

**FRC Teaching Circle**  
**Felicia Rose Chavez's *The Anti-Racist Writing Workshop***  
**Facilitators: Ann N. Amicucci and Carole Woodall**

**Ground Rules for our discussions:**

- Listen actively -- respect others when they are talking.
- Notice who is speaking -- and allow space for others to speak once you have shared.
- Speak from your own experience instead of generalizing ("I" instead of "they," "we," and "you").
- Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks -- focus on ideas.
- Participate to the fullest of your ability -- community growth depends on the inclusion of every individual voice.
- Instead of invalidating somebody else's story with your own spin on her or his experience, share your own story and experience.
- The goal is not to agree -- it is to gain a deeper understanding.
- Be conscious of body language and nonverbal responses -- they can be as disrespectful as words.\*

*\*These ground rules are taken from Martin Garner's guidelines for Just Talk events at the Kraemer Family Library and based on the [Guide for Setting Ground Rules](#) for the EdChange project.*

**Guiding questions for our Feb. 23 discussion of chapters 3 & 4:**

- Chapter 3 initiates questions of “reading and writing rituals,” which might take on different forms according to discipline. Let’s consider how rituals around writing and cultivating student voices might be harnessed in workshop (read: classroom) activities
- Chavez engages with the role of mentorship and critiques the disproportionate work which falls on the shoulders of faculty of color and women. Mentorship – showing up for students, being there for students outside of the classroom – is also a space of “emotional and psychological violence of our labor.” (pg. 89) What might mentorship look like following Chavez’s anti-racist model? Reflect on your mentorship approach to students of color and white students.
- Chavez writes, “To call attention to the canon’s hegemony is to solicit workshop leaders’ (read: facilitators) righteous outrage, bewilderment, defensiveness, annoyance, and dismissal – the same old shield against a multiracial reality.” (pg. 95) Her statement is a call for disciplinary introspection, which asks for a raw engagement with the canonical contours of any discipline. How does that statement provide an opening for considering not just the canon of the field, but the canon of the institutional apparatuses?
- Chavez’s reflection on accessing, engaging, critiquing the anthology is about building a “Marxist, Freirian, liberatory classroom.” (pg. 104) Consider how the dynamics of building a liberatory classroom entails challenging belief systems

around disciplines and inherent hierarchical positions in the classroom and the institution at large.