STUDENT LEADERSHIP COMPETENCIES

For Community Engagement

Compiled by Dulce Diaz

Included in this guide is a set of core leadership competencies that are vital for students to strengthen in order to be effective leaders as they engage with diverse communities. Descriptions of each competency are included as well as resources (readings, activities, and theories) to help reinforce each element.

The Carlson Leadership and Public Service Center in partnership with the Husky Leadership Initiative

ACKNOWLEDGEMENTS

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In the 2015/16 academic year, the <u>Carlson Leadership & Public Service Center</u>, in partnership with the <u>UW Career & Internship Center</u>, piloted a new undergraduate community based internship program that provided paid internship opportunities with community-based organizations along the <u>Link Light Rail</u>®. In the context of this community engaged internship program, students were introduced to a set of guiding principles (Equity, Humility, Responsibility, and Introspection & Purpose), and encouraged to work with their community site supervisor and graduate student mentor to reflect on their experiences, articulate their internships through a career focused lens, and delve deeply into issues of race, equity and justice. Students reported deeper concern and new insight into social justice issues.

Concurrently, the <u>Husky Leadership Initiative</u> was seeking to answer a fundamental question in leadership education, leadership for what? While all students can engage in leadership, and all students participate in different ways and different settings, why were we as an institution investing in leadership education? The answer was clear, "to cultivate the knowledge, skills and attitudes all students need to be effective change agents and contributing members in their communities." HLI answered the question of why, and collectively, we seek to answer the question of how. How can we support students engaging in and with communities to develop their leadership skills and capacities in the context of community?

Through the articulation of core leadership competencies, key leadership theories, and activities to assist students in developing as leaders, the Carlson Center and HLI seek to more explicitly call out how we, as student educators, can foster leadership development in a community context. In the fall of 2016, we were privileged to bring Dulce Diaz, a graduate student in the College of Education, onboard to help craft a "leadership curriculum toolkit for community engagement." Dulce interviewed countless university and community leaders, students, faculty and staff, completed a thorough literature review of prevailing and less well known leadership theories, and

culled through hundreds of activities that had the potential to cultivate leadership competencies for students who were engaged in communities. As the directors of the Carlson Center and the Husky Leadership Initiative, we couldn't be more pleased with the final product. We hope that each of you as readers, educators, learners, community members, and scholars find this curriculum useful to your work.

Sincerely,

Rachel L. Vaughn   Francesca Lo
Director   Director
Carlson Leadership & Public Service Center   Husky Leadership Initiative

INTRODUCTION

Developing students as leaders is critical in for creating and sustaining healthy communities at both a broad and local scale. Service-learning and leadership development have become a focal point in higher education institutions, primarily because it is during this stage in a student's academic journey that they have an opportunity to expand and reinforce their leadership capacities. As students develop their leadership abilities, they have the potential to enrich their values and roles in society. This guide specifically focuses on student leadership in the context of civic engagement and highlights the competency areas that are vital for students as they prepare to engage with diverse communities.

In order to provide information from various sources, several individuals with backgrounds in leadership development, service-learning, and community engagement were interviewed. They were asked to provide frameworks and/or theories that they felt were fundamental for student leadership development; more specifically, they were asked the following questions:

o What theoretical frameworks or fundamental ideas do you think about when talking about community engagement?

o In the process of developing a community engagement based curriculum for leadership development, what do you feel are critical competencies or concepts that should be covered?

o Do you have any favorite authors or articles and activities that effectively encompass the major components of community engagement?

Their responses, in combination with additional academic research, were used to compile the final list of competencies for this resource guide. Each competency was then researched more in depth and frameworks, theories, authors, etc. that had been mentioned throughout the interview process were used to support and further expand on each of the core competencies.

Throughout the synthesis of the information gathered, it became evident that developing *Cultural Humility* was at the core of civic engagement. The elements of Cultural Humility fully encompass the top three core leadership competencies that were common in interviews and literature. These fundamental elements include:

1) Deepening Self-Awareness, 2) Understanding Agency, and 3) Building Reciprocal Partnerships.

It is worth noting that although these competencies are meant to be a process, the process is *continuous*. As students develop their leadership capacities, they should begin by 1) reflecting on who they are as individuals. This includes understanding where their motivations come from, what their visions consist of, what is their position of power, and becoming aware of their privilege and bias. Once students have a better understanding of who they are, they can begin to 2) learn about systems of power and use that knowledge to examine their agency both as individuals and in group settings. In doing so, students can enable themselves and others to strive for equitable practices at a local and systemic scale. Understanding these power dynamics will allow students to 3) build reciprocal partnerships by incorporating Strengths Based Learning and Asset Based Community Development in their efforts as student leaders.

As students' experiences and knowledge increases, it is expected that they will continue to engage in this process repeatedly to further strengthen their position in each of these areas. Consequently, in reinforcing these three capacities, students begin to embody Cultural Humility.

NOTE: Readers are encouraged to help improve this document by contributing additional material that may serve as a resource for leadership workshops, trainings, etc. Please send any ideas for content or activities to ▆▆▆▆▆▆▆▆▆▆▆▆▆▆▆.

We greatly appreciate your contribution!

LEADERSHIP MODEL (VISUALS)

The model below aims to show the three fundamental competencies that strengthen Cultural Humility: 1) Deepening Self-Awareness, 2) Understanding Agency, and 3) Building Reciprocal Partnerships. This is a continuous process that encompasses various components each strengthening the core competency. These elements are intended to guide students who are intentionally developing as leaders and actively engaging with diverse communities.
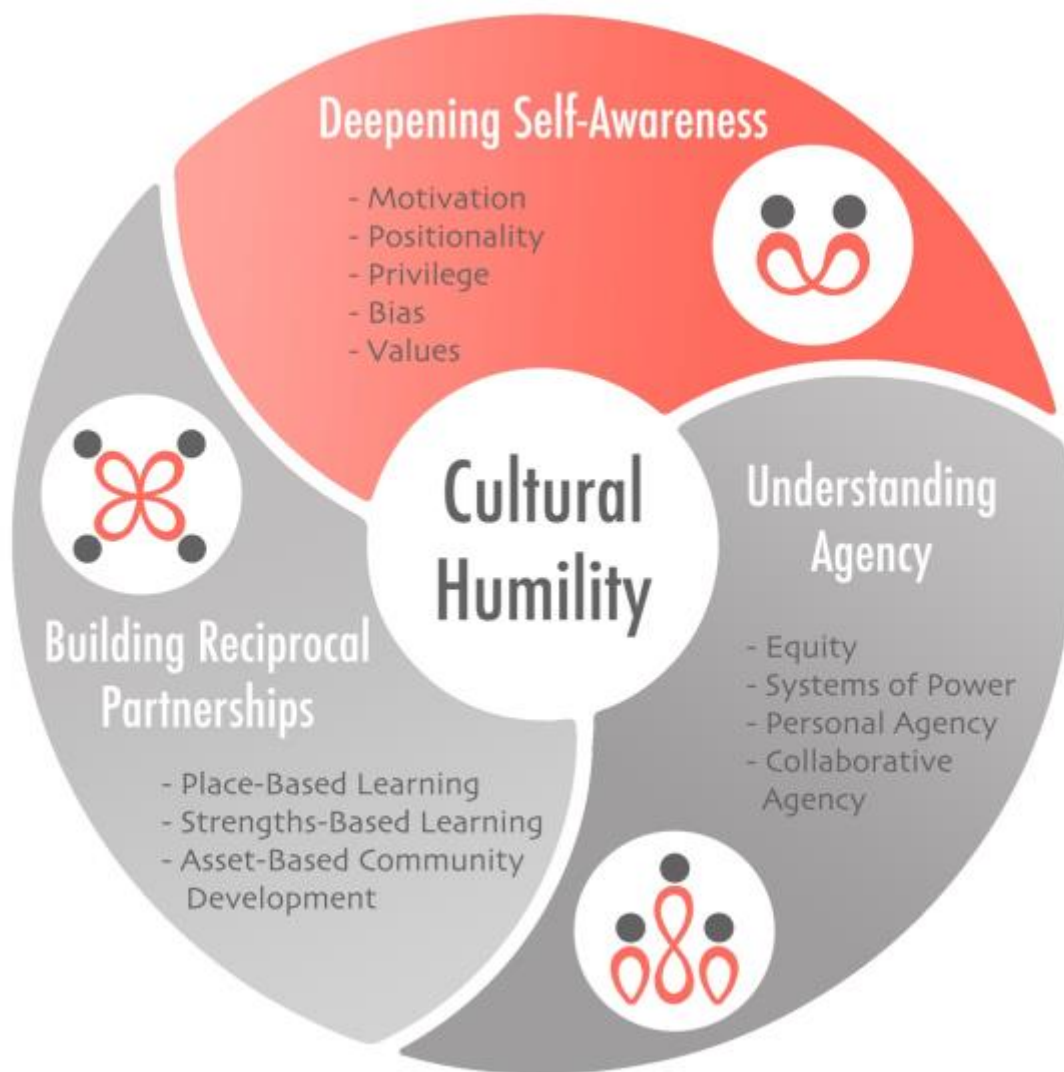
Cultural Humility	
Deepening Self-Awareness	• Emphasizes critical self-awareness and evaluation of motivations for service, positionality, privilege, and biases. • Highlights the need to critique ourselves and examine the ways in which our experiences and who we are at a fundamental level may influence our thoughts and actions. • Encourages an overall understanding of ourselves, our values, and fosters self-development.
Understanding Agency	• Promotes an understanding of systems of power to help cultivate equitable practices in service. • Enables leaders to capitalize on individual and collective strengths to work towards a common purpose. • Considers power structures that may hinder individuals from voicing their ideas and prompts leaders to actively incorporate the voices of historically disenfranchised groups.
Building Reciprocal Partnerships	• Emphasizes the importance of identifying individual and community strengths to promote and accomplish change. • Stresses the need to actively engage community members in resolving challenges experienced by the individuals involved. • Promotes utilizing existing strengths and further developing them by engaging in positive and meaningful practices with support of others who share a similar purpose.

CULTURAL HUMILITY

LEARNING GOALS

- To gain an understanding of the philosophy and function behind Cultural Humility and its importance in service
- To understand that Cultural Humility is complex and that to further cultivate this competency, reinforcing its key components is crucial

ELEMENTS

Cultural Humility is defined as an active engagement in a lifelong process that individuals commit to with communities, colleagues, service recipients, and with themselves. It is important to highlight the distinction between Cultural Humility and Cultural Competence. Cultural competence is defined as a set of behaviors and attitudes that come together in a system or among professionals that enables efficiency in cross-cultural situations. Cultural competency implies that it is sufficient to thoroughly research customs and beliefs of another culture to understand their dynamics, while cultural humility acknowledges that it is impossible to be fully knowledgeable about cultures other than our own. Therefore, learning directly from individuals that are part of the culture we are engaging with is vital. In short, cultural competence says, "I'm the expert," whereas cultural humility says, "you're the expert." Cultural humility encompasses three major aspects that, if strengthened, can maximize leadership potential in the context of community engagement.

First, cultural humility empowers students to begin a lifelong commitment to self-evaluation and self-critique. Through his framework, students are enabled to examine their own multicultural background, to acknowledge inherent power and privilege, to assess determinants of bias and prejudice, and to utilize this awareness to interrupt discriminatory practices in service to equity. Second, cultural humility empowers students to analyze and critique power structures and imbalances in society and institutions. In doing so, they develop awareness of their agency as individuals, and their power in collaborative spaces. Their ability to analyze and

critique these structures and dynamics paves a way for equitable practices in and out of systems and institutions. Third, cultural humility equips students with the ability to develop mutually beneficial partnerships with communities and individuals. Developing intercultural skills and knowledge will improve their capacity to engage and work with diverse groups.

At the core of civic engagement and service learning lies an appropriate and effective interaction between groups from different cultural backgrounds; this includes differences in ethnicity, race, socio-economic status, nationality, and language as well as sexuality and gender. As students develop their leadership capacities and prepare to serve communities, it is important that they gain awareness of their own cultural backgrounds, respect cultures outside their own, and recognize the limits of their own perspectives and understandings. Cultural Humility supports students in this process.

READINGS/RESOURCES

Adichie, Chimamanda Ngozi. "The Danger of a Single Story." (2009)

    Ted Talk about authentic cultural voices and the risk of hearing only a single story about other people or cultures.

Africa for Norway. "Let's Save Africa! Gone wrong." (2013)

    Part of a series satirizing shallow approaches to charity work in African countries.

Burleson, K. A Guidebook for the Development of Cultural Mindedness. (2015)

    This guidebook offers an accessible orientation for intercultural service that blends sociocultural psychology with evidence-based practices of service-learning. *Includes activities.*

Miner, Horace. Body Ritual Among the Nacirema. (1956)

    Classic anthropology article looking at American behavior from an outsider's perspective.

McIntosh, Peggy. White Privilege: Unpacking the Invisible Knapsack. (1988)

    Essay with checklist uncovering the hidden social, economic, and legal benefits that accompany "whiteness".

Shaw, Sidney. Practicing Cultural Humility. (2016)

    This article describes a framework for counselors to increase their multicultural counseling effectiveness, privilege the voice of clients and make the counselor's own invisible privilege a little more visible.

Tervalon, Melanie and Murray-Garcia, Jann. Cultural Humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. (1998)

    This paper emphasizes the use of cultural humility as a more suitable framework to teach medical students how to "effectively and respectfully" interact with diverse populations.

Tharoor, Shashi. The Five-Dollar Smile by Shashi Tharoor (Book)

    A fictional story told from the point of view of a child who is "adopted" by a donor to an international charity.

Utt, Jamie. 30 Ways To Be a Better Ally in 2015. (2014)

    This article includes a list of 30 ways in which those of who strive to act in solidarity and allyship can be better allies.

Waters, Amanda and Asbill, Lisa. Reflections on Cultural Humility. (2013)

    Describes cultural competency as a process rather than an end product.

Wells, Sam. Rethinking Service. (2013)

Former Dean of Duke Chapel, Wells presents a theological foundation for service, distinguishing between being "with" and being "for", and doing "with" and doing "for". Uses the English Patient to frame issues.

ACTIVITIES

ACTIVITY: IDENTITY TAG GAME
[http://edunetworks.ugr.es/dareplus/system/files/ugr9.pdf]

- *Intended Learning Outcomes:* Intercultural competence; communication; Students explore their own cultural self-awareness and, at the same time, get to know each other better
- *Time required:* 20-30 minutes
- *Group size:* Any number of participants
- *Materials:* blank paper, pens/pencils

Identity Tag Game

ACTIVITY: ONLINE INTERACTIVE ACTIVITY— "SPENT"
[http://www.playspent.org/]

- *Intended Learning Outcomes:* Provide students with empathy and the challenges that come from living paycheck to paycheck. Allows individuals to think about the obstacles others face and the stress that comes from watching financial resources dwindle facing an uncertain future.
- *Time required:*10-15min
- *Group Size*: Individual
- *Materials:* Computer, internet (see attachment for debriefing questions)

"SPENT"

ACTIVITY: "BA FA' BA FA'"

- *Intended Learning Outcomes:* Understand the feelings that one would likely have when meeting someone from a different culture; Experience the impact that culture has on the way people perceive and treat others; Share ideas about how to effectively communicate with someone from another culture.
- *Time required:* May vary, 30-60min
- *Group Size:* Larger groups, 10+
- *Materials:* (See attachment for all materials needed)

"BAFA BAFA"

Acknowledging our personal strengths, limitations, and values enables us to develop an understanding of who we are as individuals. In doing so, we gain insight on the abilities we already possess as well as the abilities we may be able to attain as we develop our leadership potential.

LEARNING GOALS

- To gain an understanding of our internal and external motivations by exploring the experiences that led to our interest in service
- To reflect on our positionality, privilege, and bias and to use this awareness and our values to make adjustments that may be beneficial in developing our leadership capacities

ELEMENTS

MOTIVATION

Before engaging with communities, it is important for us to learn to articulate our *vision*. To ask ourselves: "What is my 'why'? Why am I doing what I am doing? What is my motivation and what is my mission?" By thinking critically about what service means and what being "good" means, we can take the steps needed to get to where we want to be.

In thinking about service in the context of community engagement, it is important to keep these ideas in mind to avoid involving ourselves in volunteer work as "saviors" – the belief that we are rescuing someone from a bad situation. Teju Cole suggests that when we offer our service all we often see is need, but we fail to "reason out the need for the need." He proposes that communities be consulted over the matters that concern and directly impact them. He emphasizes how vital it is to understand what it truly takes to help and what communities want rather than what we want to do for them.

In the words of Dali Lama, "If you seek enlightenment for yourself simply to enhance yourself and your position, you miss the purpose; if you seek enlightenment for yourself to enable you to serve others, you are with purpose." Robert Greenleaf explains that at the core of leadership is service for others. The fundamental idea behind *servant-leadership* is putting others first as we seek to promote a sense of community and shared power in decision making. In thinking about great leaders in history, we can link them to their motivation and larger vision. Martin Luther King Jr. and Mahatma Gandhi and their service to civil rights, George Washington to democracy, Nelson Mandela to uniting his country and people. If we can define our higher purpose and greater cause, we can approach leadership as a service for the benefit of others.

POSITIONALITY

Positionality emphasizes the idea that knowledge is constructed by our interactions with the world around us. Who we are shapes what we know about the world and our experiences shape the way we think. In other words, our worldviews are influenced by the culture and environment we are positioned in. Therefore, by reflecting and analyzing these conditions, we can become more aware and objective about beliefs and behaviors that differ from our own. As we begin to reflect on our position, we begin to identify assumptions that we may have perceived as universal truths and we allow others to express their individual knowledge and experiences that contribute to a collective understanding.

Understanding where others come from allows us to recognize that there are in fact multiple narratives and realities that people live and face every day. In doing so, we acknowledge that experiences vary from one person to another; thus, when we talk about another culture or community that is not our own, we do not become a source of authority, but rather enable those within the community and culture to express their narrative from their own perspectives.

PRIVILEGE

To recognize privilege, we must first understand it. Privilege is defined as an unearned advantage granted solely based on an individual's identity. These identities include: race, sex, gender, religion, socioeconomic status, among others. Often, individuals benefiting from these privileges are completely unaware of them because they do not necessarily choose to have them; they are bestowed upon them simply because of their identity. Privilege is often considered to operate without the consciousness of the individual. This is where the notion of "check your privilege" can be applied, suggesting that our actions and ideas commonly provide a glimpse of our privileged position and that being aware of it can motivate a positive change in our behavior.

BIAS

In engaging with diverse communities, it is vital that we understand and reflect on our biases. Just like our privilege, biases are often displayed unintentionally; this is known as implicit bias—attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. However, explicit bias also exists, where we are conscious of our attitudes and behaviors that may be prejudiced towards a certain group, yet we still act on them. Our upbringings and environments shape these thoughts, which can have a negative impact on historically underrepresented and marginalized groups. As leaders, it is important that we analyze the ways we have been socialized in relation to the greater population and how this might affect our personal beliefs and behaviors. This is important in preventing our actions to be guided by biases that we are aware or unaware of.

Burchard, Brendon. The Student Leadership Guide. (2009)

> "The Student Leadership Guide teaches students to: Define leadership for themselves, Envision a compelling future, Enlist others in collaboration and service, Embody principles people will believe in, Empower others with trust and shared responsibility, Evaluate their ethics, performance, and direction, Encourage their collaborators to grow and contribute."

Freire, Paulo. Pedagogy of the Oppressed. (1971)

> This classic volume analyzes the relationship between knowing the world and changing it. Freire emphasizes the relationship between critical awareness and social action and the process that each person goes through to attain this insight.

Irving, Debbie. White Privilege Explained in 3 Easy (ish) Steps. (2015)

> Provides a description of white privilege in a "short, info-packed" explanation.

Johnson, Allan. "Privilege, Power, and Difference." (2001)

> Provides students with an easily applied theoretical model for thinking about systems of privilege and difference and enables students to see the nature and consequences of privilege and their connection to it.

Takas, David. "How does your positionality bias your epistemology?" (2003)

> Considers how what one is shapes what one knows about the world, and how one can become aware of the conceptual shackles imposed by one's own identity and experiences. Discusses the construction of knowledge by the interaction between the questioner and the world.

Willard, Laura. A short comic gives the simplest, most perfect explanation of privilege. (2016)

> This article provides a comic by Toby Morris that illustrates the concept of inequality and privilege in a way that is easy to understand through images depicting the lives of two very different individuals.

VIDEOS

Unpacking the Invisible Knapsack by Peggy McIntosh (6:02)

> Short interview with Peggy McIntosh and the development of her list of examples of white privilege that she personally benefits from.

White Privilege by Tim Wise (9:31)

> In this Tim Wise offers a unique, inside-out view of race and racism in America. Wise provides a non-confrontational explanation of white privilege and the damage it does not only to people of color, but to white people as well.

The Urgency of Intersectionality by Kimberle Crenshaw (18:49)

Kimberlé Crenshaw uses the term "intersectionality" to analyze the reality of race and gender bias in order to understand how the two can combine to create even more harm and encourages listeners to speak up for victims of prejudice.

A Class Divided by William Peters (53:05)

The day after Martin Luther King, Jr. was killed, a teacher in a small town in Iowa tried a daring classroom experiment. She decided to treat children with blue eyes as superior to children with brown eyes. This video explores what those children learned about discrimination and how it still affects them today.

How to overcome our biases? Walk boldly toward them by Vernā Myers (17:49)

Diversity advocate Vernā Myers looks closely at some of the subconscious attitudes we hold toward out-groups. She makes a plea to all people: Acknowledge your biases. Then move toward, not away from, the groups that make you uncomfortable.

High School by Race Forward (2014)

In this video, a group of young male black students discuss their experiences with implicit bias in schools, especially as it relates to their teachers' perceptions of their ability.

ACTIVITY: PRIVILEGE WALK
[https://peacelearner.org/2016/03/14/privilege-walk-lesson-plan/]

- *Intended Learning Outcomes:* To discuss the complicated intersections of privilege and marginalization in a less confrontational and more reflective way.
- *Time required:* 15-20 minutes for activity, plus debrief (~30min)
- *Group Size:* may vary, preferably 10+
- *Materials:*
  *(*may also be appropriate for "Understanding Agency" competency)
    o A wide-open space, e.g., a classroom with all chairs and tables pushed back, an auditorium, or a gymnasium
    o Chairs to form a circle for the debrief
    o Painter's tape to make an initial line for participants

<div align="right">Privilege Walk</div>

ACTIVITY: ONLINE INTERACTIVE—IMPLCIT BIAS TEST
[https://implicit.harvard.edu/implicit/]

- *Intended Learning Outcomes:* to learn about our personal implicit biases through online surveys examining our individual attitudes of race, gender, sexuality, and other factors.
- *Time required:* Varies by test, approx. 10-15min
- *Group Size:* Individual
- *Materials:* Computer, internet
  (May also be appropriate for "Understanding Agency" competency")

ACTIVITY: UNPACKING THE INVISIBLE KNAPSACK
[http://rmc.org/wpdev/allguide/pdfs/mac_gallavan_act1.pdf

- *Intended Learning Outcomes:* to stimulate self-reflection by teachers related to multicultural education and relationship-building. The activity helps teachers see various aspects of life through different cultural lenses, including their own, and improves cultural awareness and community building by checking assumptions we may have. Teachers can use learnings from this activity to inform decisions related to how and what they teach.
- *Time required:* May vary
- *Group Size:* Individual
- *Materials:* Worksheets provided in attachment
  (May also be appropriate for "Understanding Agency" competency)

<div align="right">Unpacking the Invisible Knapsack</div>

ACTIVITY: HEARD, SEEN, RESPECTED- DEEPER LISTENING AND EMPATHY
[http://www.liberatingstructures.com/19-heard-seen-respected-hsr/]

- *Intended Learning Outcomes:* You can foster the empathetic capacity of participants to "walk in the shoes" of others. Recognizing these situations and responding with empathy can improve the "cultural climate" and build trust among group members. It helps members of a group notice unwanted patterns and work together on shifting to more productive interactions.
- *Time required:* 30 min.
- *Group Size:* Small to Large Groups
- *Materials:* Chairs facing each other, a few inches between knees
- *Other resources:* http://www.liberatingstructures.com/ls

Deeper Listening and Empathy

ACTIVITY: WHO AM I?
[http://www.aspira.org/sites/default/files/U_III_M_1_SA.pdf]

- *Intended Learning Outcomes:* To remind participants about the importance of knowing ourselves.
- *Time required:* 30 min.
- *Group Size:* Individual, debrief as group (small to large)
- *Materials:* Handout 1.3 in Attachment

Who am I?

ACTIVITY: BUILDING SELF IDENTITY
[http://www.aspira.org/sites/default/files/U_III_M_1_SA.pdf]

- *Intended Learning Outcomes:* To build self-identify to be able to face challenges with dignity and respect for ourselves and others. This activity will help build participants' sense of identity in belonging to a particular cultural group.
- *Time required:* 30-50 min.
- *Group Size:* Individual, debrief as group (small to large)
- *Materials:* Handout 1.4 in Attachment

Building Self-Identity

ACTIVITY: THE JOHARI WINDOW (ADVANCED)
[http://www.aspira.org/sites/default/files/U_III_M_1_SA.pdf]

- *Intended Learning Outcomes:* The purpose of this activity is for participants to learn more about themselves using Johari's Window—a diagram showing four different selves and how the awareness or otherwise of these aspects of our self by others and ourselves leads to four categories (The public self, the private self, the blind self and the undiscovered self).
- *Time required:* 50min
- *Group Size:* Individual, debrief as group (small to large)
- *Materials:* See Handout 1.5 in Attachment

The Johari Window

ACTIVITY: MEDIA INFLUENCE
[http://www.aspira.org/sites/default/files/U_III_M_1_SA.pdf]

- *Intended Learning Outcomes:* To understand the influences that media has on building self-awareness and self-knowledge and to analyze the ways in which it may perpetuates negative or positive behaviors.
- *Time required:* 30min
- *Group Size:* Group discussion (small to large)
- *Materials:* magazines or other sources containing media

Media Influence

ACTIVITY: LENS ACTIVITY

- *Intended Learning Outcomes:* To understand and reflect on the things that make up the values we hold, our culture and background, and life experiences
- *Time required:* 30min
- *Group Size:* Individual, Group discussion (small to large)
- *Materials:* see attachment

Lens Activity

ACTIVITY: CORE VALUES ASSESSMENT

- *Intended Learning Outcomes:* To identify core values
- *Time required:* 30min
- *Group Size:* Individual
- *Materials:* LINK: to instructions and worksheet
  http://www.ethicalleadership.org/uploads/2/6/2/6/26265761/1.4_core_values_exercise.pdf

ACTIVITY: "I AM" POEMS

- *Intended Learning Outcomes:* To reflect on our personal identities and who we are
- *Time required:* 30min
- *Group Size:* Individual
- *Materials:* See attachment.

"I AM" POEMS

UNDERSTANDING AGENCY

Power is often a difficult subject to discuss. However, acknowledging the complex dynamics of power and agency is critical when engaging with diverse communities. This awareness is vital in helping leaders recognize whose voices and needs are being considered and what we can do to incorporate those that are not.

LEARNING GOALS

- To better understand power dynamics present within ourselves and within communities and to use this knowledge to strive for equity and inclusion
- To acknowledge who we are as individuals and as a group in relation to those with power in our societies

ELEMENTS

SYSTEMS OF POWER

Eric Liu, founder of Citizens University and executive director of the Aspen Institute Citizenship and American Identity Program, describes power as "the ability to make others do what you would have them do," and specifically focuses on power in the context of civics. Liu describes six main sources of power: physical force, wealth, state action, social norms, ideas, and numbers [people]. He highlights the importance of learning to identify power all around us as we begin to see things that we would like to change and in order to organize others to follow the ideas and the change we believe in. It is essential to think about the role that power plays in a community as it may

determine the ability of certain individuals to influence the decision-making process. Liu proposes asking ourselves, "Do I want power to benefit everyone, or only me?" and "Are my purposes pro-social or anti-social?" which brings into question our character. He argues that power and character is what makes a good citizen, and thus, an effective leader.

To have a more accurate understanding of power, we need to recognize systemic oppression within our society and consider why many challenges negatively impact certain groups more than others. First, it is important to be able to distinguish *targets of oppression* versus *agents of oppression* and to realize that certain aspects of ourselves may fall within one category and other aspects within the other. Targets of oppression are members of social identity groups that are disenfranchised in various ways by agents of oppression and their systems or institutions. Targets of oppression are subject to having restricted and limited choices. On the other hand, agents of oppression are members of dominant social groups, privileged by birth, and consciously or unconsciously reap unfair advantage over targets of oppression. Agents of oppression are also, in a sense, trapped by the system of institutionalized oppression that benefits them by being confined to roles and prescribed behaviors. Generally, agents have the power to define the "norm" and they see themselves as normal or proper, whereas targets are likely to be labeled as deviant, abnormal, or defective.

Consequently, these power structures influence our voice and our needs in determining actions and change that we would like to see take place. As leaders we must ask, whose interests are being served? Who is not at the table and whose voices are not being included? More specifically, we need to think about ways in which we can incorporate the needs and voices of members of groups that have historically been targets of oppression.

PERSONAL AND COLLABORATIVE AGENCY

In determining our own personal agency, we must ask the following questions: Where is my best fit? Who seems the most powerful in this situation and why? What are the influences that might change the power structure in a group? What type of power do I and others working with me bring to the situation?

When attempting to analyze group dynamics, members should ask, "Who is privileged in our group?" and "Who is left out of the decision-making and problem-solving processes?" As these questions are reflected upon, the group can then use this knowledge and ask, "How can we more equitably distribute power in our group?" In other words, group members should work together to empower each other. The concept of shared power is a more sustainable and effective approach to collaboration. Effective collaborative agency among groups brings together diverse community members in initiatives that lead to real, measurable change in their community. Recognizing that everyone has something to contribute allows us to see value in every person and to strive for equity and inclusion in all our work and experiences.

Morton, Keith. Starfish Hurling and Community Service.

> This short text is meant to provoke dialogue about how we define and think about our work in communities.

Ogden, Curtis. Complexity, Equity and the Place of "Expertise." (2017)

> Calls on leaders, organizations and collective efforts to examine the way that they may be reinforcing existing efforts and power structures.

Sharif M. Abdullah, The Power of One: Authentic Leadership in Turbulent Times. (1995)

> In this book, Abdullah argues that the leadership models of the past are inadequate for dealing with what he calls the "mega-crises" of the current world. He explores the relationship between the political consciousness of individuals ("the power of one") and the communities that they serve.

Liu, Eric. How to be American. (2015)

> In this piece, Liu talks about the importance of cultivating a shared cultural core and why accomplishing this serves progressive ends.

Liu, Eric. "You're More Powerful Than You Think." ((2017)

> Using examples from past and present, he reveals the core laws of power. He shows that all of us can generate power-and then, step by step, he shows us how. The strategies of reform and revolution he lays out will help every reader make sense of our world today.

SGBA e-Learning Resource.

> This website holds content and activities on equity, power, and privilege. Describes the difference between equality and equity, the role of power and privilege in equity, and other topics.

VIDEOS

Liu, Eric. How to Understand Power. (7:02)

> Eric Liu describes the six sources of power and explains how understanding them is key to being an effective citizen, includes questions for discussion.

Liu, Eric. Why ordinary people need to understand power. (17:15)

> "Far too many Americans are illiterate in power — what it is, how it operates and why some people have it. As a result, those few who do understand power wield disproportionate influence over everyone else. 'We need to make civics sexy again,' says civics educator Eric Liu. 'As sexy as it was during the American Revolution or the Civil Rights Movement.'"

ACTIVITY: CIVIC POWER CURRICULUM

- *Intended Learning Outcomes:* to start thinking and discussing power and the ways in which power affects our lives by incorporating values and purpose.
- *Time required:* 30 min.
- *Group Size:* Small to Large Groups
- *Materials:* Civic Power Curriculum (see attachment ix)

Civic Power Curriculum

ACTIVITY: UNPACKING THE INVISIBLE KNAPSACK

[https://msw.usc.edu/mswusc-blog/diversity-workshop-guide-to-discussing-identity-power-and-privilege/]

- *Intended Learning Outcomes:* to confront entrenched systems of power and privilege, and identify common situations when privilege is not acknowledged, to the detriment of the disadvantaged and oppressed.
- *Time required:* 25-30min, with video and discussion
- *Group Size:* Small to Large Groups
- *Materials:* Unpacking the Invisible Knapsack PDF, YouTube Video: Time Wise: On White Privilege (See handout 1.1 in attachment)

Unpacking the Invisible Knapsack

ACTIVITY: RESPECT ACTIVITY

[https://msw.usc.edu/mswusc-blog/diversity-workshop-guide-to-discussing-identity-power-and-privilege/]

- *Intended Learning Outcomes:* helps to establish a basis of respect within the group, helping the participants take the first steps toward creating and maintaining a constructive discussion of social justice and equity. The group also gets its first look at the similarities and differences between participants, potentially in ways that reflect privilege and power.
- *Time required:* 15 min
- *Group Size:* Small to Large Groups
- *Materials:* (See handout 1.2 in attachment)

Respect Activity

ACTIVITY: MY FULLEST NAME

https://www.racialequitytools.org/resourcefiles/race_power_policy_workbook.pdf

- *Intended Learning Outcomes:* the following activity is particularly useful when working with participants who don't know one another very well. The goal of this activity is to warm up participants to sharing about themselves and start revealing a bit about each participant's background.
- *Time required:* 20-25min
- *Group Size:* Small to Large Groups
- *Materials:* Markers and 8-by-10-inch sheets of paper folded horizontally. (See handout 1.3 in Attachment)

My Fullest Name

ACTIVITY: DIVERSITY PROFILE

https://www.racialequitytools.org/resourcefiles/race_power_policy_workbook.pdf

- *Intended Learning Outcomes:* to help participants take stock of the multicultural diversity in their lives. It should help participants get a clear image of how diverse or homogenous their surroundings are and identify ways to improve their exposure to multiculturalism daily.
- *Time required:* 20-25min
- *Group Size:* individual
- *Materials:* Diversity Profile Chart (See handout 1.4 in Attachment XI)

Diversity Profile

ACTIVITY: CLASS & HISTORICAL DISADVANTAGE, CROSSING THE LINE

https://www.racialequitytools.org/resourcefiles/race_power_policy_workbook.pdf

- *Intended Learning Outcomes:* to explore the diversity among the members of our community. How a person identifies can affect many facets of his or her life. What are our values, backgrounds, and visible and invisible labels? This activity requires everyone to step outside of his or her comfort zone. Participants being vulnerable can help the group learn more about the identities they do not share.
- *Time required:* 20-25min
- *Group Size:* individual
- *Materials:* List of Statements (See handout 1.5 in Attachment)

Crossing the Line

Successful engagement with communities goes beyond the individual self. We cannot individually commit to self-evaluation and addressing power imbalances without engaging in collaborative, reciprocal practices that respect and value the knowledge, perspective, and resources shared among individuals and communities.

LEARNING GOALS

- To identify community assets and develop strategies to achieve greater impact by effectively engaging community members
- To understand that all individuals and communities have assets and capacities that can be utilized as building blocks

ELEMENTS

ASSET BASED COMMUNITY DEVELOPMENT

Asset Based Community Development (ABCD) is a strategy that emphasizes the use of existing resources and capacities of people and communities to bring about change and development. The ABCD model encourages focusing on a community's strengths rather than its deficiencies to influence sustainable development. The goal is to identify where local assets meet local needs and how those assets can be used to accomplish community objectives.

Historically, community development has shown to be most successful when the people that make up the local community invests themselves, their strengths and their resources, to the efforts at hand. The efforts that take place within a specific community are successful when there is an understanding and acknowledgement of community and individual assets. It is important to understand that regardless of the socioeconomic or geographic conditions of a community, individuals and organizations exist within it that can be used to rebuild and strengthen that community. The idea is to begin identifying local assets and connecting them so they

become more powerful and effective together. In [Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets](#), Kretzmann and McKnight state that the assets that can be found within a community include individuals, associations, and institutions. Regarding individuals, they write,

> "A thorough map of those assets would begin with an inventory of the gifts, skills and capacities of the community's residents. Household by household, building by building, block by block, the capacity mapmakers will discover a vast and often surprising array of individual talents and productive skills, few of which are being mobilized for community-building purposes."

They emphasize the need to genuinely search for and identify assets that are held within the people that make up the community and mapping it out. This includes even individuals who are labeled as handicapped, old, poor, and other commonly marginalized groups. The idea is that everyone has something unique to contribute to the community-building process. In addition to the individual assets, the authors discuss identifying informal coalitions as a next step. Coalitions develop among individuals with common interests and goals. In any community, associations among religious, athletic, cultural, and other groups can be found; these are groups that can serve a greater purpose in developing their community because of the influence they possess. Finally, the authors highlight formal institutions as the third community asset. These include public institutions (schools, libraries, parks, etc.), and non-profits (hospitals, and social-service organizations) as assets to be utilized for community development.

AUTHENTIC PARTNERSHIPS

The [Community-Campus Partnerships for Health](#) (CCPH) developed a model that illustrates how authentic partnerships can be strengthened by reinforcing four principles that inform the development of partnerships: 1) Guiding Principles of Partnership, 2) Quality Processes, 3) Meaningful Outcomes, and 4) Transformative

Experiences. Within the guiding principles, CCPH includes the need for shared mission, values, goals, measureable outcomes and processes for accountability. They emphasize the importance of building upon strengths and assets, checking power balances among partners, improving clear and open communication where both sides can express their needs and self-interests, and valuing various types of knowledge and life experiences. The quality processes highlights the need for approaches that are open, honest, respectful, and ethical; the need to build trust, acknowledge history, and commit to mutual learning. In addition, meaningful outcomes that are tangible and relevant to communities are necessary so that transformation can begin to take place at multiple levels including personal, institutional, community, and political. Building quality relationships is an intentional process that takes time. Authentic relationship building is fundamental to developing partnerships and common goals that will be needed to make the right decisions and to construct sustainable initiatives that can yield meaningful results.

Asset Based Community Development Institute

> This website includes various resources relevant to community development. "The Asset-Based Community Development Institute (ABCD) is at the center of a large and growing movement that considers local assets as the primary building blocks of sustainable community development."

Collaboration for Impact. The Collective Impact Framework.

> Collective Impact is a framework developed to tackle deeply entrenched and complex social problems. This website contains various other resources on collaborative efforts.

Community-Campus Partnerships for Health. Position Statement on Authentic Partnerships. (2013)

> Describes a framework used as guiding principles for developing authentic and effective partnerships in all sectors.

Interaction Institute for Social Change. Seeing Collective Impact Efforts with a Racial Justice Lens. (2017)

> Includes a set of strategic design and implementation questions focused on racial equity that align with the five elements of Collective Impact. These questions are meant for ongoing use and reflection to ensure that racial equity is fully integrated into the aims and operations of collective work.

Morton, Keith and Bergbauer, Samantha. A Case for Community: Starting with Relationships and Prioritizing Community as Method in Service-Learning. (2015)

> "Describes an eight-year service-learning experiment that created four distinct spaces in which campus and community members meet, reflect, and act together. This work explores the tensions between traditional and critical service-learning, and points to the importance of building relationships with members of local communities and nurturing shared community as a way for service-learning to begin realizing its civic engagement and social justice objectives. It addresses issues of power and meaning making. It presents a theory of community that suggests the connections between civic engagement and social justice with the practices of hospitality, compassion, listening, and reflection across social and cultural boundaries."

VIDEOS

ABCD Animation by Carla Collins (5:30)

> Asset Based Community Development (ABCD) is an approach to community development, as well as a way of thinking and seeing. This animation explains the basics of ABCD - which is the way we work at Calabash Trust.

Shut Up and Listen by Ernesto Sirolli (17:09)

When most well-intentioned aid workers hear of a problem they think they can fix, they go to work. This, Ernesto Sirolli suggests, is naïve. In this funny and impassioned talk, he proposes that the first step is to listen to the people you're trying to help, and tap into their own entrepreneurial spirit. His advice on what works will help any entrepreneur.

ACTIVITIES

ACTIVITY: "THOSE PEOPLE"

- *Intended Learning Outcomes:* to practice using strengths based language
- *Time required: 30-45min*
- *Group Size:* small to large
- *Materials:* Poem: "My Name Is Not "Those People" by Julia Dinsmore (See attachment)

Those People

ACTIVITY: "ASSET MAPPING"

- *Intended Learning Outcomes:* to change perspective from "How can I help or make a difference?" or "What problems does my community face?" to "What are the strengths of my community?" and "What are the existing resources in my community?" and to be creative in thinking about how to explore and learn about community's and organization's assets
- *Time required: 60min, may vary*
- *Group Size:* individual, but group discussion is encouraged
- *Materials:* See attachment

Asset Mapping Activity

LEADERSHIP THEORIES

In exploring student leadership competencies specifically within community engagement, the following leadership theories offer a foundation and valuable insight for student leadership capacities.

SERVANT LEADERSHIP THEORY

Robert Greenleaf explains that a servant leader is a servant first; that servant leaders hold a genuine desire to *serve first before becoming leaders.* He adds that there is a clear distinction between individuals who are leaders-first and those who are servants-first. The servant-first *prioritizes the needs of others and in doing so enables them to become servants.* This idea is founded on the belief that in creating more servant-leaders, societal change will be possible.

> "The servant-leader *is* servant first... It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions...The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature."

The one most emphasized characteristic of servant leadership is the *genuine desire to serve.* However, in his excerpt, *The Servant as Leader, Greenleaf* incorporates other characteristics that he considers important. These include "listening and understanding; acceptance and empathy; foresight; awareness and perception; persuasion; conceptualization; self-healing; and rebuilding community. Greenleaf describes servant-leaders as people who initiate action, are goal-oriented, are dreamers of great dreams, are good communicators, are able to withdraw and re-orient themselves, and are dependable, trusted, creative, intuitive, and situational."

The following characteristics make servant-leadership unique:

- *Emphasis on morality:* personal integrity and encouraging others to practice moral reasoning

- *Forming long-term relationships:* encouraging personal growth and development to reach fullest potential

- *Serving for the good of others:* concerned with the success of followers, communities, society, including less privileged

- *Self-reflection:* as a counter to pride and arrogance

AUTHENTIC LEADERSHIP THEORY

In *Authentic Leadership*, Bill George writes more directly to leaders in business, but his points transcend beyond the business world and apply to leaders across various sectors. George explains that in business, policymakers develop regulations that close loopholes to avoid misconduct, but notes that integrity, stewardship, and sound governance are deeper issues that must be addressed by leaders themselves.

George describes authentic leaders and the ways they develop. He writes that authentic leaders hold a genuine desire to serve others and that their primary objective is to *empower the people they lead to make a difference and are less concerned with building power, money, or prestige for themselves*. They are as guided by passion and compassion as they are by logic. To develop authenticity, George writes that leaders have to develop their own leadership style that is consistent with their character and personality. He explains that this is shaped by who we are as human beings. He adds that to become authentic leaders, individuals must adopt flexible styles that fit specific situations and capabilities of those around them, while still retaining their authenticity. George writes that the authenticity of the leader is more important than the style with which the leader leads. *Authenticity means accepting one's faults as well as using one's strengths.*

George writes that authentic leaders demonstrate five specific qualities each motivated by a related characteristic:

1. *Understand their purpose,* motivated by passion.
2. *They practice solid values,* determined by behavior.
3. *They lead with heart,* motivated by compassion.
4. *They establish relationships,* determined by strong connections.
5. *They demonstrate self-discipline,* motivated by consistency.

George later highlights the ways in which authentic leaders build authentic companies [these elements can be applied to the context of community engagement]. He writes that an authentic company is guided by a mission and vision, and practices a common set of values.

George writes that an essential aspect of creating an authentic company is *homology*. This idea emphasizes the process in which the leader and the organization interact and grow from their interaction with one another. Through interactions with the company, the leader becomes more effective in his or her role, and as a result, the organization responds to their leadership. George explains that authentic leaders must also ***play a role in society by tackling public policy issues and addressing challenging problems in society.***

In preparing to write *Discover Your True North,* Bill George and his research team conducted in-depth interviews with 172 authentic leaders. The research emphasized the role of self-awareness in leadership development. Based on their findings, George provided a list of steps people take to develop a deeper understanding of themselves to become Authentic Leaders:

Explore our life story: gain a deeper understanding of who we are and feel more comfortable being authentic. As leaders discover their truth, they gain confidence and resilience to face difficult situations.

Engage in self-reflection and introspective practices: take time every day to step back, turn off all electronics, and reflect on what is most important. Leaders examine how they are living their lives and engaging with the world around them to adjust and become the best version of themselves.

Seeking honest feedback: obtain feedback by listening to those who give honest critiques about their leadership. Leaders gather feedback through regular "360 degree" reviews from peers and subordinates. The constructive criticism and feedback they receive can be extremely beneficial if leaders take them seriously, and genuinely try to make improvements.

Understand their leadership purpose: align people around a common purpose. Purpose defines the strengths people bring to challenges, through which they can align others to create positive impact.

Become skilled at tailoring their style: modify style based on audiences, situations, and readiness of other involved to accept different approaches. As leaders gain experience and develop greater self-awareness, they become more skillful in adapting their style, without compromising their character.

CRITICAL LEADERSHIP THEORY

In his piece, *Toward a Critical Practice of Leadership,* William Foster provides a list of four principles for practicing leadership critically. He offers that leadership must be:

1. **Critical:** Leaders must critically examine previous and current conditions of social life. In doing so, individuals can create a vision based on their interpretation of the past in an attempt to develop better structures where "common ideal of freedom and democracy stand important." In other words, in critiquing existing power structures in society, and in reflecting on our position within this structure, leaders develop goals to improve it.

2. **Transformative:** Leadership must be oriented towards social change. The opportunity to lead is seen as an opportunity to positively transform society and not to acquire control. Leaders realize the potential among humans and their capabilities to affect social change, and in doing so they promote and share power with others. Leaders demonstrate that they value their relationship with their followers and allow others to become leaders with them to transform leadership into a communal concept.

3. **Educative:** A leader can present both an analysis and a vision. The analysis portion incorporates self-reflection where individuals can think about the history, purpose, and power. The vision allows leaders to reflect on certain conditions and to come up with alternative possibilities in order to meet the needs of others. Vision promotes discussion through narratives, different people "presenting a possibility for a new narrative and interpreting the previous narratives." This process is meant to have participants question their previous narratives and to grow and develop by considering alternative ways of living their lives and "social history."

4. **Ethical:** This aspect incorporates individual ethical commitment and ethical commitments to a community. Leaders act and use power ethically and in doing so encourage others to act ethically. Leaders who are ethical constantly question whose interests are being served and strive to serve the interests of those who are not being served. Their work and their primary focus is on speaking and working on behalf of marginalized groups, those that are "underserved, underrepresented or face oppression in society."

ADDITIONAL RESOURCES

Active Living by Design. http://activelivingbydesign.org/lessons-for-leaders/community-engagement-for-equity/be-patient-and-shift-power-to-achieve-equity/

> This website contains a lot of great resources on various topics including community engagement, equity, capacity building, system change, among other topics that can be used in leadership development and for other purposes.

Omatsu, Glenn. Student Leadership Training Booklet. CSU Northridge. https://www.csun.edu/sites/default/files/leadership_booklet.pdf

> This compilation of development tools contains information on leadership models, mentoring in leadership, and a list of readings and other resources for student leadership development.

Race, Power, and Policy: Dismantling Structural Racism. https://www.racialequitytools.org/resourcefiles/race_power_policy_workbook.pdf

> This workbook contains various resources and content on issues surrounding racial justice. The content is set up as separate workshops that build upon one another.

Self-Awareness and Self-Knowledge. http://www.aspira.org/sites/default/files/U_III_M_1_SA.pdf

> Several activities from this PDF were added to the self-awareness section of this document. However, several activities were left out and might be relevant and useful to others.

CONCLUSION

We hope that this compilation of resources serves as a guide to support student leadership development efforts across departments within the University of Washington campus as well as other institutions. Cultural Humility is essential in all public service work and it is important that student begin to develop this competency early in their academic and professional journeys. We firmly believe that by strengthening their self-awareness, understanding of power structures, and building strong partnerships, students will positively impact communities all over the world. We are hopeful that students will continue to intentionally develop as leaders and actively engage with diverse communities.

ATTACHMENTS

Identity Tag Game

ACTIVITY: IDENTITY TAG GAME
[http://edunetworks.ugr.es/dareplus/system/files/ugr9.pdf]

Description:

1. Students are asked to write their name in large letters in the middle of a blank paper, together with two or three adjectives that they think define them.
2. One by one, students share with the rest of participants their identities and answer to a simple question: Who are you?
3. Some time is left at the end of the activity (about 15 minutes) for the debriefing (all participants together).

Debrief: This activity helps people explore their cultural self-awareness. Facilitators can ask several questions to help with the debriefing (i.e. How did it feel to define yourself in this way?; What identities did you take for granted and didn't write down?; How well do these identities say who you are?, etc.)

Inspired by: This activity belongs to the book Building Cultural Competence.
Innovative Activities and Models, edited by Kate Berardo and Darla K. Deardoff
(2012). Sterling, Virginia: Stylus. 151-154.

"Spent"

ACTIVITY: ONLINE INTERACTIVE ACTIVITY— "SPENT"
[http://www.playspent.org/]

Debriefing Questions: (Discussion or written reflection)
- What job did you choose?
- What was the most difficult choice(s) you had to make when it came to expenses?
- What was your emotional state as the game progressed?
- Did any of the facts that popped up on the screen as you played surprise you?
- Did you ever reach out to friends for help? Why or Why not?
- What did you learn from playing this game?

"Bafa Bafa"

ACTIVITY: "BAFA BAFA"
Link to all documents:
- Simulation Instructions (Word), Simulation Instructions and Debriefing (PPT)
- Alpha Culture Instructions (PPT), The Alpha Culture (Word)
- Beta Culture Instructions (PPT), The Beta Culture (Word)

ACTIVITY: PRIVILEGE WALK

Privilege Walk Lesson Plan

Introduction:
Many educators and activists use privilege walks as an experiential activity to highlight how people benefit or are marginalized by systems in our society. There are many iterations of such walks with several focusing on a single issue, such as race, gender, or sexuality. This particular walk is designed with questions spanning many different areas of marginalization, because the goal of this walk is to understand intersectionality. People of one shared demographic might move together for one question but end up separating due to other questions as some move forward and others move back. This iteration of the privilege walk is especially recommended for a high school classroom in which the students have had time to bond with each other, but have never taken the time in a slightly more formal setting, i.e., led by a facilitator, to explore this theme. It is a good tool for classes learning about privilege or social justice and could also be used to discuss intersectionality in classes that have the danger of singling out a single aspect of social injustice. It is important that the students or group members are already acquainted and are not doing this activity as strangers, since an immense amount of trust in the people and the environment are needed to help people feel comfortable with acknowledging that certain statements apply to them.

Many people with certain privileges never notice them, because they are so woven into the mainstream that those who have them cannot see them. For youth, understanding and acknowledging privileges is key to understanding why and how they react and perceive their surroundings. The capacity for youth to objectively reflect on their interactions with the world will be invaluable. The focus on intersectionality in this practice will allow practitioners and students alike to understand that having one privilege does not make up for another marginalization and that every privilege or marginalization exists on a different but intersecting plane from another. This focus will help to avoid having positive developments being derailed by debates over who is more oppressed. It also helps youth understand ideas of intersectionality and be aware of marginalized groups within the marginalized group. Privilege walks have previously been criticized for being most beneficial to straight, white, able-bodied men, since it is supposed that they learn the most and that more marginalized students are made to feel vulnerable. The particular walk posted on this page works to avoid falling into these issues and has given detailed reasoning for recommended debrief questions, since the nature of the debrief discussion can either exacerbate or alleviate some of these issues. Even though it is not a perfect exercise, the privilege walk is a less confrontational way to discuss privilege and promote reflection. It helps people to open up, literally, in steps instead of difficult to articulate words and relate to each other in a different way.

Procedures:
- Have participants line up in a straight line across the middle of the room with plenty of space to move forward and backward as the exercise proceeds.
- Have participants hold hands or place one hand on the shoulder of the person to their left or right depending on space constraints. Important: Make sure to ask participants if they are comfortable touching and being touched by others. If some are not, do not make them and do not make a big deal out of it.

- You may give an explanation about the activity, how it is intended to educate about privilege, and what exactly is privilege, or you can send students into the activity with no such background.
- Read the following to participants:
- I will read statements aloud. Please move if a statement applies to you. If you do not feel comfortable acknowledging a statement that applies to you, simply do not move when it is read. No one else will know whether it applies to you.
- Begin reading statements aloud in a clear voice, pausing slightly after each one. The pause can be as long or as short as desired as appropriate.
- When you have finished the statements, ask participants to take note of where they are in the room in relation to others.
- Have everyone gather into a circle for debriefing and discussion.

Privilege Walk Statements:
1. If you are right-handed, take one step forward.
2. If English is your first language, take one step forward.
3. If one or both of your parents have a college degree, take one step forward.
4. If you can find Band-Aids at mainstream stores designed to blend in with or match your skin tone, take one step forward.
5. If you rely, or have relied, primarily on public transportation, take one step back.
6. If you have attended previous schools with people you felt were like yourself, take one step forward
7. If you constantly feel unsafe walking alone at night, take one step back.
8. If your household employs help as servants, gardeners, etc., take one step forward.
9. If you are able to move through the world without fear of sexual assault, take one step forward.
10. If you studied the culture of your ancestors in elementary school, take one step forward.
11. If you often feel that your parents are too busy to spend time with you, take one step back.
12. If you were ever made fun of or bullied for something you could not change or was beyond your control, take one step back.
13. If your family has ever left your homeland or entered another country not of your own free will, take one step back.
14. If you would never think twice about calling the police when trouble occurs, take one step forward.
15. If your family owns a computer, take one step forward.
16. If you have ever been able to play a significant role in a project or activity because of a talent you gained previously, take one step forward.
17. If you can show affection for your romantic partner in public without fear of ridicule or violence, take one step forward.
18. If you ever had to skip a meal or were hungry because there was not enough money to buy food, take one step back.
19. If you feel respected for your academic performance, take one step forward.
20. If you have a physically visible disability, take one step back.
21. If you have an invisible illness or disability, take one step back.
22. If you were ever discouraged from an activity because of race, class, ethnicity, gender, disability, or sexual orientation, take one step back.

23. If you ever tried to change your appearance, mannerisms, or behavior to fit in more, take one step back.
24. If you have ever been profiled by someone else using stereotypes, take one step back.
25. If you feel good about how your identities are portrayed by the media, take one step forward.
26. If you were ever accepted for something you applied to because of your association with a friend or family member, take one step forward.
27. If your family has health insurance take one step forward.
28. If you have ever been spoken over because you could not articulate your thoughts fast enough, take one step back.
29. If someone has ever spoken for you when you did not want them to do so, take one step back.
30. If there was ever substance abuse in your household, take one step back.
31. If you come from a single-parent household, take one step back.
32. If you live in an area with crime and drug activity, take one step back.
33. If someone in your household suffered or suffers from mental illness, take one step back.
34. If you have been a victim of sexual harassment, take one step back.
35. If you were ever uncomfortable about a joke related to your race, religion, ethnicity, gender, disability, or sexual orientation but felt unsafe to confront the situation, take one step back.
36. If you are never asked to speak on behalf of a group of people who share an identity with you, take one step forward.
37. If you can make mistakes and not have people attribute your behavior to flaws in your racial or gender group, take one step forward.
38. If you have always assumed you'll go to college, take one step forward.
39. If you have more than fifty books in your household, take one step forward.
40. If your parents have told you that you can be anything you want to be, take one step forward.

Debrief Questions:

During and after the Privilege Walk, participants might experience an array of intense feelings no matter their position in the front or the back. While the point of the Privilege Walk is indeed to promote understanding and acknowledgment of privileges and marginalization, it would be detrimental to end the activity with potentially traumatic or destructive emotions. The point of the debrief session is twofold. First, through the reflection provoking questions, help participants realize what exactly they were feeling and muster the courage to articulate it to each participant's acceptable level. This process will relieve possible negative emotions, preventing possible damage. Second, as negative emotions are relieved, the debrief will help participants realize that either privileges or marginalizations are integral to the person's being. Instead of casting off either privilege or marginalization, participants can learn how to reconcile with themselves, and through the utilization of newfound knowledge of the self, have a better relationship with themselves and others around them.

1. What did you feel like being in the front of the group? In the back? In the middle?
At the end of the exercise, students were asked to observe where they were in the room. This is a common question to use to lead into the discussion and allows people to reflect on what happened before starting to work with those idea in possibly more abstract ways. It keeps the activity very experience-near and in the moment.

2. What were some factors that you have never thought of before?
This asks students to reflect in a broader sense about the experiences they might not think about in the way they were presented in this activity. It opens up a space to begin to discuss their perceptions of aspects of themselves and others that they might have never discussed before.

3.   If you broke contact with the person beside you, how did you feel in that moment? This question focuses on the concrete experience of separation that can happen during the activity. For some students, a physical aspect like this can be quite powerful. There are many iterations of the privilege walk that do not involve physical contact, but this extra piece can add another layer of experience and be an opening for very rich student responses.

4.   What question made you think most? If you could add a question, what would it be? The first part of this question asks students to reflect more on the activity and the thoughts behind it. The second part of this question is very important for creating knowledge. Students might suggest a question about which instructors had not thought. Asking students how they would change the activity and then working to incorporate those changes is an important part of collaborative learning.

5.   What do you wish people knew about one of the identities, situations, or disadvantages that caused you to take a step back?

This question invites people who would like to share about the ways they experience marginalization. It is a good question to ensure that this part of the conversation is had. That being said, it is also important to not expect or push certain students to speak, since that would be further marginalizing them and could cause them to feel unsafe. It is not a marginalized person's job to educate others on their marginality. If they would like to do so, listen. If they would not like to do so, respect their wishes.

6.   How can your understanding of your privilege or marginalization improve your existing relationships with yourself and others?

This question is based on the idea that people can always use knowledge and awareness of the self to improve how one lives with oneself and those existing within one's life. It also invites students to think about ways that this understanding can create positive change. This is not only for the most privileged students but also for marginalized students to understand those in their group who may experience other marginalization. This can bring the discussion form the first question, which asks about how they are standing apart to this last question, which can ask how can they work to stand together.

This activity was developed by Rebecca Layne and Ryan Chiu for Dr. Arthur Romano's Conflict Resolution Pedagogy class at George Mason's School for Conflict Analysis and Resolution. Some walk activity questions are commonly seen on other privilege walks while others were written by these students for this specific walk. Procedures were written from experiences participating in other walks. Debrief questions, excepting question one, were written by these students with the goal of this walk in mind. Question one is fairly universal for this activity.

Unpacking the Invisible Knapsack

ACTIVITY: UNPACKING THE INVISIBLE KNAPSACK

This is a great activity to stimulate self-reflection by teachers related to multicultural education and relationship-building. The activity helps teachers see various aspects of life through different cultural lenses, including their own, and improves cultural awareness and community building by checking assumptions we may have. Teachers can use learnings from this activity to inform decisions related to how and what they teach.

This activity was developed by Nancy Gallavan (2005), based upon the works of Peggy McIntosh (1989), and was designed for use in a teacher pre-service multicultural education course. Our recommendation is to use this as a self- assessment and reflection piece to broaden your own cultural awareness, and we have modified the activity to reflect this use. We do not recommend using this activity within your classroom due to the potentially sensitive or painful nature that self-disclosure may cause. Facilitation of this activity within a classroom would require a lot of trust-building activities and the establishment of a very safe environment prior to implementation.

Steps for use as an individual self-reflection activity:

1. Print out Part I & Part II of the "McIntosh's Privileges-Gallavan Activity" found on pages 3 & 4 of this document.
2. Think about the community in which you live and/or teach. On a piece of paper, write down the dominant cultural group(s) for this community. Next, list the non-dominant cultural groups for this community. Consider cultural groups based upon: race or ethnicity, ability/disability, socio-economic status, religion, sexual orientation, age, sex, language usage, etc.
3. Complete Part I (per the directions on the handout) from the perspective of your own cultural identity.
4. Write down any interesting thoughts that came to mind as you completed the chart.
5. For Part II, fill out the chart a second time, only this time from the lens or perspective of a cultural group different than your own. If you identify with the dominant cultural group, choose a non-dominant cultural group from your list above. If you identify with a non-dominant cultural group, choose another cultural group from your list (dominant or non-dominant). Try to fully immerse yourself into this characteristic to view the world through this new lens.
6. It may be helpful to complete the chart from the perspective of several of the non-dominant groups represented within your school.
7. Reflect upon your answers considering questions such as the following:
   - What differences did you notice between the way you completed the chart for Part I and Part II?
   - What differences did you notice between completing the chart from the perspective of the dominant cultural group (if you did) versus the perspective of the non-dominant cultural group(s)?
   - Did this activity uncover any assumptions you may have had about any of the cultural groups?
   - What interesting thoughts or insights did you have as a result of this activity?
   - Are there any changes you might make in the way you teach based upon your learnings from this activity?

McIntosh's Privileges (Revised by Gallavan)

Part I: Based upon your own personal cultural identity:_____

1. **Rate** each item as: **Y** for "Yes I can do this (almost) whenever I want and wherever I am, **N** for "No I cannot (or can rarely) do this whenever I want and wherever I am, or **NA** if you feel this does not apply to you.
2. **Rank** *each* item from 1 (most convenient) to 5 (least convenient). You may use the same ranking for many items.
3. **Write** any additional comments or thoughts you may have related to this statement.

McIntosh's Privileges (revised)		
Cultural Characteristics:	**Yes/No/NA**	**Rank: 1-5**
1. I can live where I want to live. Comments:		
2. I can worship where I want to worship & near where I live. Comments:		
3. I can shop where I will not be followed or harassed & my form of payment is accepted. Comments:		
4. I can find my preferred kinds of food, clothing, hair solons, hair products, music, etc. Comments:		
5. I can find people like me portrayed positively on television, in the movies, in songs, etc. Comments:		
6. I can find posters, toys, dolls, greeting cards, etc., that show people like me. Comments:		
7. I can find people like me portrayed positively in books, etc., about our nation & history. Comments:		
8. I can find people like me in most textbooks & teaching materials. Comments:		
9. I can say what I want about people & be accepted by the people around me. Comments:		
10. I can be with people like me. Comments:		

McIntosh's Privileges (Revised by Gallavan)

Part II: Based upon a cultural identity other than your own:__

4. **Rate** each item as: **Y** for "Yes I can do this (almost) whenever I want and wherever I am, **N** for "No I cannot (or can rarely) do this whenever I want and wherever I am, or **NA** if you feel this does not apply to you.
5. **Rank** *each* item from 1 (most convenient) to 5 (least convenient). You may use the same ranking for many items.
6. **Write** any additional comments or thoughts you may have related to this statement.

McIntosh's Privileges (revised)		
Cultural Characteristics:	**Yes/No/NA**	**Rank: 1-5**
1. I can live where I want to live. Comments:		
2. I can worship where I want to worship & near where I live. Comments:		
3. I can shop where I will not be followed or harassed & my form of payment is accepted. Comments:		
4. I can find my preferred kinds of food, clothing, hair solons, hair products, music, etc. Comments:		
5. I can find people like me portrayed positively on television, in the movies, in songs, etc. Comments:		
6. I can find posters, toys, dolls, greeting cards, etc., that show people like me. Comments:		
7. I can find people like me portrayed positively in books, etc., about our nation & history. Comments:		
8. I can find people like me in most textbooks & teaching materials. Comments:		
9. I can say what I want about people & be accepted by the people around me. Comments:		
10. I can be with people like me. Comments:		

DEEPER LISTENING AND EMPATHY

ACTIVITY: HEARD, SEEN, RESPECTED- DEEPER LISTENING AND EMPATHY

Five Structural Elements – Min Specs

1. **Structuring Invitation**

Invite participants to tell a story to a partner about a time when they felt that they were not heard, seen, or respected.

Ask the listeners to avoid any interruptions other than asking questions like "What else?" or "What happened next?"

2. **How Space Is Arranged and Materials Needed**

Chairs facing each other, a few inches between knees

No tables

3. **How Participation Is Distributed**

Everyone has an equal amount of time, in turn, to participate in each role, as a storyteller and a listener

4. **How Groups Are Configured**

In pairs for the storytelling

Then foursomes for reflecting on what happened

5. **Sequence of Steps and Time Allocation**

Introduce the purpose of HSR: to practice listening without trying to fix anything or make any judgments. 3 min.

One at a time, each person has 7 minutes to share a story about NOT being heard, seen, or respected. 15 min.

Partners share with one another the experiences of listening and storytelling: "What did it feel like to tell my story; what did it feel like to listen to your story?" 5 min.

In a foursome, participants share reflections using 1-2-4, asking, "What patterns are revealed in the stories? What importance do you assign to the pattern?" 5 min.

As a whole group, participants reflect on the questions, "How could HSR be used to address challenges revealed by the patterns? What other Liberating Structures could be used?" 5 min.

WHY? Purposes

- Reveal how common it is for people to experience not being heard, seen, or respected
- Reveal how common it is for people to behave in a way that makes other people feel they are not being heard, seen, or respected
- Improve listening, tuning, and empathy among group members
- Notice how much can be accomplished simply by listening
- Rely on each other more when facing confusing or new situations
- Offer catharsis and healing after strains in relationships
- Help managers discern when listening is more effective than trying to solve a problem

Tips and Traps (for introducing HSR)

- Say, "Your partner may be ready before you. The first story that pops into mind is often the best."
- Make it safe by saying, "You may not want to pick the most painful story that comes to mind."
- Make it safe by saying, "Protect carefully the privacy of the storyteller. Ask what parts, if any, you can share with others."
- Suggest, "When you are the listener, notice when you form a judgment (about what is right or wrong) or when you get an idea about how you can help, then let it go."

Riffs and Variations

- If you are feeling brave, replace the word "respected" with "loved" (i.e., the agape form of love—seeking the highest good in others without motive for personal gain.)
- String HSR together with other Liberating Structures that help to mend relationships: Troika Consulting, Helping Heuristics, Generative Relationships STAR, Appreciative Interviews, Conversation Café

Examples

- For regular meetings to improve the quality of listening and tuning in to each other
- For transition periods when questions about the future are unanswerable (e.g., post-merger integration, market disruptions, social upheaval) and empathetic listening is what is needed
- When individuals or groups have suffered a loss and need a forum to share their grief or despair
- To improve one-on-one reporting relationships up and down in an organization
- Attribution: Liberating Structure developed by Henri Lipmanowicz and Keith McCandless. Inspired by Seeds of Compassion practitioners and consultant Mark Jones.

Self-Awareness and Self-Knowledge

ACTIVITY: WHO AM I?

HANDOUT 1.3

Write three words describing who you are (example, student, son/daughter, Christian).

1.

2.

3.

Provide participants Handout 1.3: Who Am I? And ask them to write three words describing who they are (example, teacher, mother, wife). Engage in discussion based on the responses on status-oriented (student, husband, father, daughter, son, catholic) and value-oriented (affectionate person, caring, loving, free, generous) responses.

The facilitator will explain that neither of these two types is necessarily better than the other and that up to 30 or 40 years ago, most people defined themselves in terms of their jobs. Ask for volunteers to share their responses. Ask how many of them are status-oriented and how many are value-oriented. Debrief.

ACTIVITY: BUILDING SELF IDENTITY

HANDOUT 1.4

Identity Cube

How I view myself

Explain to participants that building self-identify is important to be able to face challenges with dignity and respect for ourselves and others. This activity will help build participants' sense of identity in belonging to a particular cultural group.

Ask participants to break up into groups of 5-7 students (only done if group is more than 10 students). Distribute Identity cube and pencil to each student (Handout 1.4). Each student completes the identity cube individually. The cube should be completed based on how the students see and define themselves, not how others see them.

Small group discussion: Each member of the group should share their cube. Each person should name one aspect of their culture in which they take pride. Point out the importance of maintaining one's culture. Debrief.

ACTIVITY: THE JOHARI WINDOW (ADVANCED ACTIVITY)

HANDOUT 1.5

Describe what the Johari Window is: It is a diagram showing four different selves and how the awareness or otherwise of these aspects of our self by others and ourselves leads to four categories (The public self, the private self, the blind self and the undiscovered self). Refer to Handout 1.5.

Explain that increased self-disclosure generally leads to greater self-awareness. Explain that the concept of self-disclosure refers to the sharing of information about oneself with others either consciously or unconsciously. The facilitator may also describe why members are initially reluctant to self-disclosure but gradually begin to do so. With appropriate self-disclosure in groups, cohesion and group morale generally increase. The facilitator should note that personal information should not be disclosed during this exercise.

Provide the handout titled "The Johari Window" (Handout 1.6) and ask participants to form small groups of 2. Then, have each member draw the Johari window representing himself/herself and then draw one for his/her partner. These drawings should be made privately. The partners share their drawings with each other. Each describes the reasons for drawing the window the way they have. The partners discuss the similarities and differences of their drawings; for example, why did he/she draw him/herself as not being very open while the partner drew him/her as being a very open person.

Now discuss the advantages and disadvantages of this exercise. Debrief.

Handout 1.5: The Johari Window

The Johari Window is a very useful way of understanding how our self may be divided into four parts that we and others may or may not see.

The Basic Johari Window

Below is a diagram of the standard Johari Window. It shows the four different selves and how the levels of self-awareness and how others are aware of this self lead to these four categories.

	What you see in me	What you do not see
What I see me in	The Public Self	The Private (or hidden) Self
What I do not see in me	The Blind Self	The Undiscovered Self

The Public Self

The Public Self is the part of ourselves that we are happy to share with others and discuss openly. Thus you and I both see and can talk openly about this 'me' and gain a common view of who I am in this element.

The Private Self

There are often parts of our selves that are too private to share with others. We hide these away and refuse to discuss them with other people or even expose them in any way. Private elements may be embarrassing or shameful in some way. They may also be feared or avoided being discussed for reasons of vulnerability. Between the public and private selves, there are partly private, partly public aspects of our selves that we are prepared to share only with trusted others.

The Blind Self

We often assume that the public and private selves are all that we are. However, the views that others have of us may be different from those we have of ourselves. For example, a person who considers themselves as intelligent may be viewed as arrogant and socially ignorant by others. Our blind self may remain blind because others will not discuss this part of us for a range of reasons. Perhaps they realize that we would be unable to accept what they see. Perhaps they have tried to discuss this and we have been so blind that we assume their views are invalid. They may also withhold this information as it gives them power over us.

The Undiscovered Self

Finally, the fourth self is one which neither we nor other people see. This undiscovered self may include both good and bad things that may remain forever undiscovered or may one day be discovered, entering the private, blind or maybe even public selves.

Between the Blind and Undiscovered Selves, are partly hidden selves that only some people see. Psychologists and those who are more empathetic, for example, may well see more than the average person.

Four personas

Associated with the Johari Window, we can define four different personas, based on the largest 'self'.

1. **The Open Persona**

Someone with an open persona is both very self-aware (with a small blind self) and is quite happy to expose their self to others (a small private self).

	What you see in me	What you do not see in me
What I see in me	**The Public Self**	**The Private Self**
What I do not see in me	**The Blind Self**	**The Undiscovered Self**

The Open person is usually the most 'together' and relaxed of the personas. They are so comfortable with themselves they are not ashamed or troubled with the notion of other people seeing themselves as they really are.

With a small Blind Self, they make fewer social errors and cause less embarrassment. They are also in a more powerful position in negotiations, where they have fewer weaknesses to be exploited.

Becoming an Open Persona usually takes people much time and effort, unless they were blessed with a wonderful childhood and grew up well-adjusted from the beginning. It can require courage to accept others' honest views and to share your deeper self and explore the depths of the undiscovered self.

The weaker side of the Open Persona is where they understand and share themselves, but do not understand others. They may thus dump embarrassing information from their Private Selves onto others who are not ready to accept it.

2. The Naive Persona

The Naive Persona has a large Blind Self that others can see. They thus may make significant social gaffes and not even realize what they have done or how others see them. They hide little about themselves and are typically considered as harmless by others, who either treat them in kind, and perhaps patronizing ways (that go unnoticed) or take unkind advantage of their naivety.

	What you see in me	What you do not see in me
What I see in me	**The Public Self**	**The Private Self**
What I do not see in me	**The Blind Self**	**The Undiscovered Self**

The Naive Persona may also be somewhat of a bull in a china shop, for example using aggression without realizing the damage that it does, and can thus be disliked or feared. They may also wear their heart on their sleeves and lack the emotional intelligence to see how others see them.

3. The Secret Persona

When a person has a large Private Self, they may appear distant and secretive to others. They talk little about themselves and may spend a significant amount of time ensconced in their own private world. In conversations they say little and, as a result, may not pay a great deal of attention to others.

	What you see in me	What you do not see in me
What I see in me	**The Public Self**	**The Private Self**
What I do not see in me	**The Blind Self**	**The Undiscovered Self**

Having a smaller Blind Self (often because they give little away), the Secret Persona may well be aware of their introverted tendencies, but are seldom troubled about this. Where they are troubled, their introversion is often as a result of personal traumas that have led them to retreat from the world.

4. The Mysterious Persona

Sometimes people are a mystery to themselves as well as to other people. They act in strange ways and do not notice it. They may be very solitary, yet not introverted.

	What you see in me	What you do not see in me
What I see in me	**The Public Self**	**The Private Self**
What I do not see in me	**The Blind Self**	**The Undiscovered Self**

As the Mysterious Persona knows relatively little about themselves, they may be of lower intelligence, not being able to relate either to themselves or to others. They may also just prefer to live in the moment, taking each day as it comes and not seeking self-awareness.

Some forms of esoteric self-developments seek to rid oneself of concerns about the self in order to achieve a higher state of being. They may deliberately enter states of non-thinking and revel in such intuitive paradoxes as knowing through not knowing.

Adapted from: http://changingminds.org/disciplines/communication/johari_window.htm#the

MEDIA INFLUENCE

As society enters new technological transformations, varied forms of media outlets increase that serve different purposes. Media plays a very important role in building self-awareness and self-knowledge. Some people argue that media perpetuate youth violence and influences risky behaviors such as body imagine, sex, and drugs through the messages portrayed. However, media can also have a positive influence on people.

Engage in discussion on how media influences how we view ourselves:

- Provide examples of media (magazines, TV, newspapers, internet).
- How can media have a positive influence (ex: attention to sports; alerts, whether, etc)?
- What are the images that media portrays of Hispanic/Black/Asian youth and the community? How about body image?

LENS ACTIVITY

LENS EXERCISE *(Adapted from curriculum shared by Career and Community Learning Center, University of Minnesota)*

All the things that make up who we are and how we view situations can be referred to as our 'lens.' Our lens is made up of values we hold, our culture and background, and life experiences. Life experiences include both things that we choose to do and things that we do not have any choice about or control over.

Things that make up our Lens include:

- History/ancestral heritage

- Family circumstances and experiences

- Religion

- Culture/cultural traditions

- Age

-Gender/sex

- Sexual orientation

- Race

- Ethnicity

- Language

- Physical abilities

- Education

- Neighborhood grew up in

- Neighborhood live in now

- Economic class

- Values

- Profession

Use the space below to create your 'lens.' Think about the things that make up who you are. Use the above list of characteristics as a guide. This exercise will allow you to write down and reflect on your culture and history, the givens of who you are, the things you grew up with (some that may have been in your control and others that you had no choice about), and your values.

MY LENS
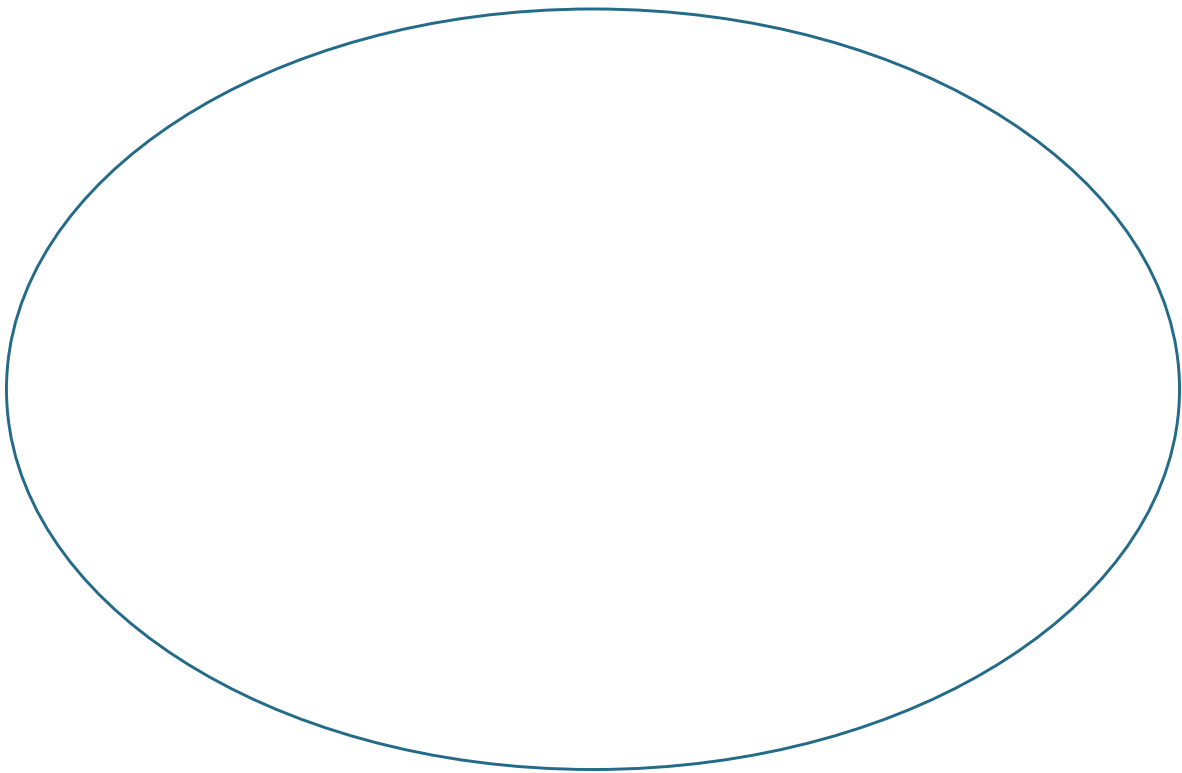
I AM POEMS

It is important in the development of our personal self to reflect on our identities and the parts of our

lives that are essential to who we are. "I am" poems are often used as a creative tool to think about what makes up our identity. Below is an example of an "I Am" poem and three templates for getting started. **Note:** different versions can be formulated depending on the identity components.

Example:

I AM...

I am a multi-racial woman who was born to an absent father with skin the color of the earth and a guardian mother with eyes the color of the sky.

I am a compilation of African American, Scotch, and Irish blood that runs deeply through my veins.

I am a child who was born into an era that did not accept mixed race offspring, hearing disapproval from strangers and receiving cruel stares while walking with my mother and sister.

I am the older sister with darker skin, darker eyes, a wider figure, and tighter curled hair.

I am a multi-racial woman who was raised as a child in a White household and transitioned into my African American community as an adult.

I am a lifelong learner of my cultures through family, friends, community, media, research, and exposure.

I am stuck between several cultures and, no matter what; I am never fully accepted nor rejected by any.

I am a woman who loves herself and proudly shares her mixed heritage with others, while encouraging them to do the same.

I am a multi-racial woman who believes in accepting others for who they are and allowing others the freedom to be themselves.

I am ME.

About the Author
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Templates:

Portrait Poem #1
from Art Belliveau

Poetry deals with the emotions, just as music. An autobiographical poem is personal—it reveals something about the person writing the poem. It does not have to rhyme. Below is a simple plan to write your own autobiographical poem. Just follow the steps and—before you know it—it's done.

I am (first name)

Son/Daughter of (I've also used brother/sister of...)
Who needs , ,
Who loves , ,
Who sees , ,
Who hates , ,
Who fears , ,
Who dreams of , ,
Who has found poems of
Resident of (I've seen people list here everything from their address to "the small blue green planet third from the sun")
(last name)

Portrait Poem #2

Poetry deals with the emotions, just as music. An autobiographical poem is personal—it reveals something about the person writing the poem. It does not have to rhyme. Below is a simple plan to write your own autobiographical poem. Just follow the steps and—before you know it—it's done.

I AM Poem

FIRST STANZA
I am (two special characteristics you have)
I wonder (something you are actually curious about)
I hear (an imaginary sound)
I see (an imaginary sight)
I want (an actual desire)
I am (the first line of the poem repeated)

SECOND STANZA

I pretend (something you actually pretend to do)
I feel (a feeling about something imaginary)
I touch (an imaginary touch)
I worry (something that really bothers you)
I cry (something that makes you very sad)
I am (the first line of the poem repeated)

THIRD STANZA
I understand (something you know is true)
I say (something you believe in)
I dream (something you actually dream about)

I try (something you really make an effort about)
I hope (something you actually hope for)
I am (the first line of the poem repeated)

Portrait Poem #3

Poetry deals with the emotions, just as music. An autobiographical poem is personal—it reveals something about the person writing the poem. It does not have to rhyme. Below is a simple plan to write your own autobiographical poem. Just follow the steps and—before you know it—it's done.

Follow these steps:
Remember to end the first and last lines with a period (.)End all other lines with a comma (,). All first letters of each line are capitalized.

Line 1 Write your first name.

Line 2 Write four (4) words about you,

Line 3 Write Brother or Sister of and then list your brother or sister's name, (If you don't have brothers or sisters, write no one.)

Line 4 Write Lover of and then three (3) things you love,

Line 5 Write Who feels and then three (3) things and how you feel about them,

Line 6 Write Who needs and then three (3) things you need,

Line 7 Write Who gives and then three (3) things you give others,

Line 8 Write Who fears and then three (3) things that scare you,

Line 9 Write Who would like to see and three (3) things you want to see,

Line 10 Write Resident of and then the city you live in, then your street name,

Line 11 Write your last name.

That's it! You've created your own poem. Congratulations!

Framework by Eric Liu, Citizen University

What Is Power?
• Definition: the ability to make others do what you would want them to do
• Civic power: macro-scale exercise of power to influence community –distinguished from other kinds, like interpersonal or intraorganizational
• What forms civic power takes – state action, wealth, votes, crowds, ideas, information, culture, social norms, celebrity/charisma
• Why people avoid this topic
• Why avoiding it assures you will be acted upon rather than acting
• The great challenge in political and civic life today is that knowledge of power is monopolized – we need to re-democratize democracy

Power in Civic Life
• Who has it: the demographics of economic, political and social power
• Why that is: how power perpetuates itself
• Who is using power for and against your interests/beliefs right now?
• How people exercise civic power: persuasion, compulsion, framing
• How those without civic power attain it: persuasion, compulsion, framing

Becoming Literate in Power: Values, Systems, Skills
• Values: norms and ethical purposes. The essence of any winning narrative.
• Systems: representative government, the market, family, civil society, the media and popular culture, the natural environment. See systems as systems. Understand the behavior of these systems and how to activate them.
• Skills: how to organize, mobilize, argue, negotiate, strategize, tell story.
• Each dimension has certain laws and patterns to master
• Fluency in these three dimensions = being able to read and write power

Case Studies
Write a narrative from your city's future. It can be dated one or five or ten years out. Write it as a case study that looks back at how your cause, the change you were looking for in your city, succeeded. Describe the values and sense of moral purpose you activated in others. Recount how you engaged the various systems of government and marketplace and community institutions and media. Catalog the skills that you had to develop - advocating, negotiating, navigating - to change the frame of the possible and to overcome resistance.

ACTIVITY: "THOSE PEOPLE"

Directions: Give each participant a copy of the poem "My Name Is Not "Those People" by Julia Dinsmore and either have participants take turns reading lines or watch a video of a reading of it here.

Then on the physical copy, ask participants to circle any language that reveals a deficit model and star lines that reveal a strength-based approach. You may also ask:

- How is it evident that cultural practices fit together to meet survival needs?
- Ask participants to note other connections between the poem and these ideas.

POEM: My name is not "Those People" by Julia Dinsmore

My name is not "Those People".

I am a loving woman, a mother in pain,

Giving birth to the future, where my babies

Have the same chance to thrive as anyone.

My name is not "Inadequate".

I did not make my husband leave us -

He chose to, and chooses not to pay child support.

Truth is though; there isn't a job base

For all fathers to support their families.

While society turns its head, my children pay the price.

My name is not "Problem and Case to Be Managed".

I am a capable human being and citizen, not just a client.

The social service system can never replace

    the compassion and concern of loving grandparents, aunts,

    uncles, fathers, cousins, community -

    all the bonded people who need to be

But are not present to bring children forward to their potential.

My name is not "Lazy, Dependent Welfare Mother".

If the unwaged work of parenting,

    homemaking and community building was factored

    into the gross domestic product,

My work would have untold value. And why is it that mothers whose

Husbands support them to stay home and raise children

Are glorified? And why they don't get called lazy or dependent?

My name is not "Ignorant, Dumb or Uneducated".

I got my PhD from the university of life, school of hard everything,

I live with an income of $621 with $169 in food stamps for three kids.

Rent is $585...That leaves $36 a month to live on.

    I am such a genius at surviving,

I could balance the state budget in an hour.

Never mind that there's a lack of living-wage jobs.

Never mind that it's impossible to be the sole emotional, social,

Spiritual, and economic support to a family.

Never mind that parents are losing their children

to gangs, drugs, stealing, prostitution, the poverty industry,

social workers, kidnapping, the streets, the predator.

Forget about putting money into schools...

just build more prisons!

My name is not "Lay Down and Die Quietly".

My love is powerful, and the urge to keep my children alive will never stop.

All children need homes and people who love them.

All children need safety

And the chance to be the people they were born to be.

The wind will stop before I allow my sons to become a statistic.

Before you give in to the urge to blame me,

the blames that lets us go blind and unknowing

into the isolation that disconnects

your humanity from mine,

Take another look. Don't go away.

For I am not the problem, but the solution.

And...my name is not "Those People".

Identity, Power, and Privilege

HANDOUT 1.1

ACTIVITY: UNPACKING THE INVISIBLE KNAPSACK

Read

UNPACKING THE INVISIBLE KNAPSACK by Peggy McIntosh

Check off all the statements that apply to you. Consider whether or not this would apply should your race be different.

Watch and Listen

YouTube clip: TIM WISE: ON WHITE PRIVILEGE

Discussion

What is privilege? We all have privileges. What are yours? Were you surprised by any of the privileges you found in your invisible knapsack?

HANDOUT 1.2

ACTIVITY: RESPECT

Ask participants to find someone in the room they don't know and make an introduction. Talk for five to 10 minutes about respect. What does it mean to you to "show respect?" How do you show respect to others? After the allotted time, ask all participants to sit and open the discussion. How did people define respect? What were some of the core concepts discussed?

Common responses will likely include:

- The "Golden Rule"
- Looking people in the eyes
- Honesty
- Accepting/appreciating someone's ideas, even when you don't agree with them.

All responses are worthy of reflection in terms of their cultural and hegemonic influences. Ask participants where their ideas of respect come from and whom they are meant to protect. If the group raises any of the common responses above, challenge them to answer the following questions:

- Does everyone really wanted to be treated the same way you want to be treated?
- Is eye contact during conversation respectful in every culture?
- If someone's ideas are oppressive, should we still respect them?

The point of the discussion is to reflect critically on assumptions and socializations regarding respect. The point is to not agree and to learn from each other's differences.

This activity helps to establish a basis of respect within the group, helping the participants take the first steps toward creating and maintaining a constructive discussion of social justice and equity. At the very least, participants meet someone new and exchange ideas with that person. The group also gets its first look at the similarities and differences between participants, potentially in ways that reflect privilege and power.

HANDOUT 1.3

ACTIVITY: MY FULLEST NAME

Instructions

Write out your fullest name and tell your story. On the back of the piece of paper write the top three identities you feel closest to. The facilitator encourages participants to go around the circle to share any meanings, significance, culture, significant ancestors and the top three identities they hold dearest. Everyone will have a chance to share and be heard by the group

Suggested questions if participants need help getting started:

- Who gave you your name? Why that name?
- Do you know the ethnic origin of your name?
- Do you have any nicknames? If so, how did you get them?
- What is your preferred name?

Facilitators should encourage students to be creative. Make it clear that it is acceptable to write poetry, list adjectives that describe them, include humor, etc.

If your group is large, break into diverse small groups of five or six to make sure everyone has an opportunity to share her or his story. Ask for volunteers to get the group started and tell participants they can share their stories from memory, or read them.

Facilitator Notes

Some individuals will include personal information in their stories and may be reticent to read them. Sometimes it is most effective for facilitators to share their stories first — making yourself vulnerable will make others more comfortable doing the same.

Allow time for every participant to share (whether it be with the whole group or with their small group).

Discussion

When everyone has shared, ask participants how it felt to share their stories. Why is this activity important? What did you learn?

HADNOUT 1.4

ACTIVITY: DIVERSITY PROFILE

Instructions:

Fill in the appropriate boxes:

In my environment	Gender	Race	Ethnicity	Sexuality	Ability	Religion	Veteran status
I am							
My coworkers are							
My supervisor is							
My elementary school was predominantly							
My teachers were mostly							
Most of my close friends are							
My dentist is							
My doctor is							
People in my home are							
People who regularly visit my home are							
My neighbors are							

ACTIVITY: CLASS AND HISTORICAL DISADVANTAGE

Instructions:

Have all participants line up in a straight line facing the facilitator. If the room is too small to have each participant standing shoulder to shoulder, an alternative is to have the group stand in a circle and step into the circle. The facilitator should explain that he or she will read a statement. If the statement describes you, then silently step across the line. Everyone should quietly notice who stepped across the line and who did not. After a moment, the facilitator will thank those who stepped forward and will then have everyone step back in line.

1. I am a woman.
2. I am a man.
3. I identity as transsexual or transgender.
4. I am close with most of my family.
5. I identify myself as Jewish.
6. I identify myself as Buddhist.
7. I identify myself as Christian.
8. I identify myself as Muslim.
9. I identify myself as Hindu, Sikh.
10. I identify myself as Mormon.
11. I identify myself as Baha'i'.
12. I identify myself as agnostic or atheist.
13. I identify myself as spiritual, but not religious.
14. I have attended a religious or spiritual service that is not of my own religious and spiritual identity.
15. I identify as a citizen.
16. I identify as an immigrant.
17. I identify as undocumented or have a close family member who is.
18. I had "enough" growing up as a child (however you define "enough").
19. I had "more than enough" growing up as a child (however you define "enough").
20. I had "less than enough" growing up as a child (however you define "enough").
21. I have felt guilty by the amount of money my family has or by the size of my house or by what resources or belongings my family has (either too much or too little).
22. I have experienced the death of a close family member or close friend.
23. I have or someone in my family has a physical disability.
24. I have a hidden disability (physical or learning).
25. I am comfortable with my body.
26. I have felt ashamed of myself because of my body, my intellect or education, or my family.
27. I identify myself as black or African American.
28. I identify myself as Asian or Asian American.

29. I identify myself as white or European.
30. I identify myself as Pacific Islander.
31. I identify myself as biracial, triracial, mixed-race or of combined heritage.
32. I have had to check "other" on forms that ask my race or ethnicity.
33. I have a close friend who is a person of color.
34. I feel comfortable talking about race and ethnicity with people who are not of my race.
35. Someone in my extended family (grandparents, aunts, uncles, cousins) lives in my house with my family.
36. I or someone in my family is lesbian, gay, bisexual or transgender.
37. I know someone who is lesbian, gay, bisexual or transgender.
38. I am an ally to lesbian, gay, bisexual or transgender people.
39. I or someone in my family has had a problem with alcoholism or drug abuse.
40. I have felt discriminated against on the basis of my gender; race or ethnicity; religion; ability or disability; sexual orientation; or socio-economic status.
41. I have felt guilt because of my gender; race or ethnicity; religion; ability or disability; sexual orientation; or socio-economic status.

Discussion:

- What was your reaction to this exercise? How did you feel afterwards?
- What did it feel like to step into the circle? What was it like not to be in the circle?
- What did you discover about those around you?
- Were you surprised about anything? Did anyone break a stereotype for you?
- Were there questions you were hoping would not be asked? Any you wish had been asked?
- How might such issues/factors affect your relationships?
- What did you learn about yourself or what did you think about that you've never thought about before?
- What role does privilege play in this? What role do pride and shame play?

ASSET MAPPING ACTIVITY

Organizational and Community Profile
Due: End of Winter Quarter

You have been immersing yourselves in your internships and community organizations for the last few weeks and have learned a great deal about the communities served by your organization. Now that you have a solid foundation in your organization, we'd like you to push deeper to get to know both your organization and its surrounding neighborhood – their strengths and challenges. This task is going to require you to get creative in both your method of research and your development of a product to share with your cohort and community organization!

Task: You are charged with the task of developing a Community Asset Map for your community. A Community Asset Map is a profile that identifies (and maps) the *assets* of the immediate community you are working within and inventories the services and resources your specific organization provides to that community. The nonprofit and public sector frequently uses Community Asset Mapping as a tool to inform and guide their work. As such, this strengths-based research will serve as an important skill in your professional toolbox!

What are community assets? _Anything_ *that is used to improve the quality of community life!*

An asset could be:

- A person
- Local values and attitudes
- A community service (i.e. public transportation, education center, recycling facilities, cultural organization)
- A business providing jobs
- Physical structure or place (i.e. a school, hospital, church, library, social club, landmark, etc)
- A regular community event (i.e. a weekly farmer's market, cultural events, community gatherings, town hall, etc)

For more descriptive information check out this video:

- **https://www.youtube.com/watch?v=_muFMCLebZ4**

ANCHOR TASK #1: WINTER QUARTER

This task requires you to change your perspective from "How can I help or make a difference?" or "What problems does my community face?" to "What are the strengths of my community?" and "What are the existing resources in my community?" It also asks you to get creative in thinking about how to explore and learn about your community's and organization's assets. We have started a "menu" of field-research methods below that you can use to guide your exploration of your community. *Your research should utilize multiple strategies to strive for multiple perspectives of your community and the organization.*

Deliverable: The profile you create as the result of your research will include information on the assets of both your community and your organization. It will be explained from a strengths-based approach, aiming to highlight the resources and strengths of the community and your non-profit organization. The product can take any format that is meaningful to you or beneficial to your organization.

        Some ideas include:
- Narrative essay
- Brochure or informational handout
- Video
- Photo essay
- Podcast
- Blog or website of some sort
- PowerPoint presentation

The asset map will not only support your greater understanding of the wider ecology of your community and organization, but should also be used to inform your Focus Project (spring quarter).

Note: This task is designed to develop interns' individual skills in community asset mapping and the process of collecting information from a strengths-based approach. Organizations may support interns in this process, but the task should not supplant the interns' agreed upon responsibilities.

Menu of Community Asset Mapping Strategies

Interview organizational leaders, clients of your host organization, community members, community leaders, faith-based groups, small business owners, etc.

- Identify a range of people you'd like to interview and get to know!
- Reach out via phone or email to schedule a time to meet someone to chat
- Use descriptive questions (open-ended)
- Practice reciprocity, be prepared to share part of your own story to build dialogue

Do a **community walk** where you walk through a neighborhood to map out and collect information about that neighborhood's resources. You can take photos and collect videos of local assets.

Attend or participate in a community event such as a town hall meeting, a spiritual service, a PTA or school board meeting, etc.

Do some **online research** to learn the history of the community, identify active community organizations, find community groups, and connect with community leaders. (*Note*: this strategy should be used as a way to gather background information and should be supplemented with an "in-the-field" activity!)

Visit other organizations hosting interns in your cohort community.

- Check in with your cohort peers to see if and when it would be appropriate for you to connect with their organization.
- Schedule a time to visit the organization or interview an organizational leader.

Use your own field to guide your approach to learning about your community! Are you interested in social work, GIS, business, public health, medicine, education, etc.? Identify your field of interest and explore the assets in your community through that lens!