WI LIBRARIES TALK ABOUT RACE: 2023

Presenters:

Alicia Treviño-Murphy is a professional social worker specializing in justice, diversity, equity and inclusion, organizational change, group facilitation and education. She has experience as a restorative justice facilitator and trainer in schools and youth justice settings, as well as coordinating programs and equity work in public libraries. Alicia is a long-term lecturer at the UW-Madison Sandra Rosenbaum School of Social Work. In her other world, Alicia co-owns Underground Self-Defense, where she teaches martial arts and empowerment self-defense to diverse individuals and groups and consults with employers on workplace safety planning. She is also a mama of two young children, who have inspired her most recent hobbies of freelance writing and online content creation.

Charles Payne is a DEI consultant, certified teacher, and self-taught social artist from Michigan. Payne is the 2023 Resident Shop One Artist/Educator and a 2022 TMT New Play Development Playwright for their play 'Da Classroom Ain't Enuf,' an American Players Theatre New Voices: Creating the Classics of Tomorrow semi-finalist and a Wisconsin Wrights 2022 New Play Development project finalist. Payne is also an Isthmus contributor, a Madison Magazine contributor, and the Arts + Literature Lab's inaugural ALL Originals Prize winner. When not creating, they enjoy local theatre productions, dining at "mom and pop" shops, and participating in story slam competitions. Recently Payne won the Moth's Inaugural Central GrandSlam storytelling competition and qualified and competed in the Madison and Milwaukee GrandSlams.

60-minute Webinar

Title: *How to Move Past Midwest Nice Towards Safety and Belonging*

Content:

- What is Midwest nice and how can it obstruct safety and belonging at work?
- The case for bystander intervention in public libraries
- Concrete strategies including example scripts for how to respond to harmful behavior from patrons, board members, community stakeholders, or staff
- Reporting structure & how to address harm after the fact

Shared EDI Language

How to Move Past Midwest Nice Towards Safety and Belonging

Multicultural Competence: The awareness, knowledge, and skills needed to work in meaningful, relevant, and productive ways with others who are cultural different from self or culturally similar to self.

Social Justice Framework: Grounded in a commitment to undo systems of oppression and privilege, to serve as allies to groups targeted by social oppression, and to center the experiences of those who experience the most marginalization in the current system.

Social Oppression: When one social group, whether knowingly or unconsciously, exploits another social group for its own benefit; an interlocking system that involves ideological control as well as domination and control of the social institutions and resources of the society, resulting in a condition of privilege for the agent group relative to the disenfranchisement and exploitation of the target group.

Ally: A person who actively works to eliminate the oppression and marginalization of people with an identity group with which they do not self-identify; includes educating oneself and others, providing support to individuals, and challenging oppressive remarks, behaviors, policies, and institutional structures. Being an ally to one member of a marginalized group does not mean that all members of that group will see you as such. Generally, you should not self-identify as an ally but instead wait to be seen as such by the identity group with whom you are working.

Collusion: Ways that members of agent and target groups think and act, often not consciously, to support oppressive systems and maintain the status quo; can be a result of internalized dominance or internalized oppression.

Privilege: A resource or state of being that is only readily available to some people because of their social group membership; a right, advantage, or immunity granted to or enjoyed by one societal group above and beyond the common advantage of all other groups. Privilege is often invisible to those who have it.

Discrimination: The differential allocation of goods, resources, and services, and the limitation of access to full participation in society based on individual membership in a particular social group; reinforced by law, policy, and cultural norms that allow for differential treatment on the basis of identity.

Prejudice: A set of negative personal beliefs about a social group that leads individuals to prejudge people from that group or the group in general, regardless of individual differences among members of that group. This does not need to be a conscious dislike, but is often a subconscious understanding one gains from stereotypical images in the media or through other contexts.

Social Power: Access to resources that enhance one's chances of getting what one needs in order to lead a comfortable, productive, and safe life.

SPECIFIC IDENTITIES AND FORMS OF SOCIAL OPPRESSION

Shared EDI Language

How to Move Past Midwest Nice Towards Safety and Belonging

Ablesim (or disability oppression): The system of discrimination and exclusion of people who live with developmental, medical, neurological, physical, and psychological disabilities, privilege those who are temporarily able-bodied; deeply rooted in the belief that people whose physical, emotional, cognitive, and/or sensory abilities fall outside the scope of what is currently defined as socially acceptable cannot be productive members of society.

Temporarily Able-Bodied: A term used in disability rights communities as a reminder that many people will develop disabilities at some point in their lives due to accidents, illness (physical, mental, or emotional), or late-emerging effects of genetics.

Ageism: A process of systematic stereotyping of and discrimination against elders by youth and adults and against young people by adults and elders.

Age: Measured by years from birth; an assumption about age at Seattle University may include the belief that all or most students are "traditional-aged" (18-24) or that people may be perceived to be too young or told to hold their positions on campus.

Classism: The institutional, cultural, and individual set of practices and beliefs that assign differential value to people according to their socioeconomic class or status and privilege those with wealth and/or cultural capital that reflects an association with wealth.

Class/ Socio-Economic Status: A relative social ranking based on income, wealth, education, status, and power.

Ethnocentrism: The tendency to believe that one's ethnic or cultural group is centrally important, and that all other groups are measured in relation to one's own, especially with concern to language, behavior, customs, and religion.

Xenophobia: Hatred or fear of those from a different country or strangers or of their politics or culture.

Ethnicity: A social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interest, history and ancestral geographical base.

Racism: The systematic subordination of members of targeted racial groups who have relatively little social power (in the United States, people of color) by the members of the agent racial group who have relatively more social power (in the United States, white people). This subordination is supported by the actions of individuals, cultural norms and values, and the institutional structures and practices of society.

Race: A social construct that artificially divides people into distinct groups based on characteristics such as physically appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Although race is a social construct, it has real impact on everyday lives.

Genderism: The institutionalization of rights, access, and power to cis-gender individuals, who include those who experience a match between the gender they were assigned at birth, their

bodies, how they are perceived, and their personal identity; occurs in conjunction with the marginalization of individuals who are transgender, genderqueer, and/or gender non-conforming.

Transphobia: The fear and hatred of transgender and gender non-conforming individuals and what they do (or are feared to do), resulting from a gender binary that assumes all people to be either male/masculine or female/feminine. This ranges from disrespect, to denial of rights and needs, to violence.

Gender: A wide range of social/cultural meanings that are ascribed to biological sex; composed of both gender identity and gender expression.
- Gender Identity: a person's internal self-concept with regard to gender
- Gender Expression: behaviors, such as attire, demeanor, and language through which we intentionally or unintentionally communicate gender

Heterosexism: The institutionalization of societal/cultural, institutional, and individual beliefs and practices that assume that heterosexuality is the only natural, normal, acceptable sexual orientation, privileging individuals who engage in heteronormative practices and ways of living.

Homophobia: The fear, hatred, or intolerance of those who identify as lesbian, gay, bisexual, pansexual, or queer or of any behavior that is outside the boundaries of what may be considered "traditional" gender roles. This ranges from disrespect, to denial of rights and needs, to violence.

Sexual Orientation: The desire for intimate, emotional, and sexual relationships with people of the same gender, a different gender, or more than one gender.

Religious Intolerance: The social structures, federal and local policies, and cultural practices that maintain religious hegemony through unquestioned norms, habits, language, symbols, and practices, such as recognized holidays and inclusion in politics.

Religion/Spirituality: A formal or informal set of beliefs concerning cause, nature, and purpose, sometimes including devotional and ritual observances or containing a moral code governing behavior.

Sexism: The cultural, institutional, and individual set of beliefs and practices that privilege men and masculinity, subordinate women, and denigrate values and practices associated with women and femininity.

Sizeism: The cultural, institutional, and individual set of beliefs and practices that subordinate individuals and groups of size, shorter than average height, and/or taller than average height, based on stereotypes, attitudes, and beliefs that norm and privilege slender figures and median statures.

Size/Body Diversity: A positive understanding of differences in size and body.

Definitions adapted from a variety of sources, including The People's Institute for Survival and Beyond, United States Student Association, Social Justice Training Institute, and *Readings for Diversity and Social Justice* (2010, edited by Adams, M., Blumenfeld, W., Castañeda, C., Hackman, H., Peters, M., & Zúñiga, X.).

Exploring Complex Identities

How to Move Past Midwest Nice Towards Safety and Belonging

The grid on page 2 is used to help us think about the complexities of our social identities and how they impact our daily experiences. The first column lists various aspects of identity that are parts of who we are as whole people. The second column lists examples of some groups that are privileged within the categories listed in column one. The third column lists examples of some groups that are marginalized or experience oppression within the categories listed in column one.

One important thing to understand is that these categories are based on **systems** of privilege and oppression, not on individual experiences. For example, an individual can have pride in their identity as a queer woman of color, or a single parent with a disability, but they are still subject to marginalization within a U.S. context because laws, policies, media, resource distribution, social norms, and other determinants of safety and power are generally set by those who have the most privileged identities.

With this in mind, **please read over the list on page 2 and mark whether you *currently* belong to a group that is privileged or marginalized within each of the 15 categories**. When you are complete, your list may look like this example:

1 gender	Men	Women, trans, genderqueer, intersex
2 gender identity	Cisgender/Non-Trans	Transgender, genderqueer, gender non-conforming
3 Race	White People	People of Color
4 Age	30s to 50s	Younger or Older
5 Class	Owning Class or Middle Class	Working poor or Working Class
6 Educational Level	College Graduate	High School or Less

Once you have completed page 2, **please answer the reflection questions on page 3**.

	GROUPS THAT EXPERIENCE PRIVILEGE IN A U.S. CONTEXT	**GROUPS THAT ARE MARGINALIZED OR OPPRESSED IN A U.S. CONTEXT**
1. GENDER	MEN	WOMEN; TRANS; GENDERQUEER; INTERSEX
2. GENDER IDENTITY	CISGENDER/NON-TRANS	TRANSGENDER; GENDERQUEER; GENDER NON-CONFORMING
3. RACE	WHITE PEOPLE	PEOPLE OF COLOR
4. SEXUAL ORIENTATION	HETEROSEXUAL	GAY; LESBIAN; BISEXUAL; QUEER
5. AGE	30S TO EARLY 50S	YOUNGER AND OLDER
6. CLASS	MIDDLE CLASS; OWNING CLASS	WORKING POOR; WORKING CLASS
7. EDUCATIONAL LEVEL	COLLEGE GRADUATE	HIGH SCHOOL OR LESS
8. RELIGION/SPIRITUALITY	CHRISTIAN: PROTESTANT OR CATHOLIC	MUSLIM; JEWISH; BUDDHIST; HINDU; AGNOSTIC; SPIRITUAL; PAGAN
9. NATIONALITY	U.S.-BORN; BORN AS U.S. CITIZEN	BORN OUTSIDE U.S.; IMMIGRANT TO U.S.
10. CHILDHOOD FAMILY STRUCTURE	RAISED BY BIOLOGICAL OR ADOPTIVE FAMILY IN AN ENVIRONMENT THAT FELT SAFE AND WITHOUT ABUSE	RAISED IN THE FOSTER SYSTEM; RAISED WITH DOMESTIC VIOLENCE, DRUG OR ALCOHOL ABUSE IN THE HOME, AND/OR OTHER HOME EXPERIENCES THAT FELT UNSAFE AND LACKED STABILITY
11. ABILITY/DISABILITY	TEMPORARILY ABLE-BODIED	PEOPLE WITH A PHYSICAL, MENTAL, EMOTIONAL, OR LEARNING DISABILITY
12. ETHNICITY/CULTURE	WESTERN EUROPEAN	PUERTO RICAN, DINÉ, MEXICAN, NIGERIAN, JEWISH, RUSSIAN, CHINESE, IRANIAN, ETC.
13. SIZE/APPEARANCE	SLENDER; PERCEIVED AS ATTRACTIVE; HANDSOME; BEAUTIFUL; ETC.	OF SIZE; PARTICULARLY TALL OR SHORT; PERCEIVED AS UNATTRACTIVE; ETC.
14. USE OF ENGLISH	"PROPER" ENGLISH	ACCENTED ENGLISH; ANOTHER PRIMARY LANGUAGE
15. MARITAL/PARENTAL STATUS	MARRIED IN A HETEROSEXUAL RELATIONSHIP WITH OR WITHOUT CHILDREN	DIVORCED; SINGLE; LGBTQ PARENT; DOMESTIC PARTNERSHIP; SINGLE PARENT

Self-Reflection Questions

Take a few minutes to complete the statements below, using the identities you circled on the previous page. You may find that you are a member of the privileged or oppressed/marginalized group in the majority or all of the categories. If so, pay particular attention to your feelings and reactions in noticing that pattern.

1. I am **most aware** of my membership in the＿＿＿＿＿＿＿＿**privileged** group.

2. I am **least aware** of my membership in the＿＿＿＿＿＿＿**privileged** group.

3. I have the **most experience** managing my membership in the＿＿＿＿＿＿＿**privileged** group.

4. I have the **least experience** managing my membership in the＿＿＿＿＿＿＿**privileged** group.

5. I am the **most comfortable** with my membership in the＿＿＿＿＿＿＿**privileged** group.

6. I am the **least comfortable** with my membership in the＿＿＿＿＿＿＿**privileged** group.

7. I am **most aware** of my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

8. I am **least aware** of my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

9. I have the **most experience** managing my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

10. I have the **least experience** managing my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

11. I am the **most comfortable** with my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

12. I am the **least comfortable** with my membership in the＿＿＿＿＿＿＿**oppressed/marginalized** group.

Shared EDI Reporting Template

How to Move Past Midwest Nice Towards Safety and Belonging

Reporting Template

Employee: _____

Incident Date: _____

Department: _____

Director: _____

☐ Check box to confirm that you provided a copy of a library policy to your report!

☐ Any other policies involved?

Reports Made
(check all that apply)

☐ Director

    Name:

☐ Manager

    Name:

☐ **CCBC

    Name:

☐ **USEEOC

    Name:

☐ Law enforcement

    Name:

Date Referral(s) Made:

Recommendation prompts to validate, affirm & show support

- Thank you for sharing this information with me. As staff I am here to support you with addressing your concerns.
- I appreciate you coming forward and trusting me to support you with having your concerns addressed.
- I am sorry that you had this experience. Thank you for confiding in me.

** Acronyms

Shared EDI Reporting Template

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<div style="background-color:#1F5CB4; color:white; padding:20px;">

Document Nature of Concerns

What did the patron/staff report to you? Who was involved? What date did the situation occur? Have they shared these concerns with others? Does the patron/staff have any immediate needs that need to be addressed to ensure safety and sense of belonging? What outcome is the patron/staff seeking and what kind of support is needed?

Notes:

</div>

Any recommendations:

Communication Plan
- How often you will check in while you are looking into the situation
- How will the check in take place (email or video or face to face)
- Who will you involve resolving the reported concern?

Follow-up meetings	
Follow-up Meeting One Date:	**Notes:**
Follow-up Meeting Two Date:	**Notes:**
Follow-up Meeting Three Date:	**Notes:**

Closed Date:

** Acronyms

Shared EDI Resources

How to Move Past Midwest Nice Towards Safety and Belonging

Calling In vs. Calling Out by Rebecca Eunmi Haslam, Ph.D. of Seed the Way

Project READY: Reimagining Equity & Access for Diverse Youth

A free online professional development curriculum

https://ready.web.unc.edu/

This site hosts a series of free, online professional development modules for school and public youth services librarians, library administrators, and others interested in improving their knowledge about **race and racism, racial equity, and culturally sustaining pedagogy**. The primary focus of the Project READY curriculum is on improving relationships with, services to, and resources **for youth of color and Native youth.**

(Although designed with youth services in mind, this resource is applicable for all ages!)

CCBC Intellectual Freedom Information Services

https://ccbc.education.wisc.edu/intellectual-freedom-2/intellectual-freedom/

The CCBC confidentially assists Wisconsin* librarians and teachers when they are facing potential or actual book challenges.

If you are a Wisconsin librarian or teacher facing a challenge, or a question has been raised about a book and you think a complaint or challenge may follow, contact us. Phone (608-263-3720) or email us (ccbcinfo at education.wisc.edu). If you email, please include a phone number at which a CCBC librarian can call you back.

CCBC What If… Forum

https://ccbc.education.wisc.edu/category/what-if

What IF is a question-and-answer forum for teachers, school and public librarians and others in the library and education fields. We all have questions about intellectual freedom and challenges to materials. The What IF forum is a place to turn to ask these questions before a challenge occurs, and to help think through what the principles of intellectual freedom look like in practice.

Ask us a What IF question: ccbcinfo@education.wisc.edu