Welcome!!

Human Sciences 150: Dialogues on Diversity

FACILITATOR PACKET
Fall 2015
When Someone Deeply Listens to You

When someone deeply listens to you
it is like holding out a dented cup
you’ve had since childhood
and watching it fill up with
cold, fresh water.
When it balances on top of the brim,
you are understood.
When it overflows and touches your skin,
you are loved.

When someone deeply listens to you
the room where you stay
starts a new life
and the place where you wrote
your first poem
begins to glow in your mind’s eye.
It is as if gold has been discovered!

When someone deeply listens to you
your bare feet are on the earth
and a beloved land that seemed distant
is now at home within you.

~John Fox~
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Part One

Schedule, Contact Info

Philosophy Statement

Syllabus
## Schedule of Sections

Paul Hengesteg, Program Coordinator  
E-mail: paulh@iastate.edu  
Dialogues on Diversity Program Office: W085 Lagomarcino Hall  
**Office Hours: By appointment only**

<table>
<thead>
<tr>
<th>Section</th>
<th>Day</th>
<th>Time</th>
<th>Location</th>
<th>Facilitators</th>
</tr>
</thead>
</table>
| 1       | Monday  | 1:10-3pm | 058 Physics | Stephanie Carrera scarrera@iastate.edu  
|         |         |          |            | Neo Thurston Neot@iastate.edu  
|         |         |          |            | Cody Simons cdsimons@iastate.edu  |
| 2       | Tuesday | 1:10-3pm | 213 MacKay | Shalika Khindurangala shalika9@iastate.edu  
|         |         |          |            | Natalie Johnson nataliej@iastate.edu  
|         |         |          |            | Paul Hengesteg paulh@iastate.edu  |
| 3       | Wednesday | 1:10-3pm | 058 Physics | Elisa Cardenes sumacc@iastate.edu  
|         |         |          |            | Lona Davenport ldavenpo@iastate.edu  |
| 4       | Monday  | 3:10-5pm | 116 MacKay | Evan Knoespel knoespel@iastate.edu  
|         |         |          |            | Seth Rueter Srueter@iastate.edu  
|         |         |          |            | Randi Beggs rbeggs@iastate.edu  |
| 5       | Tuesday | 3:10-5pm | 213 MacKay | Dan Carney dcarney@iastate.edu  
|         |         |          |            | Ashley Overman ashleyjo@iastate.edu  
|         |         |          |            | Paul Hengesteg paulh@iastate.edu  |
| 6       | Wednesday | 3:10-5pm | 213 MacKay | Alissa Stoehr astoehr@iastate.edu  |
PHILOSOPHY STATEMENT

Dialogues on Diversity is offered so that students may begin to unpack multiple social identities while being in community with fellow students. While the structural confines of the course are many, and their imperfections may be frustrating to many social justice advocates, the magnitude of the opportunity for Iowa State University students is huge.

Faculty are naturally concerned with course rigor, and that is no different in HSCI 150. However, rigor in this context does not mean “how hard is the course” or “what is the work load”. Student success comes from rigorous and thoughtful exploration of identities, whether they hold them or not, and reflection of how that impacts them, their peers, and their communities (ISU and beyond).

Facilitators of this course should be keenly aware of two points as it relates to rigor: 1) your feedback and responses to student work should continually push students to think beyond the surface of an issue to consider systemic oppression and the impacts experienced at ISU; and 2) you should continually share this concept with your students as your primary objective in their success and learning.

Students may register for this course for multiple reasons, but it needs to be clear that “an easy A” should not be one of those reasons. On the other hand, if students engage with the material and effectively respond to the homework and discussions, achieving an A in the course is readily possible.

Finally, it is prudent for instructors to remember that students may not have had as much time to digest and reflect on topics of social justice. Our aim is not necessarily to create social justice advocates out of the students that take the course. That goal is not realistic. However, moving students from a place of active resistance to a healthier place should be considered a victory. Just because a student does not agree with “us” does not mean that student needs to be punished -- they should be pushed to consider another perspective.
COURSE SYLLABUS

The course syllabus is posted to each section on Blackboard.

SECTIONS & INSTRUCTORS
There are multiple sections of this course available. Each section has instructors from across the university. For the most part, these are individuals who are graduate students (masters or doctoral level) and professional staff members from the ISU community who have a passion for social justice issues. Your instructor may or may not hold regular office hours, so if you need to meet with one of them, it is wise to connect to find a time and place, rather than expect to “drop by” their office unless they advise you may do so.

Individual instructors will be responsible for grading the work of students, managing the classroom discussions and activities, and assessing student learning. These individuals will be able to sign any forms (such as add/drop), as can the Program Coordinator.

<table>
<thead>
<tr>
<th>Sctn</th>
<th>Day</th>
<th>Time</th>
<th>Location</th>
<th>Instructors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>M</td>
<td>1:10 - 3:00 pm</td>
<td>Physics 0058</td>
<td>Stephanie Carrera</td>
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<td>Neo Thurston</td>
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<td>1:10 - 3:00 pm</td>
<td>MacKay 0213</td>
<td>Shalika Khindurangala</td>
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<td>Natalie Johnson</td>
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<td>Paul Hengesteg</td>
</tr>
<tr>
<td>3</td>
<td>W</td>
<td>1:10 - 3:00 pm</td>
<td>Physics 0058</td>
<td>Elisa Cardenes</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lona Davenport</td>
</tr>
<tr>
<td>4</td>
<td>M</td>
<td>3:10 - 5:00 pm</td>
<td>MacKay 0116</td>
<td>Evan Knoespel</td>
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<td></td>
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<td></td>
<td></td>
<td>Seth Rueter</td>
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<td>Randi Beggs</td>
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<td>MacKay 0213</td>
<td>Dan Carney</td>
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<td>Paul Hengesteg</td>
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<td>6</td>
<td>W</td>
<td>3:10 - 5:00 pm</td>
<td>MacKay 0213</td>
<td>Alissa Stoehr</td>
</tr>
</tbody>
</table>

Dialogues on Diversity (DoD) has a Program Coordinator who manages the behind-the-scenes aspects of the course. That person is:

Paul Hengesteg
Lagomarcino Hall W085 (west side, basement)
paulh@iastate.edu
Office hours: By appointment (generally, Tuesdays and Thursdays are best)

COURSE DESCRIPTION
From the ISU course catalogue: An exploration of diversity within the context of Iowa State University community through understanding human relations issues. Meets U.S. Diversity requirement.
COURSE OBJECTIVES
The course is intended to create a welcoming climate for all people and one that values and appreciates the diversity of its people. In order to do so, the following objectives have been established for the course:

- To develop a capacity for dialogue, active listening, suspending judgments, identifying assumptions, reflection, and inquiry;
- To reflect upon and learn about self and others as members of social groups in the context of systems of privilege and oppression;
- To explore the similarities and differences in experiences across social group memberships;
- To identify individual and collective actions for interrupting injustices and building alliances to promote greater social justice;
- To gain knowledge and understanding of the dynamics of difference and dominance at the personal and political levels; and
- To develop skills to work with differences, disagreements, and conflicts as opportunities for deeper understanding and transformation.

COURSE EXPECTATIONS & POLICIES
Neither dialogue nor diversity is always an easy or comfortable experience for everyone involved. This class is designed to be engaging, thought-provoking, reflective, and highly participatory. Your learning and success depend on how much you are willing to give of yourself and share within your classroom and community. However, it is imperative this is done in a respectful way. Disagreement is likely to happen, and personal feelings are going to be shared. As such, each section will create a list of community norms so that all can feel confident in sharing their thoughts without fear of retaliation or judgment from others. Your instructors and fellow classmates will work to create a space that is organically brave and positive, rather than one that is forced, feared, or hurtful.

To that end, both students and instructors will be expected to:

1) **Be present.** You cannot engage with others if you do not attend class. Please note that attendance is mandatory for all meetings. Additionally, you are not able to be fully present if you are distracted by/using electronic devices. Please refrain from using electronic devices unless it is for a sanctioned class activity or otherwise appropriate.

2) **Be collaborative, professional, and open-minded.** Working with others is a vital life skill, and you will often be required to work with someone who is different from you in some way. By focusing on similarities rather than differences, you will have a much stronger collaboration. How do you do that? By being respectful, open-minded, patient, and focused on learning, and committing yourself to new or provocative thoughts. You may not agree with everyone in class, and they may not agree with you. It is not about who is right or who is wrong; it is about understanding each other.

3) **Be proud of your work.** Each person deserves to be proud of the work they do, how they engage, and what they turn in to be graded. If you are not proud of your work, that should be your first indication that it should be re-examined. All work for the class should be examined for correct grammar and mechanics, even if it seems fairly “informal” -- this adds to the respect and professionalism of the course.
UNIVERSITY POLICIES
The following policies shall govern the classroom experience:

**Academic Dishonesty:** This class will follow Iowa State University’s policy on academic dishonesty. Anyone suspected of academic dishonesty will be reported to the Dean of Students Office. [http://www.dso.iastate.edu/ja/academic/misconduct.html](http://www.dso.iastate.edu/ja/academic/misconduct.html)

**Disability Accommodation:** Iowa State University complies with the Americans with Disabilities Act and Sect 504 of the Rehabilitation Act. If you have a disability and anticipate needing accommodations in this course, please contact me to set up a meeting within the first two weeks of the semester or as soon as you become aware of your need. Before meeting with me, you will need to obtain a SAAR form with recommendations for accommodations from the [Disability Resources Office](http://www.dso.iastate.edu/ja/academic/misconduct.html), located in Room 1076 on the main floor of the Student Services Building. Their telephone number is 515-294-7220 or email disabilityresources@iastate.edu. Retroactive requests for accommodations will not be honored.

**Religious Accommodation:** If an academic or work requirement conflicts with your religious practices and/or observances, you may request reasonable accommodations. Your request must be in writing, and I will review the request. You or I may also seek assistance from the [Dean of Students Office](http://www.dso.iastate.edu/ja/academic/misconduct.html) or the [Office of Equal Opportunity and Compliance](http://www.dso.iastate.edu/ja/academic/misconduct.html).

**Harassment and Discrimination:** Iowa State University strives to maintain our campus as a place of work and study for faculty, staff, and students that is free of all forms of prohibited discrimination and harassment based upon race, ethnicity, sex (including sexual assault), pregnancy, color, religion, national origin, physical or mental disability, age, marital status, sexual orientation, gender identity, genetic information, or status as a U.S. veteran. Any student who has concerns about such behavior should contact his/her instructor, [Student Assistance](http://www.dso.iastate.edu/ja/academic/misconduct.html) at 515-294-1020 or email dso-sas@iastate.edu, or the [Office of Equal Opportunity and Compliance](http://www.dso.iastate.edu/ja/academic/misconduct.html) at 515-294-7612.

**Dead Week:** This class follows the Iowa State University Dead Week policy as noted in section 10.6.4 of the Faculty Handbook [http://www.provost.iastate.edu/resources/faculty-handbook](http://www.provost.iastate.edu/resources/faculty-handbook).

**Academic Issues Contact Information:** If you are experiencing, or have experienced, a problem with any of the above issues, email [academicissues@iastate.edu](mailto:academicissues@iastate.edu).

**Gender Identity:** Professional courtesy and sensitivity are especially important with respect to individuals and topics dealing with differences of social identities such as race, culture, religion, politics, sexual orientation, gender, gender variance, and nationalities. Class rosters are available to the instructors with the student’s legal name. This course affirms people of all gender expressions and gender identities. If you prefer to be called a different name than what is on the class roster, please let your instructor know. You are encouraged to correct others (facilitators and peers) on your gender pronouns. If you have any questions or concerns, please do not hesitate to contact your instructors or the program coordinator.
REQUIRED TEXTS
There is not a required text for the course to purchase. Readings will be assigned, and those pieces may be found on Blackboard as PDF documents or links.

COURSEWORK
As already mentioned, coursework for DoD is intended to be engaging, thought-provoking, reflective, and highly participatory. Your learning and success depends on how much you are willing to give of yourself and share within your classroom community as well as your ability to be an active and attentive listener.

Assignments are described below. Further details and a rubric for each assignment are available on Blackboard. Students should refer to the rubric for each assignment so they may gauge their work against their desired outcome (grade/point value).

Attendance & Participation:
Your attendance each week is mandatory. Given the short duration of the class, the community- and conversation-base of the class, and nature of the assignments, your presence is necessary. As the saying goes: miss a little, miss a lot. Any absence during the seven-week period will result in a non-passing grade. If you have an emergency or need an accommodation, please speak with your instructors (and/or the Program Coordinator) immediately.

Readings:
Before each class, students will be assigned brief readings. In most cases, the readings are meant to “warm up” into the next week’s class dialogue. Students are encouraged to print each piece and annotate the readings (underline passages, make notes in margins, etc.), although reading from a laptop or tablet is sufficient (again, annotation is encouraged). Reading from a phone is not appropriate. Students will be expected to bring all the readings to class so as to enhance their understanding of the material and to intentionally engage with the text in the classroom dialogue. This is NOT optional. Engaging in these texts will be expected for successful dialogue in the classroom and in the weekly reflections (see below).

Weekly Reflections (sometimes referred to as “Journal”):
After each class period, students will be required to post a reflection of the experience, using this formula as a guide:

(readings done before class time + class experience + personal thought = strong written reflection).

Each reflection posting will have a broad prompt from which you can write. Students do not need to feel compelled to answer any or all of the questions in the prompt, or even use the prompt at all. It is intended only as a guide or “jumping off” point. A student should feel comfortable writing a reflection that is genuine to their experience from the readings and class discussions. The ideal reflection will be submitted within 48 hours of class time, and done before the readings for next week. Unlike the forum postings (see below), these will be
private between the student and the instructors. Reflections should be between 250-300 words each.

**Weekly Public Forum “Continuing the Conversation” Postings:**
Each learner is unique; some engage in class discussion easily, while others do not because they feel more comfortable doing so electronically. In an effort for all students to engage in a way that suits them (and to conversely engage others in a way that is perhaps less natural for them), all sections will have a community forum for students to continue and/or prompt classroom discussion. Just as each person is expected to dialogue in-person, so are they expected to dialogue online. Each student is expected to post their own post each week, as well as respond to at least two other postings/diologue chains. Over the duration, students will be expected to respond/engage will all members of the class. Instructors will be monitoring and participating as well.

**Projects:**
You will be assigned two projects during the course. One will be due on the last day of class; the other will have a floating due date, depending on you. You may not work on these projects in pairs/groups. These are to be individually-authored projects. However, it is acceptable that more than one person attend the same event for the Cultural Bubble Project.

**PLEASE NOTE:** the instructors for each individual section may elect to modify these two assignments at their discretion. If they choose to do so, you will be expected to do what they ask of you, with whatever new rubric they provide. If this happens, point values for the assignments will remain the same.

* Cultural Bubble Project (floating due date): 10 points
Students will be expected to attend one event on campus (or in the broader community, with permission from the instructors) that takes them “out of their bubble” in some way. This could be a lecture, a play, a student organization meeting (to which they don’t belong), or any other event so long as it somehow relates to the content/objectives of the course. Subsequently, students will find a brief news or scholarly article that supports or contrasts what they learned through their experience. A 2 – 2 ½ page reflective essay synthesizing the experience, the article, and what they learned will be submitted for grading.

* Final Project (due last day of class): 15 points
The final project is an opportunity for students to synthesize the course content as a whole and parse out what has been most impactful for them and their learning. Students are to write a reflective paper of 2-3 pages about what they have learned in the course and what impacted them the most. Creativity is highly encouraged. Students will also be expected to present this information in a polished 3-5 minute presentation to the class. Peers will provide written feedback on the content and presentation.

**A note about paper submissions:** Papers should be written in size 12 Times New Roman font, be double-spaced, and have 1-inch margins.
ASSESSMENT OF LEARNING
While individual learning will come largely from experience in the classroom and reflection, the assignments will carry a point value. In the course, there are a total of 99 points, broken down like this:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Points</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekly Reflections</td>
<td>28</td>
<td>4 pts. for each of 7 postings</td>
</tr>
<tr>
<td>Weekly Forum Postings</td>
<td>18</td>
<td>3 pts. for each of 6 postings</td>
</tr>
<tr>
<td>Attendance/Participation</td>
<td>28</td>
<td>4 pts. for each of 7 weeks</td>
</tr>
<tr>
<td>Project: Bubble</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Project: Final</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>99</strong></td>
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</tbody>
</table>

The use of extra credit or partial points is **not** used in this course.

The grading scale (used across all sections) looks like this and represents total points earned:

<table>
<thead>
<tr>
<th>Score Range</th>
<th>Grade</th>
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<tr>
<td>95-99</td>
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</tr>
<tr>
<td>90-94</td>
<td>A-</td>
</tr>
<tr>
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<tr>
<td>60-62</td>
<td>D-</td>
</tr>
<tr>
<td>0-59</td>
<td>F</td>
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</table>
**CAALENDAR**
Detailed below is the course calendar, including topics and assignments:

<table>
<thead>
<tr>
<th>Week 1</th>
<th>Oct 19-23</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction to Dialogues on Diversity</strong>&lt;br&gt;What is Dialogue?&lt;br&gt;Establishing Community and a Brave, Curious Space</td>
<td></td>
</tr>
</tbody>
</table>

**Homework for next week:**
--Class Reflection 1: See Blackboard for prompt(s)
--Forum posting 1: See Blackboard for prompt(s)
--Readings:

<table>
<thead>
<tr>
<th>Week 2</th>
<th>Oct 26-30</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dialogue: Race; Civil Rights Movements; &amp; What We Know</strong>&lt;br&gt;Video &amp; Discussion: <em>Iowans Return to Freedom Summer</em></td>
<td></td>
</tr>
</tbody>
</table>

**Homework for next week:**
--Class Reflection 2: See Blackboard for prompt(s)
--Forum posting 2: See Blackboard for prompt(s)
--Readings:
### Week 3  
**Nov 2-6**

**Dialogue:** Race; Racism; Colorblindness; White Privilege; & Socio-Economic Status  
**Video & Discussion:** Excerpt from *The Color of Fear: Part One* by Lee Mun Wah (1994)

**Homework for next week:**  
-- Class Reflection 3: See Blackboard for prompt(s)  
-- Forum posting 3: See Blackboard for prompt(s)  
-- Readings:  


### Week 4  
**Nov 9-13**

**Dialogue:** Gender  
**Activity:** Gender Fish Bowl or the Gender Box Activity

**Homework for next week:**  
-- Reflection 4: See Blackboard for prompt(s)  
-- Forum posting 4: See Blackboard for prompt(s)  
-- Readings:  

<table>
<thead>
<tr>
<th>Week</th>
<th>Dates</th>
<th>Activities</th>
<th>Homework for next week:</th>
<th>Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Nov 23-27</td>
<td>Fall Break &amp; Thanksgiving&lt;br&gt;Be safe. Have fun. Enjoy time with those you love. Rest. Do something nice for someone else.</td>
<td></td>
<td></td>
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</tbody>
</table>
|      | Nov 30-Dec 4 | Dialogue: Ability Status Video clips Activity: Campus Accessibility | **Homework for next week:**  
--Final project  
--Cultural Bubble Project (if not already completed)  
--Class Reflection 6: See Blackboard for prompt(s)  
--Forum posting 6: See Blackboard for prompt(s)  
--Readings:  
| 7    | Dec 7-11  | Dialogue: Creating Change for Social Justice Project Presentations & Peer Feedback Wrapping Up Course Feedback | **Final homework assignment:**  
--Class Reflection 7: See Blackboard for prompt(s)  
--                                                                                                                  |                                                                                                              |
Part Two

Assignment Descriptions & Rubrics
Assignment Descriptions & Rubrics

Coursework for DoD is intended to be engaging, thought-provoking, reflective, and highly participatory. A student’s learning and success depends on how much they are willing to give of themselves and share within the classroom community, as well as their ability to be an active and attentive listener.

Included here are the rubrics for any point-bearing activities or artifacts for the class. Students should be aware of these expectations and prepare their work accordingly for the score they feel they want. Instructors will respond to each assignment through their interpretation of the rubric. Instructors are encouraged to provide learning feedback to students for all scores given.

First, a comment about readings

Before each class, students will be assigned brief readings. In most cases, the readings are meant to “warm up” into the next week’s class dialogue. Students are encouraged to print each piece and annotate the readings (underline passages, make notes in margins, etc.), although reading from a laptop or tablet is sufficient (again, annotation is encouraged). Reading from a phone is not appropriate. Students will be expected to bring all the readings to class so as to enhance their understanding of the material and to intentionally engage with the text in the classroom dialogue. This is NOT optional. Engaging in these texts will be expected for successful dialogue in the classroom and in the weekly reflections (see below).
Attendance

Attendance each week is mandatory. Given the short duration of the class, the community- and conversation-base of the class, and nature of the assignments, every student’s presence is necessary. As the saying goes: miss a little, miss a lot. **Any absence during the seven-week period will result in a non-passing grade.**

**Students:** If you have an emergency or need an accommodation, please speak with your instructors (and/or the Program Coordinator) immediately.

A total of 28 points are available from attendance for the course. In this course, attendance refers to being more than simply present; it means engaging in the conversation. It assumes that one is offering thoughts for dialogue and responding to what peers are saying in a healthy way that encourages further learning.

Four (4) points are given for each of the seven (7) class periods, totaling 28 points.

| 0 Points | Did not attend class. (See attendance policy for the course.) |
| 1 Point | Attended class, but did not participate in discussion. |
| 2 Points | Attended (perhaps arrived late or had to leave early) and contributed a bit to the conversation. Was mentally “present” for the discussion if not overly participatory. |
| 3-4 Points | Fully participatory and present in the class. Provided good conversation, engaged completely with the activities and materials for the day. |
**Weekly Reflection “Journal” Entries**

After each class period, students will be required to post a reflection of the experience, using this formula as a guide:

\[
\text{readings done before class time} + \text{class experience} + \text{personal thought} = \text{strong written reflection}
\]

Using this formula, the total experience includes having read the readings prior to class, engaged in discussion about the readings and/or participated in class discussion/activities that suggests having read the readings, and added personal thought. Each reflection posting will have a broad prompt from which the student can write. Students do not need to feel compelled to answer any or all of the questions in the prompt, or even use the prompt at all. It is intended only as a guide or “jumping off” point. A student should feel comfortable writing a reflection that is genuine to their experience from the readings and class discussions. The ideal reflection will be submitted within 48 hours of class time, and be done before the readings for the next week. Unlike the forum postings, these will be private between the student and the instructors. Reflections should be between 250-300 words each.

A weekly reflection is worth up to four (4) points, with seven (7) class periods; this contributes 28 points toward a student’s final grade.

<table>
<thead>
<tr>
<th>Points</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 Points</td>
<td>A journal entry was not submitted.</td>
</tr>
<tr>
<td>1 Point</td>
<td>A journal entry was submitted with little personal reflection or thought to the subject matter. The reader is not able to see a student’s connection among the readings or the classroom experience in the submission. The entry does not refer to the readings to illustrate/support an argument or thought. Entry has several mechanical/structural/grammatical errors or problems or does not meet the minimum word limit.</td>
</tr>
<tr>
<td>2 Points</td>
<td>The submitted entry indicates the student has read the material and has begun to apply that to either the classroom experience or the reflection. The reader may see both attempts and “gaps” in understanding or connecting the themes of the week. The entry does not refer to either the readings or the classroom discussion to illustrate/support a viewpoint, or does so in a poor manner. The piece has some mechanical/structural/grammatical errors or problems and/or does not meet the required word limit.</td>
</tr>
<tr>
<td>3-4 Points</td>
<td>A strong reflective piece that suggests a having read the material prior to class (and references readings to illustrate a point), responds to the discussion in class and considers how this new knowledge can have an impact on them moving forward. Entry is free of mechanical/structural/grammatical errors or problems and meets the required word limit.</td>
</tr>
</tbody>
</table>
Weekly Online “Continuing the Conversation” Forum Posts

Each learner is unique; some engage in class discussion easily, while others do not because they feel more comfortable doing so electronically. In an effort for all students to engage in a way that suits them (and to conversely engage in a way that is perhaps less natural for them), all sections will have a community forum for students to continue and/or prompt classroom discussion. Just as each person is expected to dialogue in-person, so are they expected to dialogue online. Each student is expected to post their own post each week, as well as respond to at least two other postings/dialogue chains. Over the duration of the semester, students will be expected to respond/engage will all members of the class at least once (more being preferred). Instructors will be monitoring and participating as well.

It is important to note that respectful dialogue does not mean that you have to agree. It is helpful to respectfully disagree and share a differing viewpoint.

Tips to help students create dialogue online:
- Ask peers to elaborate, share deeper, or provide an example
- Tie a comment back to a reading or a discussion
- If you are confused by something, rephrase the comment in a new way to see if you understand it correctly. Maybe you do, maybe you don’t – only way to know is to ask.
- Thank peers for their vulnerability (and share something of yourself)
- Ask the group about a lingering question you have to get some help working through your thought
- Don’t feel like you have to be “right”; it’s OK to “rough draft” your thoughts and ask for support or guidance from your peers
- Always remember the community guidelines you created on the first day of class
- What else?

Unlike the Reflection entries, a forum posting will not be required after the final class period (for six Forum entries total). Each week has a potential for three (3) points, with a total of 18 points for the semester.

<table>
<thead>
<tr>
<th>Points</th>
<th>Description</th>
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<tbody>
<tr>
<td>0 Points</td>
<td>A Forum Entry was not submitted. A Forum Entry was submitted but did not adhere to the established community guidelines for the section. Comments were (or could be perceived to be) overly harsh, critical, silencing, or otherwise disrespectful to a person(s) or identity(ies).</td>
</tr>
<tr>
<td>1 Point</td>
<td>An entry was submitted but responses to peers were not made (or vice versa).</td>
</tr>
<tr>
<td>2-3 Points</td>
<td>Student has provided a thoughtful comment and has engaged respectfully with others in class. Entry effectively “draws in” conversation without derailing others. Student offers new content rather than simply repeating something already discussed (either in class or online).</td>
</tr>
</tbody>
</table>
Two Key Projects:
Students will be assigned two projects during the course. One will be due on the last day of class; the other will have a floating due date, depending on when the student completes the project. Students may not work on these projects in pairs/groups. These are to be individually-authored projects. However, it is acceptable that more than one person attend the same event for the Cultural Bubble Project.

PLEASE NOTE: the instructors for each individual section may elect to modify these two assignments at their discretion. If they choose to do so, students will be expected to do what they are assigned, with whatever new rubric provided (if they differ from what is provided here). If this happens, point values for the assignments will remain the same.

A NOTE ABOUT PAPER SUBMISSIONS: Papers should be written in size 12 Times New Roman font, be double-spaced, and have 1-inch margins. It is highly recommended that students draft these in a separate document and upload, rather than typing into Blackboard directly (however this is acceptable for the weekly journal/reflective entries if desired). A place to submit these assignments will be available through Blackboard, but instructors may ask for hard copies and/or additional artifacts.

Cultural Bubble Project
1. Students will be expected to attend one event on campus (or in the broader community, with permission from the instructors) that takes them “out of their bubble” in some way. This could be a campus lecture, a play, a student organization meeting (to which they don’t belong), or any other experience, as long as it somehow relates to the content/objectives of the course. Students are encouraged to choose something that is meaningful and engaging. For example, having dinner at HuHot is less likely to illicit the desired outcome, but attending a Passover Seder in the home of a Jewish family could. If there are questions, consult the instructor.

2. Subsequently, students will find a brief news or scholarly article that supports or contrasts what they learned through their experience. An alternative artifact or resource may be considered with permission from the instructor in advance, as long as it is helpful for processing the experience.

3. A 2 – 2 ½ page reflective essay synthesizing the experience, the article (for reference), and what they learned will be submitted for grading. This project is worth 10 points and may be turned in at any point of the semester, but no later than the last class period.

4. The paper should include a rich (yet concise) description of the event (~1 page or less) and indicate what the student learned by doing this. Successful papers will include learning both about the group/identity being experienced, and also learning about one’s self. The paper should include reference to the accompanying piece, any relevant class discussion (if applicable), and an understanding how this experience may impact one’s future behaviors, thoughts, or actions.
<table>
<thead>
<tr>
<th>0 Points</th>
<th>A project was not submitted.</th>
</tr>
</thead>
</table>
| 1-4 Points | Project submitted does not meet expectations.  
Student does not display respect for the topic/identity/group in question, or does not appear to have taken the assignment seriously.  
The paper on the experience is purely descriptive, rather than showcasing that the student engaged in reflection about the experience. Student is not able to connect coursework with the experience.  
An accompanying article (or artifact) is missing or does not connect with the experience.  
The paper several mechanical/structural/grammatical errors or problems or does not meet the minimum page limit. |
| 5-8 Points | Project meets expectations.  
The paper is both descriptive and reflective about the experience. Student indicates having learned something about another group (or themselves) in the process.  
The accompanying article (or artifact) may be present, but is not adequately utilized in the reflection of the experience.  
The piece has some mechanical/structural/grammatical errors or problems and/or does not meet the required page limit. |
| 9-10 Points | Project exceeds expectations.  
The paper is both descriptive and deftly reflective about the experience. Student indicates having learned something *both* about another group and themselves in the process. They are able to explain why or how this came about, and can indicate changes in future behaviors.  
The accompanying article (or artifact) is present and sufficiently supports the student’s work/writing. Student is able to use this expertly in their reflection along with any relevant class discussions.  
Entry is free of mechanical/structural/grammatical errors or problems and meets the required page limit. |

**Final Paper & Presentation**

The final project is an opportunity for students to synthesize the course content as a whole and parse out what has been most impactful for them and their learning. This project is intentionally vague, so as to allow maximum creativity and interests/desires of the individual.

The project is graded in two key parts: the reflective paper and the presentation. Students are to write a reflective paper of 2-3 pages about what they have learned in the course and what impacted them the most. The writing should indicate critical thought about one’s self, others, and the communities in which they engage, including and especially at ISU. Successful papers will draw upon readings, discussions, and experiences in and out of the classroom, and suggest an action plan for change, within the student’s learning journey. To put it another way, they student could think of this prompt: *Okay, I have new information about myself and others, now what?*
Students will also be expected to share this information in a polished 3-4 minute presentation to the class. The presentation needs to appear as though it has been thought out and planned (or even rehearsed). This is where creativity is encouraged and rewarded students could present a Prezi, a website, a poster/collage about identities, a proposal for future action of some kind, the sky is the limit. Peers will provide written feedback on the content and presentation.

<table>
<thead>
<tr>
<th>Reflective Paper</th>
<th>Presentation</th>
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<tbody>
<tr>
<td><strong>0 pts.</strong></td>
<td><strong>0 pts.</strong></td>
</tr>
<tr>
<td>A reflective paper was not submitted.</td>
<td>A presentation was not given.</td>
</tr>
<tr>
<td><strong>1-4 pts.</strong></td>
<td><strong>1-2 pts.</strong></td>
</tr>
<tr>
<td>Paper does not meet expectations. Student does not appear to have taken the assignment seriously. The paper does not indicate reflection about one’s self and the course content and discussions. The paper contains several mechanical/structural/grammatical errors or problems or does not meet the minimum page limit.</td>
<td>Presentation did not appear to be prepared in advance (or rehearsed). Delivery was poor. Little to no creativity was utilized in creating the presentation. Presentation does not indicate a reflective learning journey of any kind.</td>
</tr>
<tr>
<td><strong>5-8 pts.</strong></td>
<td><strong>3-4 pts.</strong></td>
</tr>
<tr>
<td>Paper meets expectations. The paper is both descriptive and reflective about the experience. Student indicates having learned something about another group (or themselves) in the process. The paper indicates connections between learning and the course readings or discussions, but could be stronger. The piece has some mechanical/structural/grammatical errors or problems and/or does not meet the required page limit.</td>
<td>Presentation was prepared in advance, indicated that thought was used. Delivery was adequate but could use improvement. Creativity was satisfactory. Presentation suggests a reflective learning journey, but could be made clearer to the audience.</td>
</tr>
<tr>
<td><strong>9-10 pts.</strong></td>
<td><strong>4-5 pts.</strong></td>
</tr>
<tr>
<td>Paper exceeds expectations. The paper is both descriptive and deftly reflective about the experience, drawing on readings or discussions from class that supports the journey. Student indicates having learned something about others and themselves in the process, indicating future change in practice. Entry is free of mechanical/structural/grammatical errors or problems and meets the required page limit.</td>
<td>Excellent presentation. It was carefully planned and executed with good delivery skills. Presentation was engaging, creative, and shared about the presenter's learning journey.</td>
</tr>
</tbody>
</table>
Part Three

Weekly Lesson Plans
## WEEK 1: Introduction to Dialogues on Diversity

| 30 min. | **Introductions**  
Icebreaker activity of your choice |
|---|---|
| 45 min. | **What is Dialogue & Establishing Community**  
- Elicit students’ expectations of this class – what they believe they would be doing  
- Elicit students’ understanding of: What is Dialogue? Why is it unique? How is it different from Discussion or Debate?  
- Introduce the importance of the process of dialogue as a way to approach difficult topics and that this course will be a process of learning to dialogue.  
- What is Reflection, and why is it a central piece of this class?  
- Creating Community Norms & Expectations  
- Establishing a Brave Space (and how it’s different from a Safe Space)  
- Intent vs. Impact  
**DIALOGUE vs. DEBATE vs. DISCUSSION**  
- Talk about how discussion and dialogue are related, yet dialogue happens on a deeper level - more personal, less abstract  
- Dialogue is both **process** (how things are said - communication, commitment to remain in the process especially when uncomfortable or when difficult) and **content** (what is said - emotional responses, contradiction, personal experiences).  

*To facilitate this discussion, you might conduct any one of the following exercises/activities:*  
1. Lead participants in a visualization exercise about dialogue and debate. (Experiential Activity I).  
2. Break participants into small groups and have them model (or role play) examples of dialogue, debate, and discussion (Experiential Activity II)  
3. In small groups (2-3), have participants share examples from their own lives of dialogue, debate, and discussion and what those experiences have been like. Which have been more impactful?  

**CREATING COMMUNITY NORMS & EXPECTATIONS**  
Having introduced the process of dialogue, help the class brainstorm what would be required from themselves and others in order to feel safe having this conversation.  

When your group is done brainstorming, add to the list the following if they have been missed:  
- Set own boundaries for sharing  
- Keep conversations private (avoid gossip), but engage in lessons learned  
- Seek clarification if you don’t understand something someone else is saying  
- Make sure to listen to others without interrupting; Share air time; Suspend your
| 30 min. | **Video & Discussion**  
TED Talk from Kathryn Schulz (2011): On Being Wrong  
Link to the video can be found in the Facilitator Folder on Blackboard, via YouTube, or by using this link: (http://www.ted.com/talks/kathryn_schulz_on_being_wrong?language=en)  
Processing Questions:  
1. Why do we get stuck in the feeling of being right? What does this say about our ability to be wrong?  
2. When someone says “this is my opinion” -- does that mean that they are right or wrong? How is that different from a reflective and researched way of knowing?  
3. What does being right/wrong, tell us about making mistakes? |
| 5 min. | **Wrap-Up**  
Questions regarding homework |

**Your Own Notes, Reminders, Things to Consider:**
Homework for next week:
--Class Reflection “Journal” 1
  **Prompt (on Blackboard):** What drew you to this course? What are you hoping to gain as a result of taking this class? What can you, and what can your community of learners do, to ensure your success?
--Forum posting 1
  **Prompt (on Blackboard):** What excites you about taking this course? Do you have fears -- if so, what are they and why do you think you have them?
--Readings:

Personal Reflections, Comments on Class, Suggestions for the Future:
Experiential Activity I:
Visualization Exercise: Dialogue V. Debate
(Nagda, 2004)

Lead participants through a Visualization of Dialogue and Debate:

"I am going to lead you through two different visualizations. If you feel comfortable, I invite you to close your eyes for the visualization. If not, please simply look toward the floor such that you don't see anyone else during the visualization. At the end of each visualization, I will ask you to step out of the visualization and come back to our full group. We will have a brief discussion following both the visualizations."

1st Visualization
"Imagine a conversation you are having with a friend, a loved one, a classmate, a colleague or even a small group of people. Things are getting quite heated in the conversation. Lots of different opinions and perspectives are coming out, and the perspectives are in fact quite contrary to each other. You are feeling quite excited but soon start feeling that it is difficult to get a word into the conversation. People are quite strong about their opinions. When you share your own perspectives, you are interrupted and basically told that your argument is invalid. You start noticing a shift in how you are participating in the conversation too. You start finding flaws in others' arguments, and being forceful about your own perspective. There is a sense that there is only one right answer in this conversation. After a while, realizing that no one is really listening to others in the conversation, you start disengaging from the conversation. You start having an internal dialogue with yourself, judging yourself, judging the other folks in the conversation, and basically wanting to leave the group."

"How are you feeling in this situation? Stay tuned to your thoughts and feelings for a few moments."

[PAUSE FOR 30-40 SECONDS]

"Now, feel free to open your eyes. Please just stay with yourself. If you like, you may jot down how you were feeling and what you were thinking in this visualization."

[PAUSE FOR 20-30 SECONDS]

2nd Visualization
"Now I would like you to imagine another conversation. Perhaps it is a continuation of the last conversation or a completely new one with different people. Like the last one, you are engaged quite excitedly in a conversation where you and others are raising some interesting perspectives. You find that in fact the perspectives are quite different, sometimes contrary to each other. As you share your own perspective, perhaps with some trepidation as it is not the majority opinion, others are quite curious and ask you some questions to elaborate on what you are saying. As you share more, some people start reflecting on their own perspectives and how your sharing actually expands the way they were thinking. You start asking them about what has informed their own perspectives and how, in a way, you all hold some truth about the issue. You and others start sharing, bringing your own different lived experiences as part of the conversation to shed more light on how the issue impacts some of you in similar ways and others differently. Even though there are different experiences
present, you feel connected to others, engaged in the conversation, and in fact realizing that there is much more to the issue than you had first thought."

"How are you feeling in this situation? Stay tuned to your thoughts and feelings for a few moments."

[PAUSE FOR 30-40 SECONDS]

"Now, feel free to open your eyes. Please just stay with yourself. If you like, you may jot down how you were feeling and what you were thinking in this visualization."

Debriefing

- Invite some participants to share how they felt in the first space. Affirm the responses, ask for elaborations if needed, try to keep the responses brief. If participants start sharing too much of details of the situation, say that you would just like them to focus on the feelings.

- Invite other participants (who haven't shared yet) to share how they felt in the second space. Again, affirm the responses, ask for elaborations if needed, try to keep the responses brief.

- Ask: "Which is a more common space we find ourselves in?" Most of the times when I have done this, people usually say that the first space is more common. A few people may say that the second space is more common. Ask: "What space has been more prevalent in conversations you may have had about racism, sexism, heterosexism, etc.?" The second question usually gets people thinking!

- Now have them read "Dialogue, Discussion, and Debate" differences and explain:

Debate Space
"The first space is what is usually referred to as a debate. In debate, the emphasis is usually on finding the one right answer or the advocacy of one position. As some of you shared, in the debate space, you feel separate from others, we are usually trying to either get our way or get away from the conversation. Some of you shared feelings of agitation, anxiety and perhaps even fear -- all emotions connected to a feeling of threat. Debate is competition-oriented and we are either on the offensive or defensive about our views."

Dialogue Space
"The second space is what we call the dialogue space. It is a space we are less exposed to and may only share that with people with whom we have developed trusting relationships. As many of you shared, you felt more connected, engaged, curious about others, even curious about yourself and willing to change your own perspectives. Some of you even shared a feeling of calmness and caring for others in the conversation, and a feeling of hope. In the most simple, yet profound way, in dialogue we feel that we matter, that we are very much a part of the conversation and not apart from others."

"In our intergroup dialogues, it is the second space that we will strive to create. When we are talking about racism, sexism, and any other forms of inequalities, we are really talking about very sensitive topics that affect us all in many different ways. The richness of dialogue is that these are not merely topics that we talk about for 2 hours and leave behind, but those that we carry with us even after the
group meetings. The richness of dialogue is that these are not merely interesting intellectual topics, but those that involve many of our capacities - our intellect, our emotions, our actions."

*Stop here and check if there are any questions before finishing the debriefing process.*
Experiential Activity II:
Dialogue, Debate, Discussion: Small Group Role Play
(Modified from Intergroup Dialogue Institute Small Group Activity)

- Divide the class into small groups of 4 or 5 students. Choose a reporter from among them to take notes and a facilitator to help the conversation move along.

- Assign each group a statement or 'hot topic' and two (or all three) styles of communication to consider. Dialogue will be the common denominator for each group.

- Examples of Hot topics may be (but not limited to): contemporary and controversial issues surrounding identity and culture, eg. interracial dating, same-sex marriage, religious expression on college campuses, minority scholarships, racial profiling, etc.

- With their Hot Topic in mind, ask students to model how issues like this could be approached using each communication style. Ask them to draw from their experiences and the readings in their course packs to explore the different processes involved therein.

- Give them some time to work on this.

- When the groups are ready to share their role plays, ask the reporters to take notes and summarize the points brought out by each group and generate a list of similarities and differences in the communication styles modeled. They should report back their perceptions of the processes to the large group.

Debriefing in large group:

- Which formats might be most effective when talking about 'charged' topics?

- What feelings or emotions could arise from each? How might participants feel during the encounter? Afterward?

- Does one format feel safer than the other? Does one feel more comfortable?

- What type of environment would each of these styles of communication generate? What would be their end goals or end results?

- Is there a time when debate/discussion would be more beneficial than dialogue?

- What are some common "triggers" that could be encountered when engaging in a discussion on your 'hot topic'?

- Brainstorm a list of options for responses when 'triggered'.


# WEEK 2: Dialogues on Race; Civil Rights Movements; & What We Know

<table>
<thead>
<tr>
<th>15 min.</th>
<th><strong>Opening Conversation &amp; Reflection</strong></th>
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<tbody>
<tr>
<td></td>
<td>- What do we know about race? Where has our information come from?</td>
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<tr>
<td></td>
<td>- When we talk about Race today, why is it relevant?</td>
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<tr>
<td></td>
<td>- When we say “the Civil Rights Movement,” what is that exactly? Does it have a specific timeframe attached to it? Are there leaders that come to mind?</td>
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<td></td>
<td>- What role did Iowa (or Iowans) (our parents/grandparents) have in the Civil Rights Movement? Is the CRM something that happened exclusively in the South?</td>
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<table>
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<tr>
<th>20 min.</th>
<th><strong>Activity</strong></th>
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<tbody>
<tr>
<td></td>
<td>- Civil Rights Movement Myth-Busting Quiz –AND/OR – Dominant Narrative Activity (Handouts provided in Facilitator Pack; will need to be photocopied)</td>
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<td></td>
<td><em>You may need to define/process “dominant narrative” for students</em></td>
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<thead>
<tr>
<th>70 min.</th>
<th><strong>Video &amp; Discussion</strong></th>
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<tr>
<td></td>
<td><em>Iowans Return to Freedom Summer</em> (50 minutes for film; 20 minutes for debrief)</td>
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<td></td>
<td><em>See note to facilitators below.</em></td>
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<tr>
<td></td>
<td>Video copies are available from the DoD office. You may also stream the video (if your wifi is reliable) from the Iowa Public Television site: <a href="http://www.iptv.org/video/detail.cfm/39056/irtfs_20150619">http://www.iptv.org/video/detail.cfm/39056/irtfs_20150619</a></td>
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<tr>
<td></td>
<td><strong>Processing questions</strong> (feel free to add your own or revise as you see fit):</td>
</tr>
<tr>
<td></td>
<td>1. What stands out to you most about the film? Initial thoughts…</td>
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<td></td>
<td>2. Do you think that such activism could happen today? What would be the pros and cons of doing it?</td>
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<td></td>
<td>3. What is your response to the violence, or the threats of violence, that seemed ever-present to the people in the film?</td>
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<td></td>
<td>4. Do you think there are lasting legacies from Freedom Summer?</td>
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<td></td>
<td>5. Why do you suppose college students were a big part of Freedom Summer?</td>
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<tr>
<td></td>
<td>6. If the people highlighted in the film were in the room right now, what would you want to ask them?</td>
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<tr>
<th>5 min.</th>
<th><strong>Wrap-Up</strong></th>
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<tbody>
<tr>
<td></td>
<td>Questions regarding homework</td>
</tr>
</tbody>
</table>
*To facilitators:*

This film (*Iowans Return to Freedom Summer*) was chosen primarily to exemplify college student activism and the role of Iowans in that activism. The hope is that because it is about Iowans (presumably where a majority of the students in the class are from), they will find a personal and surprising connection to something that “happened in the South.”

You may wish to draw connections to options like Alternative Breaks that students have to make a difference. (You could even go so far as to talk about the “White Savior Complex” -- which is the potentially damaging racial effects of this kind of advocacy work.) In any case, it would be the hope that we could dispel the notion of “well, what could I possibly do to make a difference?” because this is an example of students doing something that makes a difference.

**Your Own Notes, Reminders, Things to Consider:**

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**Homework for next week:**

--Class Reflection “Journal” 2

**Prompt:** What messages did you have about race prior to this class? Where did you get those messages, or how did you know about race? Do you feel like they were fair? Accurate? Valid? How did your readings and classroom dialogue update your thoughts?

--Forum posting 2

**Prompt:** As a current college student, do you think you would be willing to partake in an experience similar to Freedom Summer? Why or why not? What would you say to a friend who was considering doing it and wanted you to join them?

--Readings:


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**Personal Reflections, Comments on Class, Suggestions for the Future:**
# WEEK 3: Dialogues on Race; Racism; Colorblindness; White Privilege; & Socio-Economic Status (SES)

<table>
<thead>
<tr>
<th>Duration</th>
<th>Session</th>
<th>Details</th>
</tr>
</thead>
</table>
| 15 min. | **Opening Conversation & Reflection** | • Since the last class, and with the readings thus far, what has been on your mind about race?  
• What have you learned recently that is different (or informs your understanding differently)?  
• Do you feel comfortable talking about race? Why or why not? How can we help each other feel more comfortable in these conversations?  
• Have you heard of socio-economic status (SES)? How do you define it? Do you think the average person ties race and SES together? How so? |
| 50 min. | **Video & Discussion** | Excerpt from *The Color of Fear* (20 min., + 30 min. debrief)  
*Caution*: Strong language is used in the film, so if your Community’s Norms indicate that as problematic, you may want to offer a trigger warning.  
Link to video is in the Facilitator Folder on Blackboard. It could also be access via this link: ([https://www.facebook.com/100005039869392/videos/vb.100005039869392/441723146005677/?type=2&theater](https://www.facebook.com/100005039869392/videos/vb.100005039869392/441723146005677/?type=2&theater))  
**Processing questions** (feel free to add your own or revise as you see fit):  
1. Do you connect with a particular person in this clip? How/why?  
2. If you had to rephrase the comments of Victor (the Black man in the video) -- or really any of the persons of color, what would you say? Why do you think it’s important?  
3. Do you think racism is a White person’s problem? What does it mean to be White in America?  
4. What do you think of the journey of the White man in the video?  
5. This video uses interpersonal dialogue as a tool to help people learn about one another. Do you think it’s useful? How so? Would some other method (such as classroom lectures) be more effective? |
| 25 min. | **Understanding White Privilege** | Set-up  
• What is White Privilege? Have you heard of it before? Best guesses?  
Think-Pair-Share (with Peggy McIntosh handouts)  
  a. Ask students to review the list of benefits/examples of white privilege. Ask them to identify things that surprise them or that they... |
hadn’t thought about.
b. Once they’ve had a few minutes to do so, have them pair up with another person to share with each other.
c. After a few minutes of conversation, bring the group back for share-outs and conversation.

Processing Questions
What surprised you the most? Have you thought of any of these before?
Why is discussing “White” (Whiteness, White Privilege, Oppression by Whites, etc.) so important when talking about race?

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<tr>
<th>5 min.</th>
<th>Wrap-Up</th>
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<tr>
<td>Questions regarding homework</td>
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Your Own Notes, Reminders, Things to Consider:

Homework for next week:
--Class Reflection “Journal” 3
   **Prompt:** What were your personal reactions to learning about White privilege, White supremacy, and coming to understanding of these concepts in class? Does it give you a different perspective on things?
--Forum posting 3
   **Prompt:** Re-imagine the group of people in the video we watched in class as a group of ISU students from different backgrounds. How would that conversation look? Would it be similar or different? Why? Would you be willing to be in that group? What would you want to share?
--Readings:


**Personal Reflections, Comments on Class, Suggestions for the Future:**
## WEEK 4: Dialogues on Gender

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<thead>
<tr>
<th>15 min.</th>
<th><strong>Opening Conversation</strong></th>
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<tbody>
<tr>
<td></td>
<td>• How have we been trained about gender? Where does our information come from?</td>
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<td></td>
<td>• How is gender (and gender performance) established and re-established in our culture?</td>
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<td>• If we are talking about oppressed populations and gender (i.e., women), what is the role of the dominant gender (men) in moving toward equilibrium?</td>
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<td>• What if some people openly embrace “gender norms” as we know them -- what do we think of those people? What things would be important for us to know about them?</td>
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<tr>
<td></td>
<td>• What about men? Do men face gender issues as well as women?</td>
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<td></td>
<td>• Why is there fear of the transgender community?</td>
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<td></td>
<td>• Would you be willing to use a gender-neutral restroom? Why or why not?</td>
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<tr>
<th>60 min.</th>
<th><strong>Activity</strong></th>
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<tr>
<td></td>
<td>Gender Fishbowl</td>
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<td></td>
<td>Procedure and Processing Questions are listed on the activity sheet (below)</td>
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<thead>
<tr>
<th>30 min.</th>
<th><strong>Sex, Gender, &amp; Orientation [Optional, if time permits]</strong></th>
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<tbody>
<tr>
<td></td>
<td>Provide “mini-lecture” on key differences</td>
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<td>If you choose to do this, a PowerPoint has been uploaded to Blackboard to provide a visual aid.</td>
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<tr>
<th>5 min.</th>
<th><strong>Wrap-Up</strong></th>
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<td></td>
<td>Questions regarding homework</td>
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### Your Own Notes, Reminders, Things to Consider:
**Homework for next week:**

--Class Reflection “Journal” 4

**Prompt:** How do you feel you either follow or reject society’s construction of your gender? Does doing so feel genuine for you, or is it a performance you regularly have to do? What privileges and oppressions do you experience because of your gender identity and gender expression?

--Forum posting 4

**Prompt:** Did you have any realizations about gender – either your own gender or an identity not your own? What helped you to come to that understanding? Do you feel as though discussing gender draws people together, or further divides them? Why do you think that?

--Readings:


**Personal Reflections, Comments on Class, Suggestions for the Future:**
Fish Bowl Activity: Gender Dialogue
By Warren J. Blumenfeld

Set-Up and Definition:
A Fish Bowl activity is arranged in two concentric circles: one inner, the other outer, and everyone faces the center (or the “bullseye”). A fishbowl is designed for members of the inner circle to speak and express their views while members of the outer circle listen to what is being said without responding or interrupting—as if viewing fish within an aquarium.

Agenda:
1. Fish Bowl Activity: Women
2. Everyone Process in Pairs
3. Fish Bowl Activity: Men
4. Everyone Process in Pairs
5. Returning to Larger Group: Choose a few men to state what they heard the women say in the fishbowl
6. Choose a few women to state what they heard the men say in the fishbowl
7. Questions & Answers: Women Ask Questions of the Men
8. Men Ask Questions of the Women
9. Facilitated Open Discussion
10. Closure: Appreciations

Guidelines:
Remind students of your own community norms established on the first day of class and to keep them in mind during the activity.

Purpose:
1. To develop a dialogue between women and men
2. To discuss issues women and men have in common and issues that separate them
3. To develop strategies to help women and men work and live together more effectively

Procedure:
1. Explain what a Fish Bowl Activity is
2. Explain the Agenda/Process
3. Ask the women to come into the middle of the room (chairs or on the floor) and have the men sit in a circle around the women in the outer circle
4. Ask the women the following four questions:
   A. What do you love about being a female/girl/woman?
   B. What has been difficult for you growing up as a female/girl/woman?
   C. What do you never want to see done to or hear said about females/girls/women ever again?  
      (These could include the stereotypes, the myths, the misinformation, actions taken against them.)
   D. How can males and other females offer us support and be our allies?
5. **PAIR PROCESSING**: Ask women to find another woman and men to find another man to form a pair in which they will talk together about anything that came up for them during the fishbowl (allow about 5-7 minutes)

6. Ask the men to come into the middle of the room (chairs or on the floor) and ask the women to sit in the outer circle.

7. Ask the men the following four questions:
   A. What do you love about being a male/boy/man?
   B. What has been difficult for you growing up as a male/boy/man?
   C. What do you love about being a male/boy/man?
   D. What do you never want to see done to or hear said about males/boys/men again? (These include the stereotypes, the myths, the misinformation, actions taken against them.)
   E. How can females and other males offer us support and be our allies?

8. Repeat the PAIR PROCESSING (step 5)

9. Form one large circle

10. Ask men to paraphrase what they heard the women say in the fishbowl

11. Ask women to paraphrase what they heard the men say in the fishbowl

12. Questions & Answers: Ask the women, “Are there any questions you would like to ask the men?” and have men answer questions

13. Questions & Answers: Ask the men, “Are there any questions you would like to ask the women?” and have the women answer questions

14. Facilitated Open Dialogue:
   Ask open-ended questions to facilitate a dialogue. Some possible questions could include:
   A. What did you learn during this activity? About yourself? About others?
   B. What are some of the things you heard that females and males have in common?
   C. What are some of the things you heard that tend to separate females and males?
   D. What are some possible actions you may take to help females and males more effectively work and live together?
   E. Has your “gender” identification or classification impacted your overall identity—your sense of yourself in the world? If so, how?
   F. (To introduce the concept of “male privilege”) Do males have certain unearned “privileges” that females do not have because of the sexism they encounter? If so, what are these privileges?

15. End of Activity: Have participants give final appreciations of what they have gained (or something they will take away) from the dialogue.
“Mini-Lecture” on Sex, Gender (Identity, Performance, Role) & Sexual Orientation: Breaking Down the Pieces

**Consult the PowerPoint slide deck uploaded to Blackboard. These notes pair with that file. Review it and use it if you wish.**

**This information comes largely from Lev’s (2004) Conceptualization of Binary Systems of Sex, Gender Identity, Gender Role, and Sexual Orientation**

You may wish to start with some basic questions:

- Are SEX and GENDER the same thing?

- What is the definition of SEX? What creates it?
  - Our physical bodies or “our containers”: comprised of a combination of our genitalia; our chromosomes; hormones; and secondary sex characteristics such as: facial hair/body hair, deep voice/not; formation of breasts; roughness of skin; height, weight, body type; etc.
  - We use male, female, and intersex as three primary guideposts on this continuum.

- What is the definition of GENDER? What creates it?

- Why is gender sub-divided into identity, performance, and role? Does that matter?
  - It’s an internal feeling or identity as to whether how a person feels on the spectrum of “man or woman.” This creates notions of being a man or a woman.
  - When one’s sex and gender identities pair up (in the context of our society), that is known as CISGENDER.
    - When there is not a “match” this is known as GENDER DYSPHORIA and some people may identify as TRANSGENDER because of it. It is important to note that the Transgender* identity is a very large umbrella that encompasses many other identities within it (and you probably don’t have enough time to go into all that in this class).
  - Gender is also performed by all people. This is where we see notions of masculinity or femininity. These are performances of our identity, which lead to gender roles in our culture. This is where we might see the manifestations of “girly girls” or “masculine men” or “butch women” and so on.

- So then, what is SEXUAL ORIENTATION? Are we talking about the same thing?
  - No! One’s orientation has nothing to do with their sex or their gender identity/performance (although it may seem that some parts do, in fact, line up, which is coincidence).
  - This is particularly confusing when wrapping one’s mind around the Trans* identity, and why grouping this identity with lesbian, gay, and bisexual (LGB) identities is potentially problematic.
  - Sexual orientation (a topic for next week) is about the attractions a person has toward other people. These attractions can be physical, behavioral, emotional,
fantastical, social, and based on identity or community, and are also part of a spectrum (Klein, 1984).

- If you have time to cover pronouns, you can do that also. You might ask:
  - What is a pronoun? (Go back to junior high English classes!)
  - Do we use them? How and where and why do we use them?
  - What do pronouns tell us? (Gender!)
  - The English language has many, many different non-gendered pronouns available (and many other languages do as well). What is offered on the screen are just some of the common examples.
  - You could have students practice using gender-neutral (or gender-inclusive) pronouns in their speaking and writing.
  - You could raise these questions:
    - Why are bathrooms separated by gender?
    - What message does that send to those whose gender does not conform to the binary?
    - Would you be comfortable using a bathroom with someone of the opposite gender? What about a person you don’t know their gender?
WEEK 5: Dialogues on Sexual Orientation & Sexual Identity

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<thead>
<tr>
<th>15 min.</th>
<th>Opening Conversation</th>
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<tbody>
<tr>
<td></td>
<td>• Last week we talked about sex &amp; gender -- how is sexual orientation different?</td>
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<tr>
<td></td>
<td>• Do you think that ISU is a safe place for LGBTQ students? Why or why not? Do you think that LGBTQ students would agree or disagree with your assessment of the climate?</td>
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<td></td>
<td>• What are the risks of coming out of the closet? What are the benefits?</td>
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<td>• Do you think that sexual orientation has a different impact for men vs. women? How so?</td>
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<thead>
<tr>
<th>90 min.</th>
<th>Film &amp; Discussion</th>
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<tr>
<td></td>
<td>Bridegroom (2013)*</td>
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<tr>
<td></td>
<td>1h 21m</td>
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<td></td>
<td>BE ADVISED: Because the film is as long as it is, you need to make decisions about the rest of your class content if you want to use the film. You could assign the film in advance of class if you wanted to, to allow ample time for discussion during class. Alternatively, you could show excerpts, or chose another activity that is appropriate for the topic of sexual orientation.</td>
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<tr>
<td></td>
<td>Copies of the film are available from the DoD office or you can stream the movie in the classroom via Netflix if you have an account.</td>
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<tr>
<td></td>
<td>Processing Questions:</td>
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<tr>
<td></td>
<td>• What stands out for you most about the film right now? Why?</td>
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<td>• Whom did you most identify with in the film? Most difficulty relating to? Why?</td>
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<td>• What did you notice about your own feelings during the film? Did you notice anything about your peers while watching the film?</td>
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<td>• What (if anything) does this film tell us about stereotypes of gay men? Is that fair? Are stereotypes ever helpful, or positive?</td>
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<td></td>
<td>• Who changed and in what ways?</td>
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<td></td>
<td>• Confront your own assumptions and attitudes about different sexual identities, have they changed, or are they the same?</td>
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<td>• Given the response by Tom’s family, does marriage equality (like we now have in the US since June of 2015) solve the problem? What should be done about that?</td>
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<tr>
<th>5 min.</th>
<th>Wrap-Up</th>
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<td>Questions regarding homework</td>
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*About the film:
Bridegroom tells the emotional journey of Shane and Tom, two young men who grew up in small town America, each struggling with the fact that they are gay. Ultimately, both move to Los Angeles where they fall in love and have a six-year, committed relationship—a union that was cut tragically short by a misstep off the side of a roof. The story of what happens after Tom’s accidental death—of how people without the legal protection of marriage can find themselves completely powerless and ostracized—is poignant, enraging, and opens a window onto the issue of marriage equality like no speech or lecture ever will.

Your Own Notes, Reminders, Things to Consider:

Homework for next week:
--Class Reflection “Journal” 5
  **Prompt:** Do you have close friends who identify as LGBTQ? Do you know for sure? How does that impact your friendship? How do others feel or react knowing you have a friend in the LGBTQ community? How would you react if someone you love were to come out to you?
--Forum posting 5
  **Prompt:** Do you feel as though LGBTQ students at ISU are adequately supported by the community? What makes you think so? Could something be done better/differently? What about LGBTQ people in Iowa or the US – are things better or worse outside this community?
--Readings:

Personal Reflections, Comments on Class, Suggestions for the Future:
**WEEK 6: Dialogues on Ability**

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<tr>
<th>15 min.</th>
<th><strong>Opening Conversation</strong></th>
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<tr>
<td></td>
<td>• What have we been taught (as a child and as an adult) about disabilities and people with disabilities? What was the imagery, words used, perceptions, stereotypes, etc.</td>
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<td></td>
<td>• What are the various types of disabilities present? How does that impact our perceptions (if at all) of people who are differently abled?</td>
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<td>• Is disability permanent? Can it be temporary? What would some examples be of a temporary disability (pregnancy, broken bones)? Why is this important?</td>
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<td>• Why is it important for colleges and universities to be aware of students with disabilities? What should institutions do to provide support?</td>
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<td>• We’ve talked about the importance of language when discussing other social identities, what do you suppose is exclusionary language for the disability community? (examples might be: Lame, Insane, Crazy, Dumb, Retarded, Blind, Deaf, Idiot, Imbecile, Invalid, Maniac, Nuts, Psycho, Spaz, etc.)</td>
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<td></td>
<td>• Why is it important to see those who are differently abled as people first and not their disabilities (use of person-first language)</td>
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<tr>
<th>45 min.</th>
<th><strong>Activity:</strong> A Walk in Their Wheels</th>
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<td>(Allow 25 min. for students to go and come back, plus 20 min. for processing. At least one person should remain in the classroom so that students may leave their belongings in the room.)</td>
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Break students into groups. The number of groups will depend on the number of locations you want to send students to below. Ten options are listed to choose from.

Groups will have to navigate campus, acting as if they were in a wheelchair, by using only accessible means to get inside and to a location within the building. Students do not need to “go into” a classroom or office, but they must use ramps, automatic doors, elevators, etc. to get to their goal destination. It starts the second they leave the classroom. Make sure you exit this building through accessible means.

(Added challenge: You could assign one person to navigate without the use of their sight instead of via wheelchair. Optional.)

Students should take a notepad to take notes of their adventure, or they could use camera phones as well to document any obstacles. Students should observe:

- Were sidewalks in good repair? Were curb cut-outs always available?
- Was it easy/obvious to get into the building?
- How available was an elevator?
- Were automatic doors consistently available?
- Other things that make the journey overly difficult or surprisingly easy.
Groups will go to (you could randomly assign, or have groups draw from a hat, your choice):

- Beardshear – Office of Human Resources
- Curtiss – 249 (classroom)
- Parks Library – 4th floor stacks
- Kildee – 2283 (classroom?)
- Lagomarcino – W262 (classroom)
- Lagomarcino – Research Institute for the Study of Education (E005)
- Memorial Union – Office of Greek Affairs
- Margaret Sloss Women’s Center, second floor (as if you needed to speak with a staff person)
- Office & Laboratory Building – 208
- Catt Hall – 302 (classroom?)

**Group Processing**

- What assumption did you have about your location prior to getting there? Did you think you would make it to your goal?
- Did the age of the building impact your journey in any way?
- What were the most difficult parts?
- How did this make you feel?
- Was it easier or harder than you anticipated?
- So, do you think this campus is accessible to those with limited mobility?

**Looking at Ableism**

Define Ableism: **Ableism** is a form of discrimination or social prejudice against people with disabilities.

- How is ableism different from other ‘isms’? (Racism? Sexism? Homophobia?)
- What is the impact of Ableism on those with and without disabilities?

**Video & Discussion**

*I’m not your inspiration, thank you very much* (Stella Young, 2014) (10 min. video)

Link to video is in the Facilitator Folder on Blackboard. It could also be access via this link:

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

**Processing questions** (feel free to add your own or revise as you see fit):

1. Stella Young coin’s the term “inspiration porn” - what are your thoughts on that?
2. We talked a bit ago about using person-first language, yet Young completely tosses out that concept. What feels more logical for you? Why?
3. Do you think we have low expectations of persons with a disability? How so? Does the type of disability impact that?
4. How can able-bodied people be better allies to the disabled community?

*DMACC PTSD Companion Dog* (news clip, short)

Link to video is in the Facilitator Folder on Blackboard. It could also be access via this link:
https://www.youtube.com/watch?v=FCXovZtaZFA

**Processing questions** (feel free to add your own or revise as you see fit):

1. Do you feel like DMACC handled this situation well? Why or why not?
2. Would you be allowed to live in your currently place with a PTSD Companion dog? How do you know?

**additional video clips are available in Part Five of the Facilitator Pack if you are interested in additional/alternate videos for discussion**

5 min. **Wrap-Up**

Questions regarding homework

**Your Own Notes, Reminders, Things to Consider:**

**Homework for next week:**

--Class Reflection “Journal” 6

**Prompt:** Imagine you are working in your ideal job (or you could use a current environment if you’d rather) and you need to create an environment that is equitable and supportive of people with various disabilities. What does that look like? Is it easy, difficult? What kinds of accommodations might need to be made?

--Forum posting 6

**Prompt:** What do you know about students with disabilities at ISU? What informs your awareness? What specific populations do you think of when asked this question? What are the stigmas, assumptions, stereotypes made of those students? Are they fair? What changes could be made for a more equitable environment?

--Readings:

**Personal Reflections, Comments on Class, Suggestions for the Future:**
Definition, Types, and Examples of Disabilities

The Americans with Disabilities Act of 1990 states that someone is disabled if he or she “a) has a physical or mental impairment that substantially limits one or more major life activities; b) has a record of such an impairment; or c) is regarded as having such an impairment.” (U.S. Department of Labor Employment Standards Administration Office of Federal Contract Compliance Programs, www.dol.gov/esa/regs/statutes/ofccp/ada).

The ADA’s broad, three-pronged definition of disability focuses on functional ability rather than specific medical diagnosis to extend its legal protections to the full range of persons with disabilities. A person with a disability is defined as someone who experiences a physical or mental condition that limits the ability to perform a major life activity, such as walking, breathing, seeing, hearing, thinking, or working. The second prong of the ADA definition goes further in defining people who might be discriminated against on the basis of disability by saying that people who have a record or history of a disability are also protected from discrimination under this law. In addition, the third prong protects people who have no disability at all but who are perceived to have a disability. The second and third prongs of the ADA definitions were established in recognition that disability discrimination is a phenomenon unto itself and that disability discrimination results from misconceptions and prejudice that are partly or wholly unrelated to the reality of disability itself.

Types of Disabilities and Examples

- **Mobility**: Spinal Cord Injuries, Disease, Paralysis, Amputation
- **Psychiatric**: Depression, Bipolar Disorder, Schizophrenia, Post-Traumatic Stress Disorder
- **Auditory**: Deaf, Hearing Impaired
- **Developmental**: Mental Retardation
- **Speech**: Speech Impediment, Vocal Paralysis
- **Environmental**: Allergies, Chemical Sensitivities
- **Medical**: Cancer, AIDS, Epilepsy, Asthma, Diabetes, Chronic Fatigue, Cystic Fibrosis, Severe Arthritis
- **Cognitive**: Attention Deficit Disorder, Learning Disabilities


Not listed here: Visual (blindness, partial blindness)
## WEEK 7: Dialogues on Creating Change Toward Social Justice

| 15 min. | **Opening Conversation**  
|  |  
|  | • Do you think change needs to take place in how we treat those with minoritized identities? Explain.  
|  | • What does being a Change Agent mean to you?  
|  | • How do you want to elicit change? What draws you to this?  
|  | • What kinds of change do you think needs to happen at ISU? How can we make that happen? What is your role? |

| 75 min. | **Student Presentations**  
|  | Students will present their final papers/projects. Keep a close watch on time, as your objective is to get through all presentations and still allow for ample time for course closure business.  
|  | **Peer Feedback Forms**  
|  | Each student should complete a Peer Feedback Form for all of the presentations given. Copies of this form are provided in your section’s box. |

| 20 min. | **Wrap-Up**  
|  | Final thoughts and closure  
|  | *Reminder:* there is one more journal entry due!  
|  | Facilitators are asked to distribute the following feedback forms to students with enough time for students to complete them before leaving. Forms are available in your travel box. The completed forms should be returned to Paul immediately.  
|  | • Learning Feedback Form (to be completed onsite)  
|  | • Facilitator Feedback Form (to be completed onsite) |

**Your Own Notes, Reminders, Things to Consider:**

**Final Homework Assignment:**  
--Class Reflection “Journal” 7
**Prompt:** How do you feel moving forward? Do you feel as though you can create change in your communities? Why or why not? What would you like to learn more about? Why? What new perspectives have you gained as a result of this class? Do you believe you will act any differently with people (those who have similar as well as different identities) having taken this class?

**Personal Reflections, Comments on Class, Suggestions for the Future:**
Part Four

Review of Course Literature
LITERATURE REVIEW FOR FACILITATORS

This section of information is designed for facilitators to get a sense of the readings for discussion and reflection, why they were chosen, and perhaps some of the major themes that facilitators may wish to draw attention to during discussion.

As a reminder, students will be asked to provide a reflection after each class period. That reflection should include a synthesis of the readings due for that week, plus the classroom discussion/experience, with some added personal thought and reflection. Each reflection should be about 250-300 words. Obviously, because readings are not assigned before classes begin, the first class period’s reflection will be entirely about the classroom experience/discussion.

As instructors, you have the freedom to use these readings as you wish in your classroom. You may focus on a particular reading for discussion, create group work, whatever works for you. Also please know that the interpretation provided for you here is only one perspective. Leave some room for others to respond, including your own views.
Readings due for Week 2

Dialogue: What we know about race and history; Race; Civil Rights Movements


Gutsche (2010) discusses in his article the two main problems Iowans face when engaging with diversity: a history and practice of racism, and a history and practice of the phenomenon of “Iowa Nice.” He suggests that the façade of being polite and proper, as we are taught to behave and revere, is part of the reason many Iowans have trouble discussing the issue of race. I would argue this extends to any minority population, not just race, but concede race may be the most difficult because of the long and troubling history race relations have played in the United States.

This article was chosen primarily to allow instructors to create a space where students (presumably mostly from Iowa and are well aware of what “Iowa Nice” means) are expected to “take off” their Iowa Nice and to try on civil, critical discourse – something Gutsche says is the antithesis of Iowa Nice. The author continues to argue that many people are trained that to engage in “civil discourse” means to be polite and non-challenging. This notion, when paired with the passive-aggressive nature of Iowa Nice leads to “[silencing] opposition to dominant ideologies” (p.3).

As you look to create a “brave space” of thought and dialogue – not necessarily a safe space, or a comfortable space – in your classrooms, encourage students to keep this in mind.

The logic behind choosing the Loewen (2004) may be a bit harder to follow. However, the largest theme to pull from this piece is that “what we know” may be some version of a distorted reality, or an example of not being told the whole truth. Loewen uses textbooks to prove his point. It may be natural to rely on information from textbooks and told to us by our teacher, but what few realize is: that truth has a lens, and is not completely objective (as it is often credited to be). That lens, he argues, is aimed at making the government (and its actors) seem like heroes and is aimed at
downplaying, covert, illegal, or inhumane acts of the government. As a result, we should want students to begin to question how they have learned the history of Civil Rights, slavery, US history, and diversity on a broad level.

Students may be (dare I say, should be) appalled that government administrators, such as long-time head and creator of the FBI J. Edgar Hoover, was a white supremacist who tried to sabotage the work of Dr. Martin Luther King, Jr., did more to harm Civil Rights activists than help them. You may point out, as described on p. 86, that Hoover also shared disinformation about the Mississippi Summer Project (later called “Freedom Summer”) and the Student Non-violent Coordinating Committee, both of which are the central foci of the documentary on the syllabus for week 2.

When combined, these articles highlight the need for dialogue – dialogue with similarly-identified as well as those who are different – to understand our history, our identities, and our understanding of one another. Students will bring their perceptions and their experiences to class. It is vital to emphasize that they are both valid and worthy of being examined, challenged, and reflected upon. What is more, those perceptions and experiences may, in fact, be wrong or misinformed, and need to be changed. Or, they may be the key to helping someone else understand.

The documentary Iowans Return to Freedom Summer was chosen to be part of the class period for multiple reasons. First, I had the opportunity to meet and share a meal with the film’s producer, Patti Miller. Her passion for racial and social justice is contagious. As a native Iowan, her story as a 1964 Drake University student looking to do something about racial injustices in the South, she serves as a role model to college students that they can do something about the problems they see in the world.

I have a very clear goal of shattering the dominant narrative that Civil Rights Movements happened only in the South and only in the 1960s, because neither is true. Some may argue this film supports the dominant narrative. However, what I want to point out is: what we do today builds a legacy of ourselves that lives far into the future, and the choices/decisions/language of today is likely to have an impact on others for a very long time. It is never too early to take action, and many college students may look at diversity as an issue to “deal with once they get a job,” but in reality,
they deal with diversity every single day at ISU. What messages are they sending to communities of color?

Fun fact: Richard Beymer is in the documentary. He starred as “Tony” in the 1961 movie version of West Side Story. Beymer was born in Avoca, Iowa, and as seen in the documentary, was very active in SNCC.
**Readings due for Week 3**

**Dialogue Topic: Race and Racism; Colorblindness; White privilege**


Benn’s (2015) article provides readers with a clear definition and distinction of the terms *white privilege* and *white supremacy*. He defines white supremacy as a system of racial hierarchy, of which Whiteness sits on top. That system is comprised of laws, culture, history, economics, and politics – many of which are unchecked in their bias against people of color. White privilege, on the other hand, is the list of benefits one receives by being White. “The two are inexorably tied, but not the same thing” he notes (p.2). The article continues to make the point that people attempt to correct him when using the term white supremacy because of the general fear of acknowledging that white supremacy (and racism) exists, linking it to the KKK or the Nazis. The author closes the article, and this is why I found it appropriate for the class, with a certain call to action about increasing dialogue (either in a gentle or forceful way) and encouraging action against the system of white supremacy (by also acknowledging white privilege).

The audience for the Reason & Evans (2007) piece is arguably for student affairs practitioners and faculty rather than students, but I chose this piece because of its focus on color-blindness and being racially cognizant. When dialoging about race, racism, privilege, oppression, it may be possible that students will share a certain degree of “color-blind racism” (p. 68). That is, they may say something akin to “I don’t see skin color.” What this article aims to do is encourage the reader that, this ideology, is just as dangerous as overt racism. I want students in DoD to be able to digest that notion in facilitated discussion. In opposition to color-blindness, it is the hope that students can become “[involved in] a continuous process of rearticulating the meaning of race” (p.71) in their campus lives and through classroom discussions.
In his article about complicating the way we view white privilege, poverty, and social class, Gorski (2013) shares a personal story about his own family and how his own social justice education has framed and reframed what he knew about both. His article points out the complicated intersection of race and poverty through a personal lens. I appreciate the push-pull the author has with these dynamic issues and the multitude of perspectives that accompany them. It is my hope that students and facilitators can bring some of that to life in classroom discussion. By focusing two full class sessions on race, it means that I was not able to dedicate an entire class period to socio-economic status (SES). It is my hope that by including this article, there is enough content for students to reflect upon the connection(s) among race, economics, privilege, and perhaps even their own educational experiences.

For this week’s class discussion, I suggest on the syllabus watching an excerpt from The Color of Fear: Part 1 by Lee Mun Wah (1994). It is about 20 minutes from the 90 minute full-length feature. Admittedly, the production date is rather old, but the conversation is just as relevant today as it was in 1994. More importantly, the clip provides a clear example of how dialogue among differing identities could look in practice. Some students may find this clip disturbing, but on the other hand, as the Benn (2015) piece suggests, sometimes disturbing is transformative and necessary to learning (as we see in the video). There is some strong language used in the clip, so depending on your classroom environment, you may wish to provide a trigger warning of some kind.
## Readings due for Week 4

**Dialogue topic: Gender**


Touch isolation, as described by Greene (2013), is a social phenomenon that suggests that men, trained from a young age, should not (or may not) touch one another platonically for fear of being perceived as, or called out as, being gay. Greene posits this is problematic because the human condition longs for such connection, citing how developmentally necessary it is for infants. He further tells readers that this condition is a contemporary one because photographic evidence offers ample proof that platonic male-male contact has been historically common. He adds: “The emotional impact of coming of age in our touch-averse, homophobic culture is terribly damaging. It’s no wonder our young people face an epidemic of sexual abuse, unwanted pregnancy, rape, drug, and alcohol abuse” (para. 5).

This article could easily be part of a conversation about sexual orientation because of its connection to homophobia, but I placed the article in our “Gender week” because I feel like it pairs well with gender dialogue. It is my belief that men (really, anyone) often forget that masculinities are constructed as well, even though it is a dominant category. Men often feel trapped, confused, or discontent with who they are, what feels authentic, and what society expects of them. It is my hope that this conversation can yield conversation about how men own and exhibit their own masculinity. Do they feel as if they could be comfortable “cuddling” with a male friend? Why or why not? And what do those reactions tell us about gender in society?
There is a plethora of ways to enter the conversation about sexism in our country, and how women are meant to feel or be subordinate to men in our culture. The unfortunate reality is there are too many. I opted to choose an article that discusses subtle ways women are oppressed (Boguhn, 2015). Boguhn frames the issue through the workplace. She provides a working definition of descriptive bias (when others use gender-based assumptions to make decisions about you) and prescriptive bias (when you possess traits not typically associated with your gender), and how both can be damaging to women’s equity. The author continues her portrayal of subtle discrimination by defining microaggressions, including the ways in which dress codes can set up an un-equal and un-fair bias against women.

This article, when paired with the understanding that women are paid less than men for equal work, face sexual harassment, discrimination, and sexual assault at much higher rates than men and the lived experiences of women in the class should provide content for a rich dialogue. If students somehow believe that women are “equal” because feminism happened (just like people of color are “equal” because the Civil Rights Movement happened), how does the classes earlier conversations of being wrong and understanding of perspective influence issues of social justice that are not race-based?

In piece that discusses body image, Moylan (2015) discusses the troublesome use and recent infatuation with “the Dad Bod.” The author builds an argument that use of the phrase says more about how we treat women than it does about making a comment on the physique of the man in question. By referring to another authors comments (a woman), he questions societal norms around healthy body image for men and women. What I find to be his strongest argument is that we find it perfectly acceptable for men to have a few extra pounds (citing that the perfectly chiseled body with rock hard abs is too frustrating to obtain) the same is not true of women. I would be curious to know how students feel about this issue and body image, and that is the primary reason I included for dialogue.
The forth reading for this week, admittedly longer than the others – not to mention a tear-jerker, highlights something simple: in the first paragraph, McBride (2015) outs herself and her deceased husband as both being transgender. That is the only reference to the topic before the emotional story continues. While not academic in nature, it offers a teachable moment. If a reader is wrapped up in the story and feels concern and heartache for the people in the story, does it matter that they are transgender individuals? No. It does not matter. Through sharing a very vulnerable and human experience, readers of this piece understand that being transgender is no reason to exclude them from the full spectrum of the human experience. You may want to include stories of targeted murders of Trans* people; or the violence they face; the sexual abuse aimed their way for being different; the health care coverage that is often exclusionary of their needs; the high unemployment rate of Trans* people. This could be a great time to discuss our culture’s fascination with binaries and needed to be either “man” or “woman.”

Because next week’s topic is sexual orientation…

and transgender identities have been brought up this week

and some students my find this very confusing – or even the same thing as being gay

you may want to find time to discuss/define (if your section needs it) the differences among sex, gender identity & gender performance, and sexual orientation as major components of one’s overall sexual identity. Remind students these are related topics, but do not have to be linked or coupled with something else. You may find Lev’s (2004) Conceptualization of Binary Systems of Sex, Gender Identity, Gender Role, and Sexual Orientation a helpful resource. The Genderbread Person is also helpful (www.itpronouncedmetrosexual.com).
The Rankin, Weber, Blumenfeld, and Frazer (2010) research is seminal in the field of social justice for LGBT college students. Until this work, almost no data was ever collected about the population and their experiences on college campuses. While the data collected are not surprising when compared to the commonly-heard stories, it is telling that research of this kind is published more than forty years after the Stonewall Riots (1969), the supposed creation of the modern LGBT Rights Movement.

The results of Rankin et al (2010) indicates the harsh reality that students of minority sexual identities face, and how those experiences are doubly felt when the student holds another minority identity, such as being a person of color or transgender. The authors tell readers that LGBT students have a negative perception of their campuses when compared to heterosexual students. So, how can students of dominant identities improve that perception? Have our straight students thought to consider how being lesbian, gay, bisexual, transgender, or queer impacts their time at college? Can they empathize with the unique needs?

The conclusion of the Executive Summary provides a list of potential best practices (p. 15-17) that could support or improve the climate for students in the queer spectrum. Do your students feel as though these things happen at ISU? What practices are missing? How many students are aware of the LGBTSS at ISU? Should identity centers (such as LGBTSS, the Sloss House, and MSA) be offered on campus?
University of Delaware student Dylan Gallimore (2014) shares his story of coming out to his fraternity in his blog posting. He frames his concerns about doing so in a hegemonic masculine space, full of traditions, legacies, mores, taboos, and expectations. His journey, mercifully, was well-received at his chapter and on his campus, although it was not perfect at every step. One of Gallimore's strongest points is his discussion around denigration vs. tolerance vs. celebration of his identity. So often, we hear about “teaching tolerance” or “being tolerant of ____” – is that the best message to hear? It is a hope of this course that students might choose to be supportive, rather than tolerant, of others. A dialogue could be formed around the differences between the two and how to bring that to life (particularly as students potentially begin to see themselves as change agents within their communities).

Wayne (2013) pens a fascinating piece that, by its title, would support a conservative viewpoint of not supporting marriage rights for the LGBT community. It is interesting to note that this piece was written before the announcements of the U. S. Supreme Court decisions that repealed the Defense of Marriage Act (DOMA) in 2013, much less the decision that legalized marriage in 2015.

Among the strongest argument in the piece, Wayne (2013) asserts that “traditional” marriage is threatened by same-sex marriage – and that is a great thing because it allows our society to move past the oppressive nature of traditional gender roles. She continues that, “opposition to marriage equality is opposition to equality” (p. 2). Indeed.

Her subsequent argument is that those who oppose same-sex marriage are also opposing the use of contraception and abortion rights. She concludes that those who uphold gender essentialism (the view that marriage is about procreation and a woman’s highest aim is to be a mother) are holding back marriage equity.

So, how does gender (both identity and performance) intersect with sexual orientation in how we view the world? Can we talk about one without the other (is that even fair to do)? How do each of us construct and view our own identities? How does our own construction impact how we perceive of others whose identities are different?
Shinn (2014) discloses his own disability and its impact on his work in the entertainment industry (as a playwright) to argue his frustration with able-bodied actors playing disabled characters in popular media like movies, television, and Broadway. It could be argued that his intended audience includes casting directors, producers, and directors, but his point is broader: why is this the case? American audiences love a superhero that can overcome all obstacles, and Shinn shares a theory of how that plays out by viewers – they want the “comforting assurance the [they] are not witnessing the actual pain and struggle of real disabled human beings; it is all make believe” (p. 3).

Duquette & Hums (2015) present concrete steps that disabled and able-bodied persons can espouse to create a more equitable society for those who are differently abled. What is compelling of the context the authors provide is two-fold. First, they indicate a reality for those with disabilities that is true of all marginalized populations discussed thus far. That is, just because legislation is passed, it does not erase discrimination from our culture. Inclusive laws are only part of the larger equation to lift up those who have been shoved down. Second, it is interesting to note that they suggest part of the solution comes from both the oppressed (those with disabilities) and the oppressor (able-bodied people). This suggests a balance of self-advocacy and ally-ship. It would be compelling to know what students feel about this concept. What I would like to see from students is that they can somehow see themselves in one (or more!) of the ten suggestions so they can be part of the change.
I recognize that a clear gap exists in this conversation about ability, and that is the readings focus exclusively on physical dis/ability. I struggled to find accessible readings that covered other student concerns, such as emotional, cognitive, short-term, medical, or any other possible type of limitation a person may have. I encourage you to include these topics in your conversations as well. In the meantime, if you find reasonable articles for me to include in DoD in the future, please share!
Readings due for Week 7

Dialogue: Creating Change toward Social Justice


Nash’s (2010) piece on being an effective social justice ally is likely familiar to many facilitators. In it, he describes a colloquium on the topic of gay marriage he attended that became heated because of the passionately-held beliefs of the people attending.

In the article, Nash (2010) questions the best way for people to advocate for a social justice viewpoint in a way that “might start and sustain and open dialogue, rather than polarize and terminate it” (p. 13, emphasis original). As such, he provides five styles a person might take on advocacy work, and they are briefly described here. First is the radvocate – one whose ideology rides at the polar ends of the continuum (such as conservative views and liberal views). A madvocate is a person that uses anger, disgust, outrage, and righteous indignation in their teachings, and Nash suggests this often creates more enemies than allies. A person who uses a series of subjective self-disclosures (often sad) is known as a sadvocate. You might think of these people as the Debbie-Downers of social justice, always sharing the pain, vulnerability, and opportunity to find empathy. A fadvocate is an easily excitable, perhaps even naïve, person who latches on to the latest social justice cause. This person might seem impressive because they are “current” and “aware” but they can easily become overwhelmed by the depth and gravity of the work to be done. Finally, a gladvocate, something Nash strives to be, teaches by calling in rather than calling out, sets examples for others, accepts that multiple truths may (and often do) exist simultaneously.

Subsequently, Nash (2010) shares with readers six of his own goals while moving forward with the work of social justice. These goals should be considered helpful to students and facilitators alike as we continue to dialogue with one another about our ISU community. He closes with the suggestion that we should approach this work with humility (compassion), with faith (trust), some
self-denial (deep reflection), and charity (assuming good will). None of us are perfect, and we are all evolving. That common truth should help us all.

Couros’ (2015) blog entry articulates his observations of successful agents of change. He outlines five qualities, which serve as both goal posts and tactics toward change. A change agent should have clear vision, be patient yet persistent, ask tough questions, be knowledgeable and lead by example, and build strong relationships built on trust. The author cautions against the notion that change should not be set aside or appointed “to be the responsibility of any position” (p.3). Yes, every group needs leadership, but being a change agent is not the responsibility of just the leader(s); all must participate in change. Briefly continuing with the leadership idea, and in closing, Couros cautions against a commonly-held notion that leaders should be charismatic. He posits that a charismatic leader might hold some of these qualities, and may be an effective leader, however the work of change might be more requires a deeper sustainability.

The *Forbes Magazine* piece from Llopis (2014) may strike readers as being too focused on the workplace, even supporting the assumption that the workplace equates to corporate America. Nonetheless, it is offered for class reading and discussion based on the assumption that students in the course are leaders in their own right – leaders of student organizations, leaders in fraternities or sororities, in their churches, among friends, and in the classroom. So, the driving question is: how can the 10 ideas offered by Llopis be translated to the ISU campus environment and students’ leadership spheres of influence? To go further, how do these concepts support the work done in DoD and how has the course been helpful (or not?) to students?
Part Five

Alternative Activities and Resources
ALTERNATIVE ACTIVITIES & RESOURCES

If you would like to pursue other activities in your section to build dialogue that are not part of the lesson plan, that is perfectly acceptable. Below are some options for you to consider. You can also utilize any other activity you know of (and, if you’d like to share it with the Program Coordinator, please do – it will be a great addition to the working list of resources).

Please note: some films are available in multiple copies, other are not. So, if you want something from the Dialogues office, just ask. First come, first served!

Activity Options for Race, Ethnicity

What’s Race Got to do with It? (film)
Hidden Colors: The Untold History of People of Aboriginal, Moor & African Descent (film)
Hidden Colors 2: The Triumph of Melanin (film)
Hidden Colors 3: The Rules of Racism (film)
Mirrors of Privilege: Making Whiteness Visible (film)
American Beyond the Color Line (film)
40 Years Later: Now Can We Talk? (film)

Activity Options for Sexual Orientation

LGBTSS Speakers Bureau Panels (visit http://www.lgbtss.dso.iastate.edu/ for more information and to request a panel for your section – keep in mind, you will want to do this with plenty of advance notice)
Coming Out Stars
For the Bible Tells Me So (film)

Activity Options for Ability

Activity: Limited Resources
Videos for Discussion (not listed in the Lesson Plan):

- Ableism Documentary with RSA Animation https://video.search.yahoo.com/video/play;_ylt=A2KLqINGujVV3T8ApdAsnIIQ;_ylu=X3oDMTBzMmQ2MHUwBNlIYwNzcgRzbGsDdlmKZH0aWQDBGdwb3MDMTe-c;_p=documentary+on+history+of+disability&vid=98e0d4a777495fa906a9df4252c8cf1&l=5%3A32&turl=http%3A%2F%2Fts1.mm.bing.net%2Fth%3Fid%3DWN.9xbgwggxbrW%252fqpwEf%252bP%252fCoO%26pid%3D15.1&vurl=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3D5lufjhlQXlfk&tit=Ableism+Documentary+with+RSA+Animation&c=16&sig=11bodml0m&sigi=116jl6gkt&sigii=1254cc8h7&age=1297839130&fr2=p%3As%2Cv%3Av%3Bhsimp=yhs-001&hspspart=mozilla&tt=b

- Disability Rights Activists Movement Documentary
https://www.youtube.com/watch?v=qXD7TckuVjM
(Gives you a historical background of the Disability Rights Movement and how people with disabilities were treated prior.)

- Autism Dog
  https://www.youtube.com/watch?v=lwn5XngHgGU

**Additional Options, Non-Specific Identity**
  Social Groupings Dot Activity (Social Construction of Identity)
  Mapping Social Identity Timeline Exercise
  Social Identity Profile
  Power is for the Birds Activity (Socio-Economic Status)
  *Divided We Fall: Americans in the Aftermath* (film)
“COMING OUT” STARS

Materials Needed: Pen/pencil and a paper star for each participant
Star colors: Blue, Green, Red, and Orange
Length of time: About 20 minutes, depending on size of group and processing time
Size of group: Any

[Let each person pick either a **BLUE, ORANGE, RED, or GREEN** star and then read the following to them:]

Imagine that this star represents your world, with you in the center and those things or people most important to you at each point of the star. So we’ll begin by writing your name in the center of the star, making it your very own star!

Then, pick a side of the star to begin with. Chose a close friend or best friend (a non-relative, non-partner) – someone you trust and care about very much. Write their name on this side of the star.

Choose another point of your star. Think of a professional or social community that you belong to. It could be a religious community, professional association or networks, a fraternity or sorority, book club, or just a group of colleagues. Take the name of this group that you are a part of (or give it a name if it doesn’t have one) and write it on this point of the star.

What is your current job title/position? Write it on the next side.

Now write down your doctor’s name or your health care practice name.

Now, think of a specific family member that is not your spouse or partner. This could be one of your parents, your closest cousin growing up, your sibling that always gave good advice, or the aunt/uncle who knows how to cheer you up when you’re sad – any family member who has made a large impact in your life. Please write their name on the next side of the star.

For this exercise, you are now going to imagine that you are gay or lesbian and are about to begin your coming out process, you are now part of the 3.8% of adults who identify as lesbian, gay or bisexual in the US.

Please **do not talk** for the rest of this activity. You will have specific instructions to do based on the color of your star, so it’s important to hear the parts of this and to fully participate in the moment.

1. (Close Friend – non-relative) You decide that it will be easiest to tell your close friend first, since they have always been there for you in the past and you feel they need to know.

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1 Gallup Poll 2015. Results for this Gallup poll are based on telephone interviews conducted May 6-10, 2015, with a random sample of 1,024 adults, aged 18 and older, living in all 50 U.S. states and the District of Columbia. For results based on the total sample of national adults, the margin of sampling error is ±4 percentage points at the 95% confidence level.
• If you have a **BLUE** star, your friend has no problem with it. They have suspected it for some time now and thank you for being honest with them. Luckily, they act no different toward you and accept you for who you are. You have an Ally in this person and they ask if they can meet the person you are dating.

• If you have an **ORANGE** or **GREEN** star, your friend is kind of hesitant. They initially act different toward you and are somewhat insensitive, baffled how you could choose to live this kind of lifestyle and ask all sorts of questions about your romantic feelings and sexual attractions. You’re not sure they are comfortable yet, but at least it’s not a hostile relationship, for which you are thankful. You keep working on the relationship. Over time, and with much education, they finally begin to understand and move toward a place of support for you. Fold back this point of the star. This indicates that the person is still in your life (attached) but may not be fully visible or involved in your life right now.

• If you have a **RED** star, you are met with anger and disgust. This friend who has been by your side in the past tells you that being gay or lesbian is wrong, a sin against God, and they can’t associate with anyone like that. If you have a red star, you are part of the 92% of LGBT people who hear negative messages about being gay or lesbian. Tear off this side and dispose of it, this friend is no longer a part of your life.

2. *(Job title/position)* Let’s focus on the point of your star with your current job title/position on it. Since it’s a large part of your identity, and because you spend the majority of your day with your colleagues, you decide that you should address the rumors about your sexual orientation that you know are circulating. It’s important to you to be able to bring your whole self to work, and this is one more step in creating a healthy, productive work-life balance.

• If you have a **BLUE** star, your coworkers begin to approach you and let you know that they have heard the rumors and that they don’t care, they will support you. Your bosses react the same way letting you know that you do good work and that’s all that matters. Not only does your company have a strong non-discrimination policy that protects sexual orientation, but your office culture is one that supports and nurtures a diverse workplace, which includes you. You immediately place a recent vacation photo of you and your partner on your desk and are able to talk about what a great time you had on the trip.

• If you have a **GREEN** star, your workplace has become quite interesting. Everyone seems to know but it’s swept under the rug. Office camaraderie that usually includes husbands and wives of your co-workers does not extend to your partner. Some people speak to you less, but the environment has not seemed to change too drastically. If you have a green star, please fold back this side, because you need to keep your job to make ends meet, and as long as nothing outwardly hostile is directed toward you, you can manage. Still, you can’t really be your whole self at work, and that’s disappointing.
• If you have a **RED or ORANGE** star, you continue to work as though nothing is happening, but you try to address any of the rumors or questions that have spread throughout your workplace. One day, you come in to find that your office has been packed up. You are called into your boss’ office and she explains that you are being fired. When you ask why, she tells you that you are just not a “good fit” for the position and “people like you” have no future with the company. She summarily dismisses you, security is waiting outside her office to accompany you out. If you have a red or orange star, please tear off this side. Pennsylvania is the only state in the Northeast that does not have an anti-discrimination policy that includes sexual orientation. While 33 Pennsylvania localities provide some protections, 69 percent of the state’s workforce could suffer discrimination without recourse based on their actual or perceived sexual orientation or gender identity.\(^2\)

3. (Professional/social association) Having told your colleagues at the office, you are hoping that your broader network of people is slightly more affirming than what most of you experienced. Surely those in your larger community and associations will be more welcoming, right? Let’s see…

• If you have an **ORANGE** star, you are met with a mixed response. Some accept you, and some don’t know what to think. You remain a part of the community, but on the fringe. You are certain you can remain a member only because you have been for a long time. If you have an orange star, please fold back this side. Over time, you will fit in as you once did.

• If you have a **GREEN or BLUE** star, your sexual orientation is accepted by your community. Some of you have communities where LGBT concerns and inclusion are addressed already. For others, you are the catalyst to get these topics addressed and many people come forward to help create a movement. Your community continues to embrace you like anyone else and together you celebrate the growing diversity in your community.

• If you have a **RED** star, your community reacts with hatred. They tell you that someone like you doesn’t belong in their community. Those who had supported you in your times of need no longer speak to you or acknowledge you. You feel excluded and, in some cases, targeted for harassment and discrimination in your community. If you have a red star, tear this side off.

[Do a check-in by having people hold up their stars. Have people look around the room. Remind people that this is no talking during the exercise, so everyone can hear the instructions and be in the moment.]

4. (Family member) You’ve been getting the “Why are you still single?” vibe from family. Wondering how to best navigate the question, and knowing it is time to clear the air, you turn to your close family member, who has always been a good listening ear and you’re sure they can help. And, with most of you having such good luck with your friends, you hope for a similar outcome with your family.

- If you have a GREEN star, the conversation does not go exactly how you planned. Several questions are asked as to how this could have happened, and why you would want to do this. Clearly, you are still part of the family, but your current or future partners are not welcome at family functions. This person is just not quite comfortable seeing you as “different”. Only after some lengthy discussions over time, this person who is close to you seems a little more at ease with it. Fold this side of your star back, as they do become accepting, but only with time. Eventually, you’ll be able to bring your partner with you for your holiday celebrations.

- If you have a BLUE star, you are embraced by this family member. They are proud that you have decided to come out and let you know that they will always be there to support you. They offer to help you come out to other family members in whatever way you might want or need. Furthermore, your partner has a standing invitation to family functions, holidays, and gatherings. You are both part of the family.

- If you have an ORANGE or RED star, your family member rejects the thought of being related to a person who is gay or lesbian. They wonder how you could possibly want to make a mockery of your family and wonder how they are going to face others about your choice. Quite simply, they are disgusted and you are a shame to them, and they’ve let everyone know it, sharing your secret to all members of your family and not in a loving or supportive way. Your secret is now out and you’re being rejected. You are disowned by your family, not being allowed to ever return. They refuse to return your calls, don’t want you to be a part of the holiday celebrations and they make it clear, that in order to return to the family, you have to denounce this part of you. If you have an orange or red star, please tear off this side.

5. (Healthcare Provider) You’re relatively new to the area and looking to identify your primary care doctor. You are in good health, participate in annual screenings and check-ups. You look up the directory through your insurance, jot down a couple of places that are close by to work or home to make it easier and make a call to get a first appointment. Before you get the chance to go to that first appointment, however, you sprain your ankle at the first game of the new softball league you just joined.

- If you have a BLUE or GREEN star, you did your homework and researched LGBTQ friendly providers in your state by accessing GLMA (Health professionals advancing LGBT equality) or other resources. When you visit your doctor or healthcare provider, you find the medical forms to be very inclusive: asking about your “relationship status” instead of “marital status”; asking about your gender identity and sexual orientation by
filling in the blank rather than circling one of the two options provided; explaining why the form is collecting “legal sex” information (for example, "While our practice recognizes a number of genders / sexes, many insurance companies and legal entities unfortunately do not. Please be aware that the name and sex you have listed on your insurance must be used on documents pertaining to insurance, billing and correspondence. If your preferred name and pronouns are different from these, please let us know."

The waiting room has gender-neutral restrooms, and LGBTQ-friendly health brochures, magazines, and books are on the tables. Also, there is a clearly posted “non-discrimination policy” poster which includes sexual orientation and gender identity/expression. When you first met your doctor, they made a point of talking to you about your sexual orientation in their first few minutes with you. They say things like **Thank you for sharing this with me! I am committed to making sure the LGBTQ community receives quality health care. How can I incorporate this information into my work caring for you?**

- If you have an **ORANGE or RED** star, you weren’t able to find a provider that was listed as LGBTQ friendly, but you were confident that, given this day and age, any doctor has to be aware of and sensitive to the community. The intake forms were not very inclusive because they contained the typical yes/no, circle-the-answer-provided questions. But, they did have a non-discrimination statement at the bottom of the form, and you figured that should be good enough. When you first meet your nurse to go through your forms and discuss why you are there, you disclose that you are a member of the LGBTQ community. The nurse pauses for a moment and then leaves, telling you they will be right back. They come back with a couple of pamphlets about same-sex health risks, STDs, and safer sex practices. Handing them to you, they tell you they are not really familiar with “your community” and suggest perhaps you would prefer to go to be another practice that has doctors who identify “that way.” You’re not sure what that means and start to shift in your seat. Rather than ask questions, you mumble “sure, I’ll go somewhere else”, even though your visit is about your sprained ankle. Tear off that point of the star because not only does your ankle still hurt, but now you also have to find a new provider and wait to get an appointment. Based on this uncomfortable experience, you wonder if it’s even worth it! This nurse’s discomfort triggered an anxiety that has haunted you for a few months, so you avoid doctors – skipping recommended checkups and preventive care for fear you would leave an appointment feeling judged or like a freak.

[Have people hold up their stars and look around the room.]

If you have a **BLUE or GREEN** star, you can see the majority of your life points are still intact - maybe 1-2 are folded down or missing. The elements that help make up who you are – your status at work, in the community, with your friends and family – are largely still a part of your life. You have close friends, family members, health care provider, a community, work life that you can turn to for support and other points folded are slowly coming back to make you feel more whole.

If you have an **ORANGE** star, you have experienced some loss, and the coming out process has been difficult but there are still parts of your life that give you hope. You may be more hesitant
to share your identity with others, particularly when moving into a new job, community or state. You decide to focus on the points that are intact and to make changes to replace the star points that were disposed of – you start to regrow these parts or are able to fold them up and down with some practice.

If you are a RED star, you have been met with rejection after rejection since you began coming out. You have lost your friends, family, career, and you’re at a higher risk for health disparities, substance and alcohol abuse, and mental illnesses such as depression and suicidal ideations. Eventually, you feel that your life is no longer worth living. If you have a red star, please tear the center of it up and dispose of it. You are nothing, you don’t exist anymore. It is estimated that members of the LGB community are two to six times more likely to commit suicide than heterosexuals. The numbers are even more staggering for youth members of the LGBTQ community.

- Suicide is the leading cause of death among Gay and Lesbian youth nationally.
- It has been conservatively estimated the 1,500 Gay and Lesbian youth commit suicide every year.
- 30% of Gay youth attempt suicide near the age of 15.
- Almost half of the Gay and Lesbian teens state they have attempted suicide more than once.

Processing Questions:
- Initial Reactions or thoughts?
- For you, how does this illuminate the coming out process? If someone is coming out to you, how does this activity inform your response?
- For those with a RED star, what’s on your mind? What are you feeling? Was it difficult to tear off certain points on your star?
- For those with a BLUE star, how do you feel?
- For those who identify as LGBT, do you relate to a certain color of star?

Activity Source: Jeff Pierce, University of Southern California
Modified September 2014: Office of Equity and Inclusion, University of Delaware
September 2015: Office of Diversity & Inclusion, Children’s Hospital of Philadelphia; Dialogues on Diversity, Iowa State University

3 http://www.speakforthem.org/facts.html
Limited Resources Activity

Break students into groups of 4.

Within each group, you will need to assign the following (or drawn at random) identities:
1. A person who is not able to see (they should be blindfolded or keep their eyes closed for the duration of the activity)
2. A person who is not able to hear (they should wear headphones and listen to sounds of rain (utilize a free rain sounds app on your phone))
3. A person who is not able to use their hands (they are to keep them under the table at all times)
4. A person who is able-bodied
5. IF YOU NEED A GROUP OF 5, you could add: a person who is not able to speak, a person who does not speak English and only uses another language

**Be sure that students do not share their disability with the others – they are simply required to “act them out” during the activity.

You will give each group the same set of materials: These can be anything available, and as creative as you like. Generally, it should be several sheets of paper, a couple paperclips (~4-5), and some pieces of scotch tape (~5).

Each goal’s objective is to build the tallest tower in a set time. You can use whatever amount of time you like, but seven minutes is enough to get the idea and create some kind of tower.

**Processing Questions:**
1. How did participating in that activity make you feel?
2. What was difficult about the process?
3. How did your focus shift during the activity, particularly as it relates to accommodating a peer’s disability and achieving the goal at hand?
4. What was successful about your group’s experience?
5. What would you do differently next time?
Dot Activity: Social Groupings
Compiled by Warren J. Blumenfeld

Materials: sheets of self-adhesive dots of different colors (3-4 colors) of a size large enough to see easily across a fairly large room.

Procedure:

Announce that you will be going around the room placing a sticker (do not use the words “color,” “colored sticker,” “dot,” or “colored dot”) on each person’s forehead. (Some people would rather not be touched, so give them the option of extending their finger, you placing the sticker on their finger, and the person places the sticker on their own forehead.)

Announce to the group that when you stand before each individual to give each the sticker, have them shut their eyes so they do not see their sticker. They then will open their eyes after you place the sticker on their forehead.

Place one sticker on the individual’s foreheads. Rotate varying colors on participants’ foreheads. On ONE person, use a colored sticker that no one else has. I usually use white.

After each person has a sticker on their forehead, give the following directions, which you will repeat one time.

1. No talking.
2. Find your group.
3. When you have found your group, raise your hand.

Participants will divide into groups.

After most people have raised their hands, ask people to remain standing (if they are able) in their groups, and you facilitate the processing of the exercise with them. Processing questions include:

- What were the strategies you used to find your group?
- What did it feel like to be pushed into a group or told by someone else to go into a group? What did it feel like to direct people to go into a group or not go into another group?
- What was the criteria you used for grouping? Why did you use color, gender, etc.?
- Did you like the group you were in? Would you rather have been in another group?
- What about the person who is not in a group? Why didn’t anyone accept that person into their group? What did it feel like for the person who wasn’t accepted into the group?
- How is this exercise replicated in the larger society? What does it say about group formation or the group process? What does it say about the concept of “ingroup” and “outgroup”?
- What does it say about the choices we have in some social groups or identities that we are ascribed?
- What does this say about the SOCIAL CONSTRUCTION of group identity?
- What does it say about the assumptions we carry?
• Why didn’t anyone speak during the exercise? (“You told us not to.” So, why did you not disobey my direction and talk anyway? What does that say about the way we consent to social directions, even if we don’t agree with those directions? What does it say about us conceding power over to those we consider to be in authority positions?
• How does this exercise relate to our socialization generally and specifically?
Part Six

Effective Facilitation for Instructors
Effective Facilitation for Instructors

I. DIALOGUE ABOUT THE DIALOGUE

Dialogue About the Dialogue

From: The Program on Intergroup Relations University of Michigan, 2007

The purpose of "dialogue about the dialogue" is to allow the group to reflect on the process (rather than the content) of the dialogue. This should be a time to reflect on how the group interacted with one another and to explore if the group was able to effectively employ some of the dialogue skills learned earlier on. This could be shared for 5-10 min. at the beginning or end of each class (as the facilitator deems fit and time allows).

You should use this first "dialogue about the dialogue" as a stepping point for the group. For example,

• If the dialogue seemed flat, you may ask: What is going on?
• If the participants did not seem to be very forthcoming or open in their responses, you may ask: Why?
• If the dynamics of the group were good, you may ask: What has allowed for us to have a good, in-depth dialogue around this hot topic?

BEEF / BOUQUET (Or, Roses & Thorns)

Alternatively, you may start with how the students feel about the dialogue that they are engaging in. Have participants share their "beef" (something they're upset with) and their "bouquet" (something they're pleased with) about the class, about school, etc.

In the large group, process-related questions could include:

• How are we doing as a group? What are your criteria for answering this question? Is "doing well" being comfortable, or being honest, or...?
• What are some ways we have implemented our dialogue skills? What are some of the ways in which we have failed to use our dialogue skills?
• What were some of the challenges you specifically or we as a group faced in engaging these issues in a dialogue format? Temptation is to debate. Our opinions/conclusions/positions can have strong emotions attached; staying in "common understanding" mode can be difficult when those positions are challenged, and the attached emotions surface.
• How did your differing social identities impact your participation in the dialogue?
• Were there any particular dynamics or tensions during this session or previous sessions that are affecting your ability to participate fully? What if anything created internal conflict or tension for you?
• What, if anything, created conflict within the group today? How did you feel about that and how did you handle that? What learning opportunities did the conflict provide? How comfortable were you with the conflict? Help them to recognize that comfort may come differently around conflict for different people, and discomfort connects to learning and growing (e.g., learning edges, comfort zones from Stage One).
II. CULTURALLY RESPONSIVE TEACHING: OVERVIEW OF FRAMEWORK

Culturally Responsive Teaching (CRT)

*Dialogues on Diversity* has adopted the framework of Culturally Responsive Teaching (CRT). This theory and its six tenets serve several purposes. First, CRT includes all students, their backgrounds, and takes into account the meaningful relationships that occur in our *Dialogues* sessions. Additionally, CRT takes into account non-majority individuals, what they bring to our course sessions, and their experiences in and out of the educational setting. Perhaps most importantly, CRT focuses on the way we facilitate, our relationship with our students, and it serves as a guide to creating meaningful and authentic dialogue.

**The Six Tenets of CRT**

CRT puts forth six essential tenets that facilitators can encompass in the classroom.

**Culturally Responsive Teaching is:**

- Validating
- Comprehensive
- Multidimensional
- Empowering
- Transformative
- Emancipatory

These six criteria aid in fostering students, as well as facilitators, in the pursuit of social justice as well as meaningful dialogue.

The term “teaching” here is not meant to indicate a traditional teacher’s role rather; the term is used to indicate an individual who is more of a guide in critical thinking.

**CRT is Validating**

The term “validating” used here means that this particular framework acknowledges cultural heritages of non-majority individuals. Additionally, “validating” encompasses the students’ attitudes, approaches, and dispositions that go along with the cultural and ethnic heritages.

It also means that when using this approach, we are bridging the gap in between students’ home and school experiences, ultimately illustrating the need to be aware of students’ sociocultural lives and experiences. Further, it means that students respect and praise each other, themselves, ideas, and different cultural heritages.

Because one of our goals is to validate students, their experiences, and their different cultural and ethnic heritages, we have to examine our approaches. One of the most important approaches in this course is our approach and method of carrying out the concept of dialogue. We want students to engage in dialogue instead of a discussion or a debate.
In order to help validate students, being consistent with responses to both the online journals and the online blogs will be helpful. Even short comments will encourage student’s engagement in the course, the material, and the dialogue process.

Even if you are unable to get to the students’ journals and blogs, let the students know that you will respond as soon as you can. This way, they will realize they are in a conversation with you and should really think about the material instead of just writing something down.

Below are some ideas regarding how you can respond to your students:

**Encourage Critical Thinking:**
- Pose thought provoking questions
- Let them know that you are glad they are thinking about the issue; ask if they have thought about another point of view surrounding the topic.
- Ask if the student accepts the author's logic seriously. Why or why not?
- Ask “what are the implications if we take the author’s logic seriously? What are the implications if we do not take the author’s logic seriously?
- Offer another point of view and ask the student to think about it.

**Steering Students Back on Track:**
- Ask them to rethink the issue from another point of view.
- Ask specific questions about the material
- Ask, “Is that the author’s intent?”
- Ask, “What do you think is the author’s main point?”

**Encouraging and Praising the Student’s Response:**
- Let them know that you are happy they are really critically thinking about the issue
- Let them know that it’s good to be passionate about these subjects
- Let them know they raise good points and to perhaps volunteer those points in class
- Encourage them to do even more research on the topic
- Tell them that they should perhaps think about this particular topic as being a possibility for the final poster presentation.

**CRT is Comprehensive**
One of the primary goals of CRT is to facilitate and connect to the entire learner and to provide tools to critically think about multicultural education both in academics as well as society. Thus, to be comprehensive is to be aware that we are teaching not only academics, we are also modeling relationships, emotions, and politics of identity. Part of this component requires facilitators to reflect on their own biases, privileges, and begin to conceptualize how those may influence our facilitation and facilitation skills.

**CRT is Multidimensional**
In order to facilitate the best dialogue possible, we must be multidimensional. CRT’s concept of being multidimensional includes the curriculum content and different ways in which the curriculum is delivered (technology, forms of dialogue, face to face interaction). CRT is also concerned with
learning contexts, classroom climate, and student-facilitator relationships, group dynamics and student relationships, and the manner in which we carry out performance assessments.

Thus, to be truly multidimensional, we must be aware that we are modeling not only curriculum content, but also the importance of the shared-power relationships and classroom safety.

As facilitators, we must be multidimensional in our learning spaces. Thus, in additional to delivering the content of the curriculum in *Dialogues*, we must attend to safety, classroom climate, and provide constructive comments in our performance assessments to foster critical thinking.

Within this section, you will find a sheet that will help you and your co-facilitator(s) generate ground rules to ensure classroom safety. Also present is a sample list of ground rules that may help you generate ideas of what you feel is needed to be included within your section’s ground rules. Your ground rules will provide you and your students a written document that will hold each other responsible and to illustrate that you will ensure classroom safety.

You will also find a sheet that will help you in identifying different attitudes of students and methods that you can use to help draw those students into the dialogue.

Additionally, you will find information about how to assess and maintain classroom climate to ensure a meaningful dialogue for all. Information about group dynamics, group development, and how to assess and pull in resisters can be seen below.

Lastly, an outline is provided for you so that when commenting on student work, you can encourage students to be critical thinkers and assess them in the best possible way.

**CRT is Empowering**
Certainly one of the most important aspects of CRT is that it is empowering for students. With CRT, facilitators can illustrate to students the empowering nature of critical thinking, of asking questions, and of realizing that students and facilitators alike have a voice in this society. By encouraging empowerment and accountability, students will become aware that they are a part of this ongoing conversation and action towards social justice.

**CRT is Transformative**
Transformation is, according to this framework, recognizing strengths in individuals and using those strengths in the classroom. It allows students to transform into leaders and catalysts for change. Also, CRT’s transformative tenet helps students break out of the traditional mold of education and become more active in the dialogue.

In being transforming, which is recognizing strengths in students and using those strengths to further dialogue, we can urge students to become empowered. By fostering critical thinking, encouraging students to ask questions on the individual, institutional, and systemic levels, students can begin to realize that they have a voice in this world.

Additionally, we can empower students by encouraging them, their ideas, and their abilities in critical thinking, an important aspect of CRT.
**CRT is Emancipatory**

This method encourages students to feel liberated with their new knowledge, with their realizations that they are change agents, and with their ability to critically question the systems of power that we focus upon. This method holds that there is no single “truth,” rather, there are interpretations of truth and there may be many that are equally appropriate.

Finally, the information students obtain from *Dialogues* will allow the feeling of liberation. With this new knowledge, students will feel free to use their voices. Thus, for the last activity, students will be doing a “Critical Events” timeline that helps them to conceptualize and map out what as been salient for them in the course.

To provide space for their voices, the final project asks students to create a timeline that illustrates when and where these issues became pivotal for them. They will be asked to share these timelines with each other in their last week of class. Importantly, they will also cover the question: What will you do with this information?

This project should serve to inspire and inform the larger university community about social justice issues.

The primary difference between dialogue and skillful discussion involves intention. In skillful discussion, the parties intend to come to some sort of closure—either to make a decision, reach agreement, or identify priorities. Along the way, the class may explore new issues and build some deeper meaning among the members. But their intent involves convergent thinking.

In dialogue, the intention is exploration, discovery, and insight. Along that path, the class may in fact sometimes come to a meeting of the minds and reach some sort of agreement—but this isn’t the primary purpose in coming together.

Dialogue involves listening to divergent viewpoints and re-examining what each individual believes to be true. The focus of dialogue is to “suspend judgment” in an effort to understand each other’s unique perspective.

Debate involves defending a pre-supposed position. The focus of debates is generally to crown a winner or to determine who is “right” and who is “wrong.”

![Diagram](image-url)
## Comparison of Processes of Dialogue and Debate

<table>
<thead>
<tr>
<th>DIALOGUE</th>
<th>DEBATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collaborative: the sides work together.</td>
<td>Combative: two sides oppose each other to prove each other wrong.</td>
</tr>
<tr>
<td>Builds a learning relationship between people.</td>
<td>Builds a competitive relationship between people.</td>
</tr>
<tr>
<td>Encourages the participants to identify questions and goals they could share.</td>
<td>Encourages each side to articulate its own questions and goals.</td>
</tr>
<tr>
<td>Goal is finding common ideas and new ideas.</td>
<td>Goal is winning with your own ideas.</td>
</tr>
<tr>
<td>Everyone contributes to solving a problem.</td>
<td>One person and viewpoint wins, the other is dismissed.</td>
</tr>
<tr>
<td>You believe that many solutions might exist, and that different people have parts of the best solutions.</td>
<td>You believe that there is one solution, that you have it, and other solutions are not considered.</td>
</tr>
<tr>
<td>You are sensitive to each other's feelings, hopes, and ideas.</td>
<td>You do not care about the feelings hopes and ideas of others.</td>
</tr>
<tr>
<td>You contribute your best ideas to be improved upon.</td>
<td>You contribute your ideas and defend them against challenges.</td>
</tr>
<tr>
<td>You listen to each other to understand and build agreement.</td>
<td>You listen to each other to find flaws and disagree.</td>
</tr>
<tr>
<td>You search for the good parts of other people's ideas.</td>
<td>You search for weaknesses in other people's ideas.</td>
</tr>
<tr>
<td>You may consider new ideas and even change your mind completely.</td>
<td>You do not admit you are considering new ideas and you must not change your mind, or you lose.</td>
</tr>
<tr>
<td>Encourages you to evaluate yourself.</td>
<td>Encourages you to criticize others.</td>
</tr>
<tr>
<td>Promotes open-mindedness, including an openness to being wrong.</td>
<td>Creates a close-minded attitude, a determination to be right.</td>
</tr>
<tr>
<td>Encourages you to see all sides of an issue.</td>
<td>Encourages you to see only two different sides of an issue.</td>
</tr>
<tr>
<td>Invites keeping the topic open after the discussion formally ends.</td>
<td>By creating a winner and a loser, discourages further discussion.</td>
</tr>
</tbody>
</table>

*Source: www1.villanova.edu/...6/.../DialogueVSDebateDiscussion.doc*
Dialogue Versus Debate

*Dialogues* is not necessarily about reaching a consensus but rather being open to listening to other views and learning from them.

<table>
<thead>
<tr>
<th>DIALOGUE</th>
<th>DEBATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finding Out</td>
<td>Knowing</td>
</tr>
<tr>
<td>Questions</td>
<td>Winning or Losing</td>
</tr>
<tr>
<td>Sharing</td>
<td>Unequal</td>
</tr>
<tr>
<td>Respect or Reverence</td>
<td>Power</td>
</tr>
<tr>
<td>Listening</td>
<td>Proving a Point</td>
</tr>
<tr>
<td>Exploring new Possibilities</td>
<td>Defending a Position</td>
</tr>
</tbody>
</table>
Differentiating Dialogue from Discussion:
A Working Model
(Kardin and Sevig, 1997)

<table>
<thead>
<tr>
<th>Discussion</th>
<th>Dialogue</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Discussions</em> are often conducted with the assumption of an equal “playing field,” with little or no acknowledgement of status and power differences in the room.</td>
<td>In <em>dialogue</em>, these differences are key elements in both the process and the content of the exchange.</td>
</tr>
<tr>
<td><em>Discussion</em> can occur with social inequities and problematic power relations active and uninterrupted during the course of discussion (e.g., individuals with privileged social identities dominating the discussion).</td>
<td><em>Dialogue</em> breaks down and becomes untenable if such processes are not interrupted and addressed.</td>
</tr>
<tr>
<td>Individuals may engage in a <em>discussion</em> without an awareness or understanding of how the content of the discussion is related to the personal experiences of those in the room.</td>
<td>In <em>dialogue</em>, personal experience is one of the key avenues through which participants deepen their understanding of conceptual and political issues.</td>
</tr>
<tr>
<td>The impact a <em>discussion</em> has on individuals in the room is often identified and processed outside of that room with individuals other than the discussion participants.</td>
<td>In <em>dialogue</em>, our goal is to identify, express, and work with as much of the impact of our exchange as we can in the moment and to bring the other after-effects of our dialogue back to the dialogue process.</td>
</tr>
<tr>
<td>In <em>discussion</em>, emotional responses may be present but are seldom named and may be unwelcome.</td>
<td>In <em>dialogue</em>, emotional responses are honored and highlighted as important information that can be used to deepen our understanding of personal issues, group dynamics, our content, and the implications of our exchange.</td>
</tr>
<tr>
<td><em>Discussion</em> is often aimed toward the identification and expression of generalities, frameworks, and collective truths.</td>
<td><em>Dialogue</em> works to uncover specificity, contradictions, paradox, and a deeper understanding of and respect for one’s own personal reality and reality as it is experienced by others</td>
</tr>
<tr>
<td><em>Discussions</em> are often conducted with the primary goal of increasing clarity and understanding of the issue with the assumption that we are working with a stable reality.</td>
<td><em>Dialogue</em> may promote understanding and clarity but is often aimed at disruption, disequilibrium, confusion, and the destabilization of personal and collective realities.</td>
</tr>
</tbody>
</table>
IV. CREATING EFFECTIVE DIALOGUE

The Four Stages of Dialogues

Stage 1: Creating a Shared Meaning of Dialogue
• Establish a framework and space for honest meaningful dialogue
• Distinguish dialogue from debate and discussion
• Establish guidelines for effective communication within the group
• Encourage enthusiasm for the dialogue

Stage 2: Identity, Social Relations, and Conflict
• Begin to understand the concept of social group identity and multiple identity
• Learn and practice dialogue skills
• Examine self in relation to group identity
• Seek to understand the experiences of others
• Illuminate process of socialization
• Explore dynamics of intergroup relations in the classroom
• Clarify the social and structural nature of oppression and privilege
• Identity differences and sources of conflict in the group

Stage 3: Issues of Social Justice
• Examine the influence of social structures and institutions and their effect on individuals and social groups through specific issues (family image, affirmative action, sexual assault, etc.)

Stage 4: Empowerment, Alliances, and Action
• Explore what it means to be empowered and to be an ally
• Recognize the value of alliances and action
• Find ways to continue personal growth
• End on a positive note

(IGR Manual, 2007, University of Michigan Program on Intergroup Relations)
## Rights, Responsibilities and Skills of Dialogue

For true dialogue to occur it needs to take place within a protective environment of mutually accepted rights and responsibilities, rooted in two fundamental values: **Respect for the human person and Trust in the process of dialogue**.

<table>
<thead>
<tr>
<th>Rights</th>
<th>Responsibilities</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Each person has the right to define him/herself without being labeled by others</td>
<td>1. Each person must be willing to seriously question his/her assumptions about &quot;the other&quot;</td>
<td>1. Each person should be able to evaluate and articulate his/her own attitudes, values and positions on issues within the context of his/her tradition.</td>
</tr>
<tr>
<td>2. Each person has the right to express his or her beliefs, ideas and feelings</td>
<td>2. Each person must allow others the same right of self-expression that s/he expects for him/herself.</td>
<td>2. Each person should learn how to temporarily set aside his/her own views and feelings in order to be more sensitive to what the other is saying.</td>
</tr>
<tr>
<td>3. Each person has the right to ask questions that help him/her understand what someone else has said.</td>
<td>3. Each person should ask questions that respect the other's right of self-definition, even in times of conflict or disagreement.</td>
<td>3. Each person should learn how to respond to questions in ways that help others understand.</td>
</tr>
<tr>
<td>4. Each person has the right not to change or be coerced to change.</td>
<td>4. Each person must accept the others as equal partners in the dialogue, and acknowledge the dignity of the traditions represented.</td>
<td>4. Each person should learn to deal with different points of view while maintaining his/her own integrity.</td>
</tr>
<tr>
<td>5. Each person has the right to expect that what is said will be held in confidence.</td>
<td>5. Each person must agree to hold what others say in confidence.</td>
<td>5. Each person should learn to deal with others from a position of mutual trust, based on an expectation that others come to the dialogue in a spirit of honesty and sincerity.</td>
</tr>
</tbody>
</table>

Source: [http://journals.naspa.org/cgi/viewcontent.cgi?article=1459&context=jcc](http://journals.naspa.org/cgi/viewcontent.cgi?article=1459&context=jcc)
Conceptual Framework for the Dialogues Process
Robert Kegan’s Teaching / Facilitation Model

1. **CONFIRMATION: Meeting Learners Where They Are**
   - Solicit ideas, beliefs, knowledge
   - Listen, legitimize
   - Draw out, invite elaboration, ask questions
   - Do not judge, blame, induce guilt

2. **CONTRADICTION: Stretching Learners Existing Views**
   - Reframe, offer another perspective
   - Offer new information
   - Suggest educational experiences (books, events)
   - Challenge stereotypes and assumptions
   - Offer wider analysis
   - Solicit additional opinions from others
   - Draw out contradictions
   - Give time and opportunity for exchange

3. **CONTINUITY: Nudge and Support, Do Not Push**
   - Encourage, invite, draw out
   - Give constructive feedback
   - Reflect on and discuss successes and problems
   - Check back, follow up
   - Give and solicit a variety of perspectives
   - Offer praise for engaging in the process
   - Offer humor if and when appropriate
V. GROUND RULES FOR DISCUSSION

On the first day, you will help the class brainstorm some basic ground rules for your section of Dialogues that will help everyone to feel part of the classroom community and create a safe place for all participants to be brave and curious in their learning. The community norms you established should be honored throughout the semester, and can be updated and revisited at any time.

The ground rules for discussion listed below may serve as some inspiration as you plan for that activity.

Ground Rules for Discussion
Program on Intergroup Relations, University of Michigan, 2007

1. Our primary commitment is to learn from each other, from course materials and from our work. We acknowledge differences amongst us in backgrounds, skills, interests, values, scholarly orientations and experience.

2. We acknowledge that sexism, classism, racism, heterosexism, and other forms of discrimination exist and may surface from time to time.

3. We acknowledge that one of the meanings of sexism, classism, racism, is that we have been systematically taught misinformation about our own group and members of devalued groups (this is true for both dominant and dominated group members). The same is true about elitism and other forms of prejudice or bias—we are taught misinformation about others and ourselves.

4. We will try not to blame people for the misinformation we have learned, but we hold each other responsible for repeating misinformation or offensive behavior after we have learned otherwise.

5. Victims should not be blamed for their oppression.

6. We will assume that people are always doing the best they can, both to learn the material and to behave in non-biased and multi-culturally productive ways.

7. We will share information about our groups with other members of the class, and will not be mean, devalue, or “put down” people for their experiences or lack of experiences.

8. We will actively pursue opportunities to learn about our own groups and those of other groups, yet not enter or invade others’ privacy when unwanted.

9. We each have an obligation to actively combat the myths and stereotypes about our own groups and other groups so that we can break down the walls which prohibit individual development, group progress and cooperation and group gain.
10. We want to create a safe atmosphere for open discussion. Members of the class may wish to make a comment verbally or in an assignment that they do not want repeated outside the classroom. Therefore, the instructor and participants will agree not to repeat the remarks outside the session that link a person with his/her identity.

11. We will challenge the idea or the practice, but not the person.

12. We will speak our discomfort.
VI. FACILITATOR SKILLS, TECHNIQUES, & SUPPORT

Helpful Tips & Tricks for Instructors

Seasoned classroom leaders utilize a combination of any of the following tools to aid in their classroom instruction. As a facilitator of Dialogues on Diversity, you are encouraged to use multiple tactics that can help you maintain control of your classroom, support student learning, and establish a creative and vibrant classroom.

- Think/Pair/Share (TPS) – have students reflect themselves on a topic/question. Then, work with a partner to get another perspective, to “try on” ideas, or find agreement/disagreement. Then, they share out to a larger group.
  *Alternate: in the Sharing portion, have a student share what their partner had to say (not themselves)

- One-Minute Paper (Or 2, or 3) – this is an opportunity for students to free-write their thoughts or questions before discussing in group. The good thing about this is, everyone has thoughts, and you can see they have thoughts, and this might help them formulate their thoughts (it’s like a rough draft). Call on folks from there…

- Use a free app on your phone/iPad to randomly call on students. One example is called “Name Selector.” You do need to spend time entering student names into the system, but could be useful – especially if you have the over-sharers and the under-sharers.

- Mix up the ways you break into groups: Count off by numbers, use a deck of cards (the spades are a group, the diamonds, the hearts, and clubs), use birthdays, the possibilities are endless.
## Types of Facilitator Skills and Techniques

<table>
<thead>
<tr>
<th>Informing Facilitation Skills</th>
<th>Engaging Facilitation Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Providing Information</td>
<td>• Demonstrating Leadership</td>
</tr>
<tr>
<td>• Presenting facts, resources, knowledge, theories, or data</td>
<td>• Letting the group know who's in charge</td>
</tr>
<tr>
<td>• Soliciting information</td>
<td>• Creating an open environment</td>
</tr>
<tr>
<td>• Asking questions, surveying ideas, or gathering ideas</td>
<td>• Inviting people to be a part of the group</td>
</tr>
<tr>
<td>• Clarifying ideas or concepts</td>
<td>• Encouraging connections</td>
</tr>
<tr>
<td>• Making sure everyone is on the same page</td>
<td>• Helping people get acquainted and connected</td>
</tr>
<tr>
<td>• Conceptualizing</td>
<td>• Building group rapport</td>
</tr>
<tr>
<td>• Using new knowledge to better understand the group</td>
<td>• Facilitating a sense of teamwork and unity</td>
</tr>
<tr>
<td>• Learning from within the group</td>
<td>• Defining group identity</td>
</tr>
<tr>
<td>• Gathering information about the group itself</td>
<td>• Establishing the group purpose and personality</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Planning Facilitation Skills</th>
<th>Involving Facilitation Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Brainstorming</td>
<td>• Inviting participation and interaction</td>
</tr>
<tr>
<td>• Identifying multiple possibilities</td>
<td>• Prompting action, contact, and dialogue</td>
</tr>
<tr>
<td>• Generalizing</td>
<td>• Bouncing back to the group</td>
</tr>
<tr>
<td>• Taking experience from one area and trying it in another</td>
<td>• Shifting focus away from the leader (facilitator)</td>
</tr>
<tr>
<td>• Strategizing</td>
<td>• Recognizing commonalities and promoting consensus</td>
</tr>
<tr>
<td>• Determining the best way to approach an issue</td>
<td>• Finding common ground</td>
</tr>
<tr>
<td>• Applying</td>
<td>• Supporting cooperation and group cohesion</td>
</tr>
<tr>
<td>• Putting knowledge into action or taking learning with you</td>
<td>• Fostering group unity</td>
</tr>
<tr>
<td>• Making specific plans</td>
<td>• Experimenting with new behavior (techniques)</td>
</tr>
<tr>
<td>• Creating an action plan</td>
<td>• Encouraging members to try new things</td>
</tr>
</tbody>
</table>
# Five Stages of Group Development

## Stage 1: Orientation (Forming)

<table>
<thead>
<tr>
<th>Characteristics/Indicators</th>
<th>What Needs to Happen to Support Group Development?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eager; excited</td>
<td>Ask what are members' expectations</td>
</tr>
<tr>
<td>High expectations</td>
<td>Clarify goals/purpose</td>
</tr>
<tr>
<td>What's my role?</td>
<td>Clarify roles of members/leader</td>
</tr>
<tr>
<td>What's our purpose? Goals?</td>
<td>Include all members</td>
</tr>
<tr>
<td>How will I fit in?</td>
<td>Create group norms</td>
</tr>
<tr>
<td>Who's who? Checking things out</td>
<td>Demonstrate acceptance of members</td>
</tr>
<tr>
<td>Cautious; hesitant to participate</td>
<td>Encourage participation of members</td>
</tr>
<tr>
<td>Dependence on the leader</td>
<td>Identify group tasks</td>
</tr>
<tr>
<td>Nervousness</td>
<td>Get to know each other</td>
</tr>
<tr>
<td>Low task productivity</td>
<td>Practice active listening</td>
</tr>
<tr>
<td>Low competence of group skills</td>
<td>Develop decision-making process</td>
</tr>
<tr>
<td></td>
<td>Identify skills, knowledge, and tools needed to accomplish group goals</td>
</tr>
<tr>
<td></td>
<td>Establish &quot;learning partnerships&quot;; buddy system</td>
</tr>
<tr>
<td></td>
<td>Facilitate low-risk activities</td>
</tr>
<tr>
<td></td>
<td>Make sure that participants are &quot;heard&quot;</td>
</tr>
</tbody>
</table>

## Stage 2: Dissatisfaction (Storming)

<table>
<thead>
<tr>
<th>Characteristics/Indicators</th>
<th>What Needs to Happen to Support Group Development?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reality sets in</td>
<td>Clarify group expectations</td>
</tr>
<tr>
<td>Low morale</td>
<td>Redefine tasks</td>
</tr>
<tr>
<td>Frustration with group processes</td>
<td>Revisit and clarify group norms</td>
</tr>
<tr>
<td>Struggles to develop effective decision-making process, communication patterns, etc.</td>
<td>Acknowledge conflict and frustrations</td>
</tr>
<tr>
<td>Power struggles; competition</td>
<td>Maintain open communication</td>
</tr>
<tr>
<td>Confusion over goals and tasks</td>
<td>Identify the issues</td>
</tr>
<tr>
<td>Slow increase of skill development and task accomplishment</td>
<td>Identify next steps</td>
</tr>
<tr>
<td>Focus on &quot;I/me,&quot; not &quot;we&quot; as a group</td>
<td>Work through the conflicts</td>
</tr>
<tr>
<td>Inappropriate group behaviors: interruptions, personal attacks, etc.</td>
<td>Develop process for managing future conflicts</td>
</tr>
<tr>
<td>Polarization/cliques</td>
<td>Support and encourage participation</td>
</tr>
<tr>
<td>Members &quot;drop&quot; out emotionally/leave group</td>
<td>Foster relationships</td>
</tr>
<tr>
<td>Feel &quot;stuck&quot; in conflict</td>
<td>Share feelings</td>
</tr>
<tr>
<td></td>
<td>Share leadership responsibilities</td>
</tr>
<tr>
<td></td>
<td>Develop group and individual skills</td>
</tr>
<tr>
<td></td>
<td>Foster group cohesion</td>
</tr>
</tbody>
</table>
Stage 3: Resolution (Norming)

<table>
<thead>
<tr>
<th>Characteristics/Indicators</th>
<th>What Needs to Happen to Support Group Development?</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ Increasing task accomplishment</td>
<td>▪ Acknowledge and celebrate group task accomplishments</td>
</tr>
<tr>
<td>▪ Increasing morale and harmony</td>
<td>▪ Acknowledge and celebrate group harmony and cohesion</td>
</tr>
<tr>
<td>▪ Increasingly shared leadership</td>
<td>▪ Revisit process for managing conflicts</td>
</tr>
<tr>
<td>▪ More realistic goals</td>
<td>▪ Encourage and name differences</td>
</tr>
<tr>
<td>▪ More inclusion of members</td>
<td>▪ Openly value differences</td>
</tr>
<tr>
<td>▪ Increasing skill development</td>
<td>▪ Use differences as sources for creative problem solving</td>
</tr>
<tr>
<td>▪ More humor</td>
<td>▪ Resolve conflicts effectively</td>
</tr>
<tr>
<td>▪ Less tension and frustration</td>
<td>▪ Include all members</td>
</tr>
<tr>
<td>▪ Active listening</td>
<td>▪ Support open communication</td>
</tr>
<tr>
<td>▪ Positive group identity: &quot;we&quot;</td>
<td>▪ Re-clarify goals and tasks</td>
</tr>
<tr>
<td>▪ Greater group cohesion and confidence</td>
<td>▪ Focus on skill development</td>
</tr>
<tr>
<td>▪ Members internalize group goals</td>
<td>▪ Identify next steps</td>
</tr>
<tr>
<td>▪ Optimism</td>
<td></td>
</tr>
<tr>
<td>▪ More trust, mutual respect</td>
<td></td>
</tr>
<tr>
<td>▪ Support and encouragement of participation</td>
<td></td>
</tr>
<tr>
<td>▪ More honest sharing of feelings</td>
<td></td>
</tr>
<tr>
<td>▪ More flexibility of leadership styles of members</td>
<td></td>
</tr>
<tr>
<td>▪ Fear of &quot;back-sliding&quot; into dissatisfaction stage</td>
<td></td>
</tr>
<tr>
<td>▪ Fragile &quot;truce&quot;; avoidance of conflicts and disagreements</td>
<td></td>
</tr>
</tbody>
</table>

Stage 4: Production (Performing)

<table>
<thead>
<tr>
<th>Characteristics/Indicators</th>
<th>What Needs to Happen to Support Group Development?</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ High task accomplishment</td>
<td>▪ Evaluate and celebrate accomplishments</td>
</tr>
<tr>
<td>▪ Shared leadership</td>
<td>▪ Celebrate group development</td>
</tr>
<tr>
<td>▪ High group morale</td>
<td>▪ Revisit goals and tasks to be completed</td>
</tr>
<tr>
<td>▪ High group skill development</td>
<td>▪ Identify next steps</td>
</tr>
<tr>
<td>▪ Members feel appreciated</td>
<td>▪ Discuss final phase of group development</td>
</tr>
<tr>
<td>▪ High inclusion of all members</td>
<td>▪ Plan for the closure of the group</td>
</tr>
<tr>
<td>▪ Negotiating through conflicts</td>
<td></td>
</tr>
<tr>
<td>▪ Effective use of time</td>
<td></td>
</tr>
<tr>
<td>▪ High levels of trust and respect</td>
<td></td>
</tr>
<tr>
<td>▪ Positive esteem and confidence as individuals and group</td>
<td></td>
</tr>
<tr>
<td>▪ Members diagnose and solve group problems, issues, and tasks</td>
<td></td>
</tr>
</tbody>
</table>
### Stage 5: Termination (Adjourning)

<table>
<thead>
<tr>
<th>Characteristics/Indicators</th>
<th>What Needs to Happen to Support Group Development?</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ Task completion</td>
<td>▪ Name feelings about closure of group</td>
</tr>
<tr>
<td>▪ Pride in group accomplishments</td>
<td>▪ Express feelings about other members and group</td>
</tr>
<tr>
<td>▪ Sadness, sense of loss in ending of group</td>
<td>▪ Identify final group tasks</td>
</tr>
<tr>
<td>▪ Possible avoidance of closure process</td>
<td>▪ Accomplish final group tasks</td>
</tr>
<tr>
<td>▪ Attempts to extend life of the group</td>
<td>▪ Evaluate group experience</td>
</tr>
<tr>
<td>▪ Planning of a final celebration and reunions</td>
<td>▪ Plan closure and follow-up activities</td>
</tr>
<tr>
<td></td>
<td>▪ Experience closure activities</td>
</tr>
<tr>
<td></td>
<td>▪ Experience follow-up activities</td>
</tr>
</tbody>
</table>

Sources:


# Class Situations Facilitators May Encounter

<table>
<thead>
<tr>
<th>Quiet/Shy Participant</th>
<th>Possible Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Shy, timid, or insecure</td>
<td>• Make eye contact with the participant and ask a simple question</td>
</tr>
<tr>
<td>• Indifferent to the topic</td>
<td>• Involve participant in small subgroup discussion</td>
</tr>
<tr>
<td>• Bored</td>
<td>• Recognize their participation immediately, sincerely, and encourage more</td>
</tr>
<tr>
<td>• Feeling superior</td>
<td>• Ask about their participation during a break</td>
</tr>
<tr>
<td>• Distracted by pressing issues outside the meeting</td>
<td></td>
</tr>
<tr>
<td>• Not understanding topic</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Overly Talkative Participant</th>
<th>Possible Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Natural need for attention</td>
<td>• Glance at your watch while participant is speaking</td>
</tr>
<tr>
<td>• Being overly prepared/unprepared for discussion</td>
<td>• During a pause for breath thank participant for comments and restate the agenda emphasizing time limits</td>
</tr>
<tr>
<td>• Wanting to flaunt a large vocabulary or extensive knowledge</td>
<td>• Ask participant to explain how comments add value to topic</td>
</tr>
<tr>
<td>• Having the most authority</td>
<td>• Reflect their comments back to the group</td>
</tr>
<tr>
<td></td>
<td>• Remind everyone of the time limit</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Side Conversations</th>
<th>Possible Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Has an idea/comment but is uncomfortable sharing it with the whole group</td>
<td>• Ask participant to share idea with group</td>
</tr>
<tr>
<td>• Has a point to raise that they feel makes other items on the agenda less important</td>
<td>• Get up and casually walk around near the participants having the side conversation</td>
</tr>
<tr>
<td>• Is discussing a related topic</td>
<td>• Call the participant by name and ask if they want to add the topic of their discussion to the agenda</td>
</tr>
<tr>
<td>• Wants to be the center of attention</td>
<td>• Restate a recently made point and ask for the participants opinion</td>
</tr>
<tr>
<td>• Bored with the discussion</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hostile Participant</th>
<th>Possible Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Naturally combative</td>
<td>• Ignore it</td>
</tr>
<tr>
<td>• Upset by the opinions of others or the issue at hand</td>
<td>• Paraphrase the comments and after their response recap his/her position in objective terms</td>
</tr>
<tr>
<td>• A “show off” by nature</td>
<td>• Find something you agree with, express agreement, and move on</td>
</tr>
<tr>
<td>• Unable to make suggestions constructively</td>
<td>• Respond to the participant's comments, not the attack</td>
</tr>
<tr>
<td>• Feel they are being ignored</td>
<td>• Open the discussion of participant's comments to the group</td>
</tr>
<tr>
<td></td>
<td>• Mention that due to time constraints we must move on</td>
</tr>
</tbody>
</table>
VII. ASSESSMENT AND ENCOURAGING CRITICAL THOUGHT

One of the ways to be multidimensional is to give performance feedback that challenges students to critically think. When reading journal postings on BlackBoard, students should be displaying their critical thinking skills about the topic. Often times, however, students do not illustrate their critical thoughts. Thus, part of being multidimensional is supplying critical questions and other thought provoking materials to students to help provide tools for critical thinking. Some examples of types of responses and what you can do to foster critical thinking are supplied below.

**Issue:** Student emotionally responds to topic and displays no critical thought.

**Possible Method:** Ask student to “try on” another perspective and ask does the topic look differently from another point of view? What if we were to take the line of reasoning put forth by the author seriously? What would it look like? What would the implications be?

**Issue:** Student misses the overarching message of the reading/discussion starter.

**Possible Method:** Ask the student to clarify their point and ask “why do you think the message is _____. Ask, “is that what the author’s message?”

**Issue:** Student uses inappropriate language.

**Possible Method:** Ask student to rewrite their journal posting in an appropriate manner.

**Issue:** Student is on the verge of realizing critical points, however has not quite reached them.

**Possible Method:** Ask probing questions. Encourage student to continue thinking about the issue and let them know they can discuss it further with you and the class.
Resistance Pedagogy

Resistance will likely be a component in this course as it is a primary aspect in the development of social justice. As frustrating as resistance may be, we must be aware that it is not always a bad thing. In fact, resistance can serve many good purposes, including being a catalyst for some to join in social justice and equity work.

Yet, resistance is also something that may influence the classroom climate, the safety of the classroom, as well as the effectiveness of the dialogue. Below is a model that illustrates some forms of resistance.

The PIE Model

Sherry Watt from the University of Iowa has developed her “Privileged Identity Exploration Model” (PIE). Within this model, she outlines a number of assumptions to consider when discussing issues of social oppression and social privilege:

Assumption #1 - Engaging in difficult issues via dialogue is a necessary part of unlearning social oppression

Assumption #2 - Defense modes are expressed in identifiable behaviors

Assumption #3 - Defense modes are normal human reactions to the uncertainty that one feels when exploring their privileged identities in more depth

Assumption #5 - There is no ultimate level of consciousness that can be reached regarding one's privileged identity.

Assumption #6 - The exploration of privileged identity is an on-going socialization process.

When raising and discussing issues of oppression and privilege, a number of types of resistance may emerge:

**Denial** – “It’s not White privilege. I worked hard for what I have gained.”

**Deflection** – “They can’t expect the dominant culture to change for them. If someone is living in America, then they need to understand that we were founded by White Europeans, that our founding fathers were White, and the majority rules.”

**Rationalization** – “My relatives arrived in the United States after slavery, and I had nothing to do with it.”

**Intellectualization** – “I am opposed to hate groups. Martin Luther King Jr. was one of my heroes. Besides, my best friend is an Asian American.”

**Principium** – “As I see it, White people’s culture has created some of the greatest civilizations in the world, and other cultures can learn a lot from these White cultures.”
**False Envy** – “Actually, White people are the victims. We should be talking about reverse racism.”

**Minimalization** – “People of color all have the same chances to succeed as White people do. It’s not about race. It’s about motivation. Besides, racism used to be a problem, but it’s no longer a problem today.”

**Benevolence** – “I treat everyone with respect. I don’t see race. I am color blind.”

Although there is no one “right” way to prevent and to manage resistance, there are some methods that can be utilized to combat and lessen student resistance. According to D.J. Goodman (2001), the occurrence of resistance may be prevented by performing the following:

- Talk with participants and assess the level of resistance and/or hostility
- Get to know participants
- Build a safe climate and ensure that all participants know the ground rules
- Affirm students’ self esteem
- Acknowledge feelings, experiences, and viewpoints
- Validate and Build on Knowledge
- Allow students to discover information themselves
- Provide feedback
- Frame the issues as being shared principles and goals

If resistance does occur, Goodman provides further guidelines:

- Don’t focus too much on the resistance in the class as it may take away from the effectiveness of the dialogue
- Assess reason for resistance
- Invite participants to explore the issue raised by resisters

It is possible that resistance can turn to hostility. If this is the case, a private meeting may need to be scheduled. This can be done in an inviting manner, non-accusatory, and the issues can be discussed.
Encouraging Critical Thinking

When dialoguing with students, it is important that we encourage critical thinking. Below is a table that may help you to identify different levels of comments. Additionally, this will help you to identify ways to incite students to critically examine these issues.

<table>
<thead>
<tr>
<th>Levels</th>
<th>Method of Encouragement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emerging Level (lowest)</td>
<td>Urge students to move past unsupported beliefs and monolithic ideas</td>
</tr>
<tr>
<td>Developing Level (middle)</td>
<td>Urge students to conceptualize the issue on broader terms, encourage student to view these issues from many different perspectives</td>
</tr>
<tr>
<td>Advanced Level (highest)</td>
<td>Student is aware of a multiple of perspectives and acknowledges the systemic levels of oppression</td>
</tr>
</tbody>
</table>

Another method that may help initiate and process dialogue is the Wallerstein and Bernstein (1988) acronym **SHOWED**:

- **S** - What do you see?
- **H** - What's happening to your feelings?
- **O** - Relate it to your own lives
- **W** - Why do we face these problems?
- **E**
- **D** - What can we do about it?

---

4 Adapted from Shelly S. Chabon, Dorian Lee-Wilkerson “Dialogues on Diversity in Speech-Language Pathology: Not a job for the faint of heart”

5 As cited in Peterson, R. E. Teaching how to read the world and change it in (Eds.) Antonia Darder, Marta Baltodano, and Rodolfo D. Torres The critical pedagogy reader, 2003.
VIII. INFORMATION ON SOCIAL IDENTITY AND SOCIAL GROUPS WITH ACTIVITIES

Social Identities\textsuperscript{6} and Social Identity Groups\textsuperscript{7}

Most of us hold concurrent "social identities" (consciously or unconsciously) based on "socially constructed" categories, which shape our perceptions on our personal and physical characteristics, on our moral beliefs and values, on our ages, abilities, interests, professions, socioeconomic class backgrounds, and on our cultural, racial, ethnic, national, linguistic, biological sex, gender, sexual and affectional, and religious identifications. Sometimes these identities are ascribed to us by others (sometimes at our birth), and/or sometimes we self-identify, or these identities are achieved throughout our lives. Nevertheless, it is important to examine these identities as they form the basis on which we relate to others holding similar or different self-identities.

\begin{itemize}
  \item \textbf{Ascribed Identities:} Social identities that are given to us by others, sometimes at birth, or ways in which we decide to self-identify.
  \item \textbf{Achieved Identities:} Social identities that are formed throughout your life.
\end{itemize}

\textbf{Social Identity Categories:}

\textbf{Ethnic Identity:} this could include one's national heritage, cultural background, and/or could be linked to one's "race" or religious background.

\textbf{Nationality:} The nation(s) to which individuals consider their primary identification.

\textbf{Linguistic Background:} primary language(s) one considers central to one's cultural, ethnic, national, etc. background(s).

\textbf{Racial Identity:} however you define your "race" or how your "race" is defined by others.

\textbf{Religion:} this could include one's inherited or chosen religious background or observance, or non-observance ("non-believers," "agnostic," "atheist")

\textbf{Biological Sex:} our "packaging" in terms of our genitalia, hormones, genes: female, male, intersexual.

\textbf{Sexual Orientation or Identity:} how we define ourselves in terms of our primary attraction or identity as lesbian, gay, bisexual, homosexual, heterosexual, straight, queer, questioning, etc.

\textbf{Gender Identity:} how we perform on gender, for example feminine. masculine, androgynous.

\textsuperscript{6} Adapted from: Warren J. Blumenfeld.
\textsuperscript{7} Program on Intergroup Relations, 2007, University of Michigan
gender masculine, or feminine, or androgynous. Some individuals define themselves as "transgender" or "genderqueer."

**Socioeconomic Class Background:** though sometimes difficult to define, this relates primarily to one's socioeconomic class background. Some categories are: poor, working class, lower middle-class, middle middle-class, upper middle-class, rich, upper class, owning class.

**Physical and/or Mental Abilities:** our aptitudes, abilities, talents, disabilities.

**Age:** our relative age in terms of social power relations: young and older people generally have less social power in terms of being allowed to make many life decisions, relative to young adults through the middle years.

### Social Identity Groups

Social identity groups are based on the physical, social, and mental characteristics of individuals. They are sometimes obvious and clear, sometimes not obvious and unclear, often self claimed and frequently ascribed by others. For example, racial groupings are often ascribed as well as self-claimed. Government, schools, and employers often ask an individual to claim a racial identity group or simply ascribe one to an individual based on visual perception. Other social identities are personally claimed but not often announced or easily visually ascribed such as sexual orientation, religion, or disability status. **For the purpose of this self-examination please identify the memberships you claim or those ascribed to you. Below are examples of social identity groupings. Feel free to use your own language for your identities.**

**Target Group:** Social identity groups that are disenfranchised and exploited

**Agent Group:** Social identity groups that hold unearned privileged in society

**Examples:**

**Gender Identity:** Woman, Man, Transgender

**Sex:** Intersex, Female, Male

**Race:** Asian/Pacific American, Native American, Arab American, Latino/a, Black, White, Bi/Multiracial

**Ethnicity:** Irish, Chinese, Puerto Rican, Italian, Mohawk, Jewish, Guatemalan, Lebanese, European-American

**Sexual Orientation/Identity** Lesbian, Gay, Bisexual, Heterosexual, Queer, Post-Gender

**Religion/Spirituality:** Hindu, Muslim, Buddhist, Jewish, Christian, Pagan, Agnostic, Atheist, Secular Humanist
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<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Class</td>
<td>Poor, Working Class, Lower-Middle Class, Upper-Middle Class, Owning Class, Ruling Class, Newly Independent</td>
</tr>
<tr>
<td>Age</td>
<td>Child, Young Adult, Middle-Age Adult, Elderly</td>
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<tr>
<td>Ability</td>
<td>People with disabilities (cognitive, physical, emotional, etc.), Temporarily able-bodied, Temporarily Disabled</td>
</tr>
<tr>
<td>National Origin/Citizenship</td>
<td>United States, Nigeria, Korea, Turkey, Argentina, etc.</td>
</tr>
<tr>
<td>Tribal/Indigenous Affiliation</td>
<td>Mohawk, Aboriginal, Navajo, Santal</td>
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<tr>
<td>Body Size/Type</td>
<td>Fat, Person of Size, Naturally Thin</td>
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</table>
Agent Responses to Being Called On Oppressive Behavior

WAYS TO AVOID LEARNING

DENIAL: I did not say or do anything that was oppressive or offensive. I can't be an oppressor because I am a member of a target group.

DISMISSAL: You are overreacting, being too sensitive, blowing this out of proportion

ATTACK: I say something back to you intended to hurt you or make you angry

CLAIM IT WAS A JOKE: I insist I was only kidding and the problem is that you have no sense of humor or are taking things too seriously

EXPLANATION: I try to convince you that you are misinterpreting my actions by explaining and rationalizing how my actions are not really evidence of prejudice on my part.

GUILT: I am so ashamed that I offended you that all I can focus on is my own distress that you think I am prejudiced. I feel terrible and apologize even if I do not really understand what the problem is. Sometimes I get angry if you don't immediately forgive me and help me to feel better.

SHOCK: I am so surprised by being confronted that I am immobilized. I cannot hear what you have to say and I cannot think about what I want to do.

TRIVIALIZATION: I seek support from other more "friendly" target group members to reassure myself that you are being unreasonable and unfair.

GANG UP: I seek support from other agent group members to reassure myself that you are being unreasonable and unfair.

WAYS TO LEARN

LET GO OF UNPRODUCTIVE EMOTIONAL REACTIONS: I notice and let go of feelings of defensiveness, embarrassment, anger, fear, guilt, or shame that interfere with my ability to listen to what you are saying.

LISTEN: I focus on understanding what you are telling me even though I am probably having many feelings about what you are saying that could interfere with my ability to listen.

SEEK MORE INFORMATION: I ask questions to make sure I understand your reaction. I read. I attend workshops. I talk with other agent group members.

RECEIVE YOUR FEEDBACK AS A GIFT: I understand that when someone offers information so that I can become more conscious of my role in maintaining social injustice it is a gift not to be taken lightly. I welcome the information and believe it to my benefit to receive it.
TAKE A NEW PERSPECTIVE: I try to look at the situation from your perspective. I try to understand your perspective by thinking about one of my own target group memberships.

PROBLEM SOLVE: I take responsibility for identifying ways that I might change my actions. I do not assume that you should or will help me.

INTEGRATE NEW BEHAVIOR: I choose different behaviors in the future because I believe it is important for me to do so, not just be because I am afraid of being confronted again.

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Program on Intergroup Relations, University of Michigan, 2007
Resistance to Acknowledging Privilege or "Isms":
Ways to Get off 'The Hook''

The following are some ways that we resist understanding privilege when talking about identity, power, privilege, oppression and discrimination

• Deny privilege or prejudice
• Minimize its extent or effect
• Blame the person, not the system
• Blame the victim
• Call it something else...or rationalize it
• It doesn't count if I don't mean it
• I'm one of the good guys
• I'm sick and tired of hearing about it

Resistance to Emotionality and Taking Risk

The following are some ways that we resist feeling emotion and taking risk when talking about identity, power, privilege, oppression and discrimination

• Minimize extent or effect that our identity has on how we are perceived by others
• Avoid talking about our identities or the identities of others
• Over cautious when talking about our experiences
• Hiding the emotions that we are feeling in response to our experiences, whether that is hurt, anger, pain, sadness, naïveté.
• Call it something else...or rationalize our experiences....
• I'm sick and tired of hearing about it, so I do not deal with the emotion that it brings up.
• I do not say what I am really feeling because I do not want to offend someone or seem ignorant.
• It hurts too much to deal with identity and systems of oppressions; therefore I will ignore my experiences or the experiences of others.
• I am careful of what I say because I want what I say to be right, or to sound impressive
• I am afraid of what will happen if I talk honestly, I do not feel that this environment is safe

Levels and Types of Oppression

<table>
<thead>
<tr>
<th>INDIVIDUAL</th>
<th>INSTITUTIONAL</th>
<th>SOCIETAL/CULTURAL</th>
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<tbody>
<tr>
<td>• Attitudes</td>
<td>• Housing</td>
<td>• Values, norms, needs</td>
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<td>• Beliefs</td>
<td>• Employment</td>
<td>• Language</td>
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<td>• Socialization</td>
<td>• Education</td>
<td>• Standards of beauty</td>
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<td>• Individual behaviors</td>
<td>• Legal System</td>
<td>• Holidays</td>
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<td>• Interpersonal interactions</td>
<td>• Religion</td>
<td>• Sex roles</td>
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<td>• Media</td>
<td>• Logic system</td>
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<td>• Government/Laws</td>
<td>• Societal expectations</td>
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<td>• Health services (physical &amp; emotional)</td>
<td>• Definition of a family</td>
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<td>• Accessibility</td>
<td>• Meritocracy</td>
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<td>• Definitions of good and evil</td>
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<td>• Definition of “normal”</td>
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**Things to Consider:**

- The Levels and Types of Oppression can be applied to systems of race, religion, gender, sexual orientation, age, ability, nationality, size, etc.

- These manifestations of oppression happen simultaneously and reinforce one another.

- Oppression occurs when the agent group has the power to define and name reality and determine what is "normal," "real," or "correct."

- Harassment, discrimination, exploitation, marginalization, and other forms of differential and unequal treatment are institutionalized and systematic.

- The target group's culture, language, and history are misrepresented, discounted, or eradicated and the dominant group's culture is imposed.

- The cost of oppression is that all identities, regardless of target/agent status, are affected by the system and that there is a cost to oppression for all individuals.

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SOCIAL IDENTITY PROFILE EXERCISE (10 minutes)
Have students share their identity collages for this week, including their social identity profile. To set up the social identity profile exercise, first introduce the concepts of:

1. Social identities and multiple identities and
2. Active listening.

- **Social Identities and Multiple Identities:** Social groups are a group of people who share a range of physical, cultural, or social characteristics within one of the categories of social identity. Social identities are categorized as gender, socioeconomic class, sexual orientation, ability (physical, developmental, psychological), race, religion, ethnicity, and age. As members of human communities our identities are fundamentally constructed in relation to others and to the cultures in which we are embedded. It is impossible to separate our individual identities from the various social group memberships we hold. In dialogue one of our fundamental goals is to begin the process of understanding how our social identity group memberships impact our experiences and points of view and to understand both the differences and similarities of those experiences as they may relate to group identity.

- **Active Listening:** One of the fundamental skills critical to the dialogue process is active listening. Active listening is defined as "hearing and receiving a message with understanding." Purposeful sending, the counterpart to active listening is defined as "giving a message so that the listener can respond to it." Giving feedback is defined as "information from others that enables participants to understand the impact of what they say or do" (Taken from Teaching for Diversity and Social Justice p. 31).

**Helpful Hints:**
Facilitators, please read through the above definitions and practice putting them in your own words. Explain that the students are now going to practice active listening, purposeful sending, and giving feedback by sharing their social identity profiles in dyads.

SHARE IN DYADS OR SMALL GROUPS (20 minutes)
Sharing the information filled out in the identity grid, ask the students to practice active listening, purposeful sending, and giving feedback in dyads or small groups. Questions to respond to:

1. "Which of your social group memberships were easiest to identify and why?"
2. "Which of your social group memberships were most difficult to identify and why?"

One person will share with purposeful sending while the others actively listen. The speaker should take 3-4 minutes to share with the listener his/her answers. The listener then asks clarifying questions and paraphrases the speaker's message for 2-3 minutes.
# Social Identity Profile

<table>
<thead>
<tr>
<th>Social Identity</th>
<th>Group Membership</th>
<th>You are most aware of</th>
<th>You think about least</th>
<th>You Want to Learn More About</th>
<th>Have greatest effect on how others see you (positive or negative)</th>
<th>You Are Least Comfortable Talking About in Public</th>
<th>Place you at a disadvantage in society</th>
<th>Give you Power and Privilege in Society</th>
<th>Give you Power and Privilege on Campus</th>
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TIMELINE EXERCISE (Mapping Social Identity)
The Program on Intergroup Relations University of Michigan, 2007

This activity will take about 20 minutes and can be used to reflect upon how the identities students mention in their collages and social identity profiles come to be constructed through the process of socialization (cycle of socialization handout for facilitators). It is also to emphasize the fluid and changing nature of identity consciousness.

Directions:
- Have students choose 1-2 of their social identities that they would like to reflect on and examine (the ones they think are most important for them).
- Ask them to map what they've learned about these identities in the following manner:
  - Draw a straight horizontal line in the middle of the paper Write the identities they are mapping on the top of paper
  - Section the horizontal line with four vertical lines in roughly equal parts. Chart each section according to age: 0-5; 6-10; 11-15; 16-20, 21-present etc. (note: Participants may also want to think in terms of school life, i.e. preschool, Elementary, middle/junior, high, and high school & college).

In mapping, have them think about and identify the following (refer to the cycle of socialization handout to get started):

1. What messages did you hear/learn about being___________.

2. Where did the messages come from? (Parents, other family members, religious organizations, schools, teachers, media (print, TV, music), other institutions, peers, etc.)

3. What behaviors were encourage, rewarded, and supported? How?

4. What behaviors were discouraged, unsupported, and punished? How?

Find two other people and form a triad. (10 minutes) Discuss these questions:

a) When were you first aware of yourself as a member of__________group?

b) When were you first aware of people from other groups in this category?

c) When did you first experience being treated differently because of your membership in this group?

d) When did you first witness someone being treated differently because or membership in another group?
Where Do You See?

Based on our discussion regarding levels of oppression, provide an example of each level of oppression (individual, institutional, societal/cultural), focusing on the identities listed below.

### Examples of Oppression at Iowa State or in the United States

<table>
<thead>
<tr>
<th>Identity</th>
<th>Individual Oppression</th>
<th>Institutional Oppression</th>
<th>Societal/Cultural Oppression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
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<td>Gender</td>
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<td>Lesbian, Gay, Bisexual, Transgender</td>
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<td>Socio-Economic Status / Class</td>
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<td>Race &amp; Ethnicity</td>
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<td>Nationality</td>
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<td>Age</td>
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