

RACISM 101 – SURJ Hartford

90-minute Introduction to SURJ and the history of Racism/White Supremacy

This ‘facilitator packet’ is designed as a guide (not a script) and is best presented in pairs or teams. The entire event will span 2 hours, with a 90-minute program.

The goal is to help raise awareness about the history and on-going legacy of racism and white supremacy. We see this as an educational tool to help equip and mobilize white people to become active in the movement for racial justice.

Note: Showing Up for Racial Justice (SURJ) is responding to the call from people of color, compelling white folks to do some work in our own communities. Everyone is welcome to attend this open event AND the goal is to raise the consciousness of white folks so that we can be better prepared to participate in a multi-racial movement for justice!

*More about ‘political education’: “the collective process of study, research and analysis that we need to engage in together in order to do this work. To be effective, we must understand the situation we are in and the forces we are up against. Neither schools nor the mass media teach us the truth, much less the tools we need to change society. We must actively seek out and work for our understanding.” - Media Mobilizing Project

‘Racism 101’ Agenda

ARRIVE & SOCIALIZE (20 minutes)

- Sign-in, name tags, snacks, hang-out

POLITICAL EDUCATION (45 minutes)

- **Part 1:** Icebreaker, Guidelines, and Introduction to SURJ
- **Part 2:** White Racial Identity Development
 - Contact; Disintegration; Reintegration; Pseudo-Independence; Immersion; Autonomy
- **Part 3:** Defining and Understanding Racism
 - Racism IS White Supremacy
 - Prejudice, ignorance, and stereotypes are the *result* of racism, not the *cause*
 - Race is not ‘real’
 - The 4 I’s of Oppression
 - Internal; Interpersonal; Institutional; Ideological
- **Part 4:** History of Race & Racism (in North America)
- **Part 5:** SURJ Hartford (what we’re doing locally)

DIALOGUE & CONVERSATION (45 minutes)

- See Facilitator Guide

CLOSING (10 minutes)

- Next steps, and an ASK

POLITICAL EDUCATION (45 minutes)

Part 1: Icebreaker, Guidelines, and Introduction to SURJ

- **Icebreaker**
 - Example: find a partner and share your name, hometown, and 2 communities you are a part of (depending on time and group size you can go around and have each person introduce their partner to the large group)

- **Community Guidelines**
 - Speak your truth
 - Expect discomfort
 - Stay Engaged
 - Expect & Accept non-closure

- **Introduction to SURJ**
 - **Mission:** SURJ is a national network of groups and individuals organizing White people for racial justice. Through community organizing, mobilizing, and education, SURJ moves White people to act as part of a multi-racial majority for justice with passion and accountability. We work to connect people across the country while supporting and collaborating with local and national racial justice organizing efforts. SURJ provides a space to build relationships, skills and political analysis to act for change.

 - **Vision:** We envision a society where we struggle together with love, for justice, human dignity and a sustainable world.

 - **Core Values:**
 - **Calling People in, Not Calling Out**

Our focus is on working with White people who are already in motion. While in many activist circles, there can be a culture of shame and blame, we want to bring as many White people into taking action for racial justice as possible.

 - **Taking Risks, Learning, and Keep Going**

We know that we will have to take risks. Everyday, People of Color take risks in living their lives with full dignity and right now we are in a moment where young Black people are taking risks everyday. We challenge ourselves and other White people to take risks as well, to stand up against a racist system, actions and structures everyday. We know that in that process, we will make mistakes. Our goal is to learn from those mistakes and keep showing up again and again for what is right and for racial justice.

- **Tap into Mutual Interest**

We use the term mutual interest to help us move from the idea of helping others, or just thinking about what is good for us, to understanding that our own liberation as white people, our own humanity, is inextricably linked to racial justice. Mutual interest means we cannot overcome the challenges we face unless we work for racial justice. It means our own freedom is bound up in the freedom of people of color.

- **Accountability Through Collective Action**

There can be an impulse for White people to try to get it right- to have the right analysis, language, friends, etc. What SURJ was called upon to do at our founding in 2009 was to take action- to show up when there are racist attacks, when the police attack and murder People of Color in the street, their homes, our communities, in challenging structural racism, immigrant oppression and indigenous struggles. We maintain ongoing relationships, individually and organizationally with leaders and organizations led by People of Color. We also know it is our work to organize other White people and we are committed to moving more White people for collective action. We can't re-build the world we want alone- we must build powerful, loving movements of millions taking action for racial justice.

- **Enough for Everyone**

One of the things that dominant white culture teaches us is to feel isolation and scarcity in everything we do. SURJ believes that there is enough for all of us, but it is unequally distributed and structurally contained to keep resources scarce. We can fight the idea and the structures that limit and control global capital by creating a different world together. We believe that part of our role as white people is to raise resources to support people of color-led efforts AND to engage more white people in racial justice. Together we can make the world we want and need.

- **Growing is Good**

Sometimes we get afraid that if we bring in new people who do not talk our talk or “do it right” it will mess up what we are building. However, if we do not bring in new people, our work cannot grow. And if our work does not grow, we cannot bring the numbers of white people needed to undermine white supremacy and join People of Color led efforts for fundamental change. Longtime white southern civil rights activist Anne Braden once said that we have to stop believing that we are the only special ones who can be part of the work for racial justice. We must grow our groups and our movement, understanding that welcoming people in, even at the risk of it being messy, is deeply part of what we are being called to do.

- **Why We Organize:** We live in a time of great hope and possibility, yet the potential for a just world for all of us is not possible when racism and oppression keep us divided. This can make us forget how closely connected we truly are. Racism is still present throughout all of our contemporary institutions and structures. Racism is devastating to People of Color and is closely intertwined with all systems of oppression. It robs all of us- White people and People of Color- of our humanity. We honor and learn from the long history of People of Color and White people who have been unrelenting in their struggles for racial justice, and ending all systems of oppression. We are showing up to take our responsibility as White people to act collectively and publicly to challenge the manipulation of racist fear by the ruling class and corporate elite. We know that to transform this country we must be part of building a powerful multi-racial majority to challenge racism in all its forms.

GROUP QUESTION: Why are you here? Take a moment to jot down your own response on the note-catcher and then share your reflections with a partner

Part 2: White Racial Identity Development (*Credit to Janet Helms & Beverley Tatum*)

- “Whiteness” is considered the norm, and so it’s never a source of examination or introspection.
- While the task for people of color is to resist negative societal messages and develop a positive sense of identity, the task for white people is to develop a positive white identity and a commitment to a just society.
- We don’t intend to provide a comprehensive understanding of this development model. Instead, we just want to introduce this as a tool to recognize that we are all on a journey, and many of us are at different places on that journey.
- This tool can be used to help you find yourself, and it may provide some helpful insight as to where other white people are on their own journey. We need to be strategic about how we engage with other white people; knowing about these stages is not an excuse to disengage—it can be helpful as we frame an effective approach.
 - i.e. A white person who is at stage 2, may not be able to understand or process information presented at a stage 5 level
 - If there is some information presented today that feels unfamiliar, wrong, or uncomfortable—commit to remain engaged and recognize that it may be a symptom of the process of being socialized as a white person to believe that we are normal, right, and/or superior
- White Racial Identity Development can be understood in 6 stages, divided into 2 phases
 - Phase 1: Abandon individual racism
 - Phase 2: Recognize and oppose institutional and cultural racism
- The process is often cyclical and nonlinear—some people get stuck at certain stages, some retreat back to previous stages, and not everyone follows that same path or timeline

- ***Facilitator Note:*** This can feel heady and intellectual—the power of narrative and story-telling will help to engage the participants and make it real. Use YOUR own story to help explain each stage and how/why you were able to move along in the process.

- **Six Stages of the Development of a Positive White Identity:**

Phase 1: Abandonment of Racism



Phase 2: Defining a Nonracist White Identity



1. **Contact:** A lack of awareness of cultural and institutional racism, and one's own white privilege. This stage often includes naïve curiosity about or fear of people of color, based on stereotypes learned from friends, family or the media. Those whose lives are structured so as to limit their interaction with people of color, as well as their awareness of racial issues, may remain at this stage indefinitely. *~Obliviousness to racism~*
2. **Disintegration:** Increased interaction with people of color or new information about racism may lead to a new understanding, which marks the beginning of this stage. In this stage, the bliss of ignorance or lack of awareness is replaced by the discomfort of guilt, shame and sometimes anger at the recognition of one's own advantage of being White and the acknowledgement of the role of Whites in maintaining a racist system. Attempts to reduce discomfort may include denial or attempts to change significant others' attitudes toward people of color. Societal pressure to accept the status quo may lead the individual from Disintegration to Reintegration. *~Struggle with notions of equality~*
3. **Reintegration:** At this point the desire to be accepted by one's own racial group, in which the overt or covert belief in White superiority is so prevalent, may lead to a reshaping of the person's belief system to be more congruent with an acceptance of racism. The guilt and anxiety may be redirected in the form of fear and anger directed toward people of color who are now blamed as the source of discomfort. It is easy for Whites to become stuck at this stage of development, particularly if avoidance of people of color is possible. *~Question meaning of race~*

4. **Pseudo-Independent:** Information-seeking about people of color often marks the onset of this stage. The individual is abandoning beliefs of White superiority, but may still behave in ways that unintentionally perpetuate the system. Looking to those targeted by racism to help him or her understand, the White person often tries to disavow his or her own racism, yet may also experience rejection from persons of color who are suspicious of his or her motives. Persons of color moving from the Encounter to Immersion phase of their own racial identity development may be particularly unreceptive to a White person's attempts to connect with them. *~Acceptance of other races~*

5. **Immersion/Emmersion:** Uncomfortable with this or her own Whiteness, yet unable to be truly anything else, the individual may begin searching for a new, more comfortable way to be White in this stage. Learning about Whites who have neem antiracist allies to people of color is an important part of this process. Whites find it helpful to know that others have experienced similar feelings and have found ways to resist the racism in their environments, and they are provided with important models for change. *~confront racial issues as white-based issues~*

6. **Autonomy:** The internalization of a newly defined sense of self as Whites is the primary task of this stage. The positive feelings associated with this redefinition energize the person's efforts to confront racism and oppression in daily life. Alliances with people of color can be more easily forged in this stage because the person's antiracist behaviors and attitudes will be more consistently expressed. *~reject/harness racial privilege, continuously seek knowledge~*

GROUP QUESTION: Can you identify a moment or experience that helped you move from one stage to the next?

Part 3: Defining and Understanding Racism

- Racism IS White Supremacy
 - Racism is a word that is widely used but often with many different meanings. To do effective long-term racial justice work we need to be clear about what racism is, how it operates, and what it will take to end it.
 - We define racism, also referred to as white supremacy, as:

“the pervasive, deeprooted, and longstanding exploitation, control and violence directed at people of color, Native Americans, and immigrants of color, and the benefits and privileges that accrue to white people, particularly to a white male-dominated ruling class.”

GROUP QUESTION: How do you feel about this definition of racism? Does it feel familiar or unfamiliar to what you've heard before?

- The origins of racism in western societies are deep and complex. The development of legal and political racism in what became the United States began in the mid 1600s in the area around Virginia. Until that period, Europeans, Native Americans and Africans in the British colonies often worked and lived together in similar conditions of servitude, and resisted, escaped, and rebelled together against the way they were treated. After a number of these uprisings, the landowning class in Virginia began to implement policies in the 1760s and 70s to separate European workers from African and Native-American workers by passing legislation that delineated whiteness as a legal category and introduced the concept of life-long servitude (slavery) as distinguished from various forms of shorter-term servitude (indenture). Even in this early colonial period, racism was used to take advantage of and divide workers and make it easier for those in power to control working conditions.

GROUP QUESTION: What are some examples of how the ruling class uses racism today to divide white people and people of color?

- Prejudice, ignorance, and stereotypes are the *result* of racism, not the *cause*
 - Such divisive tactics have been challenged by white people supporting the struggles of people of color for land, education, resources, and full equality. This has included the struggle to abolish slavery, to build multiracial unions, and to challenge lynching, genocide against Native Americans, and other forms of violence.
 - Many white people think of racism as prejudice, ignorance, or negative stereotypes about people of color and think that therefore the solution to racism is to challenge white people's misinformation about people of color or other marginalized groups and to convince them to be more tolerant or accepting. Groups working on racial healing, building tolerance, and eliminating prejudice are examples of this kind of approach.
 - In fact, the history of racism tells us that prejudice, ignorance, and stereotypes are the result of racism, not the cause. We have all learned harmful and racist attitudes from the lies, misinformation, and stereotypes found in our media, textbooks, and cultural images. It is our responsibility, as people with integrity, to unlearn the lies and misinformation we have learned and to replace them with more truthful and complex understandings of the peoples and cultures around us. But the roots of racism are deeper than this and individual white people having more information about racism and becoming more tolerant will not address the roots causes.

- Race is not ‘real’
 - Race was constructed for social and political purposes. Race was constructed as a hierarchy and not as a multicultural “salad.” In other words, race was constructed in order to reinforce the idea that “white” is superior and at the top of the hierarchy, that “Black” is inferior and at the bottom of the hierarchy, and that all other constructed racial categories move up and down between those two anchors depending on what is happening at any given moment in our history. For example, before 9/11, many Arab Americans were considered closer to white; now, as a result of U.S. foreign policy and rising Islamophobia, the racial category of “Arab” is considered closer to the bottom.
 - White supremacy refers to the ideology or belief system that this pyramid or hierarchy suggests - the idea that white is superior, better, more, while all other races are inferior, worse, less. White supremacy is reflected in individual beliefs, in institutional policies and practices, and in our cultural assumptions about who is deserving and who is not. We do not have to be members of the Ku Klux Klan to be participating in white supremacy.

GROUP QUESTION: What are your thoughts and feelings about this diagram and information? Encourage people to share their disagreement or request further information and clarity—rely on the knowledge of the group to process and respond.

- The 4 P’s of Oppression
 - Racism operates on at least four different levels and it is important to understand each of them and their interconnections.
 - **Internal Racism:** Our internal racist beliefs and assumptions about people or color—this includes our implicit biases. **EXAMPLES?**
 - **Interpersonal Racism:** When a white person can take their misinformation and stereotypes towards another group and cause harm towards an individual or group they are committing an act of interpersonal racism. This can include harassment, exclusion, marginalization, discrimination, hate or violence. When we move beyond talking about prejudice and stereotypes in our society we generally focus on acts of interpersonal racism. These are the kinds of acts that we hear about in the media—a hate crime, an act of job or housing discrimination, negative racial comments about people of color, individual acts of profiling or violence by a police officer towards a person of color.

GROUP QUESTION: What are some examples of interpersonal racism that you have seen personally or heard about from the media recently? What harm do they do?

- These acts are definitely damaging. But the system of racism is much larger than these personal acts. And racism will not be eliminated by ending these individual

acts. If we limit our discussion to these interpersonal acts it seems like racism is limited in its impact to the acts of individual “rotten apples.” All we need to do is punish/censor/screen out these particularly racist individuals and things would be mostly pretty good.

- **Institutional Racism:** Racism also operates within the institutions in our society. It is built into the policies, procedures, and everyday practices of the health care system, the education system, the job market, the housing market, the media, and the criminal legal system to name a few. That means that it operates both systematically and without the need for individual racist acts. People can be just following the rules and produce outcomes that benefit white people and harm people of color. This is because the rules are set up to reproduce racism.
- For example, during most of the history of this country it was illegal for white and Black people to marry across racial lines, eat together in public, travel together, or shop together on an equal basis. Therefore shopkeepers, bus and train conductors, public officials and others weren’t unusually racist to enforce segregation—they were just following the law, acting as law-abiding white citizens.
- Similarly a white schoolteacher could be teaching their students equally, addressing the needs of each individual student and helping every single one advance to the next grade level. But if they were teaching in a school or school system where there were no teachers of color, where white students were tracked into higher level courses than Black students, where students of color were disciplined more harshly than white students and/or the curriculum did not reflect the contributions of people of color to our society, then the school would be racially discriminatory despite the efforts of the “color-blind” teacher.

GROUP QUESTIONS: What are some examples of institutional racism in our society?

- **What harm does institutional racism do to people of color?**
- **How does it benefit white people?**
- Related to Institution Racism is **Structural Racism:** The total impact of all of the interpersonal and institutional racism within our society creates a system of structural racism. The racism of different institutions overlap, reinforce, and amplify the different treatment that people of color and Native Americans receive compared to that which white people receive. This creates different life outcomes. For example, people have described the school-to-prison pipeline in which children of color are pushed out of our schools and into the criminal legal system. Racism within the school system, the welfare system, child protective services, the foster care system and at all levels of the criminal legal system interact to produce a system which disproportionately limits the educational opportunities of young people of color and disproportionately disciplines and locks them up.

GROUP QUESTION: What are examples of the web of structural racism—the interplay between different forms of institutional and interpersonal racism? One example is how lack of affordable health care and access to affordable healthy food options, coupled with higher exposure to toxic chemicals and other forms of pollution, coupled with job discrimination and housing segregation produces greater health problems, shorter life spans, lower wages, and greater levels of poverty for communities of color.

- **Ideological Racism (also called Cultural Racism):** Institutional and Structural racism is reinforced by the many layers of cultural racism in our society—the systemic and pervasive images, pictures, comments, literature, movies, advertisements, and online media which consistently portray people of color, Native Americans, and immigrants of color as inferior, lazy, dangerous, sexually manipulative, childish, and less smart than white people, while holding up white people in general as capable, honest, hard working, patriotic, safe—the heroes, leaders, and builders of our country. Cultural racism can be explicit or implicit, subtle or obvious. It is pervasive--internalized in the ways we think and externalized in the ways we act. Every institution produces forms of cultural racism but some, such as the media, educational system, and religion, are particularly active in producing and maintaining a dominant white world view which binds together the entire system of structural racism.

GROUP QUESTIONS: What are examples of cultural racism that you have seen recently?

- **What do you imagine is their cumulative impact on people of color, Native Americans, and immigrants of color?**
- **What do you see as their cumulative impact on white people—what attitudes and expectations do they produce in us?**

Part 4: History of Race & Racism (in North America)

- The origins of racism in western societies is deep and complex. Legal and political racism in what was to become the United States started to take root in the early 1700s in the mid-Atlantic coast British colonies. Until that period, Europeans, Native Americans and Africans often worked and lived together in shared circumstances of servitude. They also resisted and rebelled together against the way they were treated.
- As early as 1640, however, before the word “white” ever appeared in colonial law, the colonial courts began to make racialized distinctions that set up white privilege. One of the earliest examples of the establishment of white privilege involves three servants working for a farmer named Hugh Gwyn; the three servants attempted to run away to Maryland. In the records from the case, one was described as a Dutchman, the other a Scotchman; the third was described as a Negro. They were captured in Maryland and returned to Jamestown, where the court sentenced all three to 30 lashes -- a severe punishment even by the standards of that time. The Dutchman and the Scotchman were sentenced to an additional four years of servitude. The black man, named John Punch, was ordered to “serve his said master or his assigns for the time of his natural Life here or elsewhere.”

- This court ruling reflected the reality that the landowning class in Virginia and the other growing colonies was heavily outnumbered by the growing numbers of Europeans coming as indentured servants, the growing numbers of Africans being forcibly brought to work the land, and the large numbers of Indigenous peoples and communities being slowly and relentlessly moved to make way for colonial settlement. The attempted escape of Hugh Gwyn's three servants was one of many such attempts, large and small, by those facing shared servitude and exploitation. In response, the landowning class in Virginia began to pass laws and create policies like the 1640 case of John Punch. These laws and policies were explicitly designed to "divide and conquer."
- The weapon of choice was racism -- designating "white" as a legal category and introducing the concept of life-long servitude (slavery) as distinguished from shorter-term servitude (indenture). The landowning elite constructed race and racism as a tool of control, persuading poor and working class European immigrants to give up their language and customs, assimilate into whiteness, and ignore their economic and social common ground with peoples brought from Africa into slavery and Indigenous peoples being forced off their land.
- By the 1730s, legal and social racial divisions were firmly in place. Most Black people brought forcibly from Africa and their descendants were enslaved and even free Black people had no right to vote, bear arms or bear witness in court. Black people were also barred from participating in many trades during this period. Meanwhile, whites gained the right to corn, money, a gun, clothing and 50 acres of land at the end of their indentureship; often "free" white men found paid work in the capture and control of runaways and Indigenous peoples. In other words, poor whites "gained legal, political, emotional, social, and financial status ... directly related to the ... degradation of Indians and Negroes."
- The following is an attempt to provide a VERY brief timeline of some of the history of legalized, government sanctioned, intentional racism against non-white people. The racial inequity we experience today is a direct result of our history of intentional, race-based policies of discrimination.
- 1790: Naturalization Act of 1790; Citizenship restricted to free Whites.
- 1857: Dred Scott v. Sanford endorses southern views on race in the territories when Dred Scott, a slave who followed his owner to a free state, sued for his freedom. The Supreme Court ruled that Scott was still a slave.
- 1882: Chinese Exclusion Act. Congress prohibits Chinese immigration for 10 years, bowing to pressure from nativists on the West Coast, (renewed 1892, made permanent 1902, repealed 1943)
- 1896: Plessy v. Ferguson upholds doctrine of "separate but equal" among Blacks and Whites in public facilities
- 1942: Japanese Internment--FDR signs Executive Order 9066, ordering the evacuation and mass incarceration of 120,000 persons of Japanese ancestry living on the West Coast, most of whom are U.S. citizens or documented immigrants.

- 1942: Mexican Bracero Program invites Mexican workers to work temporarily in the U.S. during the war period where they develop the U.S. agricultural industry. Later they are sent home without the promised pay due to them.
- **Facilitator Note:** for additional information a more comprehensive timeline can be found here: 'History of Racism and Immigration Timeline: Key Events in the Struggle for Racial Equality in the United States': <http://cw.routledge.com/textbooks/9780415892940/data/8%20history%20and%20immigration%20timeline.pdf>
- **The Tenuous Nature of Race (Proof that it's not real)**
 - One of the ways we know that race is constructed is through a study of our history. The Thind case is one example that shows how the institution of law and the institution of government (Congress and the Supreme Court) collaborated with science (Blumenbach's and Morton's racial hierarchies) and cultural racism (white is the norm) to deny citizenship to an immigrant from India.
 - The year was 1923 and the rules of the Naturalization Act, first passed in 1790, made it very difficult for foreign-born People of Color to become citizens. Amendments to the act continued to limit citizenship based on countries of origin, easing immigration for people from Europe and making it much more difficult for immigrants from Central and South America, Asia, and India. The law perpetuated a racialized idea of citizenship, which would be reflected in the Supreme Court's ruling in the Thind case.
 - Bhagat Singh Thind, an Indian Sikh, filed a petition for citizenship, referencing the Naturalization Act of 1906 which stated that only "free white persons" and "aliens of African descent" could become citizens. His strategy was to persuade the court that he should be classified as "white," drawing from the racial theories developed by Johann Friedrich Blumenbach in the late 1700s and later refined by Samuel Morton in the early 1800s. Their work focused on the development of racial categories and grouped people from India in the "caucasoid" or white racial category.
 - A year earlier, the Supreme Court had denied citizenship to Takao Ozawa, using the argument that this scientific race theory categorized Ozawa, who immigrated from Japan, as "Mongoloid" rather than caucasoid.
 - Unable to use the excuse of scientific categorization to refuse citizenship to Thind (because the science said he was Caucasoid), the Court admitted both that people from India were indeed classified as "caucasian" yet "white" was, in their words, "meant to indicate only persons of what is popularly known as the Caucasian race." The Court claimed "the average man knows perfectly well there are unmistakable and profound differences." They went on to say that while this determination could not be justified by science, it was nonetheless "in accordance with the understanding of the common man."

WHAT SURJ HARTFORD IS DOING LOCALLY
TO BE FILLED OUT LATER....

Facilitator Discussion Guide

Racism 101 Political Education* and Dialogue – SURJ Hartford

*Political education is: “the collective process of study, research and analysis that we need to engage in together in order to do this work. To be effective, we must understand the situation we are in and the forces we are up against. Neither schools nor the mass media teach us the truth, much less the tools we need to change society. We must actively seek out and work for our understanding.”- Media Mobilizing Project

1. After this presentation what do you:
 - a. Know
 - b. Feel
 - c. Think
 - d. Do

2. Where any of these outcomes expected? Unexpected?

3. What information in this presentation was new? What wasn't? How did it feel when being presented with new information?

4. What parts gave you the most discomfort? Why?

5. **SURJ Core Values:**
 - a. Calling people in, not calling people out
 - b. Taking risks, learning, and keep going
 - c. Tap into mutual white interest
 - d. Accountability through action
 - e. Enough for everyone
 - f. Growing is good

6. Which of these values particularly resonate with you? Why? Which of these values might be difficult to embody?

7. **White Racial Identity Development**
 - a. What stage of white racial identity development are you in?
 - b. What stage of development do you think many of your friends, family, co-workers etc. are in?

- c. How does this information impact the way you can interact with other white people?

8. **Race is not 'real'**

- a. Race is not a biological reality and was created for political and social reasons.
- b. What does this mean to you?
- c. Does this complicate the way you were originally taught about race?
- d. Is it easier to understand race as a biological reality?

9. **4 I's of Oppression**

- Internal
- Interpersonal
- Institutional/Structural
- Ideological/Cultural
 - a. Were any of these 'I's' new to you?
 - b. Is it harder to talk about or understand some 'I's' more than others?

10. **History of Race and Racism**

- a. How did you learn about the history of race and racism in school?
- b. Was any of the information presented 'new'?
- c. Does it complicate your understanding of U.S. history?

11. **SURJ Hartford and Accountability**

- a. What does it mean to be 'in accountable partnerships'?
- b. What is accountability to you?

12. **Closing Question**

- a. Given this discussion and the information about Internal, Interpersonal, Institutional, and Ideological Oppression and Racism—what do we need to do to address acts of social and physical violence against people of color, Native Americans, and immigrants of color?