



Activity from our workshop "Positionality: Working across Difference
Part 1"

PAR in Relationship to Race, Class, Privilege, Gender, and Power Exercise

(30 minutes)

Framing: Using the [Identities Handout](#), participants reflect on the complexity of their own identity(ies) and how they relate to race, class, power, gender, and privilege. Participants consider how valuing differences in their own identities connects to valuing different perspectives and stories. This is important for creating an inclusive environment. If we don't reflect on our own identity and how we enter and influence a space, we can unknowingly perpetuate inequality and oppressive power structures.

Individual Reflection (15 min)

Action: **Facilitators** pass out the [Identities Handout](#); participants answer the questions.

Encourage participants to read through all of the questions first. They probably won't have time to answer them all in depth, but can return to the questions at a later point.

Large Group Discussion (15 min)

Talking Points: **Facilitators** guide discussion on the [Identities Handout](#), with additional framing based on **Guiding Questions:**

- What stood out to you about this process or your responses?
- What was surprising or hard?
- How might these reflections influence your work?



Identities Handout

1. What are ways you identify yourself? What communities do you feel a part of?

2. Are the ways you identify yourself visible or not, and why?

3. How do the ways you frame, understand, or name your identity(ies) change in different contexts? What influences this decision?

4. Consider an experience in a particular work situation or group setting where you were conscious of your race, class, gender, migration status, sexual identity, or any other part of your identity(ies).
 - What made you think about it, and how did it play itself out?
 - How did the visibility (wanted or unwanted) make you feel?

5. How do your identity(ies) impact the roles or positions you hold in group settings or organizational structures? Does this change in different groups or group formations? If so, why?

6. Environments that promote notions of "diversity" and "inclusion" often perpetuate dominant structures and end up privileging certain experiences and lives. How can we imagine and foster alternative environments?