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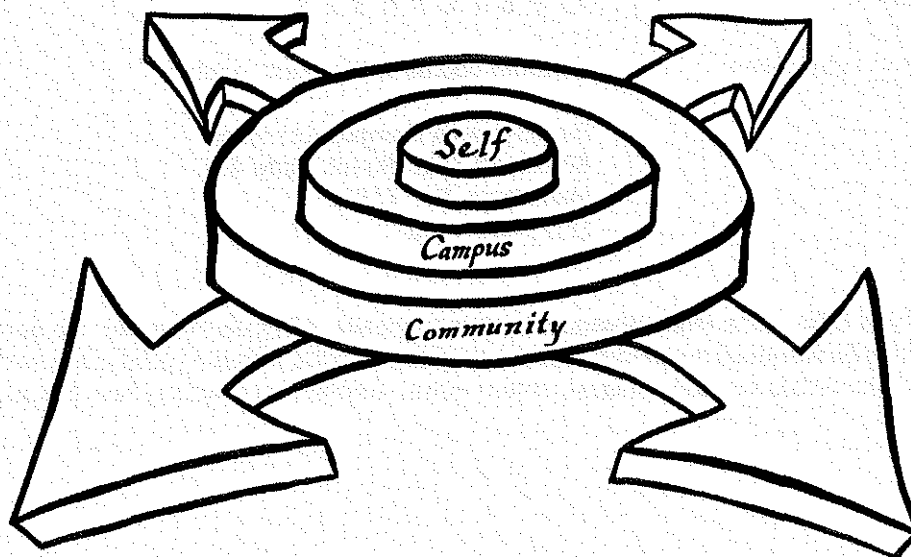


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Students Trained in Advocacy and Community Service *Training Manual*

Citizenship

Leadership



Personal
Development &
Wellness

Action Planning &
Program
Development

Pennsylvania Campus Compact



a program of the
Pennsylvania Association
of Colleges & Universities

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CITIZENSHIP DEVELOPMENT

Background

"By integrating service with education, your programs will help students to understand not only the arts and sciences, but also the art of citizenship!"

Eli Segal

former CEO, Corporation for National Service

A fundamental goal of the STACS program is to further develop students to become "community leaders" or "active citizens." Many historians, philosophers, and social scientists, after witnessing a process of social disorganization and a decline in local community life, have concluded that the processes that fragment and change communities are inevitable. These processes have been called many things: progress, modernization, urbanization, industrialization, secularization, and "the great change" (Rollans Warren). Change itself has been measured in terms of loss, decline, and deterioration of traditional communities. In discussions that emerge as a result of the Citizenship Development component of the STACS workshops outlined in this chapter, heated debates as to the most promising ways to stem the decline of traditional communities and how to generate active citizens will emerge.

We consider "Citizenship Development" to be a process of self-discovery and of education—a means of strengthening one's perspective on community service. The workshops outlined in this chapter can be used to create a public arena in which issues of race, class, power, service, citizenship, and democracy are debated. The activities are rigorous, action oriented, and require participants to do some interpersonal work in order to gain clarity on their role as "citizens."

We intentionally do not take a strong stand on defining "citizenship," in order to avoid locking into one particular belief on how citizenship should be defined in today's complex society. We suggest you present some of the following general definitions of community service as a means of creating a backdrop for the "Citizenship Development" workshops:

Citizen Politics: Many college students find politics and community change to be completely disengaged from their day-to-day lives. Politics tends to be "talking heads" found on television and not real people committed to community change. Community service, on the other hand, is a form of "Citizen Politics" in which service workers are re-connected to politics on a community level. Thus, the aim of community service work becomes that of meeting unmet community needs and in the process, becoming more engaged in politics at the community level.

Action Based-Community Research: This model of service and citizenship challenges participants to focus their research aim, designed in collaboration with community leaders, on solving community problems. The primary goal of volunteer work is to solve local problems and in the process, service workers will learn about, and then become, better citizens.

Democracy and Citizenship Education: This model of community service work focuses on redefining traditional university curriculums to focus on citizenship development. The goal is to transform an entire generation of college students into concerned and responsible citizens. Unlike action research, the primary goal is not solely to focus on solving problems, but to educate a new breed of future lawyers, doctors, and business people who are concerned citizens working for community change.

For further background we suggest you contact the following organizations and ask to be sent any available publications, literature, or materials regarding service and citizenship:

Project Public Life, University of Minnesota: Director Harry Boyte has written extensively on "citizen politics." *Project Public Life* also has available a "Citizen Politics" training manual.

The Center for Community Partnerships, University of Pennsylvania: Ask for Universities and Communities Schools, a quarterly publication focusing on action based-community research. Dr. Ira Harkavy is the Director.

Feinstein Institute for Public Service, Providence College, Providence, R. I.: Resources available on community service and issues of civic life in the United States. Focuses on issues of diversity, inequality, and challenges facing a democratic community. Dr. Rick Battistoni is the Director.

Power & Self-Interests

Purpose: This workshop will define issues of power which impact the organizations in which participants provide community service work. This workshop builds on personal stories of being discriminated against by power structures in society.

Materials: African parable

Instructions: The entire exercise evolves from an African parable about a farmer and his interactions with a naturalist. The early part of the activity focuses on individual experiences of the participants. The second half of this highly interactive exercise concerns traditional issues of power in which groups tend to be victimized.

Step #1: Select a participant to read aloud the story of the "Chicken and the Eagle."

Step #2: Divide the group into teams no larger than five. Working in small groups, have participants discuss and record their responses to the following questions:

- What are the VALUES and BEHAVIORS we see in the Farmer, the Naturalists, and the Eagle who thought it was a Chicken?

Groups are to generate a list of values and behaviors. For example: values and behaviors of the Farmer are that he was a controller, he was a dictator, etc.

- After having defined the VALUES and BEHAVIORS for the Farmer, the Naturalists, and the Eagle, have participants discuss which of the three characters they each identify with the most.

As a facilitator you may suggest that everyone in the workshop is likely to be a Naturalist by the fact that they are active in service work. This helps to break down any resistance participants may have towards discussing situations in which they felt like the Farmer or the Eagle.

Step #3: Groups can report out and share their personal stories of times when they felt like the Farmer, the Naturalists, or the Eagle trapped as a Chicken.

Step #4: Power Sculpture

This section of the workshop has participants form a sculpture which symbolizes the power structures operating in society. For example, the oppressed (Chickens) will gather at the bottom of the pyramid while the controllers of society (Farmers) will symbolically be at the top of the sculpture.

In order to create this "Power Sculpture" have participants adhere to the following instructions:

- **Chickens Sit in Center:** All who identified with the oppressed "Chicken" who did not know he/she was an Eagle, please sit in a tight circle on the floor.

Ask the group what does it feel like to have been oppressed. Participants will respond loudly saying such things as "lonely, angry, trapped, helpless," etc.

- **Naturalists Form Circle Around Chickens:** Next ask those who identified with the "Naturalist" to form a circle around the group of "Chickens" that is on the floor.

Facilitator asks the Naturalists how they can assist the oppressed Chickens. Naturalists will call out phrases such as "don't give up the fight," "you can make it," "we believe in justice," "I was there and I survived," etc.

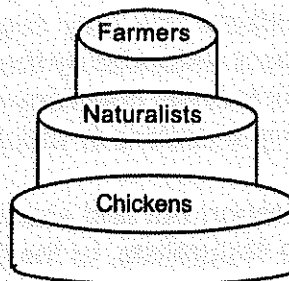
- Finally, ask all **Farmers to Stand On a Chair** above the Naturalists and the oppressed Chickens.

Facilitator asks the farmers to call out what messages the naturalists and the chickens must hear if they are to obey the system. Farmers may yell out such things as "I know what is best for you," "obey the rules," "act out and you will be punished," etc.

- Facilitator says: **"FREEZE! THIS IS SYMBOLIC OF HOW SOCIETY IS STRUCTURED!"**

At this point, a power structure in the form of a pyramid will have been developed. The strong few (usually white men) will remain on top and the less powerful will be at the bottom of the pyramid. This symbolic structure generates a conversation around issues of power in society. Participants may share stories of how they overcame the system or changed the power structure at their service site.

The "Power Sculpture" will look something like this:



Contact: The story of the Chicken and the Eagle is from the National Congress of Neighborhood Women's Training Sourcebook, 1993. For more information on the Congress of Neighborhood Women contact ODEC consultants; Habiba Soudan at (609) 966-8218 in Camden, New Jersey.

THE CHICKEN AND THE EAGLE

In a village in West Africa, a tired naturalist came to a farmer's gate. Her tasks were to catalog different species of animal, especially fowl, for the Central Administration. She was walking through the countryside when behind the farmer's house, she saw a young eaglet in a coup built for chickens. She knocked on the farmer's door, made her greetings, and remarked,

"Sir, I am afraid that you have made a mistake. One of the young birds in your chicken coup is not a chick but is actually an eagle, a bird that in our country has rights of freedom and may not be penned or otherwise injured."

"Oh no, cousin," the farmer replied, "this young bird is now a chicken. I raised it as a chicken and it has no other possibilities than to be a chicken. Come and see for yourself."

They went to the back of the house and the naturalist tried again. She took up the eaglet in her arms and spoke to it, calling out its name. "You are an eagle, with the rights of freedom in our land. You belong above us, in the sky, and can be owned by no one." The eaglet clucked a chicken-like cluck and jumped down to the ground.

"You see," said the farmer.

"Please, I beg you," said the naturalist, "give me the night."

The next morning before the sun rose over the mountain, behind the farmers house the small figure of the naturalist could be seen climbing the mountain, carrying a burlap sack in her arms. At the top of the mountain, she waited for dawn. As the sun rose, she opened the sack, took out the eaglet, and faced its eyes directly into the sun.

The bird shuttered and shrieked with the pain and brightness of the sun, shuddered once again, and spreading its wings widely, took off circling into the sun-filling sky.

Community Change Agents

Purpose: The "Community Change Agents" workshop will assist participants in better understanding their roles as citizens. Individuals will develop their own personal definition as change agents involved in community service work.

Materials: Newsprint and markers (various colors). The workshop is best taught in a group no larger than 30. This will allow for maximum participation from everyone.

Instructions:

Step #1: Images of Social Change:

(have group split into three discussion sub-groups)

List images of social change on newsprint. For example, "social change is like a white-water rapid; social change is like a soda bottle, you can shake it and eventually it explodes - it can be volatile; social change is stress and then it is revolution." Other responses may be only one word, for example: marching, stress, revolution, Ghandi.

Facilitator asks what themes do you see in this list? For example, "there is a great deal of motion."

Facilitator may want to comment on the seriousness of the list. For example, "I am overwhelmed at seeing myself in this picture. It can be hard for me to relate to how I can personally operate in this overwhelming list of feelings.

Step #2: Roles of Social Change Agents:

Individuals tend to take on one of four roles that tend to appear in social change movements. Ask each person to decide with which role they most identify.

Helper is a person that is inclined to give assistance to people in need.

Organizer is a person who tends to mobilize people in order that they can push for change.

Advocate is a person who represents people who have a need. The advocate tends to represent those needs in lobbying in a courtroom or in City Hall.

Rebel is a person that mobilizes to take action to say no to injustices and puts pressure on people for making change.

Step #3:

After participants have identified with one of the four roles, ask that people go to one of the four corners of the room with the others that identify with that role.

If the facilitator receives resistance from the group, or individuals are torn as to what role they prefer, facilitator may say, "Choose the role you identify with when you are really tired; what do you tend to do - for example, do you rebel?" This often helps others gain clarity on their style.

Facilitator lists the positive qualities of each:

Helpers: immediate, direct, working behind the scenes, living by example

Organizers: matching skills with needs, powerful, empowering, recognize other groups

Advocates: enrich lives, larger than self, role models

Rebels: straight forward, aggressive, risky, fast reactors, spicy

Step #4: The Dark Side

Facilitator asks, "In your identity group, discuss what is the 'dark side' of your group. For example, rebels tend to take a stand too quickly, they tend to commit to an idea and won't back down."

List the down side of each:

Helpers: feel guilt, irritated when others will not help, no recognition

Organizers: get too bureaucratic, over efficient

Advocates: pressure, frustration, can be detached from actual constituents

Rebels: react too fast, not objective, loss of life

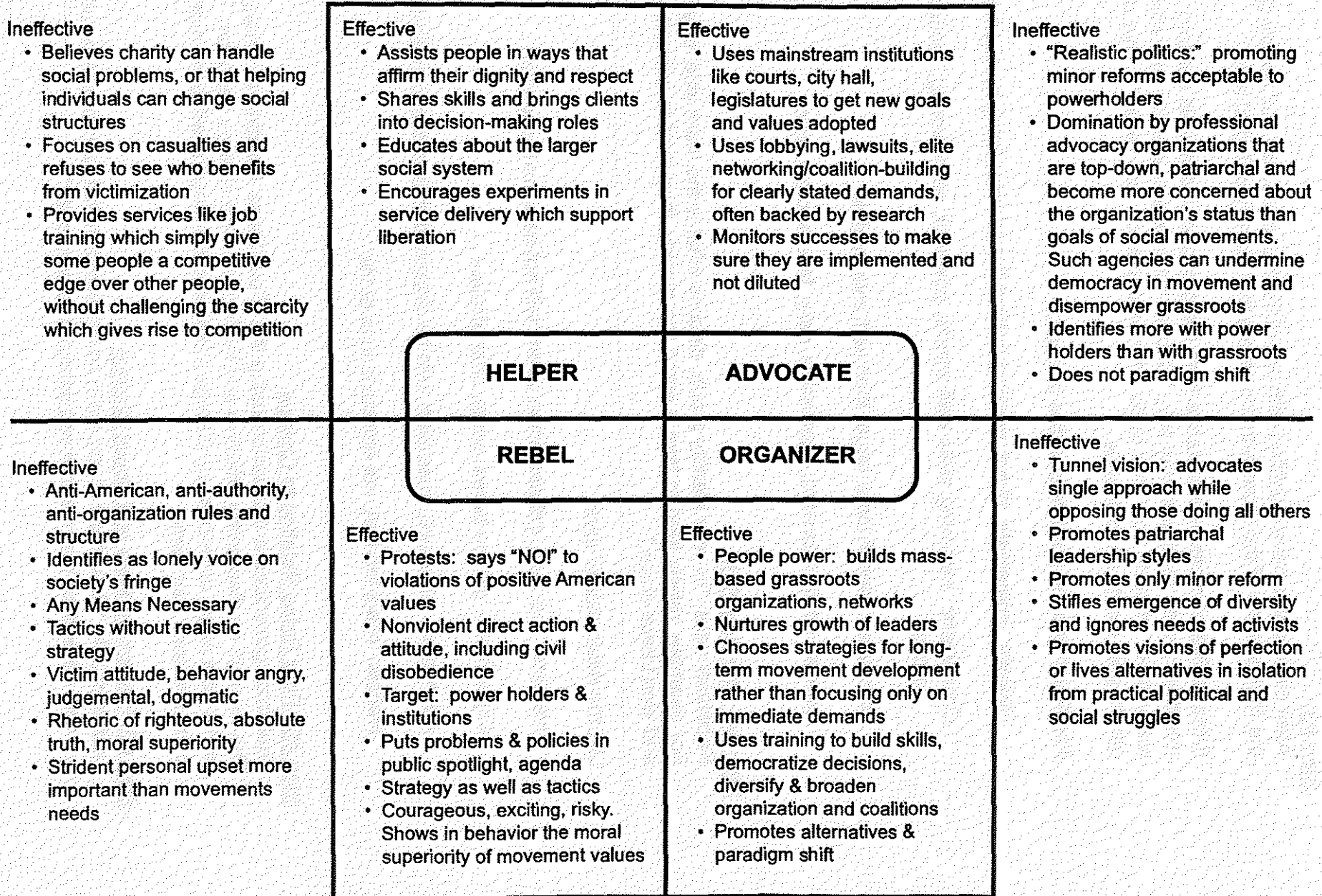
Step #5: Four Roles Relating to Change

Facilitator generates a discussion using the "Four Roles Relating to Change" chart. The focus is on discussing effective and ineffective ways change happens. The chart on the next page, developed by George Lakey and Bill Moyers, will bring more content to the previous four steps.

Step #6: Placement Sites and Social Change

Facilitator asks "How many of you are in an organization that functions in the community in a role other than the role that you selected for yourself?"

FOUR ROLES RELATING TO CHANGE
 by George Lakey with thanks to social activist and strategist Bill Moyer



Facilitator lists out responses: for example, "as an 'organizer' I see myself getting into trouble because I tend to think in the big picture and my boss does not think that is appropriate for me."

Facilitator may comment, "For those of you in this position, it is normal to be feeling stress, to be feeling in turmoil. This is a normal situation and stress is a normal reaction."

Step #7: How To Work With A . . . ?:

Facilitator ask that groups provide each other with feedback as to effective ways in which all roles can work together. For example, "I was told by a rebel that we are all in this together, we are all fighting for the same prize."

Step # 8: Problem Solving:

Facilitator asks groups to get into equal sized groups with a equal mix of helpers, organizers, rebels, and advocates in each new group. Working within these groups, discuss "change" in the context of the following role play; facilitator states: "You say you believe in collaboration, well, welcome to River City!"

River City

population: 100,000

economics: wealthy: 9%
 upper class: 15%
 middle class: 20%
 lower class: 30%
 poor class: 26%

ethnic: Latino: 20%
 African-American: 33%
 white: 40%
 other: 7%

issues: toxic dumping in ground water.
 drugs, poor housing, racial conflict

Your task is to start to develop a strategy on how to work together for changing the city using organizers, advocates, rebels, and helpers.

Groups report out on their strategies. This is a good exercise in getting groups to focus on collaboration and process issues.

Contact: The key concepts for these materials have been developed by George Lakey. Mr. Lakey has trained more than 1,000 groups around the world. His expertise is in non-violent organizing. He has authored numerous books on organizing. George resides in Philadelphia and can be reached at the "Training Center" at (215) 729-7458.

Multi-Cultural Sensitivity Test

The following measurement is to assist student organizations, university offices, and academic departments in determining the work environment's level of cultural sensitivity.

Traditionally, in higher educational institutions and in corporate America, organizations have viewed women and people of color as individuals who need to assimilate to the institutional culture if they are to advance within the organizational structure. As we move toward a new century, the challenge for small and large organizations is to affirm and maximize peoples of all cultures as opposed to either openly, or subtly, encouraging assimilation. Creating a pluralistic environment, in which all are valued, **takes a conscious effort on behalf of those who make the rules and those on the front lines.**

This test outlines some of the key elements needed in order to create a culturally sensitive organization. This is a tool that may be used either by individuals or groups to gain awareness of those areas in which you or your organization needs improvement. Scores that are 80 and above indicate a culturally sensitive organization which validates and affirms women and people of color. A score of 60 to 79 indicates that your organization has many positive attributes that support women and people of color, but there exists a need for improvement. A score of 59 or below indicates that your organization is likely not to be culturally sensitive and may be unwelcoming for women and people of color.

Complete the lists using the following scale:

1. Never occurs within the organization
2. Occasionally
3. Average
4. Frequently occurs
5. Is a significant component of the organization

_____ Input and decision making are done equally by men and women.

_____ A broad range of emotions (laughter, anger, crying, celebration, etc.) are accepted within the organization.

_____ No dress code, either written or unwritten, exists within the organization. People are free to express their creativity through their fashion.

_____ When food is served at meetings or gatherings, a conscious effort is made to accommodate many diets and cultural needs.

_____ The art (photos, posters, framed pictures) represents many styles and cultures.

_____ Music, when played in the work environment or at special gatherings (commencement, homecoming, office activities) is diverse and reflects many interests.

- _____ Holidays, by either celebration or recognition, affirm many different cultural traditions (Kwanza, Indian Diwali Festival, St. Patrick's Day, Chanukah, etc.)
- _____ New group member's are assisted by elders within the organization in understanding the policies, customs, traditions (either written or unwritten) within the organization.
- _____ The group demographics reflect the ratio of women and people of color enrolled in the institution or are representative of the demographics of the city.
- _____ Efforts are made to avoid cliques or "the in-group" and "the other group."
- _____ Elected positions are representative of multiple voices, opinions and, lifestyles.
- _____ There is equal benefits, pay, leave time, rewards, etc., for women and people of color at all levels of the organization (i.e. female directors receive the same pay as male directors).
- _____ Having a balanced life that allows ample time for personal and family needs exists within your organization.
- _____ Jokes about race, gender, sexual orientation and ethnicity are not welcome in your organization.
- _____ Meetings are not dominated by one particular group.
- _____ All participants feel that they are contributing to the success of the organization and that their opinions are heard.
- _____ All within the organization feel that they have equal access to those in authority within the organizational structure.
- _____ Rewards are given equally for good ideas and hard work.
- _____ Mentors, coaches, or advisors are equally present for all within the organization.
- _____ Individuals whose first language is a language other than English, are not frowned upon for mis-pronunciation or having an accent.

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Contact Todd Waller at El Sol Institute, PO Box 40220, Denver, Colorado 80204

Succeeding in a Multi-Cultural Workplace

- Purpose:** The objectives of this workshop are:
- To understand that our perceptions of diversity are shaped by our experiences.
 - To understand the strength in diversity as we work in community service settings.
 - To enhance our skills in working with others who are different.

Instructions: Introduction
Begin the session by introducing yourself and the co-facilitator(s). As a facilitator, you may want to discuss the outline of the workshop:

“The workshop is designed to provide you with a variety of experiences allowing for individuals to share their life experiences. The format is different from that of a typical classroom/lecture. In order for the workshop to be useful, the design asks for participants to take risks in discussing issues of diversity. There may be times when you feel uncomfortable. This level of uneasiness is normal and will contribute to the success of the workshop. We ask that you personally note your comfort level throughout the workshop and view this as an opportunity for self-growth.”

There are four steps to this workshop.

- Step #1: Filters
- Step #2: Socialization
- Step #3: Perceptions vs. Reality
- Step #4: Stand and Declare

Step #1 — Filters

Have participants read (IN SILENCE) the following quote:

“Feature Films are the result of years of research and of scientific study.”

Ask participants to notice the number of “F’s”. The quote actually has **SIX (6)** “F’s.” Responses from the group will vary from 3-6. This is a quick way to introduce the notion of “filters” and how each of us is socialized to perceive the world through our own lenses.

The facilitator may note how difficult communication becomes when cross cultural perceptions are at play. In this group, we varied on a simple quote. In a work environment, the small mis-perceptions can quickly become large misunderstandings and can create stress among individuals.

Step #2 — Socialization

Our “filters,” or “perceptions,” are actually the result of many years of socialization. Participants are asked to discuss in small groups (4-7 people) some ways in which they were socialized and how these messages impacted the manner in which they perceive the world.

For example: A friend of mine, John, at age ten fell from the roof of his house. He tore a large gash in his forearm and required many stitches. The “message” he received from his father, while bleeding severely, was that “men do not cry.”

Years later, John was driving with a group of buddies while stationed in Vietnam. A hand grenade was thrown into John’s jeep. While all of his buddies froze from fear, John calmly grabbed the grenade and threw it. All of the men watched it explode in mid-air. John’s ability to block out fear saved his friends lives.

John claims as a partial result of the “messages” he received from his father, he was conditioned later in life to endure enormous stress - such as the grenade. However, John also realizes his inability to feel emotions has been detrimental in his relationships and daily friendships.

Facilitator may want to use this example of “socialization” and the “messages we received from parents and mentors,” or the facilitator may choose one of his/her own. Participants are to discuss “messages” they received that impacted their “perceptions” of others.

Videos may also be shown to portray the significance of socialization. The video titled Dreamworlds, portraying the impact of MTV on young people’s perspective of women, is a disturbing film for portraying the power of socialization and the media.

If you are unable to locate a film portraying the significance that socialization has on one’s perceptions, use popular magazines and discuss what images these advertisements have of women and people of color.

At this point in the workshop, participants have discussed the importance of how different perceptions of the world, and of others, can significantly impact ways in which we communicate.

Step #3 — “Privilege” Exercise

A series of twenty questions are asked of all participants related to privilege and the dominant class in America. All participants begin in a neutral zone and move either forward or backward according to how they answer each question. Have participants stand shoulder to shoulder and begin saying “you are now all on an equal playing field.” Examples of questions are: “I can enter most any

restaurant and be assured that their will be food that represents my culture;" or, "I can go shopping and not be concerned that I will be harassed," etc. The instructions and questions follow this workshop.

The result is a continuum which provides an opportunity for facilitators to question why certain people ended up in various parts of the room. It is common for those who have rarely experienced discrimination to end up at the front of the room. **It is important to process the "Privilege" exercise by allowing individuals to discuss how they feel and what they think about the exercise and privilege.** This is an excellent lead-in to a discussion around power and privilege.

Step #4 — Stand and Declare

Different groups are asked to stand in front of the rest of the participants. For example, all *Latino* individuals stand in front of the room. The group then answers four questions:

What is wonderful about being *Latino*?

What term do you never want to be called again?

How can the participants that are listening be helpful to *Latino* people?

Do you feel heard?

After the group in front of the other participants answers the questions, another group is selected to gather together and answer the questions. This exercise is affirming and provides an opportunity for individuals to draw on their own experiences, their own stories, etc. This tends to be a good exercise for building common ground and bonding groups.

Step #5 - Personal Experiences

Discussing personal experiences as they relate to issues of diversity can be emotionally tiresome, but is critical if we are to raise awareness and breakdown "-isms" on campus. It is critical to end the Multi-Cultural workshop by allowing participants to state briefly what he/she liked or disliked about the training. If an activity was emotionally charged, the facilitator(s) will need to allow ample time for closure.

This workshop was developed by El Sol Institute.

"Privilege" Exercise

A series of twenty statements are asked of all participants related to privilege and the dominant class in America. Participants begin by standing shoulder to shoulder along a neutral line in the center of the room. If you agree with the statement, step forward. If you don't agree with the statement, step backwards. The questions are as follows:

1. I can walk into most restaurants and expect to find foods that represent my culture.
2. When paying with a check or credit card, I am rarely asked to produce multiple forms of identification.
3. I can stay late in the office and not be concerned about my physical safety.
4. If both of your parents attended college, please step forward.
5. I can turn on the television news, or open a newspaper, and expect to see many people of my race represented in a positive light.
6. I can see individuals of my gender and race at all levels of authority within the University I attend.
7. I can be assured that my children will be given textbooks that accurately and thoroughly explain their ethnic heritage.
8. I can walk into an electronics store and expect to be taken seriously by the salesperson.
9. I can shop in nearly any store and not be concerned that I will be suspected of shoplifting.
10. It has never been implied that my acceptance into college is due to racial quotas.
11. I do not worry about being sexually harassed by a professor or a teaching assistant.
12. I feel that there are many religious holidays that acknowledge my family's religious beliefs.
13. I am not concerned that my physical appearance may affect my appearance of financial stability.
14. When I am assertive, or aggressive, it is considered an indication of my leadership ability and not considered to be moodiness.
15. I do not need to teach my children to be aware of systematic racism for their own daily physical and/or emotional protection.
16. I do not need to develop strategies to compensate for my race; I do not need to manage others' discomfort regarding my race.
17. If my day, week, or year is going badly, I do not ask whether these situations may be so because of racism.
18. I can be late to a meeting without having the lateness reflect on my race.
19. When I am in a competitive situation, I am usually viewed as serious, committed, and capable.
20. There is no job that I cannot aspire to hold, based on my race.

Many of these questions have been adapted from the work titled, "The Invisible Knapsack" by Peggy MacIntosh at Wellesley College.

Campus Race Issues

Purpose: To raise awareness of diversity differences that ultimately result in conflict. To develop strategies for individuals and groups to work towards creating a pluralistic campus culture.

Instructions: Be creative in using the list of actual racial incidences that occurred on one prominent university campus during the early 1990's. There are a number of ways in which these race scenarios can be used in a workshop; two suggestions are as follows:

Role Play: Have participants act out the various characters represented in the case studies. Intentionally mix up the characters; for example, try having an African-American woman play the role of a white man (and vice-versa). By moving the participants into different characters, they will be more likely to empathize with being of another race, religion, or gender.

Frierian Fish Bowl: Cut up the list of incidences into small strips of paper. Each strip holds a different race situation. Place the strips into a hat and have each participant draw a situation from the hat. That individual must then explain what he/she thinks is occurring in the case study. He/she must then give a solution to the problem. The remainder of the group must listen while the person providing solutions has exhausted his/her ideas. The entire group should then brainstorm additional solutions.

You can also brainstorm your own ideas on how to use the campus race issues to raise awareness.

In the midst of a rally during Lesbian, Gay, and Bisexual Awareness Week, an individual turned stereo speakers out the window of a fraternity house and blasted a heavy metal song by Guns and Roses. The lyrics were explicitly derogatory about gay men.

A harassment survey done a few years ago reported that 35% of undergraduate women experienced some form of unwanted attention, 13% from persons in authority. Some students affirmed this type of discrimination, relating examples of comments from their instructor(s) about their physical appearance, their ethnicity, their sexual orientation, or the use of sexual jokes and innuendoes.

The sisters of a historically African-American sorority were celebrating their anniversary outside of their house when they had eggs thrown at them from a neighboring residence hall. The egg incident was followed by taunting and racial slurs.

A Jewish student wakes up to find a swastika on his door.

An American student has a Middle Eastern roommate. He makes fun of his customs, name, religious practices, etc. He insists on calling him a derogatory nickname. A student from a small town in the Midwest experiences similar insults from his dorm mates.

An Asian employee is called "yellow-bitch" when she is not able to solve a student's problem.

Black and Hispanic students are told they really don't belong on this campus and would not be here without affirmative action. They are told they are taking space away from more qualified white students.

A student refuses to do business with anyone except a person of his/her own race, gender, and ethnicity.

A student who is blind approaches the security desk at a residence hall, shows her ID, and signs the guest book. As she moves through the gate, the security guard asks if she knows where she is going. The student replies that she visits friends there frequently and knows the building. The guard offers to escort her or call her friends to escort her. The student declines and walks to the elevator. The guard then tells the student that he "does not want her to fall because he would be responsible" and instructs the desk receptionist to accompany the student upstairs.

An African-American, female RA wakes up to hear her residents yell "F— the n——!" as they walk down her hall in the middle of the night.

Flyers depicting a stereotypical "lazy Mexican" were circulated around campus to publicize a "South of the Border" party which was to be held at a fraternity party. The same stereotypical image was again used to advertise a different fraternity party in a separate incident.

This workshop was developed by El Sol Institute.

CONFLICT RESOLUTION

Purpose: To assist individuals and groups in understanding anger and constructively dealing with conflict.

Instructions:

Step #1 - Warm-up

Participants are instructed to respond to a series of questions by standing or remaining seated as appropriate. In addition to breaking the ice and generating energy through movement, questions such as "Who was raised with their extended family in their household?" or "Who speaks English as their second language?" serve to illustrate the range of experiences within even this self-selected group. Refer to "Values Observation" in the *Openings and Energizers* section of this Sourcebook for additional questions.

Step #2 - Understanding Anger

A soft "Koosh" ball is tossed to participants who are called upon to share "something that really ticks you off." A range of examples are generated. Throughout this exercise, several points are brought out:

- Anger is a universal, normal emotion (distinct from a behavioral response).
- Anger is a signal that something must change.
- Anger is a potential catalyst for growth.
- How we think about/view a situation or event, influences us if our response is one of anger.
- The challenge is to deal with anger and conflict directly and constructively.

Step #3 - Conflict Responses: Pick a Corner: Avoidance, Confrontation, Communication

Using the examples of anger that were listed from the "Koosh ball" brainstorm, the facilitator asks the participants to respond by "voting with your feet." When the examples are read, the participants should elect to stand in the corners marked *avoidance*, *confrontation*, or *communication*; choosing which is best related to their response to anger and conflict. Random participants describe their response.

Participants are encouraged to reflect upon individual tendencies and patterns and are challenged to consider the impact of these choices on successful resolutions of problems.

Step # 4 - Effective Communication

A. Team Collaboration: Within small groups, have the participants generate lists of responses to several statements. Use a fun statement (for example, "things a mother might say" and "things a team leader might say") as warm-ups. Then use the statements: 1) ways to show someone that you are really listening; 2) reactions that are not helpful when you share a problem with a friend; 3) open-ended questions you could ask if someone said to you "you've done something to make me so angry that I don't know what to do."

B. Participants are paired off and each person takes a turn as “speaker” and “listener,” practicing summarizing both content and emotions. A list of effective communication do’s and don’ts follows and is needed for summarizing.

DO

1. Listen Actively
 - ignore outside disruptions
 - lean toward the speaker
 - use encouragement - “I see,” or “yes”
2. Ask open ended questions
 - for example, “How did you feel about this?”
3. Summarize Facts and Feelings
 - put your understanding of the ideas and emotions expressed into words
4. Use “I” statements
5. Problem Solve.
 - “so you suppose. . .”

DON'T

1. interrupt
2. make demands
3. offer advice
4. judge
5. criticize
6. bring up old grudges

Step #5 - “RETHINK” Conflict Management Technique

- A. Introduction: Facilitator conducts brief role play of conflict scene which ends abruptly with anger unresolved. The scene is of a student coming to the home of a homebound elderly woman in the community to assist her, but is met with hostility and resistance. The woman is nasty and refuses all help, insulting the student until she drives him/her away.
- B. RETHINK model is presented, using this example, challenging the group to rewrite the script of the scene by using the steps outlined below. The facilitator talks through each letter of *RETHINK*, discussing concepts and using the questions below as a springboard for dialogue.

Acknowledge that pieces of this model will have already been discussed, but point out that this approach, called RETHINK (an acronym) offers a framework to help us consistently apply useful techniques. It begins with RETHINKing our instinctual responses and taking a moment to cool down (source: Institute for Mental Health Initiatives).

Facilitation Steps - RETHINK:

1. Begin with **R - RECOGNIZE** when you are angry. Each person has his/her own personal cues for anger (i.e., clenched teeth, pounding heart, quivering lip). Share your own physical indicator of anger and solicit individual examples from the group. Point out that people's physical cues often vary. What matters is that each participant be able to identify and recognize his/her own anger response as the first step to handling things differently. The next step is to relax and calm yourself before proceeding. Brainstorm some effective "cooling off" tricks with the group.
2. Make the point that anger is often a mask for other emotions that may be harder to admit. Solicit examples (i.e., fear, hurt, shame) from the participants. Encourage each person to honestly examine his/her own feelings so they can deal with them accordingly.
3. Have facilitator who played the student describe, in character, how he/she felt in the scene and if any other emotions were going unexpressed.
4. Introduce **E for EMPATHY or EXPLAINING** the situation from the other person's point of view. Using the role play scenario, ask the group to answer the following questions:
 - What do you think the elderly person was thinking and feeling?
Have you ever felt that way?
 - If you were in that situation, how would you react?
 - What else might be going on in the older woman's life that may be contributing to the problem?

Make the point that bearing in mind the other person's point of view and life context will help one to approach the conflict more sensitively, and therefore, more effectively.

5. The step that follows empathy is another form of heightened self-awareness: **T for THINK** about how you may be contributing to the problem. Again, ask the role play character to share his/her thoughts at the time. Were these thoughts feeding the anger in any way? Ask both the role play participant and the group to consider the following:
 - Could this situation be viewed in another way? Can some humor be found in it?
 - What else is happening for that person that may be contributing to the problem?
 - Participants should ask themselves about each conflict: Is this a battle worth fighting or should I let it slide?
6. The **H is for HEARING** what the other person is saying verbally and non-verbally. Have the group restate how they can demonstrate their understanding of the other person's position. Response should include the following:
 - body language: leaning forward, making eye contact, etc.
 - don't interrupt, only clarify with open-ended questions as necessary
 - listen for emotions, not just words
 - test how well you accurately perceive the other view point by putting his/her words into your own

7. Refer to **I for INCLUDE "I" STATEMENTS**. Ask the group how a sentence beginning with

"You" would make someone feel (defensive?). Suggest the habit of using this approach: I feel (describe feeling); when (describe situation); because (explain why). Use examples from the list generated earlier.

8. Read **N for NEGOTIATE** the problem to arrive at a solution or compromise. Have the group generate guidelines including the following:
 - Explain your position as calmly and simply as possible; ask for feedback.
 - Actively listen and then summarize to ensure you understand the other viewpoint.
 - Show respect through tone and language used.
 - Suggest and discuss some options that you both can live with.
 - If all else fails, take a break, or agree to disagree.

The group is asked to consider these negotiation steps as they would apply to the conflict scenario used in the role play, followed by a discussion that highlights possible positive outcomes.

9. Finally, close with **K for KINDNESS**, which reflects the overall theme for this approach. A person can be kind even when expressing anger by:
 - saying something positive about the person or situation along with negative feelings
 - using a calm voice, avoiding sarcasm and put-downs
 - using humor as appropriate to ease tension
 - bearing in mind outside issues that may be affecting both of you
 - focusing on the problem rather than attacking the person

10. Volunteers are recruited to demonstrate how these principles can be applied to the scenario of the earlier role play. This is processed with a discussion of the contrasting behaviors, responses and outcomes. Remind them that like any new skill, it will take practice to feel comfortable and confident using it.

This Conflict Resolution workshop was designed by Private/Public Ventures in Philadelphia. For more information on training workshops for service organizations, contact P/PV at 2005 Market St., Suite 900, Philadelphia, PA, 19103.

Citizenship Means What . . . ?

Purpose: Understanding citizenship on a holistic, intellectual, and emotional level. To explore the history, definition, relevance, and future of citizenship by drawing on educational and life experiences. The objectives are to understand the diversity and/or commonalities of values inherent in ourselves, our schools, neighborhoods, cities, etc.; to think about the role of family, friends, campuses, and communities in creating an ideal of citizenship; to be a part of a participatory process.

Materials: index cards, large paper/flip chart, writing utensils, signs with "labels," tape

Instructions: set-up the group in a large circle or 'U,' and then in small circles

Step #1 - as a large group

Explain the purpose and objectives (have on paper if possible). Have each person make a quick introduction. Have the person give his/her name, school, one thing they care about or are involved with at their campus.

Step #2a - individually

Have each participant write on an index card, his/her own personal definition of citizenship. Using the front and back is acceptable if the person wants to.

Step #2b - by facilitator

Put up signs around the room with the following words/phrases on them:

patriot	citizen	volunteer
leader	activist	"active"
neighbor	organizer	reformer
change agent	"helpful"	I don't call it anything, I just do it.
good . . . [Christian, Jew, Muslim, etc.]		community service provider

Step #3 - individually

Say to the participants: *Notice the signs around the room with words on them (read the words on each sign out loud). Please stand by the sign that you most closely identify with at THIS moment. Some of you may not be comfortable choosing just one or publicly labeling yourself, please try to choose one.*

Step #4 - in pairs

Have the participants find someone that chose the same or different from themselves (the decision on doing one or both will depend on how much time you have, how many people, and the range of different identities) and have them ask each other how they came to identify with that "label."

Step #5 - as a large group

Ask everyone "process" questions:

- Why do you think we did this?
- How did you feel doing this?
- What did you learn?

Step #7 - small groups

Have each small group (3-6 people) choose a scribe, a time keeper, and a presenter. Ask each person to briefly share with the others in their group, the first time they remember being aware that they considered themselves a citizen, or heard the term citizenship (even if it was just now). This allows each person to have a voice, illustrates diversity, and sets a precedent for active participation.

Step #8 - same small groups as Step #7

Review the following chart (with two examples) with the entire group. Tell them to think about **WHAT I KNOW** in terms of "rights and responsibilities." Give the example(s) and ask for a volunteer to give another example. Point out that this chart can be used for almost any topic and that a fourth column of **ACTION** could be added to list what to do to find out what they do not know. Then have the groups make as many entries of "rights and responsibilities" with the appropriate responses in each column.

WHAT I KNOW

children have a right to public education

there are people who are homeless

WHAT I THINK I KNOW

that this is from age five to eighteen years old

that emergency rooms are required to take care of them

WHAT I DON'T KNOW

if someone can pick any school in their district

whose responsibility is it to care for the homeless

Step #9 - pairs of small groups [can be omitted in the interest of time]

Ask groups to join one another in pairs (if there is an odd number of groups, split one group up amongst the others). Have each group tell the other a great thing about being a citizen and a lousy part of being a citizen. For example,

Being protected when traveling in other countries is great

Paying high taxes is lousy.

Step #10 - large group

Ask everyone "process" questions:

Why do you think we did this?

How did you feel doing this?

What did you learn?

Read aloud some of the individual definitions of citizenship. Ask if anyone would change their definition or interpret it differently now. Either have the participants answer out loud, or in the interest of time, ask them to just think about it.

Step #11 -large group

Ask the participants:

What was the most important or striking aspect of this workshop to you?

How do you anticipate you will use this experience in the future?