

**A GUIDE TO WORKSHOPS
ON
CHALLENGING
RACISM**



By Antoinette Zanda

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Who is this handbook written for?

In 1991 the Centre for Adult and Continuing Education (CACE) undertook to facilitate workshops on challenging racism and train facilitators and trainers in the field. This work is part of the Popular Education Research and Training Project.

The objective was reached through contracting trainers from outside CACE, who supported staff and interested people to develop and facilitate workshops. These workshops are called Challenging Racism workshops. CACE has been offering these workshops at the premises of CACE and in organizations that request them, throughout 1992 and 1993.

During 1992, CACE developed and ran their first Facilitators' Training Programme for people experienced in facilitating workshops. This handbook is specifically directed toward use by facilitators trained by CACE, but obviously it would be useful to any people trained to facilitate workshops on opposing racism.

This handbook is not being sold through bookshops, as the information that would support a person in becoming a facilitator on opposing racism is not included. Rather, the handbook attempts to provide trained facilitators with a selection of useful information for planning and running a workshop.

Guide to using this handbook

Note to facilitators

This handbook presents the contents of the workshop design used by CACE for their first 5-day workshop held in October 1991, together with useful changes suggested during subsequent experience and evaluations. Activities not used in the workshop are also added as options.

This is not a definitive handbook on work against racism but rather the **beginning process** of developing material that may be used.

Facilitation skills are not discussed in the handbook, as most people taking CACE's Facilitators' Training Programme will have these skills or be individually supported to acquire them.

The order of the written material does not reflect the order in which you need to facilitate. There are four main sections – *Set-up of workshop*, *Components of racism*, *Strategies for change* and *Closure*. While you may follow this broad outline, you may design your workshop using any order from within these sections, together with material that is not in the handbook.

Set-up of the workshop is given considerable weight here as a careful introduction that includes a discussion of safe processes of working together and clearly defined expectations will assist the facilitation of the workshop.

Objectives, assumptions and tone-setting: Much of the information provided in this section may be more appropriately included in other sections. It is included here so that it does not have to be repeated in all other relevant sections.

On some topics the option of more than one activity is provided so that facilitators can select information according to their needs. Activities have been described in full, which means that information is repeated at times. This is done so that facilitators have all the relevant information for planning an activity in the correct order.

Activities: Most of the work is based on experiential activities that may support participants in connecting the information learned to their own lives

and to effect social change.

Writing of text: An attempt has been made to use simple language in the workshop material in order to be compatible with CACE's stand on making information accessible. Included in brackets [], are alternative words.

The sections where facilitators may be using the text directly to facilitate are presented in double spacing. Key words are in **bold** to make the use of notes easier.

As an important emphasis in workshops on Challenging Racism is to talk less about skin colour and focus more on heritage, people are referred to as "black" and "white" (in inverted commas) to emphasize that these terms are socially and wrongly constructed.

The word "race" is also placed in inverted commas as it is a misnomer [not named accurately]. The word stemming from it, "racism", is maintained, however, as the behaviour of racism exists.

Language: It is useful if you and co-facilitators have a common understanding of language to be used in a workshop. Always clarify and contextualize concepts and words used. There is a section on *Working definitions and concepts* under the *Supportive information* section. These definitions can be changed by you if you find alternatives more useful. In other words, they are not presented as fixed definitions.

Wrap-up: Under the title **Wrap-up** you will find possible options to include in a general discussion, during feedback sessions, or to end and summarize the sessions.

Specific comments aimed at facilitators will be presented in this type.

Rationale for approach to work on challenging racism

The topic of racism is so vast that it is necessary to examine aims of workshops carefully and narrow the focus accordingly. In facilitating workshops, it is possible to take many different approaches e.g. historical, sociological, political, psychological or purely theoretical approaches. It is likely that these approaches will increase understanding of racism and even change legislation, but in isolation they will not change behaviour based on racism and discrimination.

If the aim of challenging racism is to stop racist and discriminatory acts, it is necessary to focus strongly on a combination of personal and political work.

Personal work here refers to working on changing personal attitudes, i.e. beliefs and values related to "racial" issues. **Political work** here refers to acting to bring about constructive change against racism and discrimination, structurally and interpersonally in organizations at all levels, including legislative levels.

The drawback of this approach is that it can only reach people through direct workshop contact. When individuals have experienced personal change through participating in workshops, they are, however, likely to press for structural change in society.

Many countries have a Charter of Rights prohibiting discrimination based on "race". This may curb some overt acts of racism, but it cannot reach at or change the intent and therefore the practice of negative discrimination and exclusion. It is exclusion based on "race" that prevents access to resources, employment and full participation in society. Legislation against discrimination is essential, but it is not enough to change oppressive behaviour.

With this in mind, CACE facilitators have concentrated on creating a balance between personal and political change in their workshops. They have also focused on strengthening the individual through:

1. analysis of how racism works and the roles people personally play in perpetuating it and;

2. encouraging a sense of pride in personal heritage and culture.

From a strengthened position, a person is more likely to challenge racism and discrimination and not need to practise them.

The process used to facilitate workshops uses activities that encourage participants to **experientially** examine themselves and their environment with a view to personal change and planned change in social and political structures.

The belief behind work on Challenging Racism is that we all learned to discriminate based on "race", either from experiencing it or from being taught it. Given this fact discrimination and racism can also be unlearned. Racism is an inherited legacy that is generally sanctioned socially. Each person, however, can work against it toward the aim of its total elimination.

Acknowledgement to the late Ms. Ricky Sherova-Marcuse of the USA for the concept of Unlearning Racism/oppression.

A guide against abuse during workshops on challenging racism

Note to facilitators

Racism appears to be one of the most difficult issues to work against, either by being at the receiving end of it or as perpetrators. During the socialization of many children, the issue of racism is not discussed. In workshop settings, people often fear emotions arising after having had no safe environment to express them. An aim of the workshops is therefore to create a learning environment which is as emotionally safe as possible.

Because of the fear and vulnerability many people feel in dealing with racism, facilitators should ideally be very sensitive about not furthering the discomfort of participants.

The following information can be seen as a guide; it is based on issues that have emerged while observing and facilitating workshops. The list has been compiled based on values held by various CACE facilitators.

Dealing with power

As racism is a highly sensitive issue, facilitators of information on racism are automatically placed in a position of power over workshop participants. It seems appropriate to acknowledge this and work in as many ways as possible to deflect this power and consciously not to use it against participants. One way of sharing power is to have more than one facilitator. Facilitators may also be held accountable to participants through *Process Observing*, (see section under *Set-up*) where participants share the responsibility for process during a workshop. Facilitators may deflect power by not setting themselves up as experts, but rather as persons who have information to share.

Further, it is appropriate that facilitators do not use their position to evoke [deliberately bring out] feelings of guilt, shame or embarrassment in participants.

Acknowledging emotions

In workshops on Challenging Racism we ask participants to deal with and explore personal emotions, memories, and attitudes. In doing so they may become extremely vulnerable and emotional. It is respectful to participants to be aware of and to honour this process rather than ignore it. During workshops Co-counselling is, in part, used to do this. (See section on *Co-counselling* under *Set-up*.)

Supporting participants' emotions

Failing to support participants' emotions during and after an intensive workshop can be seen as using their emotions for the aims of the workshop, while not respecting their difficulty in remembering painful memories.

Setting up *Ground rules* supports the idea of creating a working environment which is as emotionally safe as possible.

During the setting up of the workshop, facilitators can make it known that they are approachable during breaks and whether they are available for further support outside the workshop setting.

A time could be built into the end of a workshop to debrief emotions as well. Support groups are a possible outcome for some groups.

Resolving facilitators' emotions

Racism is often intellectualized if it is dealt with at all, therefore few people have had the opportunity to resolve how it has affected them emotionally. Because of the deep shame about discrimination coupled with a strong resistance to stop practising it, participants may become defensive, hostile, angry and close down. This behaviour may stimulate one's own guilt or anger about racism or discrimination, which could become a barrier to one being an effective facilitator.

It is essential that as a facilitator one does not deal with one's own emotional responses to racism and discrimination in the workshop **to the detriment of the participants**. In order to try to be fully present and competent, no matter what situation is presented, it is advisable that facilitators of workshops on Challenging Racism work toward resolving their own issues on racism and oppression as much as possible so that they can put their own

emotions on hold to the extent of securing the well-being of the workshop as a whole.

To that end it is recommended that in preparation for facilitating, emotions on racism be worked through and resolved as fully as possible. One method that is particularly useful to facilitators in clearing and clarifying emotions, is co-counselling.

Perpetuating [continuing] racism in workshops

It is assumed that participants attend workshops on Challenging Racism in the faith that they will not be subjected to racism or further learn how to be racist or to discriminate negatively. Therefore it is suggested that a facilitator not use racist or discriminatory examples or language during workshops. It is thus recommended that one does not use "racial", gender or other stereotypes as illustrations to points. This does not exclude conscious discussions on stereotypes.

It is also useful to state that any acts of racism and discrimination can/will be interrupted to create a safe learning environment.

Who should facilitate workshops on oppressions?

Only people who have experienced a particular oppression are in a position to facilitate information on that issue to an audience that includes people who have experienced that oppression. People who have not experienced a particular oppression may co-facilitate with someone who has experienced it. The reason for this is that a person from the dominant group may perpetuate the oppression being worked against while facilitating, without being aware that she/he is doing so, thus creating a lack of safety for people from the oppressed group. While it may be impossible to eliminate all discrimination by facilitators during workshops, it is useful to aim at not perpetuating oppression. Having a facilitator from the oppressed group ideally presents a person who may counter such actions, and provide support to other people from the oppressed group.

Facilitators from an oppressed group should **not have to** teach people from the oppressor group without support from that group, in the form of co-facilitation.

Judgement of others

People can sometimes judge others with regard to their apparent degree of racism and discrimination. This, in part, must stem from the fear of appearing oppressive to others. That is, if others can be blamed for being oppressive, it would appear that one is not oppressive oneself. Facilitators can support participants to avoid such behaviour by making it clear that it is alright for people to make mistakes, that they are part of a learning process and that what matters is that we rectify them and move on from there. Encouraging a non-blaming atmosphere will motivate participants to speak out.

It can also be stated that the process of unlearning racism is a personal one and that the amount of racism/discrimination observed, does not reflect the amount of personal growth and change, as we all start the process of unlearning racism from different perspectives.

Using knowledge about racism against others

People may say they have "done" anti-racism/unlearning racism work and need learn no further. They can see themselves as experts in the field and use their information to oppress others.

Facilitators can play a significant role in counteracting this attitude by role modelling and stating that, as facilitators, one is not an expert on racism and that unlearning racism/discrimination, which is so ingrained in our society, is an ongoing challenge for everyone.

"White" people are in a position to use "black" people's internalized racism against them. An example would be using someone's own sense of inferiority to exclude them, as one knows they will not be challenging. Dealing with this kind of information in workshops and consciously not practising it supports participants' awareness of their own behaviour.

Coping with difficulties during workshops

Participants leave during workshops for various reasons. Individuals may also be overtly disruptive and/or express racism directly. It is advisable for co-facilitators to have discussed how they will proceed if such incidents occur so that other participants' safety and support structures are maximized.

Guide to planning challenging racism workshops

Note to facilitators:

Facilitators may be available for workshops as follows:

A workshop may be **offered** to community members.

An organization may **request** a workshop on Challenging Racism..

The following information applies to both or either of the above two groups.

Steps that can be taken in planning workshops

1. Analyse who the participants are

Assess common interests of participants as they can be used

a) for group bonding;

b) to organize the presentation of material.

Evaluate specific community and cultural features.

Determine if there are any internal interest groups and if they may have a specific effect on the workshop.

Be aware of observing religious or political days.

Find out the organizations goals, philosophy, structure, lines and ways of communication, time limits.

2. Identify needs

Assess language needs and any physical needs e.g. if there is a need for wheelchair or sign language facilities.

Ask about the process followed in asking for the workshop so that it is known whether all participants want it.

Assess needs and agendas of all major groups within the organization, e.g. management, workers, "black" people.

If there are clear interest groups, interview representatives from all groups possible.

Identify interest groups' needs.

Identify existing and potential resistance.

Useful questions:

- What are the aims of the workshop?
- Who decided on a workshop? Does everyone support doing the workshop?
- Does everyone have a choice to attend the workshop?
- Are there any identifiable problems on the issue of "race?" What is the make up of the group e.g. gender, heritage?
- What are the expected outcomes of the workshop for participants or the organization?
- Is a follow-up workshop required? If potential workshop attendants miss the workshop, would they like a make-up workshop?

This step is essential so that it is known if all people have been informed and are willing to be involved.

3. Develop a goal

The goal identifies the general subject matter and level of content of the workshop.

4. Within that goal, develop specific objectives

The reasons for having an objective are:

- to provide direction for facilitators and participants;
- to provide a basis for selection of material;
- to provide a basis for evaluation.

Objectives come from:

- an analysis of who participants are;
- needs of participants;
- what participants and facilitators want to achieve.

5. Make an instructional plan

Translate the objectives into how the workshop will be directed. Specifically attend to the context, and the activities, e.g. if an objective is to change an organizations structure, a section would need to be planned on *Organizational Change*. The flow of the workshop is also important.

6. Plan to deal with logistics

Organize details of carrying out the workshop e.g. how the workshop space is to be used, setting up registration, budgeting money, visual aids to be used.

7. Develop evaluations

If the workshop is more than one day, it is useful to receive feedback at the end of each day to help guide future direction. It is especially important to get responses on how people are coping emotionally. For the final evaluation, particularly ask for comments on content.

8. Write a proposal

After an organization has been consulted with regard to what they want, it is useful to write up a proposal based on the consultation.

The purpose of the proposal is to:

- clarify that you have understood their objectives;
- to ensure that the organization knows what you are offering;
- confirm any financial agreement.

Requests for workshops

Ideally a workshop on Challenging Racism should take no less than three days. However, the reality is that groups ask for workshops to be completed in only a few hours. While it is unrealistic to seriously attempt to challenge more than three centuries of racial oppression in South Africa in the space of a few hours, such a short workshop can be used as an opportunity to introduce the issue to the group. Hopefully this will encourage the group to schedule more time for later workshops. It is more useful to state to a group that time does not allow for a thorough exploration of racism and then to provide a few carefully facilitated activities, rather than to try to force a lot of information into the short time provided.

Content for Workshops

Set-up of Workshop

Introduction to set-up

Each workshop should begin with the following information under ***Set-up of workshop***.

The Set-up is divided into two sub-sections. The first deals with making participants comfortable about being at the workshop and knowing what to expect. The second is about acknowledging that dealing with racism is an emotionally difficult issue for most people.

The order in which information is presented can be changed to meet workshop needs. While there is a guide to facilitators in each section, at this point attention is drawn to the section on ***Ground rules***. It is a very important section to include. The section on ***Ground rules*** is where participants find out that an attempt will be made by facilitators to contain potentially abusive behaviour, thus making it safer for them to engage with the material.

The rest of the handbook will address facilitators directly in the second person, i.e. by using "you" and "your".

Introduction of
participants

Notes to facilitators:

Of the many ways to conduct introductions in groups, the two outlined here have proven to be effective in easing tension.

Though appearing obvious, information is given below as the personal sharing in these workshops makes the importance of careful introductions crucial.

No matter how late a person arrives, at a break, ask them to introduce themselves and share information.

If introductions are left out, participants may never feel part of the group.

It is also a courtesy to inform latecomers briefly about what has happened so that they feel included.

If participants are from different organizations, it is useful to share which organizations they are from so that they may connect with each other on that basis.

If you are conducting a workshop in an organization where not all the participants had a choice to be at the workshop, there is often resentment which should ideally be acknowledged and dealt with.

As it is difficult to facilitate participants who are resistant, it is useful to have a discussion and to acknowledge feelings, and to welcome critical participation.

You may choose to say that you will welcome a discussion on these feelings at the end of the introductions.

You may also inform participants that they will have a lot of control over the process during the workshop, and some control over its content.

Objectives:

- to share names participants wish to use;
- to find out which organizations participants are from, and/or what their general interest is in being at the workshop.

Time:

As a guide, use 30 seconds per person.

If there has not been consensus in setting up the workshop in an organization, and you suspect participants are feeling resentful, add time for discussion.

How to guide activity:

You model, and ask each person to introduce themselves.

Option 1

"Share something about yourself, do an action e.g. sing a song, act an interest, and then say the name you wish to be known by."

Option 2

"Tell the group your name and something personal about yourself that no one else in the group knows."

For either option, if appropriate, ask participants:

"State the organizations to which you belong."

"What is your interest in being at the workshop?"

If you are facilitating at an organization, you may ask:

"How do you feel about being at this workshop?"

What participants
can expect from
and contribute
to workshop

There are two options to choose from:

1. Brainstorm
2. The Puzzle Game.

*Option 1.
Brainstorm*

Note to facilitators:

If there are time limits, brainstorming is the quicker option.

The activity lets participants know that you take their needs seriously and also provides an opportunity for you to find out whether you need to change your workshop design.

This activity also helps participants to become involved in the workshop process.

As you become aware of participants' skills, you may choose to ask them to co-facilitate in areas where they have special knowledge.

It is possible in some workshops to set aside time to discuss specific problems that arise in the brainstorm, not planned for in the workshop. Toward the end of the workshop you may want to revisit this display of expectations and see if you have met as many as possible.

Objectives:

To encourage participants to:

- state what they want from the workshop;
- get to know each others' knowledge and skills in the area of racism;
- acknowledge that all participants have information to share.

Time:

As a guide, use 40 seconds per person.

How to guide activity:

State objectives.

Ask questions such as these suggested below:

"What do you expect from this workshop?"

"What skills and knowledge can you share on racism?"

"Are there any problems you want to deal with?"

Write a summary of the responses up on display.

Wrap-up:

- Briefly say what expectations you intend to meet as part of the programme. (It gets boring going over the whole list.)
- Say that you will try to meet all expectations related to racism.
- Say which expectations you know you will not cover. (Sometimes there are requests for information outside the scope of the workshop.)
- If a type of **oppression such as sexism** comes up during this activity, say that you will try to **include** it as **often** as possible and encourage participants to draw parallels throughout the workshop.
- If any participants have a lot of knowledge in a relevant area, say you would like to get together with them during a break to **organize their facilitation of the information** that they would like to share.
- Say that you do **not** consider yourselves **experts** on racism but that you do have information to share.
- State that all **participants** are **knowledgeable** about areas where they have **been oppressed**.
- If **uncomfortable issues** arise during the workshop, say that they **can be discussed with you** during or outside the workshop.
- State if and when you will be **available during breaks**.
- Note: It is important to carry out all the promises you make throughout the workshop.

*Option 2.
Puzzle Game*

Note to facilitators:

You may choose to use the Puzzle Game if the workshop is more than a day long.

It is a way of having people involved in a task as soon as they arrive.

Working in small groups will give an opportunity to get to know a few people early in the workshop.

This activity involves participants in exploring what they want from and can contribute to the workshop.

This activity helps participants to become part of the workshop process.

It is possible in some workshops to set aside time to discuss specific problems that arise during this activity that are not planned for in the workshop.

As you become aware of participants' skills you may choose to ask participants to co-facilitate in areas where they have special knowledge.

Toward the end of the workshop you may want to revisit the display of expectations and see if you have met as many expectations as possible.

Objectives:

To encourage participants to:

- state what they want from the workshop;
- get to know each other's knowledge and skills in the area of racism;
- acknowledge that all participants have information to share.

Time:

From arrival time till when workshop starts and possibly 10 minutes during the workshop.

Feedback time guide – 4 minutes per group.

How to guide activity:

Before the workshop, create enough four-piece puzzles out of any paper pictures so that each participant will receive one part of a puzzle on arrival.

Write the same questions on the back of each puzzle.

Questions that can be asked:

"What do you expect from this workshop?"

"What can you contribute to the workshop?"

"Are there any problems you want to deal with?"

Have work areas set up with newsprint and pens.

As participants register, give out a puzzle piece to each and instruct them to find the participants who have the other three pieces of the puzzle.

When a puzzle is complete, they find a work space together and answer the questions on the back, writing up responses on the newsprint.

When handing out puzzle pieces, arrange that participants are immediately linked so that they can start working together as soon as four people have arrived.

It is likely that participants will not have completed the task when it is time for the workshop to begin.

At the beginning of the workshop, say that there will be time for groups to continue working on responses later, and newsprint can be left in work spaces.

Continue with the workshop.

When you reach this section on *Expectations and contributions*, in the workshop:

- state the aim of the activity;
- have groups continue with prearranged task if necessary;
- have each group display their newsprint and report back their responses.

Wrap-up

- Briefly say what expectations you intend to meet as part of the programme. (It gets boring going over the whole list.)
- Say that you will try to meet all expectations related to racism.
- Say which expectations will not be met. (Sometimes there are requests for information outside the scope of the workshop.)
- If an **oppression such as sexism** comes up during this activity, say that you will try to **include** it as **often** as possible and encourage participants to draw parallels throughout the workshop.
- If any participants have a lot of knowledge in a relevant area, say you would like to get together with them during a break to **organize their facilitation of the information** that they have to share.
- Encourage everyone to **contribute their expertise** as the workshop unfolds.
- Say that you do **not** consider yourselves **experts** on racism but do have information to share.
- State all **participants** are **knowledgeable** about areas **where** they have **been oppressed**.
- If **uncomfortable issues** arise during the workshop, say that they **can be discussed with you** during or outside the workshop.
- State if and when you will be **available during breaks**.

Source of Puzzle Game: CACE.

**Objectives, Assumptions
and Tone-Setting of
workshop**

What is this section about?

Near the beginning of each workshop it is helpful to participants to make clear

- your objectives;
- your assumptions;
- how you intend to conduct the workshop;
- the language that will be used;
- that there will be an evaluation of the workshop at the end.

General comment to facilitators:

It is common that participants do not hear, or later cannot recall, what is said at the beginning of workshops on racism. If there is anything crucial that needs to be understood, it is best displayed or handed out in writing.

There is information presented in this section that you may decide is better included in other sections or omitted.

Objectives

Note to facilitators, on objectives:

State the objectives of the workshop early in the workshop.

Have the objectives clearly displayed.

If a workshop is more than one day long:

- hand out objectives for each day on day 1
- display the objectives each day, so that the direction is clear (this is recommended as it builds in security and clarity).

Refer to the display at the end of the each day.

While groups and organizations will have their own objectives for holding a workshop, also work with your own basic objectives.

Here follows a list of objectives which you can share with participants.

Give these instructions to participants, on objectives:

In offering workshops there are some basic objectives:

- to eliminate discrimination and racism;
- to provide at least one way of understanding how racism is maintained and continues;

- to encourage participants to recognize that it is a long process to learn not to dominate and be dominated, but that this is possible;
- to change power structures by balancing personal work to change our discriminatory behaviour and political work to change structures in the workplace, community and government.

Assumptions

Note to facilitators, on assumptions:

If you state the assumptions that you are working with near the beginning of the workshop, participants will understand the position you are choosing to take.

Definitions of **assumptions** and **racism** can be presented here. You may use the definitions in this handbook, or others.

Give these definitions:

By the end of the workshop the definition on racism will have been illustrated.

RACISM: THE PRACTICE OF DISCRIMINATION BY A DEFINED GROUP WHO HOLD A COMMON IDEOLOGY OF SUPERIORITY AND WHO HAVE THE POWER TO INSTITUTIONALIZE IT SYSTEMATICALLY AGAINST A GROUP OF PEOPLE BASED ON THEIR COMMON ORIGIN AND/OR SKIN COLOUR.

ASSUMPTIONS: TO BELIEVE OR TAKE FOR GRANTED INFORMATION AS RIGHT OR WRONG WITHOUT PROOF.

Give these instructions to participants, on assumptions:

- We know there are no "races", there is only one human race, that is why we write "race".
- We assume that we all learn racism, either from practising it or experiencing it against us, and that we can therefore unlearn what we have been taught.

- If we operate from a sense of **pride** in who we are, particularly in terms of the **heritage (family and community)** that we each have, we will act less from a sense of inferiority, shame and guilt and will be better at challenging racism.
- All people are **capable of racism**, but what we are dealing with in this workshop is **racism as practised by "white" people or people of European ancestry**, as it is what affects us in South Africa.
- We assume that all "black" people have **been discriminated against and are informed about racism**, as we all are knowledgeable on ways we have been oppressed.
- "Black" people should **not be expected to teach other people about racism nor how not to be racist**.
- **Racism is hurtful to all people** and dealing with it in a workshop is likely to be painful; therefore later in the workshop we use a form of discussion to cope with emotions - this is called co-counselling.
- If you are comfortable about the issue of racism, it indicates you are not working against it hard enough.

Tone-setting

Note to facilitators, on tone-setting:

The intention here is to share information that will give a feeling of how the workshop is going to be presented and how you will go about discussing racism.

At times during the workshop you may find it better that participants from different "racial" experiences need to work separately in order that they may discuss feelings honestly without hurting others. This is a problem for some and it needs careful explanation or a full discussion so that consensus can be reached.

You may make a choice to ask participants what terms they want to use for different "races" or decide ahead what terms you intend to use and state this clearly.

Go through the programme as a whole on the first day and at the beginning of each day after that, and answer questions.

Select some of the following information and add your own priorities.

Give these instruction to participants, on tone-setting:

- We plan to give **one explanation that shows how racism is maintained.**
- This will be done by examining all the parts [components] that go into making a racist society.
- We need to know the parts and **how they work together** in order to **break down the structures and patterns that support racism.**
- We have chosen this explanation as it helps us to see the **individual and collective roles** we play in continuing racism and that we **can do something about it.**
- We ask that you **try on the ideas** that we present and if you disagree with them, you have the right to not accept them in the same way that you would try on new clothes and not take those that you do not like.
- Activities have been created based on:
 - theories about racism;
 - what we have done and learned in our lives, so that we can more easily relate to the information.
- We will use **experiential activities** to explore these experiences.
- We are not going to discuss the **roots of racism** but we will look briefly at its **history.**
- At times during the workshop, we will **divide the group** into smaller groups based on our "racial" experiences in society. We do not do this to continue separation but to create a **safe and honest** space to work with as little hurt to each other as possible.
- Because we have **wrongly been put into "races"**, at times we **have to work with** these categories to **get past** them. In talking about "races" it is **not our intention to reinforce** them.
- We are all capable of making **mistakes.** If we do, we encourage one another to **learn from them and move on** and try not to get stuck because of mistakes or to withdraw from the group.
- It is important that **nobody feels personally judged** by anybody else in this process.

- It is not a good idea to label other participants (e.g. as "racist" or "sexist" as this forces them into a defensive position where they will not easily be able to learn. Rather talk about what they are doing or saying if you see a problem.
- In this spirit of non-judgement, we will encourage everyone to interrupt/discontinue racism and any other form of oppression during the workshop.
- We also encourage you to **link** other forms of **oppression** (such as sexism, anti-Semitism,) throughout the workshop.
- If we as **individuals** are stronger and **clearer** about racism and oppression we will be able to fight and **work toward change** in society.

Give these instructions to participants, on language:

- If you do not understand a word or idea, please ask.
- If you would like to speak your own language, do so and we will try to provide translation between us.
- How do you want us to refer to you if you have been systematically discriminated against because of your skin colour?
- How do you want us to refer to you if you have been considered "white"? or:
 - Throughout the workshop we are going to use the term "**black**" people. By this we mean to **include** all people who have been systematically discriminated against because of their skin colour or that of their parents.
 - Throughout the workshop we are going to use the term "**white**" people by which we mean all people who were once of European ancestry.
- The group may agree to having an area on display where all can write up **problematic** or **oppressive words** that come up during the workshop.
- All people should have the opportunity to identify themselves and not be labelled by others.

Give these instructions to participants, on evaluation

- We are going to ask you to do an **evaluation** at the end of each day. Please listen and participate critically.

What is this section about?

It is a time to tell participants briefly where they can get their practical needs met during the workshop and to make clear any events that are to happen.

Objective:

- to have participants feel comfortable during the workshop.

Give this information to participants:

- when the **starting and ending times** are and when breaks will take place;
- whether **tea and lunch** are provided;
- what the **cleaning up process** is during breaks;
- how **hand-outs** will be distributed;
- if someone **misses a session**, how she/he can get the information (may use a twin filler *);
- whether there are any physical needs e.g. if someone needs to lie down, or is deaf and needs people to speak loudly;
- if a **quiet room** is offered and where it is (a place where you can go for a break from the workshop);
- where you can find **toilet facilities**;
- clarify **smoking** rules;
- if a **phone** is available, where it is and the cost;
- whether anyone needs **transportation** home and back;
- where there is **parking**;
- ask permission for **photographer** to be present and **tape recorder** to be used.

* When a person who will miss a session(s) is paired with someone who is prepared to take notes and fill her or him in on what was missed.

Ground rules

What is this section about?

This is to set a way in which participants agree to act and speak during the workshop and it is essential to its success. If this section is left out, participants may never feel safe enough to discuss an issue as difficult as racism.

Objectives:

- to create a safe learning/working place;
- to make sure that everyone agrees to the same way of working together.

Note to facilitators:

You will be asking participants what guidelines they would like to have in working together to make this an emotionally safe place to discuss racism.

It is necessary that:

1. confidentiality is included

when referring to confidentiality, you mean participants are not to speak about others' personal information either within or outside the workshop; it does not refer to the information facilitated by you;

2. people only speak for themselves about their own information/experiences

a way of explaining this is to ask that participants say "I" when talking about issues.

You can bring these issues up if participants do not.

How to guide activity:

Explain the aims.

Ask participants to describe the rules that they would like to see working during the workshop in order to create an emotionally safe working place.

Write the responses up on display.

Get agreement from everyone in the group to the written conditions (you may have to change some).

Display the ground rules during the whole workshop.

Process observers may use ground rules as a guide (see following section).

What is this section about?

Near the beginning of each workshop, participants are asked to share the responsibility to keep the **process** of the workshop flowing smoothly and positively. It is a time for facilitators to share control of the workshop.

Objectives:

- to share power between the participants and the facilitators;
- to support participants to take an active role in keeping the process ethical, respectful and on target.

Time:

10 minutes at the end of each session can be scheduled for report-back.

Note to facilitators:

In most situations where one or more people have specific information to share and others are wanting that information, a power imbalance develops. An attempt to address this is made through *Process-observing*.

When the term "facilitator" is used in this handbook, it not only refers to facilitating but also to teaching.

During these workshops one objective is to teach and facilitate information; another is to demonstrate power sharing. One effective way of doing that is to ask that the participants all take responsibility to say if they find the way in which the workshop is facilitated is not clear, ethical or respectful.

Besides suggesting that everyone check the process, one or two people can be asked to take on the responsibility of process- observing.

How to guide activity:

Prepare two books in which participants can write and have them ready. Include instructions for process-observers in the books (see following section).

After setting the *Ground rules*, ask that one or two participants take responsibility to make sure that the workshop is clear, respectfully run and power is shared.

Clarify the objectives.

Explain how to observe the process, and that the books can be used for taking notes during sessions.

The process-observers or any participant may stop the process at any time to say what they think is problematic or might improve the workshop.

Say when they are to report back to the group.

State the amount of time allocated.

Make it clear if there is to be discussion based on the process-observers' responses, or not.

State that the observers will not have to defend what they say. If their report raises an issue, the facilitators will deal with it as part of the workshop.

Instructions for process-observing

You are asked to watch how the workshop is being run and whether participants are involved in a positive way.

You will give a verbal report at the end of the session.

It is for the benefit of the group that you say what you think.

You will not have to defend what you say. If your report raises an issue, the facilitators will deal with it as part of the workshop.

Process-observers are also asked to report on:

- a general feeling about the session;
- whether information is being given too quickly or slowly;
- whether some people are dominating;
- whether the facilitators are talking too much;
- whether people from any specific group are being excluded, e.g. women or people from one language group;
- whether some people are not participating; whether there is too much new information and not enough time to take it in;
- whether the language can be understood;
- whether logistics like tea, hand-outs, are going smoothly;
- whether we are starting and ending on time;
- if there are any other concerns that you may have.

Emotions

Introduction to section on emotions

This is the second part of the *Set-up* process. It is a time when you as facilitators acknowledge and discuss emotions connected to racism, so that participants are aware throughout the workshop that they may stop the process of the workshop, and ask to spend time dealing with emotions that may be blocking them from full participation.

A participant's emotional state takes priority over the content of the workshop. It is better to stop the workshop and make sure that a participant is comfortable with what is being said, than to get through the whole programme on schedule. If time is spent on emotional issues, it is possible to cut down or omit other sections.

As issues come up during the workshop, participants will respond emotionally according to their experience. If time is given, even for a short while, to discuss how they are feeling, it will usually enable participants to continue with a sense of having dealt with the most immediate feelings of concern to them.

What follows are three sub-sections that deal with emotions. The first is a tool that you can use during any part of the workshop. It is called *Co-counselling*. You can build a whole section around it, or make it a small part of another activity.

The second deals with fears about discussing racism.

The third is on working on **forms of oppression** other than racism. Participants who have other pressing issues in their lives may find it difficult to concentrate on racism without first spending time on the subject that is a priority to them.

Co-counselling: a method of coping emotionally

What is this section about?

Whether participants have been at the receiving end of racism or practised it, learning about and discussing it will likely recall painful memories. This section provides a way of recognizing emotions and giving time to process feelings as they come up during workshops through a method called co-counselling.

A note about counselling:

Counselling comes from the practice of psychology. During counselling, usually a person in need of solving an emotional problem talks to another person who ideally will guide them to find their own solutions. The person spoken to is known as a counsellor and learns the skill of listening and seeking solutions through formal education and training. A formal counsellor usually charges money for her/his service.

Other kinds of counselling are also practised. In self-help/community groups, counselling skills are learned informally from others in the group who have either experienced the problem the group is working on, e.g. alcoholism, or have an interest in supporting others.

From the point of view of the person who is wanting emotional support, being counselled involves talking about the problem, trying to get in touch with the feelings and expressing them, being listened to, and trying to find solutions.

Co-counselling is the method of counselling which we will use and is described below.

A note about internalizing oppression:

All people who experience oppression as children learn to believe the misinformation perpetuated or told about them or the oppressed group they belong to. This is known as **internalizing the oppression**. Even once we learn that what we were taught was false, we most often still have to fight against **acting from a position of being oppressed**. We may still belong to an oppressed group and still experience oppression, but we have the choice of not acting from a position of being a victim.

Objectives for co-counselling:

- To provide a relatively easy and safe way of clearing away emotions as they arise when dealing with distressing information.
- To recognize and respect the fact that racism is an emotional issue.
- To teach a skill that participants may choose to use outside of the workshop setting.

The advantages to co-counselling are:

- It is a method of **counselling between equals**, where one person is not given the power to judge or suggest answers for the other's information/problem.
- It is a means of recognizing that we each have the ability to solve our problems.
- It is **self-empowering**.
- Participants **have complete control over what they choose to talk about**.

Time:

There are no restrictions on time.

Each person takes the same amount of time which can be as little as three minutes. Time needs to be pre-agreed to by both participants or, in a workshop setting, the facilitators would set time.

Note to facilitators:

Co-counselling, which comes from Re-evaluation Counselling, (see Reference on second *Hand-out*) is simply two people talking to each other about **feelings** so as to relieve tension and resolve conflict.

Dealing with racism is upsetting to many.

Most people do not think well when they are upset.

If participants are not given a chance to process old and new feelings as they come up, they may stop learning and being part of the workshop.

Co-counselling is a tool that can be used throughout the workshop as often as you think necessary to support participants to cope emotionally.

There may be times when you will build it in as part of an activity and other times when emotions are high you may take time to get feelings out.

Co-counselling can be used to bridge emotions and theoretical information.

If co-counselling is used often, participants will learn that they can get directly to the task and process a lot of feelings in a short amount of time.

Depending on the issue, you may ask that participants talk to someone with a similar "racial" or cultural background so that they can be safer and open.

Because racism is upsetting, you will notice participants either yawning, getting sleepy or laughing; this is a normal response to processing difficult emotions.

As facilitators you may use co-counselling between you to cope with emotions that arise.

If you believe that working against oppression is an ongoing task, you can use it in the long term.

Instructions to facilitators:

Explain the theory of co-counselling briefly.

Use the *Hand-out* on instructions on how to co-counsel which is at the end of this section.

HAND-OUT

Theory of co-counselling as it relates to discrimination

There are words that are used within the practice of co-counselling. They will be included in brackets.

We are all born free of practising prejudice and hurtful behaviour.

As we learn, we pick up false information about ourselves and others, but we try to resist learning it.

All people are emotionally hurt by false information, bad treatment and abuse when growing up and continue to have hurtful, disappointing experiences.

Most often the people in our lives deal with these experiences by encouraging suppression of the feelings e.g. when a child is upset by a lie told by an adult, she/he is told to forget about it.

This is not a useful way to cope. If we continue to suppress feelings from many negative experiences, they "layer" one on top of the other and become buried.

Eventually we may not respond well to present issues/happenings because they remind us of past, bad, unresolved feelings (i.e. being restimulated).

If an angering or hurtful experience or situation arises in a safe, controlled space, it is better to express our feelings fully in response.

This can be done by talking to a person about the problem until you have come to a solution.

Further, by returning to past experiences and getting in touch with negative feelings that were originally suppressed (distress), and talking, crying, or expressing related emotions (discharging), it is possible to resolve or lessen past pain.

There is also a belief that contradictions stimulate emotions, e.g. if someone has not been listened to often, when someone does listen, the contradiction of being well attended to may bring up an emotional response such as crying.

HAND-OUT

Co-counselling: a method of coping emotionally

Co-counselling is a relatively easy way of dealing with past physical and emotional pain and letting go of difficult situations as they occur.

Why co-counsel?

It is often difficult to deal with issues in our lives because of past pain in those areas.

Where distress has built up on issues such as racism, sexism, sexual abuse, adultism, classism and other forms of oppression, co-counselling may be used to reach the root of the distress, thus enabling us to process it/work it out and not continue to act from a position of distress. For example, if as a child you were often wrongly blamed for things, as an adult you may work from a position of defending yourself even when you are not being blamed, or you may work from a position of blaming others.

If you talk to someone now in a co-counselling setting and get in touch with the **emotion** you felt when blamed as a child, and **express** your past and present feelings (e.g. by crying, or being angry), you may get rid of the need to be defensive.

The advantages of co-counselling are:

- It is a method of **counselling between equals** where one person is not given the power to judge or suggest solutions for the other's information.
- It is a means of recognizing that we **each have the ability to solve our own problems**.
- It is **self-empowering**.
- We have **complete control over what we choose to talk about**.

If you are interested in Re-evaluation Counselling from which co-counselling stems, see:

Jackins, Harvey: (1978) The Human Side of Human Beings: The Theory of Re-evaluation Counseling, and

Jackins, Harvey: Fundamentals of Co-counseling Manual: For Beginning Classes in Re-evaluation Counseling

Rational Island Publishers, P.O. Box 2081, Main Office Station, Seattle, Washington, 98111, U.S.A.

HAND-OUT

Instructions on how to co-counsel

Go into twos.

Take turns to speak and listen for equal amounts of time.

Note that this is not a conversation.

Decide how much time each person speaks and listens.

When it is time to change around, take responsibility not to speak in the other person's time even if she/he wants to be silent in her/his time.

Only talk about issues at a level that feels emotionally safe in workshop setting.

Hold hands, hug, if both choose to.

If you do not want to talk, use your time to be silent, but stay with your partner and listen to her/him if she/he wants to talk during her/his time.

Role of the listener

- **Just to listen attentively.**
- **Ensure your body language reflects that you are listening with full attention.**
- **You are not responsible for the speaker's distress.**
- **You are not to respond with sympathy, surprise, judgement or make general comments. If you do this it may block the speaker, who may feel that she/he has to stop her/his own process and take care of your feelings.**
- **You are to encourage the speaker to stay with her/his feelings and not intellectualize.**

Note: You may have physical responses to distress: yawning, stretching, sleeping, laughing, crying – let it happen.

We often use food, drugs and alcohol to suppress pain and emotions.

Dealing with fears about racism

What is this section about?

Because racism is rarely discussed on a personal level, and people have been so severely affected by it, many people fear attending a workshop on racism. To support participants to overcome the fear as much as possible, a time is ideally set to acknowledge and discuss the fear.

People absorb information more easily if their **resistance** to oppression is acknowledged.

Objectives:

- to validate fear, thereby enhancing the learning process;
- to break isolation from feeling fear about "race" issues;
to work on "racial" problems presently faced with;
- to unblock fear of making mistakes.

Time:

Minimum 20 minutes.

Note to facilitators:

You will be asking participants to go into pairs to discuss specific questions. There is a list of questions below, but you may prefer other related questions according to group needs.

During this activity ensure as much as possible that "black" people are not at the receiving end of racism.

So that participants can speak safely and honestly, suggest to participants that they speak with a person from a heritage or background close to their own (if appropriate).

The last question in the list on the next page applies to people in the dominant group only, as they can practise racism.

How to guide activity:

Ask participants to divide into twos.

If appropriate, suggest finding partners close to their own heritage/family background. Explain why (people can speak more honestly and safely).

All are to get equal speaking time, e.g. 5 minutes each.

Select questions from the following:

"How did you learn about racism? How was it dealt with?"

"How did you resist racism?"

"What fears do you have about racism/'race' issues?"

"What issues relating to racism do you need to resolve now?"

"What do you fear when dealing with racist situations?"

"What do you fear about most in being called a 'racial' discriminator?"

"What do you fear most about being called racist?"

Note to facilitators:

After small groups have met, meet in the larger group.

You may have a general discussion about what was spoken about in small groups but ask for people not to share other people's information to maintain confidentiality.

Guide to discussion:

- Fear is a **valid** feeling for anyone who **experiences** racism.
- Fear may originally have been developed as a **defence mechanism**. This is a healthy survival response.
- The **isolation** imposed between people from different "races" causes and increases fear of other groups.
- Acknowledge that encouraging fear of "others" has been part of the apartheid strategy.
- Fear is one of the ingredients of **maintaining power**.
- If people are fearful, they will be less likely to challenge control and if they are made fearful of the "other" groups they will more likely feel justified in oppressing them.
- Fear is a valid feeling if the issue of racism was silenced in your early years.
- All children **resist learning false information** about others. Discrimination does not make sense to children, but adult pressure is difficult to go against.
- It is possible to **move past fear** in many situations.
- It is now useful to **assess which defence mechanisms** are still needed and which are no longer useful.
- **Spend time with people who are culturally different; familiarity lessens fear.**
- Support participants who have practised discriminatory behaviour; suggest they **learn** from it, **apologize** for it and **move on**.
- Try not to get stuck in **guilt/shame** or be **defensive**.
- When participants are told that they have been racist/discriminatory, say that rather than be defensive, **think about it**. Suggest, that if it is possible, they get back to the person who pointed their behaviour out to them and discuss or apologize or thank, **without defensiveness**. Suggest that participants think about how they would feel if someone treated them negatively and how they would like them to deal with it.

Working on Own Forms of Oppression

What is this section about?

Very often participants find it difficult to learn/talk about racism if a more urgent abuse is unresolved, e.g. sexual abuse. It is therefore helpful for participants to acknowledge all types of oppression and draw links between different forms of oppression.

Objectives:

- to support participants to acknowledge their own experiences of oppression, so that they can attend more fully to the issue of racism;
- to link forms of oppression.

Time:

30 minutes.

Note to facilitator:

This activity can also effectively be used as an introduction in the section on *Internalized racism* to support participants to identify feelings resulting from discrimination.

How to guide activity:

State objectives.

Explain that it is common to find that when you start dealing with racism, more urgent unresolved abuse or other forms of oppression are likely to surface.

Divide the group into smaller groups, based on topics that they would like to talk about regarding personal oppressive experiences.

Ask that participants call out what group they would like to see formed, e.g. groups based on oppression of Jews or women.

Write up topics named, on display.

By show of hands, form groups based on topics.

Later in the large group, get feedback and hold a discussion.

Guide to discussion:

Addressed to participants:

- It is **not useful to rank forms of oppression** (i.e. to say one form of oppression is worse than another), as all forms of oppression are hurtful to the person being abused.
- If a past event has been experienced as oppressive, it can underlie so much of your present life that it may have begun to feel "**normal**".
- You are encouraged **not to accept abuse** as "normal" and to work toward a strategy to confront the abuse whenever it is safe to do so.
- If racism has not been a major issue of oppression for you, it may be **hard to spend time** dealing with what seems like **another group's oppression**.
- However, **racism affects us all** seriously and is everyone's issue, as it causes everyone to lose humanity and integrity.
- While respecting your need to think about your own life experiences, and ask that you link your experiences to what we are dealing with, we also want to encourage you to allow yourselves to concentrate on racism during this workshop.

Components of Racism

Introduction to components of racism

In developing workshops on Challenging Racism, it was decided to demonstrate **one** way in which racism works. The way in which this is done, is to explore the different parts that go into making up racism, e.g. attitudes or discrimination.

These parts involve both the behaviour of individuals and how society works as a whole. Activities from different sources have been chosen. Participants can relate their personal experiences to these activities. Together with new insights, one can discover ways of approaching racism and discrimination when encountered within oneself or in society. This approach and process can work towards getting rid of "racial" discrimination.

The first two sections that follow are not components of racism but contextualize the subject and help participants to situate themselves in a specific place in society.

The next sections explore the parts that make up racism and discrimination and the results of racism. (This is the body of the workshop.) The last section looks at strategies for change.

The **order** in which this section is written follows one of the ways in which you may choose to design your workshop. However, the parts can be presented in different orders, depending on the aims of the workshop and the group you are working with. You may wish to start with the broader influences on racism, such as ideology, and end with the individual or vice versa. Some examples of workshop designs are in the final section of the handbook, in *Designs of workshops*.

Within most of the sections dealing with the components of racism and its results, there are a number of approaches and activities that you can choose from. All facilitators are encouraged to alter the design to suit their own style of facilitation and to build on the material.

What is this section about?

This section provides a brief background to the information that is being learned and discussed. In most workshops it is difficult to schedule as much time for history/context as interest usually demands. A specific workshop could be designed around the history and context in which racism has developed.

Objectives:

- to provide a context in which to view all information received in the workshop on racism;
- to set personal histories of participants in a wider sense of history;
- to make clear that it is not any one person's fault that racism exists; rather, racism is one part of the power structures of society.

How can you do this?

- Information can be presented and discussed, brainstormed, discussed in small groups, or role-played by small groups;
- by encouraging each participant to be part of the discussion (to do this you could have each participant write one response to a question, so that each person would be prepared to talk);
- information can be given to participants for preparation before the workshop.

Time:

Ideally, a minimum of 1 hour.

Note to facilitators:

There are many ways to approach this topic and different groups may have different interests.

Some participants will prefer to remain with a discussion of historical theory rather than work on personal responses to racism.

Usually some participants have strong views on history/origins and tend to dominate in small and large groups. If you think this may happen, choose ways that support everyone to participate.

It is obviously so vast a discussion that only a small amount of information can be presented here.

Any approach to discussing the history of racism that is left out is not a judgement against it. What is offered here provides a basis from which you can build information.

Read as widely as possible to develop your own store of information in order to facilitate this section.

Instructions to facilitators:

Give an understanding of the use of the idea of "race".

The word "race" can be put in inverted commas/"-" to show that it is a created idea.

The following idea [concept] of "race" is used in the workshop.

THERE IS ONLY ONE RACE AND THAT IS THE HUMAN RACE. THE IDEA OF DIFFERENT RACES IS A SOCIALLY CONSTRUCTED OR CREATED IDEA. THERE ARE EXTERNAL, VISUAL DIFFERENCES, SUCH AS HAIR TEXTURE, BUT THERE ARE NO DIFFERENCES IN THE WAY PEOPLE DEVELOP BASED ON "RACIAL" CATEGORIES.

Stimulate discussion in the direction you think most appropriate.

You may present some guiding questions:

"What are the origins of racism in South Africa and elsewhere?"

"How is/was racism perpetuated/maintained in countries colonized by Europe?"

"What informs and supports racism?"

In receiving feedback, share any of the following or other information that addresses the questions.

Guide to discussion :

These are very abbreviated notes taken from a reference credited at the end of this section. There are also some comments marked "Notes".

Following the word and idea of "race" through European history:

In seeking answers about the differences between humans and cultures, Europeans assumed that they were "normal" and therefore superior.

The word "race" is first recorded in 1508 in a poem by a Scot.

"Race" as lineage

The Christian Bible was used for direction in trying to explain differences in people's skin colour.

A person's "race" was therefore seen as/classified by the **lineage**/bloodline/heritage that a person was identified with, e.g. a person being from the house of David.

It was thought that "black" people were descendants of individuals who were said to be punished by God by being marked with a "different" skin colour.

Categorizing people

There was a sense that animals and humans were joined through a chain of progressive development.

Johann F. Brumenbach (1752 - 1830) created 5 categories; **Caucasian, Mongolian, Ethiopian, American, Malayan** and thought they were of the same species, but different.

Contact with people from the Pacific Islands resulted in the idea of a "Noble Savage", which meant that all humans are naturally good.

Africans were excluded from the "Noble Savage" label as they were considered by Europeans as not being capable of **developing wealth** from their land.

Note: this subjective/personal judgement is important as it is still a bias expressed by people who do not see cultural choices of land use as valid or acceptable.

"Race" as type

By the beginning of the 19th century, the idea of "race" as type was put forward.

The idea stemmed from an awareness of **how people looked and their cultural practices.**

This caused theorists to see "race" as **depending on the person's type**, i.e. skin colour, hair, culture.

An **assumption** developed that there was a **link between how people looked and their mental ability.**

It was based on the so-called **scientific comparison of measurements of features** of groups considered different, e.g. "Caucasian" brains were found to be larger than "Negroid" brains, which was mistaken for a sign of greater advancement/intelligence. (Besides the whole "scientific method" being flawed, there is evidence that smaller "Caucasian" brains were left out of the experiments where this was concluded.)

In such tests "Caucasians" were said to be "least perfect" in areas of seeing, smelling, hearing, and memory. "Negroes" were more perfect and animals the most perfect.

Continuing the idea of a Great Chain of Being, Negroes were placed closer to apes than Europeans, despite finding that "Negroes" were "more perfect" physically and in memory.

North American "white" theorists used the same thought system as Europeans with a particular **interest in what it meant for slavery.**

American theorists believed from their observation of slaves from Africa, that people from different climates **survive best in their own environment.**

This led to thinking that people developed into **different types** because they had to **adapt to a specific climate and environment.**

From the idea that "race" is type, there was a conclusion that there are **three types: white, yellow and black.**

Note: With an emphasis on physical differences, there was a shift toward more discrimination by Europeans, particularly toward those who were least like themselves physically.

Note: These ideas were developed and accepted in European and Western thought-systems and perpetuated through their education and intellectual disciplines. The ideas were not contested, as "black" people were generally not part of those systems.

"Race" as subspecies

First we will **define a species** to be a group of individual members of any animal or plant that share a common name and attributes/features.

Different branches **within** one species can successfully have offspring/descendants e.g. dogs are one species, but dogs of different breeds can successfully produce offspring.

From the many works of Charles Darwin (1809 - 1873), who wrote the book On the Origin of Natural Selection or the Preservation of Favoured Races in the Struggle for Life (1859) **subspecies** were considered as isolated groups and there was said to be no evidence that the mating of two subspecies could successfully produce descendants.

This thought was applied to **human groups that had been isolated physically from each other**, e.g. "black" people in Africa and "white" people in Europe.

From this it was implied that people of differing skin colours were **not equally human**.

A further interpretation of Darwin's work was that there was a belief that the **fittest of human groups would survive over less fit groups**.

Putting this together with the theory about brain size, it was assumed that "Caucasians" would automatically survive over other "racial" groups.

Note: Europeans saw themselves as more advanced and developed than other people and they used this belief to justify that they had a right to exploit/misuse other groups through colonization.

"Race" as status

Status is used to mean **social position/rank in society**.

"Race" as status is an idea that comes out of psychological information.

During the 20th century, John Dollard of the USA theorized that prejudice was practised by "white" people in the southern USA as a means of accommodating their emotional needs.

That is, by creating a higher **status** for themselves over "black" people, they could **protect and further their own sense of superiority**.

This belief therefore contradicted previous thought that "white" people were by nature prejudiced and superior to other defined groups.

Dollard recognized that "white" people socially and physically forced "Negro" people into submission and in doing so, gained:

- economically e.g. "black" people not being able to organize their labour;
- sexually ("white" men gaining access to "black" women);
- prestige - e.g. having "black" people be humble, serve, know their "place" without instruction.

Note: Recognizing that "race" discrimination was based on status, did not change the basic idea of separate "races".

"Race" as class

Some people believe that "race" discrimination is a result of the capitalist system (where one "class"/group of owners uses resources and the labour of a working "class"/group to build capital/personal wealth).

This correlation between "races" and class is part of a Marxist analysis.

In countries such as South Africa and the United States of America, the above thought can be argued to be in practice as "white" people are mostly the owners, have assumed control over resources and have benefited economically and politically by the labour of "black" people.

Others say there is no clear evidence of this association, e.g. in Brazil it is said that there is no correlation between "race" and class.

In situations such as the 1921 Miners' Strike in South Africa, where "white" labourers went on strike to force higher wages in comparison to "black" labourers doing the same work, the analysis has been put forward that the strike was not "race" based, but for economic protection for "white" labourers. As the owners of the mines would usually choose the cheaper labourers, the "white" workers became threatened economically and went on strike so as to split the labour force on "race" lines to their economic advantage. Supporters of the strike said the "white" labourers were not against "black" labourers in a discriminatory sense, they were just protecting their interests.

Such issues and examples are part of ongoing debates about the relationship between "race" and "class".

Reference: The above information is a very brief summary taken from: Banton, Michael (1987) Racial Theories, Cambridge University Press, Cambridge, England.

Discussion guide:

Some possible responses to the question:

"How is/was racism perpetuated/maintained in countries colonized by Europeans?"

Underlying all of the following are exploitation/misuse and control of resources and people for political and economic gain.

Some examples of institutions and organizations that have systematically practised "racial" discrimination:

Religion:

- It was a popular Christian theory that people became darker skinned than Europeans because of being punished by God.
- Christian language and art images present light as good and dark as evil or Satan-related.
- In South Africa European-based Christian churches have all historically been part of the apartheid system and actively discriminated on the basis of "race", e.g. many missionaries perpetuated divisions.

Government departments: such as

- **education**
 - forced separate schools in South Africa;
 - text books are racist, Eurocentric;
 - some schools teach belief systems that support "white" people to keep control;
 - **legal**
 - in South Africa there are different laws for each defined "racial" group;
 - law is applied differently to "race" groups;
 - **political**
 - withholding and withdrawing vote in South Africa;
- privilege based on "race" classification.

Some examples of disciplines:

Psychology

- creates tests that are culturally Euro-American biased and assume results reflect intelligence;
- most of the people practising this discipline are "white" and therefore the analytical framework used is biased through their experience and world view;
- much research is biased toward assuming "white" superiority.

Anthropology

- treated people of colour as specimens e.g. measuring heads to test intelligence;
- objectifies "black" people/people of colour e.g. describing "habits of the Xhosa";
- uses Eurocentric ways to analyse/reason out people of colours' social, political systems.

Some examples of practices:

Establishing artificial categories of humans

- creating major categories of "races" and stereotyping them e.g. Mongoloid, Negroid;
- in South Africa, creating further "race" barriers e.g. "coloured", and then labelling people officially.

European colonialism

- was based on an assumption of superiority which "gave" the **right to take land** from people of colour;
- practised **cultural racism** by assuming other cultures were less valid and imposed European systems;
- saw some people of colour as **sub-human**;
- **equating technological development** with their definition of "civilization".

Slavery

- where humans were used as **items of trade**;
- showed complete **disregard for human life** from selected groups;
- ongoing **denial** of the seriousness of **damage done to descendants** of slaves from African and South Asian societies.

Darwinism

- the idea of "survival of the fittest" **supported the behaviour** of Europeans who used the theory **to exploit** people from other continents, who were considered inferior and therefore less fit.

Media

- portrayal of "black" people negatively and with a positive bias toward European cultures, e.g. "black" people often referred to as "mobs" and the term "black on black violence" without use of similar language being applied to violence between "white" people.

Language

- in English there are many words that have their origin in a racist idea or practice; participants are encouraged to be critical of the terms used in everyday speech.

What is this section about?

An objective of workshops on Challenging Racism is to encourage people not to act from positions of inferiority or superiority. This can be done by exploring heritage/family origins, as this is one of the tools of oppression and a potential source of strength.

When a group's culture has been heavily linked to the idea of "race" and the group has experienced racism, its culture and heritage is known not to be respected by the dominant group. By accessing information on heritage, it is possible to make it part of a process of turning negative "race" messages to positive images that are linked to pride of heritage.

All people who have been systematically "racially" oppressed have learned to believe some of the misinformation told about themselves by the dominant group. Most often this results in a sense of shame, shyness and inferiority. Counteracting this information means not being ashamed of one's origins, cultural practices and language, but rather enjoying self-respect and finding strength in one's heritage.

People with European heritage may be uncomfortable and embarrassed with their unwanted privilege and control to the point of being ashamed of being "white". Contradicting these feelings means accepting the right to be proud of a European origin without taking on the guilt of all the oppressive wrongs practised, and building on aspects that are positive. While not being responsible for a system of "race" discrimination, responsibility needs to be taken to work against racism.

Objectives:

- to define terms and concepts that are being used;
- to appreciate that we are from the same or different heritages which carry cultures;
- to respect and value differences;
- to support participants to have pride in their background;
- to learn the connection between names, heritage and oppression;
- to learn that a group that is culturally varied is strengthened through wider experience and not necessarily weakened by divisions.

What is your task?

- To have participants share as much information as they choose on their personal heritage.
- To support participants to make links between identity, names, heritage and oppression in order to gain strength.

How can you do this?

- by having each participant briefly sharing answers to three questions (detailed below);
- through modelling, by sharing your name and a brief history of your heritage.

Time:

Approximately 3 minutes per participant and time for discussion.

Note to facilitators:

In some cultures names are very significant. Within a wider context of South African society they are also important. People who assume that their culture is the norm [common standard], also assume that their traditional names are the norm and usually find little significance in them.

People who have had their culture invalidated through cultural racism, at times acquire names that reflect the ruling norm in order to be accepted. The information learned by/through this is that one's own names and culture are unimportant and invalid within society as a whole.

This is further made worse by a common attitude by the dominant group that people from other cultures who use their traditional names have "difficult" names; they therefore do not learn them, use them incorrectly, or rename the person. As our names reflect our identity, not acknowledging someone's name is a means of rejecting the person and her/his identity.

People who come from the dominant group need to be aware of the significance of their actions in denying someone's identity. Acknowledging the importance of names is therefore a crucial link between racism and pride, no matter what culture we are from.

Participants from the "racially" dominated group attending the workshop can be asked if they are satisfied with the name they are presently being known by and if not, to say what they would prefer. Make a new name tag with the change and ask all workshop participants to use the preferred name(s). This can be validating.

Instructions to facilitators:

State objectives and share the **intent** as stated in note to facilitators:

If possible, keep the group together but if it is very large, divide it between facilitators or have participants work in fours;

Model by answering the three questions listed below in the amount of time you would like each participant to use;

If you have the facility, ask each participant to write their full name on a display, include nick-names if they choose, and also any name changes, (if participants cannot or do not want to write, ask who should write on their behalf).

Address the following questions one after another:

"What is your full name and where has it come from?"

Has it any special meaning for you or your family?

"What is your heritage as known?"

If adopted, you can discuss birth or adopted family.

"How do you identify yourself?"

If you have divided the group into smaller groups, get into the large group for feedback and hold a discussion.

The discussion will be guided by the interest of the group, but any of the following sections can be used or emphasized.

The following notes are addressed to participants:

Guide to discussion:

Part of the belief of superiority that was brought by colonists to South Africa, was the assumption that their cultures were the norm/common standard and that indigenous people's cultures were "primitive" and therefore judged to be lacking. This view was so ingrained, that for centuries most European descendants found little value in indigenous groups' cultures. Not much attempt was made to know cultures or individuals except from an anthropological viewpoint where people were objectified and exoticized. Within this setting, "black" peoples' identities were ignored, and through slavery, often lost.

1. Historical context

2. Unlearning racism/ oppression

It is difficult to fight an oppression like racism if you do not feel good about who you are.

If you have a **sense of pride** and feel strongly about your heritage, gender, class, sexual preference, body size, and language, you will be less likely to want to put others down for who they are.

Acting from a sense of **shame or guilt blocks communication** and your **ability** to achieve what you want.

No person should be made to feel shame or guilt about her/his heritage or **the circumstances that she/he was born into.**

Feelings of guilt for being born into the dominant group, and shame for being born into the dominated group, are signs of **distress patterns** in your life due to **power imbalances**. **These serve no use unless you use them as a force for growth and change.**

3. Names

Note to facilitators:

In doing this activity people may say there was no importance attached to their names and they were bored doing the activity. Use this information to make points from *notes to facilitators* p.56 and the following. Encourage participants to feel the right to use their preferred names.

Guide to discussion:

The closer your name is to the traditional names of the dominant group, the less distress/discomfort you usually feel when in a "mixed racial" group.

If you are from the dominant group, by **assuming** your name reflects the **norm**, you are also assuming that people who have names that reflect other cultures are not "the norm".

Dominated people change their names from traditional family names to something that is "easier" for the dominant group. In South Africa the expectation by the dominant group of **this practice is a form of racism.**

Not to accept someone's name is a way of **not validating her/him as a person**. It is **part of the racist power structure to have people uncomfortable** about their names so that they know that they are considered "different".

4. Identity

Note to facilitators:

Encourage participants to find out about heritage and claim it with pride.

Guide to discussion:

Only you can define yourself correctly.

It is difficult to fix a label to yourself as you are always changing. It is inappropriate to label others.

You are free to claim 100% of all your ancestral heritage, i.e. claim all that all your ancestor's cultural heritages have to offer.

5. Valuing Culture

Cultures are not static - they change with changing conditions.

There is value and enjoyment in diversity.

No one culture is better than another.

It is essential to feel positive about your own culture, and heritage but not at the expense of others.

There is variety in what appears to be an homogenous/unmixed group.

People within a culture may or may not share similar values, and therefore individuals or groups cannot be stereotyped.

All groups based on heritage can be called "ethnic" e.g. English and Irish are ethnic groups.

The trend of only seeing "others" as belonging to "ethnic groups" is part of assuming dominance to label others.

It is not useful for people to see people from unfamiliar cultures as exotic and as specimens (at times "white" anthropologists, especially, have done this).

It is common for people in the dominated group to be questioned about themselves rather than getting a chance to share and form mutual friendships.

One theory of how
racism works

What is this section about?

This is the full description of the theory that has been chosen to explain How Racism Works.

Objective:

- To give one explanation of how racism works so that participants can see how a cycle of racism is maintained and how it can be broken.

What is your task?

To use the accompanying diagram and notes to give an overall picture that pulls together all the activities in this section so that participants can see how all the parts work together.

How can you do this?

Before you begin the activities, you can give a brief overview of the diagram and/or as you complete each part that contributes towards the explanation on how racism works, you can add it to a display so that when you have finished all the activities, the diagram will be complete.

After the activities are complete you can wrap-up the whole section by reviewing all the parts while using the diagram.

Note to facilitators:

On guiding the workshop:

If you give even a very brief overview of the direction in which you are guiding the workshop, it helps participants to have a sense of direction.

Without this, the activities may seem to happen without seeming to connect to each other.

One place where direction can be given, is during the time that you go over the day's programme.

By the time you have completed discussion on all the components, you will have the information for both the dominated and dominant groups.

The information on internalized racism and domination are separated in the diagram as they are **responses to our environments**. They are included in the diagram because they complete the cycles of racism and oppression.

When you have completed the *Internalized racism/dominance* sections, revisit the diagram and clarify the roles they play in the cycles.

Keep in mind that this is an **explanation that is not static**.

A suggestion on how to facilitate the components of racism and oppression:

At the outset of your facilitation, clarify the **language** that will be used for the two groups that are interacting e.g. dominant group/dominated group
e.g. oppressor/oppressed (which can be problematic)
in-group/out-group
non-target/target

(The term **target** means that some people have negative treatment systematically aimed at them based on the perceived belief or reality that they belong to a defined group.)

The two cycles of the two groups do not mirror each other.

The non-target cycle is a **complete pattern of behaviour** where parts (components) are **added** to each other to form a cycle of behaviour i.e. **attitudes, and dominant group power together with ideology of superiority = "racial" discrimination or racism**, which causes a self-maintaining cycle.

The target group deals with both:

- a) a **pattern of behaviour** i.e. attitudes and individual power = racial discrimination, and;
- b) a **response to oppression**, i.e. as a **result** of internalizing the racism received, racism is unconsciously self-maintained [self-perpetuated].

On power:

Understanding the role of **power** is a crucial element in this explanation.

The **non-target** members have an individual ability to act, but those actions are **backed by institutional power**, which is held by their own dominant

group, thus all acts of negative discrimination are supported and are **more than single** acts of discrimination, they are acts of racism.

The **target group** have the power to act **individually** and their acts of discrimination do not carry the weight of institutional power.

If the target group caucuses or forms a group to fight the oppression, they would be **breaking the cycle** of oppression e.g. unions breaking class barriers.

The power difference is that people in the target group **are not able to practise the oppression in reverse** toward the non-target group because they do not have institutional backing.

General information to reinforce:

Racism should be challenged because it is offensive to you, not because you want to be kind to the target group.

Participants are not responsible for having learned forms of oppression but can take responsibility to challenge and change their own negative behaviour.

Participants can be encouraged to state where they believe they could break the cycles of racism and give examples of how they would do it.

Summary on how racism fits into a Cycle of Oppression

Attitudes

and

Dominant Group Power
(therefore institutional power)

together with

Ideology of Superiority

these two are interdependent

results in

"Racial" Discrimination or Racism

- **Attitudes** operate at a **individual level** and are part of **thought**.
- **Discrimination** is practised at both an **individual and group level**, and is part of **behaviour**.
- **Power** operates on an individual and a **group level**.
- **Ideology** is learned and maintained through a **community or societal level**.

As the dominant group internalizes the right to dominate, the cycle becomes self-maintaining.

For the diagram of Cycles of Oppression, see page 144

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NON-TARGET GROUP

TARGET GROUP

CYCLES OF OPPRESSION

Attitudes

- assumptions
- prejudice
- stereotypes
- values

and

Power

- dominant group power

↳ together with

Ideology of Superiority

result in

↳ ("Racial") Discrimination or racism
(gender)
(class)
sexism
classism

Escalating spiral -
mistreatment becomes entrenched

Internalized dominance Internalized Oppression

'they deserve it' 'we deserve it' /

i.e. justification for
further mistreatment

Proactive
Reactive

↳ Attitudes

and

Power

- individual power

results in

↳ ("Racial") Discrimination
- direct
- indirect
- unaware
- inaction

Descending spiral -
resistance weakened



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