“John Woolman (in Plea for the Poor) wrote, ‘May we look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have nourishment in these possessions.’ And so it is today. Friends are called to look at not only the seeds of war in our lives, but also the seeds of privilege...Can our Friends meetings be free of privilege and be a living sanctuary where all of God’s self is free to minister to us in all of her offices as teacher, priest, and prophet? Can our Friends meetings be those thin places in which our relationships, regardless of race or class, be a sacrament of grace and wholeness? Can our Friends meetings be the body and hands of the Holy Spirit in the world today? What spiritual insights and depth are we losing when we (European American Quakers) do not shed our mantle of privilege and work with our Friends of Color to co-create the beloved community?”

--Paul Ricketts, 2014
from Friends Journal article “Extending the Table”

“Unless the racism is addressed and eradicated in the places you are looking to make ‘diverse’ you are simply bringing people of color into violent and unsafe spaces. Diversity does not equal inclusion.”

--Rachel Elizabeth Cargle

“Naming white supremacy [...] makes the system visible and shifts the locus of change onto white people, where it belongs. [It is a] lifelong work that is uniquely ours, challenging our complicity with and investment in racism. [T]he full weight of responsibility rests with those who control the institutions.”

--Robin DiAngelo

“Not everything that is faced can be changed, but nothing can be changed until it is faced.”

--James Baldwin

“Let us all, as Friends, be united in doing the hard work necessary to make manifest the Kingdom of God on earth. Let the Divine search us, to hold up the mirror, so that we, individually and as a body, might see Truth.”

--Institutional Assessment on Systemic Racism within Friends General Conference Task Force
## Table of Contents

- **Common Terms & Concepts of Anti-Racism Education**  
  - Page 3

- **White Supremacy Iceberg/Triangle Graphics**  
  - Page 5

- **Becoming an Anti-Racist, Multicultural Institution**  
  - Page 8

- **The Vision of Radical Welcome**  
  - Page 9

- **Moving Beyond the Good/Bad Binary**  
  - Page 10

- **Queries to Support Our Journey**  
  - Living the Truth of Our Testimony of Equality  
    - Page 11
  - Pendle Hill Queries to Advance Diversity, Justice, and Beloved Community  
    - Page 12
  - Queries from FGC Gathering 2016  
    - Page 12

- **Workbooks/Webinars/Retreats from Anti-Racism Educators**  
  - Dismantling Racism Works Workbook by dRworks  
    - Page 13
  - Healing Racism Toolkit by New England Yearly Meeting  
    - Page 14
  - Practical Decolonization: How To Live It Daily by Everyday Feminism  
    - Page 14
  - Spiritual Activism 101 Anti-Racism Webinar by Rachel Ricketts  
    - Page 15
  - Understanding & Healing White Supremacy eRetreat by Friends General Conference  
    - Page 16
  - Where Change Started Guides by L. Glenise Pike  
    - The Anti-Racist Starter Kit  
      - Page 17
  - How to Talk About Race: The End Goal is CLARITY  
    - Page 17
  - Becoming Anti-Racist The eBook  
    - Page 17
  - WorldTrust Films, Workshops, Curriculum  
    - Page 18

- **Anti-Racist Checksheet for Whites**  
  - Page 19

- **Additional Articles and Resources Compiled by Rachel Ricketts**  
  - Page 21
Common Terms & Concepts of Anti-Racism Education

- **ALLYSHIP** - “An ally is a member of a dominant group in our society who works to dismantle any form of oppression from which [they] [receive] the benefit. Allied behavior means taking personal responsibility for the changes we know are needed in our society, and so often ignore or leave to others to deal with. Allied behavior is overt, consistent activity that challenges prevailing patterns of oppression, makes privileges that are so often invisible visible, and facilitates the empowerment of persons targeted by oppression.”
  
  ○ **PERFORMATIVE ALLYSHIP** - “The act of giving the appearance of engaging in allyship without having done the actual work. Also called optical allyship.”

- **ANTI-BLACKNESS** - “Any act, belief, or practice that perpetuates the racist idea that blackness is inherently inferior to others. It manifests in small and large acts of hostility towards blackness and Black people.”

- **ANTIRACISM** - “Anti-racism is the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably.” “[For white people] Anti-racist [...] is more indicative of a process of coming to a healthy and functioning sense of a white racial identity.”

- **BIPOC / BIWOC** - “Black, Indigenous, and People of Color / Black, Indigenous, and Womxn of Color. This acronym is used because Black and Indigenous people have unique experiences with White Supremacy that don’t mirror those of other people of color.”

- **CULTURAL APPROPRIATION** - “When a member of a systemically dominant culture takes elements of another culture whose people have been systemically prevented from celebrating or benefiting from those cultural elements by that dominant culture and uses it for social, political, or economic gain.”

- **RACISM** - “As an ideology, racism is the belief that population groups, defined as distinct ‘races,’ generally possess traits, characteristics or abilities, which distinguish them as either superior or inferior to other groups in certain ways. In short, racism is the belief that a particular race is (or certain races are) superior or inferior to another race or races. As a system, racism is an institutional arrangement, maintained by policies, practices and procedures — both formal and informal — in which some persons typically have more or less opportunity than others, and in which such persons receive better or worse treatment than others, because of their respective racial identities. Additionally, institutional racism involves denying persons opportunities, rewards, or various benefits on the basis of race, to which those individuals are otherwise entitled. In short, racism is a system of inequality, based on race. any act, belief, or

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2 L. Glenise Pike *The Antiracism Starter Kit.*
3 L. Glenise Pike *The Antiracism Starter Kit.*
5 Diane Flinn. https://www.tolerance.org/professional-development/white-antiracism-living-the-legacy
6 L. Glenise Pike *The Antiracism Starter Kit.*
7 L. Glenise Pike *The Antiracism Starter Kit.*
practice that perpetuates the idea that one race is superior to another.”

In short: “Any act, belief, or practice that perpetuates the idea that one race is superior to another.”

- **RACIST BYPASSING** - “The act of hiding behind some part of one’s identity as a reason to avoid being held accountable for one’s own racism, while pointing the finger at others whose behavior is considered worse. There are six major types: Political, Spiritual/Religious, Intersectional, Financial, Generational, and Geographical.”

- **TOKENISM** - “The racist act of using one’s proximity to BIPOC bodies to benefit whiteness and white supremacy.”

- **WHITE CENTERING** - “The racist idea that white experiences and whiteness is the norm and everything else is other.”

- **WHITE PRIVILEGE** - “The unearned benefit of the doubt and access to resources given to white or white-passing individuals within a white supremacist society.”

- **WHITE SAVIORISM** - “The racist idea that without white intervention or guidance, BIPOC would be helpless and that helplessness is why they haven’t advanced in society. White saviorism ignores the role white people have played in the systemic and intentional denial of those very resources for the sake of easing white guilt and appearing as the hero.”

- **WHITE SUPREMACY** - “White supremacy is the operationalized form of racism in the United States and throughout the Western world. Racism is like the generic product name, while white supremacy is the leading brand, with far and away the greatest market share. While other forms of racism could exist at various times and in various places, none have ever been as effective and widespread in their impact as white supremacy, nor is it likely that any such systems might develop in the foreseeable future.”

In Short: “The systemic belief that white and white passing individuals are inherently superior to BIPOC (Black, Indigenous, and People of Color) and therefore deserve to be prioritized as the true benefactors of societal progress, while also getting to determine what privilege BIPOC get to enjoy for themselves.”

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8 Tim Wise’s Definitions. [https://neym.org/tim-wises-definitions](https://neym.org/tim-wises-definitions)

9 L. Glenise Pike *The Antiracism Starter Kit.*

10 L. Glenise Pike *The Antiracism Starter Kit.*

11 L. Glenise Pike *The Antiracism Starter Kit.*

12 L. Glenise Pike *The Antiracism Starter Kit.*

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15 Tim Wise’s Definitions. [https://neym.org/tim-wises-definitions](https://neym.org/tim-wises-definitions)

16 L. Glenise Pike *The Antiracism Starter Kit.*
White Supremacy Iceberg/Triangle Graphics

Source: “A Minister’s Musings: But I’m not a...” by RevWbk of Thomas Jefferson Memorial Church - Unitarian Universalist (2017). Blog entry explaining the graphic linked here:
http://www.uucharlstottesville.org/a-ministers-musings-but-im-not-a/
Source: Ann Milne (2018). She writes: “It’s my attempt to name the covert White spaces that permeate our thinking and drive our decision-making in education in Aotearoa New Zealand, the ones we passively accept as normal or traditional, instead of colonial, the ones that get in the way of that public outcry or any urgent action.” The article further explaining this graphic and Ann’s work can be found here: http://www.annmilne.co.nz/blog/2019/2/6/swimming-with-sharks

Building Beloved Community
# Continuum on Becoming an Anti-Racist, Multicultural Institution

<table>
<thead>
<tr>
<th>MONOCULTURAL</th>
<th>MULTICULTURAL</th>
<th>ANTI-RACIST</th>
<th>ANTI-RACIST MULTICULTURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Racial and Cultural Differences Seen as Defects</strong></td>
<td><strong>Tolerant of Racial and Cultural Differences</strong></td>
<td><strong>Racial and Cultural Differences Seen as Assets</strong></td>
<td></td>
</tr>
<tr>
<td>A Segregated Institution</td>
<td>A “Club” Institution</td>
<td>An Anti-Racist Institution</td>
<td>A Transforming Institution</td>
</tr>
</tbody>
</table>

- **Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos and Asian Americans**
- **Intentionally and publicly enforces the racist status quo throughout institution**
- **Institutionalization of racism includes formal policies and practices, teachings and decision-making on all levels**
- **Usually has similar intentional policies and practices toward other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc.**

- **Tolerant of a limited number of People of Color with “proper” perspective and credentials**
- **May still secretly limit or exclude People of Color in contradiction to public policies**
- **Interactions intentionally maintain white power and privilege through formal policies and practices, teachings and decision-making on all levels of institutional life**
- **Often declares, “We don’t have a problem.”**

- **Makes official policy pronouncements regarding multicultural diversity**
- **Sees itself as “non-racist” institution with open doors to People of Color**
- **Carries out intentional inclusiveness efforts, recruiting “someone of color” on committees or office staff**
- **Expanding view of diversity includes other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc.**

- **Growing understanding of racism as barrier to effective diversity**
- **Develops analysis of systemic racism**
- **Sponsors programs of anti-racism training**
- **New consciousness of institutionalized white power and privilege**

- **Develops intentional identity as an “anti-racist” institution**
- **Beginning to develop accountability to racially oppressed communities**
- **Increasing commitment to dismantle racism and eliminate inherent white advantage**

- **Institutional structures and culture that maintain white power and privilege still intact and relatively untouched**
- **Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments**

- **Commits to process of intentional institutional restructuring, based on anti-racist analysis and identity**
- **Audits and rebuilds all aspects of institutional life to ensure full participation of People of Color, including their worldview, culture and lifestlyes**
- **Implements structures, policies and practices with inclusive decision-making and other forms of power sharing on all levels of the institution’s life and work**

- **Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities**
- **Anti-racist multicultural diversity becomes an institutionalized asset**

- **Future vision of an institution and wider community that has overcome systemic racism**
- **Institution’s life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices**
- **Full participation in decisions that shape the institution, and inclusion of diverse cultures, lifestlyes and interests**
- **A sense of restored community and mutual caring**
- **Alies with others in combating all forms of social oppression**

© By Crossroads Ministry. Adapted from original concept by Bailey Jackson and Rita Hardiman, and further developed by Andrea Avazian and Ronice Branding.
## The Vision of Radical Welcome

<table>
<thead>
<tr>
<th>Radical Welcome</th>
<th>Inclusion</th>
<th>Inviting</th>
<th>The Message</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Bring your culture, your voice, your whole self—we want to engage in truly mutual relationship.”</td>
<td>“help us to be diverse.”</td>
<td>“Come, join our community and share our cultural values and heritage.”</td>
<td></td>
</tr>
<tr>
<td>incarnation: community embodies and expresses the full range of voices and gifts present, including The Other</td>
<td>incorporation: community welcomes marginalized groups, but no true shift in congregation’s cultural identity and practices</td>
<td>assimilation: community invites new people to enter and adopt dominant identity</td>
<td></td>
</tr>
<tr>
<td>The Effort</td>
<td>The Effort</td>
<td>The Effort</td>
<td></td>
</tr>
<tr>
<td>Systems and programs in place to invite and welcome people, including those from the margins; to ensure their presence, gifts and values influence the congregation’s identity, ministries and structures</td>
<td>Stated commitment to inclusivity, but less attention to ongoing programs, systemic analysis or power, emphasis on individual efforts</td>
<td>Systems and programs in place to invite and incorporate newcomers into existing structures and identity, rejection of marginalized those who do not assimilate</td>
<td></td>
</tr>
<tr>
<td>The Result</td>
<td>The Result</td>
<td>The Result</td>
<td></td>
</tr>
<tr>
<td>Transformed and transforming community with open doors and open hearts; different groups share power and shape identity, mission, leadership, worship and ministries</td>
<td>Revolving door, with people coming from margins only to stay on fringe or leave; institutional structure remains monocultural with some pockets of difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Healthy numbers (perhaps with some members who claim marginal identity) but institution and its membership is overwhelmingly monocultural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Stephanie Spellers, *Bread for the Journey: An Online Companion to Radical Welcome, Embracing God, The Other, and the Spirit of Transformation* (New York: Church Publishing, 2006). Speller defines “The Other” as: “Depending on who the dominant, empowered groups are in your congregation, The Others are the ones you have the power to systemically marginalize and/or oppress.”
Moving Beyond the Good/Bad Binary


Of course, we would ideally guide each other in this work with compassion; it is much easier to look at something unwanted within ourselves if we don’t feel judged or criticized. But what if someone does literally point a finger and boldly say, “You are a racist!” (This actually is a deep fear of progressive whites.) It is still on me to identify my racist patterns and work to change them. If the point being made is aimed at that goal, then regardless of how carefully or indirectly it is being made, I need to focus on the overall point. The method of delivery cannot be used to delegitimize what is being illuminated or as an excuse for disengagement.

To let go of the messenger and focus on the message is an advanced skill and is especially difficult to practice if someone comes at us with a self-righteous tone. If kindness gets us there faster, I’m all for it. But I do not require anything from someone giving me feedback before I can engage with that feedback. Part of my processing of that feedback will be to separate it from its delivery and ascertain the central point and its contribution to my growth. Many of us are not there yet, but this is what we need to work toward. I have been in many white racial justice groups wherein the participants expended much energy making sure people were kind and compassionate to each other and didn’t “break trust.” So much energy, in fact, that we could no longer help each other see our problematic patterns without breaking the norms of the group. So unless that kindness is combined with clarity and the courage to name and challenge racism, this approach protects white fragility and needs to be challenged.

[...] white people raised in Western society are conditioned into a white supremacist worldview because it is the bedrock of our society and its institutions. Regardless of whether a parent told you that everyone was equal, or the poster in the hall of your white suburban school proclaimed the value of diversity, or you have traveled abroad, or you have people of color in your workplace or family, the ubiquitous socializing power of white supremacy cannot be avoided. The messages circulate 24-7 and have little or nothing to do with intentions, awareness, or agreement. Entering the conversation with this understanding is freeing because it allows us to focus on how--rather than if--our racism is manifest. When we move beyond the good/bad binary, we become eager to identify our racist patterns because interrupting those patterns becomes more important than managing how we think we look to others.

I repeat: stopping our racist patterns is more important than working to convince others that we don’t have them. We do have them, and people of color already know that we have them; our efforts to prove otherwise are not convincing. An honest accounting of the patterns is no small task given the power of white fragility and white solidarity, but it is necessary.
Queries to Support Our Journey

Living the Truth of Our Testimony of Equality

The fact that racism, bias, and privilege exist among Friends has been painfully brought forward and acknowledged by Friends of Color and their allies. This is a social condition that affects our spiritual progress both as individuals and as a religious society. It impedes our ability to live out our testimonies of integrity, equality, and community. Acknowledging and naming the seen and unseen racism and privilege that pervade our society is the first step to ending it.

As part of the process of expanding our awareness of the impact of racism and privilege among Friends, we offer these queries for your Spirit-filled consideration:

1. Are we ready to accept the challenge to move out of our area of comfort with regard to awareness of racism?
2. What things do we do or say that continue racism?
3. When dealing with others, do we come from a place of aloneness and separateness, or from our place of connectedness?
4. Taking responsibility is not accepting blame. It is empowering. Do we accept the gift of our responsibility for positive change and racial justice?
5. How do we use our Spirit-given creativity to confront and heal the effects of oppression/racism?
6. Many Friends of Color say that they feel unwelcomed in Quaker Meeting. What is our response to this? Are we content with our response?
7. What are we as Friends doing to reach others on the subject of racial equality when they don’t think there is a problem?
8. Are we ready to let go of a need to justify and defend ourselves in order to acknowledge the painful experiences of Friends of Color?
9. Can we stop resting on the laurels of our history and grapple with the reality of inequality in the present?
10. Can we take the testimony of equality and write it into our hearts?

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https://www.fgcquaker.org/sites/default/files/attachments/Understanding%20Racism%20and%20Privilege%20among%20Friends_0.pdf
Pendle Hill Queries to Advance Diversity, Justice, and Beloved Community

*(used during discernment during board meetings for business)*

- How might this decision affect people from other cultures, or those within the same culture who have different experiences, perceptions, belief systems, and perspectives from our own?
- To what degree have privilege, class, stereotypes, assumptions, and our ability to include other perspectives affected this decision?
- Will this decision promote inclusiveness, allow equal access, and welcome those we perceive as different from ourselves?
- How might this decision advance our goal of promoting diversity?

Queries from FGC Gathering 2016¹⁹

- What has been my response to the call for spiritual growth that would be brought by inclusion?
- How can I join with others and admit that we are powerless over having been colonized by our white supremacist culture—that our lives fall short of their full human potential because of this colonization?
- How can I join with others and come to believe that we can work in community to interrupt white supremacy and practice a culture based on partnership rather than on domination?
- How can I join with others and decide to turn our will and our lives over to wholeness in Spirit and in Truth?

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https://neym.org/sites/default/files/QUERIES%20racism-%20CWS%20WG%203-14-18%20NEYM%20nwsltr_0.pdf

¹⁹ IBID
Workbooks/Webinars/Retreats from Anti-Racism Educators*

*When utilizing free resources, please seriously considering making a donation to the educator who developed the resource.

Dismantling Racism Works Workbook by dRworks

This web-based workbook was originally designed to support the Dismantling Racism Works 2-day basic workshop. The workbook is now offered as a resource to the community. This web-based workbook is resource dense, so for best results, use a computer to view and use it.

What you will find in the workbook:

- Guidelines
- Assumptions
- Active Listening
- History of the Race Construct
- Cycle of Oppression
- 3 Expressions of Racism
- 4 Foundations of Racism
- Racism Defined
- How Oppression Operates
- The Self-System Internalized Racial Inferiority
- The Ladder of Empowerment for People of Color
- White Supremacy Culture
- The Self-System Internalized White Superiority
- The Ladder of Empowerment for White People
- White Peoples’ Resistance
- & More

This workbook, and the dismantling racism process, are offered in memory and celebration of the life and work of the late Kenneth Jackson Jones (1950-2004). Kenneth was a visionary and a leader, an organizer and a teacher, our friend and colleague. The dismantling racism process was developed with his leadership. We believe that its value in the lives of so many people and organizations is a demonstration and celebration of Kenneth’s enormous contribution to our continued struggle to realize our vision of a just world.

Link to web-based workbook: [http://www.dismantlingracism.org/](http://www.dismantlingracism.org/)

Link to the workbook PDF:
Healing Racism Toolkit by New England Yearly Meeting

The Racial Social and Economic Justice committee of New England Yearly meeting modeled this brochure after one produced by a group of the Atlanta Friends Meeting.

Many people live in multi-ethnic communities, yet very few are equipped with the experience and background necessary to live without racism in such a community. This is especially true for white people in the US who frequently have not lived, worked or worshiped with those of another racial or ethnic heritage.

The Committee on Racial, Social & Economic Justice has developed and curated an extensive library of resources for understanding, overcoming and healing racism; the Healing Racism Toolkit Project. Its creation was approved by CRSEJ in the Fall of 2009.

The first parts of this toolkit are primarily designed for white people relatively new to this particular journey of healing. We recommend that you start at the introduction which includes strategies for engaging in this work through dialogue with other people. If you have been at it for a while you might start at “The Journey Continues.” This section includes a links page with hundreds of updated articles of interest, each with a short synopsis of content.

(Regarding copyright, most of the material in this toolkit is either authored or produced by CRESJ members, James Varner or Rachel Carey-Harper or is a link to useful information. Please do not share without linking to this site. The few pieces that are from others are either shared through the creative common copyright system or with expressed permission of author.)

For information specific to indigenous people (Native Americans) please see the section on the Journey of Healing [http://neym.org/rsej/doctrine-discovery-journey-healing](http://neym.org/rsej/doctrine-discovery-journey-healing)

Link: https://neym.org/rsej/healing-racism

Practical Decolonization: How To Live It Daily by Everyday Feminism

Decolonize your activism, indigenize your movements, and champion indigenous resistance. What does it really mean to be in true solidarity with Indigenous people? Do you wonder what the word “decolonize” really means? Do you want to do more in your social justice practice to support Indigenous-led resistance, decolonial liberation, and Indigenous freedom?

Many people talk about decolonizing your mind, food and medicine. Recent movements like Decolonize Oakland and the Indigenous-led resistance against the Dakota Access Pipeline at Standing Rock have familiarized a whole new generation of activists with the term and concept.
But decolonization is more than just a buzzword—it is an intentional and ongoing Indigenizing process that is deeply rewarding. And it’s not necessarily easy.

We can’t separate decolonization from Indigenous resistance, the connection between humans and nature, and our responsibility to maintain relationships with the land, the waters, and each other.

Indigenous people not only continue to survive, but our leaders are, and always have been at the forefront of ecological and human rights and resistance movements. But more often than not, Indigenous voices continue to be ignored, and our practices co-opted and appropriated.

This has to end. Indigenous or not, all of our movements require decolonization and Indigenization in order to be successful.

Feminist movements, for instance, must first recognize that rape culture and gender inequality are deeply rooted in colonization before we can dismantle them. In this profound cultural moment of #MeToo and #NoMore, this is more important to understand than ever.

This webinar will:

- Provide you with tools and resources to help you recognize when colonial thinking is influencing your actions
- Teach you how to Indigenize your mindset
- Allow you to begin replacing Western, colonial interpretations of history and current events with Indigenous perspectives
- Expose some of the ways you may be benefitting from colonial privileges and worldviews
- Push you to take accountability and find the courage to change—and bring others with you
- Teach you some best practices for building relationships with, and supporting Indigenous communities and resistance
- Help you to support the restoration of Indigenous worldviews, ways of knowing and doing, and culture - without appropriating them
- Inspire you to re-imagine, decolonize, and Indigenize your own life and liberation movements

Link: https://everydayfeminism.com/practical-decolonization/

Spiritual Activism 101 Anti-Racism Webinar by Rachel Ricketts

The recorded REPLAY of this online workshop is an opportunity to observe sacred and spiritual conversation about how we can acknowledge our privilege, heal our race-related wounds and actively contribute to lasting and effective racial justice. The replay is of the live workshop recorded Jan 31st, 2019. You will have access for 6 months.

This webinar replay includes:

- curated discussion and education on anti-racism, internalized oppression and addressing whiteness/white supremacy,
• shared hurts/struggles/frustration regarding race, gender and it’s intersections,
• intentional journaling to unpack our blind spots,
• spiritual tools + practices to assist in committing to anti-racism + inclusion, and
• guided meditation + transformational breathwork to release and let go.

Folks will leave feeling more supported and empowered in their journey to better show up for themselves and the collective, and most importantly, in supporting people of colour (particularly Black and Indigenous folx).

Open to all hue-mans, especially white folks wanting to learn how they can better support PoCs, PoCs seeking tools to unpack internalized oppression and/or all those seeking spiritual tools + practices to assist in committing to anti-racism.

An infographic by Catherine Madden can be found at the end of this document, showing content from the course.

Link: https://www.rachelricketts.com/shop/spiritual-activism-101-anti-racism-webinar-replay-white-folx
(Ricketts also has a Spiritual Activism 101 reduced rate for POC)

Understanding & Healing White Supremacy eRetreat by Friends General Conference

Date: September 22 - October 18, 2019

This eRetreat offers participants the opportunity to develop their understanding of what racism, white supremacy, and white privilege are, and how they are embedded in our society, Quaker meetings, and lives. You will gain knowledge of historical and current realities of racial oppression in the United States and explore how Quaker faith and practice and provide grounding, tools, and fire for our work against racial injustice. You will explore how Spirit is calling you to action for racial justice while gaining tools for identifying and disrupting racism, white privilege, and white supremacy.

eRetreat Weekly Themes:
  1. Week 1: Defining Racism, Bias, and White Supremacy
  2. Week 2: Our Role as Individuals in a Racist Society
  3. Week 3: Quaker Community & White Supremacy
  4. Week 4: Tools for Dismantling White Supremacy

Link:
https://www.fgcquaker.org/resources/spiritual-deepening-eretreats-understanding-healing-white-supremacy
Where Change Started Guides by L. Glenise Pike

The Anti-Racist Starter Kit
Are you new to antiracism? Have you been around this work for a while now, but are finally ready to take your personal work seriously? Do you find yourself overwhelmed with the severity of racism and confused by where to start? Well then, I wrote this little guide for you, my friend.
The purpose of the Antiracism Starter Kit is to help you navigate your next steps after answering the call to become anti-racist. It is meant to be used as a blueprint as you find your own rhythm in this work that is sustainable and practice for how you learn as an individual.

What’s inside:
● A Memo on Getting Started in Antiracism
● The FOUR Stages of Antiracism
● Understanding What is Being Asked of You
● Common Types of Antiracism Education
● Common Terms and Concepts of Antiracism defined
● A List of Education Topics to Jump Start Your Studies
● Helpful Tips For Staying Committed and Avoiding Overwhelm

Link: https://www.wherechangestarted.com/the-wcs-shop/the-antiracist-starter-kit-free

How to Talk About Race: The End Goal is CLARITY
Has fear of saying the wrong thing stopped you from participating in much-needed conversations about race? Do you lack the confidence to initiate conversations that you know should be happening because you don’t know how to do it in a way that honors BIPOC emotional labor and the goals antiracism work is hoping to accomplish? Well, I wrote a thing for you. How to Talk About Race: The End Goal is CLARITY is my personal seven-step framework for engaging in difficult, but productive conversations about race.

What’s inside:
● Introduction: Why the end is CLARITY
● A Breakdown of the CLARITY Framework
● Tips for preparing for race-related conversations beforehand

Link: https://www.wherechangestarted.com/the-wcs-shop/how-to-talk-about-race-free

Becoming Anti-Racist The eBook
BECOMING ANTIRACIST is a 52 week guided journal created for the sole purpose of walking you through the process of becoming antiracist. It is filled with deep-diving, self-reflection journal prompts to guide you on the journey. However, it is also much more than that. BECOMING ANTIRACIST
is also a study text that seeks to bring all of the complex topics you’ve come to know about racism and white supremacy in an overview of the structured process for becoming antiracist.

Link: https://www.wherechangestarted.com/the-wcs-shop/becoming-antiracist-the-ejournal

WorldTrust Films, Workshops, Curriculum

World Trust Educational Services is a non-profit social justice organization that provides deep learning, tools and resources for people interested in tackling unconscious bias and systemic racial inequity in their workplace, community and in their lives.

Since 1998, we’ve produced equity and diversity films, curriculum and workshops that open minds and hearts while deepening the conversation about race.

Our transformative educational experiences deconstruct the system of racial inequity for learners, allowing new ideas and narratives on race to emerge. We focus on creating environments that promote justice and healing while fostering an emerging culture of respect and belonging.

We believe that suffering perpetuated by racial and economic divides is, at its core, the result of a disconnection from our collective humanity. This disconnection plays itself out within ourselves, in our relationships with others and in our institutions and structures. We use the powerful combination of film, dialogue and transformative learning to create new understandings. We offer the skills to perceive and challenge the internal and external system that reinforces racial oppression.

In addition, we work to heal the wounds of racism by building community and cultivating the practices of love-in-action and respect: kindness, non-judgment, compassion, deep listening. World Trust resources and workshops spark individual learning and links it to a growing collective will that is committed to change.

More about World Trust:

- Our films are used in over 5000 Institutions
- Workshops bring transformative experiences to thousands each year
- Our curriculum offers educators and facilitators tools to spark deep learning
- Shakti Butler, PhD – Founder, Filmmaker & Racial Justice Educator

Link: https://world-trust.org/
Anti-Racist Checksheet for Whites

Adapted by Robin DiAngelo from Dr. John Raible’s (2009) checklist for antiracist white allies.

While a checklist may seem simplistic, many will find that these guidelines are very difficult to put into action and take on-going commitment and practice. We will make mistakes but cannot give up. Dr. Raible explains his list by stating, “The main goal is to develop relationships of solidarity, mutuality, and trust, rooted in a praxis of intentional antiracist thought, action, and reflection. When I observe people consistently taking the above steps (in Part 1), I recognize that they ‘get it’ when it comes to race and racism.”

Part 1

- I demonstrate knowledge and awareness of the issues of racism.
- I continually educate myself about racism and multicultural issues.
- I recognize my own limitations in doing antiracist work.
- I raise issues about racism over and over, both in public and in private.
- I realize “it’s not about me.” I avoid personalizing racial issues as they are raised in conversation.
- I can identify racism as it is happening.
- At meetings, I make sure antiracism is part of the discussion.
- I can strategize and work in coalition with diverse others to advance antiracist work.
- I attend to group dynamics to ensure the participation of people of color.
- I support and validate the comments and actions of people of color and other allies (but not paternalistically)
- I strive to share power, especially with people from marginalized groups.
- I take a personal interest in the lives and welfare of individuals of different races.
- I use my position as a white “insider” to share information with people of color that they may not have access to.
- I hold high expectations for people of color and for white people.
- I reach out to initiate personal contact with people of different races.
- I listen carefully so that I am more likely to understand the needs of people from marginalized groups.
- I understand enough about people of color’s perspectives that when relevant, I can share these perspectives when people of color are not present.
- I can accept leadership from people of color as well as from white people.
- I work side by side with people of different races on tasks, projects, and actions.
- I debrief with people of color to give and get “reality checks” and affirmations after meetings and interactions.
- I readily accept—with no explanations or “proof” necessary—a person of color’s position or perception.
I can be present emotionally when individuals need to express feelings about racism.
I discuss race and racism with both whites and people of color, and in these discussions I take people of color’s perspectives seriously.
I take risks in relating to people across lines of difference.
I demonstrate shared values with people from various communities, for example, impatience with the pace of change, anger at injustice, etc.
I know the private lives of families and friends who are people from different backgrounds.
I can relax, socialize, and feel at ease with people of color and with whites.

Part 2

The following are some problem areas where individuals sometimes get stuck. These were developed specifically for white individuals. Do any of these apply to you?

I am not clear on the labels people of color prefer to use to identify themselves.
When people of color point out racism as it is happening, I feel personally attacked.
I rely on people of color for education about my own (and institutional) racism.
I use meeting time to establish my antiracist credentials (e.g., recounting stories about how I “marched in the Sixties” or about how many friends of color I have).
It is important to me to point out examples of “reverse racism” when I see them.
I have been told I act in a racist manner without knowing it.
I speak for people of color and attempt to explain their positions.
I view myself as a mediator between people of color and other whites.
I see my role as interpreting the behavior of people of color for other whites.
I prefer to spend time and energy dealing with my personal feelings and issues rather than moving the antiracist agenda forward.
I intellectualize about the struggle rather than live it daily.
I wait for people of color to raise white people’s awareness.
I know fewer than five individual peers of color intimately (i.e., adults, not children, or family members, or employees, or co-workers).
Additional Articles and Resources Compiled by Rachel Ricketts

Note: If you are new to anti-racism work, Rachel suggests starting with the starred (*** resources. She encourages you to read them all!

- **Addressing Whiteness**
  - Welcome to the Anti-Racism Movement - Here’s What You’ve Missed by Ijeoma Oluo***
  - Anti-Racist Checklist for Whites by Robin DiAngelo (adapted from Dr. John Raible)***
  - Seeing White by Scene On Radio Podcast***
  - White Fragility and the Rules of Engagement by Dr. Robin Diangelo***
  - White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh***
  - How Science and Genetics are Reshaping the Race Debate of the 21st Century by Vivien Chou***
  - Implicit Bias Tests (take the one on “Race” to start) by Harvard University
  - The Year I Gave Up White Comfort: An Ode to My White “Friends” on Being Better to Black Womxn by Rachel Ricketts***
  - White Spaces Missing Faces by Catrice Jackson***
  - What’s Wrong with Cultural Appropriation? by Maisha Z. Johnson***
  - Expressive Writing Prompts to Use If You’ve Been Accused of White Fragility, Spiritual Bypass or White Privilege by Leesa Renee Hall
  - Dear White People, Your “Dictionary Definition” of Racism is Wrong by Sebastian Whitaker
  - Racism Defined by Dismantling Racism Works***
  - Holy shit, being an ally isn’t about me! by Real Talk: WOC & Allies***
  - White Fragility Podcast with Rachel Cargle + Robin Diangelo by Call Your Girlfriend
  - This Racist Sh*t Won’t Change Until White People Put In Work by Rachel Ricketts
  - The Subtle Linguistics of Polite White Supremacy by Yawo Brown**
  - The Culture of Whiteness by James Mulholland
  - The Most Dangerous Person in America is the White Woman by Danielle S
  - So You Want to Talk About Race by Ijeoma Oluo
  - Why I’m No Longer Talking to White People About Race by Renni Eddo-Lodge
  - Doing Anti-Racism Work with Rachel Ricketts on RECLAIM Podcast
  - Fuck Lena Dunham and the White Feminist Horse She Rode In On by Sherronda J. Brown and Lara Witt

- **Racism & Spirituality**
  - I Need to Talk to Spiritual White Women (Part I) by Layla Saad***
○ Converting Hidden Spiritual Racism Into Sacred Activism: An Open Letter to Spiritual White Folks by Virginia Rosenberg***
○ Say goodbye to white women sisterhood by Angela E Morris***
○ When Spiritual Bypassing Meets Racism Meets Gaslighting by Camille Williams***
○ Yoga: How White People can Respect what was Never Theirs to Begin With by M. Butler and S. Price***
○ How to Decolonize Your Yoga Practice by Susanna Barkataki***
○ Do You Know Where Your Healing Crystals Come From by Emily Atkin**
○ Inclusive Spirituality with Sonali Fiske on Priestess Podcast by Julie Parker
○ Why White Lady Sisterhood Needs to Evolve by Rachael Rice
○ Little Brown Girls & the Whitewashing of Yoga by Crystal McCready
○ Cultural Appropriation with Susanna Barkataki on From The Heart Podcast by Yoga Girl
○ 8 Signs Your Yoga Practice Is Culturally Appropriated - And Why It Matters by Maisha Z. Johnson and Nisha Ahuja

- Healing for WOC
  ○ The Becky Code book by Catrice Jackson***
  ○ Eloquent Rage: A Black Feminist Discovers Her Superpower*** book by Brittany Cooper
  ○ This is What Black Burnout Feels Like*** article by Tiana Clark
  ○ Healing from the Effects of Internalized Oppression article by University of Kansas
  ○ Surviving Oppression: Healing Oppression** article by Vanissar Tarakali
  ○ Internalized Racism Inventory article by Cultural Bridges to Justice
  ○ Vibrate Higher Daily** website by Lalah Dahlia
  ○ Wild Mystic Woman Podcast Episode with Rachel Ricketts*** by Layla Saad
  ○ Black Therapists Directory by Therapy for Black Girls
  ○ Attune App (app that connects you with a therapist)
  ○ Yoga for Grief + Sadness Video by Dionne Elizabeth
  ○ Alex Elle on Instagram (affirmations + journaling)
  ○ We Can’t Screw Ourselves Out of Racism article by Daniella Barreto
  ○ Sacred Activism Calls with Sonali Fiske
  ○ This Will Be My Undoing: Living At the Intersection of Black, Female and Feminist in (White) America book by Morgan Jerkins
  ○ We Heal Too website by J. Chavae
  ○ Dr. Crystal Jones
  ○ Crystal McCreary yoga
  ○ Online Yoga + Meditation with Sara Clark
  ○ Nayyirah Waheed on Instagram
  ○ Post-Traumatic Slave Syndrome (Interview) with Joy DeGruy
  ○ I Know Why The Caged Bird Sings book by Maya Angelou
● Multi-Racial Identities
  ○ The Struggle To Define My Identity: Growing Up Biracial by Jolene Brantle
  ○ Multiracial Identity Development: Illuminating Influential Factors by the Family Institute at Northwestern University
  ○ The Loving Generation web series on growing up bi-racial by Topic
  ○ Understanding the Stressors and Types of Discrimination That Can Affect Multiracial Individuals by Astrea Greig
  ○ Being Biracial: Figuring Out Where is Home by Maya Gittelman
  ○ Meghan Markle and the problem with policing the identity of mixed-race people by Shanon Lee
  ○ Why Mixed-Race Americans Will Not Save The Country by NPR
  ○ Mixed: An Anthology of Short Fiction on the Multiracial Experience edited by Chandra Prasad
  ○ When Half is Whole: Learning from the Stories of Multiethnic Asian American Identities by Stephen Murphy-Shigematsu
  ○ The Hardest Part About Being Mixed Video by CBudd
Spiritual Activism 101

PREJUDICE + POWER + PRIVILEGE = RACISM

Impacts:
- housing
- education
- job opportunities
- healthcare...

Race is not real. It is socially constructed...

White supremacy (whiteness) = the status quo

Why didn't you have to make it about race?

Every time I'm about race gender, it's a privilege to not have to witness it as such.

White people:
"I didn't see color.
"This is not a race.
"Benefit from racism, not addressing racism.

Aim I racist?

If you are white, you are racist.

Lean into this:

Anti-racism

How much harm have I unknowingly caused?

Emotional violence

Working your ass off every day to cause the least amount of harm.
QUESTIONS FOR CONSIDERATION...

Am I genuinely committed to addressing my racism or internalized oppression?

PERFORMATIVE ACTIVISM
set uncomfortable, take risks.

don't get to put this on when you feel like it

What am I doing in my day-to-day to further racial justice?

What am I willing to lose? What am I willing to gain?

Everyone loses in a system of white supremacy.

there is lots to gain!

COMMUNITY CONNECTION INNER PEACE

If you aren’t willing to lose something, you aren’t committed

What risks am I taking?

How am I uplifting black & indigenous women?

support, uplift, follow, learn from, pay!