STEP UP! BYSTANDER INTERVENTION FACILITATOR TRAINING PROGRAM
Social Identifiers & Bystander Efficacy

Why is this important?

• More tuned in to your audience
• Common language
• Audience attention
• Relatability– participants need to see themselves in the work
• Authentic, show that you care
• Cultural awareness
• Identify strong student leadership
• Awareness of microaggressions and implicit bias
The Big 10

1. Ability
2. Age
3. Body Size/Shape
4. Ethnicity
5. Gender (Gender, Gender Identity & Gender Expression)
6. Internationalism (& First Language)
7. Race
8. Religion
9. Sexual Orientation
10. Socio-Economic Status/Class

Other identities?
Social Identity Pie Chart

Step 1:
Write down all of your identities i.e. your race, ethnicity, gender, sexual orientation, etc.

Step 2:
Using the circle, create a pie chart that shows your identities, with the size of each pie piece relating to how aware you are of each identity on a daily basis.
Social Identity Pie Chart
What is your Social Identity?

I am ...

Share some of your identities someone next to you.
Step 3:
Which identifiers most strongly have shaped your beliefs and may be most relevant to the way you might intervene?

Share your identity with a different neighbor
Step 4:
Which identifiers might create barriers for you in intervening?

*Share with a different neighbor*
Definitions

Diversity:
• numerical representation and
• appreciating social and cultural norms

Inclusion:
• sense of belonging
• feeling valued and empowered

Social Justice:
Creating a diverse school/organization/society with an equitable distribution of resources and opportunities where all people feel valued, safe and can fulfill their potential.
Oppression:
A system of advantages and disadvantages based on social group membership: dominant and subordinate groups. Historically rooted:
• Structural and systemic
• Manifested on individual, institutional and cultural levels
• Operates intentionally and unintentionally

Stereotype:
A generalization about the attributes of a particular social identity group without regard to individual diversity within the group. Usually is negative, but in all cases is limiting and ignores the historical context for its creation.

Microagressions:
Commonplace, usually unintentional, negative slights and expressions of bias toward socially devalued groups.

FROM DIVERSITY TO INCLUSION
Considerations for facilitators

- How can we amplify the discussion of identity introduced on slide 21?
- How we might miss the mark by not understanding various communities?
- As a participant, how does Step UP! feel?
- How do we choose future trainers?
- How do we help future trainers value and promote inclusion?
- Visibility – When we intervene how do our options feel the same or different, depending on our identity?
- When we ask what has the greatest impact – individual variables, situational variables, or victim variables, are we considering their interaction?
Challenges to intervening for those in the margins

- Our video – a white man stands in between…does nothing, just interrupts conflict

- A person of color simply can’t do that without additional risks:
  - When the police show they may be the first to be assumed at fault / guilty.
  - History of violence against black people. No reward for helping.
  - They don’t have the same power.
  - When black people (and some other POC) express frustration or anger it is perceived as an act of violence. They often have to stay neutral and be non-threatening.
  - Even disagreement by POC is perceived as aggressive.
  - Work of the woman filming the incident often goes unrecognized.
How would you feel if you were the victim?

• Some intervention styles feel funny to some folx (LGBTQ / QTPOC / Women / and other marginalized or oppressed identities.)

• “We are the the victims”

• “We are the under-represented, underserved and marginalized bodies”

• “While it is a great training and well intended, much of the tone of the training assumes whiteness and privilege”

• How might available resources feel different depending on identity?
If we are not careful we are doing harm…
Who will Step Up to tell us our mis-steps?
(even if well-intentioned)

• In a world of violence, for many it may never feel safe to intervene at all (especially directly).

• Collectivist vs. individualistic cultures

• Violation of community norms?

• Are we asking folx to go through something / training that may in fact show them we are not understanding?

• Is the social barrier to intervention the primary barrier for everyone?
How do we stay relevant and meet students where they are?

- Intersectionality
  - Various identities enhance or limit available strategies depending on the context

- Recognition of Complexity
  - Policy violations vs. why are students choosing maladaptive coping strategies?

- Inclusion
  - How can we and our facilitators invite discussion within sessions and feedback after sessions that help our work reflect their lived experiences?
YOU CAN DO IT!
THANK YOU