



Deep Listening. Fostering Trust. Bridging Communities.

Interrogating Whiteness

Report

Fellows and Facilitators Series

A partnership between the Zeidler Center and Ex-Fabula

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Executive Summary

The dialogue “Interrogating Whiteness”, from the Fellows and Facilitators Series (a partnership between Zeidler Center and Ex-Fabula), took place on Thursday, February 13, 2018 at the Zeidler Center Auditorium. During the dialogue, participants were asked a series of three questions by trained facilitators from the Zeidler Center:

1. *“Tell a story about a specific, personal experience where whiteness (your own or another’s) became apparent or obvious. What was the experience and what did you learn?”*
2. *“What questions come to mind when you think about interrogating Whiteness in practice?”*
3. *“What could you start, stop, or continue in your life to feel more prepared to interrogate whiteness and engage in discussions about your own racial identity?”*

If time permitted, participants were invited to engage in the Connected Conversation, prompted by the following questions:

“What does it mean to you to be a white person?”

“What responsibility, if any, do you think you have as a white person?”

“What role do you wish white people would play?”

During the first Round, many of the participants remembered institutional stories from their past, as well as noting feelings of “different worlds” while exploring the meaning of ‘whiteness’. Participants told stories that took place mostly in schools, workplaces and neighborhoods. Some participants felt aware of their race and experienced blatant racism or race-based impacts, and some participants were not aware of their “whiteness,” or race at all. Other participants told stories of blatant, institutional and inadvertent racism involving themselves or family, friends and/or co-workers. Participants’ stories also contained many negative feelings related to discomfort, sadness, and pain.

During the second Round, participants relayed questions about how to challenge interactions with others, as well as themselves. Participants discussed when and how to have difficult conversations with others and creating shared understanding. Along with conversation about challenging others, participants also discussed what they could personally do, individually or within themselves, to challenge racism and promote progress. Participants noted the importance of physical space and discussion groups when asking important questions, noting how important events like the Zeidler Center conversations were, along with other discussion groups, book clubs, and addressing others in the workplace.

During the third Round, when asked about what they could start, stop, or continue doing in life to feel more prepared to interrogate whiteness and engage in discussions about racial identity, participants’ answers fell into three groups: institutional work, personal work and

social/political work. Participants noted places and groups where they could engage, such as church groups and services as well as other discussion groups and public institutions. Participants also reflected on personal work that they could do, both in terms of reading and reflecting, and engaging others in conversations. Finally, participants spoke of things that they could do within their communities or social groups to interrogate whiteness, like being strategic about community involvement and re-engaging with a larger social network.

During the Connected Conversation, participants gave a variety of examples of what being white means to them, from being thankful, lucky and comfortable, to disconnected and oblivious, to being guilty, ashamed and resentful. Along with describing their perspectives of whiteness, participants also discussed the obligations and assumptions surrounding whiteness and race, and their feelings about it. The group discussed fostering individualism and gave other examples of perspectives for change.

When stating their pledges for next steps, participants' answers directly mirrored answers to the third question of the structured part of the dialogue, including steps to take in institutions, personally, and in social and political ways.

Questions about this dialogue may be directed to:

Zeidler Center for Public Discussion
(414) 239-8555
office@zeidlercenter.org
www.zeidlercenter.org

Analysis

Question Round One: *"Tell a story about a specific, personal experience where whiteness (your own or another's) became apparent or obvious. What was the experience and what did you learn?"*

Participants' answers to question one fell into three categories, those of institutional stories and different worlds, stories of inadvertent and blatant racism, and participants feelings of discomfort, sadness and pain.

1.1 Institutional Stories and Different Worlds

When responding to question one, most of the participants told stories in relation to institutions. Participants told stories that took place mostly in schools, workplaces and neighborhoods. A few participants noted incidents that happened with family or friends.

Participants told stories, including institutional language, such as: "Urban Day School was all African-American," "I grew up in a very small white town," "there was one black person in the class," "I am a social-worker at a local hospital," "an African dance class." Others spoke of incidents in restaurants, coffee shops and businesses.

"I'm an attorney at the Public Defender's Office, so I see racial disparity every day."

"I grew up in a small town where all the people looked like me (white). I did not experience diversity until I went to College."

Within stories about institutions, participants used language referring to different worlds, different standards, different value systems, experiences, options and opportunities for separate racial groups.

"It was a different world than what I had experienced. I tried very hard to listen and learn. My whiteness put me in a different experience. I learned a lot."

"As a white woman and an Asian woman, we just have two very different experiences... I was surprised that housing discrimination still happened, especially to someone I know."

"...I realized that my comfort was with those who look like me."

"I learned that being biracial, I was still expected to choose a group."

1.2 Inadvertent and Blatant Racism

Participants told stories of both inadvertent and blatant racism. Some participants felt aware of their race and experienced blatant racism or race-based impacts, and some participants were not aware of their “whiteness,” or race at all, even for decades, until something occurred to them. Other participants reported feeling uncomfortable, being treated differently, saying they “didn’t understand,” had “no concept” or, “no frame of cultural reference,” and spoke of different assumptions made by people and groups.

“I never thought of myself as racist. I never thought of it until now. I don’t have any Black friends.”

“I learned that in an all-White community I didn’t see race or racism.”

“I am treated very differently than when I am with my mother.”

“I was one of the few white people there. I didn’t know what to do with myself and noticed my whiteness every day.”

“I was surprised that housing discrimination still happened, especially to someone I know. My white privilege slapped me in the face.”

Some participants relayed situations of blatant racism, including institutional racism, family being unwelcoming to friends, bosses and co-workers making statements to watch or be careful of minorities, or witnessing family members or siblings with different skin pigmentation being treated differently

“...the wait staff and the patrons at the Pizza Place treat my brother, his wife, their children, and their extended family in a very different manner than they treat us. Some folks sneer, whisper, and even speak to them rudely. There is definitely a ‘color’ line.”

“My Anatomy & Physiology teacher called me aside and said she would deduct points from my grade each time I was tardy. Five of us rode together in the same car but she only deducted points from my grade.”

“I lived there three years on the black side of the tracks, and not one white person spoke to me the entire time. This really affected me.”

A few participants relayed this in an opposite view, relaying situations where they (or others) felt that minorities received special treatment.

"...it was blatantly obvious that their teams were just better than we were. . . The people in our group thought it was because they were Black and receiving "special treatment."

"When I started teaching in Milwaukee public schools the inner-city Blacks thought everything should be given to them for free."

"I learned there were different standards ... 'what happened to fairness" I thought. The confrontation experience was not a part of my value system – but it was for the Black students."

"Once she left the dance instructor asked me not to bring her again because once you bring them into our space they will think its theirs."

1.3 Participant Feelings: Uncomfortability, Sadness, Pain

Many of the participants, after sharing stories of when they were aware of their color, or experiencing racism, also included how those experiences made them feel. For some of the participants, feelings were intense and short-lived, but for some whose experiences were long-term, these feelings lasted for years. Participants used words like, "uncomfortable," "not cool," and feeling 'horrified' for others.

"I felt uncomfortable. I realized what it's like to be in the minority and know what it is like to be with my people."

"This treatment toward my sister makes me feel very sad."

"I felt sad for our children, and I also felt unsafe because I did not know how other people in that part of the country would treat our children, or me, simply because of the racial background of our children."

"This white student noticed my distress and stood up and asked the teacher to also deduct points from her grade. Others also did and the teacher had to back off. It was very emotional for me."

"I was not accepted into the community and when I tried to talk with people I only got silence. Prior to coming, I anticipated that I would make friends and be accepted. I learned how painful it can feel to not be accepted."

Question Round Two: *"What questions come to mind when you think about interrogating Whiteness in practice?"*

2.1 Challenging Others

Participants discussed many questions about how to challenge their interactions with others, especially when conversations or interactions became difficult or when they knew there were opposite opinions. Participants offered that they struggled with the 'when,' 'how' and 'why' to engage in challenging others.

"I'd go home and ask myself, 'Why can't I say something?' The truth is I don't know how to say something."

"What should I say to open the conversation if something comes up? What should I say to close the conversation if the person's mind is closed?"

"I am often afraid to engage in fierce conversations with those who's opinion are 180 degrees and diametrically opposite of mine."

"How do I engage and change when it feels so scary? And, be aware and not offend others who are with me? How do I know when it's appropriate?"

Many of the questions that participants had about challenging others or making an effort with others in their communities were geared towards uniting others, getting people on the same page, and solving the polarized environment. But, participants also struggled with when, and how far to go in challenging others as well.

"What can I do to help unite people across class?"

"What can help in this current polarized political, racial, and religious climate?"

"What can I do to challenge the ignorance within the American Culture as it relates to social interaction...?"

"How do we find the balance between communicating and cutting people off? When is it time to give up on trying to educate people and just leave them to their own ignorance?"

2.2 Challenging Oneself

Along with asking questions about how and when to challenge others, participants also asked questions about what they could personally do, individually or within themselves, to challenge racism and promote progress. Participants noted that while they were committed to individual work within themselves, it was also a challenge.

"When I participated in a training that involved a pledge being taken to complete the certification, which was "I will challenge bias and ignorance" and not allow it to go and begin to challenge myself in the process. It has been a real challenge."

"How can I act as individually so that I have an impact on society?"

"How can I challenge myself to do more?"

"What am I doing to recognize white privilege and bias in my own life? What am I doing with institutional racism, when voting, writing, getting involved in activism? I am constantly asking myself what am I aware of on a personal level?"

"What to expect of myself when I see racism? How to intercede?"

"How can I act as individually so that I have an impact on society?"

"How do I figure out where my blind spots are?"

2.3 Common Understanding, Groups, Places of Conversation

While asking questions about what participants could do to progress racial understanding and equity with others and within themselves, they also observed the value of physical space in that effort. Participants spoke about how important events like the Ziedler Center conversations were, along with other discussion groups, book clubs, and addressing others in the workplace.

"I am organizing a group and wanting to create a safe place to talk about race and last night was my first meeting."

"I am continuing to educate myself as I have joined a book club in Whitefish Bay and I feel it's a safe place to talk about race."

"It is very important for people of color to share their experiences in opportunities like this [Zeidler Center event]."

"I work in a place where I challenge race behavior and I have to be able to have those conversations."

Question Round Three: *"What could you start, stop, or continue in your life to feel more prepared to interrogate whiteness and engage in discussions about your own racial identity?"*

When asked about what they could start, stop, or continue doing in life to feel more prepared to interrogate whiteness and engage in discussions about racial identity, participants' answers fell into three groups: institutional work, personal work and social/political work.

3.1 Institutional Work

Institutions and groups played a large part in participant's discussion about action. Participants mentioned both church and other community groups and events as a place to stay and continue their work on racial issues. Participants suggested by going to different churches, church services and groups. Others mentioned groups such as SURG, Zip MKE, Ex Fabula Workshop, YWCA's course, and Zeidler Center discussions as places to continue race education. Others mentioned getting involved with community action groups, films and listening circles, and bringing friends and others along with them.

"I encourage you to come to an Ex-Fabula workshop. Go the YWCA's Unlearning Racism course. If you go to a church – go to a different church on Sundays."

"Attending workshops and seminars on social justice."

"I will continue to seek out opportunities like this event to educate myself further about the issues related to whiteness and privilege."

"I will continue going to discussions and films that force me to interrogate my whiteness, and expose my family to this as well."

"Continue coming to talks like this and bring at least one friend with you into the conversation."

3.2 Personal Work

Another largely discussed topic for participants was inner work or personal actions. Participants mentioned challenging biases, practicing awareness and listening, ceasing judgment, and starting to talk freely and take advantage of privilege. Participants also mentioned doing more reading and studying, writing poetry, working to understand history, and even recognizing bias in advertising and the media.

"Constructing a diverse set of friends and acquaintances."

"I will stop hiding among people to hide my concerns. I want to start to feel freer to talk to my neighbors about this. I will stop hiding that I have an agenda."

"I must continue to articulate my story and find courage to discuss race more often even if it makes me uncomfortable at times."

"I need to journal my thoughts, write them down and go back to read them."

"I want to read more black literature and continue learning."

3.3 Social & Political Work

Participants also discussed actions in both a social and political context. Participants mentioned what they can do in their communities, such as shopping at minority businesses and doing more volunteer work and participating in get out the vote campaigns. Participants also discussed re-engaging socially with friends and young people, exposing and confronting their own friends and families, as well as sharing their story.

"I mean really getting involved and becoming politically active. ... You can't just be angry! You have to be active. It's all about who we elect and where we put our money."

"We need to be careful where we spend money, where we worship, where we eat, where we play and we need to experience a culture that is different from our own."

"I want to expand my circle of contacts. I will make a commitment to get out of my own zip code, to meet people in other communities."

"Continue asking questions and not assuming or become more willing to ask questions to family, co-workers and friends. Be equipped to join a conversation."

Connected Conversation - (for white participants) *"What does it mean to you to be a white person? What responsibility, if any, do you think you have as a white person?"*
(for participants of color) *"What role do you wish white people would play?"*

4.1 Perspectives of Whiteness

Participants gave a variety of examples of what being white means to them, from being thankful, lucky and comfortable, to disconnected and oblivious, to being guilty, ashamed and resentful. Participant's said that they were both advantaged and disadvantaged by being white, noting that it made them both comfortable that the world was on their side, but harder to feel empathy to others.

"I feel so privileged and thankful, and almost resentful of my easy life. I see how my Whiteness made me feel smarter and better than I am."

"It means that I have some power as a White person. I need to put it to work."

"I have an option of normalizing and being oblivious to race."

"Being white means I don't have to think about my race and how it impacts the world I live in."

"Being white, I'm lucky I don't have to fear. I'm also embarrassed and ashamed. I need to advocate for change."

4.2 Obligations and Assumptions

Along with describing their perspectives of whiteness, participants also discussed the obligations that come with race, whose job it is to do the corrective work, make other's feel comfortable and when things feel unfair. The group also talked about assumptions, overcompensating and grouping people into race instead of fostering individualism and pride for heritage instead.

"Often Whites ask Blacks to tell me about your life. It's not their jobs to educate us."

"...there are assumptions about being White too that aren't accurate. We need to step back and look at each individual about things like rule following."

"...race clumping affects everyone; it doesn't mean that you're like others in that clump."

"Europeans are very proud of where they're from but in the US we're not to be proud, we are to be a melting pot."

"I used to think that saying I'm color blind was a good thing but now I recognize that its terrible."

4.3 Perspective for change

The groups discussion of what it means to be white and how assumptions and groupings are involved was also riddled with comments on how to make changes, or progress – and wishes for the future. Comments often mirrored answers from the previous question, including describing groups participants are involved in, to "develop new ways of thinking," and "engaging in challenging conversations." The group also discussed the importance of becoming an ally.

"I'm a part of OWR – Our Revolution - with Bernie."

"I really feel that the biggest thing I can do is be an example."

"My wish with white people is that they allow black people to lead, to know we have answers."

"Ally training these are skills we need to learn."

"I want to learn and implement what it means to be a good ally."

Pledges - *"What are you pledging to do as your next step when you leave here today?"*

When stating their pledges for next steps, participants answers directly mirrored answers to Question 3, including steps to take in institutions, personally, and in social and political ways. Institutionally, participants mentioned church groups and public institutions as well as Milwaukee-based discussion groups.

"I'm gonna look up Zipmke, SURG and Ex-Fabula shows. I'll continue my class at the Y."

"Our church has an anti-racism team and I will be more persistent in getting another person involved."

Doing work personally was a large theme for participants when making pledges, making statements about having difficult discussions, speaking up, confronting biases, as well as reading and journaling.

"Look at individuals and think 'you are a person.'"

"I will read more books, especially by authors of color."

"I will speak up more often, and more loudly and assertively."

"I pledge not to always wear my armor."

Participants also made social and political pledges, including inviting people to discussion sessions, and being more active in their community, as well as working with local entities and larger businesses.

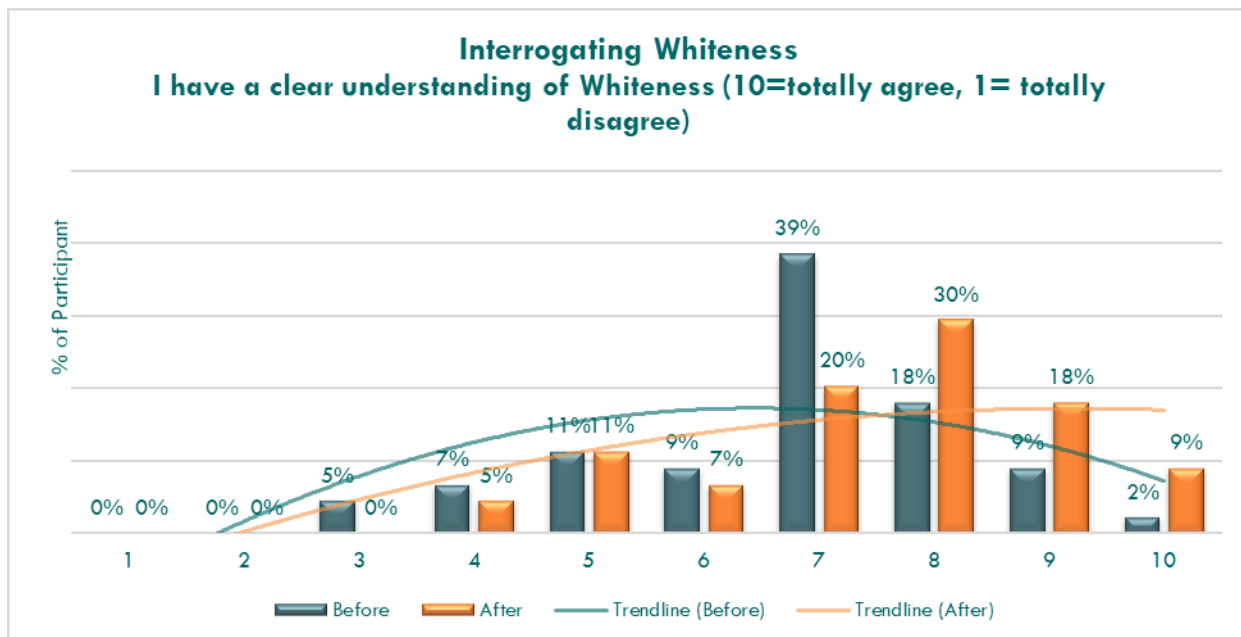
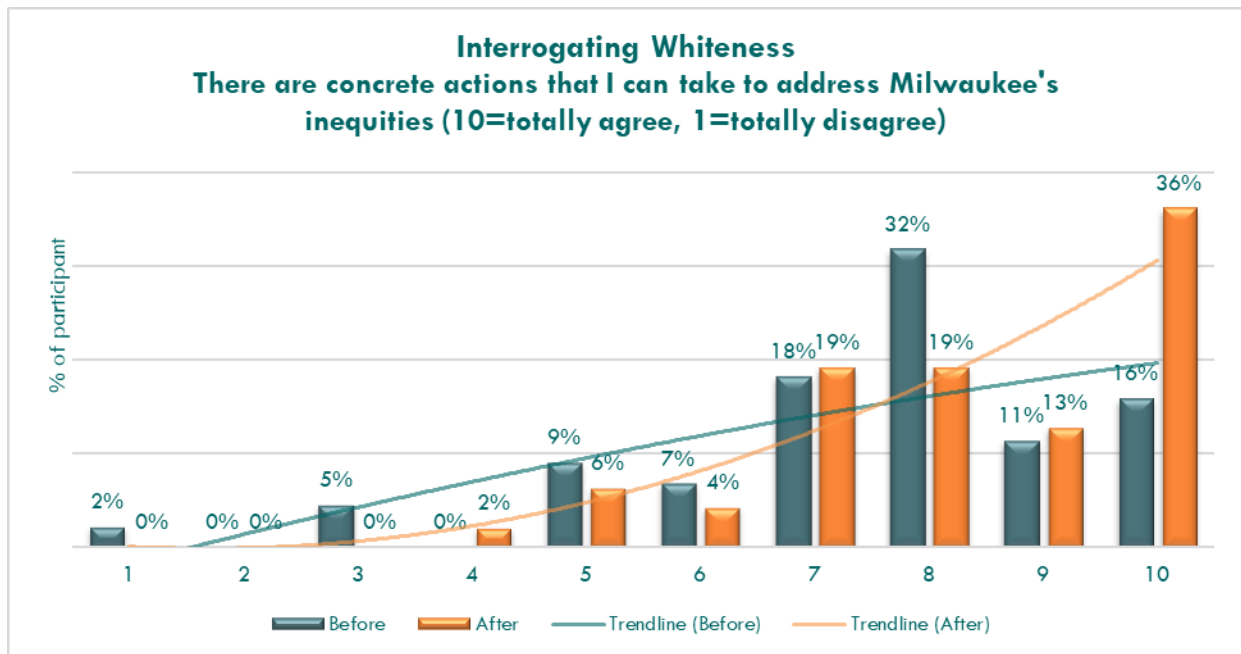
"I will invite five people to attend the next sessions with me."

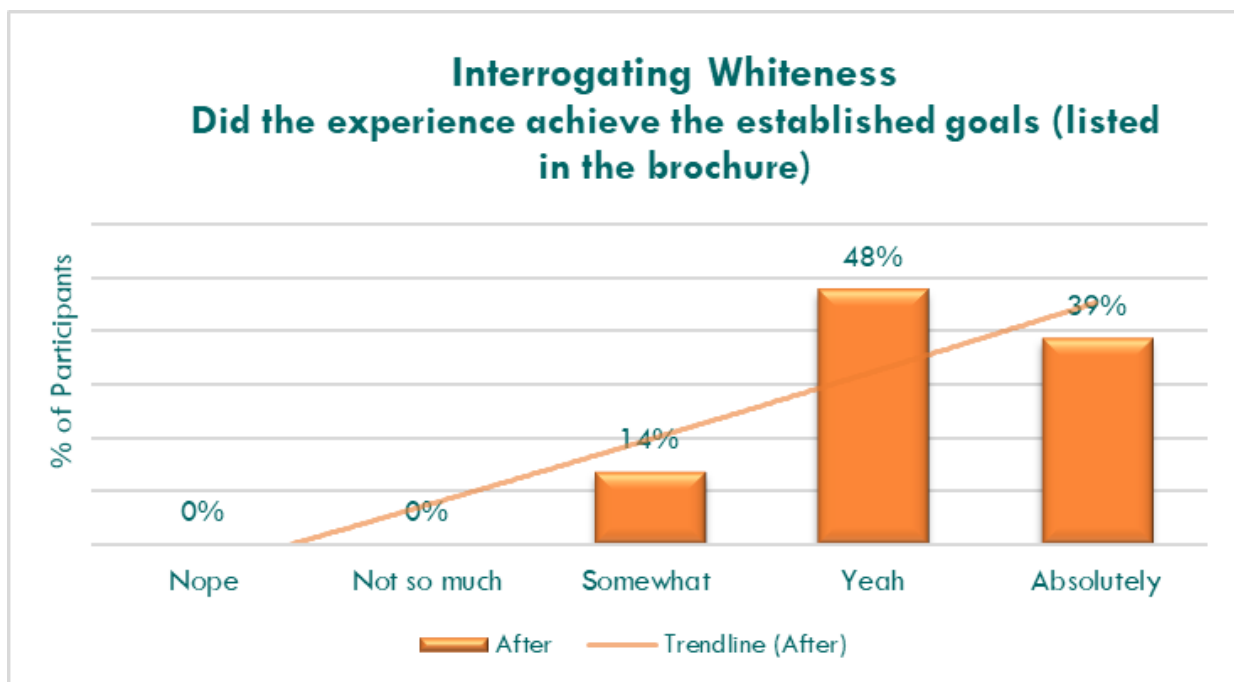
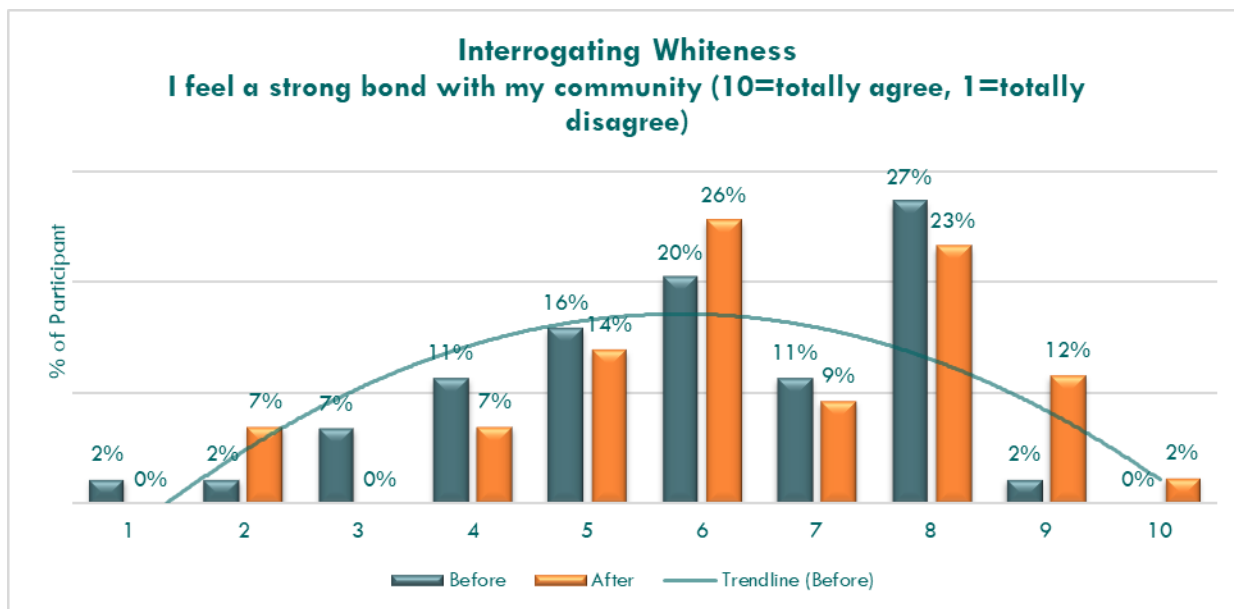
"Talk to my two best friends about what transpired here this evening and engage them in good discussion while preventing arguments."

"I will work with people at Turner Hall and with others on issues of Mass Incarceration, which disproportionately affects people of color."

"I will contact Hallmark Movies to ask that they expand their story line and their actors and their directors to more realistically portray citizens and residents in the USA."

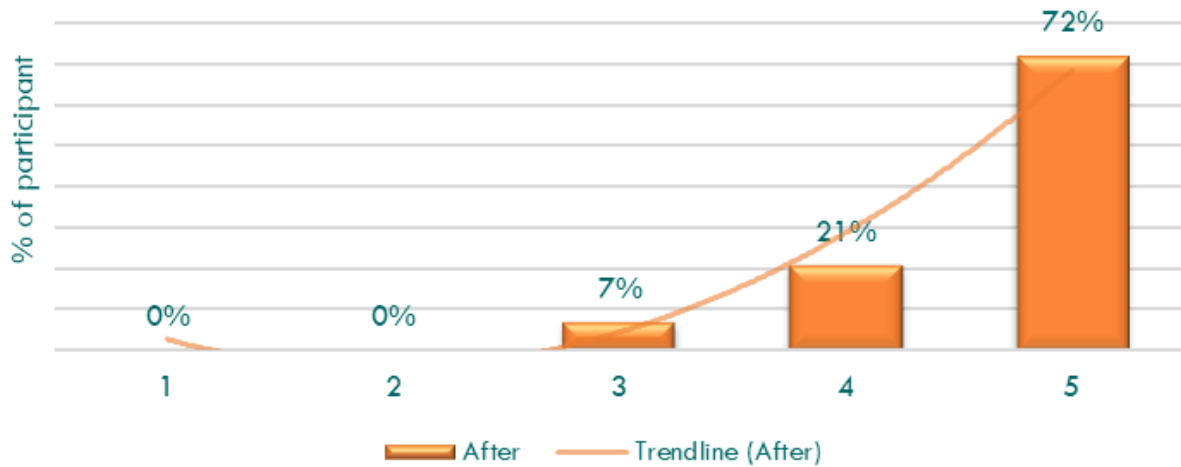
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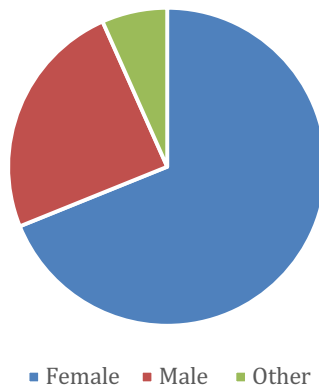


Interrogating Whiteness

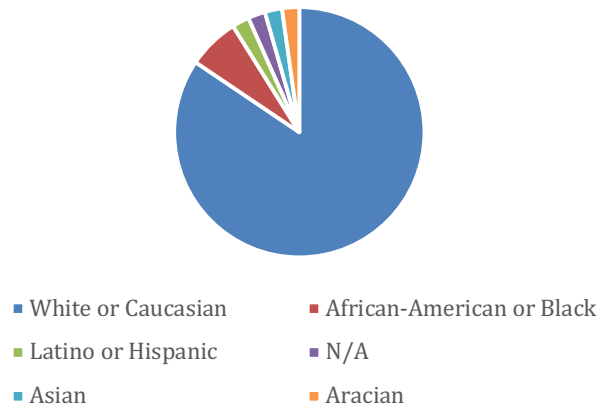
Are you likely to recommend this experience to others?



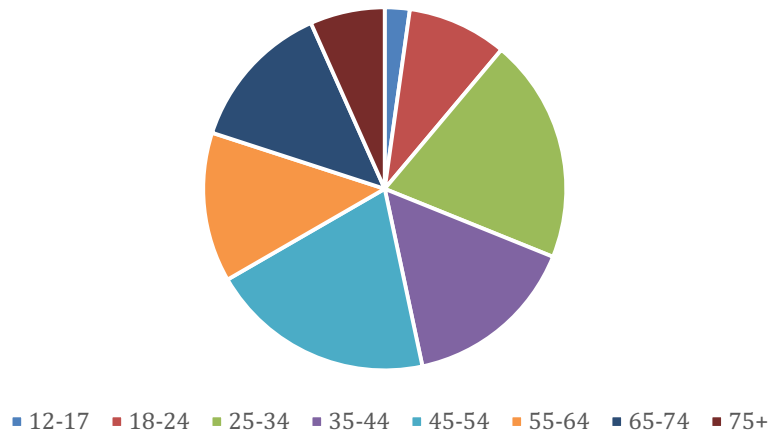
Participant Gender



Participant Race & Ethnicity



Participant Age



Annexes

Question Round One: *"Tell a story about a specific, personal experience where whiteness (your own or another's) became apparent or obvious. What was the experience and what did you learn?"*

- Urban Day School was all African-American. I had never worked in a school with all African-American children. I had worked in mixed schools. The challenge I had was in watching how the children related to each other. Light-skinned children really struggled. They were treated differently by their peers because they were light-skinned. Those doing well academically were asked by other students, "Are you trying to be White?" It was a different world than what I had experienced. I tried very hard to listen and learn. My whiteness put me in a different experience. I learned a lot.
- I grew up in a very small White town. A bi-racial couple bought a house next door. She was White, he was Black. They had two bi-racial children. I adored the wife because she'd return our cat over and over again whenever it wandered over onto their property. It was a really White world. I went to college at UWM. I didn't understand racial differences. Now I live on the north shore. Again, it's very White. There are small packs of brown people but they tend to stick together. In classes I take I tend to forget African-Americans are there.
- I'm from Cedarburg, which is a very White community surrounded by mostly White people who can afford to go to college. At first I was in the pre-requisites, which were more diverse. Now, in my nursing classes it's primarily White. In pre-requisite courses teachers would start class with pep talks explaining why we should hang in there, and why our education was important. It seemed impulsive. Students didn't show up. I felt uncomfortable. I realized what it's like to be in the minority and know what it is like to be with my people. [once beyond the pre-requisite courses – because program courses are predominantly White] I can enter any classroom and feel comfortable.
- I was lucky enough to get into Rufus King High School through the lottery. I was in the minority. There were more Black kids than White. I found myself more and more comfortable hanging around Black kids. I didn't have to conform. I was too feminine and loud for Whites. Black boys started asking me out. Whites never did. I wondered if it was OK for me to be comfortable around Black people. I have many friends of color. I remembered getting off the bus when I started attending classes at UWM and wondering where all of the Black people were, so I joined Gospel Choir to hang out with Black people.
- I was in a class a long time ago. There was one Black person in the class. I learned my school was institutionally racist. The school was 17% Black and 83% White. That was in 1966, and the school was Riverside High School. My only choice for an integrated education was taken away. Maybe I got into it [the school] because they didn't let any Blacks in. I don't know. We were saying no to racism. A lot of people in Milwaukee Public Schools walked out, but I didn't. I never thought of myself as racist. I never thought of it until now. I don't have any Black friends.

- I grew up in a small town in the State Of West Virginia. My town was completely White and the nearest town to us was all Black. During high school my best friend was a Black man. Each year we had a basketball game and the Black high school would always “kick our ass” which I am sure made a lot of folks angry. One year, when my brother was away at college my sister invited her best friend to accompany our family on our annual vacation and I invited my Best Friend. My mother and grandmother informed me that NO! He would not be welcome to accompany us on our trip.
- I attended High School in Chicago, I was the only person of color on our team, Each night after basketball practice we all would enter the corner store and I would act as “THE DISTRACTING FACTOR ” to occupy the owners attention while my white team mates robbed him blind. . . he never caught on in the four years that I was there, he always assumed that I came in to the store to steal and not buy.
- I identify as being transgender. . . I recently facilitated a training for parents who have adopted Black Children. I did not have even the basic briefing or background to who would attend. Well when the workshop got underway it was apparent that the audience were 90% religious conservatives, I got through the work shop without to much controversy, however; I realized that I had no frame of “CULTURAL REFERENCE” and “CLASS AWARENESS” so that I could effectively navigate through that miasma.
- During High School I was a co – captain of our “Poetry Slam” team. We would meet regularly where I would hear feed back [mostly negative] about our opponents from all Black HS's and when I attempted to justify why they were winning a lot of the competitions, which is because it was blatantly obvious that their teams were just better than we were. . . The people in our group thought it was because they were Black and receiving “special treatment”
- When I lived in NYC I was invited to a birthday party where I was the only person not of the “Global Majority” not only did I not feel comfortable, I made a faux pas with respect to a joke that involved the then President Barak Husein Obama~ My coworker assured me that no apologies were necessary, because the humor was culturally specific and unless I was raised in close proximity to the Black community I would not get the subtle nuance of the joke. Feeling like the “Other” is not cool.
- I’m not White; I’m Asian. My story is different because I grew up in Japan. I had no concept of white; in Japan we live like we are all the same. The girls I grew up with saw White on TV; it was the standard of beauty. We aspired to hair styles, eyelids, ... When I came to the US I felt like I looked different and I thought that kids would look at me and think that. Then the girl told me after I made a presentation that she really admired me. After that I felt better about my appearance and my body. I felt more acceptance here than I did in Japan.
- A long time ago I had an experience of in-your-face racism and I learned about another way of life and living. I went to a new junior high school. This school accepted Black students who were bussed in. A Black girl sat behind me and one day asked me if she could borrow my eraser. And I shared it with her. When I needed it, I asked for it back and she said, ‘no, I’m keeping it.” Then she yanked my hair; when I hadn’t done anything to her. We had a fight and then the principal sent us both home. I thought ‘there’s something different about these Black kids.” Those bussed students disappeared after a while and things

settled in. But then the skirt I sewed in Home Economics disappeared right off of the school bench. A few days later a Black girl was wearing my skirt. I went to the office but was told that there was no proof. I learned there were different standards ... 'what happened to fairness" I thought. The confrontation experience was not a part of my value system – but it was for the Black students.

- I grew up in Iowa but moved here at age 20. Now I am a social worker at a local hospital. I learned that in an all-White community I didn't see race or racism. I was poor and rich, but at the hospital my clients don't have money or community resources. One night when a patient was going to die I talked with the Mom and she said she couldn't get to the hospital because it wasn't safe to walk out of her house and walk to a bus stop. I can't imagine! I was able to send a cab to get her; she was there with her son when he died. This made me aware of the disparities. The gunshot patients I see come from the same families. It's the way it is for them. They haven't left Milwaukee and I've been to 13 countries.
- I grew up on the east side of Milwaukee and went to a school near UWM where the Black students were kids of faculty and staff. I didn't notice class discrimination but this was before bussing and integration. When I started teaching in Milwaukee public schools the inner-city Blacks thought everything should be given to them for free. There would be no extra work at home. The school should provide everything. This was hard for me to adjust to. I noticed where there were educated parents at home, those kids got the advantage of going to a suburban school. But White kids had to stay in Milwaukee schools unless their parents could pay for private school. They didn't get things for free like the Black students did.
- I worked as a waitress in a family-oriented restaurant during my senior year in high school. One day, a Native American Family entered and sat down, apparently to celebrate a birthday for one of the members. I took the family's order, and took the order to the chef. The manager of the restaurant -- for the first time ever -- called me over to him and told me to watch this family closely, to be sure that they did not try to leave without first paying their bill. I was horrified for this family.
- I was born in South America; my mother is brown-skinned; my dad is white, from Milwaukee area. My brother and I look a lot like, white, like our dad. Half of my siblings look like my brown mother, and are treated very differently than my brother and I are treated. On one occasion, I was in a grocery store in a suburb of Milwaukee with one of my sisters, who is very brown. When we approached the check-out counter, my sister placed the items from the cart on the counter, and a white woman, standing behind my sister, spoke up loudly, saying "Don't forget the items at the bottom of the cart". It could have been a gentle reminder, one person to another. OR it could have been a very racially-charged comment, a white person assuming that a brown-skinned woman would attempt to walk out of the store without paying for these items. My sister understood it as a racially-charged comment, and given the tone, I did, too. This treatment toward my sister makes me feel very sad.
- I worked for a short time for Lens Crafter, an eyeglass company. The company was located in a large shopping mall, with security guards who roamed throughout the mall, and occasionally looking into or even stopping in some of the shops. I began to notice that

every single time that a person or family of color entered the Lens Crafter store, within minutes, a security guard arrived, and stayed around until the black person or family left. Security guards did not enter like that when white people were in the shop. I later discovered that the white manager alerted the Security Office every time a person or a family of color entered the shop, something that he did not do when white people entered the shop. I felt very unhappy about these actions.

- My brother is married to a woman of color, and they have several bi-racial children. Our families spend a part of our summer together at a lake cottage in northern Wisconsin. Our parents and grandparents sometimes join us. We enjoy swimming and hiking, campfires, and family game nights. We always go out for pizza as a family on one of the days when we are there. Our extended families join us for these activities on some occasions, and I have noticed that the wait staff and the patrons at the Pizza Place treat my brother, his wife, their children, and their extended family in a very different manner than they treat us. Some folks sneer, whisper, and even speak to them rudely. There is definitely a "color" line. The people there seem afraid of the unknown.
- My father is from South Africa. When I am with him, I am treated very differently than when I am with my mother.
- One summer, I drove our five young children to a week-long summer conference in Berea, KY. After the conference, our family and a friend drove to her home in southern Kentucky, where she worked as a nurse. We stopped along the way to get gas and use the restrooms. The attendant at the gas station would not let the children use the bathroom; we all think that it was because two of the five children are bi-racial. I felt sad for our children, and I also felt unsafe because I did not know how other people in that part of the country would treat our children, or me, simply because of the racial background of our children.
- When I was in nursing school in Kansas, there were only 5 black students in class. My Anatomy & Physiology teacher called me aside and said she would deduct points from my grade each time I was tardy. Five of us rode together in the same car but she only deducted points from my grade. I detested being a victim, so I asked myself how am I going to handle this? This white student noticed my distress and stood up and asked the teacher to also deduct points from her grade. Others also did and the teacher had to back off. It was very emotional for me.
- An African American co-worker was joking about finding a boyfriend and I offered to think about who I could introduce her to. She responded that it would be okay with her since she wasn't prejudiced. She had assumed that I would only introduce her to white guys.
- I grew up in a small farm town in Iowa that had about 1000 people, all white. When my mother, her sister and I went to Chicago to visit another aunt, we took the El and only five of us were white on the train. I thought, "Boy, this is different." My mother and her sister didn't know what to do. When I was in boot camp, there were soldiers from every town and every state. We were all colors. We all had a job to do so it didn't matter who we were. In the last two years, my daughter and her husband took in two foster children who are black. After taking them to school, the children have wondered why couldn't they have black parents?

- As a physician, I worked in TN for a number of years, helping to build a health clinic to serve the poor in that area. There were about 100 black residents, all descended from slaves. A railroad went through town and the mayor owned all their homes, which were really shacks on the left side of the tracks. The right side of the tracks had beautiful homes for white residents. I lived there three years on the black side of the tracks, and not one white person spoke to me the entire time. This really affected me.
- I was an intern with Pathfinders, which works with homeless people. I was one of the few white people there. I didn't know what to do with myself and noticed my whiteness every day. One day, a black co-worker made me face my whiteness. He told me how my approach was affecting others. I appreciated his bravery and the knowledge he had to share with me.
- I was a teacher for 17 years until I got frustrated and wanted a new job. I then worked with the Wisconsin Shares program, which provides subsidies for low-income families. I was a minority [white] in my workspace. I had wonderful parents that taught me great values so I was open to the experience and knew I would learn a lot. I also realized that this crappy job was probably the best job they would find, and that [as a white person], I had options.
- I grew up in VA and also lived in NC. I have an Educational Psychology degree and work at Pathfinders. I've felt my whiteness when I lived in Riverwest for 17 years. When my husband was robbed and assaulted we moved to a little safer place. I've felt my whiteness when I visited Nicaragua, saw 53206, when I read Evicted, when I volunteer at Sojourner Truth, in my multi-cultural counseling class, and when my second parent passed and we learned that a great grandfather was a contemporary of Abraham Lincoln.
- I recently had an experience that shook me up. I am typically aware of my privilege, but I became aware of the privilege of all white women at the Women's March in 2017. There were so many different women there, but most of them were white. While I was there, I realized that not all women were fighting for the same thing, that's how I discovered intersectionality. As a white woman, I so those other women gathered there and I expected that something would be done because white women were lifting their voices; I don't think that would've been the case if no white women were there. The other voices may have gone unheard. That's how I realized that without intersectionality, feminism is also white supremacy and white privilege.
- I had not thought much about my whiteness until I was having a conversation with my boss, who is leaving her husband. She is an Asian woman with five children, and she had repeatedly been denied housing while trying to move. She was explaining how much trouble she was having, meanwhile I just recently broke my own lease and quickly found a new place to live. It's not about the money, because she makes more money than me. As a white woman and an Asian woman, we just have two very different experiences. I didn't know that housing was considered a luxury for some people. I was surprised that housing discrimination still happened, especially to someone I know. My white privilege slapped me in the face.
- For me, it was Fall of 2016, during the whole "Kaepernick thing" [kneeling during the anthem]. I was at a bar with my boss and coworkers, and my boss, the most powerful man in the room is very conservative. He brought it up and asked everyone's opinions and I was

instantly uncomfortable. My family is Black [participant is white], and so I once I said that, the conversation instantly shifted. We started having a conversation about implicit bias, arrest rates vs. crime rates, poverty, stuff like that. I was using that as a way to educate him and others. I liked doing that, but I also didn't like feeling like I had to "pull that card" and say that my family is Black for people to value what I was saying.

- I'm an attorney at the Public Defender's Office, so I see racial disparity every day. A few years ago, I had this idea and I presented it to my boss – I wanted us as a part of the criminal justice system to stop and examine ourselves and what role we played in the disparity. I got the District Attorney and judges to agree to shut down our operations for a day to talk about this together in depth. I asked others to participate and one of my African American coworkers refused. We generally got along very well and had a good relationship, so I was confused. Eventually he told me "you get to go home and forget about this." I was so offended. I felt like it was a personal attack. Here I was trying to help with good intentions, and I felt like he was calling me a racist. Finally another coworker got me to see what he was saying – I got to examine racial disparities at my convenience and stop when I wanted to, while he couldn't rest from it. This was his life 24/7. I realized I was being selfish. I wanted racism to end because a Black kid could cure cancer and I would benefit from that. My heart wasn't in the right place, and that was my eye-opener.
- I have two roommates, and one is Korean. It started with me always saying I "don't see her as Korean". I didn't understand why that would be offensive, until I realized that I was effectively erasing her identity by not acknowledging it. One day, she was telling me a story about being hit on in a bar by a man who was making racist stereotypes and it made her seriously uncomfortable. My whiteness became apparent to me in that moment because I found myself trying to make sense of his comments and make excuses for him instead of understanding why she was uncomfortable. He was making racist jokes and asking her about Korean stereotypes and I was trying to defend this stranger instead of valuing her. I realized that I still have a lot of privilege and fragility. I'm still racist.
- 50 years ago I was at Steinhafles with my daughter and a Black couple was coming down the stairs, and my daughter said, "I don't like those people." When she said it I was so embarrassed but I realized that she'd never experienced people of color. She had only taken in what she saw on TV or others around her. It made me think about how people think. There's me and then there's not me and that can create that thought of "I don't like them."
- It was about 1981 and I was kid who grew up in 53206 and during that time I was probably exposed to so much racist behavior that I didn't even know or realize. But 53206 back then was mixed, and I where lived was predominantly white. I was an awesome student and so when it came time to take the GRE, I had full confidence. But when I went to get my results I didn't do so well. The person who read me my results told me "well you did great for a Black student." In that moment I felt the weight of a racist and that was my first memory of racism.
- My father was recently in Tennessee and when I asked him about his trip he said that there were a lot of "those people" (referring to Arabs) up there." Now, I grew up in Michigan in the middle of no where, there were few people of color in my neighborhood. There were a

lot of hippie like folks. I was disconnected from other parts of history and didn't realize at the time that the world isn't happy at all. My family were bigots. I realize how brothers, friends, and other family say racist things.

- I was part of an interfaith conference and within that we had a race relations initiative. During a white privilege exercise we were in a fish bowl and whites pulled pieces from a backpack and read off specific privileges. It was in that moment at 40 years old that I realized I was white and felt white.
- I grew up in Santa Monica and lived on a predominantly Black side of school and never thought of race as much. I ended up moving to San Francisco for arts (participant was an artist). At my job the secretary was a white woman who had a child by a Black man. I told her about an African dance class I was attending and invited her. The second she got there I felt the tension in the room. She was off beat and couldn't get in the rhythm and I felt so embarrassed for her. She finished the class and once she left the dance instructor asked me not to bring her again because once you bring them into our space they will think its theirs.
- I grew up in a small town where all the people looked like me (white). I did not experience diversity until I went to College. As I matured I began to read and understand "white privilege". After getting pulled over by a police officer and receiving a warning for speeding I realized the experience was eye opening because my biggest fear was only receiving a speeding ticket not fearing for my life.
- I lived in inner city Detroit, Mi. for a couple of years. I became familiar with faces and people. After moving to Chicago I assumed that I would run into people I knew people who were white like me. I realized that my comfort was with those who look like me.
- I moved to Milwaukee, in 2012 and began working as a social worker at Children's Hospital. One central city family on my case load had issues with domestic violence. While performing a home visit a neighbor accused me of having a silver spoon in my mouth and not being able to relate to people of color problems.
- I grew up in Milwaukee more specifically in Wauwatosa. In our household racism was a part of our home, religion and church and part of school. Father Groppi's efforts to desegregate housing, changed my life. I went to the University of Colorado I dealt with "block busting" and unfair housing practices that prevented people from purchasing homes.
- I grew up in Wauwatosa my father was a professor at Marquette University. I was exposed to diversity as a child and when I moved to Minneapolis, Mn., I sought diverse neighborhoods and schools for my family.
- I spent summers in Alabama and winters in Minnesota, once when I was 18 years old I recall wanting to go to the Public Library. There was none close to where I was staying so I drove around and came upon MLK Jr. and Malcolm X streets there were lots of blacks and I met one girl who invited me to her church for worship at this Black Baptist congregation. I grew up very Catholic living in Minnesota, so this was an experience as I sat next to my friend the pastor made the announcement "we have a visitor" and I remember feeling so uncomfortable being a minority for the first time.
- I attended a Catholic Grade School in Hales Corners and I had one African American student in my class. I noticed he was always more disciplined by the teacher than the rest of

us. We drifted apart when we went to high school but before that we became somewhat close he had a black father and a white mother. He introduced me to his culture. I was the only white player on the practice team in Milwaukee on Saturdays as I went to play basketball and once I made a shot and the black guys said "that white boy can play". I noticed there are assumptions on both sides.

- I work with middle/high school girls of black and Latino race. The black girls like to touch my hair but I noticed that the blacks do not like their hair to be touched. I was not very comfortable interacting with the girls at first but now I am getting better with the subject of their hair and how they feel about it.
- I remember a time when I needed to buy some items for our clothing bank and the Dollar Store is the cheapest place to purchase the items I needed. The Dollar Store is located on east Capital and I am not comfortable going there in the evening so I waited until the morning and arrived at what was scheduled opening time. I had to stand outside waiting for doors to open when I noticed a group of young black boys standing and waiting as well. I thought they should have been in school and when one came over towards me I blurted it out "shouldn't you be in school" the boy looked at me and called me a "white b...." I shared my experience with a friend of mine and she tried to convince me that the boy was racist not me.
- I went to a coffee shop today to work on a project and I noticed there was a group of white students speaking Spanish but they had the accent wrong. The server was of Mexican decent and she didn't like the way the white students sounded using her language and I felt offended because I was white. I thought it was unfair and I feel a need to change the creative process when dealing with dominant cultures.
- The first time in my life that I felt part of a very small minority was when I was working on a Navajo Reservation for a summer job. I was not accepted into the community and when I tried to talk with people I only got silence. Prior to coming, I anticipated that I would make friends and be accepted. I learned how painful it can feel to not be accepted.
- I'm a white woman married to a black man. We have three beautiful daughters. Once I was walking in the mall at Brookfield Square with two of my daughters. A woman came up to me and asked where my daughters came from. I was confused and answered, "from me." The woman apologized and said she thought my daughters were adopted, not biracial. What I learned is that when my children are with me, "they are shielded by my cloak of whiteness. I'm not sure that is the case when they are with their father."
- Shortly after President Trump won the election, I attended an Unlearning Racism class at the YMCA. I saw many biracial couples and many of them wept and cried about our new president elect because they felt "people were voting against people" and not voting for a certain president. It was at this time I realized that being white, my life would not change.
- "I always thought being biracial would be cool, but random sparks turned into a flame at my high school when I learned that being biracial, I was still expected to choose a group.
- My friend from the black community holds a fund raiser every year and every year I wrote out a check. This year, I actually attended. There were over two hundred black women and 3 white women. I felt very different being so unaware of this world of black people, yet

everyone was so easy going. "I learned how to start a conversation when you feel like a fish out of water."

Question Round Two: *"What questions come to mind when you think about interrogating Whiteness in practice?"*

- Can we make it mandatory to question White people who have money and power? What should I say to open the conversation if something comes up? What should I say to close the conversation if the person's mind is closed? How can I manage anger? How can I stay motivated to take these risks? Is this a thankless endeavor?
- I can't recall someone saying anything offensive about race. Most of my friends are politically correct and we don't talk about race. I'm sick of it [racism], though.
- I volunteer every week with another teacher who also taught in African-American schools. She taught in junior high schools. I thought because of her experience that she was going to be ok, but so many times she has brought up negative racial statements. [To deal with it] I'd change the subject. I'd go home and ask myself, "Why can't I say something?" The truth is I don't know how to say something. I'm 76 years old. If I don't do it now [learn how to interrogate racism/stand up to racism] I'm not going to. It's uncomfortable. I have to work with her the following week [after interrogating the racism that she exhibits, and it would make me feel uncomfortable to work with her again]. I don't have any ideas of how to approach it. I like things nice and smooth, and life isn't that way. I certainly would appreciate some insights of how to deal with it.
- I listened to a Ted Talk last week. She was a member of a conservative Baptist church. They teach that people who get an abortion are going to hell. She went to social media and has now changed her viewpoints. She was able to change her viewpoints by educating herself and learning more on the topic to form her own viewpoints. I need to start to ask questions. I need to ask people, "Tell me why you feel that way." I think stories are important. Not taking the defensive standpoint [is important]. Asking probing questions is important. Also, just being a better listener so that we are taking down the walls. And starting to take action [is an important step in the right direction].
- I have a lot of culturally competent introspective friends. That can sometimes be a barrier to someone who doesn't have friends like that. We feel uncomfortable saying, "The Black one" when talking about people. I feel that it's wrong. How can I not shut people out because that [interrogating a person when he or she refers to a person by his or her skin color] can shut people down?
- When I participated in a training that involved a pledge being taken to complete the certification, which was "I will challenge bias and ignorance" and not allow it to go and begin to challenge myself in the process. It has been a real challenge especially with my nuclear and extended family. I love them, however; I have been keeping my pledge and slowly they understand that I "will not" stop so now it appears that my integrity and newly found principle base is paying off and I feel challenged to take this outside of my family

and begin to not so much to challenge others principles or morals, but to speak and demonstrate my TRUTH!!!

- I am often afraid to engage in fierce conversations with those who's opinion are 180 degrees and diametrically opposite of mine. The questioning in my mind cause cognitive dissonance and leave me exhausted sometimes. I am however; pledged and committed to the inner growth work that I must do.
- The first thing that is coming to mind is a Book I read in high school by an author from Azania (Also know as South Africa) and the essays on the brutality and the cruelty of living under apartheid prior to Nelson Mandella's ascent to the Presidency of the country. The author of this book is white and was writing from an observational standpoint.
- I often ask myself. . . "What can I do to challenge the ignorance within the American Culture as it relates to social interaction. . . . I have yet to come up with a workable solution to that problem that I am comfortable with. . . . I am continuing to search for ways to do so.
- Both in my personal and professional life. . . I reflect often on the old television skit about THE KIND / NICE WHITE LADY :) and asking myself am I different with my White Students and Much Different with the black students in my classes.
- Who do I interrogate with? Where does it take us? I mean, will this lead to meaningful change? How do you make it a practice? I mean, it is an attitude that I carry with me? How do I deal with it as it makes me uncomfortable? Like with my brother—we struggle and give up. This even happens with my kids. Black people—are they here or in a different culture? How do I come to see this from anther's point of view? Like my junior high story. ...how do I make progress in this direction and get outside myself?
- How do I engage and change when it feels so scary? And, be aware and not offend others who are with me? How do I know when it's appropriate? How can I act as individually so that I have an impact on society?
- How do you make the questioning a discussion-a 2-way street? As I worked for the public schools with testing kids I had a parent ask me 'how much money could I get if I sign these papers to get my child special help? So, I wonder if it is my place to engage these conversations or should some other professional do it? And, what good does it do? Does it help us integrate into one group? I haven't seen changes in that way. When my daughter was in high school, the bussed students stayed in their own gang. The majority didn't want to mix with neighborhood school kids. [redirected this generalization]
- Examining whiteness is very difficult. White is the center in this country. It is very important for people of color to share their experiences in opportunities like this [Zeidler Center event]. Otherwise it is difficult for others to learn. We can't put all white people in one group because they are different by gender, ethnicity and culture. We all have different identities.
- How can I make a difference in our community? How can I challenge myself to do more? When and how can I challenge others to do more? How can I interrogate whiteness when I am mostly around white people? How can I better understand the relationship between class and whiteness? I work in the mental health field. How we can use personal stories to educate others about the mental health effects of racism on each of us?

- How can I conceptualize race? How can I protect the rest of my family from the racism that exists in our community? How can I use my own social standing to help family and friends of color? How can I help to expand our work with racism and whiteness to consider how racism exists in other countries in our world? What does racism look like in other parts of the world? What is the best way to interrogate my Brown Mother about her views on whiteness and blackness and brownness, and race? How can I best engage in open communication? How can I learn to be in spaces where I become a better listener?
- What can I do to get folks onto same spectrum when talking about race and whiteness? What is the best way to encourage people to understand that we can support both Black Lives Matter and Blue Lives Matter? How can I help people understand that there is nothing wrong with whiteness; it is a given?
- How can I make a difference? How can I work with others to make a difference? Who are the others -- individuals and groups -- with whom I can work in Milwaukee? How can I help those of the younger generation make a difference? How can I support those of the younger generation who are already making a difference?
- What can I do to help unite people across class? My father, who was African, held many of the same racial prejudices against Black people in the USA as many White people. I am not sure where and how to begin. Where can I learn about more resources?
- How can we reach others through the sharing of personal stories? What other organizations are working to uncover and change racist viewpoints and behaviors? What can help in this current polarized political, racial, and religious climate?
- What am I doing to recognize white privilege and bias in my own life? What am I doing with institutional racism, when voting, writing, getting involved in activism? I am constantly asking myself what am I aware of on a personal level? Racism has benefitted me in my whiteness.
- One of the Ex Fabula storytellers spoke about his poor treatment by his chemistry professor. When I googled Interrogating Whiteness, I found an article by an author who teaches Science, Technology, Engineering and Math classes to students of all races. We all need to be aware [of our stereotypes]. In the definitions shared at the beginning, I'm struggling with defensiveness, perfectionism and urgency. I'm looking at these terms and am not buying this. Are we doing an injustice to non-whites and participating in the "bigotry of low expectations"?
- I've spent a good part of life working as a doctor and it didn't matter who came. I learned other ways of doing things. I have a hard time separating culture from skin color. It's not just whiteness, but [the culture of] being Americans. I try to immerse myself in other cultures. I go to a food pantry that is 90% African American. I want to be more aware of these differences.
- What is fair? How to go forward? What to expect of myself when I see racism? How to intercede? If you don't, it puts all the weight of mistakes on victims. I don't know how to take action and not have it be out of my masculinity to jump in and fix things. How do I give space for those who know more? What's fair and right to expect of myself, my family and friends? What's enough or not enough to work against white supremacy?

- “Why” is the first thing that comes to me. How can one group be the authority? Whose authority? I don't buy into that. Some cultures bring behaviors that have nothing to do with race. A Native American woman once asked me “why did they pick you to be slaves?” We were already here.
- How did it all get started? I'm part of ZIP Milwaukee, a new group started by two men, African American and white, to bring together a diverse group of people to do activities. By the third meeting, almost all the participants were white. I go to Ex Fabula events since the stories embrace so much of what's wrong in Milwaukee. This is a huge topic for me I don't know how to start but it's a journey I want to be part of.
- I ask myself, “Who am I to have this relatively comfortable life, with a safe space, health insurance, food on the table, sending my children to college?”
- How do we engage people who don't get it? I've mostly been in spaces where people “get it”, so how do we reach the ones who don't? Are we just appeasing ourselves? What good is coming from interrogating whiteness? Why did we make white supremacy and white privilege interchangeable? Are they really the same thing?
- How do we interrogate ourselves and others effectively without defense? Why do we use “interrogate”? That reminds me of the police and it puts white people on the spot and makes them have to defend themselves.
- Where do we begin? How do we do that and reflect what we need and want? How do we use this to help people of color and not to further oppress them? How do we go about sustainable peace-building?
- How do we interrupt racism and call people in instead of call people out? How do we keep it respectful of white people? How do we know when we should step in and help people versus let people of color help themselves? How do we educate people?
- How do we find the balance between communicating and cutting people off? When is it time to give up on trying to educate people and just leave them to their own ignorance? What is my role in all of this? I work in the criminal justice system and my father is very racist. Am I hurting more than helping?
- Interrogating my own. The world is a lot more close minded but I try to see people for who they are. (attempted to redirect participant to better answer the question)
- What is the best outcome for interrogating whiteness? How can you interrogate a concept?
- Where would I practice this? How should I listen for whiteness?
- When I'm challenging whiteness I have to think about when I am and how much I am willing to risk. I work in a place where I challenge race behavior and I have to be able to have those conversations. I work in Medicaid and a lot of the people we serve our Black low-income people but a lot of the people I work with are white women. So when they reject my feedback, advice or narrative it sad and scary. I sent out several emails about this workshop (the dialogue) and no one is here. So that says a lot.
- How/why do whites believe that non-whites, specifically Black people, can be racist? Can Brown people be racist? Understanding the difference between prejudice and racist is integral. Why do we (Black people) have to explain why we're there (in suburb neighborhoods)?

- I returned to Milwaukee in 2003. When I left in the 1980's there was a positive energy that permeated the city which led to integration and understanding. A friend said to me that everything said about Milwaukee is not true. I want people to realize that whiteness needs to be questioned it is not the norm.
- The question I ask is what are white people afraid of? Fear leads to defensiveness. While we see blackness, but we don't see our whiteness. For whites it's discomfoting to see and feel whiteness. Once you see whiteness you see privilege. What does it mean to see "privilege"?
- I study substance abuse and recently saw two documentaries, one on Riker's Island and 53206. I realized that I have resources some people don't have in terms to access to treatment, drug abuse and other problems.
- I recently became a part of a group that processes white guilt. I have questions about white space and implicit biases. Can I admit to my hurtful and implicit biases?
- I supervise a team that promotes cultural competency in health care. Some questions I am dealing with, is what am I doing to combat racism? I want to do more to address racism in health care and its discrepancies. What else should I do?
- I am organizing a group and wanting to create a safe place to talk about race and last night was my first meeting. I want to talk openly about emotional guilt and share how I feel about race and equality. I didn't like how I would shut down when I thought about my emotional guilt, it feels awkward at times and I want to work on not shutting down as I own it with others. We meet Mondays at Trickle Bee Café.
- I am continuing to educate myself as I have joined a book club in Whitefish Bay and I feel it's a safe place to talk about race. I am new to this, but I want to continue educating myself and becoming friends with African Americans and becoming an advocate. I want to understand my whiteness and be supportive of black people, but I feel myself struggling.
- I've been paying more attention to peoples' responses, defensiveness and how they go into protect mode. When participating in conversations on race I ask myself is this person going to get mad or yell at me when we are discussing race. For a while my pastor was talking more about race and many of the members became uncomfortable and upset saying there are no issues with race.
- It's a reflective process for me and I wonder should this be done privately or with people of color? I often wonder if it is simply just a reflective question. I'm often shocked by the people who live around me when they judge or become offensive when people of color are walking in the neighborhood. I was raised thinking the police were honest, just and right.
- One evening my fiancé' was driving me home and we came upon a car that had been pulled over and I noticed two officers standing on each side of car and there were two black guys and two Latino guys inside with their hands up. My fiancé' just kept driving while I had a hard time getting that scene out of my head.
- How do I figure out where my blind spots are? How does gender fit into all this? I look at characteristics only and wonder is that a male or female. The color piece – what is it? How do I learn what I am missing?

- “My whiteness is always with me, but most of the time I’m ignorant of it. My whiteness doesn’t make me feel warm and fuzzy.” How do we go beyond noticing how my whiteness might help a situation? Is there anything redeeming about whiteness?
- What is my perception and their reality? What is my perception and how does your story impact others? Are we sharing our stories enough or are we embellishing them? How do we share the truth?
- What is the norm by which we can judge whiteness? How do we identify the standard by which we should be interrogating whiteness? How do we maintain a culture and interrogate it at the same time? Is it even possible to talk about a larger culture? Do we have similarities that we can find?
- Do I have to face this head on? Who will people push away and who will they accept?

Question Round Three: *“What could you start, stop, or continue in your life to feel more prepared to interrogate whiteness and engage in discussions about your own racial identity?”*

- This is exactly what I want. I came here to learn more. To join a Black church and engage with Black groups. I’m taking Martha’s course right now.
- I always think the best way is to have personal experiences. Usually you learn a lot from the mistakes you made. I’m not Black. I don’t expect myself to understand the Black experiences. The best I can do is to get involved with opportunities to try to understand their experiences. I am disturbed that not a lot of Blacks are involved in environmental issues. It’s never been my world to see belongings put out on the street [evictions]. To understand is to listen, in my opinion. I also think I can get politically active. Get the vote out. Encourage others to vote. That’s something I can do regardless of age.
- We’re all White [participants in this listening circle]. We’re all privileged. [we have] The choice to work or the choice not to work. Where can I give my money? Where can I get involved? I mean really getting involved and becoming politically active. Redistricting is so racist. We have to not be complacent. My husband is an armchair politician. You can’t just be angry! You have to be active. It’s all about who we elect and where we put our money.
- I work at a hospital and I go to MATC so I’m surrounded by racism every day. I have a feeling of wanting to fit in but if I’m in a place of diversity it’s not always that easy. I can be more politically active.
- I’m certainly an active voter, but I don’t put a lot of stock in politics changing things. We need to be willing to break laws and protest and. And. And. We need to be careful where we spend money, where we worship, where we eat, where we play and we need to experience a culture that is different from our own. I try to be a co-conspirator. I want to keep putting myself in uncomfortable positions. SURG and Zip MKE are places you can go to learn to interrogate Whiteness. They were designed by White people for White people to teach us how to interrogate racism. I encourage you to come to an Ex-Fabula workshop.

Go the YWCA's Unlearning Racism course. If you go to a church – go to a different church on Sundays.

- Constructing a diverse set of friends and acquaintances
- Dealing with my White Guilt in an effective manner
- Reading more social justice issue driven non-fiction books
- Attending workshops and seminars on social justice
- Restart my "Inner – Engineering Process that I have gotten away from
- Conscious Thinking and awareness
- Re – engage with my circle, in particular people of color
- Increase my reading
- Make an attempt to expand my circle of friends and acquaintances
- Question more
- Prepare myself to be an ally
- Continue to reach out to form new bonds and connections
- Study more on "White Privilege"
- Practice the art of "Spiritual Listening"
- Challenge my own Bias's
- I would continue discussions like this one. Immigrants came here with nothing, and I will continue working for everything I have like all immigrants except Native Americans, who lived here, who came here for better opportunities. My grandparents came from Eastern Europe with nothing but they never accepted handouts. So, provide for yourself, like I did, and my parents did in the depression, and what I teach my daughter.
- I would stop judging people on their experiences. My first year in this country I was in choir singing class. A girl in the front row was smiling; I thought she was making fun of me. But she was really smiling and was supportive of me. I learned that our culture has a very different behavior.
- I will continue studying sociology at UWM. I know what's going on around me and know the vocabulary about white privilege. But to study in class is not enough. For example, in Round 2 I couldn't think of any questions, even though I study it. I want to be empirical.
- I was going to say that I would start reading more books until you [previous participant] spoke. So now I will start spending more time with like-minded people; people who are interested in racism, like my citizen action group. Young people help me too.
- I will stop hiding among people to hide my concerns. I want to start to feel freer to talk to my neighbors about this. I will stop hiding that I have an agenda.
- I will continue talking with my 3 Black tenants in my rentals. I want to help her feel more comfortable with the neighbors. I should find out what she feels about my attitude.
- I will stop taking advantage that I am White. For example, for 6 months I drove around with my license registration lapsed, thinking that I wouldn't be stopped because of my whiteness in my neighborhood. I didn't work for my Whiteness so I shouldn't take advantage of it. I need to reflect on my own bias.
- I will start in the trauma room where I work. Right now they call extra security when 20 people are in the room if they are Black but not if they are White. I need to be non-confrontational but open up the fact with my co-workers that there are different standards.

- I will continue to seek out opportunities like this event to educate myself further about the issues related to whiteness and privilege. I will need to make some exchanges to the use of my time in order to do so. I will keep asking questions. I will do all of this because it is important to do something in order to stop any paralysis. I will continue to notice how ads on TV and Cable reveal people of differing racial groups.
- I will seek to broaden my horizons. I will continue to learn how to talk with others about race. I will remind myself that not knowing everything is OK. I will strive to call out racist and prejudicial statements and actions. I will search myself for my own biases. I will check the media for its own patterns of stereotyping.
- I do not have these questions. My racial group accepts you and your whiteness. I will work to get more people involved in organizations that are addressing issues of racism. I will continue to be intentional about friending people different from me. I will continue to express gratitude for the people who are working to make a difference.
- I am usually surrounded by people who are 99% white. I want to expand my circle of contacts. I will make a commitment to get out of my own zip code, to meet people in other communities. I will attend more events like this. I will interrupt conversations when I hear what I perceive as a racist or insensitive comment, asking people to think about what they just said, or even repeating what I just heard them say.
- I am not black enough to experience a lot of racism directed toward me. I have noticed that I am treated differently when I am with white people who know that I am mixed race and when I am with black people who know that I am mixed race. I will continue to interrogate how whiteness is treated in black settings. I will help my students understand their experiences with whiteness or blackness or mixed race. I will help my young students understand that the history in their textbooks is mostly a white history, and I will help them to discover their own history in our country.
- I will share my own story with my young students in order to help them gain confidence in accepting their own and each others' racial identity.
- I will continue my involvement with groups like this so that I can increase my own opportunities to learn. I will reach out to include people with differences in various group settings, such as our place of worship and some groups of which I am a member.
- I continue to be a pain in the butt to my white friends, to call out hypocrisy and lip service. I am in this social justice group at church. I'm surrounded by 3rd and 4th generation wealth, born with silver spoons but they think it was due to their own hard work. The white coaches supporting black player resistance to the National Anthem are just doing what's popular. I'd love to talk to them about recruiting their replacements to be Hispanic or black.
- I try to get beyond the outer person, to meet people at the human level. We are all basically the same underneath. I invite people to lunch at minority owned restaurants where we tell stories and get exposed to different foods. I choose people visually different from me for this experience and it's okay with me if it starts stories.
- I do a lot of reading, learning, reflecting on my own choices. I'm trying to take more action regarding systemic racism, like with teachers who might be unaware of their mistreatment of students. I'm trying to put myself further out there. I can always do more.

- I'll keep doing what I am doing. I'm shocked with the atmosphere here [Milwaukee]. This is the most divisive place I have ever been. I've been doing this [participating in groups like this one], and did this in Kansas. It's so enriching, exploring multiculturalism and understanding.
- I want to start talking about these issues with friends of color. We currently avoid this. I am trying to stop going to Home Depot, to be mindful of where I spend money in the community and keeping it local. I will continue to make broad reading choices, to do more volunteer work, maybe with Big Brothers/Big Sisters.
- I will continue going to discussions and films that force me to interrogate my whiteness, and expose my family to this as well. I will start appreciating complexity. I have a friend who is a Trump supporter and our daughters play. I need to have these difficult conversations vs. turning away.
- I will continue having conversations, reading, blogging, reading authors of all backgrounds, races and cultures. It's why I do Ex Fabula. I will start going to more minority owned businesses. I will work to stop being defensive, and to build relationships with people of color.
- Start: challenging systems; ask "who is this benefitting here and why?"; use my privilege; volunteer; Stop: my implicit bias; Continue: having vulnerability, humility, and courage
- Start: getting involved with community action groups; interrogating my own whiteness; take an unlearning racism course; find more opportunities to help; Stop: being silent
- Continue: I will continue being a massage therapist because it allows me to interact all kinds of people in all shapes and shades and all walks of life which helps me put things into perspective
- Start: wear my Black Lives Matter pin and shirt and my End Racism shirt; be more active in SURJ and use Rid Racism MKE more often; poll driving; Continue: go to listening circles; keep reading and learning
- Start: asking if help is wanted; challenging the system; have emotional courage in work; Continue: going to Brown Deer YMCA, this is the most diverse community I'm a part of; listening circles
- Continue – article on "approaching racist remarks with family, friends and co-workers." Stop – feeling afraid of negative consequences to relationships (when speaking up about race) Start – everyday notice my whiteness and try to interrupt.
- Start – being more conscious or aware of myself in community. Maybe doing a transformation table (Tina Singleton of Charlotte, NC started invited people of different races to her dinner table) I work at a garden and we do similar work. Think of it as "Many in Body, One in Mind".
- Start – see the 13th, I've been protecting myself from see things like that. Its horrific to me. Also see 53206. Stop – dwelling the white shame.
- Continue – to participate in groups like this, attend a community building workshop. Continue asking questions and not assuming or become more willing to ask questions to family, co-workers and friends. Be equipped to join a conversation.

- Start – being a part of more uncomfortable conversations. Things may bring us shame and anxiety. Also start being present. Continue – sharing more moments that make us all human. You have to be present or you won't see it.
- Being a participant in these discussions helps. I am challenging myself to have more discussions about race. I want to examine implicit biases.
- I am familiar with a lot of neighborhoods that have people of color who reside in them. I am involved in Alice Gardens and Sherman Park. I recently saw the documentary I am Not Your Negro, Afterwards we had an enlightening discussion with people of color about it. I was struck by what one black woman said and that was "we wish white people would stop talking so much and instead listen."
- I am studying the fascinating development of Cabrini Green project area in Chicago. The high rises are being torn down and are being replaced by town houses. People of color have to be sanitized before they interact with whites. How do I push back without offending others in my pursuit to have honest dialogue?
- I have to learn to continue to read and expand. I am open to self-reflection. I don't know what I need to start doing. I want to stop glossing over race with my family members and co-workers. I see and experience a lot of implicit biases.
- I do a lot of active work that promotes racial justice. I write poetry that reflects race relations. I need to learn to be a better advocate for my Latino students.
- I have to acknowledge and let go.
- I want to stop feeling it is a direct accusation of me personally.
- I have to stop taking on the guilt because I don't think I am ready to fight for others.
- I must continue to articulate my story and find courage to discuss race more often even if it makes me uncomfortable at times.
- I need to journal my thoughts, write them down and go back to read them.
- I need to do more listening than reacting.
- I need to find a way to ask questions in a healthier way.
- I want to read more black literature and continue learning.
- I will continue to be open to the conversation as it is important for me to embrace those moments when I feel guilt.
- I need to stop shutting down when I feel shame and accept the fact that my family is racist.
- Connect with an organization that is not majority white. Having relationships outside my own whiteness would be helpful. Understand history more.
- Empathy should be for everyone. Look at someone and instead of looking at race – look at their situation. Remember that everyone has a vision. I'm not just a person of color – I have a vision, too.
- Read more about race and social justice. Volunteer at after school programs. Start small group discussion and host events at your home.
- Continue coming to talks like this and bring at least one friend with you into the conversation. History matters so continue fighting for that. Learn about whiteness and slavery and how it impacted lives today.
- As part of a biracial couple, my husband is black, we don't have discussions about race. I'm going to start the conversation. I want to stop ignoring racial issues.

Connected Conversation - *(for white participants) "What does it mean to you to be a white person? What responsibility, if any, do you think you have as a white person?"*
(for participants of color) "What role do you wish white people would play?"

- I really appreciate what you said about advocating for others.
- There is the Poor People's Campaign – do some civil disobedience. We will be co-conspirators. I'm a part of OWR – Our Revolution - with Bernie. The young people with Our Wisconsin Revolution don't want to take class, and there are no Black people.
- The thing I like about SURG is that it was started by White people for White people. Often Whites ask Blacks to tell me about your life. It's not their jobs to educate us.
- I could do better in getting to know Black kids [at MATC].
- At MATC you are in with everybody.
- I got in culinary school. It's predominantly White, but working in a restaurant I get exposed to all kinds of people of different races and socioeconomic levels. I cannot imagine a place where people of different races live next to each other and it's normal.
- I know some people who live on the other side. I live on Holton. I'm right near the dividing line.
- I heard that Walker's Point is the most diverse area in the state. There are Whites, Blacks, gay people.
- I live in Wauwatosa. It's mostly all White people. I grew up there and then traveled to other parts of the country – Atlanta – and then I came back. My block is a mixture of all ages. It's difficult to get the older people to talk about stuff. It may be because they are at the end of their life and don't want to. Maybe they don't see issues of race as important. They say, "I pulled myself up by my bootstraps." [However, the reality is that] Someone helped you.
- Exactly. We often don't realize when we're being helped.
- Maybe the older people on your block are not your audience.
- The young people won't put up signs. They're afraid of being fired from their jobs.
- If the police approach isn't possible is another approach possible? Could we set up a lunch in Walker's Point to expose people?
- This approach [listening circles] was totally new to me. I could maybe get some people to go to the class at the Y. I really feel that the biggest thing I can do is be an example.
- I feel so privileged and thankful, and almost resentful of my easy life. I see how my Whiteness made me feel smarter and better than I am. I was superior because I was brought up in a cornflake box. I grew up on the east side of Milwaukee. I was pretty privileged even though I didn't know it at the time, and I got a lot of privilege because of it.
- I have a greater responsibility to use societal systems. The more systems I have, the more responsibilities I have to maintain the health for everybody else.
- I can feel comfortable that the world is on my side. Everybody can't feel this comfortable.

- The hospital is a safe place to feel confident. Feel ok. Sometimes when I've gone to an all-African-American funeral I feel uncomfortable. Not threatened, but aware of 'this is what it must feel like for a Black person to come into Wauwatosa.' I try to be welcoming.
- What you experience must be what it's like for a Black person to come into a White environment.
- Yes, but I'm looking to be more empathetic.
- I think it's more important to take the lead of people of color to know what is important in their life to make them feel comfortable.
- Yes, but there are other times when we just need to be quiet and listen.
- I'm just talking about being welcoming to all of the different diversities that are coming into our community in Wauwatosa. We are a welcoming community.
- Uncomfortable being the "Other"
- Cultural resonance
- Culturally specific training
- Impactful "Life Moments"
- Language choices
- Develop new ways of thinking
- Engaging in challenging conversations
- Age affects how racial differences surfaced. My life was segregated but for younger people this is different. We had a feel or difference from the Holocaust and losses of our people. And being White has disadvantages too, like getting called out for something I did that other faces get away with. I need to 'let it go.' Like when Blacks and Latinos get special awards. I think this is reverse racism.
- When born White it is hard for me to feel empathy for others. I wish I was born a minority so I could comprehend others and help them better. My responsibility is to put myself in their shoes and think "this person can keep your eraser because we don't have money." Or a minority on a bus who won't sit next to me because of who I am.
- It means that I get along with police officers because I am White, unless someone points it out to me and —ah ha—I think "am I an idiot?"
- It means that as a White person I see them bending the rules and making more opportunities for Hispanics, like the aide where I work. Her daughter got into college with a boost—to level the playing field—and she became a teacher. And the aide's job was at risk when her child was sick.
- It means that I question if this kind of opportunity goes both ways. I was taken advantage of by an Hispanic who stole from me by not paying the rent. If that had been me I'd be garnished but the court wouldn't do that for me to get the money. It's hard for me not to stereotype whole groups—especially Hispanics—with no positive input.
- It means that White people shouldn't feel guilty. They should embrace cultural heritage. When people don't know it is easier to generalize about whole groups. Whites should interact and go outside their comfort zone and interact with others.
- Think about, when something negative happens to you, how does a person's color affect you and how you remember the story. How much is it about color? Then generalize and I

question myself. I need to be aware of my anger and need to remember my opportunities too.

- It means that there are assumptions about being White too that aren't accurate. We need to step back and look at each individual about things like rule following.
- It means that race clumping affects everyone; it doesn't mean that you're like others in that clump.
- Europeans are very proud of where they're from but in the US we're not to be proud, we are to be a melting pot. But Milwaukee has festivals to celebrate ethnicity.
- It means that I have some power as a White person. I need to put it to work. I need to figure out my job and make this a better place. I'm proud that I'm trying even if I'm not a big player. White privilege is knowing that I can have tenants of different races and opportunities for genuine learning.
- It is easy -- for me -- to be white. I am not usually alone in my whiteness. I want to grow in self-awareness. I will continue to take advantage of events such as this.
- As a person of mixed race who can pass for white, I will use my position to speak up for others. I will treat others with respect and in a polite manner. I will treat my brown sisters with the same respect that I receive. I will speak up for them whenever I can do so. I will strive to be more aware of biases when I hear them. I will expand my awareness of both micro and macro aggressions.
- As a Black woman, I will speak up when I hear comments or witness actions that reveal racism. I will be aware of biases that exist, in me and in places where I work or visit.
- I am a white person, a white woman. This gives me some opportunities to explore my privilege, my responsibility, and my opportunities to work for justice.
- I can pass. I can go into a variety of settings with white people and they will assume that I am white. As a person with mixed parental heritage, I have an opportunity to challenge people when they make racially charged comments. I refuse to allow some members of my family to ask me to renounce other members of my family, simply based on race and/or color.
- I am not a white person. I am a German American. I have been put into a situation that was intentionally manipulated to place divisions among people of differing racial and ethnic groups during the early years of America. I can speak up about these injustices and challenge statements and acts of racism.
- I will speak up when I hear statements or see behaviors that I believe reflect racist and other prejudices. I will continue to engage in programs that help myself and others discover dimensions of racism in our communities.
- I sometimes wonder if we all had white skin, would we be integrated, if all else were the same as it is now? We have summer festivals to honor many cultures. Somehow we have to express our cultures.
- Europeans gave up their individual cultures to assume a white culture and learned to be racist. We all participate in whiteness, which is capitalism. Being white is being disconnected to our heritages.
- I like to think of us as a mosaic vs. a melting pot. I want to make myself vulnerable, to listen more and talk less.

- I wonder if we haven't gone off the deep end. Are we allowing powerful factions to divide us by skin color? "I'm a dreamer. You're a different dreamer."
- Five years ago white supremacy wasn't on the forefront. It existed but not as prominently. Is it good we're talking about it?
- I recommend a book, *Stamped from the Beginning*, about racist policies and how they are ingrained in institutions in our country.
- My wish with white people is that they allow black people to lead, to know we have answers. To you, I say "there is no way you can solve my problem." If white people would just listen, to allow us to try. To be dominated for a lifetime is hard.
- I'm reading about a man in India who brought all these items to a village. They questioned and he listened and did it differently the next time.
- We white people have had the power for so long, and made a mess of it, keeping power for ourselves. We need to step back and realize our "good" plans have not been right for all communities. For example, if we can support the Health Dept. doctor for the good ideas she has had vs. the controversy over vaccinations.
- I volunteer at a place that had a MLK Jr. celebration. I was inspired by the music played. It was such a gift.
- I don't know about you all, but I feel really ashamed of being white in a white supremacist world. I just want to be apart from it. True, that's understandable. But it's like an alcoholic in recovery – you have to recognize you have a problem before you can fix it. Yea, you have to own it. Well with that analogy, it means all whites are racist. How? And why? And how do we recover?
- My biggest fear now is that I am overcompensating and it seems disingenuous. I want people of color to know that I want to help, and it's for the right reasons. Yea but we have to recognize that no one is asking for "help". We [white people] just need to do the work on ourselves. I agree with [first speaker]. This all makes me feel overwhelmed, ashamed, and uncomfortable. How do you think people of color feel every day? You should look into "white guilt" and "white fragility".
- I think we should focus on catching racism early on and challenging it. When does it start? We heard the storyteller say that the little kids weren't racist, they were just being friendly; it was her own mind that assumed the worst and projected her own biases. What's the disconnect between childhood and adulthood that causes us to think this way as we get older?
- The short answer is socialization. History is written by winners, so the more we learn about American history as we get older, we have to understand who is telling that story and on whose behalf.
- I've been thinking about how we were going to get more people involved and engaged. We all said we would keep coming back, but we also have an understanding and desire to do better. How do we reach the ones who don't have that? Invite them. Or, if they won't come, go to them. Also, we should change our approach. Show them the positives of something like this. We keep hearing and repeating that Milwaukee is the worst city in America for people of color. Is that true, or do we believe it because we keep saying it? That's a really good question, but I don't have an answer.

- How are the transformation tables going? Because of the incidents there's more of a push and pull with it. To give more information the woman group up NC but moved to Afghanistan and took what she was there and brought it back.
- When I lived in Hawaii, they hated white men. I couldn't find a job for anything. I called one place and they were super nice on the phone and when I got there everything changed. I ended up being a cook and washing dishes in a suburb.
- I also took the GRE and it was pretty hard and I didn't do well either but I wasn't subject to the same things you were subject to. No one would've ever told me I did well for a white girl.
- I just want to say that the 53206 film doesn't represent the dynamics of the zip code. There's an article out there that tells about the beauties of 53206.
- I used to think that saying I'm color blind was a good thing but now I recognize that it's terrible. Someone recently just said it and I explained what problems it may create.
- White shame is disempowering – acknowledge privilege I get shameful. I recognize that everyone talked about some sort of shame in their story.
- Ally training these are skills we need to learn. It is important to be a good ally. We need more W3's (well-intentioned white women).
- I want to learn and implement what it means to be a good ally.
- Shame is not productive being an ally is. As white people we have to carry the burden of educating and informing other whites. Reggie Jackson is in a position to educate others about restrictive covenants and he is very enlightening.
- I have an option of normalizing and being oblivious to race. My option is white reality how do we talk to others about white people.
- We need to address our past racial problems and current inequities.
- Being white means I don't have to think about my race and how it impacts the world I live in.
- I try to understand the perspectives of people in the white community, yet many white people are unwilling to address issues. Why?
- "Being white, I'm a decision maker under the culture of power. I never thought I fit into the white culture, but I have to start with myself and then think about how it impacts my children. What are the things I'm giving people to think about to shift their perspective? When I think of how my daughter will answer this question being biracial, the question itself is even categorizing – she will have to choose. We want to put people into a category before we respond to them."
- "Being white, I'm lucky I don't have to fear. I'm also embarrassed and ashamed. I need to advocate for change."
- Both roles should have empathy – don't make an assumption about someone. Everyone should be able to share their side of the story.

Pledges - *"What are you pledging to do as your next step when you leave here today?"*

- I'm gonna look up Zipmke, SURG and Ex-Fabula shows. I'll continue my class at the Y.
- I've got a lunch on Friday. I'm gonna move my meeting to a neighborhood I haven't been in.
- I'm going to continue to get to know my co-workers and classmates in a very genuine way.
- I'll take a class next week, and take a friend.
- Engaged
- Encouraged
- Hopeful
- Awareness
- Love
- Look at individuals and think 'you are a person.'
- Continue to hear other voices about this topic.
- Have 2-way discussions about this topic.
- Say thanks to the Zeidler Center.
- I will work with groups, like our church and community organizations, to help develop the next generation of justice leaders.
- I will read more books, especially by authors of color.
- I will speak up more often, and more loudly and assertively.
- I will invite five people to attend the next sessions with me.
- I will sign up my mom for one of these classes.
- I will work with people at Turner Hall and with others on issues of Mass Incarceration, which disproportionately affects people of color.
- I will contact Hallmark Movies to ask that they expand their story line and their actors and their directors to more realistically portray the variety of folks who make up the citizens and residents in the USA.
- Our church has an anti-racism team and I will be more persistent in getting another person involved.
- Keep on keeping on. I appreciate everyone's input and I am feeling inspired
- I will share this experience with my family and friends, and will tell them about the Zeidler Center.
- I will continue being part of a new group discussing these issues.
- I will continue to try to get people to be part of the process here. I go to a group in Oconomowoc that talks with people with differing views. I will encourage them to make the trip in [to Zeidler Center discussions.]
- I will carry on and make a bigger effort to support local businesses.
- I will have conversations at work and at school. I'm on 860 AM radio, which has good political talk.
- I will explore more opportunities like this [listening circles] and invite people to join me.
- I will keep learning.

- I will stay involved, such as with SURJ, and I will find a training on interrupting racism.
- I will confront my own biases.
- I will take the Unlearning Racism course at the YWCA and learn how to become a facilitator for the Zeidler Center. I will also support Black-owned businesses and find a mentor opportunity like Big Brother/Big Sister, and use my own privilege to challenge myself and others.
- I pledge not to always wear my armor.
- I pledge to get over my sensitivity and to get over fear of understanding Black life.
- I pledge to show up at the next facilitator training to be more equipped at having these conversations.
- To go to an African dance class.
- To let go of some of my white fragility.
- I want to spend more time journaling and writing about race.
- I want to work with others throughout the city and continue to work with allies with good intentions.
- I want to be more active in my community. I need to get out and do more.
- I want to facilitate discussions that raise tough questions about race and that lead to productive outcomes.
- I need to be more confident in stepping into an ally role
- My daughters attend a Montessori school and I just think Black History Month is so disappointing when it comes to learning more about the culture and heritage.
- I want to find something more than SURJ because I don't feel that is the only thing we can do. I am finding it difficult to be friends with persons of different races.
- I have to continue to self-reflect just keep working on me and participating in the conversation.
- I think this session went well, it was good.
- I will keep building space for safe and meaningful conversations around race.
- I am going to do my best so that my girls will have a better chance.
- Share my experiences and invite a dialogue to start between us as a biracial couple.
- Think about history and what happened in the past
- Share these ground rules presented here this evening at my first luncheon next week to promote a discussion around educating ourselves about race.
- Talk to my two best friends about what transpired here this evening and engage them in good discussion while preventing arguments.