

7E Model for Cultural Humility and Antioppressive Living

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Exposure & Engagement

Engage Difference Through Exposure

- Arts & Literature
- News/Media/Podcasts
- Events/Celebrations/Experiences
- Food
- Fashion
- Travel
- Relationships (as appropriate with consent)

Non-negotiables of Engagement

1. Remember the importance of engaging content by POC/marginalized groups not simply **about** POC/marginalized groups
2. Remember not to compare “our best” with “their worst” in any given situation.
3. Remember it is not any person or marginalized group’s job to befriend/mentor/tutor --- one should not exploit another person’s time/experience/story for their own learning.

Consent Considerations (Ascherl & Fisher, 2020)

Consent for talking to BIPOC about Race and Racism

As our country continues to be confronted with the ever-presence of white supremacy both institutionally and interpersonally, many white people are wondering how to engage and support BIPOC in meaningful, helpful ways without overburdening or causing more harm to BIPOC in their lives. As there is a well-documented history of white exploitation of black bodies, brains, and beauty, we wondered if a consent model might be helpful. So, here are a few simple reminders.

Consent should be:

Ongoing:

You must have consent for everything at all times. Consent for one activity does not mean consent for another (or all other) activities. Keep checking in, and remember everyone has the right to say “no” or to stop at any time! *Just because your black coworker or friend was willing to participate, debrief, or offer a training previously does not mean it will be healthy or productive for them to do so again (and again and again). Check-in with each request made and communicate clearly that “no” is an acceptable answer.*

Willing:

Make sure no one feels pressured to be somewhere or to do something. Everyone must want to participate without being bribed, coerced, forced, threatened, or guilted into anything. *BIPOC are often in a position of needing to please white power-holders for survival. For instance wanting/needing to stay in the good graces of a boss, a “cool kid”, or a white-centered culture/system. No means no, the first time.*

Capable:

Make sure everyone is in a position to make a clear, well-thought-out decision about whether they want to participate (or not). Are they drunk? – Not capable. Is there a power differential? – Not capable. *Remember to assess whether a BIPOC (or otherwise marginalized individual) feels able to consider a relationship request properly. Decision-making might be impaired if they are in the middle of a crisis (personal, interpersonal, societal), or when to say “no” might put them in real or perceived harm.*

Enthusiastic:

Make sure everyone involved is not only willing and capable, but excited to participate. *Sometimes it is the life’s work of a BIPOC or other historically marginalized individual to champion anti-oppression interpersonally and/or professionally. It can be empowering. Don’t assume what a BIPOC wants. If you have taken appropriate steps to seek their honest desires, then trust them when they say, “I am happy to do it” or “Let me take the lead!”.*

Self-Assessment

<p style="text-align: center;"><u>Visual Arts and Literature</u></p> <ol style="list-style-type: none"> 1. In the last month/year how many books/pieces of art have I consumed? 2. How many/what percentage were created by people of color? 3. How many/what percentage were about race/racism/antiracism? 4. What number/percentage of my intake do I want to commit to in the next month/year? 5. How will I hold myself accountable? (Tell a friend, join diverse book/arts club, use an app to track...) <p>Bonus: Be sure and take note of other intersections as well as you curate your consumption. How many women of color are on your list? How many Black/Latinx/Asian/Native/people of color? Queer? Muslim? 65 and older? With a disability and/or mental health diagnosis?</p>	<p style="text-align: center;"><u>Television, Film, Theatre</u></p> <ol style="list-style-type: none"> 1. In the last week/month how many television/film/theatre productions have I consumed? 2. How many/what percentage were created by people of color? 3. How many/what percentage were about people of color? 4. What number/percentage of my intake do I want to commit to in the next month/year? 5. How will I hold myself accountable? <p>Bonus: Be sure and take note of other intersections as well as you curate your consumption. How many women of color are on your list? How many Black/Latinx/Asian/Native/people of color? Queer? Muslim? 65 and older? With a disability and/or mental health diagnosis?</p>
<p style="text-align: center;"><u>News and Social Media</u></p> <ol style="list-style-type: none"> 1. Where do I get the majority of my news and social commentary? 2. What evidence do I have that I am getting news from reputable, well-researched, journalistic news sources? 3. How many individuals, institutions, and/or businesses of color do I follow on social media? 4. How many of the individuals, institutions, businesses of color that I follow regularly and explicitly address issues of race/racism? 5. How often do I retweet/repost or otherwise publicly share the voices/experiences of people of color? 6. What do I want to commit to and how will I be held accountable? 	<p style="text-align: center;"><u>Financial and Participatory Support</u></p> <ol style="list-style-type: none"> 1. Where did I spend/donate my time in the last month/year? 2. Where did I spend/donate my money in the last month/year? 3. How many of the events/organizations/opportunities were created/run by people of color? 4. How many of the events/organizations/opportunities specifically work specifically in the area of antiracism? 5. What number/percentage of my time/resources do I want to commit to over the next month/year? 6. How will I hold myself accountable?

** If you feel tentative perhaps combat the “right to white comfort” that characterizes white supremacy culture by holding yourself to the “comfortably uncomfortable metric”—just as in physical exertion one must push to the point of taxation but not to the point of injury. In some instances, we must move beyond even “comfortably uncomfortable” but it is a starting place.

Relational Inventory

1. How many people of color have I had a meaningful conversation with in the last week/month? Were these conversations reciprocally meaningful? What evidence do I have for that? (Consider context, power differentials, etc.)
2. How many people of color live on my street or in my neighborhood/apartment complex?
3. How many people of color have I invited to my home?
4. How many people of color do I work/attend school with?
5. If I am a part of a faith community, how many people of color are in my faith community?
6. If I am a part of civic or recreational groups, how many people of color are in these groups with me?
7. What do I want for my life and the life of my loved ones with regard to relational intimacy/community?
8. What will I commit to do doing in the next week/month/year of my life in this area (without being inappropriate, self-involved, exploitative, etc.)?

White - Privilege Checklist

This list is written by [Peggy McIntosh](#), associate director of the Wellesley Collage Center for Research on Women. From McIntosh's Essay "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies", this list is what she calls the "**Daily effects of white privilege.**" She states:

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
48. I have no difficulty finding neighborhoods where people approve of our household.
49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

(McIntosh).

Source: <http://amptoons.com/blog/files/mcintosh.html>

Additional Intersectional Privilege Inventories:

<https://projecthumanities.asu.edu/content/white-privilege-checklist>

Examine & Evaluate

Examine

Brain

- What are my automatic thoughts?
- What are my judgments?
- What am I avoiding/resisting/refusing?
- What are the alternative narratives I am coming up with?

Body

- Is my heart racing?
- Am I flushed/hot?
- Sweaty?
- Crying?
- Clenched?
- Numb?
- Do I have excess energy?
- Am I exhausted?
- Dissociating?

Behaviors

- Am I zoning out? (Dissociating)
- Am I leaving?
- Raising my voice?
- Fighting?

Evaluate

Is my behavior “**Ist**”? (Rhymes with mist) or for example: racist, sexist, classist, ageist, ableist, heterosexist, etc.

Is my behavior “**Ic**”? (Rhymes with sick), for example xenophobic, anti-Semitic, Islamophobic, etc.

Resources to Evaluate Behavior

(Microaggression, Mechanisms of Oppression, White Supremacy Culture)

Microaggressions Chart

Adapted from *Microaggressions in Every Day Life*, Derald Wing-Sue (2010)

Microaggressions

Commonplace verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults to people with identities that have been historically marginalized.

Verbal Manifestations

Nonverbal Manifestations

Environmental Manifestations

Microinsult
(often unconscious)

Communications that convey rudeness and insensitivity and demean a person's identity.

Microassault
(often conscious)

Explicit derogations characterized primarily by a violent verbal, nonverbal, or environmental attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions.

Microinvalidation
(often unconscious)

Communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person from a marginalized group.

<p style="text-align: center;">Mechanisms of Oppression (Pharr, 1988 Adapted by Hutchison, 2015)</p>	<p style="text-align: center;">Characteristics of White Supremacy Culture Adapted from The Emperor Has No Clothes, Okun (2010) italics, Arroyo, C., 2016</p>
<p>Economic Power and Control Limiting of resources, mobility, education, and employment options to all but a few</p>	<p>Perfectionism <i>If it is not perfect, it is worthless</i></p>
<p>Myth of scarcity Myth used to pit people against one another; suggests that resources are limited and blames people (e.g. poor people, immigrants) for using too many of them</p>	<p>A Sense of Urgency <i>Getting it done quickly is as, or more, important than getting it done right</i></p>
<p>Defined Norm A standard of what is good and right, against which all are judged</p>	<p>Defensiveness and/or Denial <i>But...is often our first thought when we hear something that does not fit with our current understanding</i></p>
<p>The Other Those who fall outside “the norm” but are defined in relation to it; seen as abnormal, inferior, marginalized</p>	<p>Quantity over Quality <i>More is better or can mask sub-par quality</i></p>
<p>Invisibility Keeping “the other’s” existence, everyday life, and achievements unknown</p>	<p>Worship of the Written Word <i>If it isn’t written down, it didn’t happen</i></p>
<p>Distortion Selective presentation or rewriting of history so that only negative aspects of “the other” are included</p>	<p>Belief in One “Right” Way <i>There is one solution that we must find and implement</i></p>
<p>Stereotyping Generalizing the actions of a few to an entire group, denying individual characteristics and behaviors</p>	<p>Paternalism <i>We know better and can do it better than...</i></p>
<p>Violence and the Threat of Violence Laying claim to resources, then using might to ensure a superior position</p>	<p>Binary Thinking <i>It has to be one way or the other</i></p>
<p>Lack of Prior Claim Excluding anyone who was not originally included and labeling as disruptive those who fight for inclusion</p>	<p>Power Hoarding <i>Giving up power is scary</i></p>
<p>Blaming the Victim Condemning “the others” for their situation, diverting attention from the roles that dominants play in the situation</p>	<p>Fear of Open Conflict <i>Don’t show your true emotions</i></p>
<p>Internalized Oppression Internalizing negative judgments of being “the other,” leading to self-hatred, depression, despair, and self-abuse</p>	<p>Individualism <i>One person’s needs can trump the good of the group</i></p>
<p>Horizontal Hostility Extending internalized oppression to one’s entire group as well as to other subordinate groups, expressing hostility to other oppressed persons and groups rather than to members of dominant groups</p>	<p>Progress Defined as “More” <i>We feel we are moving forward if there is something tangible to produce</i></p>
<p>Isolation Physically isolating people as individuals or a “minority” group</p>	<p>Right to Profit <i>I invested my money in this, I should get...</i></p>
<p>Assimilation Pressuring members of “minority” groups to drop their culture and differences and become a mirror of the dominant culture</p>	<p>Objectivity <i>Let’s step back and look at this rationally (emotions automatically assume irrationality)</i></p>
<p>Tokenism Rewarding some of the most assimilated “others” with position and resources</p>	<p>Right to Comfort <i>That is outside of my comfort zone</i></p>
<p>Emphasis on Individual Solutions Emphasizing individual responsibility for problems and individual solutions rather than collective responsibility and collective solutions</p>	

Enact & Educate

Micro-resistance Strategies for Potential Allies (Strategies for combatting microaggressions interpersonally)

<p style="text-align: center;">Check In</p> <p>Ask one or more of the following:</p> <ol style="list-style-type: none"> 1. Do you want/would it be helpful to discuss/debrief? 2. How do you feel? 3. What do you need? 4. Anything else? <p>***Always be careful not to put the burden of responsibility/emotions/next steps on the victim, and always take into consideration what they have already requested in prior circumstances.</p>	<p style="text-align: center;">Find Out More</p> <p>Sometimes we want to intervene but we are unsure if a microaggression has even occurred or we don't feel we have relevant information to make the situation any better. If you find yourself in this situation take some time to seek and find what is needed through academic articles/texts, literature, art, media, and/or via appropriate conversations with willing friends/relatives/experts from the marginalized identity that are hoping to better understand/engage. Remember to ask the following:</p> <ol style="list-style-type: none"> 1. Is my research current or seminal? 2. Is it 3. Have I consulted the voices of those who have been oppressed?
<p style="text-align: center;">OTFD (Ganote and Cheung, N.D)</p> <p>Tell the one who has aggressed what you observe, think, feel and want instead.</p> <p>(What do I) Observe:</p> <ul style="list-style-type: none"> • Provide Empirical Data: What did you see, hear, taste, smell, feel? <p>(What do I) Think:</p> <ul style="list-style-type: none"> • Provide Relevant Data (research, resources, counter-stories) • Provide your opinion/belief <p>(What do I) Feel:</p> <ul style="list-style-type: none"> • For example: Offended, Confused, Sad, Frustrated, Angry <p>(What do I) Desire</p> <ul style="list-style-type: none"> • I'd prefer/like it if... • In the future I would rather.... • Instead of _____, please... <p>Please consider trying, reading, watching,</p>	<p style="text-align: center;">Self-Care</p> <p>If you are the individual who has been microaggressed, if you are in a mental health crisis, or otherwise in danger outside of your own moral conviction, choose one or more self-care from the multidimensional list below.</p> <p>Additionally, we cannot intervene at all times to our highest capacity, sometimes we have to take care of ourselves or rest up in order to be effective and enduring long-term allies. This option should be considered with extreme self-honesty.</p> <ul style="list-style-type: none"> • Practical: Walk away and avoid engaging the situation further • Physical (eat well, rest, exercise, explore, play games, engage nature, etc.) • Emotional: (debrief, journal, exercise, pray/meditate) • Spiritual: • Mental • Social

Macro-resistance Strategies for Potential Allies

(Strategies for changing systems and processes)

<p style="text-align: center;">Interrogate</p> <p style="text-align: center;">(Questioning People and Systems)</p> <ul style="list-style-type: none"> ● Ask “why” and other challenging questions of people in power to seek clarity about their language/actions. “What are we going to do to change things? By when? How? Who do I need to speak to?” ● Identify potential allies willing to ask hard questions and offer answers along with you. ● Check in with individuals/groups who might have been negatively impacted by a situation, program, policy to help you have a sense of what to question with power-players. Practice Counterintuitive Solidarity. ● Use survey, focus group, feedback loops to gather circumstance/agency specific data in order to better hold systems accountable. 	<p style="text-align: center;">Disrupt</p> <p style="text-align: center;">(Interrupting Ignorance and Hate)</p> <ul style="list-style-type: none"> ● Say “stop”, “wait a second”, “please don’t”, “that’s not true” etc... ● Provide relevant data. “Did you know?” or “Have you seen/heard/read/watched?” ● Provide correction or modeling for misinformation, out of date language, etc. (In the moment, or at a later time) ● Lead or commission a needed training on language, practices, processes ● Report/Turn in “ist” or “ic” behavior ● Refuse to participate/boycott ● Make a scene/protest ● Run/volunteer for office/leadership position
<p style="text-align: center;">Advocate</p> <p style="text-align: center;">(Using our Voices and Bodies for Change)</p> <ul style="list-style-type: none"> ● Meet with a power player ● Levy privilege and pass the Mic ● Spend/Donate/Raise Money ● Raise awareness online or in person (beware of virtue signaling) ● Vote/Campaign for candidate/team leader/award winner to see change 	<p style="text-align: center;">Create</p> <p style="text-align: center;">(Using our talents/skills)</p> <ul style="list-style-type: none"> ● Make space: offer/highlight diverse storytelling/counter-storytelling (through language, art, media, etc.) ● Start a group (support/educational/task) ● Write a policy/process ● Write a curriculum ● Replace or overhaul a tradition ● Develop a program ● Make art that speaks difference/justice

Evolve