


# Cultivating the Self: Embodied Transformation for Artists

Alta Starr

We invited Alta Starr, lead facilitator at Generative Somatics, to write about embodiment for arts educators. The politicized, somatic methodology that Starr offers has helped to transform the way social movements in the United States operate. This methodology has also allowed us to access more of our own embodied knowledge as we teach. Starr will explain the generative somatics methodology, the importance of daily practice, and the process of somatic opening.



Whatever you choose to create is profoundly shaped by who you are, which is the product of all that you've experienced. You are the primary raw material of your creation, whether your vision is of an effective curriculum, changed labor laws, satisfying relationships and successful collaborations, or a film, poem, or sculpture. To realize and bring into being what matters most to you, in alignment with your deepest values, requires rigorous self-awareness and ongoing self-development and cultivation.

The body, where our experiences live largely out of consciousness, is the starting and ending point for this self-development. Through connecting intentionally to what lives in the body, and to the larger social reality which, with its inescapable hierarchies of domination and exploitation, has determined what lives there, you can create greater choice about who you are—the artist, teacher, leader, or organizer you choose to be—and what speaks through your creations. This chapter will introduce generative somatics, a theoretical and practical approach to such embodied change. Its methodology is grounded in an overt analysis of power and oppression, which also addresses trauma and healing in service to individual, community, and systemic transformation. Nobody heals alone. The process of embodiment, unlike individual meditation practices, which seem to promise individual transformation, or even enlightenment, happens in community—in social movements or in organizations.

The term “somatics” comes from the Greek word “soma” which most simply means “the body.” More broadly, it refers to the living organism in its wholeness. Most people have little awareness of their bodies or how our history lives in them, influencing their actions and reactions and often sabotaging their intentions. Somatics brings people back into their physical selves, whose health, fitness, and appearance they may monitor and address with great care, but which they rarely fully feel. By increasingly inhabiting your body and building your tolerance for the truths that live in you, you begin to consciously integrate all of who you are into a living wholeness, able to connect authentically and with accountability to others.

In somatics, practitioners talk about our “shape,” which is how in each moment, every nuance of our experience is expressed through the totality of our being, albeit largely outside of our awareness. Embodied transformation, the goal of the somatics path, means radically and deliberately changing this shape, first by becoming aware of our habitual reactions, moods, and ways of relating, and then, over time, through a holistic and comprehensive approach, becoming able consistently, even under pressure, to generate different actions in alignment with and in service to what matters to us.

Some people might ask, *Why choose to feel?* Why choose aliveness and presence when that means choosing to be awake not only to joy, but also to pain? Over time and with great care and respect for the wise

adaptations human bodies have developed to avoid distressing experiences, even at the cost of their full aliveness, you may discover, or rather, *your body may rediscover* that you have, in a sense, already survived the worst, and in fact, can survive even those difficult feelings you attempt to smooth over or soldier through, to avoid and deny. You can rediscover that pain actually moves, that it passes through you and leaves, and that on the other side of experiencing pain, letting it move and noticing it leave, you have more room for who you are, and for the lives, relationships, organizations, projects, art—and social conditions—you choose to create. By welcoming the difficult no less wholeheartedly than the delightful, you can come back to life.

James Baldwin said it well (of course):

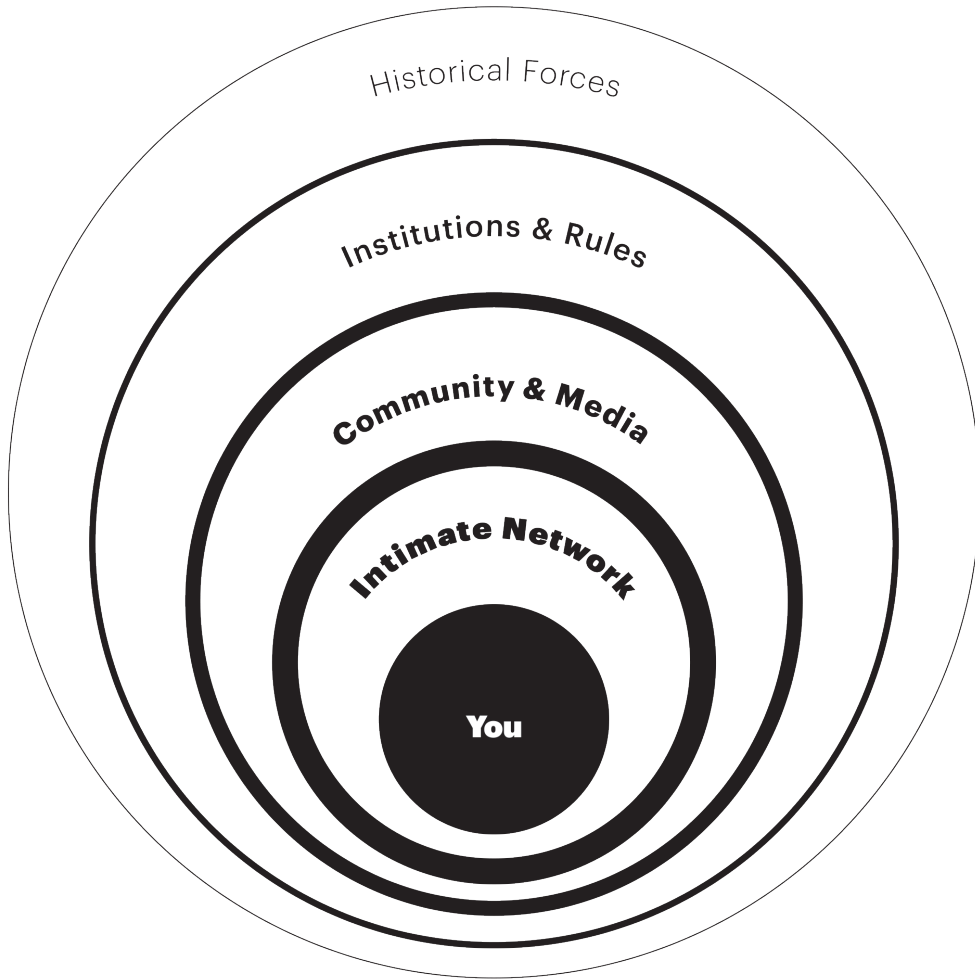
One is dealing all the time with the most inarticulate people that I, in any case, have ever encountered, and I don't hesitate to say the most inarticulate group of people we are ever likely to encounter.... Inarticulate and illiterate ... totally unlettered in the language of the heart, totally distrustful of whatever cannot be touched, panic-stricken at the very first hint of pain. A people determined to believe that they can make suffering obsolete. Who don't understand that the pain which signals a toothache is a pain which saves your life.... It seems to me that the artist's struggle for his integrity must be considered as a kind of metaphor for the struggle, which is universal and daily, of all human beings on the face of this globe to get to become human beings.<sup>1</sup>

If becoming human beings is the task that confronts all people, then we can accomplish it only by reintegrating all parts of our individual and our collective beings, bringing ourselves into right relationship with ourselves, each other, and the planet. Liberation requires each of us to become aware of and dismantle the systems of domination and exploitation, not only in society, but also as we have internalized them, inevitably, whatever our social location.

The generative somatics methodology of embodied transformation aims toward an ongoing state of freedom, not as an isolated individual experience of fulfillment, but rather as a social reality we create collectively through taking responsibility for it in relationship with each other. The transformation process offers us the chance to practice freedom in two primary ways: first, to practice living and leading with love and rigor from personal awareness and the choice, courage, integrity, and accountability that are generally not encouraged by our social norms; and second, to practice skillful relationships with others, in which we intentionally create collective experiences that recognize and honor all of our value and

**SPIRIT**

**MYSTERY**



**EARTH**

**SOUL**

dignity, even, or perhaps especially, in conflict.


Now I want to return briefly to this idea of “shaping.” Current biological research shows that epigenetic mechanisms impact us long before birth, predisposing us to vulnerabilities to stress, addiction, anxiety, and depression. It seems possible that the same mechanisms also predispose us toward resilience, although our organisms’ orientation to homeostasis and fulfillment is innate, regardless of our family history. Psychological research on how trauma moves through families from one generation to the next has become conventional wisdom in recent decades, even though our society has yet to use this knowledge effectively to break these destructive cycles. All that we inherit from our lineages, through our genes and family cultures, is a core part of our shaping.

But then there’s the larger society, with its webs of institutions, social norms, and historical forces, which profoundly impact our intimate networks. Social animals that we are, we also have collective shapes based on our shared experiences, for example, of culture, nationality, religion, and geography. Our families, teams, organizations, and social groups all reveal these collective shapes. Do we need to talk about those pink and blue baby blankets, or the research that shows adults interact differently with infants depending on which color is wrapped around them? The pervasiveness of the gender binary ensures that we each have access to only half, if that, of our full human possibility: weeping boys and raging girls are fiercely shamed, or worse, for stepping beyond those boundaries.

You can begin to get a taste of shaping right here and now, as you read this text. Take a moment to get curious about what you’re experiencing at the level of sensation, beginning to explore gently what it might be like to read and think *with your whole body*. Most of us have learned to disconnect from our emotions—all of which begin at the level of sensation—in order to learn, especially when reading and writing are the primary modes of study. Those of us that didn’t successfully master those lessons, for whatever reasons, may have encountered significant obstacles as we moved through traditional educational programs.

Take a few deep breaths and drop your attention into your body, then reread the statement, “The pervasiveness of the gender binary ensures that we each have access to only half, if that much, of our human possibilities: weeping boys and raging girls are fiercely shamed or worse for stepping beyond those boundaries.”

\* How does that assertion land in your body? What sensations do you notice? Is there increased tension or contraction anywhere, or do you find yourself a bit absent, disconnected from your internal experience? Is there more intensity or charge in your thinking, perhaps some urgency to agree or disagree with the statement? Or does it resonate in some way with your past experience, and spark memories which may be familiar, or



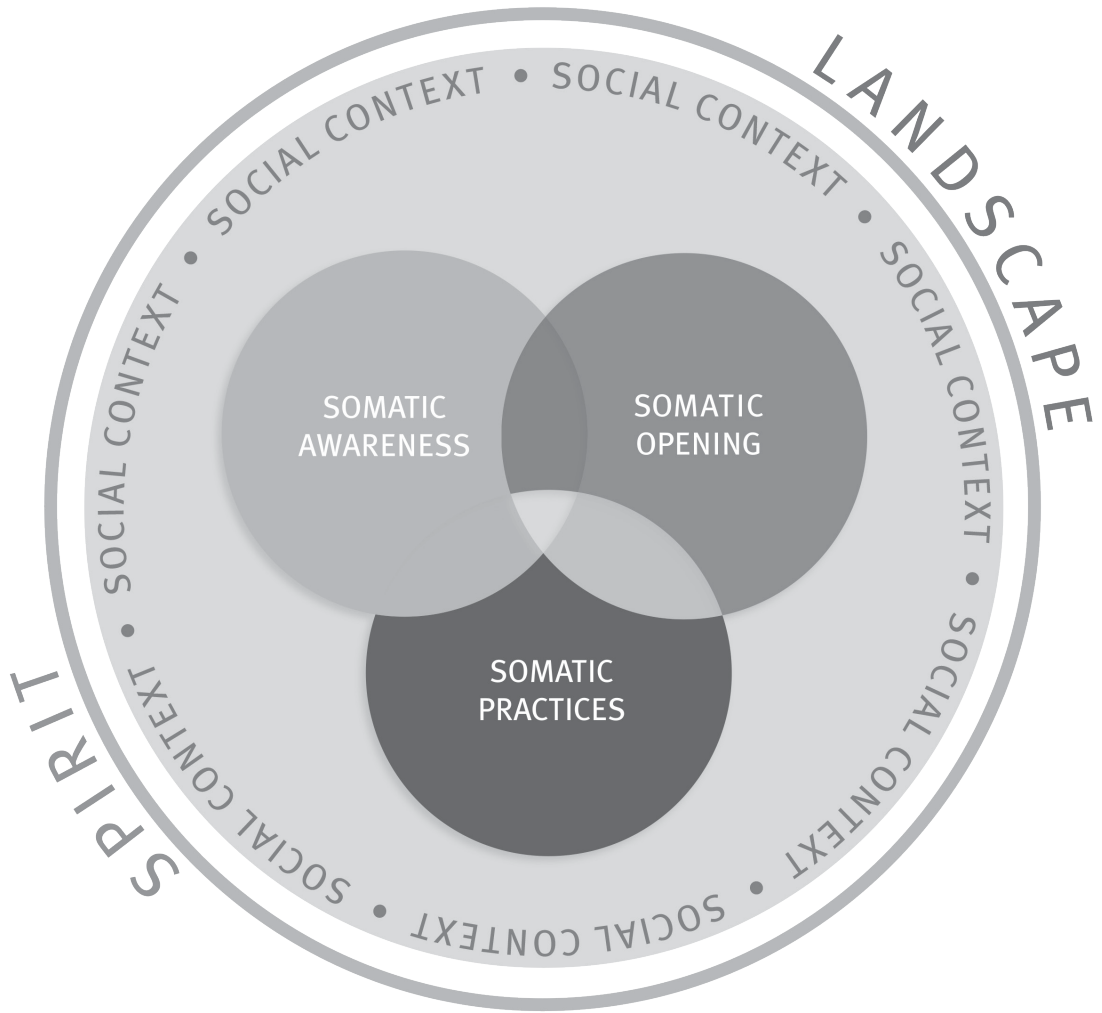
surprising? Or do you feel a quiver of annoyance, a slight pinching or contraction, and a wish to keep moving, without this veering off on a possibly irrelevant sidetrack? Whatever your internal experience, it is potentially useful data that we have mostly been taught to ignore.


Given that almost all of us receive messages about who we are and who we may be from our first breaths, messages which keep coming at us all day, every day—in our homes and schools, on the street, at doctors' offices, in our intimate relationships, through advertising, everywhere, constantly—we shouldn't be surprised that they have influenced our entire beings. As a result, whether we are living out these messages with little or no questioning, or have rebelled against them, at least in some areas of our lives, the tiniest bit of sustained attention at the level of sensations in our bodies will reveal how much our day-to-day moods and behaviors are reactions rather than intentionally chosen responses.

Those automatic, habitual reactions are a large part of what we mean by “shape” in somatics discourse. Our current shapes, the products of all of our experiences, include our internal narratives, our stories about ourselves and the world, how we relate to others as well as ourselves, our emotional capacity and range, what actions we habitually take or don't, how we cope with pressure as well as how we renew ourselves, and perhaps most significantly—as it tends to be least conscious—what contractions, numbness, or slackness lives in our muscles and organs.

If you drive a car, ride a bike, swim, or play a musical instrument, perhaps you can recall the time when you didn't know how to do that, and how, while learning, you had to break the action into smaller steps, then focus on each of them, one by one. You may recall how much you practiced those steps, over and over, until driving, bike riding, or swimming became second nature. That is embodiment: to have competencies or capacities and ways of being so deeply in your muscles and nervous system that they are available to you with little or no thought. Most of us already embody many such skills that we chose to learn deliberately. We also embody ways of being or habitual reactions, adaptations that our organisms wisely generated to guarantee our survival and connection to others. While these automatic reactions have served us well, they nonetheless often end up liabilities, reducing the choices available to us and sabotaging our well-being and effectiveness. A basic tenet of somatics holds true for better or worse: *we become what we practice and we're always practicing something.*

Consider whether or not there are habitual ways you go about things, for example, being the first to speak up in a meeting, or always hanging back until others have shared their ideas. What about your emotional range: are there emotions that are familiar, a kind of home-base for you, and others that you rarely if ever feel or express? Where in your body





do you experience your aliveness, and where don't you? Do you experience particular patterns or frequent reactions in response to your thoughts, actions, and feelings, especially about "hot button" topics like money, power, race, gender, or sexuality? What experiences, examples, and messages produced these patterns? An exploration like this can deepen self-awareness, agency, and choice, but it also serves much more than self-improvement. Rather, it establishes a foundation of lived experience for understanding the dynamics of power and privilege in society, and then engaging those more effectively as a member of the larger social body.

There are three necessary and interdependent components to embodied transformation: somatic awareness, somatic opening, and somatic practices. Any one of them alone is insufficient. If you accepted either of my invitations to self-exploration, first, noticing what happened in your body in reaction to the comment about the gender binary, or second, reflecting on your habitual ways of doing things and feeling, you have entered, perhaps in a new way, the domain of somatic awareness. We have also touched on the domain of practice a bit, both in terms of the deliberate practices we may have pursued, and the far less intentional habits and habitual ways of being we have developed as part of the natural course of adapting and surviving.

Somatic practice is intentional practice, with the aim of shifting what we embody. Our somatic practices simultaneously draw us into deeper awareness, while reinforcing and strengthening the skills that are part of our emerging "new shape." Whatever the competencies (and the authors of this book would call them capacities) we're trying to develop—whether the ability to declare clear boundaries on our time and labor, take greater accountability for our actions, communicate directly and authentically, coordinate effectively with others, or sustain our focus and action toward our goals even under pressure—they become solidly embodied only through ongoing practice. Repetition matters, or as Generative Somatics trainers often say, "somatics loves repetition." Neuroscience supports this principle. Researchers have found through observing physical trainers that work with high performing athletes that it takes 300 repetitions of a movement (say, a roaring Serena Williams serve) to build muscle memory, and 3000 for that move to become embodied, or second nature, consistent and reliable. With all due respect to those amazing athletes, I'd argue that the competencies (or capacities) we want to embody in our lives, in our leadership, teaching, and art-making, are far more complex, and require even more repetitions.

In 2008, Generative Somatics began to explore how best to bring our methodology into social movements. Staci Haines, the founder of Generative Somatics, began to work with a movement training




organization led by Ng’ethe Maina. They published a pamphlet called the *Transformative Power of Practice*, which included the following passage:

So we want to ask ourselves, “What is it that I want to be practicing?” and take this question seriously. If what you want for yourself is being present with yourself while you can also listen to others, then this is what you need to practice. If you need to deal with certain emotions, like anger or grief, more effectively, you need to practice facing these emotions and learning to feel them, instead of avoiding them. If you need to learn how to give direct and useful feedback, or ask for it for yourself, you’ll need to practice feeling but not acting out of your anxiety, and squaring up to direct conversations with care.<sup>2</sup>

Of course, this “body-up” learning and transformation requires actual physical experience. While I hope this chapter conveys some idea of the process and its impact, it’s important to note that conceptual understanding without visceral experience is truly the booby prize here, ersatz and inadequate to the task of meaningful and lasting change, whether individual, collective, or societal. The difficulty with resolutions, such as those many of us make with the turn of the year, is not a problem of willpower. Rather, the neurotransmitters in our bodies—serotonin, dopamine, cortisol, adrenaline, and so many others—along with the muscles they signal, do their tasks automatically. We have trained them well over many years spent practicing the very actions and moods we’re now trying to change.

Which brings us to the final, perhaps somewhat mysterious, and yet critical element in embodied transformation, somatic opening, during which we take apart this shape we’re discovering. With more access to our core aliveness, we find that there is much more to us, in us, than our habitual ways of being have allowed. Somatic opening is the release of long-held contractions that allow life to move freely and fully throughout our being. As mentioned earlier, we are what we practice, and we’ve spent many hours, days, and years, and for very good reasons, becoming this shape, this person we think we are.

The transformation we aim for through somatics, this careful and intentional cultivation of a new shape, requires restructuring the body, the fasciae and muscles and nerves. It’s the absence of this “body up” learning that can make our resolves for personal change, such as those New Year’s resolutions mentioned earlier, so challenging to maintain and achieve. Somatic openings can be subtle and barely perceptible, or dramatic, but of whatever order, however momentary or extended, an opening is a destabilizing and disorganizing of the current shape to allow more life and feeling to move through the organism.



I get to see the power of this transformative process in many different settings, with individuals as a somatic practitioner, and then in courses and organizations in my work as a senior teacher with both Generative Somatics and BOLD (Black Organizing for Leadership and Dignity), which brings the embodied leadership methodology to Black social justice leaders from around the country. It was at BOLD, in our very first training for Black Executive Directors in January 2012, at the Penn Center on St. Helena Island, SC, one of the first schools for formerly enslaved African-Americans, that I got to witness one of the most powerful examples of somatic opening I've seen.

I was teaching the most foundational somatics practice, centering. Centering is a way of coming home to your fullest self, to your sensations, emotions, and purpose. We center to get fully present and to have more agency and choice of action. To allow for more sensation, we usually center standing, bringing awareness into the present moment and balancing our length, width, and depth, allowing our bodies to find their natural dimensions. From this place of presence and openness, we are able to organize ourselves for actions in alignment with our deepest values or vision, rather than reactively.

I said, as we always do leading this practice, "Notice the sensations in your body, drop your breath into your belly. Now center in your length, your full natural length, letting the top and bottom halves of your body connect and come into balance. Let your weight drop into gravity, while you let more breath and space into your spine ..."

Then, BOOM! One of the participants, Robb, a tall large man, fainted, sliding right down to the floor. Well, that hadn't happened before! Robb sat up after a minute or two, and let our concerned training team know that he was okay. Although he didn't know exactly what had happened, he assured us he had no illnesses or blood pressure issues. No health issues, he said, but he did report that as he was letting himself fill out in length, or at least trying to do that, he got woozy and light-headed, his mouth got dry, and he collapsed. What he figured out later, and told us the next day, after talking with his mother that evening and reflecting on the experience in his journal, was that by the time he was 13, he was already over six feet tall. Robb told us that growing up in Birmingham, Alabama, and being that large, he'd learn to fold in on himself and make himself appear smaller. This wasn't a conscious decision on his part, of course. That learning lived in his muscles and tissues, and had molded a shape necessary for his survival as a Black male in that time and place, a place where once, Black people had to step off the sidewalk into the gutters to allow white people to pass.

I use that term, "male" rather than "man" intentionally, for remember, Robb wasn't a man at 13. Yet, as we know from history, as for


example, most graphically in the murder of Emmett Till, and as current research continues to document, many white people perceive Black boys, even at seven or eight, as older and more importantly, threatening. Terrifying enough to kill. And this particular Black male had grown up in a city the civil rights movement had nicknamed “Bomb-ingham” for the often murderous white response to Black demands for equality—a city in a state that had so perfected its use of segregation as a tool of social control that when drafting its apartheid laws, South Africa examined the Alabama constitution of 1901 (its sixth), drafted specifically to ensure the triumph of white supremacy.

Can you imagine how much contraction and tension Robb held in his back muscles so as to make sure nobody, especially anyone white or in a police uniform, ever noticed him and decided he was menacing? It is not surprising that he experienced confusion in his body as he brought gentle welcoming awareness into his back and legs, relaxing into his full height. That physical confusion, resulting in a momentary loss of consciousness, was a somatic opening.

Although Robb was able to identify the origins of the shaping that lived in his body, knowing the story is not the most important element in this process, contrary to how we usually attempt to make sense of our experience. Rather, our goal is “body-up learning.” What matters is the opening itself, the release of long-held contractions in our muscles and the tissues of our organs, and restoring life and tonicity to the places that are slack or numb, whatever will allow more of our aliveness to move fluidly and fully. Whether that opening is quiet and gentle or loud and electrifying, it dismantles our longstanding and unconscious embodied habits so that we can begin to act in service to our vision, in alignment with our values. Grounded in a conscious and ongoing experience of our own life-force, sensations, and feelings, we find a solid and trustworthy ground and guide inside ourselves.

A reminder, this process is not sequential. As soon as we start to build our somatic awareness and to explore our aliveness through consistent practice, openings can and often do happen more or less spontaneously. At the same time, the generative somatics methodology includes specific practices which are geared toward sparking openings. These include, for example, practices that help us experience and create our own internal body-level criteria for support, alliance, and protection, as well as practices that help us unearth and fully feel the discomfort of the many contradictions with which life presents us in order to begin developing greater tolerance and agency in the face of these often debilitating polarities.

There are also important cognitive components to embodied transformation, one of the most essential of which is consistently orienting



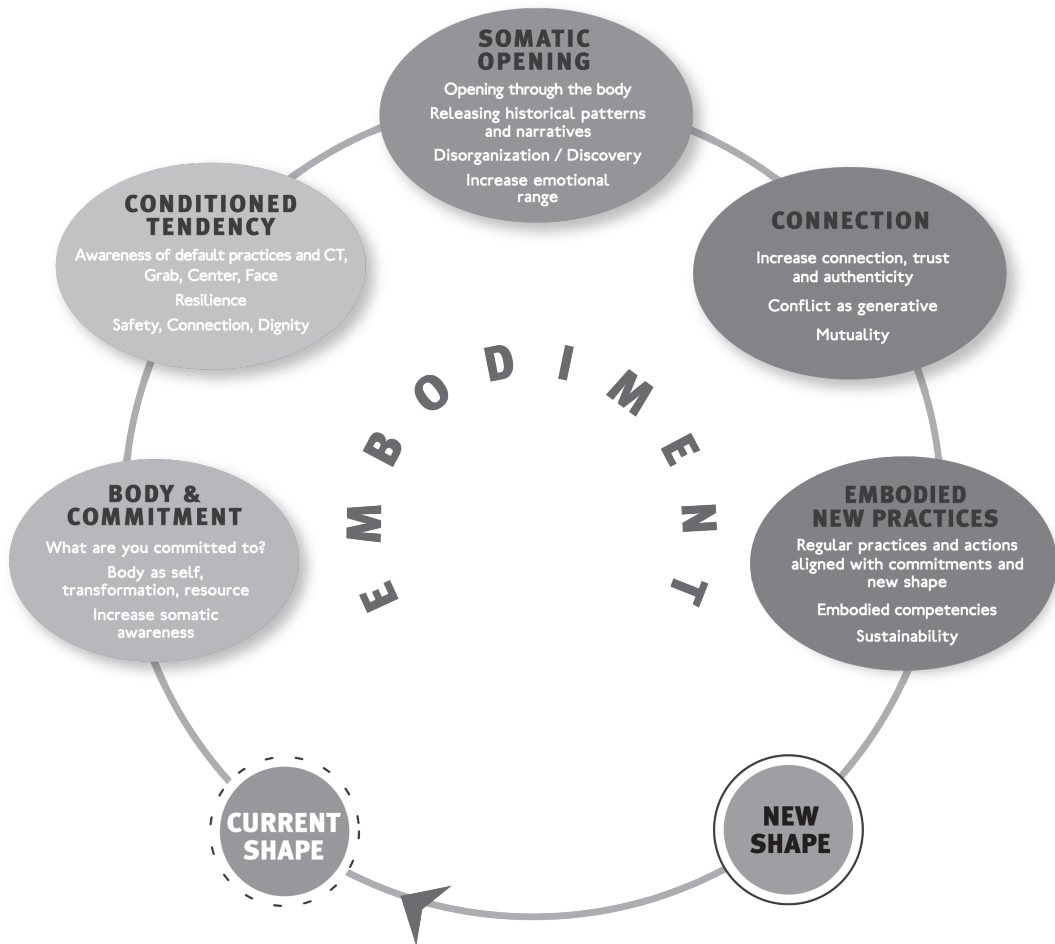
ourselves towards the principles inside the practices, aiming our attention, intention, and action toward the new shape we desire. Understanding these principles allows us to sustain our momentum toward transformation without getting tangled in and stymied by questions of technique or the inevitable differences among differently-abled bodies.


As I mentioned before, when we learn anything, to drive a car, say, or play a musical instrument, or swim, we usually break the skill down into smaller steps. The same holds here as well: each of these competencies includes many smaller components that we learn and practice as we expand our somatic awareness and welcome those somatic openings that profoundly change our shapes. What follows is a brief look at the principles inside some of the methodology's most foundational practices, which in varying combinations are these "smaller steps."

### *Principles of Core Somatic Practices*

- Allowing more aliveness and feeling throughout our being rather than numbness, and organizing ourselves and our aliveness purposefully toward what matters to us;
- Identifying and organizing ourselves and our actions in service to a clear articulation of what we long to create;
- Sustaining our connection to ourselves and our commitments, while taking action and engaging with others;
- Staying present and open, and connected to our commitments and other people in the midst of changing conditions;
- Connecting authentically, directly with others, and experiencing mutuality, belonging, and interdependence—feeling others' concerns and commitments while sustaining our experience of our own;
- Knowing and honoring our ways of reacting to stress and pressure, while increasing our capacity to tolerate the reactions pressure sparks in us; instead of reacting automatically, returning to a centered presence and the range of choice it offers;
- Organizing ourselves into and returning quickly to a relaxed alertness so that we can focus our attention, aliveness, and action toward our vision and sustain that focus through time and change; and
- Moving with openness and relaxed alertness and presence toward uncertainty, contradictions, conflict, and life in all its fullness and mystery, including death and loss.

These principles may seem, at best, "good ideas," somewhat desirable and useful, if achievable, but finally, no different from the supposed benefits of





any number of self-improvement approaches, feverishly sought and furiously marketed as supposed panaceas for dehumanization and alienation. An important distinction, however, is that those approaches reinforce individualism and myths of individual responsibility that obscure the operations of the larger systems working without interruption to ensure power and resources are distributed unequally.

Generative somatics, on the other hand, is a politicized somatics, attentive to power, and to how social conditions shape individual and collective experience, and more significantly, to the knowledge, competencies, and ways of being that are required, of individuals and collectives, to change those conditions. A politicized somatics asks and helps us to uncover what the existing systems require us not to know, or feel, what experiences and ways of being are discouraged, or worse, punished. It asks us, what knowledge is dangerous? What might we demand of ourselves, each other, and of our institutions, our political and economic systems, if we refused numbness and opted for life?

“When we live outside ourselves, and by that I mean on external directives only, rather than from our internal knowledge and needs, when we live away from those erotic guides” Audre Lorde writes in her essay, *“The Uses of the Erotic,”*

within ourselves, then our lives are limited by external and alien forms, and we conform to the needs of a structure that is not based on human need, let alone an individual’s. But when we begin to live from within outward, in touch with the power of the erotic within ourselves, and allowing that power to inform and illuminate our actions upon the world around us, then we begin to be responsible to ourselves in the deepest sense. For as we begin to recognize our deepest feelings, we begin to give up being satisfied with suffering and self-negation, and with the numbness which so often seems like their only alternative in our society. *Our acts against oppression become integral with self, motivated and empowered from within.* In touch with the erotic, I become less willing to accept powerlessness, or those other supplied states of being which are not native to me, such as resignation, despair, self-effacement, depression, self-denial.<sup>3</sup>

Generative Somatics, the organization, prioritizes bringing this methodology to those already engaged in working to build movements to transform society so that their work can be more effective and powerful and they can experience greater resilience while doing it. There are five specific embodied skills or competencies (or capacities) we aim to produce in these individuals and their teams, and a wide variety of movement

formations. The skills themselves, of course, are meaningful to people in other domains as well, including artists. As you read this book, I invite you to reflect on what deeply embodying each of these capacities might make possible for you.

- **COMMITMENT:** the competency to reorient to a positive vision and act towards it, even under pressure, choosing actions in alignment with our values, and to know and make known to others what most matters to us;
- **CONNECTION:** the ability to form and sustain trusting, authentic relationships, to compel and galvanize others, to be a supportive presence even in challenging circumstances, and to give and receive grounded, useful feedback;
- **COORDINATION:** the capacity to effectively collaborate with others, whether in partnerships, teams, or alliances, while remaining responsive to changing conditions;
- **COLLECTIVE ACTION:** the ability to take effective and powerful life-affirming actions with others, rooted in shared vision and values, through making clear and compelling requests, offers, and promises, and to complete projects well, with intention, evaluation and celebration; and
- **GENERATIVE CONFLICT:** the ability to engage in and transform interpersonal and organizational breakdowns, to ask for and offer accountability and repair skillfully, to create greater dignity and trust for all involved.

Much of the content of the generative somatics methodology comes out of aikido, a Japanese martial art. Similarly, its approach to bodywork can be traced to Wilhelm Reich, Ida Rolf, and others, mostly European healers. Among them, Randolph Stone, the creator of polarity therapy, studied Ayurveda, India's healing tradition, as well as Chinese medicine and acupuncture, and then translated key texts from those disciplines—without meaningful attribution for all practical purposes. Only a little digging reveals the troubling complexity of this lineage, and how deeply informed it is by a history of colonization, imperialism, and appropriation. Rather than ignoring this background, Generative Somatics encourages those training as teachers or practitioners in the methodology to investigate it, and to grapple with their own complicated responses, especially the grief at the loss and disconnection from their heritage that haunts so many People of Color in the United States. Most simply put, we encourage this acknowledging of history in the same way that we raise the question repeatedly, in courses and in work with individuals and organizations: “*Why feel?*” Or, in another



version we often use meant to elicit deeper purpose and intentionality: “Why heal?”

We can take inspiration from Frederick Douglass, the abolitionist. We quote his speeches but ignore, if we have even ever known, that Douglass was a self-taught violinist. Think about the time it must have taken him to learn! He was not traveling around the country giving speeches against slavery in those hours practicing the violin. He was not writing for or editing the *North Star*, or debating strategy and tactics with his abolitionist comrades. He would play spirituals, folk songs, and classical music for his family, out of love and for their delight. Surrounded by music, his son also learned to play, and his grandson, Joseph Douglass, became a successful concert violinist, touring the country and the world for three decades.

But let's focus on the grandfather, and one anecdote from his travels in the British Isles between 1845 and 1847. Douglass spent almost two years there giving speeches, raising funds for the abolition movement and to buy his freedom so that he would not be returned to slavery, which was possible at any moment when he was in the United States. During his visit he connected with anti-slavery activists as well as those fighting their own battles for independence and justice in Ireland and Scotland. At one point, in Scotland, the travel and controversies got to him, and perhaps too, I like to imagine, a bit of homesickness. He bought a violin and locked himself away to play for three days, until, as one biographer puts it, “he was in tune with himself and went out into the world—a cheerful man.”<sup>4</sup> This might be one of the most important lessons we can take from this freedom fighter: that we can strengthen our connection to our life-force, our innate well-being, and in fact, that it is our responsibility to do so. Douglass's example reminds us that aliveness itself, if we choose the hard and sometimes scary work of coming home with awareness to our bodies, will nourish our visions of wholeness as well as our work to create the world we want.



1. James Baldwin, "The Artist's Struggle for Integrity," radio Interview, 1963. Republished in *The Cross of Redemption*, ed. Randall Keenan (New York: Vintage, 2011), 50–58, available, [https://bibliotecadaluta.files.wordpress.com/2017/08/james\\_baldwin\\_randall\\_kenan-the\\_cross\\_of\\_redemptio.pdf](https://bibliotecadaluta.files.wordpress.com/2017/08/james_baldwin_randall_kenan-the_cross_of_redemptio.pdf).

2. Ng'ethe Maina and Staci Haines, "The Transformative Power Of Practice," Racial Equity Tools, 2008, <http://www.racialequity-tools.org/resourcefiles/TransformativePracticeIndiv.pdf>, 3.

3. See Audre Lorde, "The Uses of the Erotic," in *Sister Outsider: Essays and Speeches*, rev. ed. 53–59 (Trumansburg, NY: Crossing Press, 1984; repr., 2007), 58.

4. Gregory, James M., *Frederick Douglass The Orator*, 4th ed. (Springfield, MA: Willey & Co, 1909), 211, available, <https://babel.hathitrust.org/cgi/pt?id=loc.ark:/13960/t8x92b157&view=1up&seq=257>.

