

Putting Anti-

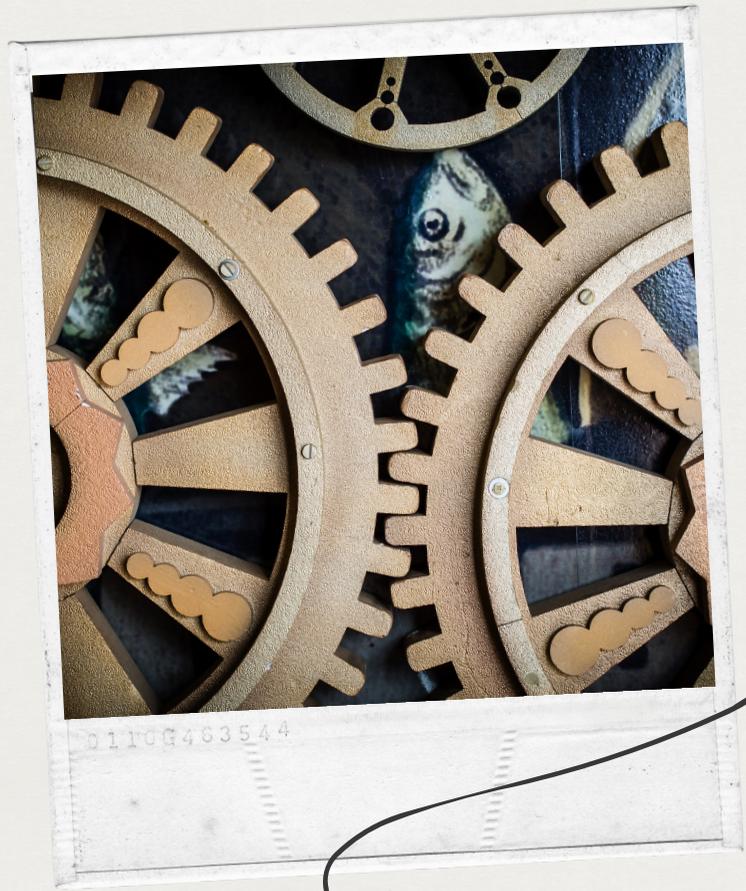
Racist Pedagogy

into Practice

PARTICIPANT GUIDEBOOK

FEBRUARY 19, 2021





Sponsors

Sponsored by Maryland Counselors for
Social Justice & the Maryland Counseling
Association in partnership with Loyola
University Maryland

Welcome

Thank you for joining us for this experiential, graduate student-led workshop. We will explore the constructs and realities of race as our facilitators share case vignettes they composed and guide participants in the writing and processing of their own pieces. Participants' pieces will be shared in separate groups for Black, non-Black POC, and white attendees to foster deeper levels of processing within community.

Our work is inspired by Dr. Beverley Daniel Tatum's words that encourage folks not to ask "is someone a racist?" but "what can we do to interrupt racism?"

This guidebook contains a workshop agenda, facilitator bios, helpful resources that will be referenced during the workshop, and additional writings from the facilitators that may be helpful to you in your continued journey in anti-racism counseling work.



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Agenda

OPENING

- MCSJ Welcome
- Introductions
- Opening Activity
- Group Norms
- Short Break

PART I

- Sharing Facilitator Vignettes
- Processing in Affinity Groups
- Reflecting as Whole Group
- Review Key Terms
- Short Break

PART II

- Writing Vignettes (Individually)
- Processing in Affinity Groups

CLOSING

- Reflecting in Whole Group
- Evaluations



Presenter Bios

Meet your faculty sponsor & student co-facilitators in the next several pages. We hope you will stay in touch and continue to follow their work!

Faculty

Sponsor



NOUF BAZAZ

Nouf Bazaz is a Clinical Assistant Professor at Loyola University Maryland, serves as a university-wide Equity and Inclusion Faculty Fellow, and is the founding director of the Initiative for Counseling Survivors of War & Persecution. Her clinical work, research, training and consulting focuses on trauma, torture, grief, and loss with survivors of war, violence, and persecution, as well as on culturally responsive care for Muslim youth and families. She was the program director of a mental health agency serving refugees and immigrants from the Middle East, South Asia and North/East/West Africa that she built from the ground up and has developed integrative community mental health programs. Her clinical and broader psychosocial work has served diverse refugees, queer and trans asylum seekers, BIPOC youth, incarcerated males, survivors of sexual trafficking, indigenous women and more. She holds a PhD in Counseling from George Washington University, an M.A. in Trauma and Violence Studies from New York University, and is shaped by her work as an artist, arts-activist and (former) doula.

Twitter: @noufbazaz

Facilitator



DESVAN L. MOODY

Desvan L. Moody is a Baltimore native with over four years of college admissions experience. Desvan recently joined the KIPP Baltimore team where he serves as the Manager of College Persistence. Desvan earned his undergraduate degree from York College of Pennsylvania in 2012 and is currently a graduate student at Loyola University Maryland in the School Counseling program. Most currently, Desvan's research has focused on increasing the social and emotional skills of English Language Learners in Baltimore through a summer youth program; a collaboration with the Esperanza Center of Baltimore and Loyola University Maryland. Desvan is currently involved in several professional development experiences. He is a 2020–2021 fellow at oneTilt in Washington D.C., a cohort based learning experience rooted in concrete management skills, racial identity, and design thinking. Secondly, he is a cohort member in the MCA's 2020–2021 Emerging Leaders Program. In his free time, he enjoys biking, gardening, reading, and studying African American history. Desvan is also a member of Alpha Phi Alpha Fraternity, Inc.

IG: [mr.moody_ktc_](#) Twitter: [@desvan_l](#)

Facilitator



GINA FLECK

Gina Fleck is a graduate student at Loyola University Maryland, where she studies school counseling. Her interest in the field peaked during a post-undergraduate year of service in Baltimore City, where she lived in an intentional community with fellow recent graduates and worked at a residential employment academy for formerly homeless and incarcerated men. It was during that year that she recognized the power one individual could have in being a cheerleader and walking with others. Over the past five years, she has continuously worked and volunteered with the Sisters of Bon Secours, who focus on providing public health, education, and social services to the incredible West Baltimore community. This semester she serves as Vice President of Loyola's chapter of Chi Sigma Iota, the international school counseling honor society. During her internship with Montgomery County Public Schools over the 2020–2021 school year, she has helped to organize county-wide Hispanic and HBCU college fairs. She lives to explore the great outdoors, belt every song off the Hamilton soundtrack, and appreciate the finer things in life, like The Great British Bake-off.

Instagram: @reginamfleck

LinkedIn: Regina Fleck

Facilitator



ANDREA STREMMEL

Andrea Stremmel will be graduating from Loyola University Maryland in May 2021 with an advanced degree in school counseling. Ms. Stremmel graduated from Towson University in 2005 with a B.A. in Early Childhood Education. After working as a classroom teacher and special educator in Baltimore County, she chose to stay home to be with her three children. Fifteen years later, she is ready to continue her work with children as a School Counselor. Ms. Stremmel has worked for many years to support children and families through many volunteer activities at her children's schools as well as in her community. A community leader, she has facilitated numerous events focused on building bridges in her community and fostering understanding and openness between neighbors. In her free time, she enjoys reading and hiking with her husband and three children.

LinkedIn: Andrea Stremmel

Facilitator



DELARRAH RANDALL NIXON

DeLarrah Randall Nixon is a graduate student at Loyola University Maryland studying School Counseling. Mrs. Nixon graduated from Morgan State University in 2018 with her B.A. in Applied Liberal Studies. From there she landed a position with Van Bokkelen Elementary School as a paraprofessional educator, serving a Title I school where she predominantly served students of color with underserved communities. Working closely with the School Counselor and Behavior specialist sparked her interest in becoming a School Counselor. In her current role as a High School Social Studies teacher and Women's lacrosse coach at Glen Burnie High School, she is still able to make an impact on students day in and day out especially those students and families who need it most. In her free time, she enjoys staying active and spending time with her family & friends. Carpe diem.

Facilitator



LOUISE (BARRETT) PITCHER

Louise (Barrett) Pitcher graduated Summa Cum Laude from Goucher College where she studied Elementary Education and Theatre. Barrett brought her passion for social justice to education by applying for Loyola's Graduate Program in School Counseling. There, she developed her own counseling approach influenced by Gestalt and Strength-based theories. During her first internship, Barrett completed an ASCA specialist training in Trauma and Crisis. Barrett is currently an intern at Wellwood International Elementary School and is interviewing for jobs as a school counselor. In her free time, she likes to take care of her plants, exercise, sing, craft, and bake. Barrett is excited to be co-facilitating her first seminar and hopes you enjoy it as well.

@care_barrett

Linkedin: Louise Barrett Pitcher

Facilitator



RACHEL LIN HOM LITVIN

Rachel Lin Hom Litvin is originally from Connecticut, where she studied at the University of Connecticut. After graduating, she worked for three years in higher education access and college advising in Hartford, CT. Currently, she is studying School Counseling at Loyola University Maryland, where she has had the opportunity to work with faculty members on research regarding the professional development needs of school counselors working with English language learners. Rachel is also working on the completion of her thesis titled *Empowering Multiracial Students: A Narrative-Based Group Approach*. In her free time, Rachel enjoys experimenting in the kitchen, singing to her dog, and learning about Asian American history.

Facilitator



JUSTIN T. WHITE

Justin T. White, originally from Philadelphia, earned his B.A. in Sociology from Loyola University Maryland in 2009. After graduating, Justin taught Theology at Cristo Rey Jesuit — Baltimore for eight years. During that time, he also directed the school's Community Service Program.

Since 2017, he has worked at Loyola Blakefield in the areas of campus ministry, community service, diversity, inclusion & equity work, as well as teaching Theology and Psychology.

Justin's years as an educator helped him realize that promoting the socio-emotional health of young people was crucial to their overall well-being. He will graduate from Loyola University in Maryland with a Masters in School Counseling in May of 2022. In his free time, Justin enjoys fellowship with family and friends, Marvel movies, and kayaking.

IG: @jtwhite2009

Linkedin: Justin T. White

Facilitator



JOEY BARGA

Joey Barga is a graduate student at Loyola University in Maryland who will attain his Masters in School Counseling in December of 2021. After receiving his Bachelor's degree in Accounting and becoming a CPA, Joey worked in the accounting field for 5 years. However, he decided to go back to school to pursue a career in school counseling that better aligned with his passions. Joey has served as a mentor through the Big Brothers Big Sisters at the Y program for the last 5 years. He is working towards Spanish fluency, and through a youth summer program run by the Esperanza Center, taught valuable social-emotional skills to youth who had recently immigrated to the U.S. from Spanish-speaking countries. He most recently worked with high school students in Baltimore City, helping them to navigate the challenges of online learning and stay motivated and on track towards graduation during these difficult times. In his free time, Joey enjoys playing and watching sports, exercising, traveling, involvement in his church, and spending time with friends and family.

Linkedin: Joey Barga

Facilitator



EMILY THACEU

Emily Thaceu is a native of Myanmar who emigrated to Fredrick, Maryland, at a young age. She is a graduate of Towson University, majoring in family studies, and she is currently working towards her master's at Loyola University, where she studies school counseling. She has extensive experience in teaching and organizing through her Burmese community church. Here, she has led seminars such as life after high school and intergenerational conflict to help the first and second-generation citizens transition to prosper in their new country. Moreover, she has worked in special education at Kennedy Krieger. In her free time, she enjoys cooking and spending time with her large extended family.

Linkedin: Emily Thaceu

Resources



WORKSHOP MATERIALS

We hope you will use the references in the following pages in your anti-racism work during this workshop and beyond

Key Concepts

& Terms

"In *Between the World and Me*, Ta-Nehisi Coates exposed the longstanding and ongoing destruction of the Black body in America. That destruction will continue until Americans of all cultures and colors learn to acknowledge the inherited trauma of white-body supremacy embedded in all our bodies. We need to metabolize this trauma; work through it with our bodies (not just our thinking brains); and grow up out of it. Only in this way will we at last mend our bodies, our families, and the collective body of our nation. The process differs slightly for Black folks, white folks, and America's police. But all of us need to heal – and, with the right guidance, all of us can." – Resmaa Menakem, *My grandmother's hands: racialized trauma and the pathway to mending our hearts and bodies*



Key Concepts

& Terms

RACE

A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the political needs of a society at a given period of time. (Adams, Bell and Griffin) A specious classification of human beings created by Europeans (whites) which assigns human worth and social status using "white" as the model of humanity and the height of human achievement for the purpose of establishing and maintaining privilege and power. [ACRL EDI Symposium, "Identifying and Deconstructing Dominant Privilege in Libraries and Archives"]

RACISM

A system of intersecting, overlapping, and codependent institutions, policies (laws), practices, norms, ideas, and behaviors that provide an unjust amount of resources, rights, and power to white people while denying them to people of color. Exists on conscious and unconscious levels, and is manifested at individual, cultural, and institutional (systemic) levels. [ACRL EDI Symposium, "Identifying and Deconstructing Dominant Privilege in Libraries and Archives"]

*Source: Equity, Diversity, and Inclusion
in Academic Libraries by Tiffany
Esteban*

<https://guides.uflib.ufl.edu/edi/keyterms>

Key Concepts

& Terms

WHITE SUPREMACY CULTURE

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. White supremacy culture is reproduced by all the institutions of our society. The media, the education system, western science (which played a major role in reinforcing the idea of race as a biological truth with the white race as the "ideal" top of the hierarchy), and the Christian church have played central roles in reproducing the idea of white supremacy (i.e. that white is "normal," "better," "smarter," "holy" in contrast to Black and other People and Communities of Color.

Source: <https://www.dismantlingracism.org/racism-defined.html>



Key Concepts

& Terms

OPPRESSION

The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found: 1.) the oppressor group has the power to define reality for themselves and others 2.) the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them) 3.) genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going and 4.) members of both the oppressor and target groups are socialized to play their roles as normal and correct. Oppression = Power + Prejudice

Power is the ability to influence, help, or harm. There are multiple forms of power; two main categories include: Positional power is the authority that one has based on a position in a structural group (e.g., an organization, a team, etc.). Personal power is one's skill and ability to influence people and events whether or not you have any formal authority.

*Source: Teach and Transform
(<http://www.teachandtransform.org>),
The Bases of Social Power by French
and Raven (1960)*

Key Concepts

& Terms

INTERSECTIONALITY

A concept first advanced by Black feminist critical race theorist, Kimberle Crenshaw, and now often used in critical theory, intersectionality argues that classifications such as gender, ethnicity, race, class, sexual orientation and others cannot be examined in isolation from one another...[because] they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive. Intersectionality describes the ways in which oppressive systems (e.g. racism, sexism, heterosexism, etc.) are interconnected and cannot be examined separately from each other, and also applies to how individuals live within these interconnected systems and therefore can experience multiple forms of oppression or "can simultaneously experience privilege and oppression."

Sources: *Racial Equity Tools* (<http://racialequitytools.org/glossary>) and Kimberle Crenshaw, *Mapping the Margins: Intersectionality, Identity Politics*



Key Concepts

& Terms

PRIVILEGE

Unearned benefits conferred upon members of mainstream or dominant groups (in the US, these include male, white, heterosexual, affluent, young, able-bodied, and/or Christian) at the expenses of others. Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they've done or failed to do (Peggy McIntosh). Privilege can manifest through visible advantages such as access to wealth, professional opportunities, and social status, as well as more subtly through, for example, freedom of behavior and setting the standard of normality against which others are judged. Dominant group members may be unaware of their privilege or take it for granted.

Source: Power, Privilege, and Oppression – Models and Definitions
(<http://www.opensourceleadership.com/resources.htm>)



Key Concepts

& Terms

ANTI – RACISM

Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach and set up in opposition to individual racist behaviors and impacts.

Source: Race Forward, "Race Reporting Guide" (2015).

ANTI-RACIST

An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression of ideas that racial groups are equals and do not need developing and supporting policies that reduce racial inequity.

Source: Ibram X. Kendi, How To Be An Antiracist, Random House, 2019.

"The beauty of anti-racism is that you don't have to pretend to be free of racism to be an anti-racist. Anti-racism is the commitment to fight racism wherever you find it, including in yourself. And it's the only way forward." - Ijeoma Oluo



Key Concepts

& Terms

ALLYSHIP, CO-CONSPIRATOR, AND CO-ACCOMPLICE

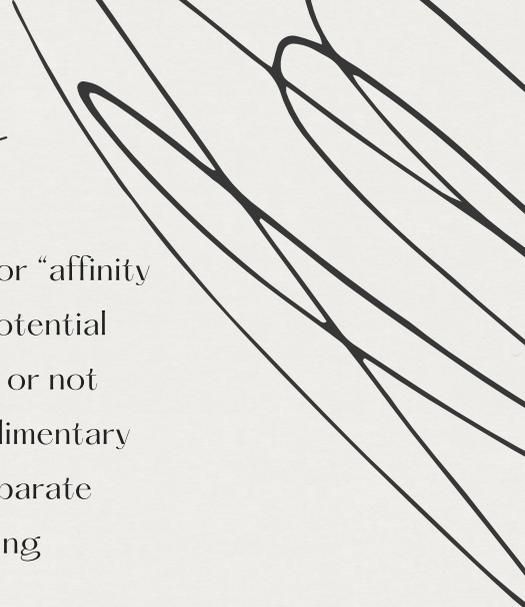
Allyship is not an identity—it is a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individuals and/or groups of people.

Allyship is not self-defined—our work and our efforts must be recognized by the people we seek to ally ourselves with. Oftentimes used as a more active form of allyship, co-conspirator and co-accomplice mean “to deliberately acknowledge that people of color are criminalized for dismantling white supremacy” and to take on the consequences themselves of also participating in efforts to dismantle racism, all while supporting and centering people of color in anti-racism and the movement to upend racial inequity and oppression.

Source: The Antioppression Network, Violet Rush, If/When/How Legal



Affinity Groups



Much of our processing today will be in community or “affinity groups.” This can allow folks to delve deeper into potential biases while mitigating the tendency to self-censor or not speak up. It also recognizes the different, but complimentary work, required in different communities. Building separate spaces for racial identity caucusing is a long-standing strategy for building anti-racist coalitions.

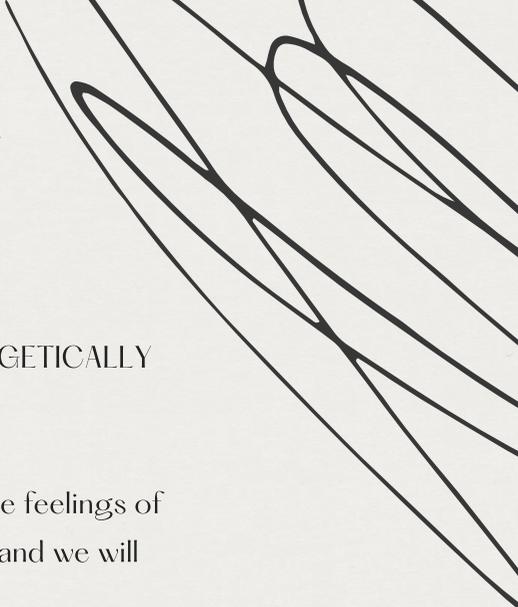
CAUCUS & AFFINITY GROUP BACKGROUND INFO

Reprinted from racialequitytools.org

To advance racial equity, there is work for white people and people of color to do separately and together. Caucuses provide spaces for people to work within their own racial/ethnic groups. For white people, a caucus provides time and space to work explicitly and intentionally on understanding white culture and white privilege and to increase one’s critical analysis around these concepts. A white caucus also puts the onus on white people to teach each other about these ideas, rather than placing a burden on people of color to teach them. For people of color, a caucus is a place to work with peers to address the impact of racism, to interrupt experiences of internalized racism, and to create a space for healing and working for individual and collective liberation. At times, people of color may also break into more specific race-based caucuses, sometimes based on experiences with a particular issue, for example police violence, immigration, or land rights. Groups that use caucuses in their organizational racial equity work, especially in workplaces and coalitions, generally meet separately and create a process to rejoin and work together collectively. Accountability is a key principle when implementing this methodology.



Affinity Groups



NORMS FOR BIPOC AFFINITY SPACES

- Live your truth and be your authentic self – UNAPOLOGETICALLY
- Speak from your experience, I
- Listen with intention and respect for others.
- Safe(r) space: This a non-judgmental space – recognize feelings of pain, vulnerability, and sadness – honor those feelings, and we will honor confidentiality.
- Recognize that if BIPOC teammates attend, they may not want to participate, they don't owe anyone, anything and that's okay.

NORMS FOR WHITE AFFINITY SPACES

- Speak with “I” statements
- Focus on accountability and action
- Avoid white fragility, intellectualizing, and focusing on ‘systems we can't control’
- Stay engaged
- Accept non-closure
- Commit to long-term work

Adapted by Desvan L. Moody from KIPP Foundation, Advancing Racial Equity in Schools, and Racial Equity Tools



Affinity Groups

BENEFITS OF CAUCUS & AFFINITY GROUPS

- A sanctuary for those that have similar identity to explore uncomfortable thoughts, feelings, and events
- Creates a sanctuary for those to listen to others in different areas of their anti-racist and identity journeys
- Affinity groups are selective in an identity trait so that those who feel unsafe in a larger community can explore and feel heard
- Allows for strength and pride to take place
- Allows for confrontation for development with less societal power dynamics
- Develops ally and affinity work to create social equity

Adapted by Louise Barrett Pitcher from the Children's Day School, https://www.cds-sf.org/sites/default/files/Affinity%20Groups_FAQs.pdf



Vignette 1

BY JUSTIN T. WHITE

Adeben was referred to the counselor because he got into a physical fight with another student. The teacher who referred him said he (the teacher) tried to hold a restorative meeting with Adeben and the student he fought (Terrence), but Adeben refused to participate in the meeting or talk about what happened. This is when the counselor stepped in to meet with Adeben. Adeben is a first-generation Ghanaian and he lives with his Mother and Father in Baltimore. The Counselor is a Black American male.

Counselor: Hey Adeben, tell me one good thing that happened during the weekend?

Adeben (12 years old): My older brother is back from college, so it was good to see him.

Counselor: Oh nice! I didn't know you had a brother. What's his name?

Adeben: Tokimba.

Counselor: So, did you get a chance to spend time with him? What did you do?

Adeben: Yeah, we spent some time together playing video games but then...I dunno...I kinda wish he wasn't home too.

Counselor: Hm, why do you think you wished that?

Adeben: My parents and him argue a lot. I just wish Tokimba would stop hanging around dumb people.

Counselor: He hangs around dumb people?

Adeben: I mean, I don't want to sound mean or anything, but they are dumb. Tokimba is in college and his friends aren't. When he comes home, he hangs with them and my parents argue with him about it and he gets upset and I dunno...I just remember when it wasn't like that. But I don't think it's his fault, it's the thugs he hangs with.



...continued

Counselor: Adeben, let's not call them thugs.

Adeben: Sorry...

Counselor: Sometimes the people we hang out with can have a bad influence on us, yes that can happen. Let me ask you this, do you think your parents are afraid or worried about something with your brother?

Adeben: Yeah, they are afraid he gonna end up like every other Black American kid, on drugs with like six kids.

Counselor: Adeben, not every Black American kid is on drugs and have many children. Most of them are really good people.

Adeben: Tokimba's friends do!

Counselor: You know that for a fact?

Adeben: I dunno, maybe.

Counselor: Sounds a little bit like a stereotype. Do you know what stereotypes are?

Adeben: Yeah...

Counselor: Good. So, do you worry about your brother too?

Adeben: Yeah, I don't want him to be like that. He keeps hanging out with those kinds of people. They make white people angry and make it bad for us. That's what my Dad says. And like, like they always acting up in class making the teacher mad and then we all get in trouble. And they make fun of my food and my shoes and...

Counselor: Well Adeben, it's interesting, sometimes people will make fun of a culture they don't understand. But I have to tell you, white people by far make it worst for us. Try not to look at other people like bad people, especially people that look like you and me. We have to stick together. It sounds like your brother's friends are trying to have fun and maybe your parents are a little too strict. What do you think about that?

Adeben: I dunno maybe.

Counselor: Okay, we are almost out of time. Before we met again, I want you to think about your meeting with Terrence.

Adeben: I'm not meeting with him!

Counselor: Adeben, I just want you to think about what you would say if you did, oaky. Just think about. Alright, here is your pass to class, don't be late.

Adeben: Okay...



Vignette 2

BY RACHEL LIN HOM LITVIN

Ann is a new 11th grade student, who just moved to the United States a few weeks ago. During registration, the counselor (a multiracial Asian and Jewish American female) focused on placing Ann in the appropriate classes, and as such focused primarily on her academic needs. The counselor learned that she is fluent in Burmese, and English, and that she came to the United States with a younger brother, and her parents. During her first week, her new friend, Achara, referred her to come see the counselor for help.

Counselor: Welcome, Ann! It's so nice to see you again. How's your first week at school going?

Ann: It's going alright. I'm a bit stressed with everything going on, especially at home, so my friend, Achara, told me to come see you.

Counselor: You say that you're having trouble at home. Tell me more about that.

Ann: Yes, I feel a lot of pressure from my family to work hard in school. Especially with my family adjusting to a new way of life.

Counselor: Mmh that makes sense. Your family is struggling to adjust, and you want to make them proud. If you are interested, the school has donations to help with housing, clothing, and food support that I can connect you and your family with. The resources are specifically for refugee students and families.

Ann: uhhh, actually, I have family that have lived here for decades, so we have plenty of support for that. And I know a lot of other Burmese students are from refugee camps, but my family was never in a refugee camp.



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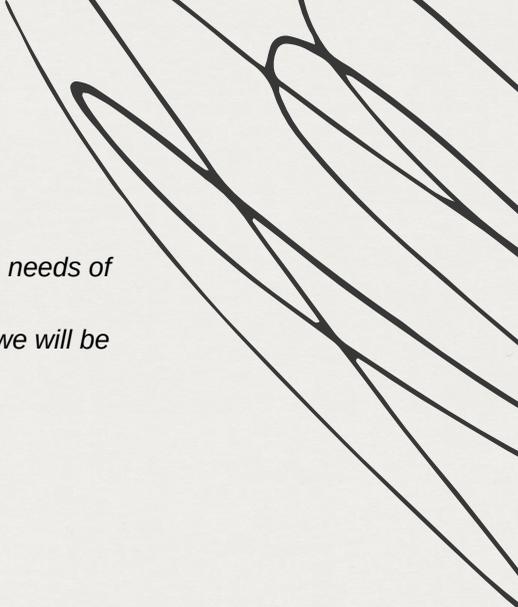
Counselor: I apologize for making that assumption. What are the needs of you and your family?

Ann: It's mostly a struggle with cultural adjustment, but I'm sure we will be fine. Thanks for your time.

Counselor: Ok, is there anything else I can help you with?

Ann: No, that's it.

Counselor: Alright, I am always here if you need anything.



Vignette 3

BY GINA FLECK

Ariel is a 11th grade student from El Salvador. His parents moved their family to the US when Ariel was 3. His dad owns a seafood restaurant in Baltimore. Ariel and his siblings have all worked there since they started high school. His two older siblings helped manage the restaurant when they graduated from high school. The expectation from the family is that Ariel will do the same. At the same time, he is beginning to consider his post-graduate options and thinks he would like to go to college. The counselor is a white female.

Counselor: Welcome, Ariel! It's great to see you. Tell me about what's going on with you these days.

Ariel: Well, I am considering my plans after high school and I think that I would like to pursue college—I would love to study biology. But my dad insists that he needs me to stay home and help at the restaurant. I am not sure what to do.

Counselor: I hear you are conflicted knowing that you will have to decide between furthering your education or staying at home contributing to your family. Is that right?

Ariel: Yes, that is correct. I just don't know what to do. I know what I want, but no one in my family has gone to college before and I am worried that my dad would see it as a betrayal to our family.

Counselor: I don't think you should worry about what your family thinks. You have shared that you know what you prefer. Now let's figure out your options for applying.

Ariel: Okay, I guess that's what we should do.

Counselor: Yes, now don't stress over it. Your family will get used to the decision.



Vignette 4

**BY LINDSAY PARKS (LOYOLA
STUDENT, GUEST CONTRIBUTOR)**

The following is a conversation during a counseling session between a white female middle school counselor and a 13-year-old Black female student

Counselor: I understand your class went on a field trip yesterday, how was that?

Student: Eventually it was ok, but there were some issues...

Counselor: What kind of issues?

Student: Well, we went to a play in the city. The people in the ticket office lost the list of students attending and we had to wait outside for a long time while they tried to figure out what happened.

Counselor: That does sound frustrating.

Student: That wasn't the part that made me mad. They were letting all the white students in without knowing if they actually had tickets or not. Our school has lots of Black kids, and they totally thought we were trying to get in for free. I guess they assumed we would try to pull something like that. It was embarrassing.

Counselor: Oh my goodness, I'm sure that is not the reason why they kept your class waiting! There must have been another reason, ...maybe those other schools had a receipt.

Student: You just don't get it. You're white. You wouldn't ever think that was why, but stuff like this happens to me all the time. White people get to walk around and do what they want and never get questioned....it's much different when you're Black. People always assume the worst.

Counselor: You are right, I am white, but you can't assume your skin color is the issue every time you run into a problem. You won't get you very far in life that way.



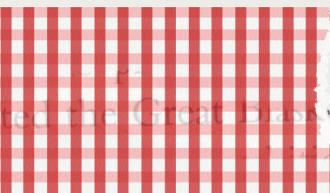


Prompt

WRITE IT OUT

Create a hypothetical scenario between you (as the counselor) and a student (as the client) in which interracial or interethnic biases present.

- 1) Write out a paragraph vignette of your client. Dive deep. Think of different aspects of identity that could be discussed in your scene.
- 2) Develop the scene through dialogue and exchange. Remember that there is no instance that is too minute or small to be interrogated or analyzed. Often the big stuff lies in these smaller examples.
- 3) Most importantly, be specific. (i.e. what are your exact biased thoughts or actions as the counselor?)
- 4) Jot down some notes about what can happen if the biases are unchecked or unaddressed. Note strategies that can help you, the counselor, in working through this situation.
- 5) Remind yourself that it is okay to be uncomfortable. Lean into the discomfort and reflect on what you find.



and fell in love with it.
to rebuild the village as a holiday

Appendix



FURTHER RESOURCES

The following pages include additional student writings and vignettes



Trauma

BY JUSTIN T. WHITE

*The following is a personal journal entry of mine made on Thanksgiving Day 2020. The quote from Dr. Nouf Bazaz comes from a conversation between her and I held earlier in the month of November. I reached out to her for help processing the suspicious death of Quawan “Bobby” Charles in Louisiana. I saw, unintentionally, a graphic picture of the young man’s dead body and was completely overwhelmed. Our conversation brought solace, a deeper understanding of trauma, and what it means for us as counselors to engage in trauma-informed care. The second quote comes from a good friend and colleague as we discussed current and personal events, also in the month of November. I have recently started reading *My Grandmother’s Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* by Resmaa Menakem (MSW, LICSW, SEP) and I have felt the start of healing in many ways. We all need to heal.*

11/26/20

Trauma...it all comes back to trauma. “Trauma is wordless and expansive” — Dr. B. “Trauma becomes resilience” — Allison H. There is much trauma in my body. That trauma has led me to words to try and describe it, that trauma has led to resilience in both personal and professional life. It’s Thanksgiving Day and I sit in my room in Baltimore. It’s a beautiful day and my window is open, and I hear my neighbors. They have music and a radio playing and they are talking about life. I’m in a pensive, reflective mood. I’m not home because of COVID-19. I’ll Zoom with extended family later and I already video chatted with my Mom and Grandmother earlier. I had an apple for “brunch.” I don’t know what I will eat for dinner, maybe order oxtails. I miss my Dad. His soul was in food, and he shared his food with those he loved. I miss my Dad. It’s time to heal.

Trauma responses are unique to each person. Each such response is influenced by a person’s particular physical, mental, emotional, and social makeup - and, of course, by the precipitating experiences themselves. However, trauma is never a personal failing, and it is never something a person can choose. It is always something that happens to someone. Resmaa Menakem





Black Joy: Resistance & Rest

BY DESVAN L. MOODY

"Love Liberates" - Maya Angelou

The work required for Black liberation historically has been tedious, characterized by sacrifice and pain. It's hard, and in recent months, the possibility of Black joy has seemed more like a fairytale than a daily experience. Lately, my heart, mind, and soul have led me to the realization that it is my job to REST.

Rest is my activism; rest is combatting white supremacy culture by participating in the time and space required to repair and heal from the daily battles. Rest is my way to let down my armor, and enjoy the fruits of my labor – which is my unapologetic, Black joy. Rest is my commitment to a lifelong struggle of reimagining a world of true liberation, and my tool to persevere until that day comes. Rest is my way to accept burdens for an entire space, without harming myself. Rest gives me the power to cultivate, reclaim, and protect my Black joy. So my Black folk I ask you, "what if your job right now, is to rest?"





Reclaiming Identity: A Multi-Racial Journey

BY RACHEL LIN HOM LITVIN

Being multiracial is a uniquely complicated and, for many years, isolating experience. I grew up in a predominantly white community and attended a white synagogue. At Hebrew school, I was meant to find community, but was instead confronted with racial slurs. I've also been called "lo fan," which in Toisanese, my grandparents' native language, means foreigner or white person. For many years, I only understood my racial identity in response to racism, but over the years I have healed through community, cultural reconnection, and self-articulation.

In 2018, I attended an exhibition called hapa.me at the Japanese American National Museum in Los Angeles. I walked into a room full of pictures of people who were hapa — a Hawaiian word meaning half Hawaiian, half white. However, this word has also been used to describe mixed-race Asians. The first time I heard the word hapa was in 2017 when someone approached me and asked me, "Are you hapa, too?" I vaguely knew what that meant, and awkwardly replied yes with an upward inflection. While I now think of hapa as an appropriated Hawaiian word, and therefore do not identify as such, this was the first time a stranger had approached me about my racial identity and wasn't asking, "What are you?" This interaction with someone who looked like me and recognized our shared experience was tremendously healing. So, years later, when I walked into the hapa.me exhibit, I was flooded with emotion, and for the first time really felt a sense of racial community. After this exhibit, I wrote a note to myself: "I am Chinese. I am white Jewish. I am whole."





The Influence One Counselor Can Have on Providing Inclusion to Immigrant Students

BY EMILY THACEU

When I was 11 years old, my parents left their families in Burma to escape religious persecution to give my brother and me better opportunities in America. I clearly remember my first day of school. A foreigner to the land and the language, I was separated from the only people I could understand, and that could understand me, my parents. I was utterly alone. Being a minority, first-generation immigrant in middle school, I was met with torment and isolation from my peers. To worsen matters when I went home, I faced judgment from my family for losing our traditional ways. I was bullied by my peers for being too Asian, and I was misunderstood by my parents for being too American. There was no escape. It was not until I reached high school, a school counselor reached out to me. Ms. Smith took an interest in my culture and me as a person; she went on to bring other students who were in similar situations together to talk about their experiences. It was one of the first times someone in the school showed they cared about me. Unfortunately, my experiences as an immigrant facing racism and prejudice are not uncommon. However, I do believe a counselor's actions can significantly impact the school environment for these immigrant students to create a safer and more welcoming environment for all races and backgrounds.





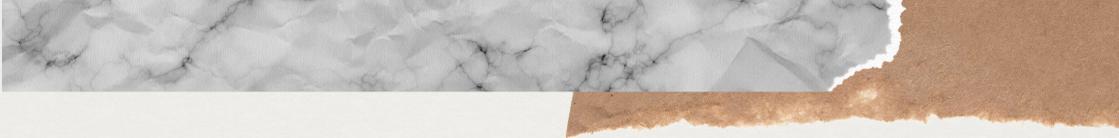
Anti - Racism & White People

BY ANDREA STREMMEL

For many of us who identify as white, we may be the first and only member of our family doing the required work towards anti-racism. Sometimes that can be a stressful and lonely place – which can feel especially strange when we are with loved ones. While we may feel as though we are alone, but it is important to remember that there are numerous others out there who feel the same way. We are not alone – not by a long shot. And while, in that moment, things can feel particularly challenging, there are a few things that I have learned in my 20+ years of doing this work in my personal life. These lessons may seem obvious, they may seem new, they may seem difficult, they may seem out of reach. It depends on where you are in your own personal journey. No matter how they seem to you, they are worth remembering and even repeating.

- 1) Stay the course. The work is hard but so very necessary.
- 2) Live your life guided by your beliefs and convictions. Remind yourself why you are doing this work to begin with.
- 3) Take a deep breath. Discussions around anti-racism do not always have to be wrought with anger and tears. Listen to each other – and even if you don't want to, set the example. If you listen to them, they may listen to you as well (this one can be the most difficult).
- 4). Continue to advocate. When comments, jokes or stories are shared which are disrespectful and not inclusive, point it out. Often times, people don't even realize that what they are saying is distasteful and inappropriate.
- 5). Whether your work is with family or friends, remember that you love these people and they love you. You can do this work together as you lead with patience and grace.





...continued

For many of us, the journey towards anti-racism can take many years – even decades. To generations of people, this work can be seen as difficult and possibly even insignificant. As counselors, we all know the value of a strong relationship. That connection will be demonstrated through the love and respect they have for you. As you make it clear that this work is important, you will help them see the value and significance of your message. And remember, there may even be people out there who are silently standing by, waiting for a window to open as they begin their own journey. Your advocacy and leadership will provide this opportunity for them and you just may be surprised about the impact your values and work may have on others.

A final note to ponder, for when we start to feel the strain on ourselves (as white people) and our relationships (mainly with other white people). We need to take a step back to remember that our struggles are not what is significant here. Generations of Black and brown people have faced discrimination and racism in ways that we cannot imagine. Their experiences are what is significant – not ours.





White Privilege

BY JOEY BARGA

As a white, Christian male, I was born with just about all the privilege one can have in our society. Simply because of this, I have received greater opportunities in life and avoided unfair treatment that others may face on a daily basis. But as I have essentially always been part of the majority, in grade school, at college, at work, and in social situations, it was not something I ever really had to confront. To me, I simply was who I was, and enjoyed the benefits of my privilege without having reason to question it. I had acquaintances of different races, ethnicities, religions, and sexual orientations, but the sad truth for me is that I rarely formed deep enough relationships with those who were different from me to truly understand and care about the struggles and unfair realities that come with being a part of the minority. Because I did not suffer the consequences of these realities and they did not affect the people I was closest with, I could simply ignore them when I wanted to. If I choose to, I have the privilege to ignore the news, to avoid discussions of politics and racism and oppression, and to simply focus on my own life and happiness, because society will not stand in my way. However, I no longer feel that I can do this. My heart and my conscience will not let me. I have learned too much in my counseling program about the many injustices facing those of minority groups. I have developed too many close relationships with those who face the consequences of those injustices. And I know that it would be a serious, even unethical disservice to the diverse group of students and families that I pledge to help as a school counselor.



Additional Vignettes

DESVAN L. MOODY

Sam, a 16-year-old senior at a local public high school arrives in my office after receiving an announcement about a Civil Rights History Immersion trip with the school. Sam, a senior on my caseload that self-identifies as a first-generation Korean-American expresses interest in applying for the trip and asks to discuss it in detail. As the school counselor, I am tasked to be the primary organizer and must recruit 10 students to attend. Sam checks in with the receptionist and waits to chat. When his time comes, Sam comes into my office and asks if I can give him more insight into the trip. I start by asking him “well, I am glad you are interested in the trip. What do you know about the Civil Rights Movement?”. Attached to this open ended-question is an underlying biased tone that because Sam is Korean-American he has a limited knowledge of American history related to the Civil Rights Movement, and without noticing, I inadvertently ask him to prove his worthiness to attend the trip. The moment Sam began to speak, he reminded me of our previous conversation about his growing love for history. At that moment, I reflected on our previous conversation briefly, and realized I never asked him about his why? He explained that he felt connected to the oppression felt after the summer of social unrest in 2020, and the growing attacks on Asian-Americans in 2021 have prompted him to amplify his voice as a young activist.

My bias would be silent in this scenario as it did not cause immediate harm, however it is critical as an aspiring Black male counselor to be actively aware of biases, even if they arise from a place of protection of the Black identity. Without personal accountability, biases have the potential to limit a student that was deserving of an immersion experience by acting as a gatekeeper to knowledge around social movements towards liberation in United States history. As an aspiring school counselor, I have the responsibility to promote values of cultural inclusivity in learning and actively practicing cultural humility in everyday interactions with students, clients, stakeholders, and colleagues. The onus is on us as school counselors to welcome all students into learning experiences that are personal and sensitive such as racism and African American history. I have to be intentional with my words, thoughts, and actions, to avoid promoting harm and aim to encourage students to seek the knowledge needed to make a change in our world.

Additional Vignettes

LOUISE (BARRETT) PITCHER

Ms. Pitcher and Aya sit in the school counseling office. There is a small table to one side with about 6 chairs. There is a desk with a computer and a chair. There are 2 comfy chairs and some bean bags in a corner. The room has counseling tools scattered around on bookshelves, in baskets and hung on the floor.

Ms. Pitcher sits in one comfy chair and Aya sits in the other. Ms. Pitcher is a white 24-year-old who identifies as female. Aya is a first generation Arab-American 5th grade student. Aya's teacher has reported that she does not talk very much to other students and is concerned about her making friends.

Ms. Pitcher: I'm glad you came in to talk with me today. I wanted to meet with you because I know you are new to this school. How has your first week been?

Aya: (says with a smile) It's been good.

Ms. Pitcher: What has been good?

Aya: Well I like my teachers and my classes. The food is good too.

Ms. Pitcher: That's great! How has interacting with your classmates been?

Aya: Fine.

Ms. Pitcher: Do you like them?

Aya: They're fine. I actually haven't really talked to them.

Ms. Pitcher: Why is that?

Aya: It's just hard too.

Ms. Pitcher: I know coming from a strict household can make some people shy. Do you want to talk about what things are like at home?

Aya: (confused) Um...no not really.

Ms. Pitcher: That's alright. What do you want to talk about?

Additional Vignettes

JOEY BARGA

Susie is a 14-year-old, white transgender female and a freshman in high school. She is currently in transition, altering her appearance and requesting to be identified using she/her pronouns. You have never met Susie, but in briefly talking to her middle school counselor you are told that there is some history of abuse by her father towards her, her mother, and brother. Susie wants to talk to you about how she can be more accepted by teachers, administration, and other students at her new school during this time of transition. The counselor is a white male.

Counselor: Hi Susie, how are you today? thanks for coming in to talk with me.

Susie: I'm good, thanks for meeting with me.

Counselor: How is your freshman year going so far?

Susie: Well that's kind of what I want to talk to you about, I was hoping you could help me. Some students have been making fun of me for my appearance, calling me all kinds of names, and even some teachers are refusing to call me Susie, because it still says Michael on their class list. I'm not Michael anymore, I'm Susie.

Counselor: Okay, I hear you and I can see how frustrating that must be. Before we get into that, I was wondering if I could ask you a little bit about your family, what is your relationship like with your parents?

Susie: My family's fine, why are you asking me about them?

Counselor: I just wanted to know a little more about you and what life is like at home for you.

Susie: Well I came to you for help at school, my family has nothing to do with it. I'm not here so another person can try and figure out what's wrong with me.

Additional Vignettes

ANDREA STREMMEL

Jen is a female, Asian–American high school junior. She is struggling with choosing a college and wishes to be a teacher. The counselor is a white female.

Counselor: Hi Jen! How are you doing today?

Jen: Hi there. I'm doing okay. I am still having a difficult time with my mother. She just really wants more from me than I am willing to give!

Counselor: Tell me more about that...

Jen: Well, for example, she really wants me to go to a specific university – Stanford. I was able to get a good scholarship and they really seem to want me however, I am just not sure that is the direction I wish to follow.

Counselor: Why don't you wish to attend Stanford? It's a great school and many wonderful doctors have graduated from this program.

Jen: Well, I was hoping to be teacher and attend a school like Towson University which has an excellent education program! Why would you think I want to be a doctor?!

Counselor: I just made the assumption since so many Asians go to school to become doctors. You are doing great in school and you have earned nearly a full ride to Stanford! You're so smart, why not be a doctor instead of a teacher?

Jen: I want to work with children - I want to teach them and help them learn! Why does everyone think that just because I am Asian that I should be a doctor? I can do a lot of good in a school as well.

Counselor: I guess, but there is not money or prestige in being a teacher. Those things are important to you family, right? It just seems like it would be easier to do what they want you to do! All of my Asian friends did and they turned out just fine – their houses are bigger than mine, that is for sure!

Jen: [Rolls her eyes and walks out the door].

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