



Workbook 2016

Culturally Responsive Mentoring



Name: _____

Mass Mentoring Partners

Workbook 2016

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Agenda and Objectives

- ❖ Participants will be able to explain how power, oppression and structural inequality can affect youth at RAW Art works.
- ❖ Participants will be able to explain how their identity and culture informs how they interact with their mentee.
- ❖ Participants will be able to elaborate on two steps to make their mentoring more culturally responsive.

1. Pre-assessment, Welcome and Introductions – 10 minutes (6:00 - 6:10)
2. Group Agreements – 10 minutes (6:10 - 6:20)
3. Ideal community - 55 minutes (6:20 - 7:15)
 - a. Introduction
 - b. Drawing
 - c. Debrief
4. Identity Map - 25 min (7:15 - 7:40)
5. Privilege - Self Assessment - 10 min (7:40 - 7:50)
6. Culture and Cultural Responsiveness - 10 min (7:45 - 7:50)
7. Questions, post assessment and thank you – 5 minutes (7:50 - 7:57)

Mass Mentoring Partnership Overview

Mass Mentoring Partnership (MMP), headquartered in Boston, is the only statewide organization dedicated to strategically expanding quality mentoring to meet the needs of youth across Massachusetts. MMP serves more than 200 organizations statewide, supporting more than 23,000 youth in mentoring relationships, with quality training, mentor recruitment and support, technical assistance, visibility for the field, and advocacy and public policy work. Our goal is to double the number of young people in quality structured mentoring relationships by 2013.

MMP was co-founded in 1992 as Greater Boston One-to-One, the first local extension of a national entity that was formed to bring mentoring to scale, by the then-president of Boston College, J. Donald Monan, S.J., and the CEO of New England Telephone, Paul O'Brien. Greater Boston One-to-One eventually underwent a name change in 1998 and became Mass Mentoring Partnership, and in 2007 MMP expanded its organizational presence with the opening of an office in Springfield to support the four counties of Western Massachusetts.

MMP works with youth mentoring programs to assess needs and organizational capacity, identify resources for startup and ongoing operations, and provide customized strategies on how to implement and sustain a quality program that benefits mentors, youth and the organization. Working with MMP will give mentoring programs access to resources such as:

- **Training and Technical Assistance:** MMP designed and operates Quality-Based Membership, a groundbreaking assessment and capacity-building system to ensure that programs run according to quality standards, achieve maximum impact for young people, and work towards program stability and sustainability. QBM is now a national model for other state mentoring partnerships. MMP delivers fifteen training units on program and organizational development training mentoring staff, mentors and mentees; facilitates mentoring program kick-off events; and provides customized support and consultation. More than 90 percent of mentoring programs in our network participate in QBM at some level, with 20 percent as Partner Members, the highest QBM level.
- **Field Resources:** Our work in the private sector helps to identify and develop funding streams for mentoring programs, such as the Liberty Mutual Mentoring Initiative, and creates partnerships with other organizations to benefit the field of mentoring. Additionally, we support mentoring programs by soliciting and distributing tickets and passes to venues and activities like the IMAX Theater, Museum of Science, New England Patriots, Boston Red Sox, New England Revolution and Boston Celtics games, Museum of Fine Arts programs, and various college events.
- **Mentor Recruitment:** MMP works with programs to address the need for mentors, manages the state's only online mentor referral system, develops workplace mentoring programs, cultivates new and supports existing school-based mentoring efforts, and implements high-profile recruitment campaigns, including Mentors of Color, the Red Sox Mentoring Challenge, and National Mentoring Month, for which MMP is the state lead.
- **Highland Street AmeriCorps Ambassadors of Mentoring:** MMP hosts this AmeriCorps program with lead private support from the Highland Street Foundation. Start-up and existing mentoring programs apply through a

competitive process to host AmeriCorps members who are co-recruited, co-hired, trained by MMP, and placed at sites statewide, building their capacity while enhancing the quantity and quality of mentoring. For the 2012-2013 year, as part of a three year grant, MMP received funding to support 25 members, who will serve at 22 different mentoring host sites across Massachusetts.

- **Advocacy and Policy:** MMP mobilizes program partners in advocacy campaigns that increase state and federal budget mentoring line items, disseminates frequent updates throughout the budget processes, provides technical assistance for programs applying to public sector grants, and interacts with state government on issues pertaining to mentoring including youth violence prevention, education, public health, and workforce development.
 - **Research:** The findings from *Mass Mentoring Counts*, the statewide biennial mentoring survey conducted in conjunction with the UMass Donahue Institute, are used to benchmark the field of mentoring in Massachusetts and inform and guide policy-makers, funders, and practitioners.
 - **Public Awareness:** MMP's extensive media outreach through press releases and op-eds, PSAs and more, generated more than 14 million media impressions in 2010, increasing the awareness of the important role mentoring plays in strengthening young people and our society. PSA placements represent more than \$200,000 in value each year. MMP maintains an active and growing presence on Facebook, Twitter, LinkedIn, YouTube, and its own website, www.massmentors.org.
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What is Culture?

Culture is a complex concept, with many different definitions. At Mass Mentoring we define culture as:

“Culture is a shared, learned, symbolic system of values, beliefs and attitudes that shapes and influences perception and behavior.”

It includes groups that we are born into, such as gender, race, national origin, class, or religion. It can also include groups we join or become part of. For example, we can acquire a new culture by moving to a new region, by a change in our economic status, or by becoming disabled. When we think of culture this broadly we realize we all belong to many cultures at once. Do you agree? How might this apply to you?

What is your culture?

Do you have a culture that you identify with? Do you have more than one? What is your cultural background?

Even if you don't know who your ancestors are, you have a culture. Even if you are a mix of many cultures, you have one. Culture evolves and changes all the time. It came from your ancestors from many generations ago, and it comes from your family and community today.

For example, if you are Irish American, your culture has probably influenced your life. You parents or grandparents almost certainly handed down values, customs, humor, and world views that played a role in shaping your growing-up environment and your life today. Perhaps your views towards family, work, health and disease, celebrations, and social issues are influenced by your Irish heritage or by the experiences your family had when they immigrated to the U.S.

In addition to the cultural groups we belong to, we also each have groups we identify with, such as being a parent, an athlete, an immigrant, a small business owner, or a wage worker. These kinds of groups, although not exactly the same as a culture, have similarities to cultural groups. For example, being a parent or and an immigrant may be an identity that influences how you view the world and how the world views you. Becoming aware of your different identities can help you understand what it might be like to belong to a cultural group.

Six Fundamental Patterns of Cultural Differences

Six fundamental patterns of cultural differences -- ways in which cultures, as a whole, tend to vary from one another -- are described below. In addition to helping us to understand our own cultural frames of reference, knowledge of these six patterns of cultural differences can help us to understand the people who are different from us.

Remember that the ways people communicate vary widely between and sometimes within cultures.

1. Different communication styles

Language usage is one aspect of communication style. Across cultures, words and phrases are often used in different ways. For example, even in countries that share the English language, the meaning of "yes" varies from "maybe, I'll consider it" to "definitely so," with many shades in between.

The degree of importance given to non-verbal communication is a major aspect of communication style. It includes facial expressions, gestures, seating arrangement, personal distance, and sense of time.

The appropriate degree of assertiveness in communicating can add to cultural misunderstandings. For example, some white Americans consider raised voices a sign of a fight, while some African-American, Jewish, and Italian Americans feel that an increase in volume is a sign of an exciting conversation among friends. So, some people may react with alarm to a loud discussion, when others may not.

2. Different attitudes toward conflict

Some cultures view conflict as a positive thing, while others view it as something to be avoided. In the U.S., conflict is not usually desirable; but people often are encouraged to deal directly with conflicts that arise.

Face-to-face meetings customarily are recommended as the way to work through problems that exist in the U.S. But in many Eastern countries, open conflict is seen as embarrassing or demeaning; as a rule, differences are best worked out quietly. A written exchange might be the favored means to address conflict.

3. Different approaches to completing tasks

Various cultures move toward completing tasks in different ways. Factors involved are different access to resources, different judgments of rewards associated with task completion, different notions of time, and varied ideas about how relationship -building and task-oriented work should go together.

When working together effectively on a task, cultures differ regarding importance placed on establishing relationships early in a collaboration. For example, Asian and Hispanic cultures tend to attach more emphasis on task completion toward the end as compared with European-Americans. European-Americans tend to focus immediately on the task at hand, and let relationships develop as they work on the task. This doesn't mean that people from various cultural

backgrounds are more or less committed to accomplishing the task, or value relationships more or less -- it means they may pursue them differently.

4. Different decision-making styles

In the U.S., decisions are frequently delegated -- an official assigns responsibility for a matter to a subordinate. *In many Southern European and Latin American countries*, a strong value is placed on the individual having decision-making responsibilities. *Majority rule is a common approach in the U.S.*, but consensus is the preferred mode in Japan.

5. Different attitudes about open emotion and personal matters

In some cultures it is not appropriate to be frank about emotions, about the reasons behind a conflict or a misunderstanding, or about personal information.

When dealing with conflict, be aware that others may feel differently than you about what they are comfortable revealing. (Questions that seem natural to you -- What was the conflict about? What was your role in the conflict? What was the sequence of events? -- may seem intrusive to others.)

Variation in attitudes toward disclosure should be considered before concluding that you understand the views, experience, and goals of people you're working with.

6. Different approaches to knowing

There can be big differences among cultural groups about how people come to know things.

European cultures tend to believe that information acquired through cognitive means (counting, measuring) is more valid than other ways of gathering information.

African cultures prefer symbolic imagery and rhythm as a mode of learning.

Asian cultures tend to emphasize the validity of knowledge gained through striving for enlightenment or perfection.

Some may want to do research to understand a shared problem and identify solutions, while others may prefer to visit places and people who have experienced challenges like the one being faced to get a feeling for what has worked.

The Cultural Proficiency Continuum

REACTIVE >>>>> TOLERANCE

Cultural
Destructiveness

Cultural
Incapacity

Cultural
Blindness

PROACTIVE >>> TRANSFORMATION

Cultural
Pre-competence

Cultural
Competence

Cultural
Proficiency

There are six points along the cultural proficiency continuum that indicate unique ways of seeing and responding to difference:

- **Cultural destructiveness:** *See the difference, stomp it out:*
The elimination of other people's cultures; belief that dominant culture is "neutral"
- **Cultural incapacity:** *See the difference, make it wrong:*
Belief in the superiority of one's culture; behavior that trivializes, disempowers, or makes another's culture appear "wrong"
- **Cultural blindness:** *See the difference, act like you don't:*
Acting as if the cultural differences you see do not matter or not recognizing that there are differences among and between cultures
- **Cultural pre-competence:** *See the difference, respond inadequately:*
Awareness of the limitations of one's understanding and skills, or of an organization's practices when interacting with cultural groups beyond the mainstream culture
- **Cultural competence:** *See the difference, understand the difference that difference makes:* Interacting with other cultural groups using the five guiding principles of cultural proficiency as the standard for individual behavior and organizational practices
- **Cultural proficiency:** *See the differences, respond effectively in a variety of environments:* Valuing diverse cultures; knowing how to continuously learn about different cultures in a respectful way; individual and organizational practices nurture and support all

Guiding Principles

These are the core values, the foundation upon which the approach is built.

1. Culture is a predominant force; you cannot NOT be influenced by culture.
2. People are served in varying degrees by the dominant culture.
3. People have individual and group identities that they want to have acknowledged.
4. Cultures are not homogeneous; there is diversity within groups.
5. The unique needs of every culture must be respected.

Adapted from: *Cultural Proficiency* by Randall B. Lindsey, Kikanza Nuri Robins, and Raymond D. Terrell (Corwin Press, 1999, 2003), and *Culturally Proficient Instruction* by Kikanza Nuri Robins, Randall B. Lindsey, Delores B. Lindsey, and Raymond D. Terrell (Corwin Press, 20

The Four I's of Oppression

Ideological Oppression

First, any oppressive system has at its core the *idea* that one group is somehow better than another, and in some measure has the right to control the other group. This idea gets elaborated in many ways-- more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, normal, superior, and so on. The dominant group holds this idea about itself. And, of course, the opposite qualities are attributed to the other group--stupid, lazy, weak, incompetent, worthless, less deserving, backward, abnormal, inferior, and so on.

Institutional Oppression

The idea that one group is better than another group and has the right to control the other gets embedded in the institutions of the society--the laws, the legal system and police practice, the education system and schools, hiring policies, public policies, housing development, media images, political power, etc. When a woman makes two thirds of what a man makes in the same job, it is institutionalized sexism. When one out of every four African-American young men is currently in jail, on parole, or on probation, it is institutionalized racism. When psychiatric institutions and associations "diagnose" transgender people as having a mental disorder, it is institutionalized gender oppression and transphobia. Institutional oppression does not have to be intentional. For example, if a policy unintentionally reinforces and creates new inequalities between privileged and non-privileged groups, it is considered institutional oppression.

Interpersonal Oppression

The idea that one group is better than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individuals in the oppressed group. Interpersonal racism is what white people do to people of color up close--the racist jokes, the stereotypes, the beatings and harassment, the threats, etc. Similarly, interpersonal sexism is what men do to women-- the sexual abuse and harassment, the violence directed at women, the belittling or ignoring of women's thinking, the sexist jokes, etc.

Most people in the dominant group are not consciously oppressive. They have internalized the negative messages about other groups, and consider their attitudes towards the other group quite normal.

No "reverse racism". These kinds of oppressive attitudes and behaviors are backed up by the institutional arrangements. This helps to clarify the confusion around what some claim to be "reverse racism". People of color can have prejudices against and anger towards white people, or individual white people. They can act out those feelings in destructive and hurtful ways towards whites. But in almost every case, this acting out will be severely punished. The force of the police and the courts, or at least a gang of whites getting even, will come crashing down on those people of color. The individual prejudice of black people, for example, is not backed up by the legal system and prevailing white institutions. The oppressed group, therefore, does not have the power to enforce its prejudices, unlike the dominant group. For example, the racist beating of Rodney King was carried out by the institutional force of the police, and upheld by the court system. This would not have happened if King had been white and the officers black.

A simple definition of racism, as a system, is: **RACISM = PREJUDICE + POWER.**

Therefore, with this definition of the systemic nature of racism, people of color cannot be racist. The same formula holds true for all forms of oppression. The dominant group has its mistreatment of the target group embedded in and backed up by society's institutions and other forms of power.

Internalized Oppression

The fourth way oppression works is within the groups of people who suffer the most from the mistreatment. Oppressed people internalize the *ideology* of inferiority, they see it reflected in the *institutions*, they experience disrespect *interpersonally* from members of the dominant group, and they eventually come to *internalize* the negative messages about themselves. If we have been told we are stupid, worthless, abnormal, and have been treated as if we were all our lives, then it is not surprising that we would come to believe it. This makes us feel bad.

Oppression always begins from *outside* the oppressed group, but by the time it gets *internalized*, the external oppression need hardly be felt for the damage to be done. If people from the oppressed group feel bad about themselves, and because of the nature of the system, do not have the power to direct those feelings back toward the dominant group without receiving more blows, then there are only two places to dump those feelings--on oneself and on the people in the same group. Thus, people in any target group have to struggle hard to keep from feeling heavy feelings of powerlessness or despair.

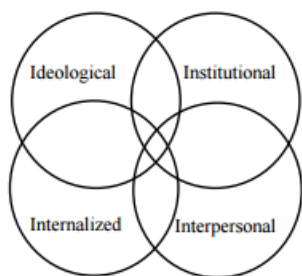
They often tend to put themselves and others down, in ways that mirror the oppressive messages they have gotten all their lives. Acting out internalized oppression runs the gamut from passive powerlessness to violent aggression. It is important to understand that some of the internalized patterns of behavior originally developed to keep people alive--they had real survival value.

On the way to eliminating institutional oppression, each oppressed group has to undo the internalized beliefs, attitudes, and behaviors that stem from the oppression so that it can build unity among people in its group, support its leaders, feel proud of its history, contributions, and potential, develop the strength to challenge patterns that hold the group back, and organize itself into an effective force for social change.

Internalized Privilege

Likewise, people who benefit the most from these systems internalize privilege. Privileged people involuntarily accept stereotypes and false assumptions about oppressed groups made by dominant culture. Internalized privilege includes acceptance of a belief in the inherent inferiority of the oppressed group as well as the inherent superiority or normalcy of one's own privileged group.

Internalized privilege creates an unearned sense of entitlement in members of the privileged group, and can be expressed as a denial of the existence of oppression and aspaternalism.



The Four "I's" As An Interrelated System

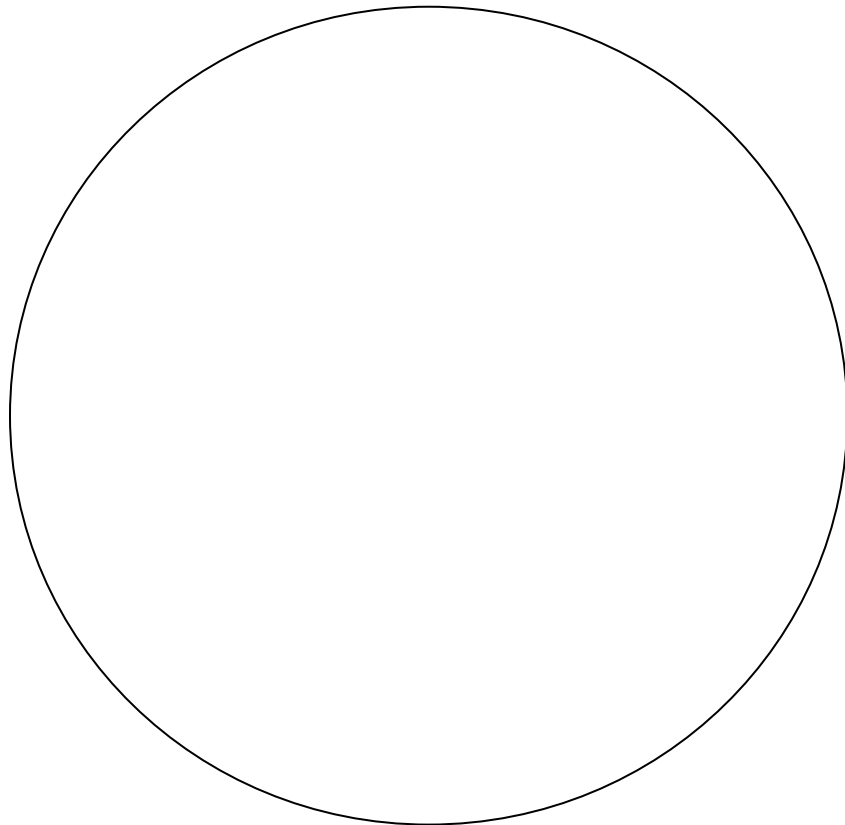
It should be clear that none of these four aspects of oppression can exist separately. As the diagram below suggests, each is completely mixed up with the others. It is crucial to see any oppression as a system. It should also be clear that trying to challenge oppression in any of the four aspects will affect the other three.

Cultural Identity

List all the groups that you belong to or all the ways that you identify: (i.e. woman, bi-racial, heterosexual, single-parent)

Choose the top 5 – the most important to your identity

- 1.
- 2.
- 3.
- 4.
- 5.



Cultural Responsiveness Assessment

This tool is designed to provide specific ideas for ways to support your mentoring in becoming more culturally responsive. Its purpose is to help you consider skills, knowledge and attitudes that can help your mentoring become more responsive to the needs of your mentee and the larger community. Doing so can help you better connect with and support your mentee.

		Never	Sometimes	Fairly Often	NA
1.	I work to give my mentee voice and choice in what we do in the mentoring relationship.				
2.	I find and suggest match activities that assist in cultural exploration and sharing with my mentee.				
3.	I understand that my various identities provide both power and privilege in different ways.				
4.	I work to learn about different cultural groups in the United States, including my mentees.				
5.	My social circle includes people of various cultural identities.				
6.	I recognize and avoid language that reinforce stereotypes.				
7.	I seek to increase my knowledge of cultures different from my own.				
8.	I take time to actively listen to my mentee shares and ensure they know I've heard them.				
9.	I use I-statements with my mentee to help express needs and ideas.				
10.	I work to connect with caregivers and other caring adults that are involved in the life of my mentee.				
11.	I use tools like implicit association test to uncover my own implicit bias, especially as bias relates to an identity held by my mentee.				
12.	I take time to fully hear where my mentee is coming from before I suggest a solution.				
13.	I find ways to celebrate my mentee's cultural heritage.				
14.	I take steps to support the promotion of equity and social justice and make this transparent to my mentee (or work with them on this).				
15.	I take time to learn about the community that my mentee lives in.				

		Never	Sometimes	Fairly Often	NA
16.	I work to understand how my mentee and their family view success.				
17.	I take steps to support my mentee in recognizing the strengths in their cultural background.				
18.	I learn some of the language spoken by my mentee if it is different than my native language.				

Examining Personal Power and Privilege

Peggy McIntosh describes privilege as “an invisible package of unearned assets which I can count on cashing in on each day, but about which I was “meant” to remain oblivious. In fact, privilege is an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, pass ports, visas, clothes, emergency gear and blank checks” (Unpacking the Invisible Knapsack).

Take a moment to think about where you have power and privilege. Check each statement that applies to your experience.

- The leader of my country is also a person of my racial group
- When learning about our national heritage or “civilization” in school, I am shown that people of my gender made it what it is.
- When going shopping, I can easily find clothes that fit my size and shape.
- Most everywhere I go, I can kiss or hold hands with the person I am dating without fear of name – calling or violence.
- When I grew up, I always knew I would have a home/apartment to live in.
- I can go into stores/shopping malls and be fairly certain I will not be followed or harassed by sales or security people.
- I can use a public restroom without much thought and feel safe.
- Most of the religious and/or cultural holidays celebrated by my family and me are recognized with days off from work/school.
- When expressing my opinion, I am not automatically assumed to be a representative or spokesperson of my race.
- When I am angry or emotional, people do not dismiss my opinions/concerns as symptoms of “that time of the month”.
- I can easily buy posters, greeting cards, or magazines that represent my relationship with my significant other.
- I can easily find hair products and/or people who know how to cut my hair.
- In my family, obtaining a college degree is seen as normal or expected.

- If I am going out to dinner with friends, I do not worry whether the building is accessible to me.
- I can be open about who I am and be around people's kids and not have them be suspicious of me.
- I'm fairly certain I can attend any event and know there will be people of my race present.
- People do not make assumptions about my intelligence or work ethic based on the size and shape of my body
- When I strongly state my opinion, it is usually seen as assertive not as aggressive.
- When I am with others of my race, people do not think we are segregating ourselves or causing trouble.
- I can usually afford, without much hardship, to do the things my friends want to do for entertainment.
- When filling out forms for school or work, I am represented in the boxes I am asked to check for identification.
- I can choose the style of dress I am most comfortable in and feel it reflects my personality and identity, and know I will not be perceived by people as a threat to them.
- If pulled over in traffic by a police officer, I can be sure I haven't been singled out because of my race.
- I do not worry about walking alone at night.
- When I speak, people do not make assumptions about my intelligence based upon my style of speech.
- When attending classes or other events, I do not have to worry about having an interpreter present to understand or participate.
- I can book an airline flight, go to a movie or ride in a car and not worry about whether there will be a seat that will accommodate me.
- People assume I was hired or was admitted to school because of my credentials rather than because of race or gender.
- As a child, I could use the "flesh" colored crayons to color my family and myself and it more or less match our skin color.

Communication skills

1. Active Listening

Active listening is an attempt to truly understand the content and emotion of what the other person is saying by paying attention to the verbal and non-verbal messages. To actively listen, you must focus, hear, respect, and communicate your desire to understand. It is *not* a time to be planning a response or conveying how *you* feel.

- **Skills to use:**
 - ✓ Eye contact
 - ✓ Body language, e.g. open and relaxed posture, forward lean, appropriate facial expressions, positive use of gestures, etc.
 - ✓ Verbal cues, such as “um-hmmm”, “sure”, “ah”, “yes”, etc.
- **Verbal and non-verbal cues to avoid:**
 - ✓ Body language – slouching, turning away, or pointing a finger
 - ✓ Timing – speaking too fast or too slow
 - ✓ Facial expression – smiling, squirming, raising eyebrows, gritting teeth
 - ✓ Tone of voice – shouting, whispering, sneering, whining
 - ✓ Choice of words – speaking sharply, accusatively, pretentiously, over-emotionally

Be sure to understand what may be more or less culturally appropriate in regards to non-verbal cues.

2. “I” Messages

“I” messages keep the focus on you and explain your feelings in response to someone else’s behavior.

- **“I” messages do:**
 - ✓ avoid judgments
 - ✓ help keep communication open
 - ✓ communicate information and respect for both people’s positions
- **“I” messages do not**
 - ✓ accuse
 - ✓ point a finger at the other person
 - ✓ place blame

Example: “I was really sad when you didn’t show up for our meeting last week. I look forward to our meetings, and I was disappointed not to see you. In the future, I would appreciate it if you could call me and let me know if you will not be able to make it.”

3. Paraphrasing

Paraphrasing is a good way to make sure you heard correctly what your mentee said and lets your mentee know that you hear, understand, and care about his/her thoughts and feelings. Paraphrasing enables you to gather information and be able to simply report back what you heard in the message—the facts and the attitudes/feelings that s/he expressed. *This communication skill is particularly helpful with youth, since youth culture/language is constantly changing.*

- **Phrases to use for deciphering fact**
 - ✓ “So you’re saying that . . .”
 - ✓ “What I heard you say is... do I have that right?”
 - ✓ “The problem is . . .”

- **Phrases to use for deciphering *feeling***

- ✓ “You feel that . . .”
- ✓ “Your reaction is . . .”
- ✓ “And that made you feel . . .”

Remember, paraphrasing does not mean evaluating, sympathizing, stating an opinion, offering advice, analyzing or questioning.

4. **Open-Ended Questions**

Open-ended questions are intended to collect information by exploring feelings, attitudes and views. They are extremely helpful when dealing with young people, who often answer questions with as few words as possible.

- **Examples of open-ended questions:**

- ✓ “How do you see this situation?”
- ✓ “What are your reasons for . . .?”
- ✓ “Can you give me an example?”
- ✓ “How does this affect you?”
- ✓ “How did you decide that?”
- ✓ “What would you like to do about it?”
- ✓ “What part did you play?”

Additional Resources

- <http://www.skillsyouneed.com/general/what-is-communication.html> - Communication skills
- https://sty.presswarehouse.com/sites/stylus/resrcs/chapters/1579229743_otherchap.pdf - A description of the process for creating a brave space
- <http://antiracist-toolkit.users.ecobytes.net/> - A set of tools and sources for engaging in anti-racist work
- <http://www.trainingforchange.org/> - Training resources for social justice
- <http://www.consumerstar.org/resources/pdf/RacialMicroaggressions.pdf> - Excellent article discussing micro-aggressions
- <https://implicit.harvard.edu/implicit/takeatest.html> - Implicit Association Test
- <http://ed.ted.com/lessons/rethinking-thinking-trevor-maber> - Excellent resource on the ladder of inference
- https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en - Excellent TED talk focusing on stereotypes and the ultimate danger of a single story