

"A PROFOUND  
MEDITATION ON RACE"  
MSNBC

"RICH  
NARRATIVE"  
NY TIMES

"EMOTIONALLY  
COMPLEX"  
PHILADELPHIA INQUIRER

A FILM BY  
LACEY SCHWARTZ



# LITTLE WHITE LIE

A FILM ABOUT FAMILY  
SECRETS, DENIAL  
AND THE POWER OF  
TELLING THE TRUTH



TRUTH AID PRESENTS "LITTLE WHITE LIE" WRITTEN BY PRADEEP JAIN & ADRIANNE WILSON BY TOBY SHIMAN AND TERE DUGGERTY MUSIC BY KATHRYN BOSTIC  
WRITING PRODUCED BY CRAIG DOLGHEFFY JOHN WILSON PRODUCED BY LACEY SCHWARTZ EDITED BY LACEY SCHWARTZ

[LITTLEWHITELIETHEFILM.COM](http://LITTLEWHITELIETHEFILM.COM)



DISCUSSION GUIDE



## About the Film

*Little White Lie* is a personal documentary about dual identity, race, and the legacy of family secrets and denial. The film tells Lacey Schwartz's story of growing up in a typical upper-middle-class white Jewish household in Woodstock, NY, with loving parents and a strong sense of her Jewish identity — despite the questions from those around her about how a white girl could have such dark skin.

At the age of 18, Lacey learns the truth: Her biological father was not the man who had raised her, but a black man named Rodney with whom her mother had had an affair. Afraid of losing her relationship with her parents, for many years, Lacey doesn't openly acknowledge her newly discovered black identity with her white family. As Lacey enters college and adulthood, and is ready to move forward with her life, she begins a quest to reconcile the hidden pieces of her life and her racial identity.

Critically acclaimed, including both a New York Times and Village Voice Critics' Pick, and widely viewed, *Little White Lie* has shown at over 50 festivals worldwide and opened in theaters in 2014. The film premiered on PBS's *Independent Lens* in 2015 and is now on iTunes, Netflix, and is available for school and community screenings.



## A Message From Lacey

I come from a long line of New York Jews. I am the great-granddaughter of Eastern European immigrants who brought their culture and traditions to Brooklyn. I am the daughter of a nice Jewish girl and a nice Jewish boy. I grew up in a world with synagogue, Hebrew school, and bar mitzvahs. My family knew who they were and that defined who I was.

At the age of 17, I went away to college and lived on my own for the first time. Like many young people, at that point, I started to really question who I was. At 18, I found out my biological father was not the man who had raised me but a black man with whom my mother had an affair. That revelation changed my definition of myself. Rather than feeling like I continued to be an extension of who my family was, I began to feel like I

was who I was in spite of them. I didn't understand at the time how I could be both black and Jewish. I struggled to integrate my own sense of self. For the next 10 years, I developed an identity almost in opposition to the one my family had given me.

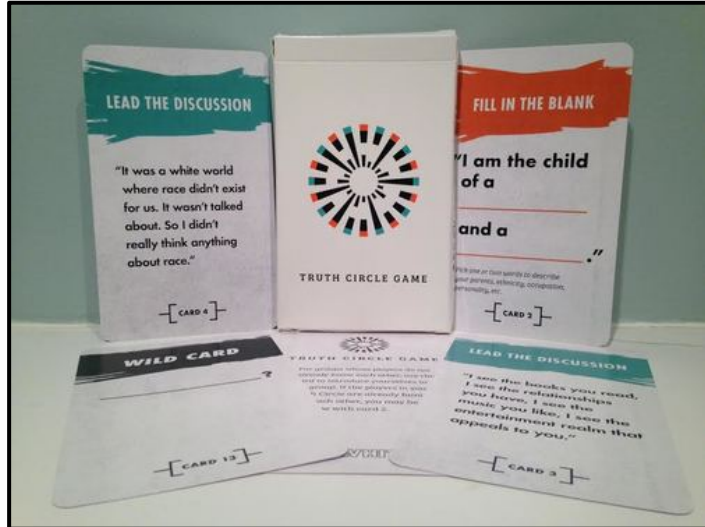
It took me until I was 30 years old to realize that I am who I am both because of the history and traditions I come from, and also despite them. My personal documentary *Little White Lie* traces my experience of pulling back the curtain on matters of race and family secrets, and of learning to live with a dual identity. It raises the questions of what factors—race, religion, family, and upbringing—make us who we are, and what happens when we are forced to redefine ourselves.

To come to terms with my story, I needed to explore the power of denial within my family and how we were able to ignore what was fairly obvious to other people. I don't think my family is unique—many families have secrets that no one talks about. When you combine family secrets with denial, you get the little white lies that we hold. Many of us are controlled by these little white lies and don't know how to get past them.

As part of this film, we have created a larger interactive game, the Truth Circle Game, that exists both on- and offline. The purpose of the game is to get other people to share their little white lies and give them space and tools to share their own truth. I feel strongly that we cannot expect society to talk openly and productively about difficult topics, such as race and identity, until families, which are the building blocks of society, are able to do so.

# The Truth Circle Game

Created with the goal of driving deep discussions following screenings of the film *Little White Lie*, the Truth Circle Game is a multiplayer card game that uses a narrative-based approach to engage with key themes from the film, including complex racial identities, family dynamics, and facing the truth. The game format provides an opportunity for participants to express their personal truths, engage with others' shared truths, and connect with ideas and key themes from the movie.



The game is designed to break down these themes in a way that inspires meaningful dialogue, personal introspection, listening, and connection with ideas and key themes from the movie. By facilitating the breaking down of these difficult issues on an individual basis and in small groups, this project will contribute to the building of healthier communities in which individuals are encouraged and celebrated for expressing their own truths and complex identities, and are able to share their unique values with their peers.

The Truth Circle Game is available for purchase at [www.littlewhiteliethefilm.com](http://www.littlewhiteliethefilm.com) and the online interactive version can be played at [www.truthcirclegame.com](http://www.truthcirclegame.com)



## Conversation Starters

Use these prompts as an opportunity for audience members to share their personal reactions to the film before diving into a deeper discussion utilizing the Film Discussion Questions provided below.

1. Which moment in the film stood out to you the most? Why?
2. What was your main takeaway or message from the film?
3. Which person did you relate to or emphasize with most in the film? Why?
4. Did anything that happened in the movie remind you of something that has occurred in your own life or that you have seen occur in others' lives?
5. What lessons can be learned from the choices and experiences made by the subjects in this documentary?



## Film Discussion Questions

These questions are designed for people who want to use *Little White Lie* to engage in discussions of **Identity, self-expression, race, secrets and lies, family dynamics, and social dynamics** with peers, colleagues, students, community members, family, or friends. In contrast to the Truth Circle Game, which is designed for meaningful sharing of and introspection on personal experiences with race, identity, and biases, these questions are meant to foster learning and help participants think deeply about the issues presented in the film as they exist in our society.

Rather than using all the questions below, we encourage you to choose a few questions that meet your group's needs and interests. Each question is labeled with the themes they address.

When closing the discussion, consider directing individuals to [www.truthcirclegame.com](http://www.truthcirclegame.com) to share and explore personal truths that the film and discussion sparked.

1. When Lacey learns her biological father is black, she struggles with how to be true to both her Jewish and black identities. Why do you think this might be difficult?
  - a. Ultimately, she is able to accept and embrace her multiple identities. What were the important factors that made it possible for her to do this?
  - b. How does Lacey's personal identity evolve from the beginning to the end of the film?
  - a. Do you relate to her multiple identities? In what ways?

Themes: identity, race

2. Why does Lacey believe she is fully white until she is 18?
  - a. What tools did Lacey use to convince herself she was "just like" her parents?
  - b. Would Lacey's personal identity have shifted in the same way if she had grown up in a black household, not knowing that she was partly biologically white? Why or why not?
  - c. According to the one-drop rule, which defines any person with one drop of black blood to be black, Lacey is black. Do you agree? Is this type of categorization still helpful? Why or why not?
  - d. Is Lacey still white? Why or why not? What is white?

Themes: identity, race, self-expression

3. Lacey's boyfriend Matt says, "White people will believe anything." What does this mean?
  - a. Are white people more likely to believe anything about race?
  - b. Is it possible to "not see race"? Is this a good thing or a bad thing? Why?
  - c. Lacey says, "Blackness is everywhere." Are people of color more likely to see and discuss race? Why or why not?

Themes: identity, race

4. How does Lacey feel when others assume she is white? Black?
- a. In elementary school, Lacey's peers assume she is white, whereas the Georgetown community assumes she is black. Why? How does Lacey's response change?
  - b. Do you feel identifying racial identity on an application is a benefit or detriment to getting a job or into college? Explain.
  - d. If Georgetown had not admitted Lacey as a black student, how do you think Lacey's journey would have changed?

Themes: race, self-expression, social dynamics

5. There is a period of transition from when Lacey recognizes her black identity to when she expresses it at home. How do you think she felt being black at school while still being considered white at home?
- a. In college, what factors helped Lacey explore and ultimately embrace her blackness?
  - b. What factors at home kept Lacey from expressing her black identity?
  - c. Can you relate to this part of Lacey's experience? In what ways?
  - d. What do you think is needed in order to feel comfortable expressing your identity in a particular situation or environment?

Themes: race, self-expression, family dynamics

6. Lacey asks her friends, "Is being biracial, half-black/half-white, a category of being black? I think of it that way; [I] identify as black. Like being mixed is a category of being black. Being mixed to me is not a category of being white." What do you think?
- a. Why does Lacey not see being mixed as a category of being white?
  - b. Lacey's friend says, "It's beyond race to me. Like even when I was in India recently. It's kind of brown people. Like after there were no black people, I was like, 'The Indian girl looked cool.' It's a common connection with being the underdog in some way—not being accepted." Have you experienced this kind of "common connection" or immediate bonding with someone based on an outsider status? In what situations?

Themes: identity, race, self-expression, social dynamics

7. Lacey realizes her biological father, Rodney, “was not my father. And my real father had no idea who I [actually] was.” What makes Lacey come to this realization?
- a. Lacey wonders if she would share a bond with her biological father Rodney that she didn’t have with her white family, but ultimately is not able to build a deep bond with him or her newfound siblings. Why do you think this is?
  - b. What does Lacey mean by “real father”? How do you define a “real father”?
  - c. Are there situations in which a bond or real relationship can be developed later in life? What factors need to be in place?

Themes: identity, family dynamics

8. How does Lacey successfully distinguish between her story and her parents’ stories?
- a. What steps did Lacey take to be able to create her own story?
  - b. In what ways are children impacted by their parents’ choices?
  - c. In what ways are parents impacted by their children’s choices?
  - d. Do you relate? In what ways have you distinguished your story from your parents’ or family’s?

Themes: identity, self-expression, family dynamics, secrets and lies

9. Lacey’s mother explains that she was raised with an expected path to follow: Go to school, become a teacher, marry a nice Jewish guy. “That’s the way it was, it’s just, I didn’t think, ‘That’s what I’m doing’... You just didn’t think outside the box. We didn’t and sometimes it was easier that way.”
- a. Why might it seem “easier” to not think outside the box? Is it actually?
  - b. Lacey’s parents were married in 1968. Is the concept of an expected path still relevant today?
  - c. Can you relate to the feeling of having a set or expected path to follow? In what ways?

Themes: identity, self-expression, social dynamics



10. Lacey's mother says, "The fact is if the man with whom I had the affair hadn't been black, none of this would have come out." Do you think this is true?
- a. Would the truth still matter if Lacey were not biracial? Why or why not?
  - b. Does the truth always matter?
  - c. Are there situations in which a little white lie is right or justified?

Themes: identity, self-expression, social dynamics, secrets and lies

11. Lacey defines a little white lie as something everybody knows but no one talks about. What motivates Lacey to finally confront her family and refuse to perpetuate the lie?
- a. What lessons might someone struggling with a little white lie in his or her family take from the film?
  - b. Can you think of other little white lies or unspoken truths in your family, community, or culture?
  - c. What steps can be taken to confront the truth?

Themes: family dynamics, secrets and lies

12. Lacey says, "But... in the end, I couldn't heal my parents. I couldn't change what had happened to them... I needed to accept them for who they were, just like I wanted them to accept who I was." Why is Lacey ultimately able to make peace with her identity and her family?
- a. What role does accepting other people play in being able to accept oneself?
  - b. What factors prevent people from exploring or accepting their own identity?
  - c. What factors help people discover and accept their identity?

Themes: identity, self-expression, family dynamics

## Issue Area Index

The issue areas below are included as an additional resource to support discussion and dialogue. When discussing issues of race and identity, it is important to remember that words often have different definitions to different people. Everyone may not agree on the definitions of these terms, but use the below definitions as a base to engage in a discussion around these concepts.

Below each issue area, a quote from the film is provided that illustrates the theme. Use these quotes as an opportunity to dig more deeply into these concepts by discussing how they are demonstrated in the film. Additional terms can also be found online here: [www.racialequityresourceguide.org/about/glossary](http://www.racialequityresourceguide.org/about/glossary)

**2042:** The demographics in America are changing. Census data calculates that by 2042, Hispanics, blacks, Asians, American Indians, Native Hawaiians, and Pacific Islanders will together outnumber non-Hispanic whites in the U.S.<sup>1</sup>

*Lacey's friend looks at her claim on whiteness as a way to deconstruct white power. She says, "I think there is power in identifying yourself as white. I mean as making white folks accept you as part of being white."*

**Biracial/ Multiracial:** Belonging to two or more racial or ethnic groups.

*A friend asks Lacey how she identifies herself: "Do you feel it necessary to say to yourself, 'I've made a decision, I am a white woman, or I am a black woman, or I am a combination of each'?"*

**Code Switching:** Refers to changing the way we express ourselves between different cultural and linguistic spaces to navigate different parts of our identities.

*At Georgetown, Lacey experiences uncertainty about how to act. "There were moments in the beginning where I would walk into all these black spaces and I would think, 'How am I going to fit in, or what's it going to be like?' You know, would I dance in the right way, would I say the right things? But they didn't know all about the fact I had grown up and only known other white kids."*

---

<sup>1</sup> [http://www.nytimes.com/2008/08/14/world/americas/14iht-census.1.15284537.html?\\_r=0](http://www.nytimes.com/2008/08/14/world/americas/14iht-census.1.15284537.html?_r=0)

**Color Blindness:** The claim not to see or perceive race or racial difference. While the intent of declaring oneself "colorblind" can be to articulate the belief that skin color should not matter, the impact is to erase or invalidate lived experiences in which race does matter. In that way, colorblindness can be seen as the opposite of racial consciousness.

*When Lacey asks her cousin if he thinks of her as black, he struggles to articulate his thoughts: "As my cousin, I was naive to any concept of... for lack of a better descriptor, race. I never really viewed you as, as, as—white or black or anything. And like, it never really was something I even thought about."*

**Colorism:** Prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group.

*At Georgetown, Lacey discovered, "As it turned out, hanging out with black people put a lot of my insecurities to rest—the dark skin I always worried about was light skin to them and my bad hair became good hair."*

**Cultural Competence:** Behaviors, attitudes, or policies that work effectively in cross-cultural situations. It is not a static achievable goal but rather an ongoing state of being that allows for continual learning, self-reflection, and growth.<sup>2</sup>

*The film closes on Lacey's interfaith, multiracial wedding and the officiating minister says these wise words: "It's a celebration that brings two individuals from different cultural experiences and different religious experiences and so love allows them to come together and fall in love with each other and have transcended the external accidents of race or color."*

**Cultural Representation:** Refers to popular stereotypes, images, frames, and narratives that are socialized and reinforced by media, language, and other forms of mass communication and "common sense." Cultural representations can be positive or negative, but they often depict minorities in ways that perpetuate inaccurate stereotypes or biases.<sup>3</sup>

*When Lacey tries to talk to her father about her emerging identity, he defensively explains, "I see the books you read, I see the relationships you have, I see the music you like, I see the, um, the entertainment realm that appeals to you. OK, what else is new? I knew that."*

---

<sup>2</sup> <http://www.racialequityresourceguide.org/about/glossary>

<sup>3</sup> <http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/RCC-Structural-Racism-Glossary.pdf>

**Diversity:** Differences among groups of people and individuals based on qualities such as ethnicity, race, gender, socioeconomic status, religion, sexual orientation, and geographical area.<sup>4</sup>

*Peggy, Lacey's mom, explains, "Woodstock is a pretty liberal community. But there weren't that many black people in Woodstock. Lacey's friends from when she was a child—those are all white kids."*

**Double Consciousness:** Coined by W. E. B. Du Bois, double consciousness refers to the "sense of always looking at oneself through the eyes of others," in which the internalization of anti-black sentiment damages self-esteem and identity formation.

*As a member of the Black Student Alliance at Georgetown, Lacey notices that "white people don't spend a whole lot of time thinking about their whiteness. But for black people, blackness is everywhere."*

**Ethnicity:** A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.<sup>5</sup>

*At the beginning of Little White Lie, Lacey introduces herself: "I come from a long line of New York Jews. I'm the great-granddaughter of Eastern European immigrants who brought their culture and traditions to Brooklyn. The daughter of a nice Jewish girl and a nice Jewish boy. I grew up in a world with synagogue, Hebrew school, bar mitzvahs."*

**Family Secrets:** A family secret is something that someone in your family is hiding from others, and may or may not be known to most members of the family. An omission or truth that is not discussed openly.

*In her therapy sessions, Lacey expresses her feelings about her family dynamics: "Because it's an unspoken thing, it's like there's a part of me that I feel like it's a charade... There are moments, where, like, I feel like an outsider. I can't really tolerate, like, putting my stuff to the side anymore."*

---

<sup>4</sup> <https://www.med.umich.edu/diversity/pdf/files/file28.pdf>

<sup>5</sup> <http://www.racialequityresourceguide.org/about/glossary>

**Identity:** The combination of both external and internal factors that define an individual's person. No one individual's personal makeup is exactly like another's; we are all unique although we may share similarities.<sup>6</sup> Identity is both fluid and contextual for individuals.

*When Lacey is exploring her biracial identity, her friends clarify, "Cause it's being true to yourself. I mean it's being true to who you are—because you are such a hodgepodge of people in many ways, you can be Lacey from Woodstock—you know—from the parentage of Peggy Schwartz."*

**Individual Racism:** Individual racism can include face-to-face or covert actions toward a person that intentionally express prejudice, hate, or bias based on race.<sup>7</sup> Individual racism can occur at both a conscious and unconscious level, and can be both active and passive. Examples include telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites.<sup>8</sup>

*In talking about her childhood, Lacey remembers, "One day, I went to nursery school. There was this little blond kid who seemed obsessed with how I looked. He said to me, 'Show me the color of your gums,' and I just showed him my gums... That's the earliest memory I have of feeling different. It was embarrassing to be singled out and it made me feel ugly."*

**Little White Lie:** Something that everyone knows but no one talks about. An omission or truth that is not discussed openly.

*Lacey reflects back on her childhood secret: "If you looked too closely at it, it didn't make any sense, so we didn't look. We found ways to see what we wanted to believe."*

**Microaggressions:** Commonplace verbal, nonverbal, or environmental slights, insults, or indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages based on race or other group membership.

*Lacey recalls her mother's silence at an important life moment: "At my bat mitzvah, a member of the synagogue came up to me and my mother, and said, 'It's so nice, to have an Ethiopian Jew in our presence.' My mother said nothing."*

---

<sup>6</sup> <https://www.med.umich.edu/diversity/pdf/files/file28.pdf>

<sup>7</sup> <http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/RCC-Structural-Racism-Glossary.pdf>

<sup>8</sup> <http://www.racialequityresourceguide.org/about/glossary>

**One-Drop Rule:** The one-drop rule is a historical legal principle of racial classification that declared that any person with even one ancestor of African ancestry ("one drop" of black blood) is considered to be black.<sup>9</sup> Developed in the South to justify slavery and segregation, this became the social as well as the legal definition of "black." Today, this classification is generally controversial, although some people in the black community do support it as an inclusive concept.<sup>10</sup>

*As Lacey explores her identity with her college friends, one quips, "It's so funny because you know the one-drop rule—right? So it's like one drop of black blood, you black. So there's all these people who we accept in. You know like Tiger and his Cablinasian self. Everyone's like, 'Yeah, we are claiming that.' It is inclusive."*

**Passing:** The ability of a person to be regarded as a member of social groups other than his or her own, generally with the goal of gaining social acceptance or to cope with anxiety caused by difference.

*Regarding her childhood, it dawns on Lacey that "it never occurred to me that I was passing. I wasn't pretending to be something I wasn't. I actually grew up believing I was white. I wasn't trying to be white, I was white. Everyone in my life had always let me think so."*

**Race:** A social construct that divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society.<sup>11</sup>

*Lacey muses about what she thinks about her racial identity: "Do you think being biracial, half-black/half-white, is a category of being black? I think of it that way. I identify as black. Like being mixed is a category of being black. Being mixed to me is not a category of being white."*

---

<sup>9</sup> <http://thesocietypages.org/sexuality/2009/10/18/race-sexuality-and-the-one-drop-rule-more-thoughts-about-interracial-couples-and-marriage>

<sup>10</sup> <http://www.pbs.org/wgbh/pages/frontline/shows/jefferson/mixed/onedrop.html>

<sup>11</sup> <http://www.racialequityresourceguide.org/about/glossary>

**Racial Anxiety:** The discomfort that ensues around interracial interactions or when race is expressly discussed.<sup>12</sup>

*Lacey worries about her relationship with her father: “My father and I have never talked about it in any way—my paternity, my race, anything. I’m worried about talking to him. How do I say to him, ‘I need to talk to you’?”*

**Racial Consciousness:** To be aware of one’s own race and that of others, and be able to identify and embrace the differences.

*Lacey sheds light on race in the context of her childhood: “There were no black kids in my elementary school. None. It was a white world where race didn’t exist for us. It wasn’t talked about. So I didn’t really think anything about race.”*

**Racial Closet:** A term used to describe a person who has not told anyone of his or her racial background or is keeping it private, usually due to fear of social rejection. “Closet” is commonly used in reference to homosexuality, but not exclusively.<sup>13</sup>

*Lacey internally struggles with being open about her biracial identity: “Being true to myself meant being both white and black. But when it came to my family—I kept the black part under wraps.”*

**Racial and Ethnic Identity:** A critical part of one’s individual identity, formed by social and cultural influences, and shaped by cultural traditions and values through religious, familial, neighborhood, and educational communities. Individuals must often filter their identity through negative treatment and media messages received from others because of their race and ethnicity.<sup>14</sup>

*Lacey embraces her newfound racial identity: “My black friends looked at me and saw another black person. Feeling like an outsider was something they could relate to [too] and that didn’t seem like a coincidence to me. For the first time in my life I felt like I belonged and somehow I just knew that black was who I was.”*

---

<sup>12</sup> [http://perception.org/app/uploads/2014/11/Science-of-Equality-111214\\_web.pdf](http://perception.org/app/uploads/2014/11/Science-of-Equality-111214_web.pdf)

<sup>13</sup> <http://www.urbandictionary.com/define.php?term=closet>

<sup>14</sup> <http://isites.harvard.edu/fs/docs/icb.topic551690.files/Chavez%20and%20Guido%20Debrito.pdf>

**Standards of Beauty:** The notion that the more closely associated a person is with European features, the more attractive he or she is considered; these standards deem attributes that are most closely related to whiteness, such as lighter skin, straight hair, thin nose and lips, and light-colored eyes, as beautiful. Standards of beauty vary in different geographic locations, but they prioritize or validate the characteristics of the dominant group. Studies done as early as 1947 show that black children are negatively affected by European standards of beauty, which are pervasive in society through family, peers, partners, the media, and larger society.<sup>15</sup>

*In her childhood diary, Lacey divulges she wanted “lighter skin.”  
Meanwhile, at school, “all the girls in my class had long straight hair. I didn’t and I hated it.”*

**Unconscious/Implicit Bias:** Occurs when someone consciously rejects stereotypes but also holds negative associations in his or her mind subconsciously. These biases develop at a very early age through exposure to direct and indirect messages, and are activated without an individual's explicit intention or awareness.<sup>16</sup>

*“There are different narratives of racial identity in America and people come with different assumptions about what it is to be a black person,”  
according to a member of Georgetown’s Black Student Alliance.*

**White Privilege:** A right, advantage, or immunity granted to or enjoyed by people with white skin. White privilege is not something that is necessarily enacted on purpose or with intent, but it acts as a transparent preference for whiteness and provides people with white skin with “perks” or advantages that people of color do not enjoy.<sup>17</sup>

*After immersing herself in black student life at Georgetown, Lacey realizes, “I had always taken it for granted that what I accomplished was seen as a product of my own hard work. But I soon realized that my black friends felt they had to work harder to prove they deserved their success.”*

---

<sup>15</sup> <http://cswr.columbia.edu/wp-content/uploads/2013/04/Bryant.-The-beauty-ideal-The-effects-of-European-standards-of-beauty-on-Black-women..pdf> <http://cswr.columbia.edu/wp-content/uploads/2013/04/Bryant.-The-beauty-ideal-The-effects-of-European-standards-of-beauty-on-Black-women..pdf>

<sup>16</sup> <https://www.opensocietyfoundations.org/events/racial-anxiety-and-unconscious-bias-how-it-affects-us-all>

<sup>17</sup> <http://www.tolerance.org/article/racism-and-white-privilege>



## Resources & Other Media Projects

### **Bi-Racial/ Multi-Ethnic**

Association of MultiEthnic Americans (AMEA): [www.ameasite.org](http://www.ameasite.org)

*Black, Jewish, and Interracial: It's Not the Color of Your Skin, but the Race of Your Kin, and Other Myths of Identity* by Katya Gibel Mevorach: [www.dukeupress.edu/black-jewish-and-interracial/index.html](http://www.dukeupress.edu/black-jewish-and-interracial/index.html)

*Black, White, and Jewish: Autobiography of a Shifting Self* by Rebecca Walker: [www.amazon.com/Black-White-Jewish-Autobiography-Shifting/dp/1573229075](http://www.amazon.com/Black-White-Jewish-Autobiography-Shifting/dp/1573229075)

*Black, White, Other: Biracial Americans Talk About Race and Identity* by Lise Funderburg: [www.amazon.com/Black-White-Other-Biracial-Americans/dp/0688143474](http://www.amazon.com/Black-White-Other-Biracial-Americans/dp/0688143474)

*Caucasia: A Novel* by Danzy Senna: [www.amazon.com/Caucasia-A-Novel-Danzy-Senna/dp/1573227161](http://www.amazon.com/Caucasia-A-Novel-Danzy-Senna/dp/1573227161)

*Half and Half: Writers on Growing Up Biracial and Bicultural* by Claudine Chiawei O'Hearn: [www.amazon.com/Half-Writers-Growing-Biracial-Bicultural/dp/0375700110](http://www.amazon.com/Half-Writers-Growing-Biracial-Bicultural/dp/0375700110)

*Lovesong: Becoming a Jew* by Julius Lester: [www.amazon.com/Lovesong-Becoming-Jew-Julius-Lester/dp/0805005889](http://www.amazon.com/Lovesong-Becoming-Jew-Julius-Lester/dp/0805005889)

*Making Multiracials: State, Family, and Market in the Redrawing of the Color Line* by Kimberly McClain DaCosta: [www.sup.org/books/title/?id=10162](http://www.sup.org/books/title/?id=10162)

Mavin Foundation: [www.mavinfoundation.org](http://www.mavinfoundation.org)

Mixed Heritage Center: [www.mixedheritagecenter.org](http://www.mixedheritagecenter.org)

*One Drop: My Father's Hidden Life—A Story of Race and Family Secrets* by Bliss Broyard: [www.amazon.com/One-Drop-Fathers-Life-A-Secrets/dp/0316008060](http://www.amazon.com/One-Drop-Fathers-Life-A-Secrets/dp/0316008060)

Project RACE: [www.projectrace.com](http://www.projectrace.com)

*Quicksand and Passing* by Nella Larsen: [www.amazon.com/Quicksand-Passing-Nella-Larsen/dp/1604599928](http://www.amazon.com/Quicksand-Passing-Nella-Larsen/dp/1604599928)

"Reading About Racial Boundaries" by John Williams:

[artsbeat.blogs.nytimes.com/2015/06/16/reading-about-racial-boundaries](http://artsbeat.blogs.nytimes.com/2015/06/16/reading-about-racial-boundaries)

Swirl, Inc.: [www.swirlinc.org](http://www.swirlinc.org)

*The Color of Water: A Black Man's Tribute to His White Mother* by Frank McBride: [www.barnesandnoble.com/w/color-of-water-james-mcbride/1100820294](http://www.barnesandnoble.com/w/color-of-water-james-mcbride/1100820294)

*The Souls of Mixed Folk: Race, Politics, and the Aesthetics of the New Millennium* by Michele Elam: [www.amazon.com/The-Souls-Mixed-Folk-Aesthetics/dp/0804756309](http://www.amazon.com/The-Souls-Mixed-Folk-Aesthetics/dp/0804756309)

*What Comes Naturally: Miscegenation Law and the Making of Race in America* by Peggy Pascoe: [www.amazon.com/What-Comes-Naturally-Miscegenation-America/dp/0199772355](http://www.amazon.com/What-Comes-Naturally-Miscegenation-America/dp/0199772355)

### **Colorblindness/ Diversity**

*Everyday Bias* by Howard Ross: [www.amazon.com/Everyday-Bias-Identifying-Navigating-Unconscious/dp/1442230835](http://www.amazon.com/Everyday-Bias-Identifying-Navigating-Unconscious/dp/1442230835)

Microaggressions Blog Project: [www.microaggressions.com](http://www.microaggressions.com)

*Reinventing Diversity* by Howard Ross: [www.amazon.com/Reinventing-Diversity-Transforming-Organizational-Performance/dp/1442210443](http://www.amazon.com/Reinventing-Diversity-Transforming-Organizational-Performance/dp/1442210443)

*Racism Without Racists* by Eduardo Bonilla-Silva: [www.amazon.com/Racism-without-Racists-Color-Blind-Persistence/dp/1442202181](http://www.amazon.com/Racism-without-Racists-Color-Blind-Persistence/dp/1442202181)

“The Cost of Racial ‘Color Blindness’” by Michael Norton and Evan Apfelbaum: [hbr.org/2013/07/the-costs-of-racial-color-blindness](http://hbr.org/2013/07/the-costs-of-racial-color-blindness)

“White Millennials Are Products of a Failed Lesson in Color Blindness” by Mychal Denzel Smith: [www.pbs.org/newshour/updates/white-millennials-products-failed-lesson-colorblindness/](http://www.pbs.org/newshour/updates/white-millennials-products-failed-lesson-colorblindness/)

### **Complex Identities**

Understanding Race: [www.understandingrace.org](http://www.understandingrace.org)

Project Implicit: [implicit.harvard.edu](http://implicit.harvard.edu)

TED Talk: “How to Overcome Our Biases? Walk Boldly Toward Them”: [www.ted.com/talks/verna\\_myers\\_how\\_to\\_overcome\\_our\\_biases\\_walk\\_boldly\\_toward\\_them](http://www.ted.com/talks/verna_myers_how_to_overcome_our_biases_walk_boldly_toward_them)

TED Talk: “The Danger of a Single Story”: [www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)

TED Talk: “Immaculate Perception”: [www.youtube.com/watch?v=9VGbwNI6Ssk](http://www.youtube.com/watch?v=9VGbwNI6Ssk)  
Kimberlé Crenshaw Instructors’ Guide: Free Resources on Intersectionality, Critical Race Theory Across Disciplines: [www.racialequitytools.org/resourcefiles/Kimberle-Crenshaw-Instructors\\_Guide-1.pdf](http://www.racialequitytools.org/resourcefiles/Kimberle-Crenshaw-Instructors_Guide-1.pdf)

### **Family Secrets/ Healing**

The Ackerman Institute: [www.ackerman.org/the-multiracial-family-project](http://www.ackerman.org/the-multiracial-family-project)

The Dishonesty Project: [thedishonestyproject.com/film](http://thedishonestyproject.com/film)

The Dozoretz Center for Family Healing: [jfshamptonroads.org/services/the-dozoretz-center-for-family-healing/](http://jfshamptonroads.org/services/the-dozoretz-center-for-family-healing/)

### **Jewish Identity/Diversity**

Be’chol Lashon: [www.GlobalJews.org](http://www.GlobalJews.org)

Hillel: Ask Big Questions: Jewish Resources and Conversation Guides: [askbigquestions.org/jewish-resources](http://askbigquestions.org/jewish-resources)

*In Every Tongue: The Racial & Ethnic Diversity of the Jewish People* by Diane Tobin, Gary A. Tobin, and Scott Rubin: [www.amazon.com/In-Every-Tongue-Racial-Diversity/dp/1893671011](http://www.amazon.com/In-Every-Tongue-Racial-Diversity/dp/1893671011)

My Jewish Learning: [www.myjewishlearning.com/category/jewish-and/](http://www.myjewishlearning.com/category/jewish-and/)

"Racial Diversity in the American Jewish Community" by Diane Tobin and Aryeh Weinberg: [bechollashon.org/events/racial\\_diversity.php](http://bechollashon.org/events/racial_diversity.php)

## **Race/ Racism**

#BornAndMade: [www.iamthatgirl.com/how\\_are\\_you\\_born\\_and\\_made](http://www.iamthatgirl.com/how_are_you_born_and_made)

*A Chosen Exile: A History of Racial Passing in American* by Allyson Hobbs:

[www.amazon.com/Chosen-Exile-History-Passing-American/dp/067436810X](http://www.amazon.com/Chosen-Exile-History-Passing-American/dp/067436810X)

"A Conversation With My Black Son" by Geeta Gandbhir and Blair Foster:

[www.nytimes.com/2015/03/17/opinion/a-conversation-with-my-black-son.html](http://www.nytimes.com/2015/03/17/opinion/a-conversation-with-my-black-son.html)

Anti-Racist Alliance: [www.antiracistalliance.com](http://www.antiracistalliance.com)

*Between the World and Me* by Ta-Nehisi Coates: [www.amazon.com/Between-World-Me-Ta-Nehisi-Coates/dp/0812993543](http://www.amazon.com/Between-World-Me-Ta-Nehisi-Coates/dp/0812993543)

Colorlines: [www.colorlines.com](http://www.colorlines.com)

"Racism in America: Children Who Don't Have the 'Race Talk' Face Negative

Psychological Effects" by Dana Dovey: [www.medicaldaily.com/racism-america-children-who-dont-have-race-talk-face-negative-psychological-effects-348290](http://www.medicaldaily.com/racism-america-children-who-dont-have-race-talk-face-negative-psychological-effects-348290)

National Diversity Council's Diversity FIRST Toolkit: [diversityfirsttoolkit.org](http://diversityfirsttoolkit.org)

Project Implicit: [implicit.harvard.edu](http://implicit.harvard.edu)

Question Bridge: Black Males: [questionbridge.com](http://questionbridge.com)

Race Forward: [www.raceforward.org](http://www.raceforward.org)

Race the Power of Illusion: [www.pbs.org/race/000\\_General/000\\_00-Home.htm](http://www.pbs.org/race/000_General/000_00-Home.htm)

Racial Equality Resource Guide: [www.racialequityresourceguide.org](http://www.racialequityresourceguide.org)

Racial Equity Agenda: [www.cssp.org/about/racial-equity-agenda](http://www.cssp.org/about/racial-equity-agenda)

*Racial Formation in the United States* by Michael Omi and Howard Winant:

[www.amazon.com/Racial-Formation-United-States-Michael/dp/0415520312](http://www.amazon.com/Racial-Formation-United-States-Michael/dp/0415520312)

"Racial Identity Development" by Beverly Daniel Tatum:

[www.mccc.edu/pdf/cmn214/Class%203/Racial%20identity%20development.pdf](http://www.mccc.edu/pdf/cmn214/Class%203/Racial%20identity%20development.pdf)

"Talking about Race, Learning About Racism: The Application of Racial Identity: Development Theory in the Classroom" by Beverly Daniel Tatum:

[isites.harvard.edu/fs/docs/icb.topic551851.files/TalkingAboutRace%20Tatum.pdf](http://isites.harvard.edu/fs/docs/icb.topic551851.files/TalkingAboutRace%20Tatum.pdf)

The Race Card Project: [theracecardproject.com](http://theracecardproject.com)

The Urban League's 2015 State of Black America: [soba.iamempowered.com](http://soba.iamempowered.com)

## **Whiteness/Privilege**

*Being White: Stories of Race and Racism* by Karyn D. McKinney:

[www.amazon.com/Being-White-Stories-Race-Racism/dp/0415935733](http://www.amazon.com/Being-White-Stories-Race-Racism/dp/0415935733)

Beyond Whiteness: [www.beyondwhiteness.com](http://www.beyondwhiteness.com)

"Teaching Tolerance: How White Parents Should Talk to Their Kids About Race" by Melinda Wenner Moyer:

[www.slate.com/articles/double\\_x/the\\_kids/2014/03/teaching\\_tolerance\\_how\\_white\\_parents\\_should\\_talk\\_to\\_their\\_kids\\_about\\_race.html](http://www.slate.com/articles/double_x/the_kids/2014/03/teaching_tolerance_how_white_parents_should_talk_to_their_kids_about_race.html)

"The Origins of 'Privilege'" by Joshua Rothman: [www.newyorker.com/books/page-turner/the-origins-of-privilege](http://www.newyorker.com/books/page-turner/the-origins-of-privilege)

*What White Looks Like: African American Philosophers on the Whiteness Question* by George Yancy: [www.amazon.com/What-White-Looks-Like-African-American/dp/0415966167](http://www.amazon.com/What-White-Looks-Like-African-American/dp/0415966167)

"White Debt" by Eula Bliss: [www.nytimes.com/2015/12/06/magazine/white-debt.html](http://www.nytimes.com/2015/12/06/magazine/white-debt.html)

"White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh: [www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf](http://www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf)

"Whiteness as Property" by Cheryl Harris:

[sph.umd.edu/sites/default/files/files/Harris\\_Whiteness%20as%20Property\\_106HarvLRv-1.pdf](http://sph.umd.edu/sites/default/files/files/Harris_Whiteness%20as%20Property_106HarvLRv-1.pdf)

If you have suggestions for additional resources or materials on these topics, please email them to [littlewhitelie@truthaid.org](mailto:littlewhitelie@truthaid.org).



## Film Partners

Ackerman Institute: [www.ackerman.org](http://www.ackerman.org)

Be'chol Lashon: [www.bechollashon.org](http://www.bechollashon.org)

Bend the Arc: [bendthearc.us](http://bendthearc.us)

Center for the Study of Race and Equity in Education: [www.gse.upenn.edu/equity](http://www.gse.upenn.edu/equity)

Center for the Study of Social Policy: [www.cssp.org](http://www.cssp.org)

Facing History and Ourselves: [www.facinghistory.org](http://www.facinghistory.org)

Girl Trek: [www.girltrek.org](http://www.girltrek.org)

I AM THAT GIRL: [www.iamthatgirl.com](http://www.iamthatgirl.com)

IKAR: [www.ikar-la.org](http://www.ikar-la.org)

Mixed Remixed: [www.mixedremixed.org](http://www.mixedremixed.org)

Moishe House: [www.moishehouse.org](http://www.moishehouse.org)

Moving Traditions: [movingtraditions.org](http://movingtraditions.org)

MTV's Look Different Campaign: [www.lookdifferent.org](http://www.lookdifferent.org)

National Council of Jewish Women: [www.ncjw.org](http://www.ncjw.org)

Operation Understanding DC: [oudc.org](http://oudc.org)

Six Word Memoirs: [www.sixwordmemoirs.com](http://www.sixwordmemoirs.com)

The Mash Up Americans: [www.mashupamericans.com](http://www.mashupamericans.com)

Women in Entertainment Empowerment Network: [www.weenonline.org](http://www.weenonline.org)

Union for Reform Judaism: [www.urj.org](http://www.urj.org)

Youth Inc: [www.youthinc-use.org](http://www.youthinc-use.org)

We are eager to build partnerships with organizations. If your organization would like to partner with *Little White Lie*, please send an email inquiry to [littlewhitelie@truthaid.org](mailto:littlewhitelie@truthaid.org).



## Credits

**Created by:** Picture Motion

**Reviewed by:**

Allyson Hobbs, assistant professor history, Stanford University

Avi Edelman, program director, Operation Understanding DC (OUDC)

Diane Tobin, director, Be'chol Lashon

Elise Woodson, education consultant

Jasleen Kohli, director, Critical Race Studies Program, UCLA School of Law

Laura Quiros, Ph.D., LMSW, assistant professor, Adelphi University School of Social Work

Lindsey Newman, program coordinator, Be'chol Lashon

Lois Braverman, president and CEO, Ackerman Institute for the Family

Ralinda Watts, educator, consultant, director of diversity and inclusion, The Buckley School, Sherman Oaks, California