Our challenge is to be more than simply aligned with diverse constituencies. We cannot bring equality and economic justice to communities we don't truly belong to. We cannot approach organizing from the perspective of outsiders looking in.

Learning Goals:

- Examine our own identities and how they relate to the identities of people in power at our jobs and in society.
- Discuss the ways that we experience/ observe different forms of discrimination at our jobs and in our communities.
- Learn more about what being an ally/ having solidarity means in a labor context.

Equity and Inclusion: UFCW Members Building Solidarity Workshop Outline

Strength in Diversity

The UFCW has a proud and storied history of opening the doors of equality and opportunity for all workers including immigrants, women, and people of color. We gain tremendous strength, credibility, and authority from our diversity. It is what allows us to more effectively push our employers to bargain fair contracts, pressure elected leaders to hear the voices of working families, and convince our neighbors to join our broad movement for justice.

Harnessing the strength of our diversity, with a focus on increasing inclusion at every level of our union, must be a fundamental part of our growth strategy if we are to bring people into our movement.

Language:

Consider the participants' language needs in advance. If interpretation (including American Sign Language) will be needed, arrange for this. It can be particularly difficult to lead a workshop related to equity and building solidarity when there are people who cannot fully participate. Language equity is, itself, an area of discrimination and our goal is to provide as accessible of an experience as possible. The handouts for this workshop are available in Spanish; please contact the Education team in the Organizing Dept if handouts in other languages are needed.

Accessibility:

Consider the physical space for the workshop, recognizing participants' physical needs. This may include wheelchair accessibility (at entry, in all of the workshop rooms, restrooms, etc), font size of printed materials, the acoustics in the room, etc. It can be particularly difficult to lead a workshop related to equity and building solidarity when there are people who cannot fully participate. Ableism, is, itself, an area of discrimination and our goal is to provide as accessible of an experience as possible.

Note to Facilitators:

This is a session designed to begin a conversation around issues of equity and inclusion at our worksites and within our union.

Local unions utilizing this outline will find the training to be most effective

if they commit, in advance, to continue these conversations and to develop action plans for ongoing work.

The UFCW's Civil and Human Rights Department, the UFCW's education team (within the Organizing Department), the UFCW's constituency groups as well as the AFL-CIO Civil and Human Rights Department and the AFL-CIO's constituency groups are all resources for additional trainings, events and campaigns.

I. Welcome, Agenda Review, Group Norms and Intros (10 mins)

Welcome everyone and introduce yourselves as the workshop facilitators.

Share a short story about why building solidarity/ equity issues matter to you personally.

Ask the participants to introduce themselves-- name, workplace, job title

If there are more than 20 participants, ask them to introduce themselves in small groups).

Lead a short brainstorming discussion of "ground rules/ group norms."

Ask: "How can we best learn with and from each other during this workshop? What would help?"

It's especially important to discuss ground rules/ group norms at the beginning. These include the usual (turning off cell phones, etc), but also maintaining respect for everyone in the room, listening to others, being open to new information and "step up, step back" (people who are usually more talkative trying to 'step back' and vice versa).

Remind the group that the goal for the workshop is to build solidarity between union members. Share that employers often try to "divide and conquer" worker-- across lines of difference-- in order to counter our union efforts. Our goal is to block their ability to do this.

Review the agenda for the workshop.

Materials Needed:

- Spacious Workshop room with people sitting in a circle together, or at circle tables ("classroom" style set up doesn't fit with this workshop)
- Flip chart paper
- Markers
- Power Flower handout
- Packinghouse Workers History" handout
- "An Injury to One is an Injury to All" handout
- Ally Continuum handout

II. Power Flower Exercise* (30 mins)

Distribute the power flower handout and colored magic markers.
Ask the participants to complete it independently. Assure the participants that they will not be asked to share any of their responses if they're not comfortable doing so.

Directions for the exercise are at the top of the handout.

Explain that each 'row' of petals represents a specific social identity based on gender, class and so on.

Ask the participants to write, in the inner most petal, their own personal identities.

In the middle petal, ask them to write down the identities of the people who are in power where they work.

Lastly, in the outer most petal, ask them to list the social identities of the people who hold power in the larger society.

Explain that they will have 10 minutes to complete/ write in their flowers.

Complete your own power flower in advance of the workshop and use this as an example, sharing responses to one or two of the petal categories.
After 10 minutes have passed, check in with the group; chances are that they'll request more time to complete their flowers. Allow five more minutes if needed and then ask them, for five minutes, to turn to someone near them and to discuss what it was like to do the exercise and anything about their petals that they'd like to share.

Following this, bring everyone together and lead a discussion around these or other related questions:

- How easy or difficult was it to name your identity / experience?
- How do your social identities relate to those who have power at work and in society overall?
- Do you share certain identities? What does this exercise illustrate about how power works?
- Who holds power and who does not?

Explain that we started with this exercise because it's important to understand our how our own identities relate to those of people who have power where we work and in society. Share that many of us have some areas of our own identities where we're in the more powerful group-- as a man, for example, and, we may also have identities where this is not the case-- as

an African American person, for example. Understanding how this affects our jobs, union work, etc, is an important first step in determining how we can best contribute to union solidarity.

** This activity was created by Enid Lee and developed by members of the Doris Marshall Institute in Toronto, it was further expanded by the Youth Environmental Network.*

III. "I Know There's... " (30 mins)

Before the workshop begins, write the following at the top of large flip-chart pieces of paper. Post these on walls around the training room, folding and taping the top part up to cover the words until you get to this point in the workshop.

Flipchart #1

"I Know There's Racism at my Job, in my Union and in my Community when I see/ hear/ feel..."

Flipchart #2

"I Know There's Ablesim at my Job and in my Community when I see/ hear/ feel..."

Flipchart #3

"I Know There's Classism at my Job and in my Community when I see/ hear/ feel..."

Flipchart #4

"I Know There's Heterosexism and/or Transphobia at my Job and in my Community when I see/ hear/ feel..."

Flipchart #5

"I Know There's Sexism at my Job and in my Community when I see/ hear/ feel..."

Flipchart #6

"I Know There's _____ at my Job and in my Community when I see/ hear/ feel..." (note that you're purposely writing a blank line here; this chart will be for the participants to note other forms of discrimination not covered with the other five flipcharts)

- Place multiple magic markers on the floor near each of the posted flip charts.
- Take the tape off of each, revealing the statements at the top.
- Read each chart, asking the group to define each of the key words (racism, sexism, ableism, heterosexism/ transphobia, classism) to make sure that

everyone's on the same page before beginning the exercise. See the end of this outline for these definitions.

- Explain that the participants have fifteen minutes to move around the room, adding their thoughts and experiences to the different flip charts (noting that they do not need to add something to every chart, just those where they feel they have something to say).
- Point out the blank chart (#6).
- Ask the participants to also move around the room reading what others are writing.
- Explain that once the exercise is completed, that we'll come back together to discuss.
- After fifteen minutes, bring all of the flip charts together to a common wall and discuss what people observed, if they learned anything new, noticed patterns, etc.
- Wrap-up the discussion by observing that the excersise underscore the fact that racism, sexism, ableism, homohobia/heterosexism, classism and other forms of oppression exist at our jobs and in our communities. Next, we'll be discussing ideas we have for taking action.

IV. Being an Ally/ Having Solidarity (15 mins)

Discuss the concept of being an "ally." Ask if anyone knows what this term means. (An ally is someone who works to address and overcome a particular form of oppression. Often, allies have not been the target of that kind of discrimination and harassment themselves, but believe that it's important to challenge such things.

- Explain that the history of labor unions is full of examples of people being allies to each other. And that really, being an ally, means having solidarity, which is a key value of the labor movement.
- Ask for a volunteer to read the " Packinghouse Workers' History" handout.

- Ask for a volunteer to read the "An Injury to One is an Injury to All" handout.

- Ask the participants to share their reactions to the handouts and to reflect on what both examples can teach us about being allies and having solidarity today.

- Distribute the Ally Continuum Handout. Review it together and ask the participants to discuss it together in pairs. Ask them to consider where they fall on this continuum (which may differ depending on the situation) and ideas they have for approaching situations in the future.

V. Wrap Up & Evaluations (10 mins)

Ask everyone to take a blank piece of paper and write a few sentences describing things they're taking from the workshop. Ask them to crumple these pieces of paper up into "snow balls." When everyone's completed their writing, ask them to form a circle (sitting or standing-- make sure there's enough room for this in advance) and to toss their snowballs into the center of the circle. Then, ask everyone to go into the center and to pick one of the 'snowballs.' Ask everyone to then read the one that they picked up.

- Conclude by playing the version of Solidarity Forever recorded by the UFCW Canada, see _____ .

- You may wish to prepare a written evaluation for this workshop. Contact the Education team in the Organzing Department for assistance.

Based on Access to Media's Racism for Real Media Change Guide

Definitions (terms used in this outline)

Ableism: The normalization of able-bodied people resulting in the privilege of 'normal ability' and the oppression and exclusion of people with disabilities at many levels in society. Ableism involves both denying access to people with disabilities and exclusive attitudes of able-bodied persons.

Ageism: The normalization and privilege of people within the preferred age range in a society. This age range defines who is taken seriously, who can attain certain jobs and who is seen as being able to take on leadership positions, and valued, overall. Ageism results in the invisibility of, and discrimination faced by, people outside of the preferred age range (may be younger or older).

Classism: Refers to the ideological belief that people deserve the privilege or oppression of their class based on their 'merit', 'social status', level of education, job, work ethic, etc... Classism also refers to the social dynamic of privilege, or elitism. Access to knowledge or to education, and the use of exclusive language (i.e. 'activist' language, acronyms, 'academic' language) are examples of elitism embedded in class privilege.

Heterosexism: The belief in the inherent superiority of heterosexuality and thereby its rights to dominance. Describes an ideological system and patterns of institutionalized oppression which deny, denigrate, and stigmatize any non heterosexual forms of behavior, identity, relationship and community.

Racism: As an ideology, racism is the belief that population groups, defined as distinct "races," generally possess traits, characteristics or abilities, which distinguish them as either superior or inferior to other groups in certain ways. It is also a system in which some people typically have more or less opportunity than others, and in which some people receive better or worse treatment than others, because of their respective racial identities. Additionally, institutional racism involves denying people opportunities, rewards, or various benefits on the basis of race, to which those individuals are otherwise entitled. (source: Tim Wise)

Sexism: Norms, values, beliefs, structure and systems that marginalize and subordinate women while granting power, privilege and superiority to men.

Transphobia: The fear and persecution of transgender/ transsexual persons. Rooted in a desire to maintain the gender binary (i.e. the categories 'male' and 'female'), which obscures the reality of the fluidity of gender and discounts the experience of persons who do not identify with either category.

Packinghouse Workers' History: Solidarity Forever

During the 1920s, black workers began entering packinghouses in a variety of jobs, including skilled positions like butchers on the killing floors. During the early 1930s—and thanks in part to the New Deal's pro-labor policies—black, white, and recent immigrant workers of all backgrounds took the lead organizing packinghouse workers in Chicago. These workers overcame ethnic and racial tensions in meatpacking plants that had kept workers divided and unable to unite at the bargaining table.

United Packinghouse Workers of America (UPWA) was formed in 1943. Because of their large, active, and committed membership, UPWA was able to wield real power at the bargaining table.

Through their solidarity, the workers of the UPWA were able to successfully bargain for increased wages and better working conditions. And they were able to use their tremendous power to benefit our entire society.

Not many people at that time believed that equal pay for black workers was possible—but unionized packinghouse workers had equality written into their contracts. And while talking about pay equity for women did not become part of national policy discussions until the 1970s, packinghouse workers had it written in their contracts in the 1950s. It was a union ahead of its time—regardless of race, sex, or immigrant status, union meatpackers got equal pay for equal work.

These meatpackers built a strong, powerful union that could defend their interests as workers and defend their civil rights as well.

"Through their solidarity, the workers of the UPWA were able to successfully bargain for increased wages and better working conditions. And they were able to use their tremendous power to benefit our entire society."

An Injury to One is An Injury to All: Labor and LGBT Activists

Our common struggle goes back at least to the 1930s, when the National Union of Marine Cooks and Stewards elected an openly gay man as its vice president. The union was derided as, "red, black, and queer" for its strong for all workers.

Continuing into the '40s, Harry Hay, a longshoreman from the Bay Area in California, founded the Mattachine Society, one of the earliest gay organizations, in 1948. Hay used the knowledge and skills he gained as a union organizer to put the group on the map and drive its success.

In the mid-1970s, Harvey Milk and the Teamsters banded together for the Coors beer boycotts and Harvey's successful bid for San Francisco supervisor. At that point, labor and LGBT activists had already shared 40 years of history, but Harvey and the Teamsters took our shared struggle to the next level.

The Labor + LGBT powerhouse repeated this success while working together in 1978 to defeat an initiative which sought to bar gay people from teaching in California public schools. Shortly after, in 1979, the AFL-CIO, the nation's largest labor federation, made its first call for a federal law banning discrimination based on sexual orientation.

For almost 40 years, union contracts have included discrimination protections for LGBT workers and today, because there is no federal nondiscrimination law on the books, a union contract is still the only legally enforceable protection available to LGBT people in most states. Labor remains one of the strongest voices pushing for a federal law to ban employment discrimination on the basis of sexual orientation and gender identity.

Source: Jerame Davis

For almost 40 years, union contracts have included discrimination protections for LGBT workers and today, because there is no federal nondiscrimination law on the books, a union contract is still the only legally enforceable protection available to LGBT people in most states.

Power Flower

Directions

Each “row” of petals represents a specific social identity. ● On the inner most petal, write your own identities (for education, as an example, if grade 12 was your last year of school, you could write “high school”). ● In the middle petal, write down the identities of the people who are in power at your job. ● Last, in the outer most petal, write down the identities of the people who hold power in the larger society.