

Spirit Weavers

GATHERING



ALLYSHIP BOOKLET

We share this work and our Social Advocacy efforts as an Organization, in hopes to lead with clear intentions and transparency, as well as encourage our community to take part in this vital work for themselves.

The seeds of Spirit Weavers were planted with intention to hold womxn*, from all walks of life for an extended weekend together in nature to find healing and connection through the crafts and skills of our Ancestors. In 2012 The gathering began with a small group of earth stewards and craftswomen, it has now evolved into an expanded community with thousands of womxn attending from all over the world.

By the 2nd gathering, we took notice that the majority of attendees were white womxn. Together we spoke about ways we could create a safer space for our sisters of color to feel welcome and empowered within the community. We began to take a closer look at where we were in our own truth, to look at where we had been blind to our own white privilege, fragility, guilt, shame, and

“We recognize that this work is life long, and we are committed to continual growth and making needed shifts within the gathering to support that.”

the bones of racism that we may have been unwittingly carrying and building from. With visions and dreams to build an ever stronger and ever more inclusive and diverse foundation for the gathering, we began to invite woc in to lead spaces throughout the gathering. As the foundations of Spirit Weavers began to take shape, and the seeds we planted began to grow, we slowly worked to nurture these relationships, building trust and diving into the work as a community.

With growth also came a need for extra support within the container, and into our 4th gathering the Empowerment Center was birthed by Allegra Lucas, Bonne Chance, Sunder Ashni and Taylor Phinny Russell. The Empowerment Center is a group of Licensed Psychologists, Therapists and Counselors. These guides are available throughout the gathering for Emotional Support and check-ins for attendees.

In 2016, together alongside Sisters Bonded in Action (an offshoot of the For The Wild project), we created a 5 part webinar series with inspiring womxn including Joanna Macy, Lyla June, Jade Begay and Barbara Jefferson with classes including, Power, Oppression and Intersectionality, Decolonizing and Reclaiming Indigeneity, Dismantling Systemic White Supremacy, Exerting and Expanding our Rights, and Direct Action from the Grass Roots. We found this webinar series to be challenging as attendance was low. It seemed possible that our community was not ready to do this work with us as conversations were being redirected or avoided, and womxn just didn't want to talk about it.

The following year, Layla Saad's piece "I Need To Talk To Spiritual White Women About White Supremacy" was

released, which changed everything. Womxn among our growing community and beyond seemed to begin to pay attention, take responsibility, and desired to have these tough conversations. Layla's piece was a powerful spark that opened up the conversation.

Now, three years later, there are an abundance of resources, discussions, educators and workshops shared, which we have been listening to, learning from, digesting, and integrating into our organization, the gathering, and our daily lives. It is important that we begin to establish Anti-Racism work within the core of the gathering, and this booklet was born as part of that vision.

Creating availability and inclusion within the gathering has been a key focus for us in our evolution as an organization. Building the gathering from the ground up has brought forth lots of learning curves, as does anything that is planted as a small seed. We recognize that this work is life long, and we are committed to continual growth and making needed shifts within the gathering to support that.

Spirit Weavers itself is truly an ever-changing and evolving workshop. We have had a beautiful opportunity each year to work directly with womxn within the SW Community for needed shifts and focus. Already, the creation of this guide has provided an opportunity for us to look at intent vs impact, and how quickly things can turn messy as this is truly part of the work. Thank you for paying attention and for staying on this path with us as we strive to create an empowering gathering for all womxn from all walks of life.

**Throughout this guide, we choose to integrate the spelling of womxn in this way to extend the conversation to include non-binary and/or trans beings whose identities may differ from the gender binary term "woman"*

Why This Guide

This guide arose out of a conversation led by beings of color at the 2018 gathering on the need to center values that are rooted in an inclusive connection to all of life. This guide is a living, breathing, feeling exchange and an active reflection on what it looks and feels like to: step up and step back, name our privilege and shortcomings, learn to collectively lead, question how we internalize what is imposed on us by systems of oppression and to be willing to start fresh. This guide is a living example of beings of color defining for ourselves what it means to live outside of systems of oppression. In your hands you hold the lotus of our desire, a resource to awaken mutual respect for ourselves and each other. Hold this guide as a seed or perhaps a rapid growing shoot. Be open to what might emerge. This is part of the "messy" work we so need in order to blossom into right-relationship with one another.

This guide initially began to take shape with a small team of white womxn, who were trying to ease the burden of labor for beings of color. However, soon the white womxn realized that while this intention was to support beings of color, the impact of how this process was being structured actually upheld white supremacy. The importance of having beings of color leading this effort became clear. Efforts were then made to connect with the newly emergent Come-Unity Village team (see description below), which is led by and centers beings of color. From there it got beautifully messy! Read Ashni's statement below for more reflections on doing our work together.

Come-Unity Village

The ComeUnity Village is a new village (as of 2019) at SW committed to creating community, conversations and educational opportunities that center equity and collective liberation. All voices and identities are welcome. We bravely gather and meet challenging edges with openness. Please utilize it as a resource if you have questions and/or need support!

Reflections On Doing Our Work Together

— by Ashni: ComeUnity Village organizer 2019

As we gathered to talk through the creation of this booklet, it became clear that though this guide was created to raise awareness around the urgent need to undo racism, there was much listening and learning needed in order for the impact to match the intent.

Things got murky for a minute. Throughout our process, I questioned the strong feelings and intuitive gut responses I was having. Am I being too much? Spirit Weavers says that all teachers commit to anti-racist principles. Okay, that's cool, but do they have any idea what that means? Who gets to define what anti-racism is? Whyte people? Whyte womxn? Again?

Many confusing, challenging and authentic conversations were part of putting this together. These conversations were mired with traces of our individual and collective conditioning, rage, internalized racial superiority/inferiority, frustration, care, compassion and ultimately commitment to unity.

It is important to name that this conversation did not begin within this collective - and it will not end here. It is a culmination of centuries of oppressive structures meant to deny, exploit and erase experiences of Black and Brown, people of color, indigenous peoples, and the natural world, which we all have the great gift of living in.

As a being born in a brown body on a rich and abundant Earth, I've learned to adapt to conditions created long before I arrived. One of the many conditions I have been forced to adapt to is racism. Through the The People's Institute for Survival and Beyond I learned that **racism = prejudice + institutional power**.

It is a system of oppression maintained by institutions and cultural "norms" that exploit, seek to control, and oppress People of Color



and marginalized groups in order to maintain a position of social and material supremacy and privilege for white people.*

This has impacted me in ways that I am unraveling and still becoming aware of everyday. Ways that my mind cannot always understand but which my body carries and understands. Part of this unraveling made its way into the creation of this book through which I've learned what it means to emotionally labor, to ask for and receive help, to give voice and space to feelings and sensations that I have been taught to negate, suppress and question.

As mentioned above, the catalyst for this guide's creation came from a discussion among beings of color at the end of the 2018 Spirit Weavers gathering. There we shared stories and experiences of the gathering, some of which included microaggressions we had experienced and witnessed as well as visions of spaces where we were free to be. Collectively we called for a shift. This call was heard by Mea and a small group of whyte womxn with good intentions and hearts seeking to support, who did "not want to create extra work" for the beings of color. As a result, we were initially not included in the creation of this booklet. After they drafted the guide, it was sent for our approval. I immediately felt something was not right, but I couldn't shape these sensations into words.

I called my soul sister Aki to "check myself". My almost immediate response, that I needed to be "checked," was a heart splintering moment for me. I realized, in that moment, that although I am part of this group that is gathering to celebrate diversity, I felt unsafe to share what I immediately sensed and felt that my calls to take it slow were muddled in urgency, erased and ignored. I felt frustrated that whyte womxn were taking credit for terms and definitions that people of color worked and died for, enraged with how things were put together and hurriedly pushed towards completion.

I am grateful I felt safe enough to pick up a phone and dial another sister who assured me that I wasn't crazy, my feelings were justified

“Because we are always in relationship. How we treat each other, the soil, the water, our four-legged, winged, crawling, climbing, swimming and soaring family is part of that relationship.”

aaaand that my reasons for why it felt wrong were on point. Aki also echoed the words of Thich Nhat Hanh, “No Mud No Lotus.” This is the work.

I've learned through this experience that it is safe to listen to and express myself. It's okay to not know. And, it is necessary to speak up. I've learned how important it is for us to each take responsibility - and act responsibly in relationship with one another.

Because we are able. Because we are always in relationship. How we treat each other, the soil, the water, our four-legged, winged, crawling, climbing, swimming and soaring family is part of that relationship. And, in fact, this connection is an intrinsic link to being vitally alive on our thriving planet.

**Racism quote sourced from euroamerican.org for the Occupy Detroit Sensitivity and Racial Inclusion Workgroup December 4, 2011*

Mindfulness In Equity

“White Supremacy, Colonialism and Imperialism are like a smog” says a trainer from People’s Institute for Survival and Beyond*. It is always around us, infecting our mind, body and spirit even when we cannot see or feel it. It affects humanity in every being - even when you are White, or maybe especially when you are White. When you cannot see the oppression that is being done in your name, though you never asked for it, there is tremendous wounding that happens in your soul. The wounding that is being done to people who are marginalized is clear, and the healing for their body, mind and

spirit on an ongoing basis is needed. The wounding that oppressors experience at the conscious or subconscious level is what is not often talked about, and needs to be addressed in order for society to change for the better. We can no longer stay asleep, unaware of the collective shackles that keep us separate and unable to see what keeps us in chains.

Mindfulness is a gateway to the change we are looking for. Along with the education of the mind through learning true history, mindfulness - cultivation of staying in the present, moment by moment without the intrusion of thoughts, is critical in this process. We ask , "How do we make the change necessary when what we do is implicit?" and "How do we move forward without being paranoid about every action we take, and still not cause more harm for those who have been suffering?" Knowing our biases** is a great first step - but we often fall into the trap of desperation, helplessness or complacency.

This is where the practice of mindfulness through observation comes in. Begin to observe all that is coming up without judgement: shame, guilt, sadness, anger, defensiveness. This process allows us to have a brief, yet necessary pause around what is fertile with possibilities for the healthier realities. Remembering that it is not how much you know that counts, but how you show up when things get murky. This is an important step towards collective healing and change. Below are a few more things to keep in mind while walking towards true equity that extends beyond books, podcasts, and workshops.



01. Know that you will make mistakes. This is part of the work.

Perfectionism is a by-product of White Supremacy. When you make a mistake, simply acknowledge the mistake and correct it when possible. Don't take up time and energy of others by explaining at length - this contributes to the emotional labor marginalized folks experience - people are often not doubting your good intentions. The most important thing is for you to know you made a mistake and do something about it.

02. Be aware of your surroundings: Notice the effects of your action

White Supremacy consistently tells us that white folks' needs and wellbeing are more important than others and should be prioritized. This belief makes most white folks unaware of their actions and how it impacts others. Learn to pay attention to how your actions affect others-and learn from your mistakes.

03. Move from a place of empathy

Don't fall into the trap of the "who is hurting more" game. We all have trauma, and validating others pain does not invalidate yours. Learn to practice empathy as a way to recognize the pain and suffering of others. This practice will lead you to the deeper understanding of connectedness and oneness of the collective, which will propel you further in your equity work. When appropriate, ask how you might be supportive.



04. Assumptions do harm

Reflect on your assumptions about groups of people and/or individuals. Learn to ask questions and learn how to listen using all of your senses. Take a mindful pause if you hear/see/sense discomfort in others, and pay attention to what is happening. If your action was harmful to them, acknowledge the mistake. Your assumptions may be well-intentioned, yet these assumptions can also do harm. These well-intentioned assumptions lead to saviorism, and it takes power away from marginalized folks to work things through using their own power and agency. Be attentive to what you are being asked to do, or not to do.

05. Understand & Embrace Your Privilege.

Each of us has privilege. Understanding your privilege and unique points of access are critical when part of any group. Use your safety, exposure and social connection to uplift the experience of marginalized folks, and work on harnessing access to those who have been historically left out of our larger societal systems.

06. Sharing is Caring: We Are Stronger Together

Ultimately, this is about all of us feeling strong and whole in our being. Learning how to uplift each other in order to work together is the first step towards collectively undoing the bondages of white supremacy, colonialism and capitalism. May we always remember that we are stronger together. We count on you to be with us on this journey - for the brighter future for all beings on this planet.

This writing was inspired by conversations at the inception of the ComeUnity Village, as we create a space dedicated to healing and equity for the first time at Spirit Weavers. I was brought in by my dear sister, Sunder Ashni who has been working towards creating safer space for beings of color for the past 3 years with the support of the empowerment center. The work towards equity in real life is messy; and so it has been for us to create this space.

Though I am the one who is physically writing this piece, this work has been built by folks who have worked, suffered and died in search of justice and liberty. This writing, just like the ComeUnity Village itself, has been a collaborative effort of all beings that are dedicated to the vision and future reality of True Equity. May all the work of our ancestors, justice workers, and beings who have been working to create ComeUnity Village support you in your growth towards true Oneness —Aki Hirata Baker

* *The People's Institute for Survival and Beyond (PISAB), is a national and international collective of anti-racist, multicultural community organizers and educators dedicated to building an effective movement for social transformation, founded in 1980 by long-time community organizers Ronald Chisom of New Orleans, and Dr. Jim Dunn of Yellow Springs, Ohio. For more info, please visit <http://www.pisab.org/>.*

** *For learning more about how your subconscious/ implicit biases may be affecting your life, please visit <https://implicit.harvard.edu/implicit/selectatest.html>.*



Terms & Concepts

ACCOMPLICE: The actions of an Accomplice are meant to directly challenge institutionalized racism, colonization, and White supremacy by blocking or impeding racist people, policies, and structures. www.whiteaccomplices.org/

ALLYSHIP: An active, consistent, and arduous practice of unlearning and re-evaluating, in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group. theantioppressionnetwork.com/allyship

ANTI-RACISM: The policy or practice of actively opposing racism and promoting racial tolerance. 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" (NAC International Perspectives: Women and Global Solidarity). www.aclrc.com/antiracism-defined

Aversive racism is a theory proposed by Samuel L. Gaertner & John F. Dovidio (1986), according to which negative evaluations of racial/ethnic minorities are realized by a persistent avoidance of interaction with other racial and ethnic groups. As opposed to traditional, overt racism, which is characterized by overt hatred for and discrimination against racial/ethnic minorities, aversive racism is characterized by more complex, ambivalent expressions and attitudes. https://en.wikipedia.org/wiki/Aversive_racism

BIGOTRY: Stronger belief than prejudice, a more severe mindset and often accompanied by discriminatory behavior. It's arrogant and mean-spirited, but requires neither systems nor power to engage in. [www.debbiryirving.com/qa/are-prejudice-bigotryand-racism-the-same-thing/](http://www.debbiryirving.com/qa/are-prejudice-bigotry-and-racism-the-same-thing/)

CENTERING: Those in the center, those who occupy a dominant status such as whiteness, experience the center not so much as a consciously acknowledged status, but rather a complex of features in their social experience that have surrounded them since inception. If whiteness, or white culture, is at the center of American society, then color and cultures of color are at the margins (as viewed by white culture). Cultures of color have created and continue to maintain their own historical sets of values (and have their own centers). www.euroamerican.org/public/decenteringwhiteness.pdf

COLONIALISM: The control or governing influence of a nation over a dependent country, territory, or people. The system or policy by which a nation maintains or advocates such control or influence. Historians often distinguish between various overlapping forms of colonialism, which are classified into four types: settler colonialism, exploitation colonialism, surrogate colonialism, and internal colonialism. en.wikipedia.org/wiki/Colonialism Further reading: <https://digitalcommons.law.seattleu.edu/cgi/viewcontent.cgi?article=1501&context=faculty>

COLORBLIND: is a concept describing the idea of a society where racial classifications do not limit a person's opportunities based on their race, or color, as well as race-neutral governmental policies that reject discrimination in any form, and said to promote the goal of racial equality. This ideal was important to the Civil Rights Movement and international anti-discrimination movements of the 1950s and 1960s. The goal of the 1964 civil rights act in the United States was intended to make all people equal under the law no matter what people's race, color, religion, gender, or national origin. Martin Luther King, Jr.'s central hope was that people would someday be judged by "the content of their character rather than the color of their skin". Whether this process has truly resulted in a color-blind U.S. society, or whether color-blind policies provide the best means of achieving racial equality, remains controversial.

[en.wikipedia.org/wiki/Color_blindness_\(race\)](https://en.wikipedia.org/wiki/Color-blindness_(race))

CULTURE: Similar to ethnicity, yet really more of a microcosm of it. It may involve one trait or characteristic, sort of like a subset of the various traits that make up an ethnicity. Perhaps a person may be ethnically Jewish, or they could subject themselves to simply one or two things of Jewish culture, such as wearing a kippah; this person may not necessarily relate with the entire macro-ethnicity that is being Jewish. djaunter.com/enrich/

The modern term “culture” is based on a term used by the Ancient Roman orator Cicero in his *Tusculanae Disputationes*, where he wrote of a cultivation of the soul or “*cultura animi*,” using an agricultural metaphor for the development of a philosophical soul, understood teleologically as the highest possible ideal for human development. [en.wikipedia.org/wiki/Color_blindness_\(race\)](https://en.wikipedia.org/wiki/Color-blindness_(race))

CULTURAL APPROPRIATION: The act of taking or using things from a culture that are not your own, especially without showing that you understand or respect this culture. Cultural appropriation suggests a number of things: that the person doing the appropriating is in some way more powerful than the group they are appropriating from (for example a white person who is inherently privileged in most of Western society); that the appropriation is done without the consent of the group that is being appropriated from (if an individual is given a piece of cultural material as a gift, it is not generally seen as cultural appropriation); and that the appropriation in some way does harm to the group that is being appropriated from (for example, if the appropriation perpetuates stereotypes). digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1303&context=honors

unsettlingamerica.wordpress.com/2011/09/16/cultural-appreciation-or-cultural-appropriation/

CULTURAL DIFFUSION: The more natural flow of ideas and cultural material across cultures over time. It's distinct from appropriation because it does not involve one group exercising power over another group and also implies more consent. digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1303&context=honors

DISCRIMINATION: The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.[In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business. www.racialequitytools.org/glossary#discrimination

EMOTIONAL LABOR: The energy expended by BIPOC as a result of navigating racism - including the work of educating and interacting with WP on anti-racism. The sociologist Arlie Hochschild provides the first definition of emotional labor, which is a form of emotion regulation that creates a publicly visible facial and bodily display within the workplace.

en.wikipedia.org/wiki/Emotional_labor

arrow-journal.org/why-people-of-color-need-spaces-without-white-people/

ETHNICITY: A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base. racialequitytools.org/glossary#ethnicity

GASLIGHTING: is a form of psychological manipulation that seeks to sow seeds of doubt in a targeted individual or in members of a targeted group, making them question their own memory, perception, and sanity. Using persistent denial, misdirection, contradiction, and lying, it attempts to destabilize the victim and delegitimize the victim's belief. The term owes its origin to the 1938 Patrick Hamilton play Gaslight and its 1940 and 1944 film adaptations, in which a man dims the gas lights in his home and then persuades his wife that she is imagining the change. en.wikipedia.org/wiki/Gaslighting

IDENTITY: Whatever a person identifies with more, whether it be a particular country, ethnicity, religion, etc. Can refer to race, ethnicity, culture - as well as gender, orientation, spiritual or religious affiliation etc. djaunter.com/enrich/

IMPLICIT BIAS: is the unconscious attribution of particular qualities to a member of a certain social group. Implicit stereotypes are influenced by experience, and are based on learned associations between various qualities and social categories, including race or gender. [wikipedia.org/wiki/Implicit_stereotype](https://en.wikipedia.org/wiki/Implicit_stereotype)

INTENT VS IMPACT: People can hear things via their own filters, and messages can become misunderstood and cause harm to oppressed peoples. Your intent, the way in which you are communicating, doesn't necessarily send the messages and signals that help to achieve your desired goals, the impact. web.roguecc.edu/sites/web.roguecc.edu/files/Sites/Default/Micro-AggressionsPresenationRogueCC.pdf

INTERNALIZED RACIAL INFERIORITY: The acceptance of and acting out of an inferior definition of self, given by the oppressor, is rooted in the historical designation of one's race. Over many generations, this process of disempowerment and disenfranchisement expresses itself in self-defeating behaviors. www.pisab.org/our-principles/

INTERNALIZED RACIAL SUPERIORITY: The acceptance of and acting out of a superior definition is rooted in the historical designation of one's race. Over many generations, this process of empowerment and access expresses itself as unearned privileges, access to institutional power and invisible advantages based upon race. www.pisab.org/our-principles/

INTERSECTIONALITY: An analytic framework which attempts to identify how interlocking systems of power impact those who are most marginalized in society. Intersectionality considers that the various forms of what it sees as social stratification, such as class, race, sexual orientation, age, disability and gender, do not exist separately from each other but are complexly interwoven. Coined by Kimberlé Crenshaw in 1989. en.wikipedia.org/wiki/Intersectionality

INSTITUTIONS: are fairly stable social arrangements and practices through which collective actions are taken. Examples of institutions in the U.S. include the legal, educational, health care, social service, government, media and criminal justice systems. www.pcc.edu/illumination/wp-content/uploads/sites/54/2018/05/institutionalized-oppression-definitions.pdf

INSTITUTIONAL OPPRESSION: The mistreatment of people within a social identity group, supported and enforced by society and its institutions, solely based on a person's membership in a social group. <https://www.pcc.edu/illumination/wp-content/uploads/sites/54/2018/05/institutionalized-oppression-definitions.pdf>

KYRIARCHY: A social system or set of connecting social systems built around domination, oppression, and submission. The word was coined by Elisabeth Schüssler Fiorenza in 1992 to describe her theory of interconnected, interacting, and self-extending systems of domination and submission, in which a single individual might

be oppressed in some relationships and privileged in others. It is an intersectional extension of the idea of patriarchy beyond gender. Kyriarchy encompasses sexism, racism, speciesism, homophobia, classism, economic injustice, colonialism, militarism, ethnocentrism, anthropocentrism, and other forms of dominating hierarchies in which the subordination of one person or group to another is internalized and institutionalized. <https://en.wikipedia.org/wiki/Kyriarchy>

NEW RACISM: is a term coined in 1981 by Marxist professor of film Martin Barker in the book The New Racism: Conservatives and the Ideology of the Tribe, in the context of the ideologies supporting Margaret Thatcher's rise in the UK, to refer to what he believed was racist public discourse depicting immigrants as a threat. New racism refers to the ways in which racism has adapted over time so that modern norms, policies, and practices result in similar racial outcomes as those in the past, while not appearing to be explicitly racist. https://en.wikipedia.org/wiki/New_racism

PATRIARCHY: Social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line; broadly : control by men of a disproportionately large share of power. A society or institution organized according to the principles or practices of patriarchy. en.wikipedia.org/wiki/Patriarchy

PREJUDICE: When a person negatively pre-judges another person or group without getting to know the beliefs, thoughts, and feelings behind their words and actions. A person of any racial group can be prejudiced towards a person of any other racial group. There is no power dynamic involved. www.debbyirving.com/qa/are-prejudice-bigotryand-racism-the-same-thing/

RACE: The idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences.

Genetic studies in the late 20th century refuted the existence of biogenetically distinct races, and scholars now argue that "races" are cultural interventions reflecting specific attitudes and beliefs that were imposed on different populations in the wake of western European conquests beginning in the 15th century.

www.britannica.com/topic/race-human

Further reading:

www.understandingrace.org/resources/pdf/disease/smedley.pdf

www.pbs.org/race/000_About/002_04-background-02-09.htm

opentextbc.ca/introductiontosociology2ndedition/chapter/chapter-11-race-and-ethnicity/

RACISM: 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.

www.dismantlingracism.org/racism-defined.html

RACIALIZED TRAUMA: or race-based traumatic stress, is the cumulative effects of racism on an individual's mental and physical health. It has been linked to feelings of anxiety, depression, and suicidal ideations, as well as other physical health issues. Racial trauma is not included in the most recent edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM), since it does not meet the current criteria. However, researchers such as Robert T. Carter, Thema Bryant-Davis, and Carlota Ocampo have lobbied for its addition. According to them, racial trauma invokes symptoms similar to that of post-traumatic stress disorder(PTSD), hence the push for its recognition as a viable mental health concern. The affects race-based traumatic stress has on individuals is subjective to their experiences, and the ways in which it can manifest itself can vary significantly, too. en.wikipedia.org/wiki/Racial_Trauma

SPIRITUAL BYPASSING: A “tendency to use spiritual ideas and practices to sidestep or avoid facing unresolved emotional issues, psychological wounds, and unfinished developmental tasks”, and by extension the effects of systemic racism. The term was introduced in the early 1980s by John Welwood, a Buddhist teacher and psychotherapist. Examples: The phrase “Love and Light” reinforces the notion that lightness is positive by associating it with love - whereas darkness is negative by indirectly suggesting darkness is not associated with love, thus bypassing and not acknowledging the love within darkness. Another example is the phrase “good vibes only.” This bypasses the healing power of expressing emotions that are not given the label “good” (grief, fear, anger), which are the appropriate emotions to feel in response to systemic and individual racism, thus bypassing the emotional experiences of BIPOC.

en.wikipedia.org/wiki/Spiritual_bypass

STEREOTYPES: are attitudes, beliefs, feelings and assumptions about a target group that are widespread AND socially sanctioned. These can be positive and negative, but all have negative effects. Stereotypes support the maintenance of institutionalized oppression by seemingly validating misinformation or beliefs.

www.pcc.edu/illumination/wp-content/uploads/sites/54/2018/05/institutionalized-oppression-definitions.pdf

WHITENESS: Racism is based on the concept of whiteness—a powerful fiction enforced by power and violence. Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white. ‘Whiteness,’ like ‘colour’ and ‘Blackness,’ are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values

in all these areas become normative, natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior.

<http://www.aclrc.com/whiteness>

WHITE FRAGILITY: A state in which even a minimum amount of racial stress becomes intolerable, 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.

<http://libjournal.uncg.edu/ijcp/article/view/249>

WHITE PRIVILEGE: The societal privilege that benefits people whom society identifies as white in some countries, beyond what is commonly experienced by non-white people under the same social, political, or economic circumstances. Academic perspectives such as critical race theory and whiteness studies use the concept to analyze how racism and racialized societies affect the lives of white or white-skinned people. en.wikipedia.org/wiki/White_privilege

WHITE SUPREMACY: The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and “undeserving.” Drawing from critical race theory, the term “white supremacy” also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

www.dismantlingracism.org/racism-defined.html

Resources:

GENERAL RESOURCES:

- *Practical Decolonization: Decolonize your activism, indigenize your movements, and champion indigenous resistance* by Everyday Feminism
- *Unpacking White Feminism* by Rachel Cargle
- *Raising an Advocate 101* by Danielle Slaughter
- *Racist Checklist for Whites* by Robin DiAngelo
(adapted from Dr. John Raible)
- *Dear White Women – A Letter Reminding Modern White Feminists of Their Relationship with Black Women Throughout History* by Rachel Cargle
- *I Need to Talk to Spiritual White Women (Part I)* by Layla Saad
- *When Spiritual Bypassing Meets Racism Meets Gaslighting* by Camille Williams
- *Converting Hidden Spiritual Racism Into Sacred Activism: An Open Letter to Spiritual White Folks* by Virginia Rosenberg

BOOKS:

- *White Fragility*: Robin DiAngelo
- *Why I'm no longer talking to white people about Race*: Reni Eddo-Lodge
- *So you want to talk about Race*: Ijeoma Oluo
- *Me and White Supremacy workbook*: Layla Saad
- *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*: Resmaa Menakem
- *Emergent Strategies + Pleasure Activism* - Adrienne Maree Brown
- *You Can't Touch My Hair: And Other Things I Still Have to Explain* : Phoebe Robinson
- *White Kids*: Margaret A. Hagerman
- *Between Me and the World*: Ta-Nehisi Coates
- *This Will Be My Undoing*: Morgan Jerkins

- *Sister Outsider: Audre Lorde*
- *Sister Circle, Black Women + Work: Sharon Harley*
- *I'm Still Here: Black Dignity in a World Made for Whiteness:*
Austin Channing Brown
- *Teaching/Learning Anti-Racism, A Developmental Approach:*
Louise Derman-Sparks & Carol Brunson Phillips
- *Yellow, Race in America Beyond Black and White The New Jim Crow: Mass Incarceration in the Age of Colorblindness,*
by Michelle Alexander
- *Ain't I a Woman* by Bell Hooks
- *Citizen* by Claudia Rankine

ZINES:

- *ROOT-ed - Revolution of Our Time.* (based in North West England)
Instagram: @rootedzine
 - *White Privilege: unpacking the invisible knapsack* by Peggy McIn
 - *TOSH* (downloadable for free online as a PDF here:
imaginenoborders.org/pdf/zines/WhitePrivilege.pdf
- Indigenous Action's Zine list:* free downloadable pdf zines
www.indigenousaction.org/links/

FILMS:

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| • Hale County | • BlackKKlansman |
| • This Morning This Evening | • Do The Right Thing |
| • Roma | • Selma |
| • I Am Not Your Negro | • Hidden Figures |
| • Race the Power of an Illusion by PBS | • Dark Girls |
| • Dear White People | • Resist |
| • 13th | • Stay Woke: The Black Lives Matter Movement |

PODCASTS:

- All My Relations Podcast
- Good Ancestor Podcast
- White Fragility Podcast with Rachel Cargle + Robin Diangelo by Call Your Girlfriend
- Doing Anti-Racism Work with Rachel Ricketts on RECLAIM Podcast
- Seeing White by Scene On Radio Podcast
- Hoodrat to Headwrap: A Decolonized Podcast by Ericka Hart
- Rachel Cargle on Conversations from the Heart with Yoga Girl
- Still Processing
- NPRs Code Switch
- Sooo Many White Guys
- Show About Race

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