

WORLD TRUST PRESENTS

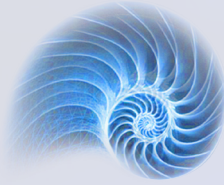


HEALING JUSTICE

CONVERSATION GUIDE

A FILM BY SHAKTI BUTLER, PH.D.





AN INTRODUCTORY LETTER

Dear Participant or Facilitator,

Thank you for choosing to participate in World Trust's film/ dialogue program, *Healing Justice*. Part of World Trust's imagining for a future that reflects communities of belonging, is reflected in the opening of the film:

As you watch this film you may experience a range of powerful emotions. Please know you [we] are not alone.

May our [your] thoughts and feelings create fires that ignite the gifts of learning, healing, and transformation.

May we [you] rise to higher ground and truly know our inter-connectedness.

May we [you] nourish the flames that burn away hatred and fear.

May we utilize these gifts to mend ourselves and our communities.

There is a growing awareness that our current school-to-prison pipeline is a national civil rights crisis. Our U.S. history is rife with the mistreatment and exploitation of people of color and poor people in ways that result in social, economic and educational isolation. Historical needs for cheap labor have fueled myths, stereotypes, and racist ideologies that are structurally and culturally embedded into discriminatory policies, practices and court rulings. Criminality, under the guise of public safety, has perpetuated intergenerational and contemporary trauma.

Over the last decade, the need to address the unfairness of the past, present and future is now a national movement. It is imperative that we resist and redesign a justice system that functions as a method of racial control.

The data is overwhelmingly clear: zero tolerance in schools, the presence of police, security systems, more suspensions and expulsions do not deter, reduce, or address the deeper causes that give rise to misbehavior or crime. Neither do tougher laws or policies improve academic achievement or ensure public safety.

Understanding and interrupting the school to prison pipeline requires a systems change. It is imperative that we eliminate the conveyor belt that is propelling children of color and poor children into a justice system that is unfair and expensive and that perpetuates human misery and disenfranchisement from a society that should be ensuring equal access for all children.

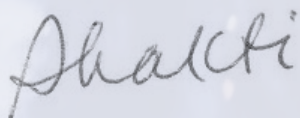
This film is an invitation that provides a collective touchstone compelling us onto a journey that prompts new questions. These questions can help us hear and understand one another more clearly. They can help us analyze our broken justice system and build the public will to make change.

We must expand our vision, address trauma, explore the possibilities for true justice and ignite healing to produce healthy, viable communities that acknowledge the need for change.

This brief conversation guide is meant to offer a step in the direction of using this film as a tool to engage with one another across multiple levels of understanding, while igniting the public will to make institutional and structural change.

We wish you well and offer this educational tool, and others, to support your efforts in making the world a better place for everyone - a place of belonging that respects our common humanity through the cultivation of love, compassion, accountability and healing!

With love for justice and healing,

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

Shakti Butler, Ph.D.
Founder and President, World Trust Educational Services, Inc.
Producer, Director Healing Justice



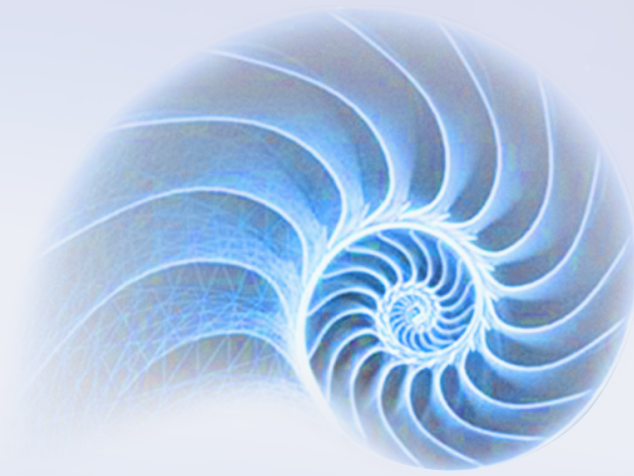
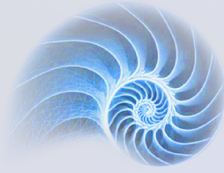


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OVERVIEW OF THE GUIDE

RATIONALE

The film, *Healing Justice*, is a cross-disciplinary tool meant to engage people from all walks of life. We offer transformative conversation starters related to our United States justice system that promote critical thinking and analysis, to be followed up by action. We have created a simple guide that is meant to assist you in exploring the film individually and/or as a group. The guide is designed to provide a flexible menu of choices for approaching, exploring, broadening, and sharing what is of significance to you. To build the base for healthy communities, we must shift our consciousness to expand our awareness of our deep interconnectedness. We need to heal the deep divides that produce the fragmentation that is so unhealthy and dangerous to us as human beings.

USING THIS CONVERSATION GUIDE

You will find that each section of the film contains an iterative learning approach consisting of several basic exercises. You may use them in their entirety or change them around as you wish. Depending on your objectives and how much time is available, you may choose to watch the film and have very short sharing sessions after each of the 3 sections. Or, you may choose to watch the three segments and pause after each one to engage in the suggested activities that have been designed. The activities can be used in a flexible manner - as little or as much, and as often as you choose.

The Total Running Time (TRT) of this film is 67 minutes. The timing for each section is as follows:

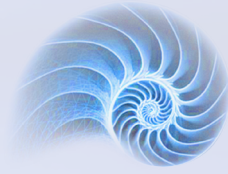
- 1st section, The Impact of Trauma, is 24 minutes long
- 2nd section, Redefining Justice, is 15 minutes long
- 3rd section, The Power of Healing, is 28 minutes long

CONTENT ELEMENTS

What follows are content elements that describe the learning framework of this conversation guide.

1. **Centering** is taking some time with the group to come into the present moment by practicing five deep breaths. This method has been coined the “relaxation response” by Harvard professor Herbert Benson in 1975 who says, “we claim no innovation but simply a scientific validation of age-old wisdom.” By encouraging the group to take five deep slow breaths we can quiet the brain and activate the parasympathetic nervous system. In so doing we become more ready to let the images and voices from the video come forward in our consciousness to contemplate in a more grounded and centered way. (7 min)
2. **Conocimiento, or Practicing Unity**, is a principle of the Chicano movement for transformation and equity, recognizes that common unity begins with the process of shared awareness and *understanding* of our respective strengths, or *conocimiento* (*knowing*). It emphasizes the necessity of consciously creating community within the group to heighten the potential for personal growth and shared action. Increased bonding and trust in the group can lead to deeper sharing, greater insights, increased commitment to action, and the inspiration of feeling that you are greater than one person – you are part of a larger community. (Vargas, Roberto, *Family Activism* (2008) Berrett-Koehler Publishers, Inc., San Francisco, CA). (10-15 min)
3. **Gathering Elements that Stood Out or Touched You.** Take some time for participants to share in groups of 2, 3, or 4. Sharing with the whole group can follow. This gathering process is a time to collect as many different responses to the film as possible. (5-10 min)
4. **Journaling** is a process that allows each person to study or reflect on his or her own lived experiences and perceptions. It is a way to make meaning through writing, poetry, drawing or music. (3-5 min)

5. **Sharing** is a way to connect with others' thoughts, ideas and feelings. In this conversation guide, sharing is meant to follow journaling. Although highly suggested, this is not mandatory. There are several types of sharing that can be used in this process: a) dyads/groups of two; b) triads/groups of three; c. fishbowl (several people have a conversation in front of the rest of the group - people can also "tag in" or "tag out"); d) circle sharing using a talking stick; e) whole group sharing. (10-30 min)
6. **Gathering Wisdom and Taking Action.** This is the time to collect and share what we have learned or how wisdom stories can illustrate and/or illuminate how to move forward. These ideas should be captured to allow for accountability. Some examples might be engaging in continued research that can be applied to doing something that is small, scheduled and specific. People may also want to partner with others and figure out how they can engage in working for true justice and healing trauma. Also, creating a list serve of the group can promote specific projects that address trauma, justice and healing. (10-15 min)



THE IMPACT OF TRAUMA, SECTION ONE

Please feel free to plan and adjust the times allotted for each exercise as necessary.

READ ALOUD:

We know this film was not easy to watch, and a justice process that does not factor in trauma and provide healing, cannot produce justice. In the following conversation, it is imperative that we address what is broken, restore what must be healed, create structures that move us away from fear and inequity and towards equitable outcomes.

PROCESS STEPS

1. **Centering** - *Deep Breathing Together (5 min)*
Sitting in silence, invite the group to close their eyes or turn their attention inward and refresh their posture by sitting up with their spines straight, feet on the ground. Ask them to inhale, slowly, deeply, and completely; hold breath for count of three; and exhale slowly, deeply, and completely. Encourage each participant to give himself, herself or themselves the command to relax. Repeat this process for the next four breaths encouraging feelings of safety and relaxation.
2. **Conocimiento Question** - *journaling (optional), sharing in dyads (10-15 min)*
Invite people to close their eyes. Raise the following conocimiento question: Remember a time when you had to overcome difficulties or other people's assumptions about you. How did you resist or take care of yourself? What skills do you know you have that you can expand to fortify your strengths? (Journaling before sharing is optional). Share your experience in dyads or triads.
3. **Responses to the First Section** (15 min)
Have participants begin this session by sharing the quality they have that supports them in overcoming

difficulties (the facilitator models this for them). Now we will share the words, phrases or segments from the video that remain with you emotionally and intellectually. It is suggested that this is done out loud with the entire group.

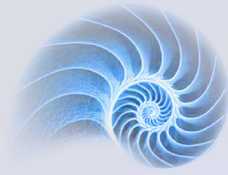
Notice what moved you. What stories or characters are easiest for you to identify with? What is the hardest? How do you normally attempt to deal with your feelings? Remind everyone that as one person shares, the other person listens. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch.

4. **Journaling** (3-5 min)
Take the next 5 minutes to journal your responses to the film section and what you heard others share.
5. **Sharing** (5-30 min)
Form groups of two (dyads) or any other configuration that suits your group. Ask each person to share their feelings and/or journal notes with others, reminding them that as one person shares the others listen. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch. Ask each person to share a seed or kernel of wisdom that they gained from their own reflection or from their dialogue while working in their dyad.
6. **Gathering Wisdom to Guide Taking Action** (10-12 min)
To begin the gathering wisdom section, you may give the following prompts. Take time to have participants journal their responses.
 - What is something you have learned as a result of listening deeply to another? Notice if themes emerge at the group level that you have in common and/or if there are places where you have difference.
 - Ask what are you curious about or what questions you have that could motivate you to action.

- Ask each person to share a seed or kernel of wisdom that they gained from their own reflection or from their dialogue while working in small groups.

To go deeper into the themes of section one, here are some examples and/or statements you may want to explore:

- In the film, where did you see examples of strength and resiliency?
- What are some of the ways you have addressed or engaged in healing trauma?
- What are the patterns and relationships that you can identify as a result of colonization and enslavement?
- How does the past influence the present?
- What is your response to the statement: "Ours is a justice system that harms people who harm people to show that that harming people is wrong and so our system just replicates that harm"? In your group, talk about how harm replicates itself.
- What is meant by the statement: "There's this notion of good guys and bad guys that is really false. Every single one of my clients has had an incredibly traumatic past and if I had been engaged in their life a few years earlier they would have been on the victim side instead of on the offender side"? Offer this phrase for discussion.
- Say something about how not allowing spaces for young people to grow is actually "confining someone to darkness and is, therefore, a disrespect for life."
- "And trauma works both ways. Trauma works for the person who is considered the harmed, but it's also impactful on the person who is considered to cause the harm. The harm actually is both ways. When I hurt you, I'm in fact hurting myself." – What does this statement mean to you?



REDEFINING JUSTICE, SECTION TWO

Please feel free to plan and adjust the times allotted for each selected exercise as necessary.

READ ALOUD:

In the Redefining Justice section we take a critical look at our justice system. What is justice? How do you define it? What is the difference between restorative and punitive justice? In the film Justice Yazzie, a Navajo Judge, says, "We can understand justice if we understand the context of injustice." In this section, we also want to look at the relationship between the history of oppression and injustice. The disproportional impact of this system onto children and adults within communities of color, amongst the poor and marginalized, has been amply identified and documented. We know children funneled into this dysfunctional system of punishment deliver a continued pipeline of bodies into the prison pipeline.

PROCESS STEPS

1. **Centering** - *Deep Breathing Together (5 min)*
Sitting in silence, invite the group to close their eyes or turn their attention inward and refresh their posture by sitting up with their spines straight, feet on the ground. Ask them to inhale, slowly, deeply, and completely; hold breath for count of three; and exhale slowly, deeply, and completely. Encourage each participant to give himself, herself or themselves the command to relax. Repeat this process for the next four breaths encouraging the feeling safety and relaxation.
2. **Conocimiento Question** - *journaling (optional), pair share (10-15 min)*
Invite people to close their eyes. Raise the following conocimiento question: *How did you learn what was fair and unfair? Have you had an experience, directly or indirectly, of being "broken" and then becoming*

“restored to wholeness”? You may journal your responses. (Journaling before sharing is optional). Share your experience in pairs or triads.

3. **Responses to the Second Section** (15 min)

Have participant begin this session by sharing the quality they have that supports them in overcoming difficulties (the facilitator models this for them). Now we will share the words, phrases or segments from the film that remain with you emotionally and intellectually. It is suggested that this is done out loud with the entire group.

Notice what moved you. What stories or characters are easiest for you to identify with? What are the hardest? How do you normally attempt to deal with your feelings?

Remind everyone that as one person shares, the other person listens. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch.

4. **Journaling** (3-5 min)

Take the next 5 minutes to journal your responses to the film section and what you heard others share.

5. **Sharing** (5-30 min)

Form groups of two (dyads) or any other configuration that suits your group. Ask each person to share their feelings and/or journal notes with others, reminding them that as one person shares, the others listen. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch. Ask each person to share a seed or kernel of wisdom that they gained from their own reflection or from their dialogue while working in their dyads.

6. **Gathering Wisdom to Guide Taking Action** (10-12 min)

To begin the gathering wisdom section, you may give the following prompts. Take time to have participants journal their responses.

- What is something you have learned as a result of listening deeply to another?

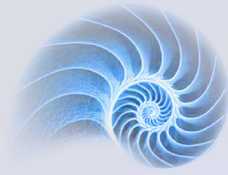
- Notice if themes emerge at the group level that you have in common and/or if there are places where you have difference.
- Ask what are you curious about or what questions you have that could motivate you to action.

In a large group or in groups of four, take the next 10 to 15 minutes to give examples from the previous questions, the film, or from their own lives of responses to any of the following prompts:

- In the film we are told, "Justice is about the absence of oppression." Is this so? Talk about how justice has become conflated with punishment.
- How is our justice system serving our needs as a society? Why is punishment valued over healing and wellness for individuals and communities? What elements – visible and invisible – drive the system that is not only deeply flawed, but broken?
- Compare and contrast the idea of a "Just Law" (trying to make things whole) and "Unjust Law" (where people are punished for a crime or sued to be repaid for a harm).
- Talk about the 50% recidivism rate seen in a purely punitive system and how that does not work to prevent future harm.
- What would our justice system look like if it were to focus on rehabilitation and redemption?
- Talk about the societal norms in which the criminal justice system was created. In the film, for example, we are shown how from the very beginning Native American children were considered savages and children of African descent were not considered human.
- Reflect and comment on the statement: "The first police were the slave catcher and the cavalry."
- In Canada, Indian people represent 4% to 6% of population yet they make up 40% to 90% of the

prison population. Speak about how this may have come to be.

- Reflect on the story of the white girls in the car offered in the film. "In our justice system, structurally built in, is this notion that people of color are more dangerous. We cannot have a justice system where how you behave and what sanctions you get are determined by where you live, what your income is, and how you look." Why is this a valid comment?
- Talk about how equally traumatized people often are those who have to administer further dehumanizing practices for our justice system.
- Reflect on the following excerpt from the film: "For justice to be truly accountable requires hard work. No one is held accountable sitting in a prison cell... looking into understanding the cause of the cause of the cause. This requires a tremendous amount of digging."
- How can survivors look at what they need to heal? Do you believe healing can be determined by another's suffering?



THE POWER OF HEALING, SECTION 3

Note: *There are 2 different sets of prompts for section three.*

The first set of instruction provides an opportunity to participate in circle. Circles are for 15 people or less and require preparation. It is possible to have two circles at the same time if the room is large enough and there are two facilitators. If these resources are not available, you may use the second set of instructions.

Please feel free to plan and adjust the times allotted for each selected exercise as necessary.

SET 1 – CIRCLE FORMAT

READ ALOUD:

The world is crying out for healing – healing of inequitable actions and of unfair, unjust systems. And, equally important, the world is crying out for the deep internal healing that allows us to more effectively come together to educate, organize, and work towards dreaming and building a world that works for everyone. Story sharing is a healing practice. As you saw in section three, the ancient and indigenous Circle process is a critical tool to promote healing within our communities.

BASIC ELEMENTS FOR THE CIRCLE

- If possible, have your group seated in a circle.
- Select a talking piece* (a special object that is important to you that can be passed around and connects with the theme – i.e. a feather, a rattle, a short stick, etc.)
- Put a candle in the center of the circle (use flameless candles in public spaces).

- Have a piece of natural fabric on which to place the candle.
- Have a bell or chime to open the circle process and to close the circle process.
- Have an Opening and Closing reading (poem, blessing or recitation that connects to the theme).
- It is helpful if you, as a facilitator, have an example of your own story inspired by a moment in section three, The Power of Healing, to share with the circle.
- Have a timer handy.

1. **Calling the Circle** (7 min)

- Invite people in your group to stand. Ring the chime/bell. Invite everyone to read the opening recitation (this should be either a copy in their hands or posted up so people can see it). It is helpful to have everyone have their voice in the circle at the beginning. It brings everyone to the present moment and honors all voices in the room.
- Ring the chime/bell at the end of the recitation. Everyone takes a seat.
- Review circle guidelines:
- Respect the talking piece
 - » The person with the talking piece is the only person speaking. Everyone else listens.
 - » If you choose not to speak when the talking piece comes to you, hold the piece in silence for 5-10 seconds before passing it to the next person.
 - » We suggest passing the talking piece to the LEFT, in the same direction many cultures refer to as our heart energy.
- Speak from your heart
- Listen from your heart

- Respect confidentiality
 - » What is said in the circle stays in the circle.
What is learned in the circle leaves the circle.
- Ask the group if they agree to the guidelines. This can happen by a simple head nod or finger wave, and/or a more formal agreement by passing the talking stick and each person saying their name and speaking "I Agree" when they have the talking piece.

2. **Centering** (7 min)

- After coming into circle, sit in silence and ask the group to refresh their posture (sitting up with their spines straight, feet on the ground) and close their eyes. Ask them to begin together to inhale slowly, deeply and completely; hold breath for count of three; and exhale slowly, deeply, and completely. Encourage each participant to give himself, herself or themselves the command to relax. Repeat this process for the next four breaths encouraging feelings of safety and relaxation by saying with each exhalation: I am safe and secure. I am relaxed. I am available to heal.
- Lead the go-round by having each person say their name and answer this question: What is one hope you have for our time together?
- When the talking piece comes back to you (Facilitator/Lead Circle Keeper), thank everyone for sharing, then offer the next question.

3. **Conocimiento Question** – *journaling (optional)* (7 min)
Invite people to reflect upon "The Power of Healing," section three, of the film. Bring to mind a moment in the film that touched your heart. Think of how that connects to a moment in your life. Bring to mind a story that you might tell. Take some time to reflect.

4. **Journaling** (10-15 min)
Form groups of two (dyads) by having each person turn

to the person on their left. Ask each person to share their story and/or journal notes regarding the power of healing with their partner, reminding them that as one person shares, the other person listens. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch.

5. **Responses to The Power of Healing Section** (15-20 min)

Invite each participant to:

- Share the moment in the film that touched your heart.
- Share your story about what was inspired by that moment in the film.
 - » If you have a larger group of 15 people or more, you can facilitate this process through dyads instead of the circle. Direct each dyad to join another so that each guest sits within a conversation circle of four. Ask each person to share a seed or kernel of wisdom that they gained from their own reflection or from their dialogue while working in their dyad.

6. **Gathering Wisdom and Taking Action**

This is the time to collect and share what we have learned and/or how our wisdom and stories can illuminate how to move forward. These ideas should be captured through note-taking to plan for accountability. One example might be engaging in continued research regarding healing justice that can be applied to doing something however small, scheduled, and specific. People may also want to partner with others and figure out how they can engage in healing trauma. Additionally, creating a list serve of the group can promote specific projects that address trauma, justice and healing.

The following are suggested themes and questions that can help the group or individuals go deeper into learning and action planning:

- There is a healing shift shared in the film. Did you perceive that shift? What did you hear and see in the film that confirms what might allow that shift to happen?
- How can a person be whole enough to go from surviving to being able to expand and to make amends?
- Take some time in your group/partner to give examples of the following values. How does each value live in your life and how do you keep them alive?

Trust Love Compassion Humility Respect

Integrity Generosity Courage Empathy Fortitude

- In the film, we are told that sitting in a circle helps us to remember and practice these values. How is that so? Did you see or feel these values reflected in the film?
- Reflect on the story of Malik: How do you imagine that Malik, being darker skinned and bigger than others for his age, confessed to a crime he did not commit? His friend tells us he believes that had Malik only had a chance to sit in circle for a year instead of being in prison, "Something might have clicked that might not have led him to do whatever decision he made," a decision that put him in prison for 90 years at 17 years of age.
- What do you think about the critique of the justice system that says putting young people in jail is confining and trapping them in darkness? What else could be done with "troubled youth, when they go a way that is too aggressive"?
- Talk about the story of healing that is told of a young man who came to a program that treated him as a son (mi'jo), like someone that had been known and treasured all of his life. He says the participants "treated [me] like they love me" and talked about how that helped him realize that his tats and bald head had been to keep people away. Talk about how he recognized he could let go of his wounded behavior, his anger, and his fear.

- How can we work towards a vibrant future where belonging (not othering) is the norm – what would that look, sound, and feel like?

SET 2 – GROUP SETTING

READ ALOUD:

The world is crying out for healing – healing of inequitable actions and of unfair, unjust systems. And, equally important, the world is crying out for the deep internal healing that allows us to more effectively come together to educate, organize and work towards dreaming and building a vibrant equitable world.

PROCESS STEPS

1. **Centering** (7 min)
After coming into circle, sit in silence and ask the group to refresh their posture (sitting up with their spines straight, feet on the ground) and close their eyes. Ask them to begin together to inhale slowly, deeply and completely; hold breath for count of three; and exhale slowly, deeply, and completely. Encourage each participant to give himself, herself or themselves the command to relax. Repeat this process for the next four breaths encouraging feelings of safety and relaxation by saying with each exhalation: I am safe and secure. I am relaxed. I am available to heal.
2. **Conocimiento Question**
Raise the following conocimiento question as a beginning point for journaling. Remind your group that, through connecting to one's own lived experience in this contemplative process, we each become more available to learn and transform. Take 10-15 minutes to journal responses.
 - In the spirit of healing an injustice, have you ever created a 'new story' in your own life or seen it happen for someone else, out of an inequitable situation? How did that happen?

- Contemplate and then journal how after having committed a harm to another one can come to a realization and desire to be accountable. Has that happened in your life or to someone you know?
3. **Responses to The Power of Healing Section** (5-7 min)
Form groups of two (dyads) or any other configuration that suits your group. Ask each person to share their feelings and/or journal notes with others, reminding them that as one person shares, the others listen. Give each person 5 minutes to share. You or a timekeeper may want to ring a bell after 5 minutes to let people know when to switch.
 4. **Journaling** (3-5 min)
Take the next 5 minutes to journal your responses to the film section and what you heard others share.
 5. **Sharing**
Direct each dyad to join another so that each guest sits within a conversation circle of four. Ask each person to share a seed or kernel of wisdom that they gained from their own reflection or from their dialogue while working in their dyad. The following are suggested themes and questions that can help the group or individuals go deeper into learning and action planning:
 - There is a healing shift shared in the film. Did you perceive that shift? What did you hear and see in the film that confirms what might allow that shift to happen?
 - How can a person be whole enough to go from surviving to being able to expand to making amends?
 - Take some time in your group/partner to give examples of the following values. How does each value live in your life and how do you keep them alive?

Trust	Love	Compassion	Humility	Respect
Integrity	Generosity	Courage	Empathy	Fortitude

 - In the film, we are told that sitting in a circle helps us to remember and practice these values. How is that so? Did you see or feel these values reflected in the film?

- Reflect on the story of Malik: How do you imagine that Malik, being darker skinned and bigger than others for his age, confessed to a crime he did not commit? His friend tells us he believes that had Malik only had a chance to sit in circle for a year instead of being in prison, "Something might have clicked that might not have led him to do whatever decision he made," a decision that put him in prison for 90 years at 17 years of age.
 - What do you think about the critique of the justice system that says putting young people in jail is confining and trapping them in darkness? What else could be done with "troubled youth, when they go a way that is too aggressive"?
 - Talk about the story of healing that is told of a young man who came to a program that treated him as a son (mi'jo), like someone that had been known and treasured all of his life. He says the participants "treated [me] like they love me" and talked about how that helped him realize that his tats and bald head had been to keep people away. Talk about how he recognized he could let go of his wounded behavior, his anger, and his fear.
 - How can we work towards a vibrant future where belonging (not othering) is the norm – what would that look, sound, and feel like?
6. **Gathering Wisdom and Taking Action** (10-15 min)
- This is the time to collect and share what we have learned and/or how our wisdom and stories can illuminate how to move forward. These ideas should be captured through note-taking to plan for accountability. One example might be engaging in continued research regarding healing justice that can be applied to doing something however small, scheduled, and specific. People may also want to partner with others and figure out how they can engage in healing trauma. Additionally, creating a list serve of the group can promote specific projects that address trauma, justice and healing.

PATHS TO CHANGE

After watching the film and having these conversations, many participants will feel called to take action. To support this spark of activism – and to help folks not feel overwhelmed with all that needs to change – we suggest helping participants to focus on their “sphere of influence:”

1. **SELF:** Look at your own continued education through research to educate yourself and better understand your values and feelings. You can examine your own strengths and strengthen your desire to make change.
2. **CLOSE RELATIONSHIPS:** Look to close family and friends to begin to influence those closest to you.
3. **NETWORKS:** Look toward social, school, and work relationships. Think of people with whom they interact on a regular basis.
4. **COMMUNITY:** Look to those you interact on occasion and/or in a larger community setting.

ACTION PLANNING WORKSHEET

(from Teaching Diversity and Social Justice)

1. What action are you called to take to heal injustice or promote justice?
2. What resources of material (people, space, information, etc.), if any, would you need to achieve your goal?
3. How can you access those resources?
4. What behaviors or steps would you need to take for this action to happen?
5. What is a realistic timeline for carrying out the steps involved in this action plan?
6. What hazards or risks are involved?
7. Is this action worth taking that risk? (If not, go back to number one, or think through what could be done to minimize that risk.)

