

STRIVING FOR ANTI-RACISM: A BEGINNER'S JOURNAL

BY BEYOND THINKING



SPECIAL THANKS

Anti-racism work does not happen in a vacuum. This journal would not be possible without the brilliance of Jennifer Wong, Karimah Edwards, Kyana Wheeler, Lauren Kite, and Cat Cuevas.

Jennifer Wong, Creative Designer

Attorney, and also the love of my life (!)

Karimah Edwards, Editor

Hummingbird Cooperative

Kyana Wheeler, Anti-Racist Consultant and Advisor

Kyana Wheeler Consulting

Lauren Kite, Anti-Racist Consultant and Advisor

Cat Cuevas, Anti-Racist Consultant and Advisor

TABLE OF CONTENTS

<i>Introduction</i>	4
<i>How to Use This Journal.....</i>	7
I. WORKSHEETS & RESOURCES	9
Values	10
Emotions.....	12
Racial Anxiety Self-Assessment (Round 1)	14
Biases	16
Cultural Lenses	17
Privileges.....	18
Privilege Bingo.....	19
Microaggressions.....	20
Common Forms of Resistance	22
Coded Language.....	24
A Sampling of Anti-Racist Behaviors	30
Trivia	32
A Note on Holidays.....	35
II. JOURNALING QUESTIONS.....	37
III. APPENDICES	83
Racial Anxiety Self-Assessment (Round 2)	84
Trivia Answers.....	86
Additional Learning.....	88
Glossary of (Some) Terms	92
Ideas for Next Steps.....	104
<i>Closing & About Beyond Thinking</i>	105

INTRODUCTION

Greetings and welcome to *Striving for Anti-Racism: A Beginner's Journal!*

My name is Casey Tonnelly and I am the owner of Beyond Thinking, an anti-racist coaching and facilitation practice. I am a middle-aged, white, non-binary queer with an invisible disability who was socialized as female. This is the lens I bring to this work. As part of my practice, I regularly work with other white people who are interested and engaged in their own anti-racism journey.

Before you begin working in this journal, it is imperative to acknowledge that as I write this and you read this, we are on stolen land. The Indigenous communities across this country have been stripped of their land, resources, language, culture, and humanity by european colonizers. Today, many Indigenous communities struggle to survive, let alone thrive, in America. I am on the land of the Duwamish and Suquamish. Whose land are you on?

In 2008, I unintentionally began my anti-racism journey. It was unintentional because I had been working in the Seattle Office of Emergency Management as an Emergency Preparedness Specialist. My focus was working with communities who had previously not been engaged with our office, including immigrants, refugees, cash poor communities, and other minoritized groups. I felt like a “good” white person who was not capable of being racist, holding biases, or causing harm to Black, Indigenous, and People of Color folx. Spoiler alert! I was socialized as a white person in America, so of course I had racist thoughts and biases and caused harm.

The Seattle Office of Emergency Management is housed within the Seattle Police Department (SPD). One day, I got a call from headquarters informing me that I would be placed on a team within the SPD training division to provide anti-profiling training. I was completely out of my depth and felt terrified to take on this role. During this time, I was fortunate to be mentored, coached, and taught by amazing staff at the Seattle Office for Civil Rights. My life changed. I read every book I could and took every training I could find, and my conversations and relationships transformed to always include racial justice.

Now, I say that I am a white person striving to become anti-racist. This is a lifelong journey. I make mistakes, I cause harm, and no matter how much striving I do, whiteness comes with me everywhere I go, which means there are many people whose safety is reduced when I am present. I am committed to continuously examining my lenses, to deepening my racial analysis, to being accountable to Black, Indigenous, and People of Color folx, and to acting in solidarity with Black, Indigenous, and People of Color leaders.

A few things to name before you continue:

- ◆ Not all Black, Indigenous, and People of Color folx have the same experiences of racism or desires for engagement with white folx.
- ◆ Anti-Blackness exists in most non-Black communities and therefore, anti-Blackness deserves its own exploration and examination.
- ◆ Many people hold multiple minoritized identities (ex: Black trans women, Indigenous two-spirited elders, women living with chronic health illnesses, etc.). Be mindful of how these combined identities can shape lives, impact opportunities, and increase the likelihood of discrimination, bias, and experiences of microaggressions.
- ◆ This journal includes additional sources that are cited throughout. This is important

because there are so many great resources available that deserve to be acknowledged and elevated.

- ◆ The glossary of terms in the back of this journal is helpful for any new terms you may experience as you proceed. Also, in order to engage in racial justice conversations, it is helpful to have shared language and shared definitions. The language included in this book is not exhaustive or universal so as you engage with others be sure to clarify which words and definitions are being used.
- ◆ This journal is a start, a resource, a tool, and an opportunity for discovery, learning, and growth. There is no gold star, certificate, or special recognition of achievement for completing it. Anti-racism learning is not linear. Please use this journal as a support on your anti-racism journey.

It is all of our responsibilities to unlearn racism. I am glad to be on this journey with you!

In solidarity,

A handwritten signature in black ink, appearing to read "Casey Tonnelly".

Casey Tonnelly

"Anti-racism is not an identity or a checklist; it's a practice."
— Andrea Ranae

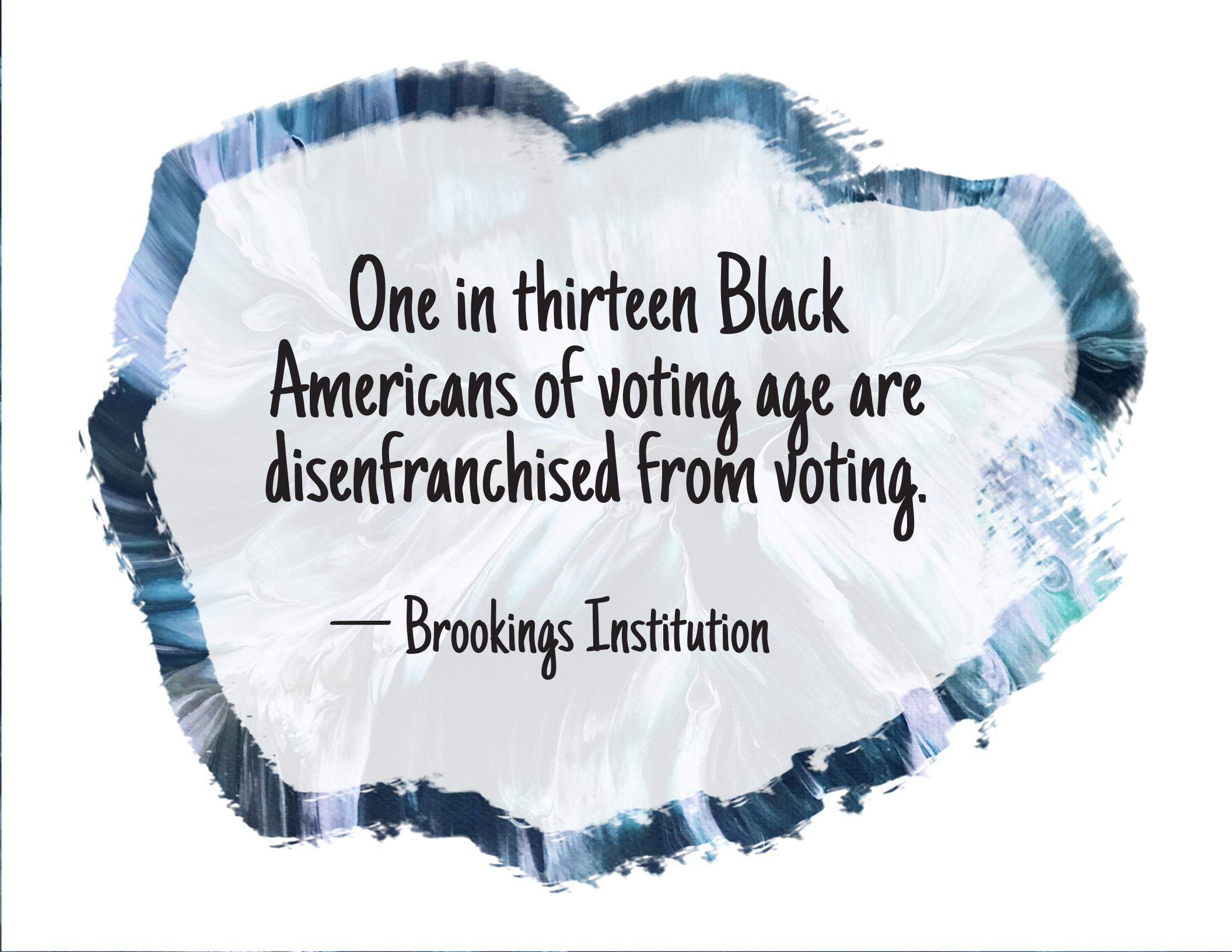
HOW TO USE THIS JOURNAL

This journal is intended to be utilized in the order it is presented. However, I recommend reviewing previous learnings as you advance and referring to the resources throughout as needed. Striving for anti-racism is a lifelong journey that requires your time and full attention, as well as time for absorption and digestion of new awarenesses. With that in mind, I recommend dedicating 30 minutes to an hour once or twice a week to work on this journal.

There are going to be times when the content (or what emerges based on your responses) feels upsetting, confusing, and/or difficult to digest. Striving for anti-racism is both a journey and a practice. Check in with yourself to understand where those emotions are coming from, but don't let them stop you from continuing to engage in the process.

When things feel hard, I encourage you to talk to someone who is also on this journey to support you in working through those feelings in order to keep progressing. A common trap that can arise (in particular, for white and non-Black POC folk with cultural norms of anti-Blackness) is to seek out solidarity in your resistance to this work. When looking for support, don't go to the people who are going to validate your resistance; go to the people who are going to help you advance your racial analysis without prioritizing your comfort.

On a final note, remember that we have all been socialized to have a racialized lens. Unlearning that requires diligence, self-compassion and self-care, checking of one's ego, and a willingness to work through discomfort.



One in thirteen Black
Americans of voting age are
disenfranchised from voting.

— Brookings Institution

WORKSHEETS & RESOURCES

VALUES

Check all of the values you hold. Next, write your 5 most important values in the box on the next page. It is important to be clear on your values as you delve into this anti-racism journey. Having clarity on your values supports your momentum as you proceed and provides insight if you get “stuck” or notice defensiveness present itself.

Acceptance	Certainty	Courtesy	Enthusiasm	Giving
Accomplishment	Cleanliness	Creation	Equality	Goodness
Accountability	Comfort	Creativity	Ethical	Grace
Adaptability	Commitment	Curiosity	Excellence	Gratitude
Altruism	Common sense	Decisiveness	Experience	Growth
Ambition	Community	Dedication	Exploration	Happiness
Assertiveness	Compassion	Dependability	Fairness	Hard work
Awareness	Competence	Determination	Family	Harmony
Balance	Confidence	Devotion	Fearless	Health
Beauty	Connection	Discipline	Fidelity	Honesty
Boldness	Consciousness	Effectiveness	Fortitude	Honor
Bravery	Consistency	Efficiency	Freedom	Hope
Brilliance	Cooperation	Empathy	Friendship	Humility
Calm	Courage	Endurance	Generosity	Humor

Imagination	Maturity	Power	Silence	Sustainability
Individuality	Moderation	Productivity	Simplicity	Teamwork
Innovation	Motivation	Professionalism	Sincerity	Thoughtful
Inspiring	Openness	Purpose	Skillfulness	Tranquility
Integrity	Optimism	Quality	Smart	Transparency
Intelligence	Order	Respect	Solitude	Trust
Intuitive	Originality	Responsibility	Spirituality	Understanding
Joy	Passion	Results-oriented	Stability	Uniqueness
Justice	Patience	Reverence	Status	Unity
Kindness	Peace	Safety	Stewardship	Vision
Liberty	Performance	Self-reliance	Strength	Vitality
Love	Persistence	Selfless	Success	Wealth
Loyalty	Playfulness	Service	Support	Wisdom

5 MOST IMPORTANT VALUES:

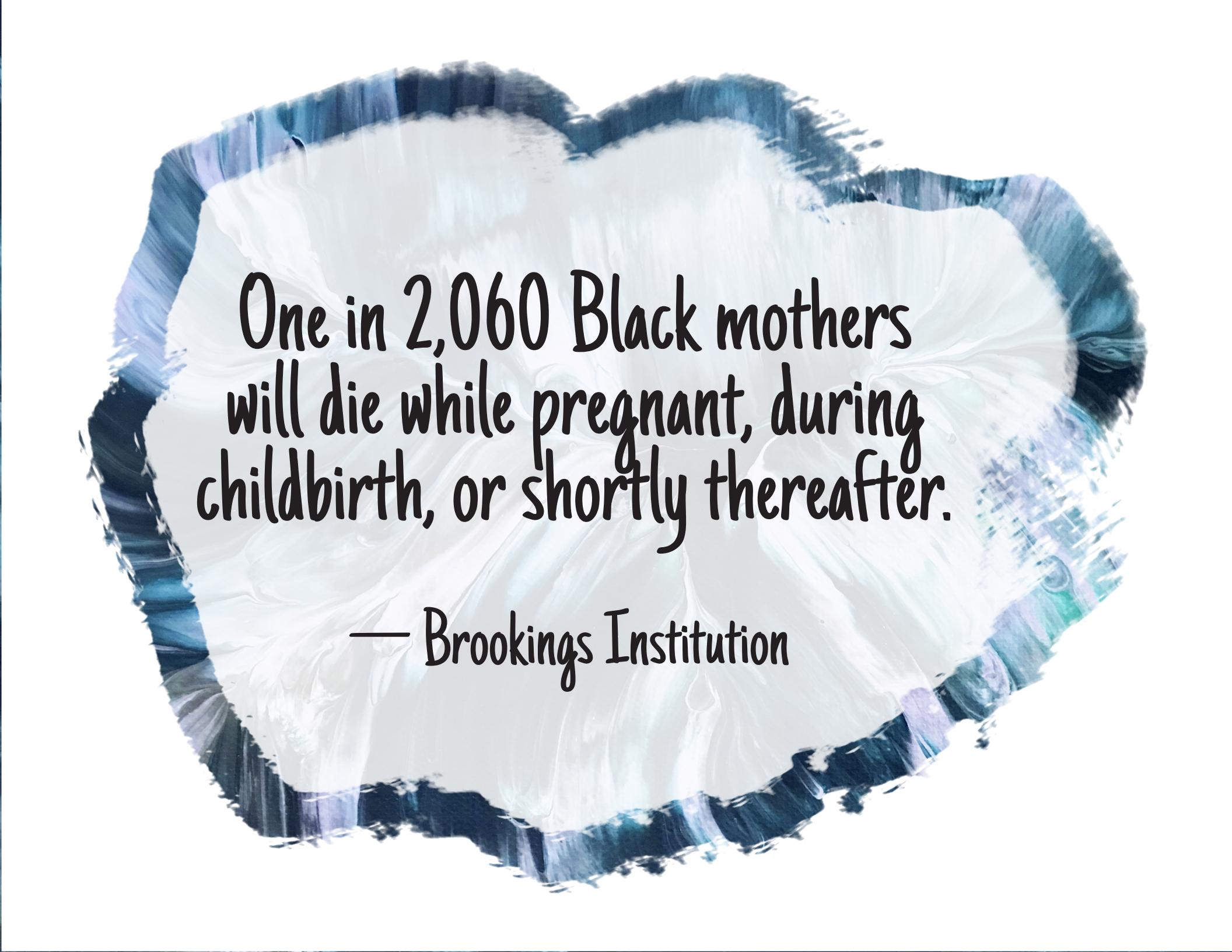
EMOTIONS

Write the emotions you are generally most and less comfortable with when it comes to anti-racism. Having clarity on which emotions may surface during your journaling experience helps you to acknowledge them and allows you to investigate the source of why they might be arising. For example, defensiveness may arise due to conflicts between anti-racist principles and the things you have been taught or always believed to be the truth for everyone. The list below is a starting place, but feel free to add your own!

Anger	Denial	Happiness	Shame
Anxious	Disgust	Hopeful	Stressed
Apathetic	Eager	Humble	Surprised
Appreciative	Empathetic	Insecure	Tender
Comfortable	Excited	Joy	Uncomfortable
Contentment	Fearful	Outrage	
Curious	Grateful	Resentment	
Defensive	Guilt	Sadness	

MOST COMFORTABLE:

LESS COMFORTABLE:



One in 2,060 Black mothers
will die while pregnant, during
childbirth, or shortly thereafter.

— Brookings Institution

RACIAL ANXIETY SELF-ASSESSMENT* - ROUND 1

As you begin this journal, it can be helpful to identify your baseline level of comfort engaging in anti-racism work. This activity is most profound when completed authentically, vulnerably, and honestly. At the end of this journal, there will be an opportunity to reassess your baseline.

I talk about race: (check one)

Hourly	Frequently	Monthly	Never
Daily	Weekly	Rarely	

I talk about race with my: (check as many as desired)

Partner	Friends	Co-workers	Neighbors
Children	Family	Manager	Community

When I talk about race with someone with my own racial identity as me, I feel: (check as many as desired)

Seen	Sad	Angry	Compassion
Confused	Frustrated	Relief	At ease
Heard	Supported	Gratitude	
Hopeful	Loved	Fear	

* Adapted from DiAngelo, R. (2011) White fragility. International Journal of Critical Pedagogy.

When I talk about race with someone of a different racial identity, I feel: (check as many as desired)

Cautious

Annoyed

Curious

Concern

Afraid

Betrayed

Nervous

Embarrassed

Validated

Disappointed

Disgusted

When I talk with people about race at work, I: (check as many as desired)

Get quiet

Get bored

Get angry

Check out

Speak a lot

Listen

Am heartbroken

What other feelings and thoughts come up for you in racial dialogues? How does that impact your behavior?

"It is white people's responsibility to be less fragile; people of color don't need to twist themselves into knots trying to navigate us as painlessly as possible."
— Robin DiAngelo

BIASES

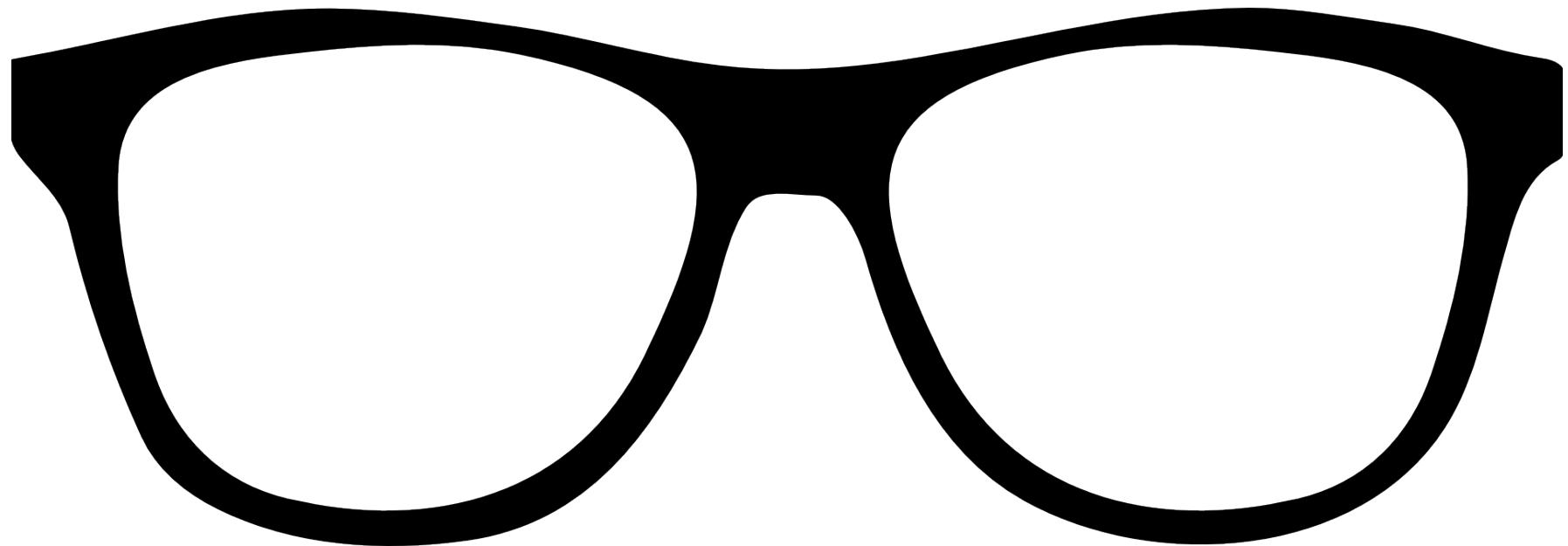
Our lenses are shaped by our experiences, how we are socialized, the privileges and oppressions we experience, the messages we absorb through the media, education, religion, geography, and more. Our lenses can foster and reinforce biases, both conscious and unconscious (AKA implicit bias).

Use the list below as a starting point to identify the lenses you bring into this journey and be mindful of how they may present themselves. Write them in the glasses on the “Cultural Lenses” page and refer to them as you proceed, as a reminder of the lenses through which you view the world.

Gender	Socio-economic	Fill in the blank: <input type="text"/>
Race or ethnicity	English as a first language	<input type="text"/>
Religious	Citizenship status	<input type="text"/>
Housing	Education	Fill in the blank: <input type="text"/>
Home ownership	Mental health	<input type="text"/>
Sexual orientation	Addiction	<input type="text"/>
Gender identity	Prison	Fill in the blank: <input type="text"/>
Age	Size (weight and height)	<input type="text"/>
Ability		

CULTURAL LENSES

Our cultural lenses are made up of our identities and social roles. When you're aware of your cultural lenses, you can better consider multiple perspectives, interrupt implicit biases, and make better decisions. Write down your cultural lenses in the eyeglass lenses below. Examples could include but are not limited to race, gender, class, geography, profession, political or spiritual beliefs, and veteran status. (For more ideas on cultural lenses, see the "Biases" page.)



Social roles have specific expectations, responsibilities or behaviors attached to them. We may take on different roles thought the day. Identities, however, are fixed and don't change. Race is an example of this.

PRIVILEGES

The ways we are privileged can affect our ability to engage with the work on this journey, acknowledge the impacts of white supremacy, and listen to (and believe) Black, Indigenous, and People of Color folx when they share their experiences. Being able to acknowledge your privileges and how they have supported your ability to live and build the life you desire, and being able to understand how minoritized communities have not had the same access to resources, safety, or ease in achieving similar status, is critical to deepening your racial analysis.

As a starting point to identify how you are privileged, check or write in your privileges on the list below and play "Privilege Bingo" on the following page.

White privilege

Religious privilege

Fill in the blank:

Male privilege

Age privilege

Socioeconomic privilege

Sobriety privilege

Fill in the blank:

Ability privilege

Educational privilege

Gender identity privilege

Mental Health privilege

Heterosexual privilege

PRIVILEGE BINGO

How fast can you get "bingo"? How many squares can you cross off?

Native English speaker	Cis-gender	Thin	No speech impediment	Christian
Deemed societally attractive	Adult	Inherited wealth	Access to health insurance	Born in the US
Access to family and/or community resources	No criminal history	FREE SPACE (HUMAN)	Heterosexual	Access to mental health care
White	Male	Formally employed	Socio-economic status	Tall
Access to educational degree(s)	Able-bodied	Under 45	Sober or addiction-free	No student loans

MICROAGGRESSIONS

Microaggressions are insensitive or ill-informed statements and behaviors that may not reach the legal definition of discrimination but have a harmful impact on the recipient. Have you ever done or said any of the following? If yes, check the box below:

- 1) Assumed a Black, Indigenous, or People of Color person was admitted to college only because of affirmative action.
- 2) Assumed a Black, Indigenous, or People of Color person was hired or promoted only to increase the diversity of leadership.
- 3) Assumed a Black, Indigenous, or People of Color person was guilty based on another white person's accusation.
- 4) Asked a Black, Indigenous, or People of Color person, "Where are you from? No, really where are you from?"
- 5) Told a Black, Indigenous, or People of Color person how well you think they speak English.
- 6) Questioned or doubted a Black, Indigenous, or People of Color person when they shared that they experience racism at school, at work, in life, or while dealing with systems (healthcare, employment, justice, education, etc.)
- 7) Forgotten Black, Indigenous, and People of Color names at work, in community, or in social settings.
- 8) Continued to ask Black, Indigenous, and People of Color folx to pronounce their names.

- 9) Interrupted Black, Indigenous, and People of Color folx when they were speaking.
- 10) Commented on how Black, Indigenous, and People of Color folx pronounce words.
- 11) Excused the behavior of other white people at the expense of and impact on Black, Indigenous, and People of Color folx (Ex: "Ignore Bill, he has been here forever and never changes. He isn't a bad guy.").
- 12) Became silent when the topic of race (diversity/equity) comes up.
- 13) Have thought or said, "Why do they always pull the race card?"
- 14) Assumed the/a white person in the room is the leader.
- 15) Thought or said Black, Indigenous, or People of Color folx were "unprofessional" because of their hair, clothing, accessories, etc.
- 16) Changed how you speak or used slang when talking to Black, Indigenous, and People of Color folx.
- 17) Assumed what neighborhood Black, Indigenous, and People of Color folx live in.
- 18) Policed or judged the behavior of Black, Indigenous, and People of Color folx (Ex: Too loud, too aggressive, etc.).
- 19) Guessed people's racial identity(ies).
- 20) Thought you were anti-racist because "you're a good person," "you don't see color," or "you have a friend/ex-boyfriend/sister-in-law/friend/co-worker who is Black, Indigenous, and People of Color."

"Equal rights for others does not mean less rights for you. It's not pie."
— Unknown

COMMON FORMS OF RESISTANCE

Engaging in anti-racism work brings up a lot of emotion for folx when they are learning new truths, more comprehensive history, and information that contradicts their own experience. Here are some common forms of resistance to notice, pay attention to, acknowledge, and investigate as they present themselves.

1. Silence

- ◆ Refuses to participate
- ◆ Checks out
- ◆ Disengages

2. Anger/Denial/Condemnation

- ◆ Unwilling to hear other experiences or perspectives
- ◆ Does not believe this is still an issue
- ◆ Does not believe racial justice work is “real” or “relevant”

3. Arguing History/Data

- ◆ Attempts to discredit information, conversations, and people
- ◆ Attempts to demonstrate superiority
- ◆ Requires “proof”

4. Body Language

- ◆ Crosses arms
- ◆ Stares at the floor/table/ceiling/door/etc.
- ◆ Tightens facial muscles

5. Centering Self While Excluding Race

- ◆ “My life was not easy...”
- ◆ “What about women? Gay people? People with Disabilities?”
- ◆ “That can’t be true, I NEVER saw that.”

6. Othering and Separation

- ◆ “I am not like those ‘bad’ white people...”
- ◆ “I don’t see color.”
- ◆ “I am a good person.”

7. Valuing Intent More Than Impact

- ◆ “That isn’t what I meant...”
- ◆ “I said that because...”
- ◆ “Well, I didn’t know...”

CODED LANGUAGE*

Language is defined as the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way; or the system of communication used by a particular community or country. Coded language is language that substitutes terms describing racial identity with seemingly race-neutral terms in an effort to disguise explicit and/or implicit racial animus.

The use of coded language can be unconscious, like using terms or phrases that were originally used to oppress minoritized communities but then were adopted as “mainstream.” However, the racialized impacts are still present.

Coded language can also be used intentionally - most frequently, in politics.

The following is a sample list of coded language and a description of their origins. Understanding coded language is essential to applying a critical analysis to messages shared by politicians, in the media, at work, at home, and in community. What other coded language have you heard? Who is it aimed at oppressing? Why is it used?

*Sources for this section include: The Roots, Time History, Everyday Feminism, Webster Dictionary, and of course, Google.

“Cakewalk”: The cakewalk originated as a dance performed by enslaved Black people on plantations before the Civil War. It was intended to be a mockery of the way white people danced. White land owners held contests in which enslaved people competed for a cake. Today, it is used to refer to an easy task or accomplishment. This term targets Black people and historically was used to affirm internalized racial superiority by white people.

“Ghetto”: Originally used as a reference to neighborhoods where members of a minority group reside — mostly due to social, political or economic pressure — the term “ghetto” is a racist and classist term that targets Black, brown, and cash poor people and supports internalized racial superiority by white folks. It is important to name that when minoritized community members use the term “ghetto,” they can do so in any way they like, as a point of pride, in music lyrics, to challenge political norms, etc. White people should not police the use of the word by Black and brown people.

“Grandfathered-in”: This legal term broadly refers to the “grandfather clause” adopted by seven Southern states during the Reconstruction Era. Under it, anyone who was able to vote before 1867 (white people) was exempt from passing the literacy tests, meeting the property requirements, and paying the poll taxes necessary for voting. But enslaved Black people were not freed until 1865, when the 13th Amendment passed, and weren’t granted the right to vote until the 15th Amendment was passed in 1870. Today, the term is used to describe people or companies that are exempt from following new, typically legal requirements, but it has a deeply racist origin targeting Black Americans.

“Guru”: This is a Sanskrit term for a “teacher, guide, expert, or master” of certain knowledge. The oldest text that uses this term refers to spiritual leaders in Hinduism. In the United States,

it is mainly used in two ways: first, by cult leaders who may be exploiting their followers; and second, in professional contexts to describe people who are subject matter experts in their field. Neither American interpretation or usage respects the spiritual reverence or intent of this term. This is a good example of cultural appropriation.

“Illegal alien”: This phrase is a derogatory term often used to dehumanize people who might be in the country without documentation, and in particular people from Latin America. In 1790, President George Washington signed the Naturalization Act into law. It was the first time that the word “alien” ever appeared in the annals of our country’s legal foundation. Aliens come from outer space; no human being is an alien. The intent of this phrase is to imply, “you do not belong here” - which is ironic, since America’s foundation was built by colonizers and immigrants.

“Inner city” or “Urban”: These phrases seem like a casual reference to one type of community, similar to suburban or rural. But beneath the niceties, a typical discussion about people from the “inner city” or about “urban” communities is actually coded language for Black people. The intended implication is that Black people and their communities are lazy, poor, wasteful, uneducated, and slovenly.

“Law and order”: This phrase is a way to depict minoritized people as being criminals. It is used by politicians and government officials to scare white people into believing that Black, Indigenous, and People of Color folx, and in particular Black people, are dangerous and need to be “controlled.” We see this rhetoric used in political conversations about civil rights and criminal law enforcement. This phrase has been used by politicians for over a century (Calvin Coolidges used this as the title for a speech in 1919) and was popularized by Richard Nixon in

the late sixties. The phrase targets Black people and other POC folk.

“Looting”: In the 1700s, the word “looting” crossed over from a Hindi term, *lut*, used in reference to “prizes” plundered from wartime enemies. It was a term commonly used in the military after overpowering their opponents to justify the theft of resources. Looting was the form of pro-test used at the Boston Tea Party (and in the colonization of the United States!). However, we never acknowledge the white history of looting in the formation of the country. Once in power, white people began to use the term with a racialized implication and referred to “looting” to condemn political acts by Black, Indigenous, Latine, and POC folk that threaten white supremacy and racial capitalism, often during protests or after a natural disaster.

“Peanut gallery”: This term was originally used in the vaudeville era of the late 19th century and referred to the sections of the theater where Black people typically sat. The phrase refers to the cheapest seats in a theater and is informally used to describe critics or hecklers. Today, it is used in politics, sports, and workplaces to either dismiss comments from people with differing views or describe people as rowdy, poor, and of lesser status or value. The target is people who are cash poor and/or who have less societal or positional power.

“Radical”: For many centuries, the meaning of this term was related to its origin, *radicalis*, meaning “root.” Thus, until recently, “radical” referred to the roots of words, the roots of illness, or even square roots. Later, the term was used more figuratively to mean “fundamental,” and examples like “radical reform” referred to changing the very root of a system. Now, “radical” is used to dismiss people, thoughts, or ideas that challenge the societal norm. It is a term often used by politicians to elicit fear and resist conversations around racial justice that are necessary to create an equitable society.

“Shady” or “Sketchy”: Both of these terms have been used for a long time to refer to neighborhoods (or people) that are predominantly Black or brown, promoting the stereotype that these communities are inherently “unsafe” because of high crime. Too often, these communities are under-resourced and do not have the same access to education, employment, healthcare, and other resources. These are racialized terms often used by white people to police Black and brown people, their behaviors, their aesthetics, and/or their manners of speech.

“Shariah Law”: Shariah Law refers to the belief in Islam that the totality of God’s commands regulates all aspects of human conduct and guides believers on the path of eternal salvation, similar to Canon Law in Catholicism or Halakhah in Judaism. Primarily, the true meaning of the term is about one’s personal relationship with God. American Muslim scholar Imam Suhaib Webb states: “There are five main things that Sharia law aims to preserve: life, learning, family, property, and honor. From these main goals come laws about things like marriage, eating, worship, financial transactions, and many other essential aspects of living in a community.” After September 11th, politicians misused the term in order to evoke fear, in particular among white Americans. The weaponized term is used to stoke fear and hatred of Muslim Americans and followers of Islam, many of whom are Black and brown people.

“Thug”: Originally, the word “thug” was used to describe people who engaged in organized crime like the Italian and Russian mobs. In more recent years, especially in the wake of the murders of young, adult Black men by police, many whites and others disparagingly use the word to describe young Black people, and in particular Black men, to imply that they are violent, irrational, and have less humanity.

“Welfare Queen”: This is a derogatory term used in the United States to refer to Black women who allegedly misuse or collect excessive welfare payments through fraud, child endangerment, or manipulation. The term was popularized by Ronald Reagan in his 1976 presidential campaign. The highest percentage of people on welfare are single white women. However, Black women are the target of this racist term.

“You people” or “Those people”: This phrasing is often used by white people to refer to people and communities who are not white. As if Black, Indigenous, and People of Color folx needed any more reminders that white privilege rules American society, the phrases “you people” or “those people” make the balance of power abundantly clear in any given interaction. The phrases are often used defensively by white people when being confronted with inequities or asked for transparency or accountability and are a clear example of white fragility.

ADDITIONAL CODED LANGUAGE TO EXPLORE ON YOUR OWN:

There are many words that have racialized implications without explicitly naming race. Listed below are a few examples to explore on your own:

- ◆ Blacklist(ed)
- ◆ Brown bag
- ◆ Colorblind
- ◆ Exotic
- ◆ Grit
- ◆ Gypped
- ◆ Master bedroom
- ◆ Sold down the river

How will you continue to examine your language?

A SAMPLING OF ANTI-RACIST BEHAVIORS

As most folk begin their anti-racist journey, they ask, “How do we fix this? What can I do?” Black, Indigenous, and People of Color folk have shared clearly that white folk “need to do the work.” The culture of racism and oppression has existed for centuries and the systems in place to maintain racism, discrimination, and suppression are vast, complex, and will take on-going commitment and work to undo. This sampling of behaviors is a foundation.

- ◆ Understand the definitions of race, racism, and racist.
- ◆ Understand the definitions of white privilege, white fragility, whiteness, and white supremacy culture.
- ◆ Understand the differences between bias, discrimination, and racism.
- ◆ Stop saying “I’m not racist” or “I understand [insert statement about Black, Indigenous, and People of Color experience] but [insert personal experience that supposedly contradicts it, negates personal involvement, or centers oneself]”
- ◆ Understand what implicit bias means and how it works.
- ◆ Examine your biases, name them, and work to undo them.
- ◆ Diversify your media!
- ◆ Listen to and believe Black and non-Black POC folk when they share their experiences.
- ◆ Interrupt microaggressions you hear or witness.
- ◆ Be open to feedback about your language, behavior, and impact on Black, Indigenous, and People of Color folk.
- ◆ Do not respond with silence when engaged in racial dialogues, and in particular after a Black, Indigenous, and People of Color person has shared something personal or

vulnerable.

- ◆ Center Black, Indigenous, and People of Color communities in your activism, your workplace, etc.
- ◆ Learn about multi-marginalized communities (ex: Black and Indigenous trans women) and how those multi-marginalizations impact those communities' life outcomes.
- ◆ Be clear on what accountability means to you and analyze how you both share and receive feedback.
- ◆ Be clear on why racial justice is important to you, do the work, and show up in solidarity with Black, brown, Indigenous, Muslim, and other minoritized communities.

"There is no such thing as a "not-racist" policy, idea or person. Just an old-fashioned racist in a newfound denial. All policies, ideas and people are either being racist or anti-racist. Racist policies yield racial inequity; anti-racist policies yield racial equity. Racist ideas suggest racial hierarchy, anti-racist ideas suggest racial equality. A racist is supporting racist policy or expressing a racist idea. An anti-racist is supporting anti-racist policy or expressing an anti-racist idea.

A racist or anti-racist is not who we are, but what we are doing in the moment."

— Ibram X. Kendi

TRIVIA*

In America, our history books have been written by the colonizers and winners of wars. Our history books have been incredibly white-washed. They leave out almost all of the experiences of Indigenous peoples, Black people, and other minoritized groups with the exception of a few tokenized stories.

The consequences of this erasure of our national history has supported the maintenance of white supremacy culture, the dehumanizing of non-white and other minoritized communities, and a lack of accountability. The following are a few trivia questions to illustrate this point.

Diversify your sources and research to learn a more comprehensive and accurate history of the United States.

1. Who was the first African American person to receive a patent in the U.S.?

- a) Thomas L. Jennings
- b) Benjamin Banneker
- c) Madam C. J. Walker
- d) Andrew Jackson Beard

2. What civilization is used as proof that Africans were in the Americas long before Christopher Columbus?

- a) Olmecs
- b) Mayans
- c) Incas
- d) Aztecs

*Source: Black History Trivia Cards, Volume 2, by Urban Intellectuals.

3. Who was the first Black American to serve as a member of the Board of Directors of a Fortune 500 corporation?

- a) Kenneth Chenault
- b) Ursula Burns
- c) Vernon Jordan
- d) Arnold Donald

4. The enslaved Black people in the U.S. were freed January 1st, 1863, but what day were the last of these enslaved people in Texas notified they were free?

- a) June 19th, 1863
- b) August 19th, 1863
- c) June 19th, 1865
- d) June 19th, 1864

5. The first Black-owned television station in the U.S. began broadcasting in 1975 and was located in?

- a) Los Angeles
- b) Cincinnati
- c) New York
- d) Detroit

6. Legislation to restrict the movement and freedom of freedmen was enacted in 1865 in Mississippi and was known as?

- a) Black Rules
- b) Negro Restrictions
- c) Black Papers
- d) Black Codes

7. The first Black woman elected to congress was?

- a) Patricia Harris
- b) Barbara Jordan
- c) Shirley Chisholm
- d) Sadie Alexander

8. Who was the first African-American woman senator?

- a) Kamala Harris
- b) Michelle Obama
- c) Carol Moseley Braun
- d) Stacey Abrams

9. What was the name of the Black feminist organization that came out of Boston in the 1970s and 1980s?

- a) National Org. of Black Feminists
- b) Combahee River Collective
- c) NOW
- d) Planned Parenthood

10. Who was the first African-American Space Shuttle Crew Escape Equipment Suit Technician?

- a) Stephanie Wilson
- b) Yvonne Cagle
- c) Sharon McDougle
- d) Katherine Johnson

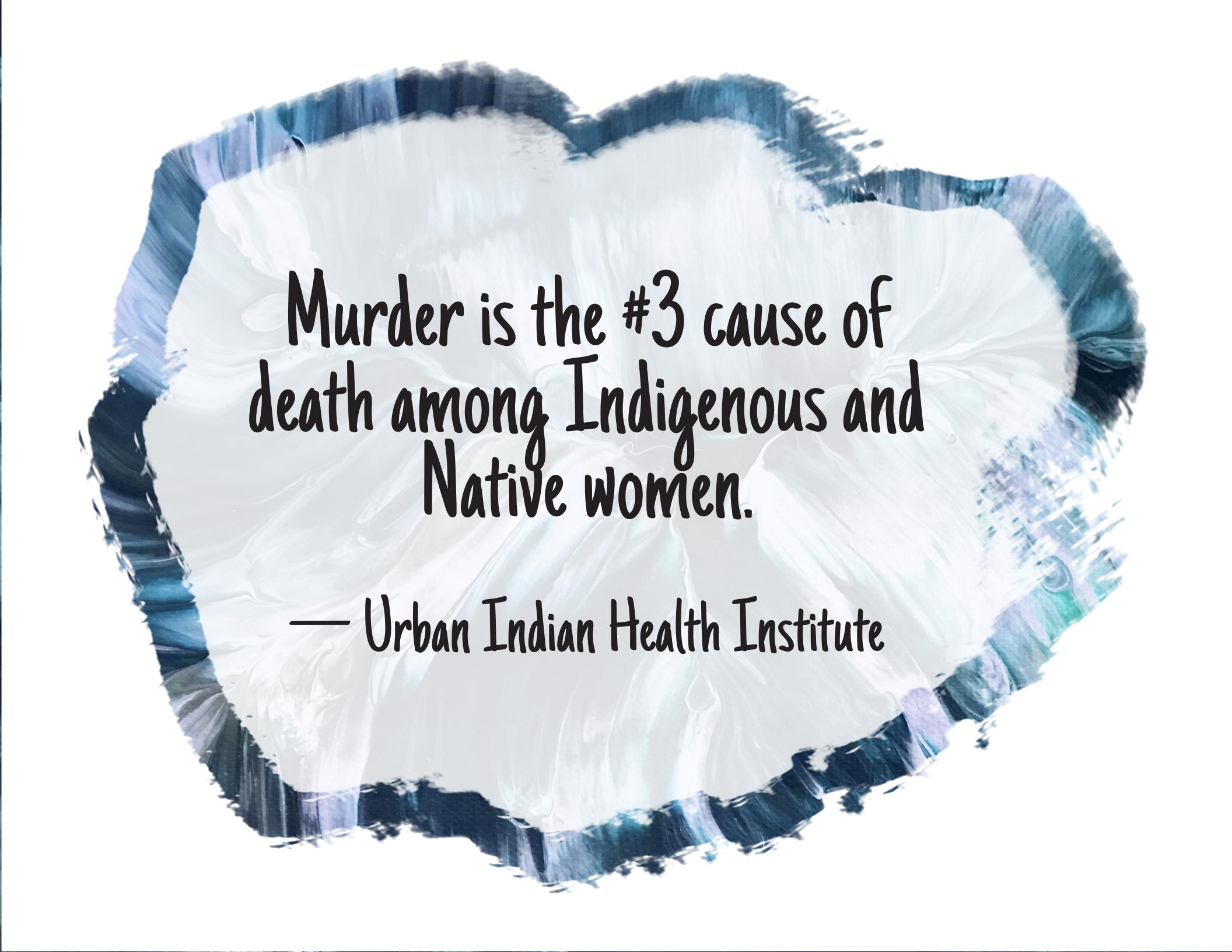
A NOTE ON HOLIDAYS

In the United States, only ten days are federally recognized as holidays, regardless of your religious or cultural beliefs. States have the authority to designate additional holidays; for example, in New York, government, financial institutions, schools, etc. are closed for business on Yom Kippur and other Jewish holidays in recognition of religious commitments. In many states, however, you need to take paid or unpaid time off work in order to partake in the holidays you observe. For example, Ramadan is an Islamic holy month of fasting, prayer, reflection, and community; not even one day is recognized for Ramadan by any state.

What would it feel like if the holidays you participated in weren't recognized? Or, what does it feel like when the holidays you participate in are not recognized?

There are a few federally recognized holidays that honor national progress, like Martin Luther King, Jr. Day. However, some states that resist this civil rights icon instead decided to celebrate and honor Robert E. Lee. What would it be like (or, what is it like) to live in a state that celebrates a leader of oppression?

In order to cultivate inclusion and equity, it is important to recognize and respect religious and cultural holidays of all people. How will you advocate for and support acknowledgement of these unrecognized holidays in your workplace, child's school, or other communities?



Murder is the #3 cause of
death among Indigenous and
Native women.

— Urban Indian Health Institute

JOURNALING QUESTIONS

QUESTION 1.

Why did you choose this workbook? Why is developing an anti-racist lens important to you?

"In a racist society it is not enough to be non-racist, we must be anti-racist."

— Angela Y. Davis

QUESTION 2.

What challenges do you experience in anti-racism work?

"White feelings should never be held in higher regard than Black lives."

— Rachel Cargle

QUESTION 3.

**What feelings come up for you when discussing race/racism/
oppression? How does your body respond?**

"The beauty of anti-racism is that you don't have to pretend to be free of racism to be an anti-racist. Anti-racism is the commitment to fight racism wherever you find it, including in yourself. And it's the only way forward."

— Ijeoma Oluo

QUESTION 4.

How will you practice self-care as you continue on this anti-racism journey?

*"I don't want your love and light if it doesn't come with solidarity and action.
I have no interest in passive empathy."*
— Rachel Cargle

QUESTION 5.

What is your understanding of Individual Racism? What is your understanding of Interpersonal Racism? What is your understanding of Institutional Racism? What is your understanding of Systematic Racism?

"I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

— Elie Wiesel

QUESTION 6.

Who makes up your family? Who makes up your closest friends? Who makes up your co-workers? How diverse are your relationships?

QUESTION 7.

**What is bias? How is bias created? What biases do you have? Where did they come from?
Who did you learn them from?**

QUESTION 8.

How do you interrogate the messages about Black, Indigenous, Latine, middle eastern, Asian, and/or disabled folx in your news sources?

"If you are not careful, the newspapers will have you hating the people who are oppressed, and loving the people who are doing the oppressing."

— Malcolm X

QUESTION 9.

How do you challenge your own biases?

QUESTION 10.

What are the demographics of the people you admire most?

CHECK IN ON RESPONSES TO QUESTIONS 1-10

1. What questions are arising for you?

2. What tools will support you in getting answers to these questions?

3. How are your values reflected in your responses?

QUESTION 11.

Who are the “heroes” in the books you read? If not stated explicitly, what racial image comes to mind?

QUESTION 12.

In your opinion, what is the best Black movie ever made? What did you love about that movie?

“History has shown us that courage can be contagious, and hope can take on a life of its own.”
—Michelle Obama

QUESTION 13.

Who is your favorite Black, Indigenous, and People of Color author? What do you admire about them?

QUESTION 14.

Who is your favorite Black, Indigenous, and People of Color musician? What draws you to them?

QUESTION 15.

How familiar are you with Black, Indigenous, and People of Color history beyond slavery and the story told about Thanksgiving?

"We wouldn't have to have Black Lives Matter if we hadn't had 300 years of Black lives don't matter."
— Unknown

QUESTION 16.

How will you re-learn history from a Black, Indigenous, and People of Color lens? (For an activity, see the Trivia section on page 32.)

QUESTION 17.

What terms or words have you used (or do you currently use) that have a racialized connotation?

QUESTION 18.

What is white-washing? Where have you seen it?

QUESTION 19.

In what ways are you oppressed? In what ways are you privileged?

"I am no longer accepting the things I cannot change. I am changing the things I cannot accept."

— Angela Y. Davis

QUESTION 20.

How have your oppressions and privileges shaped you?

"I am not interested in picking up crumbs of compassion thrown from the table of someone who considers himself my master. I want the full menu of rights."

— Desmond Tutu

CHECK IN ON RESPONSES TO QUESTIONS 11-20

1. What questions are arising for you?

2. What tools will support you in getting answers to these questions?

3. How are your values reflected in your responses?

QUESTION 21.

What are things Black, Indigenous, and People of Color folx have to be worried about that white people rarely or never think about? (For background, read "White Privilege: Unpacking the Invisible Knapsack," cited in the Additional Learning section on page 82.)

"It is not enough to be quietly non-racist; now is the time to be vocally anti-racist."
— Unknown

QUESTION 22.

If you have children, how do you talk to them about whiteness, racism, and white supremacy culture?

QUESTION 23.

How do you engage with your child's school to ensure comprehensive education and challenge inequitable practices (ex: discipline practices, advancement courses, etc.)?

QUESTION 24.

How do you challenge racist comments you hear?

QUESTION 25.

How do you challenge common forms of resistance? (For more information on common forms of resistance, see page 22.)

“The new racism is to deny that racism exists.”
— Unknown

QUESTION 26.

What are the elements of white supremacy culture you struggle with the most? (For background, read "The Characteristics of White Supremacy Culture," cited in the Additional Learning section on page 82.)

QUESTION 27.

Which elements of white supremacy culture have harmed you? Which elements have you benefited from?

QUESTION 28.

When did you learn about racial inequities? What thoughts came up for you? How did you feel? How did you change?

*"Change will not come if we wait for some other person or some other time.
We are the ones we've been waiting for. We are the change that we seek."*

—Barack Obama

QUESTION 29.

How did the wealth gap get created?

"Economic inequity, political oppression, and historical wealth from slavery and ethnic cleansing are inseparable from the ruin of soil, forests, and water. All arise from structures and daily practices of exploitation and waste, supremacy and violence. Sustainability will sustain nothing without challenging and transforming power and privilege."

— Jonathan McRay

QUESTION 30.

What is the school to prison pipeline?

"Injustice anywhere is a threat to justice everywhere."
— Martin Luther King, Jr.

CHECK IN ON RESPONSES TO QUESTIONS 21-30

1. What questions are arising for you?

2. What tools will support you in getting answers to these questions?

3. How are your values reflected in your responses?

QUESTION 31.

How does the criminal justice system create racial inequities?

“Something is terribly wrong if the pain, sorrow and outrage of a people makes you more uncomfortable than murder itself.”

— Rupi Kaur

QUESTION 32.

How does mass incarceration impact Black and Indigenous communities?

QUESTION 33.

What are the differences between historical civil rights leaders and current civil rights movements?

"If you are calling for an end to this unrest... but you are not calling for the end to the conditions that created the unrest, you are a hypocrite."

— Alexandria Ocasio-Cortez

QUESTION 34.

What behaviors do you exhibit that demonstrate harm to Black, Indigenous, and People of Color folx?

"If you are neutral in situations of injustice, you have chosen the side of the oppressor."
— Desmond Tutu

QUESTION 35.

What behaviors do you exhibit that demonstrate safety to Black, Indigenous, and People of Color folx?

"In the end, we will remember not the words of our enemies, but the silence of our friends."

— Martin Luther King, Jr.

QUESTION 36.

What behaviors do you need to examine? What behaviors need to shift?

"All our silences in the face of racist assault are acts of complicity."
— Bell Hooks

QUESTION 37.

What does accountability mean to you? What will accountability look like as you continue on this journey?

QUESTION 38.

Who are you in relationship with while you engage in this work?

QUESTION 39.

How open are you to feedback? How will you respond when given anti-racist feedback?

QUESTION 40.

Describe your commitment to racial justice. What behaviors will demonstrate this commitment?

"No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

— Nelson Mandela

CHECK IN ON RESPONSES TO QUESTIONS 31-40

1. What questions are arising for you?

2. What tools will support you in getting answers to these questions?

3. How are your values reflected in your responses?



From January 2020 through October 2020, over 20 transgender and non-binary folx have been murdered in the United States. Most are Black or Indigenous.

— Human Rights Campaign



APPENDICES

RACIAL ANXIETY SELF-ASSESSMENT* - ROUND 2

After completing this journal, use this worksheet to identify if your baseline has shifted. If it hasn't, why? And if it has, identify what the next steps are for your journey, keeping in mind that getting comfortable with discomfort supports you as you continue this work.

I talk about race: (check one)

Hourly	Frequently	Monthly	Never
Daily	Weekly	Rarely	

I talk about race with my: (check as many as desired)

Partner	Friends	Co-workers	Neighbors
Children	Family	Manager	Community

When I talk about race with someone with my own racial identity as me, I feel: (check as many as desired)

Seen	Sad	Angry	Compassion
Confused	Frustrated	Relief	At ease
Heard	Supported	Gratitude	
Hopeful	Loved	Fear	

* Adapted from DiAngelo, R. (2011) White fragility. International Journal of Critical Pedagogy.

When I talk about race with someone of a different racial identity, I feel: (check as many as desired)

Cautious

Annoyed

Curious

Concern

Afraid

Betrayed

Nervous

Embarrassed

Validated

Disappointed

Disgusted

When I talk with people about race at work, I: (check as many as desired)

Get quiet

Get bored

Get angry

Check out

Speak a lot

Listen

Am heartbroken

What other feelings and thoughts come up for you in racial dialogues? How does that impact your behavior?

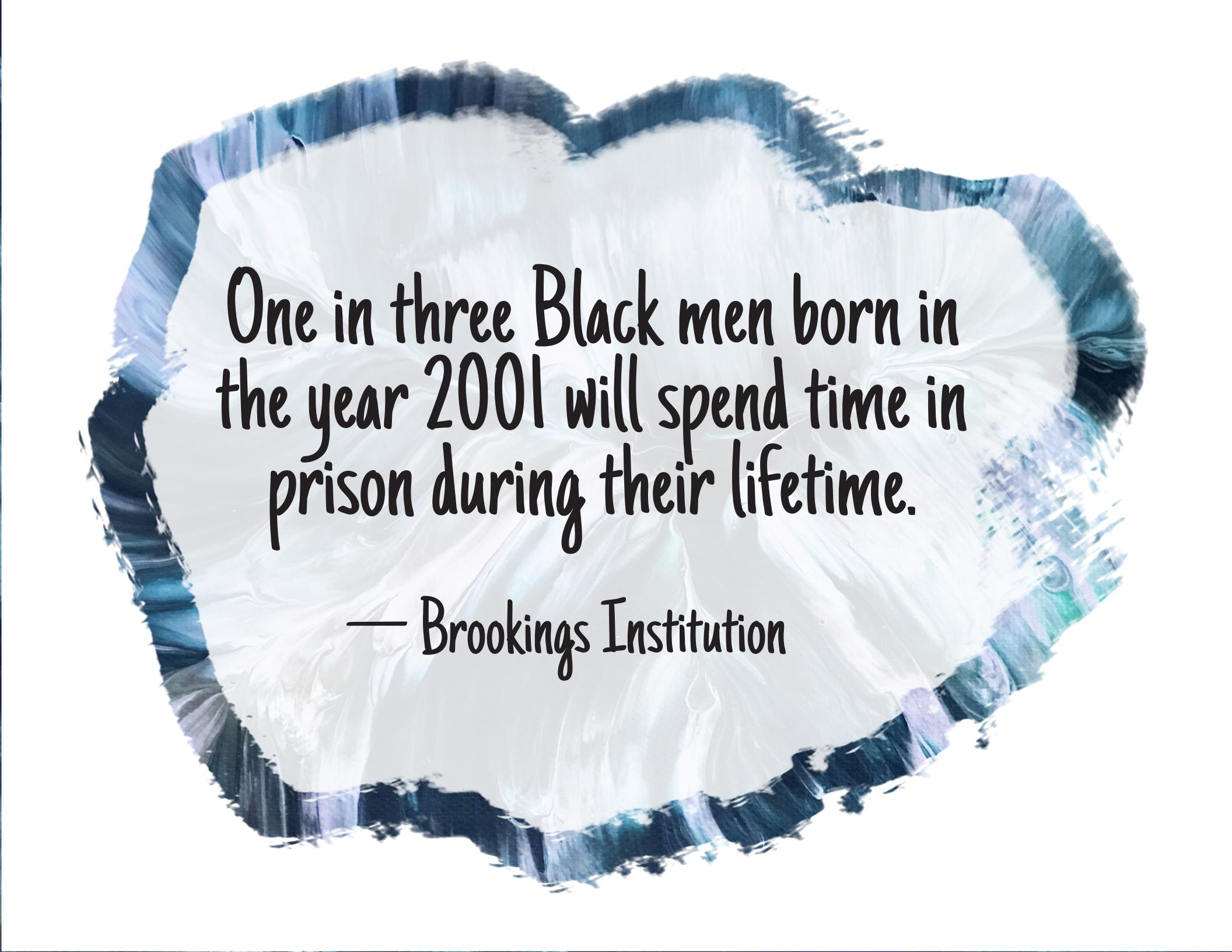
"It is white people's responsibility to be less fragile; people of color don't need to twist themselves into knots trying to navigate us as painlessly as possible."
— Robin DiAngelo

TRIVIA ANSWERS*

Below are the answers to questions in the Trivia section on page 32:

1. a) Thomas L. Jennings (in 1821, for an early dry cleaning method)
2. a) Olmecs
3. c) Vernon Jordan
4. c) June 19th, 1865
5. d) Detroit
6. d) Black Codes
7. c) Shirley Chisholm
8. c) Carol Moseley Braun
9. b) Combahee River Collective
10. c) Sharon McDougle

*Source: Black History Trivia Cards, Volume 2, by Urban Intellectuals.



One in three Black men born in
the year 2001 will spend time in
prison during their lifetime.

— Brookings Institution

ADDITIONAL LEARNING

Below is a sampling - not a comprehensive list - of some additional resources to support you on your anti-racism journey.

Magazines

- The Root, www.theroot.com

Anti-Racism Tools:

- Catalyst Project: Anti-Racism for Collective Liberation, www.collectiveliberation.org
- Racial Equity Tools, www.racialequitytools.org

Books & Articles

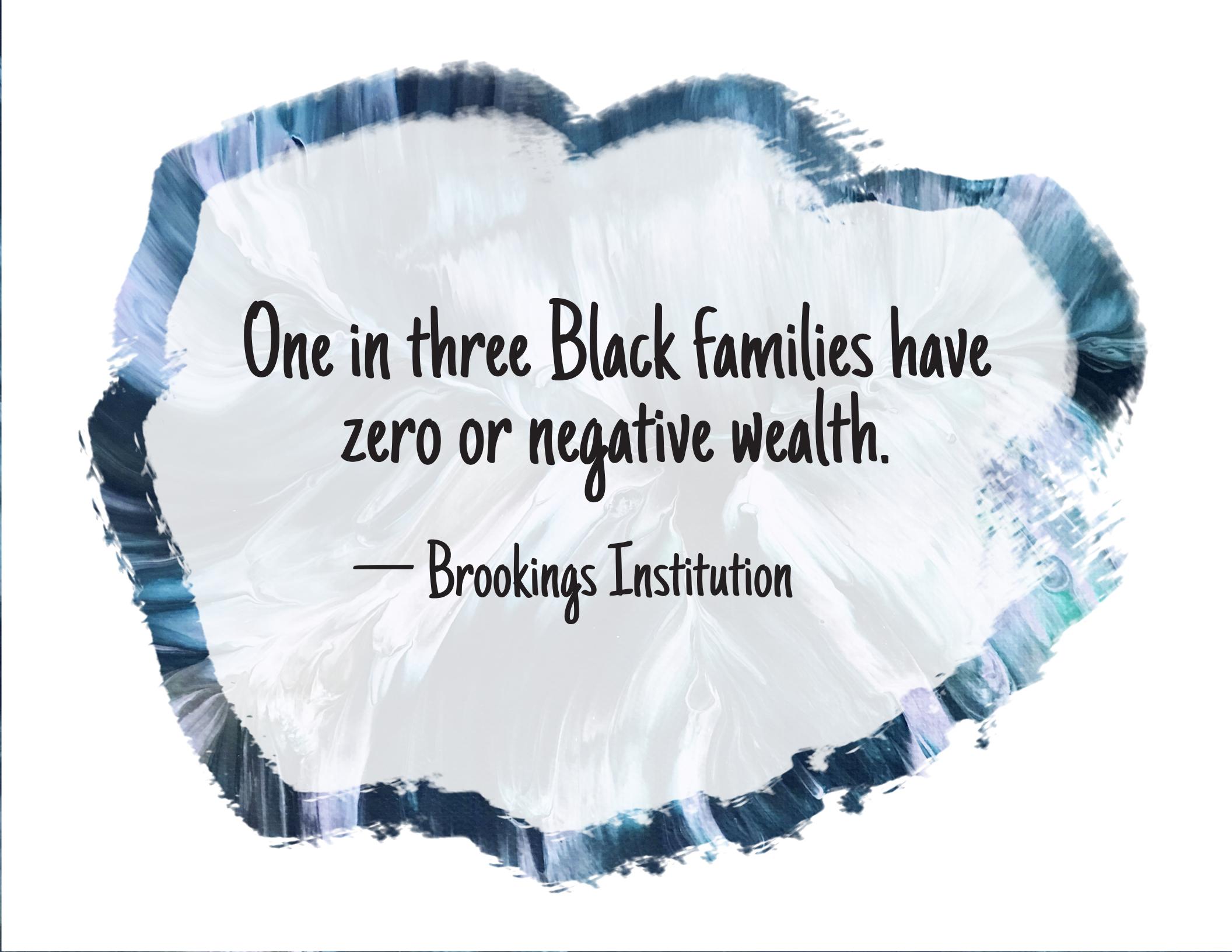
- Are Prisons Obsolete?/Angela Davis/2003
- Between the World and Me/Ta-Nehisi Coates/2015
- Common Ground/J. Anthony Lukas/1985
- Eloquent Rage: A Black Feminist Discovers Her Superpower/Brittney Cooper/2018
- How to Be an Anti-racist/Ibram X. Kendi/2019
- Just Mercy/Bryan Stevenson/2014
- Me and White Supremacy/Layla F. Saad/2020
- Raising our Hands/Jenna Arnold/2020
- Redefining Realness: My Path to Womanhood, Identity, Love, and So Much More/Janet Mock/2014
- So You Want to Talk About Race/Ijeoma Oluo/2018

- The Bluest Eye/Toni Morrison/1970
- The Characteristics of White Supremacy Culture/ Kenneth Jones and Tema Okun/2001 (www.showingupforracialjustice.org/white-supremacy-culture-characteristics.html)
- The Fire Next Time/James Baldwin/1962
- The New Jim Crow: Mass Incarceration in the Age of Colorblindness/Michelle Alexander/2010
- The Next American Revolution: Sustainable Activism for the Twenty-First Century/Grace Lee Boggs, Scott Kurashige, and Danny Glover/2011
- Waking Up White, and Finding Myself in the Story of Race/Debby Irving/2014
- White Fragility/Robin J. DiAngelo/June 26, 2018
- White Privilege: Unpacking the Invisible Knapsack/Peggy McIntosh/1988 (www.racialequitytools.org/resourcefiles/mcintosh.pdf)
- White Rage/Carol Anderson/2017
- Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race/Beverley Daniel Tatum/2017
- Why I'm No Longer Talking to White People About Race/Renni Eddo-Lodge/2017
- Women, Race, and Class/Angela Davis/1981

Movies & Documentaries:

- Are Prisons Obsolete?/Angela Davis/2003
- Between the World and Me/Ta-Nehisi Coates/2015
- Common Ground/J. Anthony Lukas/1985
- Eloquent Rage: A Black Feminist Discovers Her Superpower/Brittney Cooper/2018
- How to Be an Anti-racist/Ibram X. Kendi/2019
- Just Mercy/Bryan Stevenson/2014
- Me and White Supremacy/Layla F. Saad/2020

- Raising our Hands/Jenna Arnold/2020
- Redefining Realness: My Path to Womanhood, Identity, Love, and So Much More/Janet Mock/2014
- So You Want to Talk About Race/Ijeoma Oluo/2018
- The Bluest Eye/Toni Morrison/1970
- The Fire Next Time/James Baldwin/1962
- The New Jim Crow: Mass Incarceration in the Age of Colorblindness/Michelle Alexander/2010
- The Next American Revolution: Sustainable Activism for the Twenty-First Century/Grace Lee Boggs, Scott Kurashige, and Danny Glover/2011
- Waking Up White, and Finding Myself in the Story of Race/Debby Irving/2014
- White Fragility/Robin J. Diangelo/June 26, 2018
- White Rage/Carol Anderson/2017
- Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race/Beverley Daniel Tatum/2017
- Why I'm No Longer Talking to White People About Race/Renni Eddo-Lodge/2017
- Women, Race, and Class/Angela Davis/1981



One in three Black families have
zero or negative wealth.

— Brookings Institution

GLOSSARY OF (SOME) TERMS*

Anti-Racism: Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts.

Anti-Racist: An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression or ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

BIPOC: BIPOC is an acronym for Black, Indigenous, and People of Color. It is a term used in some social justice spaces and some organizations striving to become more anti-racist. Recently, some folk critique the use of BIPOC for its lack of specificity in explicitly centering Black and Indigenous folk.

Culture: A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.

Folx: An inclusive alternative to “folks.” In many queer communities, “x” is used to include non-binary, two-spirit, and transgender communities. This term indicates the inclusion of other

*Source for most definitions: Racial Equity Tools Glossary, <https://www.racialequitytools.org/glossary>. (Project Change’s “The Power of Words.” Originally produced for Project Change Lessons Learned II and also included in “A Community Builder’s Toolkit” – both produced by Project Change and The Center for Assessment and Policy Development, with some modification by RacialEquityTools.org.)

minoritized communities.

Implicit bias: Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals' stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics.

Inclusion: Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Individual racism: Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups;
- Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families

sitting on their doorsteps in a city neighborhood; or not hiring a person of color because “something doesn’t feel right”).

Institutional racism: Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Examples:

- Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

Interpersonal racism: Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

Examples: public expressions of racial prejudice, hate, bias and bigotry between individuals.

Intersectionality/Multiple-marginalizations: Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

Per Kimberlé Williams Crenshaw, "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination."

Latino/a/x/e: In recent years, there has been an effort to increase the inclusivity of describing folx with Latin identities. The Spanish language is a very binary language and relies heavily on masculine and feminine endings of words (ie: o/a, Latino/Latina). In many queer communities, "x" is used to include non-binary, two-spirit, and transgender communities. However, because "x" doesn't make sense to many people from Latin American countries, it can feel like an American appropriation of their language. Some suggest using an "e" instead of an "x" because there is already precedent in the various dialects of Spanish language to use "e," making it more ethnically and linguistically aligned.

Micro-aggression: The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

Oppression: The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:

- The oppressor group has the power to define reality for themselves and others;
- The target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them);
- Genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going; and
- Members of both the oppressor and target groups are socialized to play their roles as normal and correct.

Oppression = Power + Prejudice.

People of Color: Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Power: Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over

resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual's internal strength). Learning to "see" and understand relations of power is vital to organizing for progressive social change.

Power may also be understood as the ability to influence others and impose one's beliefs. All power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from power of which they are unaware.

Privilege: Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

Race: For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:

- Race is a made-up social construct, and not an actual biological fact.
- Race designations have changed over time. Some groups that are considered "white" in the United States today were considered "non-white" in previous eras, in U.S. Census

data and in mass media and popular culture (for example, Irish, Italian and Jewish people).

- The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor.

Racial equity: Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

Racial inequity: Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to healthcare, etc.

Racial justice: The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.

Racial Justice [is defined] as the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Racism:

Racism = race prejudice + social and institutional power

Racism = a system of advantage based on race

Racism = a system of oppression based on race

Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

Structural racism: The normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.

For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and racism, lower rates of health care coverage, access and quality of care and systematic refusal by the nation to fix these things.

White supremacy culture: White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have evolved from the United States' history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways, by actually defining what “normal” is – and likewise, what “professional,” “effective,” or even “good” is. In turn, white culture also defines what is not good, “at risk,” or “unsustainable.” White culture values some ways – ways that are more familiar and come more naturally to those from a white, western tradition – of thinking, behaving, deciding, and knowing, while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so...

White supremacy culture is an artificial, historically constructed culture which expresses, justifies and binds together the United States white supremacy system. It is the glue that binds together white-controlled institutions into systems and white-controlled systems into

the global white supremacy system.

White privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

Structural white privilege: A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.

The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.

Interpersonal white privilege: Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

Cultural white privilege: A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or

demonizes other world views.

Institutional white privilege: Policies, practices and behaviors of institutions -- such as schools, banks, non-profits or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

White fragility: Per Robin DiAngelo, white fragility is “a state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium.”

Whiteness: The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and Indigenous peoples. European colonial powers established whiteness as a legal concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. The creation of ‘whiteness’ meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.

Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness' formed within it (Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone). Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.

IDEAS FOR NEXT STEPS

As striving for anti-racism is an ongoing journey, there is always a next step. Identifying what feels authentic for you is imperative. Here is a non-exhaustive list of ideas for continuing the work:

- ◆ Tell a friend about new discoveries.
- ◆ Gift this journal to somebody beginning their anti-racism journey.
- ◆ Find an accountabili-buddy - somebody also on this journey who is willing to push and support you - to check in with on an ongoing basis as you progress.
- ◆ Join an existing caucus.
- ◆ Start a caucus at your workplace, in your community, at your faith organization, in your neighborhood - whatever communities you might belong to.
- ◆ Sign up for anti-racist coaching. (See "Closing & About Beyond Thinking" for one-on-one coaching opportunities!)
- ◆ Use these journal questions as ice-breakers for your next workplace meeting, family dinner, community get-together, etc.
- ◆ Connect with a local organization doing anti-racism work.
- ◆ Identify organizations that are led by Black and Indigenous leaders when considering charitable donations.

If none of these options work for you, write in your next steps below:

CLOSING & ABOUT BEYOND THINKING

Thank you for completing *Striving for Anti-Racism: A Beginner's Journal!* I hope that you were engaged and discovered new insights to expand your path on this journey. I hope you join me in a lifelong commitment to striving for anti-racism. What are your next steps?!

Beyond Thinking is an anti-racist coaching and facilitation practice. I support my clients in achieving their anti-racism (or diversity, equity, and inclusion) goals in an empowering, supportive, and engaging way. I believe we all have a role in building a world that is equitable and just for all. I have had the privilege of engaging in dynamic, impactful, and rigorous anti-racism work for over two decades. Prior to starting Beyond Thinking, I served as a Strategic Advisor for the City of Seattle for over 12 years in the Seattle Office for Emergency Management, Seattle Office for Civil Rights, and the Workforce Equity Program. My professional experience includes developing racial justice educational materials, training, and leadership development programs, as well as individual coaching on topics such as public speaking, facilitation, and diversity, equity, and inclusion.

Humbly, gratefully, and in solidarity,



Casey Tonnelly
Beyond Thinking
www.beyondthinkingwithcasey.com
Facebook, Instagram, LinkedIn



The background of the image is a close-up, abstract photograph of a liquid substance, likely paint or oil, creating a dynamic pattern of swirling blues, purples, and whites. The texture is thick and viscous, with visible ridges and valleys.

"REVOLUTION IS NOT A ONE-TIME EVENT."

— AUDRE LORDE