn to be articulate and concise" (Pollack 42). A perfect blend for both extroverts and introverts. Introverts have a chance to feel included by sharing their opinion in a less daunting manner, such as volunteering during story-telling. Extroverts begin to learn that everyone's opinion matters and they should give time for everyone to express their ideas.

Warm-up activities allow participants to prepare for the remainder of the workshop. These activities create the open and accepting environment by "[demachanizing] the body and mind … to engage responses that are fresh and utterly in the moment" (Rohd 4). It is important to note that these activities must not include processing of tough issues. Warm-up activities may be compared to warm-ups singers do before a performance; most of those warm-ups consist of tongue twisters and sound making, hardly any of them include actual singing.

Bridge work activities link the warm-up activity and the discussion. These activities "take advantage of the energy generated during the warm-ups and to begin focusing on … issues" (Rohd 49). Bridge work activities are not necessary for every workshop; especially if the warm-up activities prepare the participants for the discussion.

The dialogue portion of the workshop requires more adaptability than the activities. From the invitations, the participants understand that the workshop allows them to speak on the personal issues they face on campus. However, allowing each participant to share their individual experience may cause a chaotic and negative environment that lacks direction. Each experience may touch on a variety of issues at hand and, if the participants do not see anything in common with each other's experience, it makes it difficult to build community. Therefore, each workshop centers on a certain topic: internalized racism, colorism, and relationships between communities of color, respectively. Each topic builds on the previous topic, strengthening the relationships created in the previous workshop.

Workshop One: Internalized Racism - Structure

    I.   Introduction

        Remember, this is the first impression you have with the students. Introduce yourself like you would in any setting and share with them why you are passionate about these workshops. It is encouraged that facilitators be personable with participants, as you are establishing the relationship you will have with them throughout the series of workshops.

        When you are explaining the purpose of the workshop, be confident and clear as to the goals of the workshop. This is the first time the participants are hearing how their participation is going to benefit them. Stanley Pollack states that a "solid awareness of your purpose will allow you to maintain the strength it takes to ride out the resistance coming from the group or from yourself" (64). This explanation sets the tone for the rest of the workshop and possibly the series of workshops.

        Participant introductions have the same importance as any other activity and discussion you will facilitate. Learning the names of everyone initiates the safe environment. Pollack mentions that "people work together more effectively if they have had a chance to identify themselves and to learn the names of others" (41). It is easier to partner up with someone by saying their name, rather than "hey you." As you have the group introduce themselves, pair the standard introductions with a warm-up question. The responses to warm-up question, "What do you want to get out of this workshop?" will hopefully reinforce the purpose of the workshop. It will get everyone on the same page as to how the series will progress. Over 180 warm-up questions can be found in Pollack's book. The warm-up question can also be replaced with another introductory activity that allows the participants to interact and understand their purpose at the workshop.

II.   Activities

This warm-up activity serves as the introduction to the discussion on guidelines for a safe environment. "Blind Handshakes," is from Rohd's book and is his "safe, get-to-know-you, sensory game" (19). By finding partners that they do not know, it gives participants the opportunity to "know people in fresh, new ways and be open to making discoveries" (Rohd 18). As stated in the script, this activity directly relates to the potential discomfort they will experience throughout the workshops. As you process the activity with the group, you should ask them about guidelines they would like to create in order to feel the most comfortable throughout the series.

The "Blind Handshakes" activity may be replaced with other warm-up activities that exemplify the importance of a safe space such as "Defender," "Minefield," and "Blind (No Contact)," which can be found in Rohd's *Theatre for Community, Conflict and Dialogue* (17, 20, and 34). Each of these activities work to establish an initial a sense of trust between the participants and they prepare the group to discuss safe space guidelines.

As a bridge work activity, the script provides instruction to an adaptation of Rohd's "Two Revelations," which focuses on community building and leads into internalized racism. The partner work encourages participants to listen to each other and establish a relationship with each other through the scene and during the processing. I changed the scene construct to focus on a racial occurrence rather than a family setting to encourage participants to consider when they feel least welcomed on campus. This activity will generate ideas for the discussion of stigmas they feel on campus. Other bridge work activities may be relevant to the group. See examples found in *Theatre for Community, Conflict & Dialogue*, such as "Values Clarification," "Complete the

Image," "Sculpting." These activities require the participants to think about issues they face, which connects to the dialogue topic of internalized racism.

  III.   Dialogue

       The first workshop addresses internalized racism. Internalized racism looks at how the participants, as people of color, perceive themselves through the social stereotypes constructed in and through White Supremacy. Karen D. Pyke references Stuart Hall defining internalized racism as "the 'subjection' of the victims of racism to the mystifications of the very racist ideology which imprison and define them" (552). Internalized racism is the thought that the characteristics of a minority group are inferior. In the participants' case, they may not see their enrollment in college as an accomplishment. Being on a predominantly white campus and the effects of internalized racism may misconstrue their sense of value and worth on campus. Therefore, they may attribute their enrollment to their skin color rather than their ability to be accepted into a four year university.

       Some studied effects of internalized racism that may be brought up in dialogue include: imposter syndrome, defensive othering, and colorism. Joyce Roché defines imposter syndrome as "the feeling that you'll be 'found out' if you don't work longer and harder than everyone else. You believe others are more qualified than you, and every time you succeed, you're not confident you can do it again" (Roché 14). Imposter syndrome can relate to the obstacles the participants face in finding a community on campus. Considering they may believe that they were accepted into college because of their race, not because they earned it, the participants may view themselves as "imposters" when trying to build relationships with their white peers. Valerie Joseph and Tanya O. Williams experienced imposter syndrome when designing a workshop exploring the word "nigger." Joseph and Williams came to the realization that the lack of

confidence in one's self is "one of the manifestations of internalized racism - multifaceted and extreme psychological, social, and economical self-sabotage that was implanted by and works toward the benefit of the White society that depends on systemically limiting, blocking, and undermining Black success, innovation, and power" (67). Imposter syndrome can be seen when students of color distance themselves from other members of their race and instead exhibit white qualifying characteristics. The first workshop is structured to help participants remove their negative perceptions of their own race and to regain confidence in their purpose on campus. The following workshops will focus on colorism to lead into accepting people within their races and other races and eventually finding community within that acceptance.

In understanding the creation of the negative perceptions of minority races, Watts-Jones, states that "internalized racism involves two levels of shame: the shame associated with our African-ness, as a result of slavery and racism, and the shame of being ashamed" (593). The second level of shame relates to the feeling of hypocrisy for being ashamed of yourself, which contributes to the internalization and fear of exploring the cause of such thoughts. Research suggests to discuss these negative perceptions and learn the reasoning behind one's way of thinking in order to alter the negative perceptions and create a sense of entitlement. For instance, Obear and Martinez saw in their caucuses that "as people of color explore their own internalized oppression, they are able to dismantle stereotypes they may hold about their racial group(s), other targeted racial groups, and whites" (80). To start the exploration, it is appropriate to share a personal story of how you internalized racism, if applicable. If you do not have a personal story, grab from the bridge work activity and have the participants connect the revelations with the W.E.B. Du Bois quotation provided in the script.

Once some internal processing has occurred, you may begin the dialogue activity with

having participants volunteer to write terms or phrases they have heard to describe their race. Then, discuss each of the questions listed in the script in order understand the meaning of the terms and to begin to disassociate those terms from the negative perceptions they give to the participants' races. Joseph and Williams complete a similar exercise with the word "nigger." They "were attempting a confrontation with the word, an interaction that would tolerate no hesitation, evasion, or trepidation" (Joseph and Williams 71). The goal of this confrontation is to provide the participants a sense of confidence, rather than fear, when they face these terms or perceptions on campus or with themselves. Joseph and Williams phrase this as "the conscious choice to reject society's messages that say we are less than whites" (73).

IV.   Closing

The closing section of the workshop summarizes and synthesizes the night's events. As the facilitator, you should thank the participants for sharing and recognize the hard work they have accomplished. Also, summarize the progress of the workshop with highlights of the participants' contributions and connect them to what they should expect in the preceding workshop. Remind them of the safe space guidelines; especially the groups' commitment to confidentiality. Always end with the resources they have on campus and encourage them to continue the conversation.

Workshop One: Internalized Racism - Script

Goal(s):
- Create a safe space, in which students will understand:
  - The facilitators role in the workshop series
  - Their responsibility in being respectful of others and confidentiality
  - Common ground rules that incorporate everyone's comfort level
- Build community through sharing stories
- Remove negative perceptions of the participants' races
- Regain confidence in the participants' purpose on campus

Materials Needed:
- Whiteboard & Dry-Erase Marker
- Tissues

I. Introduction
   A. Introduce yourself: Name/Position on Campus/Why you are there
      1. Explain the purpose and reason for the project and your role as a facilitator:

   The purpose of these workshops is to provide an opportunity for you to discuss your experiences on campus in a safe environment, in which you do not have to worry about negative reactions towards your opinions. By sharing your story, you all will hopefully build a community of peers that will be there to support you in your transition on UNI's campus. Throughout this workshop, you will have the opportunity to participate in activities and to share your story on UNI's campus. I am here to guide you through the activities, listen to what you have to say, and provide resources on how to have better experiences from here on out.

   B. Have the participants introduce themselves: Name/Major/Year/What they want to get out of this workshop

II. Activities
   A. Warm Up: Blind Handshakes
      1. Instructions:

   Everyone find a partner (someone you do not know, please) and find some space in the room. Face each other and make sure there is enough room behind you where you won't bump into something when walking backward. Shake hands and freeze in that position. Pay attention to where you are both at in the room. Close your eyes - I promise no one will mess with you! Now, listen to the rest of the directions before continuing. When I say go, release your handshake and keep your arm and hand frozen in the handshake position. Then, slowly and carefully walk backwards. When I say freeze, find your partner and try to return to the original spot and position with your partner - all with your

eyes close! Once you find your partner, you can open your eyes and see how well you did. We will repeat this three times with different partners.

     2. Process:

        a) Would anyone like to share their thoughts?

        b) At the beginning, how many of you felt like "I got this!"?

        c) The point of this activity was to get you familiarized with this room and with each other. It can be uncomfortable sharing your experiences with a group of people you are not close with and listening to these stories. Now that we have a feel of the place and each other, let's set some ground rules. What are some things you expect from each other in order to keep this a safe and open space? *Write these down on a piece of paper that will stay up during all workshops.*

  B. Bridge Work - Two Revelations

     1. Instructions:

Everyone partner up and go to your own space in the room. Among you and your partner, make the following decisions together: 1) Who will be a white person on campus (peer or authority figure (faculty/staff)) and who will be themselves? 2) Where will the scene take place? 3) Who's going to start the scene? Each partner has to come up with a secret pertaining to an interaction with a white peer or authority figure. A secret that a white person may keep from a multicultural person and vice versa. Feel free to use a previous experience. Then, come up with a reason for why you have to tell the other person the secret in this scene. What do you need from the other person? When I say go, the person who is starting the scene will start however they wish. You can blurt out your secret, you can start with small talk. Once the first person says their secret, the second person cannot say theirs until I shout, "second revelation, go!" Together you'll have to deal with the first secret while the other has theirs still churning around in their gut. The scene will continue for a bit after the second secret is revealed; it will end when I say "stop."

     2. Process:

        a) Who wants to share their scene? As you share, explain who was who, the scene, and the secrets.

        b) Does anyone have an experience where this has happened in real life?

        c) Have you ever shared those experiences? Why or why not?

Note: These are internalized instances where students have possibly felt uncomfortable with a white person on campus. The different groups might have similar experiences and this is something you can expand on.

III.   Dialogue

    A. This can go in multiple directions: you can continue with the Two Revelations discussion or:

    B. Share a personal example of internalized racism or:

    C. Prompt quotation: "It is a peculiar sensation, this double-consciousness, that sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" - W.E.B. Du Bois, *The Souls of Black Folks* (1989 [1903]:3)

        1. Have participants consider the quotation for 1-2 minutes and then move onto the activity

    D. Draw a line down the middle on the board. On one side, have students write phrases they have heard others on campus use to describe them. On the other side of the board have students describe themselves.

        1. When have you heard this term/phrase in your lives?

        2. What does it mean to you?

        3. How do you think the term/phrase is currently used?

    E. Remind students that their thoughts are a product of internalized racism, not:

        1. The result of having some cultural or biological characteristic

        2. The consequence of any weakness, ignorance, inferiority, psychological defect, gullibility, or other shortcoming of the oppressed

IV. Closing

    A. I hope that through the stories that were generously shared tonight you have a better understanding of the different circumstances that go into your position on campus as a minority and how that may affect you in ways other than the obvious. As most of you know, not a lot of students of color make it to college. You all have already achieved something great by being on this campus. Odds are that there will always be a small percentage of multicultural students on campus and they will most likely experience the same things you all have. However, now that you all have talked through possible causes of feeling unwelcomed or not at home, this discussion can serve as a reminder that you are not alone in how you are feeling. I hope you all can call up each other at your low points between now and the next workshop. Talk it out and/or try to face your struggles head on.

    B. Remember that I am always an email, phone call, text, or visit away and that everything in this room stays <u>confidential</u>.

V. Terms for Definition

    A. Internalized Racism - the thought that the characteristics of a minority group are inferior

    B. White Supremacy - the belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society

C. Imposter Syndrome - the feeling that you'll be 'found out' if you don't work longer and harder than everyone else. You believe others are more qualified than you, and every time you succeed, you're not confident you can do it again

D. Defensive Othering - a process where a minority "others" members within the subordinated group, deeming them inferior in order to mark oneself or one's co-ethnic peer group as superior, distancing themselves from the negative stereotypes

E. Colorism - the allocation of privilege and disadvantage according to the lightness or darkness of one's skin

Workshop Two: Colorism - Structure

I.   Introduction

The responses to the warm-up question, "Name a talent you have and a talent you would like to have," will hopefully encourage a positive outlook for the remainder of the workshop. It will encourage participants to consider their strengths, thus creating a sense of hope and empowerment. Over 180 warm-up questions can be found in Pollack's book. The warm-up question can also be replaced with another introductory activity that allows participants to interact with one another while increasing their understanding of the purpose of the workshop.

II.   Activities

Rohd's activity, "Minefield," encourages trust and teamwork among the group, which are important tools for the rest of the workshop (20). The activity asks participants to cultivate energy and focus, which are skills needed later on in the workshop. As long as the facilitator talks about the importance of staying focused and setting up a safe space, the activity will create an enjoyable and productive environment.

The "Minefield" activity may be replaced with other warm-up activities that exemplify the importance of focus, trust, and teamwork, such as "Tilt," "Falling," and "Blind (No Contact)," which can be found in Rohd's *Theatre for Community, Conflict and Dialogue* (15, 42, and 34). Each of these activities work to establish a sense of trust between the participants and encourage community building.

As a bridge work activity, the script provides instruction to storytelling. This activity was inspired by the methodology used in LaWanda M. Wallace's dissertation. Wallace wrote a reflexive autoethnography to create a new perspective on colorism, which emphasizes her personal experiences as a light-skinned black woman. This activity is influenced by reflexivity,

which Wallace defines as "a process by which a qualitative researcher exposes herself in relationship to the subject" (41-42). Storytelling allows participants to share stories that they may not have the opportunity to share in any other environment. There stories may include events in the participants' lives where they may have processed this event internally and never really searched for the true origins of their feelings. Storytelling also allows the group to understand one another below surface level and to see each other beyond their perceptions of each other. The goal of the activity is to seek to understand how someone's internal battles can affect their experiences.

III.   Dialogue

The second workshop focuses on colorism, which is "the allocation of privilege and disadvantage according to the lightness or darkness of one's skin" (Landor et al. 817). Generally, those with lighter skin experience more privilege than those with darker skin. People of color with a lighter skin tone are perceived as whiter than those with darker skin and therefore are perceived to receive less discrimination in society. The disparities in treatment among people from the same ethnic/racial group become internalized by people of color and affect their perceptions of themselves. Colorism is a form of racial socialization "by which explicit messages are transmitted regarding the significance and meaning of race and ethnicity" (Landor et al. 818). In regards to racial socialization, colorism enforces white supremacy by placing higher significance on lighter skin.

Most literature associates the origin of colorism with the beginning of mixed races from sexual assaults during the colonization and slavery eras. As Europeans conquered lands in southern continents, the males would assault the native women, creating a hybrid race, considered mulattos. During the enslavement of African Americans in the United States, many

masters would rape their female slaves. It is believed that the children from the rapes were treated better by the masters and their families because of the children's relation to the master. The preferential treatment of the lighter slaves angered darker slaves and heightened the inequalities between the skin tones of minorities (Wallace 30). In today's society, as interracial relationships are more accepted, there is a growing population of mixed children. As this mixed population grows, lighter skinned minorities have the privilege of passing, or the ability to be perceived as white. In a variety of cases, such as Ian F. Haney López's description of Piri Thomas's quest for identity, society is more accepting of the lighter skin and places harsher discrimination on minorities with darker skin.

Colorism is often perpetuated through family dynamics. Landor et al.'s study found colorism in the home, as some families transmit racial socialization messages to their children as a form of protection or, unintentionally perpetuate colorism (823). They found that lighter skin daughters received higher quality parenting because lighter skin is perceived as prettier and beauty is a form of social capital for women. Darker skin sons received higher quality parenting in regards to protection. Darker skin sons were taught more of the dangers of racism and how to interact with other racial groups without coming across as a threat. Colorism in the home has the most impact on a person's self-worth because "it is within our families that we learn to support, encourage, believe in, or deny the color complex" (Wallace 37). For the majority of the participants, their only experience interacting cross-culturally may be from the teachings of their parents. Therefore, it is important for participants to explore the effects of colorism of themselves and others.

In the workshop, you can decide to continue the reflexivity process for the dialogue section or you may prompt the discussion with a personal story or Chris Rock's Good Hair

trailer. Sharing a personal story further supports the notion that colorism affects everyone in a variety of ways. It also humanizes you and solidifies the concept that there is more to a person than the label they initially give someone. For instance, because of your facilitator role, they may perceive you as someone who has not had as much internal struggle as they have and may think of you as a role model. If you share a story that has similar characteristics as the stories they shared, it humanizes you and provides an alternative to their impression of you. On the other hand, Chris Rock's Good Hair video provides an example of how colorism affects people beyond skin tone and may provide a deeper insight to the topic. The video may inspire participants to share other stories in which participants can draw similarities.

IV.   Closing

The closing section of the workshop summarizes and synthesizes the night's events. As the facilitator, you should thank the participants for sharing and recognize the hard work they have accomplished. Also, summarize the progress of the workshop with highlights of the participants' contributions and connect them to what they should expect in the preceding workshop. Remind them of the safe space guidelines; especially the groups' commitment to confidentiality. Always end with the resources they have on campus and encourage them to continue the conversation.

Workshop Two: Colorism - Script
Goal(s):
- Create a safe space, in which students will understand:
    - The facilitators role in the workshop series
    - Their responsibility in being respectful of others and confidentiality
    - Common ground rules that incorporate everyone's comfort level
- Build community through sharing stories
- Seek to understand how the participants' internal battles affect their experiences
- Overcome the power that colorism has on the participants

Materials Needed:
- Blank sheets of paper - one per participant
- Tissues

I. Introduction
    A. Warm Up Question: Name a talent you have, and a talent you would like to have
II. Activities
    A. Warm Up: Minefield
        1. Instructions:
Everyone, please, stand in a large circle. *Hand each of them a blank sheet of paper.*
Please crumple your sheet of paper and toss the paper ball into the center of the circle.
Spread the paper balls out so the whole center space is evenly covered. I need a volunteer
who is willing to let the group guide you through this "minefield" of paper balls… *have
the volunteer close their eyes*. Now the rest of you need to try and navigate [name of
volunteer] directly across the circle between [two participants across the circle] only
using your voices! If [name of volunteer] touches any of the paper balls on their way to
the other side, KABOOM, they die instantly! I will play the angel of death and watch for
any fatal contact. The catch is that you are all trying to lead [name of volunteer] at once.
You may not speak to each other or designate one speaker. You cannot call our volunteer
or each other by name. You must fight through the chaos and lead our blind volunteer
together!
        2. Process:
           a) Make sure everyone is talking and in an energized mood.
           b) Make sure the volunteer is not shaken up - in case there were any
              fatal contacts...
    B. Bridge Work - Storytelling
        1. Instructions:
Throughout today's workshop, I ask you to share a story where you did not feel like your
best self. An experience where you may have doubted your abilities to be or do
something. Please include how you felt during that time and the environment you were
in. After each person shares their story, the group will have the opportunity to ask you

questions that might help figure out why you felt the way you did or offer comments in how they may relate to your story. You do not have to share if you do not want to, but I would like to remind everyone of our ground rules and that this is a safe space.

    2. Process:
        a) The group will process on its own during the Q&A after each shared story
        b) Processing as a group will occur in the dialogue section

III.   Dialogue
   A. This can go in multiple directions - you can continue with the topics discussed in the Storytelling activity or:
   B. Share a personal example of colorism or:
   C. Prompt video - [Chris Rock's trailer for Good Hair](#)
      1. Have participants think about the video for a moment and then lead them into discussion
   D. Explain to the students what colorism is, how it originated, and how it is sustained and ask them to reflect on it with their personal stories and opinions

IV.   Closing
   A. I hope that through the stories that were generously shared tonight you have a greater sense of respect for one another. You may know someone that may look completely different than you is going through a similar experience. This discussion can serve as a reminder that you are not alone in how you are feeling. I hope you all can call up each other at your low points between now and the next workshop. Talk it out and/or try to face your struggles head on.
   B. Remember that I am always an email, phone call, text, or visit away and that everything in this room stays confidential.

V.   Terms for Definition
   A. Defensive Othering - a process where a minority "others" members within the subordinated group, deeming them inferior in order to mark oneself or one's co-ethnic peer group as superior, distancing themselves from the negative stereotypes
   B. Colorism - the allocation of privilege and disadvantage according to the lightness or darkness of one's skin
   C. White Supremacy - the belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society
   D. Mixed/Mulatto - someone of a light and dark race
   E. Racial socialization, "the process by which explicit messages are transmitted regarding the significance and meaning of race and ethnicity"

Workshop Three: Building Community - Structure

   I.   Introduction

The responses to the warm-up question, "What will you miss about this group?" will inspire participants to view the group as a community. By sharing different moments from the series of workshops, participants may be encouraged to create more memories outside of the structured workshops. Over 180 warm-up questions can be found in Pollack's book. The warm-up question can be replaced with another introductory activity that allows participants to interact with one another while increasing their understanding of the purpose of the workshop.

   II.   Activities

Pollack's activity, "Bridging the Barrier," allows the group to work together as a support system, serving as an example of how they can rely on each other beyond the workshops (187). The activity provides all participants with the same objective and requires them to work together physically and mentally. It is important to emphasize the strengths and qualities that everyone brought to the activity in order to give worth to everyone in the group.

The "Bridging the Barrier" activity may be replaced with other warm-up activities that exemplify the importance of group problem solving and the dynamics of the group, such as "People Hunt," "Carry the Web," and "Circle of Support," which can be found in Pollack's *Moving Beyond Icebreakers* (293, 375, and 313). Each of these activities work to establish interconnection and encourage group problem solving.

As a bridge work activity, the script provides instruction to Pollack's "Life Lines," which focuses on introspection and the appreciation of others' personal experiences. As participants outline their personal experiences, it provides another opportunity to understand each other and possibly find more similarities in their upbringing. This activity further proves that there is more

to a situation than our initial impressions may lead us to believe and understanding someone requires time and trust. Other bridge work activities may be relevant to the group. See examples found in *Moving Beyond Icebreakers*, such as the "Concentric Circles" activities. These activities require participants to find similarities among each other through shared experiences rather than social constructs.

III.   Dialogue

The third workshop focuses on building community in the group. The previous workshops allowed participants to explore their personal racial identities and struggles within, so as to view themselves as more than the society's depiction of their race. With the personal understanding that there is more to a person beyond society's perception, participants can apply their personal experiences to building connections with people different than themselves.

Another implication of white supremacy and racism is that minorities have made enemies out of each other. On campus and in society, this intra-minority conflict can be seen between African Americans and Latinos; since they are the two largest minority groups. Patricia E. Literte claims that the cause of the conflict stems from the competition for scarce resources, such as financial and health services. Unfortunately, the conflict overshadows the "two groups' similar histories of racial oppression and contemporary socioeconomic struggles, impeding positive relations and the prospect of coalition building" (Literte 477). Since minority groups will most likely have similar experiences attending a PWI, it is important to help them recognize their similarities in order to work together in overcoming white supremacy.

In the workshop, you can decide to continue with the "Life Lines" activity for the dialogue section or you may prompt the discussion by having participants explain how their expectations of college have changed through their experiences thus far. As each participant

shares, have them find similarities in how their experiences may have affected their expectations or solely the expectations they had at each stage. This discussion prompt allows participants to consider how experiences affect their thoughts and behaviors and allows them to connect through current experiences where race may not play such a crucial role. Finding similarities outside of minority experiences may help participants bridge the gap between themselves and their white peers.

IV.   Closing

The closing section of the final workshop not only summarizes and synthesizes the night's events, but also connects all the activities and discussion topics to the goal of the series. As the facilitator, you should thank the participants for sharing and recognize the hard work they have accomplished. Also, summarize the progress they made throughout all of the workshops with highlights of the participants' contributions and connect them to the expectations of the newly found community. Remind them of the safe space guidelines; especially the groups' commitment to confidentiality. End with the resources they have on campus and encourage them to continue to support each other through their college career.

Workshop Three: Building Community - Script

Goal(s):
- Create a safe space, in which students will understand:
    - The facilitators role in the workshop series
    - Their responsibility in being respectful of others and confidentiality
    - Common ground rules that incorporate everyone's comfort level
- Recognize shared interests and concerns among all participants, no matter their race
- Build a community among the participants to serve as support throughout their college career

Materials Needed:
- Resource Handout that includes participant contact information
- One or more objects to use as a physical barrier; possibly chairs or other objects to stand on
- Two sheets of flip chart paper for each group member
- Tissues

I. Introduction
    A. Warm Up Question: What will you miss about this group?
II. Activities
    A. Warm Up: Bridging the Barrier
        1. Preparation:

    Create some sort of physical barrier, using the objects, for the group to get over. Decide on a metaphor to describe the barrier to the group, such as a fallen tree.

        2. Instructions:

    The object of the game is to get from one side of the barrier to the other without anyone touching it. Getting over the barrier may include people lifting and carrying each other, and using chairs and/or other items in the room.

        3. Process:
            a) Discuss how the group approached the problem. Who led the group? Were some people afraid to cross over? Did some people not want to help? Were there different expectations for the males and females in the group? How did the group respond to everyone's reactions?
            b) What barriers do we face, individually or as a group? How do we deal with these barriers? Who is carrying whom?
    B. Bridge Work - Life Lines
        1. Instructions:

    Hand everyone two sheets of flipchart paper. Take a few moments to reflect on significant events in your lives; starting with important events from your childhood to the

present. On the first sheet, list your significant life events in chronological order. Once you have listed all of your events, create your "life line" on the second sheet. Do not use any text or words on the second sheet, just symbols and drawings that depict your life events. Once you have completed your life line, I am going to ask you to share your life line to the entire group. You only have to share what you feel comfortable sharing.

      2. Process:
          a) What are some obstacles people have overcome to be here? What are some experiences that have helped lead people to this place?
          b) How have people's paths been similar?
          c) How was the experience of creating the Life Line? Was it difficult? Did things come up that surprised you? What was it like to experience other's life through this exercise?

III. Dialogue
    A. This can go in multiple directions - you can continue with the topics discussed in the Life Lines activity or:
    B. Have each student share:
       1. How they felt in high school, in regards to internalized racism, oppression, etc.
       2. Their expectations of college and how has college met/not met their expectations
       3. Their expectations of college after these workshops
    C. Draw on the similarities between their experiences and expectations in order to cultivate a shared ideology

IV. Closing
    A. I hope that through the stories that were generously shared through this series of workshops that you can look to these group of people as support throughout the rest of your time on campus. I hope that you are able to see yourselves beyond the criticisms you place on yourself and on others in order to get to know people, including yourself, for who they really are. If you can take away one thing tonight, I hope it is that despite your differences, you all share something in common and that similarity can be the foundation to a great relationship. This handout has space to put each other's contact information on it. So, if you all are willing, please share phone numbers, emails, social media handles, etc. if you have not already. This way you can continue to build the community that started at these workshops.
    B. Remember that I am always an email, phone call, text, or visit away and that everything in this room stays <u>confidential</u>.

Closing Comments

This guide has taken you through the procedures of conducting workshops for the benefit of students of color on a college campus. The Workshop Logistics section explains the importance and procedures of reserving the ideal space for workshops and inviting students to participate in the workshops. The Workshop Environment section describes the influential elements of the workshop beyond activity and dialogue instruction. The Workshop Structures and Scripts section provides the content of each workshop along with background on the discussion topics. Each section serves as a building block to the creation of the workshops in the same fashion as each workshop serves as a building block to community building for the participants.

These diversity workshops are designed to take participants through a series of reflections in order to understand the potential in creating community within a foreign environment. The first workshop introduces students to the comfort and necessity in creating a safe space. The internalized racism discussion initiates reflective thinking by examining how society's racial construct influences participants' perceptions of themselves. The second workshop establishes trust to create community within the group. The colorism discussion allows participants to consider other people's internal struggles in understanding one another. The third workshop focuses on the importance and benefits of community. The building community discussion emphasizes the importance in taking the time to understand one another in order to look beyond differences and build a community. This series is only the initial part of the building blocks needed to create an inclusive campus.

The journey to an inclusive campus requires additional programming and support infused within the institution's structure. Programming may include a similar series for white students

and another series involving intergroup dialogue among white students and students of color. As students learn to interact cross-culturally, it is important for the institution to model positive intra-racial interactions. Academic and social organizations may ensure that university programming is not monoracial and promotes inclusive participation. Lastly, like anything else, continuous evaluation of the institution's campus culture is necessary to understanding the students' needs.

Works Cited

Chapman, Sandra, and Phil Kassen. "The Power of Conversation." *Independent School* 2014: 32-38. Print.

CIO's Office and Office of Institutional Research. *2013-2014 FACT BOOK*. Cedar Falls: U of Northern Iowa, 2014. Print.

"Double Dutching In My Own Skin: An Autoethnography On Colorism." (2013): OAIster. Web. 22 Mar. 2015.

Good Hair Ft. Chris Rock- HD Official Trailer. N.d. YouTube. YouTube, 31 July 2009. Web. 05 Apr. 2015. <https://www.youtube.com/watch?v=1m-4qxz08So>.

Haney López, Ian F. "Chance, Context, and Choice in the Social Construction of Race." *The Latino/a Condition: A Critical Reader*. 1st ed. New York: New York UP, 1998. 9-15. Print.

Hurtado, Sylvia, Alma R Clayton-Pedersen, Walter R Allen, and Jeffrey F Milem. "Enhancing Campus Climates for Racial/Ethnic Diversity: Educational Policy and Practice. "*The Review of Higher Education* 21.3 (1998): 279-302. Print.

Joseph, Valerie, and Tanya O. Williams. "Good Niggers": The Struggle To Find Courage, Strength, And Confidence To Fight Internalized Racism And Internalized Dominance." Democracy & Education 17.3 (2008): 67-73. ERIC. Web. 11 Feb. 2015.

Landor, Antoinette M., et al. "Exploring The Impact Of Skin Tone On Family Dynamics And Race-Related Outcomes." Journal Of Family Psychology 27.5 (2013): 817-826. PsycARTICLES. Web. 23 Mar. 2015.

Literte, Patricia E.1, pliterte@fullerton.edu. "Competition, Conflict, And Coalitions: Black-Latino/A Relations Within Institutions Of Higher Education." *Journal Of Negro*

Education 80.4 (2011): 477-490. *Education Full Text (H.W. Wilson)*. Web. 6 Apr. 2015.

Loo, Chalsa M., and Garry Rolison. "Alienation of Ethnic Minority Students at a Predominantly White University." *The Journal of Higher Education* 57.1 (1986): 58-77. *JSTOR*. Web. 10 Oct. 2014. <http://www.jstor.org/stable/1981466>.

Marira, Tiwi D., and Priyanka Mitra. "Colorism: Ubiquitous Yet Understudied." Industrial & Organizational Psychology 6.1 (2013): 103-107. Business Source Complete. Web. 23 Mar. 2015.

McCauley, Clark, Mary Wright, and Mary E. Harris. "Diversity Workshops on Campus: A Survey of Current Practice at U.S. Colleges and Universities." *The College Student Journal* 34.1 (2000): 100-14. Print.

Nasir, N. S., and G. B. Saxe. "Ethnic and Academic Identities: A Cultural Practice Perspective on Emerging Tensions and Their Management in the Lives of Minority Students." *Educational Researcher* 32.5 (2003): 14-18. *JSTOR*. Web. 10 Oct. 2014. <http://www.jstor.org/stable/3699876>.

Obear, Kathy, and Becky Martinez. "Race Caucuses: An Intensive, High-Impact Strategy To Create Social Change." New Directions For Student Services 2013.144 (2013): 79-86. Education Full Text (H.W. Wilson). Web. 3 Feb. 2015.

Pollack, Stanley, and Mary Fusoni. *Moving Beyond Icebreakers: An Innovative Approach to Group Facilitation, Learning, and Action*. Boston: Center for Teen Empowerment, 2005. Print.

Pyke, Karen D. "What Is Internalized Racial Oppression And Why Don't We Study It? Acknowledging Racism's Hidden Injuries." Sociological Perspectives 53.4 (2010): 551-572. PsycINFO. Web. 11 Feb. 2015.

Rankin, Susan R., and Robert D. Reason. "Differing Perceptions: How Students Of Color And White Students Perceive Campus Climate For Underrepresented Groups." *Journal of College Student Development* 46.1 (2005): 43-61. Print.

Rohd, Michael. *Theatre for Community, Conflict & Dialogue: The Hope Is Vital Training Manual*. Portsmouth, NH: Heinemann, 1998. Print.

Terenzini, Patrick T., Ernest T. Pascarella, Leonard Springer, Amaury Nora, and Betsy Palmer. "Attitudes toward Campus Diversity: Participation in a Racial or Cultural Awareness Workshop." *The Review of Higher Education* 20.1 (1996): 53-68. Print.

Tharp, D. Scott. "What It Takes to Do Diversity Education." *About Campus* (2012): 28-32. *Wiley Online Library*. American College Personnel Association and Wiley Periodicals, Inc. Web. 8 Oct. 2014. <wileyonlinelibrary.com>.

Turner, Beth. "Colorism In Dael Orlandersmith's Yellowman: The Effect Of Intraracial Racism On Black Identity And The Concept Of Black Community." Southern Quarterly 50.3 (2013): 32-53. Academic Search Elite. Web. 23 Mar. 2015.

Watts-Jones, Dee. "Healing Internalized Racism: The Role Of A Within-Group Sanctuary Among People Of African Descent." Family Process 41.4 (2002): 591. Academic Search Elite. Web. 3 Feb. 2015.

Wilson, Jeffery L.1, J.L.Wilson@memphis.edu. "Emerging Trend: The Chief Diversity Officer Phenomenon Within Higher Education." *Journal Of Negro Education* 82.4 (2013): 433-445. *Education Full Text (H.W. Wilson)*. Web. 21 Oct. 2014.

Zuniga, Ximena, Elizabeth A. Williams, and Joseph B. (Joseph Buryl) Berger. "Action-Oriented Democratic Outcomes: The Impact Of Student Involvement With Campus Diversity." *Journal of College Student Development* 46.6 (2005): 660-78. Print.