

Chapter 2

Self-Acceptance and Self-Improvement

Dear Facilitator(s),

This workshop series was crafted, reviewed by a multiracial team, and revised with several important issues in mind.

1. The series design allows facilitators to use one or more activity sections as standalone events or in various combinations. There are approximately 5 hours of content available for each chapter. It is unlikely that any group will have enough time to work through all sections. Therefore, facilitators should select from the various options, perhaps following one or two thematic strands. (See the Workshop Series Overview for more details about thematic strands.)
2. Moving through these workshops without reading the corresponding *Living in the Tension* book chapter will markedly reduce workshop effectiveness. It will make the process more challenging and is not recommended.
3. A primary purpose of this series is for groups to enhance the leadership capacity within their community. Detailed facilitator notes are provided for each activity so that one or more group members can practice facilitation while leading the series. A few notes of caution: a) the same facilitation team should run the entire series, b) the team should read the entire book in advance of leading workshop sections, and c) sufficient debrief opportunities should be created to discuss how each workshop went so that facilitators' skills can be developed.
4. The intended audience includes white people who recognize the need to support racial justice efforts and want to improve and solidify their anti-racism practice. The series has also been constructed with the understanding that some people of color might resonate with the tensions described in the book and find value in the exploration. For this reason, questions within the majority of sections are crafted to allow people of any racial background to participate. Sections designed specifically for white people's development are also noted. This series can be used in a racially caucused (affinity group) or mixed-race format. (See Facilitation Guide for more information.)
5. First-time facilitators are encouraged to use the language scripts provided in the openings, directions, and wrap-up portions of each agenda. Deviating from the language and tone may create confusion and undercut the purpose of the section.
6. Facilitators are encouraged to create a welcoming, inviting space where participants feel free to speak the truth of their experience without fear of shaming or reprisal. It is essential for facilitators to understand that a hallmark of both the book and the series is the need to validate some element of people's perspectives while seeking to add to their understanding.

Best wishes,
Shelly Tochluk

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Living in the Tension - Chapter 2

Self-Acceptance and Self-Improvement

2.0 – Warm up – Getting Vulnerable (25 minutes)

Materials needed: Yellow and blue 3x5 index cards, pens or pencils, two baskets

Purpose of piece: To begin sharing feelings and emotions related to personal imperfection and its relationship to racism

Facilitator's Note: *For a group that knows each other fairly well, you might begin with the following statement: "Our hope today is that we can build on the relationships we already have established with one another by allowing ourselves to be a bit vulnerable through this activity."*

For a group where the participants are virtual strangers, you might begin with the following statement: "We want to begin by naming that part of the dominant culture we live in is an overemphasizing of strength. Demonstrating vulnerability is often not highly valued. And yet, it is something that is really essential if we're going to make progress in cultivating an anti-racist practice. Today's activities invite us to become vulnerable with each other, even though we don't all know each other well. We invite us all to sit with whatever discomfort we might experience and hold that tenderly."

Say to group: Today's ice breaker might feel a bit risky, as it asks us to begin exploring our emotions. To get started, you're going to receive two different colored index cards. You'll complete a sentence prompt on each card, fold it up, and toss it into one of these baskets. Eventually, we will read the cards out loud, so write legibly. We won't write our names on the cards, and we will read the answers out anonymously. So, no one should know who wrote what unless you tell someone. The idea is to get a sense of our collective responses, not to focus in on a single person's response.

Starting with the first one, on the yellow card, please finish the following sentence. *When I realize (or am told) that I made a mistake or am wrong about something, my first reaction is...* (Repeat the sentence starter as needed.)

Once you've finished, fold the card a few times and toss it into this basket. Now, take the blue card. On this card, please finish the following sentence: *When I think about being a member of my racial group at this time in my life, I feel...* (Repeat the sentence starter as needed.) (10 minutes)

Once you've finished, fold the card a few times and toss it into the second basket. We're now going to pass the baskets around the circle. Take one yellow and one blue card. It is okay if it ends up being your own. We'll start by reading the yellow cards. (The cards are read one by one, without commentary in between.)

Ask the group: What do you notice about the group’s answers? Are there any similarities or differences? In what ways do you think our tendencies might affect our racial justice efforts? What feelings do our collective responses bring up for you? (10 minutes)

Now open the blue cards and read them one by one, without commentary in between. Ask the group the same questions as previously.

Ask the group: What do you notice about the group’s answers? Are there any similarities or differences? How do you think our tendencies might affect our racial justice efforts? (10 minutes)

Wrap up: The exercises related to Chapter 2 are largely about how we handle difficult emotions that often arise when dealing with issues of race. It’s good for us to remind ourselves that how we respond to these issues is essential to investigate because others are often struggling with concerns as well. Some of those concerns may be similar to our own, and some may be different.

2.1 --- Developing our Community - Exploring the Tensions Together (30 minutes)

Materials needed: Tension Pairs handout, drawing paper, pens and pencils, markers

Purpose of piece: To explore and share participants’ personal experiences with the various tensions described in Chapter 2. To create a shared understanding among group members.

Say to group: To get started, I am handing out a sheet with sentence pairs inspired by Chapter 2. I’m going to read each pair out loud a couple of times. As I do this, sit back and reflect on how you feel internally. What body reactions do you notice when they are read? Do you notice anything in your breath or energy? Emotions or thoughts? Which sentence of the pair draws you? Do both draw you? Do they draw you equally? After I read the sentence pair for the second time, take a pen or pencil and, on a continuum of 1-9, circle the number that best represents how you feel. Circling a 1 would indicate an exclusively strong resonance with the first sentence in the pair, circling a 9 would indicate an exclusively strong resonance with the second sentence in the pair, and circling a number in between would indicate how pulled you feel in one direction or the other. A 5 would indicate a sense of balance, or an equal pull in both directions. (5 minutes)

Facilitator’s Note: *If you are working with a multi-racial group, it might be useful to make clear that the language in item #1 regarding prejudice includes socialized ideas about groups other than one’s one, which can exist within any person of any background.*

1	I am a good person.	1 2 3 4 5 6 7 8 9	Prejudice is infused in my psyche.
2	It’s not my fault that our society is so racist.	1 2 3 4 5 6 7 8 9	I feel responsible for working to eliminate racism from our society.
3	I feel comfortable in my skin.	1 2 3 4 5 6 7 8 9	When I think about being part of my racial group, I feel uncomfortable.

4	I feel okay about the contributions I make to racial justice.	1 2 3 4 5 6 7 8 9	I'll never be able to do enough to advance racial justice.
5	I want people to think positive things about me.	1 2 3 4 5 6 7 8 9	It's okay for people to question me and think I'm doing things wrong.

Now, take a look at the various pairs and choose one to focus on, the one that feels most evocative. It might be that you're personally struggling with it. Or maybe you have strong feelings about how it's playing out for others you know. Use a sheet of paper (or the back side of the handout) to illustrate what this tension looks like, or feels like, or what it brings up for you. Feel free to draw, write, or doodle anything that comes to mind or that illustrates how you feel. (10 minutes)

Pair share – Invite pairs to talk to one another about what they drew and why. (5 minutes)

Large group discussion: (15 minutes)

1. How does the sentence pair you selected affect you and your relationships with others?
2. How does the sentence pair you selected affect how you approach racial justice?
3. How does the sentence pair you selected affect racial justice work in our community?

Wrap up: The purpose of this activity is to learn more about one another so that we will understand each other's responses to future challenges and be able to work together to find resolution.

2.2 - Developing our Community - Exploring a Dilemma (55 minutes)

Materials needed: Copies of Scenario Response Worksheet (2.2a or 2.2b), pencils or pens.

Purpose of piece: To use a scenario to reveal participants' thoughts about how various tensions manifest. To provide an opportunity to create a common understanding of the issues and strategize future responses.

Facilitator's Note: *Two scenarios are provided so that you might select the one that is most appropriate for your group. Each has its own handout version. Skilled facilitators who are aware of a particularly relevant issue that the community is facing may want to write out an alternative scenario and use that in place of those printed below. Keep in mind the degree to which it aligns with the specific tensions highlighted in this chapter, and modify the exercise accordingly.*

Facilitator's Note: *To prepare for implementation of this section, reflect on the first question yourself and develop possible answers regarding what tensions exist in this scenario that relate to the book content. Share these with the participants as prompts as you begin the exercise.*

Say to group: Read this scenario silently to yourself. Then answer the first set of prompts on the worksheet: 1) what are the tensions in this scenario, 2) to what degree do the themes in this scenario play out in communities of which you are a part, 3) how is privilege and/or racism

manifesting, 4) how would you feel if you were in this situation, and 5) what would you say in response? (*Silent reading/reflection – 10 minutes*)

Scenario 1 (Handout 2.2a):

A group of community members are discussing whether to use the term white supremacy more explicitly when talking about racism and racial justice efforts. Some members have voiced their discomfort to the leadership about the language. They believe it is too extreme (conjuring horrible images of the KKK). They also believe it implies a sense of judgment and makes white people feel bad about being white. They said they support racial equity initiatives, but they feel really uncomfortable with this use of language. They question if there is room for their perspective in the dialogue. There are others in the group who express their desire to be accountable to people of color in the community who have said that using the term white supremacy is important.

Scenario 2 (Handout 2.2b):

A pair of white middle school teachers recognize that many of their students of color have experienced trauma. As a response, they have students repeat a mantra for 30 seconds each day, which states, “I am perfect and whole, just as I am.” At a faculty meeting, the two teachers talk about this practice, adding how important it is that they offer this positive view since the students receive negative messages from their families about how society is biased against them. They also lament how the negative attitude swirling around the students stops them from feeling free to ask questions, challenge authority, take risks, etc. They also share how useful the mantra has been in their own lives, how it has helped them to push against barriers and ignore unfair criticism. After the meeting, a teacher of color challenges them, saying it’s important for the students’ parents to offer the warning to their children. The teachers become defensive and leave quickly. The teacher of color raises the issue later, telling the teacher that she may be doing more harm than good. One of the white teachers says that she practices non-violent communication and that her approach to her students is 100% loving. Further, she says that she feels like it’s bullying to repeatedly suggest that she is having a negative impact on her students when she is clearly offering an empowering vision of themselves.

Say to group: Now that we’ve finished with the silent reflection, let’s get into groups of 4 or 5 to share our responses, each person taking two minutes to share what they wrote down. (*Small group sharing - 10 minutes*)

Staying in the same small group, discuss the next set of questions on the back side of the worksheet: 6) How would you hope our community would respond to this situation, and 7) How could the use of “both/and” thinking inform the response? (*Small group discussion - 15 minutes*)

Facilitator’s Note: *The ability to answer question #7 may be compromised if participants have not read the Introduction and early chapters of Living in the Tension, where the idea of “both/and” thinking is introduced. Exercise 2.5 explores this skill, so if your group is unlikely to complete reading, placing exercise 2.5 earlier in your program is advisable.*

Facilitator’s Note: *Prior to beginning this workshop, try to answer the large group discussion question #3 for yourself. Be prepared to offer an example for the group.*

Say to group: Let’s come back together and talk about what we can take from this scenario. (*Large group discussion – 20 minutes*)

1. In what ways do the communities you are a part of deal with the issues raised in this scenario?
2. How do people tend to respond? Where do we learn these ideas?
3. How would a “both/and” approach be helpful, and what might that look like?
4. *For faith-based and spiritual communities:* Where in the principles, scriptures, philosophy, and/or theology is support for these ways of thinking found?

Facilitator’s Note: *Prior to beginning this workshop, try to answer question #3 for yourself. Be prepared to offer an example for the group.*

Wrap up: The purpose of this activity was to dig into an issue that faces many communities in order to learn more about each other and our tendencies so that we can be more prepared to respond when something arises in our own community.

2.3 – Developing our Analysis - Unpacking Shame and Guilt (55 minutes)

--- DESIGNED FOR GROUPS COMPOSED OF WHITE PARTICIPANTS ---

Materials needed: Terms Resource Sheet, Shame Stories handout, pens or pencils

Purpose of piece: To consider how responses to feelings of shame and guilt affect relationships with people of color, white people, and racial justice efforts.

Say to group: We’re going to start by unpacking some ideas related to guilt and shame discussed in Chapter 2. What I’m handing out now is a Terms Resource Sheet that we can talk through together and that will help us as we go forward.

Distribute Terms Resource Sheet. (*Silent or pair review - 10 minutes*)

Facilitator’s Note: *You may want to send the Terms Resource Sheet to participants for review prior to the workshop, if viable. Some groups with participants who tend to nit-pick over terms and definitions may benefit from a pre-emptive statement about these being the definitions being used for the sake of the workshop. With an opportunity to view the material in advance, participants may arrive having already considered some of the information related to the discussion. Make your choice based on all you know about yourself as a facilitator and the group as a whole.*

Group discussion: (10 minutes)

1. Are there any immediate connections you can make between the information on this sheet and your personal life experiences?

2. How do perfectionism and either/or thinking prompt the kind of shame and/or guilt responses described on this handout?
3. How does disconnection and immobilizing guilt reinforce racism?

Facilitator's Note: *Try to bring out the idea that both perfectionism and either/or thinking tend to make us feel like we're either all good or all bad. The moment we're imperfect, it can feel like nothing else matters. Also, if you used the white supremacist culture handout as part of exercise 1.4 in a previous session, you can refer back and use it again to highlight these two issues. For the last question, consider how individualist thinking tends to reinforce racism and, therefore, disconnection and immobilizing guilt can reinforce individualistic thinking while distracting people from focusing on systemic issues.*

Say to group: Let's dive further into our experience with shame responses. To start, we'll look at some examples of responses to feelings of shame.

Distribute Shame Stories handout. (*Silent review of first page - 5 minutes*)

Say to group: We'll just take a few brief share-outs, since the next activity will ask us to go deeper into our own experiences. To what degree do any of the stories resonate? (*2 minutes*)

Say to group: We are now going to use the blank side on the back to reflect on our own experiences. Although we're inviting a close look at how we've experienced shame in relationship to race, it is okay if our stories do not focus on race. This exercise doesn't require us to have felt shame in regards to race or racial identity. General stories are okay. (*10 minutes*)

Pair share (*8 minutes*)

1. Choose one moment that stands out. What happened? Tell your story.
2. If you don't like how you reacted, how would you want things to be different in the future?
3. What would help you respond differently in the future?

Facilitator's Note: *Some participants may need support in considering how they might wish to respond differently in the future and what might help them do that. Feel free to break from the pair share and insert opportunities for role plays or brainstorming among the participants as desired. For example, asking people to name or draw the "gremlins" that live in their own heads (which lead them down the path of shame) might help them figure out how to challenge those inner voices.*

Group discussion: (*20 minutes*)

1. How do our shame/guilt responses affect...
 - ...our relationships with people of color?
 - ...our relationships with white people?
 - ...our overall approach to racial equity work?
2. How does this conversation relate to ideas of sinfulness, grace, or forgiveness?
3. What can help us interrupt or avoid destructive shame responses?
4. What can we learn from this that will help us support (or respond to) others who act out shame responses?

Facilitator’s Note: *Because of the dominant white (supremacy) cultural norms of perfectionism and either/or thinking, many white people tend to operate in a state of perennial defensiveness. Being asked to observe and name their internalized racism or prejudice may spark feelings of imperfection. To the degree that people retain an either/or mindset, frustration can set in that without the potential for being cleansed of prejudice, one will always be tainted. This can prompt some to become focused on whether or not they’re considered “a good person” (perfect, innocent, etc.). When stuck in this dynamic, white people tend to undermine relationships needed to advance racial justice efforts. In light of this, the creation of a healthy racial identity is an important goal for white people. A healthy racial identity supports the capacity to extend empathy to ourselves and each other even while recognizing our complicity with racism. This capacity is essential for the creation of deep, accountable relationships that promote racial justice.*

Wrap up: We don’t want to over-emphasize shame and guilt, as though they are required emotions. However, we can’t afford to leave them unexamined. Too many people act out of shame in ways that injure relationships and negatively impact racial justice efforts. Being able to identify how shame is operating is important so we can work to resolve those feelings.

2.4 – Developing our Emotional Capacity – Resilience against Shame (60 minutes)

--- DESIGNED FOR GROUPS COMPOSED OF WHITE PARTICIPANTS ---

Materials needed: Our Essential Values handout, butcher paper (5 sheets), markers, post-it notes, pens, writing paper

Purpose of piece: Explore our values, how those values are connected to both racial equity and our personal growth, and how we feel challenged by critique. To develop language that can help us avoid going into shame, and instead, develop empathy for ourselves.

Say to group: We are going to start by taking a look at this sheet that lists different values that might be important to us. Our first task is to underline up to 10 of them that we feel are essential to our individual sense of self. Although you may believe more are essential, please try to narrow it down to the top 10 that seem most important to your sense of self. (5 minutes)

Say to group: Now look at the top 10 you underlined, which ones feel under threat when you engage in racial dialogues, racial justice actions, or consider your racial identity? The threat could come from your own inner voice, how you interpret statements by others, or via direct critique. Circle them. So, to repeat, you’re looking at the 10 you already have underlined, and now you’re going to circle the ones that feel threatened when racial issues are at the foreground. (5 minutes)

Say to group: We’re now going collapse all of our information together in order generate a list of all the values that we’ve collectively circled. Would someone be brave enough to come up and highlight the values they both underlined *and* circled?

Use a fresh handout for the first participant to use.

Now, each person will take a turn with the list. If the values you highlighted and circled aren't yet highlighted, go ahead and highlight them. If they are highlighted already, put a tally mark next to them.

Facilitator's Note: *Continue until you have all the values that were both underlined and circled by participants and write them up on a sheet of the butcher paper, including the tally marks so that you can see which values were selected most. (10 minutes)*

Facilitator's Note: *Determine the 5 values most frequently chosen by the group. If the group primarily selected different values, give the group a few minutes to select more values and continue with the process until you can determine 5 that reflect values shared by multiple people in the group. Have 5 blank butcher paper posters hanging around the room in advance. Once you know the 5 values selected, walk around the room and write the value at the top of each poster. Draw a line down the middle of each poster. On the left side, write a subtitle "racial justice." On the right side, write a subtitle "personal growth."*

Say to group: I'm now going to hand out a bunch of post it notes to each person. Use them to write messages that uplift how the value is essential to racial justice efforts. Place these notes on the left side of the poster. For example,

- If we had the value "honest" on one of the posters, I might write that "it takes honesty to confront race, and it takes honesty to self-reflect enough to admit when I've been mistaken."
- If we had "authentic" on one of the posters, I might write that "the only way to build deep, trusting relationships across race is to be authentic."
- If we had "organized" on one of the posters, I might write that "passion and good ideas alone cannot make racial justice efforts successful. It also takes organized people who can help move an agenda forward."

(Distribute a set of post it notes to each participant. Allow participants to offer as many statements as desired.) (5-8 minutes)

Say to group: We're now going to use the remaining post it notes to write messages meant to support the value of our continued development in this area. How does it deepen our humanity, our spirituality, or our consciousness? Place these notes on the right side of the poster. For example,

- For "honest," I might write that "the more honest I am able to be about myself, the more I'm able to recognize my growing edge."
- For "authentic," I might write that "being my authentic self is one of my highest callings."
- For "organized," I might write that "methodically charting steps toward a goal can be a meditation in and of itself, training the brain and psyche to focus and overcome challenges."

(Give more time to craft these statements.) (5-8 minutes)

Say to group: We're now going to do a Gallery Walk so that we can all read the various statements generated. As you read the statements, reflect on how the values we hold dear are really essential for racial justice. And how even when we're feeling challenged, as though we really aren't exemplifying the values that mean so much to us, these really are moments when we're called to step further into that value. *(Group viewing - 10 minutes)*

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Say to group: As a final activity, we're going to take some time to write ourselves a set of affirmations, a meditation, or a prayer of encouragement. The form can be whatever you choose. The idea is for each of us to create something we can keep and read to ourselves during moments when we feel deflated. The purpose is to write something that can generate empathy and inspire motivation for us to stick with the struggle for racial justice. (Individual writing - 15 minutes)

Facilitator's Note: *Depending upon your participants, you might consider extending this activity to include the suggestion to build a small space at home to place items/images from the time in this process. Faith communities might want to create a public area in a community gathering place. These spaces could function as altars that reinforce the intentions and insights gained through the shared time in dialogue.*

Large group share:

1. Would anyone like to read their letter aloud to the group? (No pressure on this!)
2. What was this exercise like for you?
3. How can these ideas help us support others?
4. How might this exploration help us avoid approaching racial justice work from a missionary perspective, with an intent to fix others?
5. *For faith groups:* Are there leaders, scriptures, stories, or sacred images about how people moved towards struggle as an embodiment of our most sacred values?

Say to group: As we close, I am going to distribute copies of a short blog article that captures both the pain and the sense of liberation that confronting racism entails. It exemplifies the values we're uplifting as we move through this text.

Facilitator's Note: *You might also want to email the link to the group so that the various embedded links within the blog post can be accessed.*

On Being: The Painful and Liberating Practice of Facing my Own Racism. July 2017.

<https://onbeing.org/blog/courtney-martin-the-painful-and-liberating-practice-of-facing-my-own-racism/>

Wrap up: It is almost a given that as we proceed with racial justice work that our sense of self, our ability to live out our values, will be questioned. If we prepare for this by recognizing how these challenges are part of the personal development work we need in order to deepen our lived experience as humans, we may be able to provide ourselves with the empathy we need to be resilient and take the critique as a constructive challenge, thereby, hopefully, avoiding a negative shame spiral.

2.5 – Creating our “Both/And” Skill Set – Constructing a Solid Anti-racist Self (55 minutes)

Materials needed: Video set up to display TEDx Talk, by Shelly Tochluk, speakers, TEDx Talk Notes Sheet, pens and pencils

Purpose of piece: To consider the use of “both/and” thinking and its relationship to shame, emotional reactivity, and one’s personal stake in racial justice.

Say to group: The author of *Living in the Tension* delivered a TEDx Talk that attempts to utilize the kind of “both/and” thinking discussed in the book. Jot down thoughts that come to you while watch. We’ll stop periodically to do a few quick pair shares about what’s coming up for us as we listen. We’ll then have a longer group discussion afterward.

- Segment 1 – beginning -7:50
- Segment 2 – 8:00-10
- Segment 3 – 10-15:35
- Segment 4 – 15:35- end

Pair shares (5 minutes) after each segment.

1. How is “both/and” thinking used in each section of the talk?
2. How do each of the segments support our ability to create positive cross-race relationships?
3. How can the concepts discussed help us avoid rejecting someone’s words because of our discomfort?

Facilitator’s Note: The talk is easy to find online by doing a google search for Shelly Tochluk TEDx. It is posted on YouTube.

Large group discussion: (15 minutes)

1. In what ways can the four concepts described in the talk help us engage in the conversations within our community that challenge us?
2. In what ways can the four concepts described in the talk help us build the kind of strong sense of self we need to stay engaged when things get difficult?
3. How do we develop a positive sense of self without moving into arrogance?

Wrap up: Both/and thinking lies at the core of the 1) ability to avoid shame responses, 2) resilience to persevere while feeling the heat of critique, and 3) standing firm, with humility, when discussing one’s personal investment in racial justice.

2.6 – Closing Ritual/Checkout – (10 minutes)

A closing reflection to read before each person in the group offers a one sentence statement of personal intent about a particular goal they may have or a more general statement of resonance with something discussed during the workshop or read in the concluding poem:

Option 1.

“...when we move beyond shame (or at least don’t let it be the driving emotion), we recognize that while we can never cure ourselves of the culture in which we were raised, we can transform it. It will take generations, but so be it. Now is the time to be on the right side of history, not by purifying

yourself of racism, but by grappling with it one humbling, sad, liberating, loving moment at a time. It won't get you A's, but it will make you more human."

The quote appears on Handout 2.4b: The Painful and Liberating Practice of Facing My Own Racism, by Courtney E. Martin - <https://onbeing.org/blog/courtney-martin-the-painful-and-liberating-practice-of-facing-my-own-racism/>

Option 2.

A poem by Leslie Takahashi Morris, from the book *Voices from the Margins*

Marginal Wisdom

*They teach us to read in black and white.
Truth is this – the rest false.
You are whole – or broken.
Who you love is acceptable – or not.
Life tells its truth in many hues.
But we are taught to think in either/or.
To believe the teachings of Jesus – OR Buddha.
To believe in human potential – OR a power beyond a single will.
I am broken OR I am powerful.*

*Life embraces multiple truths, speaks of both, and of and.
We are taught to see in absolutes.
Good versus evil.
Male versus female,
Old versus young,
Gay versus straight.*

*Let us see the fractions, the spectrum, the margins.
Let us open our hearts to the complexity of our worlds.
Let us make our lives sanctuaries, to nurture our many identities.*

*The day is coming when all will know
That the rainbow world is more gorgeous than monochrome,
That a river of identities can ebb and flow over the static, stubborn rocks in its course,
That the margins hold the center.*

Book Reference:

Jacqui James and Mark D. Morrison-Reed (2012). *Voices from the Margins*. Skinner House.

Option 3.

A poem by D. H. Lawrence, from the book *The Rag and Bone Shop of the Heart*

Healing

*I am not a mechanism, an assembly of various sections.
And it is not because the mechanism is working wrongly, that I am ill.
I am ill because of wounds to the soul, to the deep emotional self*

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*and the wounds to the soul take a long, long time, only time can help
and patience, and a certain difficult repentance,
long, difficult repentance, realization of life's mistake, and the freeing oneself
from the endless repetition of the mistake
which mankind at large has chosen to sanctify.*

Book reference:

Robert Bly, James Hillman, and Michael Meade (Eds) (1992). *The Rag and Bone Shop of the Heart*.
Harper Collins.