

Facilitation & Screening Guide

# FACING FEAR

Academy Award® Nominee

ACTIVE  
voice®



Fetzer Institute

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# FACING FEAR

## About the Film

As a 13-year-old, Matthew Boger was thrown out of his home for being gay. While living on the streets of Hollywood, he was savagely beaten in a back alley by a group of neo-Nazi skinheads. Twenty-five years later, Boger found himself in a chance meeting with a former neo-Nazi skinhead, Tim Zaal, one of the attackers who beat Boger and left him for dead. With their worlds turned upside down, the two embarked on a journey of forgiveness and reconciliation that challenged both to grapple with their own beliefs and fears. Academy Award®-nominated *Facing Fear*, a documentary film by Jason Cohen, retraces key points in their lives that led to that day in the alley, the haunting accounts of the attack and the startling revelation that brought them together again. For more information, visit [www.facingfearmovie.com](http://www.facingfearmovie.com).



Matthew Boger and Tim Zaal in *Facing Fear*. Photo courtesy of Jason Cohen Productions.

## About This Guide

Through the power of Matthew and Tim's story, **Facing Fear** helps viewers get a glimpse of some of the most painful and tragic aspects of being human as well as the most redemptive. This guide is designed to help support thoughtful, caring, and productive conversations around how we grapple with trauma, forgiveness, and one another in a complex, imperfect society.

Whether you are a community leader, formal or informal educator, member of a faith community, or concerned individual, consider using **Facing Fear** and this guide to support discussions with a variety of groups and organizations, including those involved in:

- Lesbian, gay, bisexual, transgender, and queer (LGBTQ) rights
- Anti-bullying
- Anti-prejudice
- Bridge-building dialogue
- Youth empowerment
- Community building
- Diversity and inclusion
- Faith and service
- Restorative justice
- Criminal justice

In the pages that follow, you'll find tips to help you plan, organize, and facilitate a screening event and post-screening discussion that encourages personal reflection and prompts action around the themes raised in the film, with an emphasis on forgiveness (see page 10 for background on and a definition of forgiveness) and the role it can play in our personal lives and in our communities.

In this guide, you'll find everything you need to begin planning for a successful event, including:

- Sample objectives to help you plan and tailor your event(s) (page 5)
- Prompts for assessing whether a screening of this film is appropriate at this time (pages 5–6)
- Tips and sample "shared agreements" to create a safe and welcoming space for discussion of sensitive issues (pages 8–9)
- Prompts for discussion and personal reflection (pages 12–15)
- Activity suggestions to help make your event dynamic and productive (pages 16–19)
- A Common Core-friendly curriculum that educators can use in the classroom (pages 20–27)
- Suggested resources for additional learning and action (pages 29–31)

Remember, the sections below are designed to allow you to pick and choose what you need so you can customize your event to fit your specific group and objective(s). Feel free to take what works best for you and leave the rest!

## Getting Started

### WHAT DO YOU HOPE TO DO?

What is it about ***Facing Fear*** that has grabbed your attention? Why do you want to show it to your group or community? What are you hoping to accomplish? Getting clear on your objectives can help you map out an effective plan to best accomplish whatever you've set out to do. Here are some examples of possible objectives:

- Seed a discussion on themes raised in ***Facing Fear***, such as homophobia, crimes motivated by hate, inclusion, developing empathy, bridge-building, restorative justice, forgiveness, and/or reconciliation.
- Raise awareness of the impact of LGBTQ crimes against individuals and communities that are motivated by hate.
- Help understand the challenges and rewards of forgiveness.
- Explore how experiencing shame can influence behavior.
- Promote interest in a larger action plan to address a community conflict or trauma (meaning a “deeply distressing or disturbing experience,” ranging from a recent hate crime to ongoing experiences of racism, homophobia, and/or sexism).
- Connect community members who may not otherwise connect.
- Unite a community around a common cause, such as bridge-building, empathy, forgiveness, inclusion, and/or tolerance.

Once you're clear on your objectives, you'll be in a better position to determine whether your event should be part of a larger initiative that includes a series of discussions or if a single event will suffice; who your target participants are; where the event should be held; whether you'll need partners; which speakers, if any, you should invite; how to shape your agenda; and any other resources you may require.

### IS YOUR GROUP READY?

***Facing Fear*** is a powerful and moving film that resonates deeply with audience members from a variety of backgrounds and circumstances. Matthew and Tim's story raises sensitive issues and can elicit painful memories and emotions. In planning your screening and conversation, consider who your target participants are, what their needs are, and whether a screening of ***Facing Fear*** and a discussion of forgiveness or related issues is appropriate at this time. If it is, would your group benefit from having a trained facilitator and/or partnering with organizations experienced in addressing the topics you'll be covering? The following questions can help you decide:

- Have individuals or the community recently experienced harm or trauma?
- Is the harm or trauma ongoing?
- Has the harm or trauma elicited controversy, unrest, or divisions that would cause participants to feel unsafe participating?

- Might a focus on forgiveness overshadow victims' or targeted groups' needs or interfere with their process of healing?
- Might a focus on forgiveness lead participants to feel uncomfortable if they aren't ready, can't, or don't want to forgive?

**For most, hosting a screening and discussion of *Facing Fear* will be appropriate and relatively easy to do.** Just be sure to consult the tips on pages 8–10 for some guidance. They are designed to help you facilitate a safe and productive post-screening discussion.

**For those who have recently experienced trauma or face the threat of violence in their daily life, participating in a screening and discussion of the film may not be appropriate or healthy at this time.** You can always host a screening down the road, when it makes more sense.

**However, you may decide that holding a screening and discussion is exactly what you need while people in your community are recovering from a recent trauma.** If it is, consider hiring a professional facilitator and/or partnering with an organization(s) that can bring experience and expertise on specific topics, such as LGBTQ issues, hate crimes, restorative practice, and religion. If an experienced facilitator is not available, get in touch with the International Institute for Restorative Practices ([www.iirp.edu](http://www.iirp.edu)) at 610.807.9221 and/or the Sustained Dialogue Campus Network ([www.sdcampusnetwork.org](http://www.sdcampusnetwork.org)) at 202.393.7643 for the name of a trained facilitator near you.

Depending on how you answered the questions above, you may also consider having mental health professionals available at the initial screening and providing a handout listing resources for LGBTQ individuals and families, those who've experienced violence or abuse, and/or those struggling with mental health issues. It may even be a good idea to hold a series of discussions after the initial screening to give participants more time for processing issues raised by the screening.



Tim Zaal in *Facing Fear*.  
Photo courtesy of  
Jason Cohen Productions.

## More of the Story

Viewers may wonder how Matthew and Tim moved past the disturbing revelation that Tim had attacked Matthew and into a relationship that has enabled them to give talks together about what happened and that resulted in Matthew being able to forgive Tim and, ultimately, in the two forming a friendship. It wasn't an easy process for either of them—it took time and support.

One factor central to this relationship was that when Matthew and Tim met, they were both already actively working toward creating a more tolerant world. They came together as part of their work with the Museum of Tolerance (MOT), a unique place in Los Angeles where issues of social justice and human dignity are promoted through a variety of innovative exhibits and programs, including the use of transformational storytelling. Because both men had come to the museum wanting to be part of a movement for human rights and a more compassionate world, the seeds for telling their story had already been planted, and because of MOT's mission and daily activities aimed at cultivating tolerance and understanding, the museum provided a safe and supportive environment for the two men to navigate the emotional aftermath of the painful discovery of their shared past. Not only were they both willing to work on this difficult relationship, but also, at the museum they were surrounded by a natural support network to help them along the way.

Months after their initial conversation, Matthew, who was a staff member, and Tim, who had been a regular MOT speaker sharing his experiences as a former racist skinhead, decided to give speaking together a trial run.

"It was very uncomfortable at the beginning," Matthew said in an interview with *The Saturday Evening Post*.<sup>\*</sup> It took prolonged reflection and introspection, he said, "but Tim and I both realized that we possessed something very powerful, a unique story that could possibly help other people. And we felt if we all stood up and told our story, we could save a lot of lives. The lesson is open your mouth, don't stand in silence."<sup>\*</sup> Matthew and Tim are now regular speakers at the MOT, schools, and other venues.

<sup>\*</sup> Benguhe, Chris. (2014, July/August). "The Healing: Victim of Brutal Beating Meets Attacker 25 Years Later." *The Saturday Evening Post*. Retrieved from [www.saturdayeveningpost.com/2014/08/04/in-the-magazine/the-healing-victim-of-brutal-beating-meets-attacker-25-years-later.html](http://www.saturdayeveningpost.com/2014/08/04/in-the-magazine/the-healing-victim-of-brutal-beating-meets-attacker-25-years-later.html).

## Tips and Considerations for Facilitators

**Facing Fear** provides a catalyst for reflection on and discussion of a range of sensitive issues, such as trauma (from both the victim's and the perpetrator's perspectives), hate, homophobia, shame, empathy, and forgiveness. This means that participants could get emotional and the discussion heated. As a facilitator, it's your responsibility to help create an environment where participants feel safe, respected, and valued for their unique experiences and perspectives as well as encouraged to share those perspectives with fellow participants. To help you do that, consider the following tips.

### GROUP SIZE AND ROOM ARRANGEMENT

Valuable and productive conversations can happen in any size group. Your objectives (page 5) will help you determine what size group is optimal for you. For example, if yours is an ongoing discussion series designed to build trust over time, you may want to limit the size. In larger groups, it's helpful to break into small groups or pairs for more intimate discussions, then share elements of those conversations with the larger group. It can be helpful to arrange seating so that participants can see one another, if possible.

### CREATING A SAFE SPACE

A set of "shared agreements," either developed or approved by participants, can help maintain an open and respectful atmosphere for discussion. Below is a suggested list of agreements you may use or draw from to create your own. It's helpful to review agreements with your group; ask if they have any concerns or anything to add or change. When complete, ask the group to signal agreement verbally or by a show of hands.

1. We intend to listen with focus and attention.
2. We intend to allow others to speak without interruption, even when it may be difficult, and to refrain from giving unsolicited feedback, advice, or commentary.
3. We intend to use "I" statements when we share.
4. We intend to be specific and avoid generalizing about people or groups.
5. We intend to balance sharing and listening, allowing everyone to participate, and we may pass whenever we wish.
6. We intend to give people room to disclose (or not) their personal beliefs, background, or identity with the intention of better empathizing with and understanding each other.
7. We intend to assume good intentions on everyone's part, to agree that we may disagree at times, and to learn together about respecting differences.
8. We agree that any personal information shared in this group is confidential.

## ADDITIONAL CONSIDERATIONS FOR SENSITIVE GROUPS

1. Discuss the qualities of empathic listening, such as:
  - being present and attentive,
  - suspending judgment,
  - paying attention to verbal and nonverbal expression,
  - allowing for silences,
  - asking clarifying questions, and
  - reflecting back what you heard—both the words and feelings.
2. Pay attention to patterns of participation. Explain that because we all see things and express ourselves differently, everyone's insights are valuable, so one of your roles will be to help ensure that a variety of voices are heard. Check in with those who may feel less comfortable sharing or take longer to process thoughts and feelings. Encourage pauses for reflection. Step in if someone is dominating. Thank them for their contribution and ask to hear from others.
3. As appropriate, share your own thoughts and experiences.
4. If the pace or intensity of the discussion is threatening the feeling of safety within the group, use a moment of silence to bring people into a "safe zone." Invite participants to take a few minutes to reflect on the purpose of the discussion before re-engaging.
5. Ensure everyone is heard. Ask, "Is there anyone who hasn't spoken yet who has something to share?" or directly ask individuals who have not contributed if they would like to add anything. Remind them that they may pass as well.

In case participants need additional support, it's helpful to identify local sources of support, including resources for LGBTQ individuals and families, for those who've experienced violence or abuse, for those struggling with mental health issues, and for those interested in restorative practices.



Matthew Boger in *Facing Fear*.  
Photo courtesy of Jason Cohen  
Productions.

## IS FORGIVENESS THE RIGHT FRAME?

We all come to the topic of forgiveness with different understandings, experiences, and responses to it. For some, forgiveness may elicit uncomfortable religious associations, for others an expectation that they should forgive when they feel they cannot or it feels unsafe to do so. Still others may have difficulty with the word *forgiveness* itself and prefer to use different terms, such as *letting go*, *moving on*, or *finding peace*. Regardless of what they call it, participants may find forgiveness a challenging subject to discuss, and it's important to remind them that differing views of and responses to forgiveness will be part of the conversation.

Also, what forgiveness is can be easily misunderstood, so it's important to have a shared understanding of what it is and what it isn't. After screening the film and getting a general reaction (see page 11), you may want to ask the group what their understanding of forgiveness is, then share a definition. Here is a definition from the Greater Good Science Center, which can be used as a starting point:

Psychologists generally define forgiveness as a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve your forgiveness.

Just as important as defining what forgiveness is, though, is understanding what forgiveness is *not*. Experts who study or teach forgiveness make clear that when you forgive, you do not gloss over or deny the seriousness of an offense against you. Forgiveness does not mean forgetting, nor does it mean condoning or excusing offenses. Though forgiveness can help repair a damaged relationship, it doesn't obligate you to reconcile with the person who harmed you or release them from legal accountability. (From "What is forgiveness?" [greatergood.berkeley.edu](http://greatergood.berkeley.edu) Retrieved February 19, 2015, from [greatergood.berkeley.edu/topic/forgiveness/definition](http://greatergood.berkeley.edu/topic/forgiveness/definition))

It's helpful to note that forgiveness is a personal choice and process. And it's important to remind participants that the act of forgiveness—whether through a religious, spiritual, psychological, or other approach—takes time; it's not a linear process and can be quite difficult.

## BE READY TO POINT PEOPLE TO RESOURCES AND ACTIONS

Often after a deep and meaningful discussion, participants feel inspired and motivated to do more. Sometimes that means learning more about the issues. Sometimes it means getting involved in activities related to the issues and/or related causes. And other times, as noted in the "Is Your Group Ready?" section on pages 5–6, participants may simply want to know where they can get support. Consider your objectives for the event, your participants, and their needs so you can be prepared with handouts or other ways to leverage that enthusiasm and interest into other meaningful and sustainable activity. See the "Resources" section on pages 29–31 for some ideas. And also be sure to check the **Facing Fear** website, [www.facingfearmovie.com](http://www.facingfearmovie.com), and linked pages there for further ideas. Here is an idea for starters:

**Pledge to be an Ally to the LGBTQ Community** – Sign the Straight for Equality Pledge. In doing so, you show your support for the more than 350 PFLAG chapters and a grassroots network of supporters that envision a world where diversity is celebrated and all people are respected, valued, and affirmed. [www.takepart.com/pflag](http://www.takepart.com/pflag)



Matthew Boger in *Facing Fear*.  
Photo courtesy of Jason Cohen  
Productions.

## Discussion Questions

This section contains prompts to stimulate conversation and to encourage viewers to challenge, broaden, and deepen their thinking and perspectives. Feel free to choose the questions that best address your objectives and best suit your participants. And don't be afraid to build on any that have particular relevance.

### BEFORE VIEWING THE FILM

Invite participants to jot down their initial thoughts about and/or experiences with forgiveness. After the screening, ask them if or how these thoughts were impacted by Matthew and Tim's story.

### CONVERSATION STARTERS

It's often a good idea to start the discussion with more general questions to get a sense of what aspects of the story most resonated with viewers. This can help guide you as you facilitate a deeper dive into topics raised in the film. The following conversation starters are designed to help you get things going. Feel free to pick and choose questions, and use them in whatever order will work best for your group.

- What is your initial reaction to the film?
- Did any moment or scene jump out at you in particular? What was it? And why?
- What, if any, insights did you gain about forgiveness?

Tim Zaal and Matthew Boger  
at the Museum of Tolerance.  
Photo courtesy of Jason Cohen  
Productions.





## DIVING DEEPER

The prompts below use moments in the film as springboards for group and personal exploration. For your convenience, each question is followed by a set of **keywords** to describe the themes those questions touch on. Select the questions that best fit the focus of your event(s).

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### THEMES:

anger  
 apology  
 coming out  
 empathy  
 fear  
 forgiveness  
 hate  
 homophobia  
 judgment  
 personal testimony  
 racism  
 revenge  
 self-reflection  
 shame  
 trauma  
 trust  
 violence

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- Matthew grew up in a strict household. When he told his mother that children were picking on him at school because he's gay, she said, "No child of mine will live in this house... if they choose to live in sin" and physically threw him out. Do you hold any ideas or beliefs that are nonnegotiable and for which you'd be willing to alienate a loved one? What kinds of experiences and factors have contributed to why you feel so strongly about them? In what ways are those ideas or beliefs reinforced in the world (social norms, religion, cultural tradition, laws)?

**coming out homophobia trauma**
- When Matthew returned home after living on the streets, his mother was even more violent and threw him out again. What do you imagine the impact of traumatic experiences like these might have on someone like Matthew throughout his or her life? In your opinion, what role and/or responsibility do communities or institutions have in supporting LGBTQ youth and their families?

**homophobia trauma**
- Tim explained that after his brother was shot by an African American, "My perception was, if a person is black, they are willing to attack me. And so there was that fear." Consider your own fears and perceptions about others. Which experiences led you to hold them? What factors help to maintain or even advance problematic attitudes (and behaviors) like these (social, legal, institutional, etc.)?

**fear racism trauma**
- Sometime after his brother's death, Tim said he gravitated toward Nazi punks. Have you or anyone you have known ever gravitated toward a dangerous crowd? What factors made this group, or hate groups in general, attractive? In your opinion, what role and/or responsibility do communities or institutions have in addressing hate groups?

**hate fear racism trauma**
- The night Tim and his gang beat Matthew, he explained, "We had gotten out of the club earlier, and we stopped two or three times simply to get out of the car and beat somebody up. So we were at a heightened level of aggression." What factors, in your opinion, fuel the kind of violence and anger that Tim and his gang directed at Matthew that night (personal, social, political, legal, institutional, etc.)? Consider your own community. Have you ever witnessed an individual or group directing anger and aggression toward another person or group? How are the circumstances different and how are they similar?

**hate homophobia violence**
- While the assault on Matthew was motivated by hate, had it been reported, it would not have been treated as a "hate crime" because that did not become a legal category until 2009 (see next page to learn more). Why do you think crimes that are motivated by hate are treated differently in the United States from other crimes? Do you think they should be? Please explain.

**hate homophobia**

## About Hate Crimes

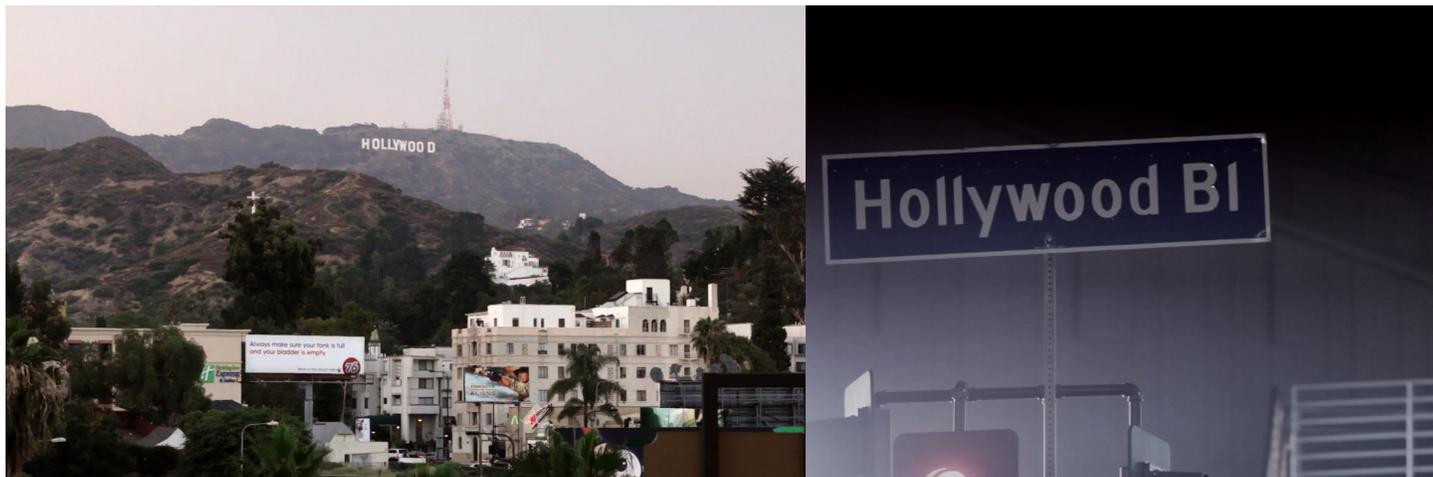
The Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act was passed in 2009 after the brutal and premeditated murder of Matthew Shepard in Wyoming for his sexual orientation. According to the US Department of Justice, a hate crime is “the violence of intolerance and bigotry, intended to hurt and intimidate someone because of their race, ethnicity, national origin, religion, sexual orientation, or disability.” The impact of hate crimes reaches well beyond the targeted victims. Hate crimes can also traumatize and terrorize members of the victims’ communities, and they can lead to intergroup violence and deep divisions within communities. In a 2010 analysis of FBI data from 1995 through 2008, the Southern Poverty Law Center found that “LGBT people are far more likely than any other minority group in the United States to be victimized by violent hate crime.”\* Because the impact of these transgressions is far-reaching and devastating to individuals and communities, hate crime laws call for enhanced penalties for those convicted of bias-motivated crimes.

Although federal legislation is in place, state statutes bring additional attention to the special nature of hate crimes. However, not all states have a hate crime statute, and state laws vary across the country in their inclusion of sexual orientation or gender identity. To learn the hate crime statute provisions by state, visit: [archive.adl.org/learn/hate\\_crimes\\_laws/map\\_frameset.html](http://archive.adl.org/learn/hate_crimes_laws/map_frameset.html).

Also visit the Southern Poverty Law Center to learn more: [www.splcenter.org/what-we-do/hate-and-extremism](http://www.splcenter.org/what-we-do/hate-and-extremism).

\* Smith, Janet. *Intelligence Report*, Winter 2010, Number 140. Retrieved 3/26/15 from “Anti-Hate Crimes: Doing the Math.” [www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2010/winter/anti-gay-hate-crimes-doing-the-math](http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2010/winter/anti-gay-hate-crimes-doing-the-math).

7. In recounting the night he was beaten, Matthew said, “The words and what I saw were far more painful throughout my life than the boots and the blades.” What do you think Matthew means by this? What, in your opinion, might the impact of a crime motivated by hate be on individuals, families, and communities (with respect to attitudes, behavior, culture, institutions, etc.)? How does hate speech harm individuals?  
**hate fear homophobia**
8. Tim says a turning point for him was in a grocery store one day when his son pointed to somebody and said, “‘Look, Daddy...’ and he blurted out the n-word.” He realized in that moment, he explains, that it didn’t make him “feel good inside anymore” or like “he was in charge” or had “control” or “power.” Instead, he felt “shamed.” Is there a connection between feeling “in charge” and violent or hurtful behavior? Please explain. What might you lose or gain if you were to transform from destructive to constructive behavior? If you were a friend or colleague of Tim’s and he turned to you for support during this sensitive process of transformation, what might you have done or said to help?  
**hate racism shame self-reflection**
9. After his initial meeting with Tim, Matthew said, “I was angry, and I was thinking of what I was going to do to him. And that thought of what I was going to do to another person actually scared the crap out of me because it’s not who I am.” What role do you think feelings of anger and revenge play in the process of forgiveness? Are they important or valuable feelings? Why or why not?  
**anger revenge forgiveness**



Photos courtesy of Jason Cohen Productions.

10. Even though he wasn't ready to forgive, Matthew said he began to wonder if there was something "more to this story that could help" him if he learned it. If it were you, or if you've ever felt similarly about an experience, what questions do you think you would need to explore about your experience before you could forgive? What did it or might it take (emotionally, psychologically, materially) for you to get to a point where you could begin this process of self-reflection? Please explain.  
**self-reflection forgiveness**
11. About his healing process, Matthew said, "I knew the only way I was going to get past it was forgiveness." What do you think he meant? Do you think forgiveness is central to a healing process? Consider your own life and experiences. Has forgiveness played a similar role for you at times? Why or why not?  
**forgiveness**
12. Matthew said, "I could tell people that I didn't care what they thought of me... of my sexuality. But I didn't mean it, because of course I cared, and it affected me. I didn't realize that until the end—that one of the gifts of forgiveness was that I would be able to say that." In your opinion, what about a forgiveness process might allow for someone to be less concerned with others opinions of them? Please explain.  
**forgiveness judgment**
13. Tim reflected on his struggle with self-forgiveness, explaining that he hadn't forgiven himself because he felt so guilty. Consider a time when you felt really guilty about something. What affect did it have on your behaviors with others, your attitudes, ideas, and so on? Did you work through it? If so, how? In your experience, is there an end point to forgiveness? Please explain.  
**forgiveness judgment shame**
14. "One of the main ways of forgiving myself is by meditating," Tim said. Why do you think meditation might help with self-forgiveness? Do you have a practice that helps you to recognize, manage, get through, or even let go of difficult emotions and/or transgressions? What is it?  
**self-reflection forgiveness**



15. Tim initially apologized to Matthew during one of their presentations, which he described as a “safe situation.” What do you think he meant by that? Is apology necessary to forgive? Why or why not? Does the time or place of an apology make a difference?  
**apology forgiveness**
16. “One of the things that I think is most powerful that the museum has is the power of personal testimony,” said Matthew. Based on what you witnessed in the film or your own experience, do you agree with Matthew that personal testimony is powerful? Why or why not?  
**personal testimony**
17. In reflecting on how his mother treated him and in contemplating forgiving her, Matthew said, “I can’t judge her because I don’t know what fractured life she came from. She never shared her story. And I didn’t walk in her shoes.” Why is the practice of considering another person’s life experiences important to forgiveness?  
**forgiveness judgment empathy**
18. “I trust him with my life,” Matthew said about Tim, “and this is a guy who was willing to take my life. And I don’t think I would have gotten to this point... had I not been able to truly forgive him.” What’s your reaction to Matthew’s statement? What steps do you think someone who has experienced trauma would have to go through before he or she could trust the person responsible for the trauma? In your opinion, what role does trust play in forgiveness? Please explain.  
**forgiveness trust**
19. At the beginning of the film, Matthew says: “I knew the only way I was going to get past it was to forgive him. And that is a huge undertaking.” Do you agree with Matthew that forgiveness is a huge undertaking? Why or why not? What do you think you would have to lose or gain from forgiveness in a situation like this? If you were a friend or colleague of Matthew, how might you offer him support during this sensitive process of transformation?  
**forgiveness**

## POST-DISCUSSION DEBRIEF

In the final minutes of your event, ask each participant to finish one of these statements: I learned..., I realized..., I was surprised..., I plan to.... Then share selected resources (pages 29–31) with participants and provide any follow-up information for future discussions or activities, as noted on page 10.

## Activities

It is sometimes useful to break up dialogue and discussion with personal and group activities. A few suggestions follow to help you incorporate personal and group activities into your agenda if it feels appropriate.

### Personal Reflection Pairs (15–20 minutes)

This short, but powerful activity will help participants reflect more deeply on forgiveness in their own lives.

**PART I, Personal Reflection:** Ask participants to take five minutes to write down their response to one or more of the selected questions, drawing on the film they just viewed.

- Why is forgiving such a huge undertaking?
- What do you think is necessary in order to forgive someone?
- What do you think is necessary in order to forgive yourself?
- Do you need an apology to forgive someone?
- Are there certain acts that are unforgivable? What are they? Why are they unforgivable?

**PART II, Sharing:** Ask participants to pair up. They will take turns being the “speaker” and the “listener” in their pair. The speaker gets two minutes to share uninterrupted while the listener listens in silence. When the first speaker’s time is up, the partners pause in silence, then the first speaker becomes the listener.

**PART III, Responding:** After each is “heard,” give partners another two minutes to react to what each has shared. When the process is complete, invite participants who feel comfortable doing so to share some of their responses with the larger group.



Matthew Boger and Tim Zaal in *Facing Fear*. Photo courtesy of Jason Cohen Productions.

## Uncloaking Shame (15–20 minutes)

“Shame can be an intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love and belonging. People often want to believe that shame is reserved for people who have survived an unspeakable trauma,” writes researcher, Brené Brown in *Daring Greatly*, “but this is not true. Shame is something we all experience.” Recognizing shame can help bring this emotion out from under its cloak of secrecy. Use this activity to help your participants develop a more conscious understanding of when shame arises and our responses to it.

*Note: Although this activity doesn’t ask participants to share when or for what they have felt shame, it does ask them to explore shame in their lives. Gauge whether the environment you’ve created is safe enough to do so.*

**BEFORE YOU START:** Through her research, Brown identified the following 12 categories of shame. Before beginning the activity, post them on a board or provide a handout listing them.

- Appearance and body image
- Money and work
- Motherhood/fatherhood
- Family
- Parenting
- Mental and physical health
- Addiction
- Sex
- Aging
- Religion
- Surviving trauma
- Being stereotyped or labeled

**PART I, Group Activity:** Before you dive in, help your participants understand the concept of shame a bit better. Share some reasons people might feel shame, such as unemployment, depression, divorce, and being discriminated against for being different. Then ask participants to consider the film. Are there moments or scenes they relate to most when it comes to the experience of shame? What categories of shame might those moments or scenes fall under? Are there particular messages associated with those categories that can often trigger the experience of shame? What are they? Can you identify certain common messengers for those categories of shame?

**PART II, Group Activity:** Now ask participants to think about a situation in which they experienced shame in their own lives and what category the experience would fall under. Some participants may have already begun thinking about an experience while they were finishing with Part I, so Part II may simply be bringing this closer to the surface. Acknowledge this if you feel it is necessary. Then say to group members: “Now imagine that you have a friend or loved one who is sensitive to your feelings. Write down what that person might say to empathize with you.” Ask if some participants would like to share what they imagined their friend or loved one might say.

### Exploring Empathy (30–45 minutes)

Empathy, the ability to sense what someone else is feeling or experiencing, is an antidote to shame. Unlike judgment, which fuels shame and distances us from others, empathy can help us see other people as more than their actions—as complex, fallible beings like ourselves. It can help participants make connections between the subjects in the film, their own lives, and the larger, more complicated systems that shape people, attitudes, laws, and society in general. Use the questions below to encourage participants to move beyond first impressions and judgments and instead to explore empathy with another person and his or her experience.



Photo courtesy of Jason Cohen Productions.

Ask participants to identify a subject position in the film that they most relate to (Matthew, his mother, Tim, his son, a friend of Matthew's, a friend of Tim's, somebody from the Museum of Tolerance whom Matthew and Tim have both turned to for help). Then ask participants to respond to the following questions from that subject position:

- How would you describe the feelings you have about your experience?
- What support would you need to help you process your experience?
- How do you relate to the concept of forgiveness from this subject position?
- Why is forgiveness challenging in this context?
- Why did you select this subject position?

### Small Acts of Forgiveness (15–20 minutes)

Forgiveness researcher Fred Luskin describes the practice of forgiveness as being like working out a muscle—your ability to forgive gets stronger the more you do it. Identifying the small acts of forgiveness in our daily lives can help to underscore the importance of building our capacity to forgive and giving each other room to be unique and imperfect.

Invite participants to make a list of the small ways they practice or could practice forgiveness in their everyday lives (e.g., when someone cuts in front of you on the freeway, when a family member breaches a confidence, when a friend is regularly late, when a stranger is rude to you in public). Ask participants to write down as many of their small acts of forgiveness as they can think of in a three-minute period. Then ask participants to share some of these with the group. Were any of the participants surprised by any of the incidents that came to mind? Did the exercise bring any insights? Are they more or less forgiving than they imagined?

## Loving-Kindness Meditation (5–15 minutes)

Loving-kindness meditation, the practice of directing thoughts of goodwill and kindness toward yourself and others, is one of many forms of meditation. It has been shown to increase positive emotions, compassion, and empathy, and decrease depressive symptoms, among other benefits.

The following guided loving-kindness meditation can be used at the beginning of your event, after a break, if the discussion begins to feel overwhelming or before you wrap up, as a way to help calm and focus awareness. For those not familiar with meditation, the activity can also introduce them to one type of meditative practice. Tailor the meditation script to fit your time frame and/or purpose. For example, you may want to use only the segment focused on self to give participants a brief taste of the practice.

### Loving-Kindness Meditation Script

- Sit comfortably. Softly close or partially close your eyes. Take several slow, deep breaths. With each exhale, release tensions. Now, mentally repeat the following statements (or statements of your choosing) to help you direct loving-kindness toward someone you care about and offer loving kindness to them. Repeat these statements slowly two or three times, pausing between each.
  - May you be safe.
  - May you be free from suffering.
  - May you be peaceful and at ease.
- Now bring to mind a person you have some difficulty with and offer loving-kindness to this person. Repeat the same statements for them.
  - May you be safe.
  - May you be free from suffering.
  - May you be peaceful and at ease.
- After directing loving-kindness toward others, think of yourself. Repeat the same statements for yourself.
  - May I be safe.
  - May I be free from suffering.
  - May I be peaceful and at ease.

If you are having trouble offering loving-kindness to others or if difficult feelings arise, offer loving-kindness to yourself first or try following your breath as you inhale and exhale.

Now relax and let go of the words. Bring your focus back into the room and open your eyes.



Tim Zaal in *Facing Fear*.  
Photo courtesy of  
Jason Cohen Productions.

## Curriculum for Educators

The three lessons in this section are aligned with Common Core educational standards. Each draws upon the activities and discussion prompts in other sections of the guide and helps educators adapt them for the classroom. Be sure to consult the grade level recommendation and Common Core standards that the lesson addresses at the end of each section.

### LESSON 1 — COMPREHENSION AND COLLABORATION

Pairs with: **Discussion Questions** (page 11), **Diving Deeper** (page 12)

Time: 55 minutes

Common Core alignment: Speaking and Listening, Grades 9–12

#### Introduction

The Comprehension and Collaboration lesson is designed to help students engage with the more challenging questions posed by **Facing Fear**. The lesson encourages students to listen to diverse opinions and to synthesize divergent ideas into a nuanced oral presentation, which they share with their classmates.

Before beginning this exercise, students should watch the film and complete the Conversation Starters in the “Discussion Questions” section to process and share their immediate reactions to **Facing Fear**.

#### Activity

##### Break into groups:

Break students into groups of four or five and ask them to choose one question from Diving Deeper in the “Discussion Questions” section of this guide to discuss as a group and present to the class. You may choose to assign the questions to student groups.

(5 minutes)

##### Discuss:

Within their groups, students choose one recorder to take notes on the conversation and one representative to present the group’s views to the class. Then, working in their groups, students discuss their chosen or assigned Diving Deeper question. Students should respond to one another respectfully and cultivate a safe and collaborative environment for civil discussion. Students work together to synthesize divergent opinions into a coherent two- to three-minute presentation about their topic. Presentations should demonstrate nuanced and contrasting views of the issues addressed. (15 minutes)

**Share with the class:**

A representative from each group presents a summary of the group's discussion to the class. Each group has three minutes to present the most important parts of their small-group discussion. Students should end their presentations by posing a question or a series of questions to the class as a whole. (35 minutes, allowing 7 minutes for each student group)

**Common Core Alignment: Speaking and Listening, Grades 9–12****CCSS.ELA-LITERACY.SL.9-10.1**

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups and teacher-led) with diverse partners on grades 9–10 topics, texts and issues, building on others' ideas, and expressing their own clearly and persuasively.

**CCSS.ELA-LITERACY.SL.11-12.1**

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups and teacher-led) with diverse partners on grades 11–12 topics, texts and issues, building on others' ideas, and expressing their own clearly and persuasively.

**CCSS.ELA-LITERACY.SL.9-10.1.B**

Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed.

**CCSS.ELA-LITERACY.SL.11-12.1.B**

Work with peers to promote civil, democratic discussions and decision-making, set clear goals and deadlines, and establish individual roles as needed.

**CCSS.ELA-LITERACY.SL.9-10.1.C**

Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

**CCSS.ELA-LITERACY.SL.11-12.1.C**

Propel conversations by posing and responding to questions that probe reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify, or challenge ideas and conclusions; and promote divergent and creative perspectives.

**CCSS.ELA-LITERACY.SL.9-10.1.D**

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

**CCSS.ELA-LITERACY.SL.11-12.1.D**

Respond thoughtfully to diverse perspectives; synthesize comments, claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.

## LESSON 2 — PERSONAL NARRATIVE

Pairs with: **Personal Reflection Pairs** (page 16), **Uncloaking Shame** (page 17)

Time: 90 minutes or homework assignment

Common Core alignment: Writing, Grades 9–12

### Introduction

The Personal Narrative exercise challenges students to think about bullying and intolerance in their school environment and to reflect on the process of forgiving perpetrators. Drawing on personal experience within the school, students will craft structured and evocative essays that explore the emotional ramifications of witnessed or experienced acts of bullying.

Before writing the essay, students should watch the film and engage in one or both of the in-class activities **Personal Reflection Pairs** and **Uncloaking Shame**.

### Essay Prompt

Drawing on **Facing Fear** for inspiration, write about a moment when you experienced or witnessed an act of bullying or intolerance at school. How did you react? What emotions did you experience in that moment? What kind of support did you or that person receive afterward? If none, what kind of support would you have liked? Have you ever taken part in bullying or been part of a group that ostracized someone? Why do you think people bully? What can the students in your school do to create an environment that promotes tolerance?

### Grading Rubric

The essay should engage and orient the reader by describing a situation and/or introducing the narrator. The body of the essay should use pacing, description, reflection, and perhaps even dialogue to develop experiences, events, and characters. The events described in the essay should build on one another sequentially to create a coherent whole. The author should describe telling details, using precise words and phrases, and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters. Finally, the essay should provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.

### Common Core Alignment: Writing, Grades 9–12

CCSS.ELA-LITERACY.W.9-10.3

Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details and well-structured event sequences.

CCSS.ELA-LITERACY.W.9-10.3.A

Engage and orient the reader by setting out a problem, situation or observation, establishing one or multiple point(s) of view and introducing a narrator and/or characters; create a smooth progression of experiences or events.

**CCSS.ELA-LITERACY.W.9-10.3.B**

Use narrative techniques, such as dialogue, pacing, description, reflection, and multiple plot lines, to develop experiences, events, and/or characters.

**CCSS.ELA-LITERACY.W.9-10.3.C**

Use a variety of techniques to sequence events so that they build on one another to create a coherent whole.

**CCSS.ELA-LITERACY.W.9-10.3.D**

Use precise words and phrases, telling details and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters.

**CCSS.ELA-LITERACY.W.9-10.3.E**

Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.

**CCSS.ELA-LITERACY.W.11-12.3**

Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

**CCSS.ELA-LITERACY.W.11-12.3.A**

Engage and orient the reader by setting out a problem, situation or observation and its significance, establishing one or multiple point(s) of view, and introducing a narrator and/or characters; create a smooth progression of experiences or events.

**CCSS.ELA-LITERACY.W.11-12.3.B**

Use narrative techniques, such as dialogue, pacing, description, reflection, and multiple plot lines, to develop experiences, events and/or characters.

**CCSS.ELA-LITERACY.W.11-12.3.C**

Use a variety of techniques to sequence events so that they build on one another to create a coherent whole and build toward a particular tone and outcome (e.g., a sense of mystery, suspense, growth, or resolution).

**CCSS.ELA-LITERACY.W.11-12.3.D**

Use precise words and phrases, telling details and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters.

**CCSS.ELA-LITERACY.W.11-12.3.E**

Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.

## LESSON 3 — UNDERSTANDING RESTORATIVE JUSTICE: RESEARCH AND CLASSROOM PRACTICE

Pairs with: **Conversation Starters** (page 11), **Small Acts of Forgiveness** (page 18)

Time: Two class periods (40–60 minutes for research and discussion, 40–60 minutes for classroom implementation)

Common Core alignment: Speaking and Listening, Grades 9–12

### Introduction

Restorative justice is a process by which victims, offenders, and community members work together to repair harm caused by crime. The process encourages compassion and healing for both the victim and the offender. Restorative justice has been implemented in schools to promote understanding and to encourage students to take responsibility for conflicts in their community. In this lesson, students learn the philosophy behind restorative justice and then apply it to a role-playing scenario in the classroom.

The concept of the “justice circle” will help to create a safe space in which students feel heard and understood. A justice circle is formed when students agree to suspend judgment and listen fully to one another’s thoughts and feelings. The teacher should act as facilitator in a justice circle, leading from behind to encourage students to take ownership of the process.

### Part 1: Research and Preparation (60 minutes)

The first half of the lesson introduces students to the concept of restorative justice. Watch **Facing Fear** and respond to the Conversation Starters as a class. Then have students break into small groups and ask the groups to consider these prompts:

1. Develop a working definition of justice. What does “justice” mean, both in terms of fairness and in terms of righting wrongs? What would it mean for you to have justice if you were the victim of a crime?
2. Consider the perpetrator of a crime. If you hurt someone else or committed a crime, what process would you need to go through in order to feel redeemed and to feel pride in yourself again and grow and change from your experience?
3. Think about your school community. Are there people in your school community who have committed crimes or hurtful actions against other community members? What effect does a crime or an act of hate or bullying have on a community? How does a healthy community handle discipline and justice?

The Teaching Tolerance Toolkit for Restoring Justice has a series of videos that provide helpful examples of restorative justice in action, both in the classroom and in the world. You may wish to show one or more of these videos to the class or to give students 15 to 20 minutes to watch and discuss the videos on their own. To access the videos, visit [www.tolerance.org/toolkit/toolkit-restoring-justice](http://www.tolerance.org/toolkit/toolkit-restoring-justice).

Working either in small groups or as a class, develop a definition of restorative justice. How is restorative justice different from punishment? How does the practice of restorative justice benefit the victim, the perpetrator, and the community? Do you think there is a place for restorative justice in your community?

## Part 2: Justice Circle (40–60 minutes)

In the second half of this lesson, students practice restorative justice through a role-playing scenario and working within a justice circle. The instructor acts as the facilitator of the justice circle and leaves most of the decision-making to the students.

The following items may be useful in helping to create a safe environment in the justice circle:

- **Talking pieces** – You can use feathers, stones, figurines, beanbags, or even just plain old “talking pens.” By bringing a selection of talking pieces and allowing students to choose which one they wish to use, you are helping them to set the tone for their circle and to take responsibility for the conversation.
- **A bell or chime to open and close the circle and to make space for reflection** – Although it may seem simple, calming audio triggers contribute to the overall mood of the circle and suggest that participants are engaging in an important activity. Participants may also use the chime if the circle needs refocusing.
- **A centerpiece object** – A battery-powered LED light, a small plant or a wooden bowl may be placed at the center of the circle to encourage attention inward.

### Procedure

1. As a class, choose a scenario from the Teaching Tolerance Restorative Justice Role-Playing Scenarios: [www.tolerance.org/sites/default/files/general/TT47\\_Restorative%20Justice.pdf](http://www.tolerance.org/sites/default/files/general/TT47_Restorative%20Justice.pdf).
2. Work as a class to develop a system of rules for your justice circle. The guidelines below may provide a starting point:
  - A. Who should participate in the justice circle?
    - A justice circle needs the willing participation of both the offender and the victim.
    - A teacher or counselor should facilitate the justice circle (this role will be played by a student in the exercise).
    - Peers of both the victim and the perpetrator should be present. These people should be chosen for their guidance qualities.
    - Parents may be invited to participate (parents will be played by students in the role-playing exercise).
  - B. How will participants ensure that the circle is a safe space for all involved?
    - Use of a talking piece will ensure that one voice is heard at a time.
    - Participants should make a commitment on behalf of all present to respect one another, to hear everyone’s perspective, and to keep an open mind to forgiveness.
    - Confidentiality will protect personal sharing.
    - The circle leader(s) may talk with both parties before the justice circle forms in order to develop a multifaceted understanding of the scenario and be able to articulate each person’s hopes for the outcome.

3. Students choose whether they would like to play a role in the justice circle or act as an observer. Those who wish to play a role should choose from the roles listed in Step 2, Part A, above.
4. Students form a circle and participants assume their characters. The student leading the justice circle rings the chime to signify the beginning of the circle.
5. Student(s) acting as facilitators outline the facts of the scenario for all participants and review the rules for the circle that have been defined by the group. Student facilitator(s) ask all parties if they are comfortable with the circle and willing to proceed.
6. Beginning with the victim, all parties share their experiences of the event. Allow a conversation to develop in which all parties discuss the event.
7. When the group is ready to move forward, the student leader of the circle asks the perpetrator what he or she would like to do to restore justice. Other parties contribute to the conversation, and through conversation, the group works to develop a method of restoring justice that addresses the central issue in the conflict.
8. In addition to working to restore justice, the group discusses how to prevent this type of incident from happening in the future.
9. To prepare for ending the circle, everyone speaks to assert that his or her needs have been met and the student leader thanks all participants for engaging in the process.

### Reflection

Ask students who did not actively participate in the justice circle to respond to what they observed.

- Do you think that the characters in the circle effectively implemented the concept of restorative justice? What was most effective about this process?
- Were there any moments that stood out to you as particularly helpful or challenging?
- How was the justice circle different from a disciplinary system in which a teacher punishes the offender?
- If you were the victim in this situation, would you forgive the offender?

### Supplemental Resources

For further research on restorative justice in the classroom, see the following resources:

- Teaching Restorative Practices with Classroom Circles: [www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2010/winter/anti-gay-hate-crimes-doing-the-math](http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2010/winter/anti-gay-hate-crimes-doing-the-math)
- Teaching Tolerance Toolkit for Restoring Justice: [www.tolerance.org/toolkit/toolkit-restoring-justice](http://www.tolerance.org/toolkit/toolkit-restoring-justice)
- The Conflict Resolution Education Connection: [www.creducation.org/resources/RJ\\_Lesson\\_3\\_Justice\\_Circle\\_Part\\_1.pdf](http://www.creducation.org/resources/RJ_Lesson_3_Justice_Circle_Part_1.pdf)
- Restorative Justice Online: [www.restorativejustice.org](http://www.restorativejustice.org)
- Edutopia: Restorative Justice Resources for Schools: [www.edutopia.org/blog/restorative-justice-resources-matt-davis](http://www.edutopia.org/blog/restorative-justice-resources-matt-davis)

## Common Core Alignment: Speaking and Listening, Grades 9–12

### CCSS.ELA-LITERACY.SL.9-10.4

Present information, findings, and supporting evidence clearly, concisely, and logically such that listeners can follow the line of reasoning and the organization, development, substance, and style are appropriate to purpose, audience, and task.

### CCSS.ELA-LITERACY.SL.9-10.5

Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

### CCSS.ELA-LITERACY.SL.9-10.6

Adapt speech to a variety of contexts and tasks, demonstrating command of formal English when indicated or appropriate. (See Grades 9–10 Language Standards 1 and 3 here for specific expectations.)

### CCSS.ELA-LITERACY.SL.11-12.4

Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.

### CCSS.ELA-LITERACY.SL.11-12.5

Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

### CCSS.ELA-LITERACY.SL.11-12.6

Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See Grades 11–12 Language Standards 1 and 3 here for specific expectations.)

In addition to the Common Core Standards, this lesson addresses the following **California Health Education Content Standards**:

- Practice appropriate ways to respect and include others who are different from oneself.
- Promote a bully-free school and environment.
- Object appropriately to teasing or bullying of peers based on personal characteristics and perceived sexual orientation.
- Explain how witnesses and bystanders can help prevent violence by reporting dangerous situations.
- Recognize diversity, including disability, gender, race, sexual orientation, and body size.
- Design a campaign for preventing violence, aggression, bullying, and harassment.
- Promote a positive and respectful school environment.
- Demonstrate the ability to be a positive peer role model in the school and community.
- Explain the effects of violence on individuals, families, and communities.
- Describe how social environments affect health and well-being.
- Use a decision-making process to analyze the benefits of respecting individual differences.

## Sample Timeline and Logistics Checklist

The following timeline and checklist is designed for larger public events. It can be easily adapted for use in smaller, more intimate events.

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### Preliminary preparation

*2 months prior to event*

- Preview the film.
- Recruit partners and/or cosponsors, if needed.
- Determine your general objectives and target participants.
- Select and secure a venue (consider location within the community, technology needs, accessibility, proximity to public transportation, parking, and whether target participants will feel comfortable at the venue).
- Hold a planning meeting, if needed.

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### Initial planning

*6 to 8 weeks prior to event*

- Identify roles for partner organizations and secure commitments.
- Refine objectives for the event.
- Determine if you need a trained facilitator. If so, the International Institute for Restorative Practices at 610.807.9221 and/or the Sustained Dialogue Campus Network at 202.393.7643 are two resources for trained facilitators.
- Arrange for audio/visual equipment and any other special equipment or furniture. Be sure to check the DVD or media on the equipment you will be using to screen the film.

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### Logistical planning

*4 to 6 weeks prior to event*

- Draft the event agenda.
- Create the invitation.

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### Continued planning

*2 weeks prior to event*

- Confirm food for the event (if applicable).
- Confirm details with event staff (venue, AV equipment, etc.) and finalize the agenda.

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### Final logistics

*several days prior to event*

- Double-check the DVD or media on the exact equipment you'll be using to screen the film to ensure there are no glitches.
- Confirm all arrangements with venue, facilitator, equipment providers, and so on.
- Send a reminder email blast.
- Make copies of handouts to distribute at the event.

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### Final steps, day of event

*before event starts*

- Huddle with your event team and/or partners to go over roles, details, and any updates/last-minute changes.
- Set up AV equipment and cue up the media.
- Set up any tables or display materials, including an optional email sign-up.
- Assign one or two people to greet participants as they arrive and to distribute materials.

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### Follow-up

*1 to 2 days after event*

- Send a follow-up email to attendees thanking them and inviting them to future meetings and events.

## Resource List

### HELPFUL ORGANIZATIONS AND INITIATIVES

#### **The Forgiveness Project**

The Forgiveness Project uses personal stories of victims and perpetrators of crime and violence to explore how ideas around forgiveness, reconciliation, and conflict resolution can be used to impact positively on people's lives. [www.theforgivenessproject.com](http://www.theforgivenessproject.com)

#### **Gay & Lesbian Alliance Against Defamation (GLAAD)**

GLAAD rewrites the script for LGBT acceptance. As a dynamic media force, GLAAD tackles tough issues to shape the narrative and provoke dialogue that leads to cultural change. GLAAD protects all that has been accomplished and creates a world where everyone can live the life they love. [www.glaad.org](http://www.glaad.org)

#### **Gay, Lesbian & Straight Education Network (GLSEN)**

GLSEN is a leading national education organization focused on ensuring safe schools for all students. It works with students, parents, and teachers to try to effect positive change in schools. [www.glsen.org](http://www.glsen.org)

#### **Greater Good Science Center**

Based at the University of California, Berkeley, the Greater Good Science Center studies the psychology, sociology, and neuroscience of well-being; highlights groundbreaking scientific research on empathy, forgiveness, compassion, and mindfulness; and teaches skills that foster a thriving, resilient, and compassionate society. [www.greatergood.berkeley.edu](http://www.greatergood.berkeley.edu)

#### **International Institute for Restorative Practices (IIRP)**

The IIRP is a private, stand-alone, accredited graduate school in Bethlehem, Pennsylvania. It works with licensees and affiliates around the world and is an integral part of a large worldwide movement of scholars, policy-makers, and practitioners advancing the fields of restorative justice and, more broadly, restorative practices. [www.iirp.edu](http://www.iirp.edu)

#### **Museum of Tolerance**

The Museum of Tolerance (MOT) is the educational arm of the Simon Wiesenthal Center, an internationally renowned human rights organization. The only museum of its kind in the world, the MOT challenges visitors to understand the Holocaust in both historic and contemporary contexts and confront all forms of prejudice and discrimination in the world today. Established in 1993, the MOT has welcomed almost six million visitors. Through high-tech interactive exhibits, community events, and customized educational programs for youths and adults, the museum engages the hearts and minds of visitors while challenging them to assume responsibility for positive change. Among the innovative experiences are live personal testimonies from speakers that include Holocaust survivors, former hate crime perpetrators and civil rights icons, offering visitors a chance to engage with those who bear witness to history and whose stories inform and inspire.

[www.museumoftolerance.com](http://www.museumoftolerance.com)



Matthew Boger and Tim Zaal in *Facing Fear*. Photo courtesy of Jason Cohen Productions.

### **Not in Our Town**

Not in Our Town is a movement to stop hate, address bullying, and build safe, inclusive communities for all. Not in Our Town films, new media, and organizing tools help local leaders build vibrant, diverse cities and towns where everyone can participate. [www.niot.org](http://www.niot.org)

### **Parents, Families and Friends of Lesbians and Gays (PFLAG)**

Founded in 1972 with the simple act of a mother publicly supporting her gay son, PFLAG is the nation's largest family and ally organization. Uniting people who are lesbian, gay, bisexual, transgender, and queer with families, friends, and allies, PFLAG is committed to advancing equality and full societal affirmation of LGBTQ people through its threefold mission of support, education, and advocacy. [www.community.pflag.org](http://www.community.pflag.org)

### **Queerly Elementary**

Queerly Elementary works with school communities to increase their capacity to embrace LGBTQ diversity and may assist with supporting discussions or identifying local facilitators. [www.queerlyelementary.com](http://www.queerlyelementary.com)

### **Self-Compassion**

Developed by Kristin Neff, Ph.D., a pioneer in self-compassion research, this site provides information about self-compassion, a self-compassion test, exercises, guided meditations, and video and audio resources. [www.self-compassion.org](http://www.self-compassion.org)

### **Southern Poverty Law Center**

The Southern Poverty Law Center is dedicated to fighting hate and bigotry and to seeking justice for the most vulnerable members of our society. Using litigation, education, and other forms of advocacy, the center works toward the day when the ideals of equal justice and equal opportunity will be a reality. [www.splcenter.org](http://www.splcenter.org)

### **Sustained Dialogue Campus Network**

The mission of the Sustained Dialogue Campus Network, an initiative of the Sustained Dialogue Institute, is to develop everyday leaders who engage differences as strengths to improve campuses, workplaces, and communities. [www.sdcampusnetwork.org](http://www.sdcampusnetwork.org)

### **The Tomkins Institute**

The Tomkins Institute: Applied Studies in Motivation, Emotion and Cognition exists to study, extend, apply, and teach Silvan Tomkins's powerful Human Being Theory. An understanding of innate affect, script and shame is a powerful tool for promoting reconciliation and healing. [www.tomkins.org](http://www.tomkins.org)

### **The Trevor Project**

Founded in 1998 by the creators of the Academy Award®-winning short film *Trevor*, the Trevor Project is the leading national organization providing crisis intervention and suicide prevention services to lesbian, gay, bisexual, transgender, and questioning young people aged 13 through 24. [www.thetrevorproject.org](http://www.thetrevorproject.org)

### **Tutu Global Forgiveness Challenge**

A project of Human Journey, the Global Forgiveness Challenge was developed in conjunction with the release of Desmond Tutu and Mpho Tutu's *The Book of Forgiving*. The challenge provides 30 daily inspirational emails and practices to help users cultivate forgiveness. [www.forgivenesschallenge.com](http://www.forgivenesschallenge.com)

### YMCA of the USA

The YMCA knows that lasting personal and social change comes about when we all work together. That's why every day YMCAs work side by side with their neighbors to make sure that everyone, regardless of age, income, or background, has the opportunity to learn, grow, and thrive. [www.ymca.net](http://www.ymca.net)

## TOOLS

### Letting Go Practice

This interactive practice is designed to help you think about, name, and release a hurt, thought, injury, or issue in your life. [www.fetzer.org/letting-go](http://www.fetzer.org/letting-go)

### The Forgiveness Toolbox

This skills-based toolbox is designed to enable individuals and groups to transform the impact of harm and violence and nurture peaceful coexistence.

[www.theforgivenessstoolbox.com](http://www.theforgivenessstoolbox.com)

### Love | Forgiveness | Compassion Conversation Cards

Each of the 52 cards provides a quote to ponder, questions to discuss, and a suggested action for incorporating love, forgiveness, and compassion into your life. English and Spanish versions of the cards are downloadable or may be ordered, at no charge, while supplies last.

[www.fetzer.org/resources/conversation-cards](http://www.fetzer.org/resources/conversation-cards)

## SUGGESTED READING

### Books

Brown, Brené. *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent and Lead*. New York, NY: Gotham Books, 2012.

Enright, Robert. *Forgiveness Is a Choice: A Step-by-Step Process for Resolving Anger and Restoring Hope*. Washington, DC: American Psychological Association, 2001.

Hurwin, Davida Wills. *Freaks and Revelations*. New York, NY: Little Brown & Company, 2009.

Krznaric, Roman. *Empathy: Why It Matters and How to Get It*. New York, NY: Penguin Group, 2014.

Luskin, Fred. *Forgive for Good: A Proven Prescription for Health and Happiness*. San Francisco, CA: Harper San Francisco, 2002.

Nathanson, Donald L. *Shame and Pride: Affect, Sex and the Birth of Self*. New York, NY: W.W. Norton & Company Inc., 1992.

Tutu, Desmond, and Mpho Tutu. *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World*. New York, NY: HarperOne, 2014.

Watterson, Kathryn. *Not by the Sword: How a Cantor and His Family Transformed a Klansman*. New York, NY: Simon & Schuster, 1995.

Wiesenthal, Simon. *The Sunflower: On the Possibilities and Limits of Forgiveness*. New York, NY: Schocken Books Inc., 1997

## Acknowledgments

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Active Voice tackles social issues through the creative use of film. We believe that real progress requires real connection and that film has a unique power to bring people together in meaningful ways. Since our inception in 2001, Active Voice has influenced local, regional, and national discussion on issues including immigration, criminal justice, healthcare, and education. [www.activevoice.net](http://www.activevoice.net)

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Jason Cohen Productions makes films that dig deeper than the story most see, to give the audience a fresh perspective on the people and issues that are shaping our world. [www.jasoncohenproductions.com](http://www.jasoncohenproductions.com)

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