Description of course:
This is a course for white people about racism, being taught for the Quaker Studies Program in the Boston area. It is open to high schoolers through adults, Friends and those interested in Quakers. It meets for 2 hours on 4 Thursday evenings in January. The course was advertised as being open to white Friends at any level of work with racism. The course is planned for 12-20 participants.

Brief Overview:
The course assumes the following: racism is a violent and powerful force continuously in action in almost every aspect of our lives; we all have the ability to interrupt and change the course of racism in our daily lives; white people have the responsibility to spend time together learning about and working to end racism; we have all been hurt by racism and through working together against racism, we get to heal from those hurts; authentic and real conversations about race can be had among groups of white people (and should be happening).

The course is designed to meet in 4 2-hour sessions.

The course will examine white privilege, the levels and ways in which racism operates, students’ personal experiences with racism, students’ fears and stumbling blocks in confronting racism, the costs of racism, strategies for interrupting and changing racism, and student personal goal setting for continuing their own journeys in dealing with racism.

Standards:
Not applicable

Expected Outcomes:
Students will know:
- ways in which racism operates on personal, interpersonal, group, and societal levels
- strategies for analyzing racism and interrupting racism
- more about themselves as racial beings and human beings
- they have a community of white allies to help them continue to work on this topic

Students will be able to:
- effectively interrupt and prevent incidents of racism
- keenly understand how racism and negative patterns of diversity play out in our daily lives
- be able to understand and respond to racism and allegations of racism (within self and community)
- find healing and support in anti-racism work

Students will believe:
- that accusations of racism are a call to examination and action, not fear and denial
- they can change their lives
- that white people working together can learn about race and racism (and thereby be more effective in multi-racial settings)
- they have a deep human and spiritual responsibility for working towards the end of racism
- they can be whole, fully human and spiritual beings.

Specific Activities – by day:

Session 1:
Goals: To build a community in which folks can really talk about this issue
   To examine what it means - on all three levels – to be white and talking about race
   To hear expectations and concerns

Objectives:
   1. To define what it means to be white
   2. To understand how we understand and define being white
   3. To identify the things we like, dislike, and fear about being white, particularly in terms of race work
   4. To get to know each other/share who we are

Activities:
   1. Name and where from (5 min.)
   2. Settling silence (5 min.)
   3. Name and why you are here – what motivated you to come here, what you are hoping to get out of it, any concerns, etc. – in groups of 3 and then share back with the whole group (20 min.)
   4. Overview of the course and who I am (10 min).
      - Why I am doing this/who I am
      - Theory of Change Model
      - Assumptions
      - Overview
      - Expectations/outcomes
      Questions/comments

Bio break – 5 min.

5. Defining whiteness and its impact – di/triads (15 min.)
   - When were we first conscious of being white?
   - How were we taught what whiteness meant?
   - How/where is whiteness reinforced in our lives?
   Share out in big group common themes or big differences

6. Impact – whole group (10 min.)
   - What do we like about being white?
   - What is challenging about being white and anti-racism?

7. Stages of Racial Identity Development (15 min.)
   - Review stages and spiral nature of the stages
   - Pair up and share a time you can remember being at one of the stages and what it felt like and how it shifted for you

8. Homework: Keep a 24-hour journal of your life. Note whom you interact with on a racial level and where you experience white privilege.
   Keep note (mental or written) of what stages of identity development you move through in your day. See handout for an example.
   This is not a “gotcha” exercise. (10 min.)

9. Ground rules/expectations – (10 min.)

10. Closing worship-sharing – (15 min.)

Session 2:

Goals: To understand (more deeply) white privilege
   To understand stages of racial identity development
   To begin to develop a tool for understanding and responding to racism

Objectives:
   1. To further agree on, add to, and hold each other accountable to how we want to be together
   2. To identify race-based privileges we experience
   3. To identify, personally, with one of the stages of white racial identity development
   4. To recognize which stage another person may be in
   5. To list some of the costs of racism to white people
6. To identify a moment of group membership in the 3 sphere model

Activities:
1. Name and 4 word check in (5 min.)
2. Settling silence (5 min.)
3. Overview of the session and expectations of being together
4. Article about white avoidance techniques – people’s thoughts and others we want to add. Ask each person to take on one that they will keep an eye during our time together and call us on
5. Assignment – pair share – read each other’s writing about privilege, share an observation, and ask question
6. Group – what did you notice by doing the activity? By hearing someone else’s? List of kinds of privileges. Why do this? What is the value? How do we respond to this privilege?
7. Cost of racism for white folks
8. Homework #1 – take your list and the one generated from last week – which are ones that you can choose to not take, to work to equate (make available for all, and share – then how you can share them)
9. Break?
10. Stages of Racial Identity development: go through with examples of specific times, pair to triad share about time remember being at one of these stages
11. Big group – use as a tool – understand self, understand where others might be coming from
12. Sphere model of personal/group/societal/institutional
13. What were the messages that we got about other racial groups from our family? How were/are those reinforced by the societal messages?
14. Questions
15. Homework: E-mail 2-3 scenarios of when you felt like there was a “racialized” situation that you didn’t handle/handle well. Keep to about 6 sentences and give some context
Notice as you go through your week when you are in a group membership space and what that group is. Reading about the myth of meritocracy – Wise and housing article?
16. Closing worship-sharing

Handouts and materials in appendix

Session 3: Practicing Interrupting and Responding to Racism

Goals: To understand stages of racial identity development
To begin to develop tools and skills for understanding and responding to racism
We ran out of time last week, so much of this was material planned for week 2

Objectives:
1. To further agree on, add to, and hold each other accountable to how we want to be together
2. To identify, personally, with one of the stages of white racial identity development
3. To recognize which stage another person may be in
4. To use the 3 sphere model in analyzing ‘racialized’ situations

Activities:
1. Centering Silence (5 min.)
2. Review of avoidance/distancing techniques – again assign each technique to a person to watch for, add to list from previous weeks (5 min.)
3. Reflection on privilege part of homework – what was hard, what was easy, what did it bring up, why do this, etc. – do as a big group or in trios, depending on feel of the group (10-15 min.)
4. Stages of racial identity development – review and pair share about when we can remember being at one of those stages in our lives (15 min.)
5. Bio Break – 5 minutes – not Quaker time
6. 3 sphere model for understanding diversity – use a scenario sent in from the week to explain (15 min.)
- Model: three overlapping circles – personal, group, and societal/institutional – we all exist in all three all the time. Conflict and misunderstanding often arise and go unresolved when one person is speaking from/pushed into a group place and the other is speaking from – often without knowing it – from a personal place. The groups matter and have weight (and baggage) because of societal and institutional systems and pressures.

7. Looking at scenarios from our weeks and applying 3 sphere model as a tool for understanding what was going on (30 min.)
8. Homework (5 min.)
9. Closing worship-sharing (25 min.)

**Week 4: Personal Action Plans and Growing Edges**

**Goals:** To continue to develop tools and skills for understanding and responding to racism  
To make doable commitments to future personal and interpersonal work

**Objectives:**
1. To analyze 2-3 scenarios from last week using the 3-sphere model
2. To develop and practice specific responses to each scenario
3. To share personal action plans and get constructive feedback

**Activities:**
1. Centering Silence (5 min.)
2. Check-in about how we want to use the time (5 min.)
3. Groups of 3-4: (45 min.)
   a. work on scenarios from last week using 3-sphere model  
      and/or (depending on who did the homework)
   b. share action plans and get feedback (5 min. to explain, 5 min. for questions, 5 min. for reflections and suggestions)
4. Bio Break – 5 minutes – not Quaker time
5. Open discussion – what have we learned? Wish we had spent time on? Still have questions about? (30 min.)
6. Evaluations (10 min.)
7. Closing worship-sharing (20 min.)

**Assessments:**
Not applicable. Students will do a series of reflective writings and a personal plan for how they will continue after the class is over.

**Partnerships:**
White People Challenging Racism (local group, no web page yet), Community Change, Inc.,
www.communitychange.org

**Resources:**
See attached multicultural bibliography

*I don’t have e-copies of a few of the handouts I reference but can send hard copies to interested folks – my lifetime e-mail address is Lisa_Graustein@post.harvard.edu*

**Appendixes:**
White Friends Confronting Racism: Doing Our Work
Quaker Studies Program – January 5, 12, 19, & 26, 2006

Week 1: Whiteness and Racial Identity Development

10. Introductions
11. Centering Silence
12. Why we are here
13. Overview of the course
14. Questions
15. Bio Break – 5 minutes – not Quaker time
16. Defining whiteness
17. Impact of being white
18. Stages of Racial Identity Development
19. Ground rules/expectations of how we are together
20. Homework
21. Closing worship-sharing

In this packet:
A. Course Overview - handout
B. Stages of Racial Identity Development – handout
C. 24-hour White Privilege Journal – handout
D. “Distancing Behaviors Often Used by White People” by James Edler & Bruce Irons – article
E. “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh – article

Homework for Next Session:
1. Read “Distancing Behaviors Often Used by White People” by James Edler & Bruce Irons
2. Write a journal entry covering 24 hours in your life. Note who you interact with on a racial level and what privileges of being white you experience during this time. (I’ve enclosed a version of this assignment that I did as an example – write yours however you are lead to). Keep note, mental or written, of the stages of identity development you go through during the day. This is not a “gotcha” exercise and we will be using it as a basis for discussion in our next session.

Optional reading: “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh – article (may be helpful before doing written assignment)

Extra Credit:
Write a racial autobiography – this can be short vignettes of important moments of learning about race or racial identity, moments of choices, changes, conflicts, “aha’s”, etc.
White Friends Confronting Racism: Doing Our Work
Quaker Studies Program – January 5-26, 2006

Theory of Change:

Course Assumptions:
- racism is a violent and powerful force continuously in action in almost every aspect of our lives
- we all have the ability to interrupt and change the course of racism in our daily lives
- white people have the responsibility to spend time together learning about and working to end racism
- we have all been hurt by racism and through working together against racism, we get to heal from those hurts
- authentic and real conversations about race can be had among groups of white people (and should be happening)

Overview:
Week 1: Whiteness and Racial Identity Development
   How do we understand and know ourselves as white people?
   What is our responsibility and call to end racism?

Week 2: White Privilege and Frameworks for Analyzing Racism
   What impact does racism have on us?
   How can we understand racism?

Week 3: Practicing Interrupting and Responding to Racism
   How can we interrupt, respond to, and prevent racism?
   How do we do this on the personal, interpersonal, group, and societal levels?

Week 4: Personal Action Plans and Growing Edges
   What are our personal challenges and strengths in anti-racism work?
   What do we do next?

Expected Outcomes:
Participants will know:
- ways in which racism operates on personal, interpersonal, group, and societal levels
- strategies for analyzing racism and interrupting racism
- more about themselves as racial beings and human beings
- they have a community of white allies to help them continue to work on this topic

Participants will be able to:
effectively interrupt, respond to, and prevent incidents of raci
- keenly understand how racism and negative patterns of diversity play out in our daily lives
- be able to understand and respond to racism and allegations of racism (within self and community)
- find healing and support in anti-racism work

Participants will believe:
- that accusations of racism are a call to examination and action, not fear and denial
- they can change their behaviors regarding race and racism
- that white people working together can learn about race and racism (and thereby be more effective in multi-racial settings)
- they have a deep human and spiritual responsibility for working towards the end of racism
- they can be whole, fully human and spiritual beings as white people

If you are going to miss a class, please let me know ahead of time.
Feel free to contact me with questions or if you want to talk between sessions.
Please try to arrive on time and plan to stay for the whole session.
It is totally fine to bring food if you need to.
I invite and welcome any feedback that you have about the course or how I can do a better job of facilitating it.

Thanks!
Week 2: White Privilege and Frameworks for Analyzing Racism

22. Names
23. Centering Silence
24. How we are together
25. Sharing the homework assignment
26. Cost of racism to white people
27. Bio Break – 5 minutes – not Quaker time
28. Review of Stages of Racial Identity Development
29. Discussion
30. 3 sphere model for understanding diversity
31. Messages we got about racial groups
32. Homework
33. Closing worship-sharing

In this packet:
F. - Defining Whiteness (brainstorm list from last class)
   - What We Like about Being White (brainstorm list from last class)
   - Expectations of How We Will Be Together (brainstorm list from last class)
G. 3 Sphere Model of Diversity – handout
H. “Racism: Negative Effects on Whites” by Horace Seldon – article
I. “Whites Swim in Racial Preference” by Tim Wise – web article

Homework for Next Session:
3. Take the lists from last week, about what it means to be white and what we like about being white, and the list of privileges that were generated by sharing our 24-hour journals. Which of these privileges are ones that we can work to make accessible to all people and which are privileges that in an equal and just world, no one will have (i.e. which can exist for all and which are rooted in inequality). How do you feel about the privileges you will have to give up? Go back over the list of privileges that you experience – which are ones that you can choose not to take.

4. Write down 2-3 “racialized” situations that you have been in and either did nothing in or felt like you didn’t do the right thing. Try to keep each to about 6 sentences. E-mail them to Lisa by noon on Thursday – lisa2g@verizon.net. (We are going to use these as examples in class next week, so provide enough context for someone else to read it and understand the basic who/what/where stuff).

5. Notice your interactions over the next week – what are the avoidance tactics white people around you, or you, use when dealing with race and racism. What stages of racial identity development do you move through during your week.

6. Read the two attached articles.
What it means to be white:

brainstormed 1/5/06

- privilege
- comfort/fitting-in/not standing out
- only exists in opposition to something/someone else
- difference
- color of skin
- white vs. white trash
- lucky, better off than (b/c of work and effort)
- access to stuff and/or getting away with things
- choice
- boring, normal, plain
- attractive, beautiful
- claim who is in your club (i.e. Jesus and God are white)
- deserving
- everywhere, permeating
- shame
- uptight, soulless, can’t dance
- authority
- WASP
- emotionally closed off

What we like about being white:

brainstormed 1/5/06

- can bargain for things
- privacy
- move in many circles and not stand out
- safety and security
- knowing the rules
- our kids are safe b/c they are white
- police are allies
- don’t have to think about race or racism
- bluegrass, contra dancing
- we ask opinions of our kids, there is a freedom of childhood
- inherited things
- freedom, safety, respect, can dress how we want, ignore some social norms or our “normal” is the norm
- can be an individual

Expectations for being together:

♥ Nothing is unacceptable – we can all speak freely and it is OK to say things
♥ Speak from our own experience
♥ Hold the spirit of interest, learning and openness to change
♥ Speak with and listen from a place of truth and compassion
Week 3: Practicing Interrupting and Responding to Racism

34. Centering Silence
35. Review of avoidance/distancing techniques
36. Reflection on privilege part of homework
37. Stages of racial identity development
38. Bio Break – 5 minutes – not Quaker time
39. 3 sphere model for understanding diversity
40. Looking at scenarios from our weeks and applying 3 sphere model
41. Homework
42. Closing worship-sharing

In this packet:
A. Additional distancing/avoidance techniques white folks use when (not) talking about race (brainstorm list from last class)
B. Scenarios sent in from class members during the week
C. Pre-Action Planning Worksheet and Action Plan Outline
D. “Theories of Practice” chart written by Ilana Shapiro from Training for Racial Equity and Inclusion: A Guide to Selected Programs

Homework for Next Session:
1. Think about something that you would like to make a commitment to do in the area of anti-racism. Using the handout as a guide, draft and action plan for yourself. This can be anything from a commitment to reading more diverse authors to starting a diversity committee at your job. Think about something that will be personally challenging and doable.

2. Try using the 3-sphere model for understanding interpersonal and group interactions.

3. Bring questions, insights, challenges, scenarios, and thoughts to the next class.
## Stages of Racial Identity Development
*As based on Rita Haridman’s work*

<table>
<thead>
<tr>
<th>People of Color (PoC)</th>
<th>White People (WP)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both PoC and WP get their first messages about race – explicit and implicit – from their family as well as basic notions of what is good, beautiful, right, acceptable, safe, normal, desirable, etc.</td>
<td></td>
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</tbody>
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<table>
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<tr>
<th><strong>Pre-encounter</strong></th>
<th><strong>Contact</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>At some point, People of Color learn that they are of a certain racial/ethnic group. They then idealize the dominant group and identify with majority/white attitudes and practices as they understand them.</td>
<td>In this stage, WP become aware of the existence of PoC. There is a sense of curiosity and naiveté in early awareness, and no awareness within the WP of him or herself as a racial being.</td>
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<tr>
<th><strong>Encounter</strong></th>
<th><strong>Disintegration</strong></th>
</tr>
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<tbody>
<tr>
<td>Often, PoC enter this stage because of a negative experience with the white majority or because of a particularly positive experience with fellow PoC members. The dominant feeling is a strong acceptance of self as a member of a particular minority.</td>
<td>In this stage, WP become aware of themselves as racial beings and of the existence of racism. Negative attributes of the dominant culture pose a dilemma for WP: one could attempt to protect PoC from racism by adopting a parental attitude, or take on surface level attributes of the PoC cultures and ignore one’s own culture, or one could retreat farther from the dominant culture, ignoring the existence of racism.</td>
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<tr>
<th><strong>Immersion/Emersion</strong></th>
<th><strong>Reintegration</strong></th>
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</thead>
<tbody>
<tr>
<td>In this stage, PoC devalue the dominant culture. There is a sharp awareness of racism and racist attitudes and a belief that the majority culture is inferior.</td>
<td>In this stage, WP develop an animosity toward PoC, tend to deny any similarities between races and insulates him/herself from interactions with PoC.</td>
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<tr>
<th><strong>Internalization</strong></th>
<th><strong>Pseudo-Independence</strong></th>
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<tbody>
<tr>
<td>In this stage, PoC emerge from wholehearted focus on identity as members of their own ethnic group, and adopt a broader view that includes wholehearted acceptance of self as a PoC. In this stage, PoC are also sensitive to oppression against others not of their ethnic group. Experiences with oppression are not forgotten but are no longer the focal point of self-awareness.</td>
<td>In these stages, WP develops a passive, intellectual view of racial differences. The naiveté of the Contact stage is gone, but curiosity about differences remains.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th><strong>Autonomy</strong></th>
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<tbody>
<tr>
<td>WP become both intellectually aware of and accepting of racial similarities and differences. WP seek out opportunities and interactions that reflect differences because they add richness to his/her perspective.</td>
</tr>
</tbody>
</table>
1) Walking home with my wife one night, as we neared our ill-lit block, two Black people crossed the street toward us. Conscious of our workshop, we said hello. One stopped me by saying that he wanted to ask a question. He said he is a veteran and missed the last bus to the Bedford VA and could we help. I said that I had $5. He said, “God bless you.” They walked on.

2) Most of the beggars at Central Square are not Black. As I walked by, this one was. He asked. I heard his request for change. I ignored the request and walked on.

3) The movers moved an apartment building half a block down on Green Street. I went to watch with our grandchild. The police officer (Black) told us to get back behind the barricade, but it was evident that this was not necessary and to do so would block our view of the action. He was officious and self-important and showing his authority. I complied, but in a sullen, silent manner of disappointment.

4) I received the following email from my distant and semi-estranged only brother, which was sent to his many closest friends, and about which I have done nothing as a response in the interest of maintaining the remaining relationship we have:

   “Here’s one of the best laughs of the day:
   Jesse Jackson got out of the shower and was drying off when he looked in the mirror and noticed he was white from the neck up to the top of his head. In sheer panic and fearing he was turning white and might have to start working for a living, he called his doctor and told him of his problem.
   The doctor advised him to come to his office immediately. After an examination, the doctor mixed a concoction of brown liquid, gave it to Jesse and told him to drink it all.
   Jesse did and replied, "That tasted like bull shit! The doctor replied, "It was, Jesse. You were a quart low."

5) On Monday evening, we dined with a group of Friends in Forest Hills. On the T ride back to Cambridge at 9:30 pm, there were 10 people in the T car. Suddenly a drunk Black man jumped on the train and sat down, loudly declaring that he was a fisherman, could take the bitter cold, that today was his birthday and asked for money. One Quaker put $.50 in his cup. Two Quakers did not. No one else gave money. At the next station, he left the car. What is the proper response?

6) I was talking with a white co-worker about hiring. I supervise her--she is also a manager. I made some comments about existing staff--both white staff members and people of color and the trend that I had seen in our hiring and what they tended to be "good at". I then used this information to make an assumption/generalization about hiring white people/people of color. I felt I did not handle this situation correctly. I think it was wrong to make these assumptions. I think I would have spoken differently if my co-worker had been a person of color instead of white. I realized I didn't handle it correctly and didn't take the time to go back and talk with her about it. The whole hiring situation needed a much more nuanced conversation that included discussion about white privilege.

7) Recently my grandma's 80 year old husband had a bad fall. He needed to have surgery on his leg and then be in in-patient rehab for a month. I called my grandma to see how her husband was doing and how she was doing. She was upset because he had had to call her at home because no one had come to change his bedpan when he had called for help and he couldn't get to the bathroom on his own. She then had to call the rehab from home to make them aware of the situation. She then made a comment about the workers there being "black"--implying in her language and tone of voice that that was the problem. Then she said, "of course the don't pay them very well," implying that this might be why he hadn't gotten the attention he needed. I feel like I didn't do the right thing because I didn't talk with my grandma about what she said at that moment or soon after. My fear came out. I have been taught to respect my elders and that you choose your tough conversations with them carefully. My goal of calling
her was to provide her with support and challenging her/talking about a loaded subject seemed
disrespectful to her.

8) Recently, I went to the RMV to get a driver's license. All of the employees were white skinned and
perhaps 80% of the customers were darker skinned. I do not know people's ethnicities, but many were
speaking Spanish. When I checked in I was told that "I would not have to wait long" and later a women
behind the counter asked if I had been helped yet. I think I was being singled out for special treatment
because of my skin color, but I can't be sure. How would I go about finding out? Can I imagine myself
asking such a direct question of either employee? At the counter, I was pleasantly helped as the
employee welcomed me to MA. The man next to me was Spanish speaking and darker skinned. The
employee did not speak Spanish and proceeded to ask him questions in English, guess the answers, and
fill in the blanks. Then, he referred to the customer as a "Good Boy". I was offended. However, I was
eavesdropping on their conversation in the first place. I speak Spanish. Should I have intervened?
Should I contact the RMV and tell them of my experiences/impressions?

9) Once my grandmother said to me, "Why do they (referring to my African American students) name their
children such weird names?" I shrugged and try to think of an appropriate response...

10) When I notice biracial couples eating together or walking together on the street I usually smile at them. I
do this without really consciously thinking about it. Then, I am self conscious and I wonder if I have
invaded their privacy. I wonder if they think I am staring or gawking at them? What is it that is making
me smile?

11) Since moving here I have heard many people say "She/he is Spanish." Should I say, "Do you mean
Spanish-speaking?"

12) Speaking with a woman of color after Meeting on Sunday, I felt like I had singled her out to talk to
BECAUSE she was black. Then I felt dishonest and a bit awkward. I wanted to tell her that it was nice
to see more people of color in Meeting as there are only a few POC in my home Meeting. I didn't have
the nerve to say that. I don't know if that would be offensive or not.

13) I was working for a company which had (in my subdivision) predominantly Jewish employees. The
office was near Brandeis. A group of us went to a local sandwich shop for lunch. Two people sat down
at the next table. They were extremely audible. They talked about something (time shares at a resort, or
something like that) that they were selling and how all "those people" made so much money it was a
good thing to get some back. I think one of them commented to the other that the area was like a ghetto.
Anyway, I wanted to stand up and yell at them, "Shut up! Do you think we're all deaf? You're giving
Christians a bad name!" What I did was to turn around and glare at them. (to no effect) Walking back
to the office, one of my co-workers asked me what temple I belonged to. Extreme awkwardness. I
explained that I was Quaker. I still don't know how to deal with this kind of thing.

14) I was in a group of white people connected with a "do-good" institution that was trying to form a
relationship with a similar institution in Roxbury. We met with the other group at their location. It
seemed reasonable to invite them to our location. Great debate ensued: "Would these people have
transportation to get to our suburban site?" I tried to indicate that that might not be our problem to
resolve. A member of the group who had never spoken before (and was marginalized by class) spoke up
and told us, "When we went there I looked around their parking lot. Some of them have nicer cars than
any of you. So maybe we should be worrying about other things." The group listened (but we sure
didn't generalize the message!)
**Action Plan**

**SPHERE:**
What area of your life are you going to focus on?

**GOAL:**
What do you hope to accomplish, change, or achieve?

**ACTORS:**
Who is involved? Who will be affected?

**ACTIONS:**
What steps do you need to take to accomplish your goals?

**OBSTACLES:**
What are things that might stand in your way or side-track you?

**MOTIVATIONS:**
Why are you doing this? What will help you overcome potential obstacles?

**TEST OF SUCCESS:**
How will you know you have accomplished your goals? What can/will success look like?

**TIMELINE:**
What should happen when?

**ALLIES:**
Who are allies in this? What resources can you call upon?

**ACCOUNTABILITY:**
Who are you accountable to in doing this?
Week 4: Personal Action Plans and Growing Edges

43. Centering Silence
44. Check-in about how we want to use the time
45. Groups of 3-4:
   a. work on scenarios from last week using 3-sphere model
   b. share action plans and get feedback
46. Bio Break – **5 minutes** – not Quaker time
47. Open discussion
48. Evaluations
49. Closing worship-sharing

**In this packet:**
Various multi-cultural and anti-racist bibliographies
Multicultural Reading, Listening, and Viewing List

The following is a list of some books, CD’s, and movies that are by people of color or white people that do a really good job of dealing with race and the many ways that it impacts our lives. This is by no means a comprehensive list.

**Non-Fiction Books:**
*The Skin that We Speak* - ed. Lisa Delpit. Collections of essays about the role that race, culture and language play in our educational system.

*Bulldoong Diva: Tales of Race, Sex, and Hair* - by Lisa Jones. A collection of articles from the *Village Voice* and talks given at various colleges. Addresses the American culture of race in the '90's.


*Voices of a People’s History of the United States* – by Howard Zinn and Anthony Arnove. The primary sources referenced in Zinn’s *A People’s History*.

**Memoirs & Autobiographies**

*When I was Puerto Rican* and *Almost a Woman* - by Esmerelda Santiago. These two autobiographies follow Esmerelda Santiago’s move from Puerto Rico to New York City and into adulthood (also a movie made by PBS and available through BPL).


**Fiction:**

*The Infinite Plane* – by Isabel Allende. A novel about a poor white boy growing up in a barrio in L.A., his adoptive Chicano family, and much more.

*The Namesake* – by Jhumpa Lahiri. A novel about the son of two Indian immigrants to the US and he coming of age in two cultures.

*Causasia* - By Danzy Senna. Fictonal story of biracial sisters in the ’70s in Boston.

**Movies:**
Lonestar - Multiple, intertwining stories in a Texas border town of - a black teenager looking for part of his family, interracial couple, older Chicana business woman remembering her illegal immigration, thwarted teenage love, and more.

Double Happiness - About an Chinese-Canadian young woman who wants to be an actress and doesn’t want to date the guy her parents fix her up with.

Our Song - Story of three young women in high school in New York and how their friendships change over the course of a summer.

Mississippi Masala - Love story of an Indian (by way of Uganda) woman and black man in Mississippi.
Smoke Signals - Story of two Native American Indian men going to bring home the ashes of one of the men’s fathers. This is the only mainstream movie written, directed, and performed by Native American Indians.

Selena - The story of Selena, a Chicana woman who became one of the most popular singers in the country and took Tejano music to mainstream pop stations.

Raising Victor Vargas - The story of a young Dominican-American man growing up with his siblings and grandmother in a housing project.


Down in the Delta – story of a family reconnecting from disparate places and life circumstances, directed my Maya Angelou.
CD’s:
*Mahk Jehi* - by Ulali - Three Tuscura, Apache, and Mayan women, mostly a cappella, mix of English and Native American Indian languages, traditional songs, protest songs, prayer songs.

*Home and Chocolate Supa Highway* - by Spearhead - Black and Afro-Caribbean group, hip-hop and RB, addresses everything from AIDS to poverty to institutionalized racism.

*Octofoon* and *Shum Ticky* - by Laura Love, multiracial queer woman who performs “Afro-Celtic” music, raps and yodels, addresses everything from female body image to Tianamen Square to inter-racial dating.

*Grandma’s Work* – by Gooselove & Antara – Folk-flavored rap and hip-hop, covers a huge range of race, gender, sexuality and class politics.

*Facing Future* – by Israel Kamakawiwo’ole (Iz) – acoustic songs about Hawai’i, class issues, and the impacts of imperialism, plus some classic folks songs in a Hawai’ian context, in English and Hawai’ian.
1. What was the most helpful part of this course? (specific discussions, readings, exercises, etc.) Why?

2. What was the least useful for you? (specific discussions, readings, exercises, etc.) Why?

3. Suggestions for improving the course:

4. Feedback for the facilitator (constructive criticism is great!):