AN INTRODUCTORY WORKSHOP IN
ANTI-BIAS EDUCATION

Sponsored by:

American Montessori Society
Sheraton Denver Downtown
1550 Court Place
Denver, CO 80202

facilitated by:

Mary Pat Martin - mpmartin@ameritech.net
B Jo Ann Mundy - joann@eracce.org
ABOUT CROSSROADS . . .

Crossroads’ mission is to dismantle systemic racism and build antiracist multicultural diversity within institutions and communities by training institutional transformation teams. We are guided by the following principles:

- The work of Crossroads is based upon a systemic analysis of racism and its individual, institutional and cultural manifestations;
- Crossroads seeks to be accountable in its work to those who share a common analysis of racism, and especially to communities of color;
- Crossroads understands its antiracism work to be part of a national and global movement for racial justice and social equality;
- Crossroads recognizes that resistance to racism also requires resistance to all other forms of social inequality and oppression.

In recognition that white supremacy dehumanizes people and objectifies the natural world, Crossroads antiracist vision is no less than the restoration of all creation.
THE TRAINING TEAM

Mary Pat Martin has been an Early Childhood Education professional with experience as a director of an Early Childhood Program. She was a professor at Oakton Community College in Illinois, and a member of the Oakton antiracism team. She has an M.A. in Early Childhood and a Masters in Education. Mary Pat has also been an elementary and preschool teacher and an early childhood education consultant in the Chicago area. She has done extensive consulting and training in culturally relevant and anti-bias education. Mary Pat has been associated with Crossroads for more than 20 years.

B. Jo Ann Mundy is one of the co-Executive Directors of ERACCE (Eliminating Racism and Claiming/Celebrating Equality), and a Core Organizer-Trainer for Crossroads Antiracism Organizing and Training, a national partner working collaboratively with ERACCE toward the institutionalization of racial justice in public and private institutions throughout southwest Michigan. Currently Jo Ann serves on the board of Crossroads and the People’s Food Coop of Kalamazoo. As a founder mentor of the NIA Project, Jo Ann encourages the celebration of identity, purpose and sisterhood in adolescent women of color. Additionally, Jo Ann is a founding member of the Three Rivers Area Faith Community (TRAFC), an ecumenical faith-based social justice network of churches striving to build a multi-cultural, multi-ethnic, multi-racial, multi-lingual and multi-generational anti-racist faith community in Three Rivers, MI where she completed her doctoral thesis Sacred Actions to Bring Racial Reconciliation. Enjoying over 25 years of pastoral ministry, Jo Ann currently serves as a solo pastor of On Common Ground of Three Rivers Michigan. Jo Ann enjoys reading, music, her guitars and computers and, most of all, the young people in her life.
Purpose & Learning Goals
The purpose of this antiracism workshop is to provide an introductory process for participants to explore and deepen their understanding of socialized identity shaping, systemic racism, bias and anti-bias education; bring greater awareness of how children and youth are affected by them; and to begin to initiate ways to more effectively dismantle racism and bias within their classrooms and institutions.

At the conclusion of this workshop intensive participants will be able to:
1. Define and learn about the impact (on children/youth and ourselves) of social group identity.
2. Explore the systemic nature of racism and its connection to other oppressions.
3. Explore how children and youth develop prejudice
4. Begin to learn how Anti-Bias Education can be used to counteract prejudice and oppression.
5. Start planning ways to apply this knowledge to our programs/schools.

Schedule
- Gathering, Welcome & Centering
- Introductions and Community Agreement
- Scavenger Hunt & Social Group Identities
- Power Analysis w/ Center & Borderlands Frame
- Definition of Systemic Racism
- How Children Develop Prejudice
- The 4 Goals of Anti-Bias Education
- Considerations for Doing Anti-Bias Education
- Next Steps & Applications
- Evaluation
Community Agreement

Agreements for Creating Courageous Space

- Respect
- Listen to Understand
- Take Responsibility
- Make Space
- Take Space
- Allow Ambiguity
- Confidentiality
## Anti-Bias: Person to Person Scavenger Hunt

*Directions: Walk around the room and try to find someone who matches each item below. Write the name of the person or have the person write her/his name on the line next to the item that she or he matches. Each name may be used only once.*

<table>
<thead>
<tr>
<th>Find someone who...</th>
<th>Signature</th>
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<tbody>
<tr>
<td>1 Speaks more than one language.</td>
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<tr>
<td>2 Has lived in an extended family.</td>
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<tr>
<td>3 Grew up in a religious family.</td>
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<tr>
<td>4 Was born outside the United States.</td>
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<tr>
<td>5 Knows some one who tells or e-mails jokes that are disrespectful to women.</td>
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<tr>
<td>6 Has a close relationship with someone with a mental or physical disability.</td>
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<tr>
<td>7 Has broken away from some traditional family gender roles.</td>
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<tr>
<td>8 Went to a homogeneous elementary school.</td>
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<tr>
<td>9 Currently lives in a diverse neighborhood.</td>
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<tr>
<td>10 Is or has a friend or family member who is lesbian/gay/bisexual/trans*.</td>
<td></td>
</tr>
<tr>
<td>11 Has been/is/or is close to some one who is poor.</td>
<td></td>
</tr>
<tr>
<td>12 Has been/is/or is close to some one who is rich.</td>
<td></td>
</tr>
<tr>
<td>13 Has been or knows someone who has been discriminated against because of their age.</td>
<td></td>
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<tr>
<td>14 Is or has a family member who lives in the US but is not a citizen of the US</td>
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</tr>
<tr>
<td>15 Is or has a friend/family member who has been bullied or discriminated against because of physical appearance (weight, height, facial features, etc.)</td>
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Center / Borderlands Framework

1 Adapted from Gloria Anzaldúa, Borderlands/La Frontera: The New Mestiza

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Defining Racism

1. We need a common definition and a common analysis of racism if we want to work on solutions to racism.

2. Racism is not the same thing as individual race prejudice and bigotry. All people are racially prejudiced (regardless of racial/ethnic identity). It is part of the air we breathe. It is socialized into every person. But this does not mean that everyone is racist.

3. Racism is more than race prejudice. It is more than individual attitudes and actions. Racism is the collective actions of a dominant racial group.

4. Systemic power turns race prejudice into racism. Racial prejudice becomes racism when one group’s racial prejudices are enforced by the systems and institutions of a society, giving power and privilege based on skin color to the group in power, and limiting the power and privilege of the racial groups that are not in power.

Race Prejudice
+ the misuse of power by systems and institutions
= RACISM
Stages in Children’s Development of Racial²/Cultural³ Identity & Attitudes

NOTE: The stage/age characteristics described here focus on a few salient aspects of racial/cultural identity and attitude development. These are generalizations, based on the behavior of many children. A particular child will show a few, some, or many of the characteristics of his/her age and stage.

Infants

• Gradually becoming aware of self as a separate being.

• Beginning to absorb a cultural identity through daily care-giving interactions, household smell, sounds, etc. Beginning to babble a range of sounds and imitating intonation and sounds of the home language

• Beginning to notice and respond to skin color cues (around 6 months old)

• Quality care/education programs provide cultural continuity with each infant’s home culture

Ones and Twos

• Continuing to develop their awareness of self as separate individual

• Learning to interact with others within the cultural rule system of their families. Pay close attention to “their” adults’ feelings and non-verbal messages.

• Curious about physical characteristics of self and others (skin color, hair texture, gender anatomy); May “match” people based on physical characteristics.

• Sometimes showing discomfort around unfamiliar people, including individuals with different skin color. May not have language to express or ask about aspects of difference that intrigue them.

• Beginning to vocalize ‘words’ from her/his home language. By two identifying self/others with words like "me", "mine", "you"

• Care/education program continues incorporating home cultures and introduces diversity through books, posters, puzzles that are age appropriate.

Threes and Fours

²The concept of "race" is "biologically meaningless, but, as a social-political construct that underlies systemic racism, “race” does deeply affect how societal institutions and individuals respond to people. Consequently, skin color plays an early part in young children's developing sense of self and others.

³Family culture is the children is first socializing context, giving children a sense of identity and a set of beliefs, values, language and rules of behavior for interacting with the world. In addition, by 3 years of age, dominant societal culture also influences children’s ideas, beliefs and behaviors as they enter into and learn from societal institutions, such as school, media, faith-based and community settings.
• Speaking their home language, language development in their home language at a critical time

• Becoming grounded in their family/extended family's cultural ways of being: language, rules about behavior, how emotions are expressed, gender norms

• Identify and match people according to “racial” physical characteristics and groups, but often confused about complexities of group categories (e.g., How can two children with dark brown skin be in different groups, e.g., African American and Mexican American).

• Can learn that skin serves the same purpose for everyone, regardless of skin color and appreciate that colors are beautiful. Do not yet understand the concept of “melanin”

• Not yet clear about gender and racial identity constancy (e.g., will I always be a boy/girl; will I always have my skin color?); Curious, and sometimes fearful about disabilities and beginning to show awareness of socio-economic class

• Over-generalize and make incorrect associations about differences based on their limited experience and still limited ways of processing information. May have their own explanations for the differences they observe among people

• Absorb societal stereotypes from people and from media about other groups and may show discomfort or fear. May tease or refuse to play with others because of skin color, language differences, and physical disabilities.

• Begin to show evidence of societal messages affecting how they feel about their self and/or group identity, i.e., evidence of beginnings of internalized superiority (IS) or internalized oppression (IO)

• HOWEVER, with teaching and encouragement from adults, can expand their capacity for a strong sense of empathy and interest in fairness and can begin to develop critical thinking about hurtful images, comments and behaviors.

Five and Sixes

• Children whose home culture and experiences significantly differ from the dominant or mainstream culture often face a "bi-cultural" crisis upon entering school. (This may be white children from low-income families, immigrant children, and children whose home culture/language differs from school culture/language). Ways children handle the “Bi-cultural” crisis include:
  a. Rejecting home culture & learning dominant one
  b. Rejecting school culture and insisting on home culture
  c. Learning to code switch and to become bi-cultural

• Aware of and exploring meaning of the several aspects of their self and/or group identities (racial, cultural, gender,) and the societal messages about them. Have gender and racial constancy

• Interested in how people get skin color and can understand simple scientific explanations about skin color differences

• Show evidence of societal messages affecting how they feel about their self and/or group identity, i.e., evidence of beginnings of internalized superiority (IS) or internalized oppression (IO)
• May select to play only with children close to their gender and racial/cultural identities, but may also reject members of their own racial/cultural group (e.g. darker skinned African American children, Spanish-speaking Latino children)

• May use prejudicial insults and name-calling to show anger or aggression, knowing that these terms hurt.

• However, do enjoy exploring the similarities and differences in the home cultures of their peers/classmates and can identify stereotypes, develop critical thinking skills, and engage in “social justice” activities on issues that directly touch them—in their classroom, school and neighborhood.

• **Quality primary programs incorporate the four anti-bias education goals into the daily curriculum. Fives and sixes profit from the objectives described for preschoolers. They can apply learning about similarities and differences to creating behavioral “rules” for their classroom and to simple activism activities addressing hurtful prejudice or discrimination affecting themselves and their classmates.**

**Sevens, Eights & Nines**

• Establishing group identities and membership—often form groups to act within own cultural rules and to reinforce sense of group identity. Able to learn to consciously code-switch between home/community and school cultures

• Children of color aware of racism against own racial/cultural group. May show negative impact of internalized racism: third grade is when many children "psychologically" drop out of school (Their bodies are in the classroom, but their minds are elsewhere).

• See rise in name-calling based on racial, gender, class, disability and sexual orientation identities. Show influence of dominant culture myths about class (being poor is the individual's choice/fault; having money is a sign of superior abilities) at a time, greater calcify for empathy about the harm of name-calling.

• Can identify and critically think about interpersonal dynamics of racism, sexism and classism, and how to interrupt them. Understand scientific explanations for skin color and how individuals get their skin color. Understand nature and harm of stereotyping.

• Like to learn about the “history” of their own people and communities. (interviewing people, writing about them a favorite kind of activity)

• Role model of people active in antiracism/social justice struggles very important to them. Can engage in group activities to challenge individual and cultural forms of racism in their community

• **Quality educational programs use children’s stronger cognitive abilities to understand their self and group identities, while also fostering children’s empathy for people across differences and their critical thinking and acting skills for countering prejudice and discrimination. Teach about people in their and each others communities who work to end prejudice and discrimination is important. All aspects of curriculum make visible the contributions of all racial/cultural groups.**
BE AWARE

▶ By age 9, “when faced with counter-stereotypic information, children that showed highly stereotyped attitudes tended to forget that information, or, even more disturbingly, to distort it in memory to make their ideas consistent with their stereotyped beliefs”.

(Bigler & Liben, 1993, Child Development)

▶ “After age 9, racial attitudes tend to stay constant unless the child experiences a life-changing event”


Tens, Elevens, Twelves

• Want to learn more in-depth information about their cultural group and its true history. Role models of people who made contributions and also worked to end injustices are very important to them.

• Aware of differences in perspective between dominant culture and their own group's culture. (e.g., "They (dominant culture) thinks about us this way... we think about ourselves in other ways...)

• Continue to show impact of learned misinformation, stereotyping and dislike of other racial/cultural groups. However, have the cognitive ability to examine these more objectively with new information and can compare & contrast two different perspectives in an issue

• Conscious of and often disturbed by contradictions between what significant adults (e.g., family, teachers, religious figures) say and do about racial issues.

• Need a place to voice their concerns about injustices they see in their own lives, in their communities in the media. Begin to understand concrete forms of institutional racism

• Interested in history and geography, if it deals with real people; becoming aware of and interested in world events

• Interested in learning about current and past people who engaged in a range of anti-racist and other social justice activities from all racial/cultural groups

• Can engage in anti-racist activities in their community related to their understanding and interests (e.g., helping an anti-racist or other social justice focused community group with their work)

• Unless middle school children have had quality diversity and equity education in previous years, they will show the negative affects of racism on their identities and attitudes towards others. However, they also have the cognitive and emotional capacities to benefit from working on the four anti-bias goals as they relate to their own lives and in the various school subjects. Model-school children also quickly pick-up teachers and school policies “talking’ but not’ walking” the diversity/equity path.
Adolescence and Young Adulthood

• Attitudes toward self and other groups are well established. So, too, is a strong sense of fairness and justice, although it may lie dormant in school settings.

• With opportunities to honestly voice their life narratives, and accurate knowledge about their own and other groups, can apply their critical thinking and sense of fairness to changing attitudes and behaviors. However, many may have to overcome lack of training/experience in critical thinking.

• Have the capacity to understand fully how cultural and institutional racism, internalized superiority and internalized oppression work. Can engage in critical examination of their own beliefs, cross racial/cultural dynamics and develop empathetic connections and interactions

• Re-working of personal and group identity can go in positive or negative directions.
  ---Adolescents/young adults-of-color may: (a) Reclaim their identity/history; (b) Act out internalized racism against themselves and others, or, (c) Show aspects of both.
  ---White adolescents/young adults may: (a) Reject/deny anti-racism teaching and continue to or actively (e.g., Skin Heads) to carry out racism; (b) insist on a “color-blind” stance, passively (conformity) participating in racism; (c) Reject white racism (as they understand it) and try to develop an anti-racist identity and behavior.

• Learning accurate history about all groups of people, as well as accurate history of racism and anti-racism plays a crucial role in choosing positive personal and group identity.

• Working on social justice issues appeals to adolescent/young adults critiques of their society and can have strong interest in the injustices in other parts of the work. Their passionate sense of justice can positively nurture their sense of power in the world.

• Great capacity to commit to and help organize creative anti-racism/social justice action in their community. May need guidance to keep realistic. Remember that it was adolescents and young adults who were the heart of the great civil rights movement of the sixties.

• *High school and two or four-year colleges can capitalize on the strengths of adolescents and young adults in all aspects of the curriculum. Specific courses in ethnic studies and social justice history, as well as community service work are also very useful.*
ANTI-BIAS EDUCATION 4 GOALS

1. NURTURE EACH CHILD'S CONSTRUCTION OF A KNOWLEDGEABLE, CONFIDENT SELF-IDENTITY AND GROUP IDENTITY: Each child will demonstrate self-awareness, family pride, and positive social identities.

   This means creating the educational conditions in which all children are able to like who they are without needing to feel superior or inferior to anyone else. It also means enabling children to develop bi-culturally and helping children and their families resolve the problems faced when a person has to operate in more than one culture.

2. PROMOTE EACH CHILD’S COMFORTABLE, EMPATHIC INTERACTION WITH PEOPLE FROM DIVERSE BACKGROUNDS: Each child will express comfort and joy with human diversity; accurate language for human differences; and deep, caring human connections.

   This means guiding children’s development of the cognitive awareness, emotional disposition, and behavioral skills needed to respectfully and effectively learn about differences; comfortably negotiate and adapt to differences; and cognitively understand and emotionally accept the common humanity that all people share.

3. FOSTER EACH CHILD’S CRITICAL THINKING ABOUT BIAS: Each child will increasingly recognize unfairness; have language to describe unfairness; and understand that unfairness hurts.

   This means having the cognitive skills to identity “unfair” and “untrue” images (stereotypes), comments (teasing, name-calling), and behaviors (discrimination) directed at one’s own or other’s identity (be it gender, race, ethnicity, disability, class, age, weight, etc.) and having the emotional empathy to know that bias hurts.

4. CULTIVATE EACH CHILD’S ABILITY TO STAND UP FOR HER/HIMSELF AND FOR OTHERS IN THE FACE OF BIAS: Each child will demonstrate empowerment and the skills to act, with others or alone, against prejudice and/or discriminatory actions.

   This “activism” objective includes helping every child learn and practice a variety of ways to act: (a) when another child acts in a biased manner towards him/her, (b) when a child acts in a biased manner towards another child, and (3) when an adult acts in a biased manner. Goal Four builds on Goal Three: Critical thinking and empathy are necessary components of acting for oneself or others in the face of bias.

   *These four goals are for children across all age groups. They are also for the adults who raise and teach children. The content and specific objectives for each child/adult and group of children/adults must be chosen within a developmentally appropriate and contextually appropriate framework.*

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4 © Louise Derman-Sparks, NAEYC

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CONSIDERATIONS FOR DOING ANTI-BIAS EDUCATION

• **Education**: workshops, support groups, literature to support learning more about anti-racism/anti-bias education

• **Self-reflection**: examination of learned implicit and overt biases, prejudices and stereotypes as well as reactions to situations with those in our lives with different social group identities than ours.

• **Understanding development**: learning about the research and literature on how children/youth develop prejudice as well as the development of what children/youth can comprehend and do with critical thinking and standing up against injustice.

• **Understanding culture, dominant culture and cultural racism**: In conjunction with this, knowing the community and family cultures of our students.

• **Environment**: Evaluating the classroom and program materials and environment to see what social group identities are invisible or tokens. Where are there stereotypes? What changes or additions are needed?

• **Mindful listening and observing of students**: Noticing (and documenting) students reactions, thoughts, conversations regarding their own and other’s social group identities (i.e. Do we hear stereotypes? Is there name calling? Is there misinformation?)

• **Anti-bias moments**: Knowing how to handle a situation between two students or with a group that involves bias/prejudice/stereotypes. Looking at the age of the students, their individual capacities for understanding, and the “rules” of the classroom and deciding the best course of action in the moment for those involved. Then deciding goals and objectives for the whole class’s learning more long term.

• **Specific Ant-Bias Education lessons plans**: In order to know where our students are with the Four Goals, creating activities that help us discern this so we can better make curriculum plans.

• **Transforming curriculum**: Using standards, goals, and objectives of the current curriculum, transforming it using an anti-racism/anti-bias lens.

• **Transforming the program/institution**: With education and support learning how to organize to transform our program/institutions into anti-racism/anti-bias institutions/programs, looking at policies, decision making, hiring, working with families, working with colleagues, etc.
Anti-Bias Education

Anti-Bias Education is a critical approach to teaching and learning that recognizes that change is needed. It actively challenges prejudices and injustices. It is a framework and approach in which the program’s pedagogy, curriculum, and environment are responsive and relevant to differences in the cultures and groups.

The four goals of Anti-Bias Education include fostering children’s and youth’s:
1) strong individual and group identity
2) valuing differences in group identities.
3) ability to do critical thinking when there is unfairness because of someone’s group identity.
4) ability to stand up against injustice

Anti-Bias Education also includes an emphasis on adult anti-bias growth and understanding of the four goals for themselves and of their understanding of the systemic dynamics of oppression. For the adults it is also about recognizing that prejudice, injustice, and discrimination exist and effect ourselves and the children, youth and families we serve.  

An Ant-Bias program puts diversity and equity goals at the center of all aspects of its organization and daily life. It involves much more that adding new materials and activities into the already existing learning environment. Rather, broad systemic changes are necessary. The learning environment and curriculum, as well as program policies, structures, procedures, and processes all come into play. Change also includes the perspectives and attitudes of the individuals who serve the children and families.

Children/youth may experience their home cultures as invisible or inferior. When teachers use development norms and criteria based on dominant group culture to judge the ability of children from other cultural groups, the teachers are hindered in seeing the actual developmental abilities and growth of many children/students. This dynamic automatically advantages children/students from the dominant culture group and disadvantages children/students from the nondominant groups. The lack of familiarity with a program’s practices makes it harder for children/students to adjust, to build strong relationships, to act and feel competent, and to feel secure. Conversely, the more continuity between home and school a child/student experiences, the better able they are to be active, competent participants, and to feel respected for who they are.  

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5 Taken and modified from *Anti-Bias Education for Young Children and Ourselves*, by Louise Derman-Sparks and Julie Olsen Edwards

6 Taken and modified from *Leading Anti-Bias Early Childhood Programs : A Guide for Change*, by Louise Derman-Sparks, Debbie LeeKeenan, and John Nimmo

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A BRIEF HISTORY OF ANTI-BIAS EDUCATION

The anti-bias movement comes out of the field of early childhood education. Louise Derman-Sparks and Carol Brunson (Phillips) Day, two social/racial justice activists, met when they taught together at Pacific Oaks College in Pasadena, California. Before they became professors and teacher trainers, they had each worked in classrooms as teachers of young children. At Pacific Oaks they soon began teaching an anti-racism class together. Out of this experience they wrote a book, Teaching Learning Anti-Racism: A Developmental Approach (Teachers College Press, 1997).

In their work and research together in the late 1970 and early 1980, they became more aware of the lack of literature in the field of early childhood for how children develop their racial identity and racial prejudice. This lack of research also extended to the development of almost all social group identities. In 1985 Louise initiated an Anti-Bias Education Task Force. For three years this group of early childhood educators observed children in their own classrooms; recorded observations of children's reactions and interactions regarding social group identities (race, culture, class, family structure/sexual orientation, differing abilities, and religion); met together to discuss their research and observations; and planned activities to do with children to assess the children's thinking about and understanding of social group identities. Out of this work, in 1989, came the publication of Anti-Bias Curriculum: Tools for Empowering Young Children (Louise Derman-Sparks and the ABC Task Force published by NAEYC).

The book became a best seller for NAEYC. The Kellogg Foundation gave a grant for Louise to start intensive, in-depth Anti-Bias Education training in four cities in the United States. In Chicago a local grant was given to the Anti-Bias Commission of Chicago Metro AEYC for a three year project to train early childhood teachers. Anti-Bias Education has spread to other countries with the original book being printed in several other languages. Louise speaks and trains internationally. Louise and Julie Olsen Edwards co-wrote an updated edition of the first book. Anti-Bias Education for Young Children and Ourselves was published in 2010 by NAEYC.

Louise's anti-racism activism has always kept her connected to anti-racists groups. One of those groups has been Crossroads. She was a member of the Board of Directors and worked with several Crossroads members to develop a two day anti-bias education training for teachers of preschool children through high school youth. This two day training is aimed at teachers who have gone through Crossroads two and a half day anti-racism training.
**EVALUATION: AN INTRODUCTORY WORKSHOP IN ANTI-BIAS EDUCATION**  
AMERICAN MONTESSORI SOCIETY - MARCH 22, 2018

1. Evaluate how effectively this workshop achieve the stated objectives  
   (Circle one: 1 = not at all effective and 5 = highly effective).

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<th>Objective</th>
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<tr>
<td>Define and learn about the impact (on children/youth and ourselves) of</td>
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<td>social group identity.</td>
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<td>Explore the systemic nature of racism and its connection to other</td>
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<td>oppressions.</td>
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<td>Explore how children and youth develop prejudice</td>
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<td>Begin to learn how Anti-Bias Education can be used to counteract</td>
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<td>prejudice and oppression.</td>
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<td>Start planning ways to apply this knowledge to our programs/schools.</td>
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2. What three workshop components had the greatest impact on you and why?

3. In what ways has your understanding of racism evolved as a result of this workshop?

4. In what ways has your understanding of Anti-Bias Education evolved as a result of this workshop?

5. What questions and or concerns do you have about the work of addressing racism in your institution?

6. Is there anything else you want to share with us? Use the other side as necessary.