

New Release!

World Trust Presents



LIGHT
in the
SHADOWS

Produced and Directed By Shakti Butler
Subtitled For The Hearing Impaired

Facilitation Guide

July 2017

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Letter from Dr. Shakti Butler, Producer and Director

First of all, thank you for picking up this guide and being part of this rich opportunity for transformation and healing using the World Trust film *Light in the Shadows*.

This film illustrates some of the difficulties and misunderstandings that can take place in conversations across race, class, and culture. Some may find this film challenging. It may bring up a lot of emotions or frustrations without providing much in the way of obvious solutions or hope for how we can come together across difference.

In spite of the fact that this film can ignite strong emotional responses, what we know is that it is useful to “stay at the table” and persist in engaging complex racial issues. By “staying at the table” more authentic cross-racial relationships and healing can be cultivated. In this way, we can build the kind of foundation that build the kind of alliances geared towards movement and change.

Thank you for all you are doing to help create a world infused with healing, justice, equity and belonging. We want to support you! Do not hesitate to reach out to us at info@world-trust.org.

With love for justice,

A handwritten signature in cursive script that reads "Shakti".

Dr. Shakti Butler

How to Use this Guide

This conversation guide is designed to support facilitators and those who simply want to engage in conversation about the content presented in *Light in the Shadows*. The subject matter is complex and can be easily misunderstood. Facilitation and engagement with this material requires solid preparation. We encourage you to spend adequate time to thoroughly review, prepare, and practice before leading others through the exercises contained herein.

Prepare

If you are new to the subject matter of systemic racism, it is strongly suggested that you view and/or work with our other films first. They are, *The Way Home*, *Cracking the Codes: The System of Inequity* and *Mirrors of Privilege*. At a minimum, please view [this short clip](#) from *Cracking the Codes: The System of Inequity*. Other film clips on the [World Trust blog](#) and [World Trust YouTube page](#) may be helpful too.

Create an Intention

Before facilitating others through a workshop, we suggest that you develop and clarify your intentions or objectives for sharing this film with others. Create an intention requires the gathering of your own emotional wisdom in tandem with a commitment to addressing issues of systemic racialization. This is more than a purely intellectual process. It involves reviewing and deepening the ability to understand your own emotional responses to race, your own internal behaviors and at the same time being able to analyze and understand the structural elements that support systemic outcomes. These conversations are valuable. Here are a few suggestions that will help you clarify and articulate your own intentions:

- Create a relaxed environment by engaging in some deep breathing, meditation, or movement.
- You may want to have a journal, writing paper, pens, and/or art supplies to capture your thoughts.
- Ask yourself the following questions:
 - What is your purpose for engaging yourself and/or others in this conversation?
 - What outcomes do you believe would be most satisfactory and rewarding?
 - What learning or experience do you think is necessary before engaging with these topics and the conversations that follow?
- Summarize your thoughts and feelings. Write a clear personal intention—separate from the goals or outcomes for the workshop.

Set the Agenda

We recommend following this basic workshop agenda, with modifications based on the time you have available. For example, if you have a full day you can conduct all five modules in this guide, while if you have a half day you could choose modules 1 and 5, or for a shorter workshop, simply choose some of the journaling questions and sharing exercises.

Please note that the suggested time allotted for these dialogue sections may vary given the number and pacing of the participants. You may also divide or select the processes outlined below in any way that best suits your objectives. The basic design that supports the film/dialogue is divided into two groups: the primary activities in the opening exercises and five modules that focus on different themes and concepts from the film.

Sample Agenda

- Opening Exercises
 - A. Introduction and Welcome (5 minutes)
 - B. Conocimiento and Identity Yes Exercise (20 minutes)
 - C. Introduce the Group Norms / Guidelines (10 minutes)
 - D. Introduce the System of Racial Inequity (10 minutes)
- Introduce and Watch the Film (50 minutes)
- Modules 1-5
- Closure

Each module contains a mix of activities designed to create spaces for deep understanding and cross-cultural communication that promotes the type of analysis that inspires, strengthens, heals, and builds more authentic relationships.

- **Setting the Context:** The facilitator explains key concepts to prepare the group for other activities.
- **Full Group Activity:** The full group engages in an interactive full-body learning activity together.
- **Full Group Discussion:** The facilitator leads the group in a discussion of key topics or reflection questions.
- **Small Group Shared Conversation:** In small groups or pairs, participants discuss deeper thoughts and ideas. The facilitator leads with study questions that are designed to assist participants in cultivating both emotional intelligence and analysis.
- **Journaling:** Participants respond to a prompt or question by writing their reflections individually.

Working through Affinity Groups

If this is a workshop offered by a facilitator, you may wish to work with one another in affinity groups. This would require more than one facilitator, both of whom are experienced in leading racial affinity groups. One group would consist of white people and the other would be people of color. Clearly, individuals engage in this conversation from very different worldviews and experiences. Space is needed to fully explore feelings, thoughts, and reactions without the concerns and restrictions that often happen within mixed groups. Both groups can come together intermittently throughout the conversation, to share the respective learning or insights that have taken place.

There are newly emerging cultural definitions being created by racially mixed people that resist outdated mono-racial, socially constructed, categories. For the learning purpose of this conversation, encourage people to choose the group they will work with based upon their own lived experiences, which includes how they are generally perceived racially. If they identify with, or are accepted as being a member of mainstream culture, then they should join the white group. If their lived experience is outside dominant culture in terms of racial identity, then suggest they work with the people of color conversation guide.

Please note: people sometimes resist participating in the conversation structure offered and, of course, they have the right to choose how they wish to participate ... or not. However, it is important that you, as the facilitator, be clear and feel comfortable about explaining the rationale behind the structure. If you are not, then you should change it beforehand.

Opening Exercises

A. WELCOME (3-5 MIN)

Welcome your group; give goals and outcomes for the workshop.

B. CONOCIMIENTO (10 - 15 MIN)

The Conocimiento stems from the Chicano movement, collectivizing experiences and building bridges among strengths and perspectives. The word conocimiento means "having knowledge of," and in the context of using World Trust resources Racial Equity Learning (REL) it means to validate each person as a wisdom holder and, as such, valuable to the group in terms of learning and actions. Before doing anything else, you acknowledge the value of knowing the strengths of the community members and where the connections are among you. This is all about building relationships.

Facilitator's Script: Close your eyes; sit up straight in your chair with your feet flat on the floor. Inhale deep into your belly. Take three long breaths, exhaling slowly, feeling your lungs expand and contract. Imagine your favorite place. Are you in nature? With others? Whatever the place, it is a spot where you can be

completely yourself and you don't need to wear a mask. You are fully yourself. In this place, what colors do you see? What sounds do you hear? What do you smell? Taste? How does your body feel? Are you warm, cold, light, airy...? Allow yourself to feel the sensation that is on your skin. Breathe; step fully into your place of ease. In this place, remember a s/hero from your culture that you admire. Imagine that you are observing them. What do they look like? How do they walk, talk, and gesture? What is it about them that you admire? What qualities or attributes do they have that you admire? Why are they your s/hero? Think of a time that you have experienced within yourself an aspect or a quality they exhibit. Find an example or a time of when it happened. What were the circumstances? Now ... take a moment to thank yourself for your own greatness! Allow yourself a moment of recognition that you have the gifts and attributes that you possess. Give thanks!

Take a few deep breaths and bring your awareness back to this room. Slowly open your eyes. The facilitator can share a personal example first, and then give the following instruction:

Turn to your neighbor. Share your name, describe your s/hero, and share a gift you have in common with your s/hero.

Group Activity: Identity, Yes

Gather the full group in a circle. The participants will individually, in any order, raise their hands and say a word that represents part of their identity. Anyone who identifies with that word will raise their hand and say "yes." It is important to stress that, as people say "yes," it does not matter if others would identify them this way, only how they identify themselves.

The definition of "identity" can and should continue to grow. People may name several different identities for themselves.

As this builds, introduce the word "strength" as a partner to identity.

C. INTRODUCING THE GROUP NORMS or GUIDELINES (10 MIN)

Put these up where everyone can respond and clarify what these "norms" mean to the group. Ask participants to identify any other norms they would like to add to the list.

- Confidentiality
- Compassionate Listening
- Respect
- Benefit of Challenging Yourself
- Tell Your Truth
- Willingness to Make "Mistakes"

D. INTRODUCTION TO THE SYSTEM OF RACIAL INEQUITY

Show clip [System of Inequity Animation](#) and use the image in the appendix. This diagram represents the System of Inequity. This System is shaped by history and culture, and informs identity.

History provides the pathways that inform the present.

Culture and Identity consist of a set of processes and practices that are fluid, constantly evolving, interacting within socio-political contexts, which vary from location to location and historical periods. We are socialized through “cultural conditioning” and “identity development” to adopt the ways of thinking of our group. Culture and Identity are not static and change in response to what we collectively do and believe.

The System is driven by power and economics.

It has Internal components and External components. Go through them one by one:

The Internal components are bias, privilege, and internalized racism.

The Internal components play out in the External world, are components that consist of relationships that are interpersonal, institutional, and structural.

(Explain each element)

MODULE ONE - The Power of Voices: Checking In On Your Authentic Responses

Reflection: Participants sit in silence for two minutes, journaling or thinking about what stood out for them from the film.

Full Group Activity: Back to backs

Participants walk around the room and explore the space. When the facilitator claps, they get back to back with a partner. The facilitator asks a question and then the back-to-back partners turn and share their answers. Please use the following questions or adapt to the buzz you are already hearing in the room.

1. What is living in you from the film?
2. Was there a moment that stung?
3. Was there a moment that excited you?

62 Questions

Facilitator: The 62 questions (handout in the appendix) have been designed to help you identify your feelings, stimulate your thinking, and provide support for the conversations that follow. Please read and answer them, almost without thinking, so that you are responding from your gut reactions. Many of these questions are oriented towards dominant cultural thinking, so if a question is unclear or makes no sense to you, just skip it and go to the next one. Mark the boxes that indicate your closest response to each question. When you have completed the questionnaire, star the questions that stand out for you, challenge you, or feel close to home.

Small Group Conversation

In pairs, examine the starred questions. Why did they stand out or challenge you?

Study Questions

1. Write down an example of a section (or two) of the film that impacted you. Identify, if you can, what was being said or expressed and by whom. What were your “felt” responses? You may also make a list of the emotions and thoughts that came up while you were watching the film.
2. Did you feel affirmed by, protective of, or empathize with any of the women in particular? Why?

3. Did you feel challenged and/or affirmed by the film in terms of what you believe you know about yourself and others in relationship to culture, race, and race relations?

Journaling

Facilitator: Choose a defining moment/story in your own life when you felt informed, connected, or affirmed by coming to know or understand your own strength through your culture/people. (You may refer back to your s/hero.) Write and/or capture it in your journal.

Small Group Shared Conversation

Facilitator: In your dyads, each person will have four minutes to speak without interruption, followed by a moment of silence. If your partner says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After both people have spoken, there will be twelve minutes of general conversation, between the pair.

MODULE TWO: Exploring Power: Personal, Social, and Institutional

Setting the Context: Control or authority vs. “to be able”

Facilitator: In this conversation, we will be exploring some of the different “faces” or aspects of power. The common definition of power is often related to having “control or authority over others,” both directly and/or indirectly. However, the literal translation of the Spanish word “poder” is “to be able” (and can be used as a noun and a verb.) We use it here to exemplify what it means: “to be able.” When these two different perspectives—“power over” and “empowerment”—are examined, we can see that both of these qualities, although different, are able to operate at the same time. However, we often lump power/poder together by failing to distinguish their qualities or *modus operandi*.

These two forms of “power dynamics” are expressed in the film. Exploring the women’s words, in tandem with our own reflections and stories, will provide opportunities for us to untangle some assumptions about power—what it is, how it operates, how/when we use it or are at the effect of it—personally, socially, and institutionally. Here are a few of the women’s comments from the film that illustrate the relationship and complexity between *poder* and power over.

- Ericka, an African American, recounts an historical dynamic between the slave master and slaves, and the master’s fear of their song and dance.
- Wenny, a Chinese-American woman, talks about alliance building when she issues a plea for white women to “stay at the proverbial table.” She names a phenomenon referred to in the film as “checking out.” She is referring to the group’s history of having difficulty finding white women who were willing to “hang” through the tough conversations.
- Penny, a white Jewish American woman, talks about a planning program at school where she suggested that—given that whites had been calling the whole agenda—shouldn’t the black students go first? One of the African American women said “Don’t you see how you’re still letting us go first?”
- Susan, the white woman newest to the group, talks about her subjective sense that she actually has the power to “give something up” and that she is very lucky to have what she has and, in a way, that it actively oppresses other people.

These stories are examples of power/poder. They show that the ability to clearly name or talk about racism (or any other “ism”) is not the same as being able to manage or control internal, social, or institutional racism.

Large Group Activity: “What I should have said”

Have each individual identify, and write in their journal, a moment when they were in a *power/poder* situation and they did not say the thing they wanted to say. Perhaps they froze, checked out, or felt threatened. Instruct them to write down a response to that moment when they didn't say what they wanted to. Here they speak as if it is happening again only this time they say exactly what they wished they had. Guide them to be open, honest, and brave. Once everyone has written their response, the group returns to the circle with their text.

Facilitator: The next round of conversation will take place in dyads, exploring these two sides of *power/poder*. Each dyad will choose a story from the film and a personal story shared by the group. Discuss and explore how power and poder can be intertwined and discuss the possibility that even in the presence of “power over,” one can still find moments of *poder*. Use the next 5 minutes to have this conversation with your dyad partner.

Study Questions

1. A time when you have used *power/poder* in a way that was of benefit to you and other people of color. Who were they? How were they—or not—“people like you”? What were the circumstances?
2. When you have used *power/poder* in a way that was of benefit to you but not to other people, and in particular, people who are not in a group that is valued by white culture. Who were they? How were they—or not—“people like you”? What were the circumstances?
3. Has there been a time when you have used *power/poder* in a way that was of benefit to you and white people. Who were they? What were the circumstances?

Journaling

Read the study questions above to the group. Ask them to reflect on those questions and the conversations in their dyad groups. What questions do they still have? What feelings arose from the conversations?

Shared Conversation

Facilitator: In your dyads, please share with your group members an action step you might be able to use in the future to access a positive shift in the *power/poder*

dynamic. Each person will have four minutes to speak without interruption, followed by a moment of silence. If your partner says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After both people have spoken, there will be twelve minutes of general conversation, between the pair.

MODULE THREE: Polishing Stones - A Look at Our Inner Demons

Setting the Context: Internalized Oppression

Facilitator: Internalized oppression is the process by which a member of an oppressed group comes to accept and live out the inaccurate myths and stereotypes applied to the group. Internalized oppression is named in the film through the women's stories and comments.

- Ericka, an African American woman, speaks about “the demons within” when she says, “that's where the fight begins and the battle always is.” She is referring to the powerful healing that comes from using obstacles and suffering as wise teachers.
- Priscilla, a Latina, speaks of her anger and sense of alienation from other Latinos because her family wanted her to only speak English. She had to struggle against feeling “dirty, ignorant, and lazy” and that, in order to feel worthy of being loved and accepted, she had to assimilate to white culture.
- Sema, an Arab American, addresses internalized oppression when she asks, “Isn't that what oppression is all about? It's that not only are our voices silent, but we become censors of ourselves; in that quest to assimilate and to become civilized and acceptable and employable and right, that we learn to mute our own voices. We learn to oppress ourselves and to look at each other like ‘if only she would just not say that.’ And when we learn how to use the tools of the master to oppress ourselves, then the job of it is done.”

Dealing with internalized oppression consists of noticing the “demons” or patterns of beliefs and behaviors that are limiting. Some of these patterns are so close and familiar that we do not notice how and when they are in operation. The purpose of this section is to challenge ourselves and to support one another in “noticing” the distress patterns that we describe by saying things like “that's just the way I am” or “that's just the way we are.”

Journaling: Group Activity: Lists

Have the participants fold a piece of paper in their journal into three columns and label the first column CULTURAL TRUTHS, the second column HONOR, and the third column HIDE. In the first column give them two minutes to list every cultural truth they identify in themselves or other people in their cultural identity group. Encourage them to keep their pen moving for the entire two minutes. Next have

them check the column HONOR or HIDE, depending on which of these they honor or hide in themselves or expect of others. They may check both boxes or neither, based on different experiences.

Small Group Shared Conversation

Facilitator: The next round of conversation will take place between dyad partners. We will explore how we define our own internalized oppression using our responses to our own lists and to these questions. (Study questions below.) Always keep a journal on hand, so that you may jot down thoughts as you listen.

Study Questions:

- How and under what circumstances do you assimilate, fit in, or give up who you are to become part of the mainstream?
- What parts of you are unacceptable? To whom and based upon what?
- Name a situation(s) when you feel, or have felt, silenced by other people of color.
- Some of the classic patterns of internalized oppression are that we, as people of color, can be overly critical, faultfinding, invalidating, and in need of “straightening others out.” How would you evaluate yourself in terms of these characteristics when it comes to dealing with yourself, your partner, your children, other family members, friends, and colleagues?
- Do you tend to invalidate or diminish people of your own race or other people of color?
- What are some of your basic assumptions and beliefs about men of color—(red, yellow, black, and brown)?
- What are some of your basic assumptions and beliefs about women of color—(red, yellow, black, and brown)?

Journaling: The Darkness of the Soul and The Wise Elder

Facilitator: This next round of learning will be a written imaginary conversation between each of us and a wise elder. Perhaps we can refer to this “sage” as our Higher Intelligence, Spirit, God, Nature, or whatever comes to mind as we think of a field of awareness greater than our own individual selves. If this concept is completely foreign or unappealing, simply imagine you are having a conversation with a person that you consider an elder who is extremely wise and compassionate. You will be asking that source of wisdom to enter into dialogue with you. Get out your journals.

Create a question or questions you wish to ask your “wise being or elder.” Take a few moments to ask yourself: What do I want to ask or know that is relevant to my learning, healing, and transformation that is part of an unfolding process revealing itself to me through the subject of race? What is it that wants to be known? What stones need to be revealed and/or shifted in order to bring forth a clarity of consciousness that is in alignment with my desire to behave out of the highest integrity and equity possible? If there is a question that comes to mind, please write it down. If not, perhaps that will be the first step after entering into the journal dialogue we are about to initiate. (Pause for a minute to write down any questions that you know you have or that may have arisen today.)

Let us imagine that we are about to spend some time with a great being within this field of awareness that we just spoke about. Imagine the possibility of being in the presence of one who is to be revered. How would you prepare yourself for this meeting? What would you wear? What would you bring as an offering or gesture of gratitude for such an opportunity? (Pause.) Now, let’s go back to our favorite place. Imagine yourself there and use as many of your five senses as possible to paint a vivid picture. (Pause.) Feel a sense of pleasure and trust that exists naturally within these surroundings. Off in the distance you see your chosen “teacher” walking towards you. You tremble with anticipation. They smile at you with great tenderness as they welcomes you with love and compassion. You offer them your gift. Now, having received permission, you ask your question in whatever way you wish—it may be unspoken or simply a wordless heartfelt longing. Or, it may be a crystal clear question(s) that begs to be answered. After a few moments, you may begin to write as if that entity is answering you. Don’t think --- just write to yourself and allow this wise being to speak through your pen. Enter the words into your journal. Whatever comes ... let it be.

Small Group Conversation: Focused listening

Facilitator: This dialogue is NOT a time to judge or give advice. It is a time to listen with deep respect for others’ experiences and to learn or gain insight that will help each of us grow. In this conversation we will work in combined dyad pairs of four people. Each person will have four minutes to share without interruption, followed by a moment of silence. If someone says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After everyone has spoken, there will be twelve minutes of general conversation, among the dyad pairs.

MODULE FOUR: Alliance Building: How can we connect?

Setting the Context: Building Alliances

Facilitator: In thinking about race, white people may who “have it together around race” want to distance themselves from other white people, believing that “they understand racism in a much more dynamic/intersectional/complete/holistic ways than other white people.” This is problematic in many ways. If you “get it” without being able to take on the stigma of “other” or without being able to support the voice of leadership of color, you have missed the point, completely. However, if you are willing to not be complicit in the reproduction of discrimination and willing to remove yourself from the center of the debate, you understand what being a good ally means. It is easy to speak positively about marginalized groups; but as soon as you take credit or praise for that, only your success will be remembered. The focus of being an ally should stay on the marginalized group. Being an ally means supporting the leadership of people of color.

Full Group Activity: Cross the Line

Ask the group to line up on one side of the room. If possible, dim the lights. The facilitator will read a lines of text that the individuals in the group may identify with. The script, called “The Statements,” is found in the appendix. If participants identify with the statements they will cross to the other side of the room, stand and be seen by the group, and return to the group.

Important considerations:

- How they appear to others does not matter; only how they self-identify matters.
- Even if they do identify, they do not have to cross the line. They are in charge of what they share. Remind them that it is a safe space if they feel comfortable and to take notice when they do not feel comfortable sharing. Sometimes noticing what we are not ready to share openly is as important as crossing the room.
- Remind the group that sometimes we will cross alone or be left alone. These moments of bravery are vital and deserve the full support of the group.
- Finally, work from curiosity and not judgment.

Full Group Discussion Afterwards

- What is living in you?

- What was missing from the list?
- What did you learn about yourself or others?

Small Group Shared Conversation

Facilitator: In this conversation, we will address what it means to become better allies within our respective ethnicities and cultures—and across cultures. Let us begin by reviewing your reactions to *Cross the Line* and some of the ways that the women in the film talked about alliance building. Since we just experienced the activity, let’s review a few film excerpts:

- Krishanti, the South Asian-American woman, said, “I remember once in a room, I did tell that racism hits me every single day of my life and I was nearly in tears. And the white women in that room stopped talking to me ... because, for the first time in ten years, they saw me angry.” Later in the film she also said, “and I left last month saying, ‘Oh my God, we made another white woman cry’ ... and at the same time it's really painful ‘cause we're saying she's not gonna be back. OK, what happens to the alliance there?”
- Wenny, the Asian-American woman, said, “There's something here that's absolutely required of you in terms of alliance building ... it's like I want you to feel uncomfortable because this isn't about taking care of you. And I want you to be here feeling uncomfortable. And I don't wanna be patronized by an immediate response or no response. Does that make sense to you? What does it mean to you, Susan?”
- Susan, a white woman, responded by saying: “I think what I'm hearing you ask for is a considered response ... just take it in, let it go through you, and then take some risk basically to stay here. That's what I think you mean.”
- Penny, the Jewish woman, said, “I’m really trying to change myself and change the whole system. I mean, I’m worth hanging in here with.”

Please take a few moments to discuss these excerpts with your dyad partners.

Study Questions

Your ability to be an ally

- What is the impact of your own internalized oppression about gender on how you are afraid to be an ally?
- If you are a man, what effect does your own conditioning have that makes it hard for you to be an ally?

Ways to strengthen your ability to be an ally

- What behaviors are needed to build alliances across race and culture and to be a better ally?

- Is there a relationship between the behaviors you have just named that would also serve you in terms of becoming or practicing being a better ally to yourself?

Journaling

Read the study questions above to the group. Ask them to reflect on those questions in their journals.

Shared Conversation

Facilitator: In your dyads, each person will have four minutes to speak without interruption, followed by a moment of silence. If your partner says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After both people have spoken, there will be twelve minutes of general conversation, between the pair.

MODULE FIVE: Action Steps: What's It Going to Take to Change?

Setting the Context

Intention: To engage in a process that explores how we can use our changed behavior to support personal, social, and institutional transformation that honors and respects all people.

Facilitator: In the film, Sema, who is Arab-American, issued a challenge when she said: “We can change. We can transform. We can learn from our collective experiences and not only talk about it, but in the act of sharing our experiences through our stories and our realities, what's it going to take to transition out of where we are and to transform a culture? And to not only raise consciousness, but to see and feel real change? What is it that we can do?”

Full Group Activity

Action steps: Have the group free write a list of action steps in their journals for five minutes. Encourage them to keep pen to page even when they don't know what to write. At the end ask them to star three things from the list that they feel they can realistically accomplish.

Shared Conversation

Facilitator: In your dyads, each person will have four minutes to speak without interruption, followed by a moment of silence. If your partner says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After both people have spoken, there will be twelve minutes of general conversation, between the pair.

Study Questions

- Name your memory of a time when you took a stand for yourself, someone else, or your people. What was that like? How were you able to do it? What were the circumstances?
- Name your memory of a time when you took a stand for someone who is not like you, not a member of your community. What was that like? How were you able to do it? What were the circumstances?
- How will you prepare yourself to stay at the table during difficult discussions across lines of race—or any other “ism” for that matter?

- Out of your examples, what strengths, qualities, attitudes, behaviors, and actions can you say that you already have that make you a good learner, ally, community member, and global citizen?
- What incremental steps can you take to be a better learner, ally, community member, and global citizen?

Journaling

Read the study questions above to the group. Ask them to reflect on those questions in their journals.

Facilitator: Please take a moment to set a personal intention that will guide and support your full participation throughout this conversation and the ones that may follow. Write it down in your journal.

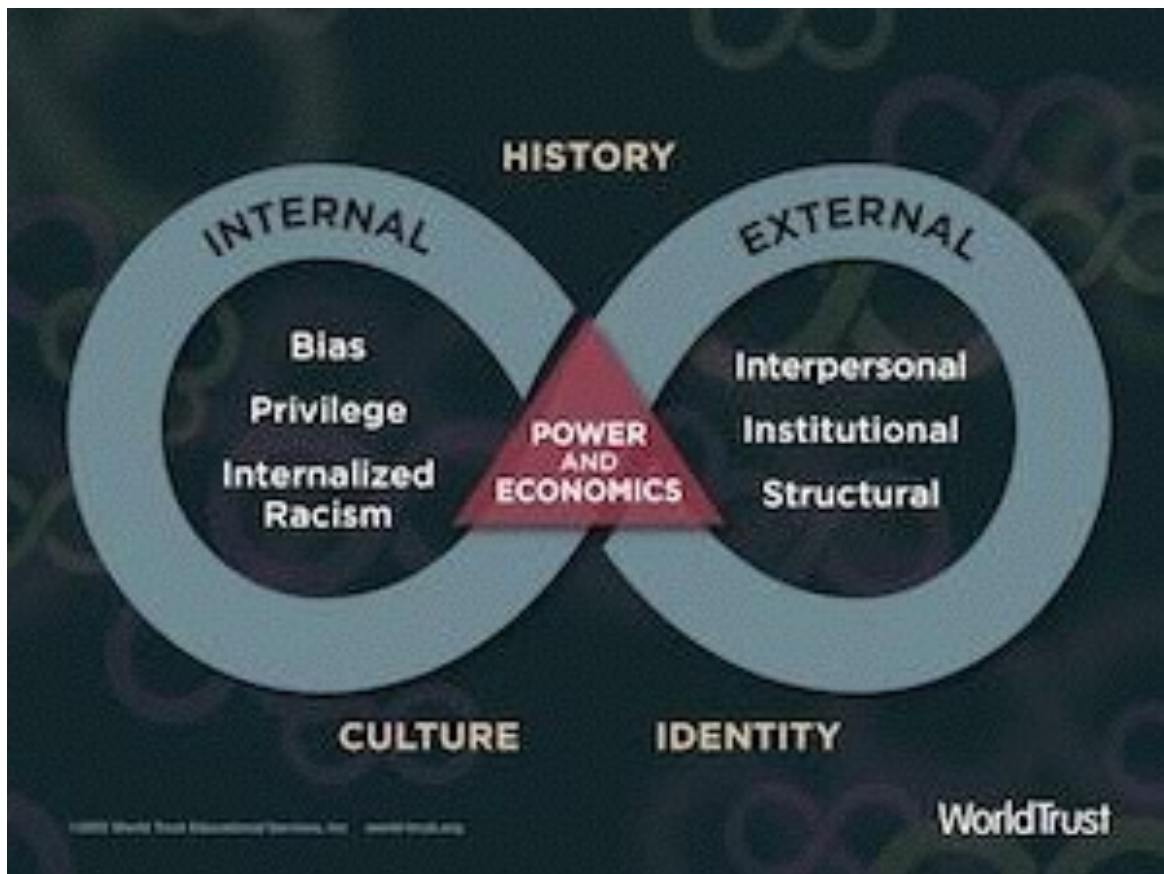
Shared Conversation

Facilitator: In your dyads, each person will have four minutes to speak without interruption, followed by a moment of silence. If your partner says something you want to remember, reflect upon, or mention in relationship to your own experiences, please jot it down in your journal. After both people have spoken, there will be twelve minutes of general conversation, between the pair.

Ask the group members to share one thing they are taking into the world from the workshop and an action step they will put into practice upon walking into the world. Have them share these in the full group.

Appendix

System of Racial Inequity



This diagram represents the System of Inequity. This System is shaped by history and culture, and informs identity. History provides the pathways that inform the present. Culture and Identity consist of a set of processes and practices that are fluid, constantly evolving, interacting within socio-political contexts, which vary from location to location and historical periods. We are socialized through “cultural conditioning” and “identity development” to adopt the ways of thinking of our group. Culture and Identity are not static and change in response to what we collectively do and believe. The System is driven by power and economics.

It has Internal components and External components. The Internal components are bias, privilege, and internalized racism. The Internal components play out in the External world, are components that consist of relationships that are interpersonal, institutional, and structural.

Glossary of Terms

Bias—Prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair. Unconscious or implicit bias refers to biases that we carry without awareness. To learn more about implicit bias and to take an implicit association test online, visit Project Implicit at <https://implicit.harvard.edu/implicit/>

Culture—The sum total of ways of living, including 1) values, 2) beliefs, 3) aesthetic standards, 4) linguistic expression, 5) patterns of thinking, 6) behavioral norms, and 7) styles of communication, which a group of people has developed to assure its survival in a particular environment. We are socialized through “cultural conditioning” to adopt ways of thinking related to societal grouping.

Identity—The feeling of being included in a group or culture.

Institutional Racism—The laws, customs, traditions, and practices that systematically result in racial inequalities in a society. This is the institutionalization of personal racism.

Internalized Racism/ Oppression—The internalization of conscious or unconscious attitudes regarding inferiority or differences by the victims of systematic oppression. The personal, conscious or subconscious, acceptance of the dominant society’s racist views, stereotypes, and biases of one’s ethnic group. It gives rise to patterns of thinking, feeling, and behaving that result in discriminating, minimizing, criticizing, finding fault, invalidating, and hating oneself, while simultaneously valuing the dominant culture.

Interpersonal Racism—Actions that perpetuate inequalities on the basis of race. Such behaviors may be intentional or unintentional; unintentional acts may be racist in their consequence.

Oppression—The systematic mistreatment of the powerless by the powerful, resulting in the targeting of certain groups within the society for less of its benefits—involves a subtle devaluing or non-acceptance of the powerless group—may be economic, political, social, and/or psychological. Oppression also includes the belief of superiority or “righteousness” of the group in power.

Personal Racism—Individual attitudes regarding the inferiority of one group and the superiority of another that have been learned or internalized either directly (i.e., negative experiences) or indirectly (i.e., imitation and modeling of significant others’ reactions, affective responses to the media); these attitudes may be conscious or unconscious.

Power and Economics—These act as the engine that “drives” a system that

provides a rationale for explaining and maintaining inequity. Through confusing messages, the system also provides elements of cognitive dissonance that are divisive.

Prejudice—A negative attitude toward a person or group, based on pre-judgment and evaluation, often using one’s own or one’s group’s standards as the “right” and “only” way.

Privilege/Internalized Entitlement—Through the lens of race, privilege is about the concrete benefits of access to resources and social rewards and the power to shape the norms and values of society that white people receive, unconsciously or consciously, by virtue of their skin color. There are unearned entitlements—things that all people should have—such as feeling safe in public spaces, free speech, the ability to work in a place where we feel we can do our best work, and being valued for what we can contribute. When unearned entitlement is restricted to certain groups, however, it becomes the form of privilege that Peggy McIntosh calls “unearned advantage.” Unearned advantage gives white people a competitive edge they are reluctant to even acknowledge, much less give up. The other type of privilege is conferred dominance, which is giving one group (white people) power over another: the unequal distribution of resources and rewards.

Racism—The systematic oppression of people of color; occurs at the individual, internalized, interpersonal, institutional, and/or cultural levels; may be overt or covert, intentional or unintentional.

Structural Racism/Racialization -The word “racism” is commonly understood to refer to instances in which one individual intentionally or unintentionally targets others for negative treatment because of their skin color or other group-based physical characteristics. This individualistic conceptualization is too limited. Racialized outcomes do not require racist actors. Structural racism/racialization refers to a system of social structures that produces cumulative, durable, race-based inequalities. It is also a method of analysis that is used to examine how historical legacies, individuals, structures, and institutions work interactively to distribute material and symbolic advantages and disadvantages along racial lines.

62 Questions

The 62 questions have been designed to help you identify your feelings, stimulate your thinking, and provide support for the conversations that follow. Please read and answer them, almost without thinking, so that you are responding from your gut reactions. Many of these questions are oriented towards dominant cultural thinking, so if a question is unclear or makes no sense to you, just skip it and go to the next one. Mark the boxes that indicate your closest response to each question. When you have completed the questionnaire, star the questions that stand out for you, challenge you, or feel close to home.

- Y__N__ Did you have strong emotional reactions to the film?
- Y__N__ Did you see the women confronting one another?
- Y__N__ Did you see women of color as speaking out clearly and strongly?
- Y__N__ Did you see white women as speaking out clearly and strongly?
- Y__N__ Did you see any women of color who did not speak clearly and strongly?
- Y__N__ Did you see any white women who did not speak clearly and strongly?
- Y__N__ Did you feel protective of any of the women of color in the film?
- Y__N__ Did you feel protective of either of the white women in the film?
- Y__N__ Did you see the discussion in the film as happening among individual women?
- Y__N__ Did you feel the white women were outnumbered?
- Y__N__ If your answer is yes, did it bother you?
- Y__N__ Did you feel angry or irritated towards any of the women of color?
- Y__N__ Did you feel angry or irritated towards any of the white women?
- Y__N__ When you are angry with someone, do you usually tell that person directly?
- Y__N__ Does that tend to change based upon race?
- Y__N__ Do you tend to withhold your anger towards women of color?
- Y__N__ Do you tend to withhold your anger towards men of color?
- Y__N__ Do you tend to withhold your anger towards white women?
- Y__N__ Do you tend to withhold your anger towards white men?
- Y__N__ Did you believe the women of color when they said that they normally maintain silence about their experiences related to race and racism in predominantly white settings?

Did you believe or agree with the women of color who said that **white people**:

- Y__N__ Generally check out if a person of color brings up an issue of racism?
- Y__N__ Tend to dismiss the validity of what a person of color says about their experience?
- Y__N__ Often accuse people of color of being too emotional, too sensitive, and too angry?
- Y__N__ Blame the person of color for creating their own problems?
- Y__N__ May retaliate if a person of color raises an issue about racism?

- Y__N__ Can, consciously or not, want people of color to be uncomfortable in order to maintain the power imbalance?
- Y__N__ Are you jealous when people of color exhibit camaraderie that does not include you?
- Y__N__ Did it make sense to you that people of color would feel angry rather than supported when a white person expresses empathy in private over a racist incident, but does not speak up publicly?
- Y__N__ Do any of the women of color's perceptions about white people ever apply to you?
- Y__N__ Do you experience women of color as being willing to say what they think?
- Y__N__ Do you think white women have as much trouble speaking up as women of color?
- Y__N__ Do you think white women have more trouble speaking up than women of color?
- Y__N__ Did you experience any of the women of color as attacking either of the white women?
- Y__N__ Have you ever felt invisible as a white person because you believed a person of color saw you only as a member of a white oppressive society?
- Y__N__ When a woman of color expressed strong feelings did you feel any defensiveness or anger?
- Y__N__ Were you able to hear a woman of color express anger about something that didn't make sense to you, and respond with curiosity?
- Y__N__ When women of color expressed anger, could you feel their pain under their expression of anger?
- Y__N__ If you felt strong emotions while watching the film, did it interfere with your ability to empathize with any of the women of color?
- Y__N__ If you felt strong emotions while watching the film, did it interfere with your ability to empathize with any of the white women?
- Y__N__ Were you unable to hear the stories of the women of color because of the intensity of your own feelings?
- Y__N__ Did you ever dismiss the validity of the story, experience, or opinion expressed by a woman of color because it didn't make sense to you?
- Y__N__ Have you ever dismissed the validity of a story, experience, or opinion expressed by a white woman because she was angry or because it didn't make sense to you?
- Y__N__ Did you respond with any intensity when Penny, the white Jewish woman, became angry in the film?
- Y__N__ Do you feel she expressed her anger clearly?
- Y__N__ Do you wish the white women had spoken up differently in the film?
- Y__N__ Did you see the women of color expressing their concern for white women not staying at the table?
- Y__N__ Do you see "checking out" as being an expression of power?
- Y__N__ Do you see "checking out" as being an expression of a lack of power?

Y__N__ Do you see the choice of “checking out” as being an issue of privilege or power?

Y__N__ Have you ever “lost your voice” – “checked out” around one or more women of color?

Y__N__ Have you ever “lost your voice” – “checked out” around one or more white women?

Y__N__ Did you understand the concept of “life vs. work”?

Y__N__ Did you see the women of color supporting each other?

Y__N__ Did you see the white women supporting each other?

Y__N__ Did you experience any of the women of color supporting either or both of the white women?

Y__N__ Did you see either or both of the white women supporting the women of color?

Y__N__ Do you think the white women were giving more energy to the women of color than they were getting back?

Y__N__ Do you think the women of color were giving more energy to the white women than they were getting back?

Y__N__ Do you think the women of color wanted the white women to stay at the table?

Y__N__ Did you see yourself projected in any way on the screen?

Y__N__ Do you consider yourself as someone who is committed to social justice issues?

Y__N__ Would you have had a hard time staying at that table?

If you like, take a few moments to silently stand and stretch; then continue on your own.

Cross the Line:

Ask the group to line up on one side of the room. If possible, dim the lights. The facilitator will read a lines of text that the individuals in the group may identify with. If participants identify with the statements they will cross to the other side of the room, stand and be seen by the group, and return to the group.

Cross to the other side of the room if you are not from _____.

Cross to the other side of the room if you feel your home is _____.

You are male.

You are female.

In the past year, you have broken off a serious relationship.

In the past year, you have been in a relationship and been hurt.

You feel that you have not formed a close friendship in your work.

You take pride in your work.

You are a person of color.

You know little about you cultural heritage.

You wish you had more money.

You consider your family as working class.

You consider your family as middle class.

You consider your family as upper class.

You have felt embarrassed about the economic class your family is in.

You come from a family of four or more children.

You are an only child.

You have taken primary responsibility either for raising another member of your family or caring for an elderly member of your family.

You have low self-esteem.

You would like to lose ten or more pounds.

You feel lonely.

You have been to college or plan to go to college.

You have not graduated from high school.

You have had serious thoughts about leaving your work because of how others treat you.

You feel physically unattractive.

You consider yourself a Democrat.

You consider yourself a Republican.

You consider yourself a socialist.

You consider yourself a feminist.

You feel estranged or unconnected.

There have been times when you have seriously felt that, if you could choose, you would not choose the ethnicity into which you were born.

You find yourself thinking about food considerably more often than you want.

You have a medical problem.

You have a learning disability.

You have a physical disability.

You have questioned your sexual orientation.

You have celebrated your sexual orientation.
You have had to change the way you walk, talk, or dress for fear of your own safety.
You've been overlooked for a job because of your gender.
You've been overlooked for a job because of your race.
A doctor has given you subpar care because of your gender.
A doctor has given you subpar care because of your race.
You have "checked" out when you really wanted to help.
You have "checked out."
You have needed an ally.
You have been an ally.
You have cried at least once this year.
You have cried at least once this year for someone or something other than yourself.
In our conversations together, you have laughed at yourself at least once.
Cross the room if you could use a hug right now. (People generally begin hugging each other during this time.)