

Truth & Reconciliation Forum Report

Introduction

The purpose of this document is to support and encourage Earthdance—the organization, its leaders, and its community—to break a cycle of periodically responding to incidents of oppression (treating symptoms) and to (continue to) engage in the deeper, ongoing work of addressing root causes of oppressive and exclusionary behaviors, policies and practices at Earthdance.

We, Anika Nailah and Joseph DiCenso—a cross-racial, cross-gender team who consult to organizations on issues of equity and social justice while centering race, have compiled this report based on our experience designing and facilitating a Truth and Reconciliation Forum (based on similar work done in post-Apartheid South Africa) for members of Earthdance’s board, staff and community.

NOTE: We use the term “People of the Global Majority” in substitution of the more widely-used People of Color (POC).

We hope this report will

- Document that People of the Global Majority had a chance to be heard speaking their truth, without interruption, uncensored, and unapologetically, about their experience of a long history of racial harm at Earthdance—and that the Truth & Reconciliation Forum may have been the first time they did so across-race in so intimate and open a way;
- Show that it is possible for white folks to sit still, listen, and *hear* People of the Global Majority share their accounts of racial harm—that they can interrupt white fragility;
- Hold white folks and Earthdance (as an institution) accountable for racial harm done and promises of reparations made;
- Document the question posed to the white participants by People of the Global Majority at the end of the Forum: “Now that the cat’s out of the bag, whatcha gonna do?”
- Leave a record that might inform and inspire other white-led, predominantly white organizations to face and begin to repair the racial harm done by them (to People of the Global Majority)

Our report tells a story of the catalysts for the Truth & Reconciliation Forum, how we prepared for it, and the event itself. We then share what we learned during the process, and our recommendations to Earthdance—the organization and community—as to where to go from here.

Who should read it? We hope this report will be meaningful and useful to those who participated in the Forum, to the Board and staff of Earthdance, to the larger People of the Global Majority community/ies, other members of marginalized social identity groups, and the wider Earthdance—and dance/Contact Improv—community/ies. Please note that while we have aimed to be accessible in our language, we have not attempted to provide full context or complete explanations for those who were not involved in any way with the Forum.

Catalyst(s) for the Truth & Reconciliation Forum

In the Summer of 2016, the Executive Director of Earthdance, reached out to us as racial justice consultants. Earthdance had been grappling with how to respond to being “called out” by People of the Global Majority during E-MERGE 2016, which happened in February of that year, for policies, practices and the culture of Earthdance, all of which had harmful or traumatic impacts on these People of the Global Majority participants of E-MERGE 2016. Earthdance was further called out for how it responded—during and after the E-MERGE event—to the feedback they got. The Executive Director acknowledged that an historical pattern prevailed at Earthdance—and this was borne out by our own experience and subsequent research—in which it got “called out” on its racist policies, practices or culture, would react to this feedback (including sponsoring a training for staff and board), then let things slide back to status quo until getting called out again.

Not wanting to perpetuate this pattern, we agreed to design and facilitate a training that would allow us to get a better sense of where Earthdance was at regarding its equity/social justice vision, intentions, and efforts (with an understanding that this would position us better to propose further work with Earthdance). For this six-hour training, delivered on May 13, 2017, we had three main objectives: a) to establish a shared basic-level understanding of race, racism and white privilege, including a common framework and terminology, b) to deepen participants’ understanding of how their racial group membership advantages or disadvantages them, and c) to help Earthdance board, staff and community members discover how they may inadvertently collude with systemic racial oppression. The workshop was attended by board members, staff and a few community members.

The workshop was received well (based on post-workshop evaluations and word-of-mouth feedback), and we were asked to propose further work we might do with Earthdance. At this point we met with four Earthdance representatives to share our thinking. We reminded them that the May workshop had been conceived of as both a training and a stand-alone, diagnostic event. The workshop and our subsequent investigation (into the Earthdance strategic plan, E-MERGE ’16 impact, and harm done to People of the Global Majority more generally and historically) revealed:

- Earthdance, as an organization, while describing itself as holding a vision for equity and social justice, lacked any articulated social justice goals in its strategic plan
- Earthdance’s response to E-MERGE ’16, in our estimation, had not met the need for People of the Global Majority to be heard

We also reminded the Earthdance representatives of the aforementioned pattern, and shared that rather than responding with more training at this point, we wanted to support Earthdance in breaking their cycle and getting to the root of the problem.

We proposed a Truth and Reconciliation process modeled loosely on the one designed by Bishop Desmond Tutu following South Africa’s brutal apartheid system. This idea had actually been previously suggested by a participant, who also offered to facilitate the process, as one

way Earthdance could respond to the E-MERGE feedback. She was not taken up on her offer. We strongly agreed, however, with the need for and spirit of such a process. In our view, the white Earthdance Community needed to confront deeper truths and the People of the Global Majority within Earthdance needed a forum to speak those truths. In this way, we hoped the entire community could directly engage with its racism issues and begin to move from denial to transformation. For this to happen, it was critical for the white folks to commit to listening and opening themselves to the uncensored experiences of the folks of the Global Majority who had interacted with and been harmed by Earthdance. Furthermore, we felt that movement in that direction had the potential to be seen as a gesture of beginning the healing and reparations for that harm. We suggested that this Truth & Reconciliation approach would also hold the potential to:

- Close the gap between how Earthdance sees itself and how it is experienced by People of the Global Majority;
- Move/incent Earthdance to add social justice to its Strategic Plan as a goal with specific objectives;
- Interrupt the repetition of similar harm or injustices going forward.

We presented the basic outline of the process as follows:

- People of the Global Majority share their stories of harm they experienced in their interactions with Earthdance;
- White Earthdance Community bears witness—repeats back what they heard, acknowledges what they did to cause and perpetuate harm, and recognizes the impact of this harm on the People of the Global Majority in the community;
- Working in racial caucus groups, reconciliatory follow-up actions could be proposed and agreed upon.

From this point forward, we worked with 4 organizational representatives (which we referred to as the Planning Team) to plan, prepare for, communicate about and deliver the Truth and Reconciliation Forum.

What Happened?

Pre-Forum Planning

As soon as we received the blessing of the Planning Team, we began to do outreach in order to find out who the People of the Global Majority and white folks would be who might want to walk down this untried path. Anika used both her own personal networks of friends and acquaintances who had visited Earthdance, and a fairly exhaustive list of folks whom Earthdance felt identified as of Color, which resulted in her reaching out to well over 60 people through a combination of phone and email.

During this process, within Earthdance, as in any community of human beings, intersectional identity issues surfaced. As consultants and also as members of both dominant and/or target groups (race, gender, class, ability, neuronormativity, etc.), we separately and jointly navigated

these as best we could, while holding space to center race. For example, we took opportunities more typically one-on-one (“offline”) to call community members in when their words or actions functioned as sexist, heterosexist, transogynist, etc., and when we recognized other forms of exclusion and dominance while working with the Planning Team, our respective caucus groups, and while facilitating the Forum.

We both worked with the Planning Team to determine our criteria for potential white participants. We came up with the following:

- The group should be a good representation of board, staff, and community;
- Each white person should be open to bearing witness to harm done by Earthdance to People of the Global Majority, and to turn that witnessing into action toward reparation/reconciliation;
- All must attend the prep meeting (described below) *and* agree to the protocol, role definition, and expectations; no “walk-ins” allowed.

Prep Meeting with White People

Joseph then worked with the Planning Team to set up a meeting that would insure that the white people who wished to attend the Truth & Reconciliation Forum were prepared and committed to participate in the event, specifically, that they were willing and able to *hear, receive and reflect back* the truths spoken by People of the Global Majority in such a way that would lead to healing, reconciliation, and—ultimately—reparation. At this meeting (on November 5, 2017) Joseph met for two and a half hours with approximately 25 white Earthdance board members, staff and community members. (Note: the People of Global Majority group had been polled by Anika to determine what they felt would be an optimal-sized group of white attendees to the Forum; that number was 20-25). This meeting had the following goals:

- Prepare white members for participation in the Truth & Reconciliation Forum;
- Deepen understanding of “white fragility” (and how to manage it);
- Get clear about the Truth & Reconciliation Forum process and the role of white people in it;
- Determine who would attend the Truth & Reconciliation Forum (and identify other ways white people could support the process if not attending).

The role for white people in the Forum was described in this way:

- Put the needs/priorities/healing of the People of the Global Majority first (over your comfort)
- Practice humility, curiosity and management of your white fragility
- Listen! (with eyes, ears, heart, gut)
- Be real/authentic (within above role parameters!)

Pre-Work with People of the Global Majority

Meanwhile, Anika continued to outreach to People of the Global Majority, seeking those who were willing to share any negative racial impacts they had experienced in association with Earthdance. As she already knew, and as it was frequently confirmed during her outreach,

Earthdance's white supremacy culture had been normalized for decades in the eyes of many communities of color in and outside of the Western Massachusetts area. Consequently, some People of the Global Majority needed time to unearth what they viewed as "the way it is". Typically, they would begin by saying that they had never experienced racial harm, but in the next breath, would say, "Well, there was that time when..."

Others insisted on respecting their desire to not be contacted again, because they were just "done!", and unwilling to give one more drop of blood or sweat to anything related to Earthdance, which included talking about the repeated interactions that had brought them to that decision. Many had the sense that what any Person of the Global Majority would be sharing was "nothing new" and would most likely not make a difference in the culture and practices of the organization. So why expend the energy? Some were curious about how the Forum would go, and although they did not choose to participate, wanted to be contacted after the event to learn what had happened.

In the end, prior to the Forum, out of the 60+ pool that Anika connected with, only nine agreed to participate. Of those nine, four agreed to be physically present, four agreed to write statements explaining their story of racial harm at Earthdance, and one agreed to create a video.

Anika worked with the nine participants individually to hold space for them to be as honest and as clear as possible about what their experience at Earthdance was, and to describe how that experience impacted them. In some cases more than others, the telling of their stories carried high stakes, particularly in relationship to economic vulnerability. In all cases, it was a difficult task, as she was helping them to excavate and explicate events and circumstances that were both degrading and painful with the hope that exposing that truth would contribute to how Earthdance might become a more socially just organization in the future.

For all of these reasons, the participants who agreed to be present at the Forum to share their stories also spent time discussing, both before and during the Forum, ways they might support each other through the process, which evolved more fully and spontaneously on the day of the Forum itself. It was further agreed that People of the Global Majority who wanted to simply come to offer moral support and those who decided to share their stories without having met previously with the group that was scheduled to speak were welcome. It is important to also note that while there were similar patterns of harm in participants' stories, most participants did not know each other's stories until a few days before the Forum, and even then, the majority of those experiences expressed through words, performance, and video were heard by all, People of the Global Majority and white folks alike, that day, in the room, for the first time.

Both groups of participants agreed to meet in a neutral space in Northampton, outside of the Earthdance location on Saturday, November 11, 2017. What follows is a description of the events and activities of that day.

Truth & Reconciliation Forum

What follows is a description of the forum, which includes preparatory activities in the morning and the forum sharing, itself, which comprised the late morning and the afternoon.

PREPARATORY ACTIVITIES

Greeting

Water protectors greeted all who entered the building. Smudging was also offered just outside the entrance to the building.

Racial affinity group meetings

To prepare us all for the day ahead, Anika met briefly with the People of the Global Majority group, while Joseph met with the white participants. Anika's group checked in; knowing this day would be hard for them, they explored how they would support each other truth-telling in a white space. This group caucused a few more times over the course of the day.

With the white participants, Joseph reviewed the role definition covered in the preparatory meeting, as well as the following:

What to expect

- Not to be in control or comfortable
- That we will keep it real, which could mean messy
- That neither Anika nor Joseph would be "policing" the People of the Global Majority when they shared
- That either Anika or Joseph might call an impromptu racial affinity group meeting

Ground Rules

- Try it on—let in what you hear/witness; especially when it's uncomfortable, ask what it might mean if what you're witnessing were true
- Share the Air—pay attention to when, how often and for how long you speak
- Intention & Impact—be curious about the impact of your behaviors as well as the intention behind them

"Stretch" metaphor

Before ending the affinity group meeting, Joseph invited everyone to find a favorite stretch and to hold it. Encouraging them to gently go deeper into the stretch, he talked about how discomfort is not the same as being "unsafe"; that we can learn to breathe into discomfort and stay with it (when we also know that we are not "unsafe"). And that, when we can do this, discomfort can bring about growth, healing and greater freedom. This was presented as a metaphor for how we, white people, could enter into the day ahead for us, welcoming the "stretch" and striving to get comfortable with the discomfort.

Framing the Day

Anika first gave homage to the Norwottuck People upon whose land the Forum took place. Subsequently, using a film clip of the hearings held in post-apartheid South Africa, she gave context for the Truth & Reconciliation process, inspired by Bishop Desmond Tutu. Our outreach to the People of the Global Majority had revealed that there was a predominant sentiment that they did not feel heard over a period of many years. Anika, therefore, explained that this Truth & Reconciliation version would initially hold space for the People of the Global Majority to share *their* stories and hear the impact of the racial harm done by Earthdance owned by and reflected back to them by white Earthdance community members. It was also articulated that the path to reconciliation could possibly come through reparations offered by the white Earthdance community members, and that these reparations might then lead to the beginning of a more heartfelt, individual and institutionalized reconciliation phase.

We all agreed to state the pronouns we use to refer to ourselves the first time we spoke in the group.

Forum Sharing

People of the Global Majority shared their stories of racial harm by Earthdance.

(NOTE: Out of respect for the People of the Global Majority who made it clear that they wanted to be able to decide what would happen with what they shared, we are not including the specific details of what was said in the Forum and by whom. On pp. 11-12, we do, however, go into greater detail about the patterns of racism that these stories revealed, i.e., what People of the Global Majority have historically experienced in their interactions with Earthdance.)

- The words that were spoken were both extemporaneous and shared from written sources some speakers brought with them. Letters read aloud, video, a performance piece were presented in-person or via proxy
- Overall, the information shared reflected ongoing patterns of white fragility, racial microaggressions, glaring racial blind spots, and other outgrowths of racism as it manifested at Earthdance.
- People of the Global Majority were given the option of choosing a white person they wanted to sit across from them and respond
 - Anika sat with the Person of the Global Majority
 - JD coached the responding white person
- Protocol for white people's response

The following instructions were given to the white people to guide them in responding to the story shared by a Person of the Global Majority:

 - If you recognize yourself in a scenario shared, please indicate that you'd like to respond
 - If chosen, reflect back the basics:
 - Say what you heard happened and the impact that had on the person whose story you just heard;

- Own your part—personal and/or organizational—in creating the impact;
- Stop short of offering “reparations” or solutions (unless asked to), just acknowledge the pain and your part in inflicting that pain, intentionally or unintentionally.
- Getting to the deeper truths
As the white people responded, Joseph coached them to probe for the deeper truth regarding the feelings and beliefs that drove their behaviors; some were able to identify and name their internalized racial superiority as the driver.

Closing the Forum

After all the People of the Global Majority finished sharing, they had a brief group huddle with Anika to decide the most useful way to close. As a parting challenge, they agreed to speak the following in succession to the gathering of white people: “Now that the cat’s out of the bag, whatcha gonna do?”

While chairs and pillows were being put back in place, so as to leave the meeting room in the way in which we found it, Anika reached out to The People of the Global Majority to get a sense of how they felt about the day. Overall, there was a feeling of relief for having spoken truth to power.

In addition, and as is our general practice in any gatherings we facilitate where members of target identity groups are present, Anika also reached out to a person who identifies as transgender and neuro-divergent, who, at the time was an Earthdance volunteer, to get feedback about whether or not she had felt that we held space for a process that had been respectful to her target identities. She said that for the most part she had no issue, even though not everyone “got the pronoun thing”.

Follow-up meeting with whites

On December 5, 2017, Anika and Joseph facilitated an evening meeting for white people who attended the Forum or wished to support the reparations/follow-up process. We had the following goals for this meeting:

- *Share* what white folks heard/received (both institutional and interpersonal) at the Forum
- *Make commitments* to immediate reparative action in response to the Forum
- *Brainstorm* ideas for longer-term change for greater racial equity
- *Create* clear next steps

We asked the group while working towards these concrete goals, to *embrace* this white *anti-racism community* (as they continued to build it).

After reviewing basic ground rules, we guided an activity during which each person reflected on what they heard and felt at the Forum, where it lived in their body, and, regarding what they heard at the Forum, what they could own (as contributing to the harmful impact). This was

followed by a paired sharing, then a poll to ascertain how many believed they had a part in the history of racial harm at Earthdance. All but one person indicated that they had a part to own.

Next, we guided a process by which individuals made “reparations offers,” publicly declared, action-oriented offers to People of the Global Majority, as an act of accountability, a symbolic amend for the racial harm done.

Most of the remainder of the meeting was devoted to generating institutional-level action commitments that were either immediate (not requiring board approval, policy change or funding) or longer-term/policy-level changes. The following six ideas were selected:

1. Equitable Hiring Practices & Prioritize People of the Global Majority in Leadership
2. Dedicated Account for Anti-Racism Funding
3. Conversation (Group) for White People Re: CI & White Supremacy (Somatic Approach)
4. Organizational Restructuring
5. Bring Narratives to New Year's Jam re: Indigenous People's Relationship to Land at Earthdance
6. Build Cabin for Free Retreats on Earthdance land

Reparations offers (by whites)

The December 5th, 2017, post-forum meeting with white people resulted in a list of offers made by those who attended the meeting. Overall, the offers were

- aspirational, not concrete, specific and measurable, which meant white people could not easily be held accountable for their actions re: these offers;
- not commensurate with what the People of the Global Majority who attended (or were represented at) the Forum gave of themselves; generally, the white people did not risk as much;
- insulting to some People of the Global Majority, in that the offers asked them to put out even more of themselves (sharing a story, for example) than they'd already done at the Forum

Communication between Earthdance and the People of Global Majority

During the first half of 2018, several steps took place that moved the process of reparations forward.

- January/February: Anika worked to create a complete list of reparations offers and presented that to the People of the Global Majority group
- March 7th: The President of the Board and the then Executive Director sent a formal letter to the People of the Global Majority group, making institutional commitments, two examples of which are
 - to develop an **Earthdance Racial Justice Fund**, dedicated to perpetuating racial justice efforts at Earthdance, to be established and announced publicly **by July 1, 2018**

- to create a **Written Commitment to Racial Justice Practices at Earthdance**, which would be posted publicly **by October 1, 2018**
- April 30th: The People of the Global Majority group sent a response to the reparations list that included a proposal, the two main features of which were:
 - the forming of a **Cross-Racial Earthdance Advisory Council**, the purpose of which would be to secure anti-racism commitments from the Earthdance organization that are tangible, sustainable, and measurable; and
 - white Earthdance members** who attended the Forum and/or the post-forum meeting reaching out to white Earthdance friends, asking them to **sign a written commitment** (to be posted in the Earthdance newsletter) to do the necessary work to continue the momentum of the Forum, specifically:
 - Providing personal financial contributions
 - Soliciting funds
 - Actively participating in committee work, etc.
- May 4th: The new Executive Director, sent a formal response to the People of the Global Majority group, affirming her commitment to work towards racial and social justice at Earthdance, responding to questions asked by the People of the Global Majority group in their prior communication, and providing updates on progress made since the Forum
- July 7th: The Executive Director sent a letter to the People of the Global Majority group, updating them on progress on the institutional commitments made in March, specifically, on
 - an anti-discrimination & accessibility pledge/code of conduct for folks coming to Earthdance
 - the establishment of an Earthdance Racial Justice Fund, with its own separate bank account
 - progress towards the establishment of a Cross-Racial Advisory Council and its mission

What Did We Learn?

What was shared by the People of the Global Majority at the Truth & Reconciliation Forum event, shed light on the following broad patterns within Earthdance:

- Invisibility**: People of the Global Majority at Earthdance are not seen for who they are and all they bring because they are compelled/expected to fit into a box that white people are more comfortable with and less threatened by.
- Silencing**: Folks of the Global Majority are often silenced and censored when they speak their truth.
- Stereotyping**: Men of the Global Majority, particularly Black men, are often viewed as agents of harm. In general, People of the Global Majority are repeatedly humiliated in subtle yet hurtful ways that are sometimes invisible to the white people who participate in the humiliation. The lack of awareness that white people display is often due to their inability to recognize and grapple with their racial socialization and their difficulty seeing their fellow Earthdance community members as human beings rather than as racial types. Whites expressing fear, defensiveness, and discomfort in verbal and nonverbal

ways in the presence of People of the Global Majority and/or devaluing the culture of People of the Global Majority (through blatant ridicule or exclusion) are a few examples of this.

- **Impact of Racism:** People of the Global Majority pay a mental, physical, emotional, psychological, and spiritual toll for the racism they endure at Earthdance.
- **White Insularity:** The white Earthdance community has little or no experience of being in enduring, authentic relationships across race.
- **Microaggressions:** There is a sense of daily obliviousness on the part of white people in the face of their individual and cumulative impact of the racial harm they enact on People of the Global Majority.
- **Absence of Representation:** There is an absence of representation on the staff, Board, and in the community, of People of the Global Majority; additionally, there seems to be a cluelessness on the part of white people as to the impact of this on People of the Global Majority.
- **Loss of Trust:** Many People of the Global Majority, after having opened themselves to the Earthdance community over and over, have lost trust after being repeatedly violated and disappointed.
- **Profound Loss:** Sadly, there is a profound loss to the Earthdance community of all the talent, experience, and Life Force in the People of the Global Majority who gave up on Earthdance.

Current Status

Some members of the original People of Global Majority group remain in conversation with Earthdance regarding moving forward on the negotiated institutional reparations. Other People of the Global Majority and white accomplices have also joined in this effort. The following actions that have occurred since the November 11, 2017 Truth & Reconciliation Forum appear to be steps in a positive direction:

- Hiring of a Person of the Global Majority as the Live/Work Residential Life Coordinator
- A prompt response of the new Executive Director to the requests of the People of the Global Majority group
- An anti-bias agreement that all jam participants must sign before taking part in a Jam
- Formalizing of the role of a Diversity Facilitator, someone whose job it is to handle diversity concerns at jams
- Forming of a Cross-Racial Advisory Council
- Establishment of a Racial Justice Fund
- Social Justice Sundays, a series of workshops for the broader geographical community and Earthdance members to open dialogue about intersectional social justice

Where do we recommend Earthdance go from here?

We strongly recommend that this document be made available to:

- All board and staff members of Earthdance
- All who attended the Truth & Reconciliation process
- The larger Earthdance community

- People of the Global Majority who ID as ED but did not attend

To do this, one suggestion is that the report be posted on a web page and that the “Director’s Loft” be utilized to publicize and provide a link (for 3-4 issues/months of the newsletter)

In light of what we have observed and learned as a result of our work with Earthdance to date, we have the following recommendations to Earthdance, the organization and community:

- Ask whom you serve, with an awareness of dominance patterns (is your clientele/stakeholder group predominantly white?, hetero?, etc.). Is this what you want? If not, what steps are you taking, or could you take to change the status quo?
- Do things, individually, collectively, and as an organization, to break out of your current bubble. For example, with consent, visit (volunteer for, or collaborate with People of Color-led groups or organizations.
- Provide ongoing training to board and staff, and learning opportunities for the Earthdance community on race, racism, whiteness, privilege and oppression—in all its forms. Do this to continually grow both awareness and skills.
- Collaborate/consult with existing community members who are of the Global Majority to build a more welcoming environment at Earthdance, for board, staff, volunteers, participants and community members.
- Work to attract, hire and retain—to your board and staff and volunteer pool—people who bring diverse backgrounds/identities/perspectives. Confirm with them what makes them feel valued and welcomed—and what does not.
- Follow through on the three institutional-level reparations:
 - Grow & Support Cross Racial Advisory Council
 - Define more clearly, in collaboration with People of the Global Majority, what it means to “grow” and to “support” the establishment, success and continuity of this body.
 - Make promises you (Earthdance) will keep and keep them, be they financial, policy, or logistical.
 - Racial Justice Fund
 - In collaboration with the Cross Racial Advisory Council, establish clear policy re: how these monies will be spent.
 - Be transparent with the organization and community about these policies and how they are being enacted.
 - Racial Justice Policy Statement
- Share the racial/social justice policy statement (above) at all Earthdance-sponsored events; refer to it when hiring.
- Add anti-racism goals to the Earthdance strategic plan
- Given the historical pattern of turnover (board and staff) at Earthdance, don’t rely on people, but rather on policy for institutional memory. Be very deliberate about creating and referring regularly to policies and practices that are designed explicitly to hold your organization accountable to living a more socially just life.
- Have current white men who are involved and invested in this process bring other white men into this work

- As a predominantly white organization and community with social justice aspirations, Earthdance has an ongoing moral obligation to examine and improve all of its cross-difference relationship-building and equity-building practices. White culture is, by definition, oppressive to all “target” groups, not just People of the Global Majority. Therefore, practices designed to increase both awareness of dominance and safety for marginalized folks are critical--and can serve to do “double-duty”--helping Earthdance learn how to continue to confront racism AND other oppressions. A few examples of this follow:
 - Those who identify with a target identity (for example Person of the Global Majority, female, working class/poor), regularly practice inquiring into your dominant group identity(ies) (cis-gender, able-bodied, male, etc.) and how you may exhibit dominant behaviors that are oppressive to others;
 - At the beginning of gatherings, meetings, events, ask what accommodations people might need in order to participate fully