

The Sudanese Knowledge Society in Collaboration with the Paulo Freire Institute-UK Doctoral and Post-Doctoral Network on Gender, Social Justice and Praxis

are organizing a Series on:

Using Liberatory Pedagogy in Our Communities and Classrooms

2nd Workshop in Series:

Training the Trainers: Building a Cadre of Facilitators of Workshops Dealing with Diversity

Hosted by:

Sudanese Organization for Research and Development (SORD)

Khartoum, Sudan, March 12, 2015, 4–7.30 p.m.

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Following on the theme of critical pedagogy, this second workshop in the series will be one for training potential trainers, or at least raising their consciousness about the various methods that can be applied in stimulating others to recognize their own lack of understanding of diversity.

Much has been written about Sudan's ethnic diversity, authors often referring to Sudan (even after the secession of South Sudan) as one of the most diverse countries in the world. Also, much has been said about Sudan belonging half in the "Arab world" and half in the "African world," and other over-generalized and inaccurate categorizations. However, very little has been written about the hierarchies of regions, ethnic groups, race categorization, and even the hierarchy within the general category "Arab." Sudan has been ridden with fixed notions about racial categories and the perceived characteristics that accompany someone's "race." However, these are not just popular perceptions, not just everyday stereotypes; people have acted on these unverifiable notions. Although the word "racism" is rarely used in Sudan, yet, many internal and external social commentators have observed that racism (perhaps generated by economic and historical variables) has been a primary factor in a number of Sudan's conflicts. Many people—both groups and individuals—are unwilling or unable to let go of their long-held prejudices against particular groups. Tensions have built up, making conflict resolution difficult, if not in some cases, impossible.

We are assuming that small anti-racism workshops, which could take place all over Sudan, but could start in Greater Khartoum (as one of the cultural depots), might have the potential for alleviating some of the tensions created by racism. The problem is that very few (if any) Sudanese are trained in facilitating anti-racism workshops. This workshop aims to give some fundamental training and general guidelines to participants who have volunteered to learn how to facilitate anti-racism workshops.

It is our plan to help generate a series of post-workshop sessions wherein participants will continue their training in a self-facilitated series, with the goal of producing a cadre of professionals who will then train other facilitators in consciousness-raising about diversity, race, and conflict resolution.

We will be using some of the methods of Critical Pedagogy-- methods for figuring out how to bring the specific context to life, to raise the issues to the surface and connect them to our everyday lives. For us, followers of the ideas of Paulo Freire (*Pedagogy of the Oppressed*, 1971), pedagogy is a form of resistance, a form of insurrection, and a generator, not only a purveyor, of knowledge. Furthermore, we will facilitate the workshop by assuming that much knowledge comes from within, even when it seems to come from outside. The task of the teacher, the mentor, the facilitator, and the community activist is simply to facilitate that process of bringing knowledge to the surface and then, the more difficult task-- putting that knowledge into action. In the case of this workshop, the pedagogical strategies are aimed toward making a contribution to ending racism.



Thanks from Facilitators:

We thank you for being with us today at this very unusual workshop. Our goal is to spark a movement of anti-racism workshops throughout the country. The first step in this process is to begin by training the first group of facilitators who will offer these workshops or train others to do it.

This workshop is the second in a series on using liberatory pedagogy in our communities and classrooms. It is entitled “**Training the Trainers: Building a Cadre of Facilitators of Workshops Dealing with Diversity**”.

We will be using the Blog of the Workshop Series on: <http://libpedagogy.blogspot.com/> to report any material that is generated today or as the result of our congregation.

We thank SORD for hosting the workshop and wish us all a fruitful time.



The Procedure for the Workshop

Time: 4 – 7.30pm

I. Welcome and Thanks [4 – 4.05pm]

II. Mission, Agenda, and Pledge [4.05 – 4.15]

1. Mission: To start a movement of workshops, mutual training (i.e., training ourselves and each other), to link with other groups with the same or similar goals (perhaps working on sexism or class)—even transnationally. Our goal in this workshop is to do two things at the same time: train ourselves and teach each other how to train others.

2. Pledge: To take something from what we all teach each other today and do something with it—no matter how big or small. At the end of the day each person will tell the group what it is that she/he is going to do (e.g., report back to one’s group and try to facilitate a workshop within one’s own group). DO WE ALL TAKE THE PLEDGE?

3. Agenda [follow the topics below]

III. Brief Introductions [4.15 – 4.25]

IV. Discussion of Terminology [4.25 – 4.35]

A. “Multiculturalism”—a critique of the concept, e.g., the charge that the term encourages illiberal practices and “parallel societies” (Cantle 2001), that it leads to the “essentialization of cultural beliefs and groups that lead to celebrations of cultural diversity that are shallow, feel-good, and reductive while maintaining structural inequality and the hierarchical status quo” (Amy Male 2015: 38). May even strengthen stereotypes. May lead to “separate but equal” (Malek 39).

B. “Diversity” is a handy word that says everything and nothing at the same time. It can be said to be a euphemism in the context of discussing racism.

C. “Race” and “Racism”—are terms that are more hard-hitting, more to the point, but difficult to get people to acknowledge. We can define “racism” as either a **person’s personal prejudices/intentional discrimination** or we might simultaneously be talking about a **racial justice understanding of racism:** a set of societal, cultural, and institutional beliefs and practices—regardless of intention—that subordinate or oppress one race for the benefit of another. We could say that there are three expressions of racism—personal, cultural, and institutional. With regard to those who have been subjected to racism and have internalized racism, it is important to trace what might be the path to empowerment: the person recognizes that she/he is not privileged because of skin color/language/religion/customs/history. She/he addresses the rage or depression that she/he feels. She/he begins to develop a deeper self-awareness of culture and history and the situation around her/him. She/he begins to join and form groups allies and move toward a collective action. For those who have internalized the superior position of the dominant group(s), it will take the hard work of recognizing that internalization and working to be an ally of marginalized groups.



V. Guidelines, Code of Ethics, Vision, and Team-Building [These codes need to be agreed on by all of us, but while we are agreeing on them among ourselves, we are raising our consciousness and learning modes of training others; these get more difficult as we move through them] [4.35 – 5.35]

1. We will all listen to each other
2. We will not interrupt
3. We will be respectful
4. We will not compete, but will build on each other's ideas
5. We will learn our names and address each other by name (try to remember to give our names the first couple of times we speak). "I am Ahmed. I want to build on what Amal said." Etc.
6. If we have already spoken, we will sometimes yield the floor to someone who has not spoken before
7. We will be as honest with each other as we know how to be
8. We will not repeat outside this group the content of what individuals have said in this group. We can tell people about the content of the group (that will be part of our community-education task, but we should not attribute specific statements by participants (Respect Confidentiality)
9. We will not engage in the politics of shaming, or finger pointing
10. We will acknowledge that we have sometimes done or said racist things
11. However, just because we have acknowledged our racist behavior or words, that does not make us a "bad person." It means we are someone willing to work on our racism
12. Those of us who see ourselves as the objects/victims of racism (or sexism, as another example) will acknowledge that we may have internalized that racism (this will be explained)
13. We will acknowledge that everyone in this room is privileged in some way and will personally acknowledge that privilege. Be able to name it
14. We will acknowledge that unlearning racism is a life-long process
15. We will all acknowledge that everyone of us is doing the best she/he can with what we have been given by our families, our ethnic groups, our society, our schools, our media, and our nation, BUT
16. We will all agree to take responsibility for our own actions and not blame others for our situation or context
17. We will not engage in blaming another generation (i.e., the youth blaming the older generation or the reverse)
18. We will try to avoid forming hierarchies of oppression



19. We will not try to develop a “colorblindness,” i.e., ignoring or glossing over racial and ethnic differences. We will face head-on our differences
20. We will agree to interrogate the Sudanese skin color codes (“brown,” “blue,” etc.)
21. We will acknowledge that “race” has no scientific basis and, if we are to use the concept at all (as facilitators we advise discarding the concept entirely), we have to recognize that, based on blood types, there are thousands of races in the world
22. We will all agree to spread these ideas into other workshops on this topic and on other topics such as gender injustice, i.e., we will try to intersect various oppressions
23. We will consider each other as allies
24. We will all try to seize teachable moments in our families, in our jobs, and in our communities

VI. What would an inclusive workshop of anti-racism look like? [5.35 – 6.00]

1. It would follow the above codes of ethics
2. It would use everyday language, not jargon or specialized language
3. It would emphasize discrimination in the wider society, i.e., not only within group culture or among individuals
4. It would focus on public action with outcomes that would benefit not only the marginalized groups, but would, eventually, benefit everyone, even the privileged in ways they would not expect
5. It would be attentive to preserving the unity of the group, partially by framing anti-racism within the larger context of shared goals and solidarity
6. It would involve telling human stories (our stories) before generalizing about others. It would involve inviting people to share their own race and class stories
7. It would involve doing ongoing community-building, both before and after controversial, sensitive, and potentially divisive discussions
8. It would involve remembering that responding to racist incidents is the whole group’s responsibility (instead of a facilitator being in charge of “correcting” an “offender”). As the guidelines tell us, it would involve avoiding finger-pointing and/or talking down from a critic’s seat of judgment
9. It would involve being conflict-friendly and emotion-friendly
10. It would involve the push to keep going despite things sometimes becoming “messy.” It would involve experiments which might sometimes fail, but starting up again. Going on.



VII. A Brief Word about the Special Problems of Immigrants and the Internally Displaced Persons (IDPs): [Participants Reading]

In recognizing how communities are changing due to immigration and migrations and how this mobility has long been driven by power and domination, forcing people out of their homes in pursuit of work and opportunity elsewhere. It is useful to think about the immigrant tensions that divide us: culture and language barriers make relating to each other difficult; new stereotypes and biases emerge and old ones flourish; economic shifts cause competition for jobs; and there emerges competition over what is seen as limited resources. Governments play on these.

VIII. Floor Discussion: Stories, Observations, Calls for Action [6.00 – 7.15]

IX. Wrap Up and Revisit the Pledge [7.15 – 7.30pm]

