

Learning to Talk About Racism
a Small Group Study based on
White Fragility: Why It's So Hard for White People to Talk About Racism
by Robin DiAngelo

by Rev. Jessica Wright

Dear friends and neighbors,

Through my study of *White Fragility: Why It's So Hard for White People to Talk About Racism*, I have discovered a new vocabulary and perspective for talking about racism in the United States. Growing up in a 99% white context, where there were two students of color in my elementary school (and the white students all assumed they would date each other), I fell into many of the pitfalls that DiAngelo points out in her book.

But as black people continued to die at the hands of white people, whether they were selling loose cigarettes or jogging in their neighborhood or sleeping in their bed in their home or just because they “fit the profile,” I realized that we still have so much work to do. I was grateful to participate in a study of this book offered by the North Texas Conference of The United Methodist Church in 2019, so I had a foundation for developing and leading this study in 2020.

The following curriculum was developed and offered as a 6-week course via Zoom, as we are in the midst of the coronavirus pandemic in 2020. I serve as a pastor at First United Methodist Church of Allen, Texas and so the group was primarily white adults living in the prosperous and conservative-leaning context of Collin County. As this study was open to the community, we were also joined by a few non-church members who wanted to engage.

Here is some feedback I received from group members after completing this study:

- “One thing I’ve learned is how much I have to learn.”
- “My eyes have been opened to systemic racism and how it has shaped my attitudes and white privilege.”
- “I realized that I should listen instead of trying to win. I know recognize [white] fragility in a number of ways.”
- “I had no idea how white women’s tears could divert attention from people of color.”
- “Now that I recognize systemic racism, I need to actively work to dismantle it.”

I am grateful for their willingness to engage, their vulnerability to share their stories, and their feedback which helped shape what you now hold. Our time together each week was limited to one and a half hours, but you are welcome to shape the curriculum to best serve your group. I highly recommend having another facilitator to help with break out groups if you have more than 10-12 people in your group.

I pray for you and those with whom you will engage in this work. I believe in having honest conversations about racism and not abdicating our responsibility to resist evil, injustice, and oppression in whatever forms they present themselves.

grace & peace,

Jessica.

Session #1

Large Group - Introductions

Invite members of the group to have something to take notes – pen & paper or an open document on your desktop – because we are all going to learn something as we go. It may be a stray thought, a question for further research, or a sudden insight. Those are important and deserve to be noted. This place for journaling could be something that class members look back on later to see their growth.

Ask: Why did you choose this class? What is something you're hoping to gain through reading this text or in our time together?

End with yourself and: I am (name) and I will be one of your guides for this study. This book discussion is aimed toward people who are identified as white, whether it is you or others who make that designation. It is an opportunity to examine what our author, Robin DiAngelo, has termed “white fragility” and to talk about racism and the way it has personally shaped and affected our lives as white people.

Covenant

Say: We have chosen to tackle a difficult subject. It's likely that we will all experience a spectrum of feelings and thoughts as we talk. *And* I want us to all be able to leave this gathering each week feeling heard, respected, and comfortable coming back. So, here are some suggested guidelines I'm offering as our covenant with one another – let's take a look and then we can make any amendments we need:

- We will each speak from our own experiences and perspectives.
- We will listen generously to the experiences and perspectives of others, creating a supportive space for each person to learn.
- We will actively resist making assumptions about each other.
- We will refrain from fixing, saving, advising, or correcting each other.
- We will be mindful of “taking space and making space” to ensure that everyone has opportunities to speak and to listen.
- We will expect and accept non-closure because the work of unpacking and standing against racism is ongoing.
- We will be willing to be challenged to disrupt racist patterns.
- We will respect the confidentiality of personal information and stories shared here.¹

Allow time to discuss this covenant, modify, and agree to abide by it.

Let's meet Robin

Before we go much further and, recognizing that some of you may not have been able to get a copy of our text yet, I wanted to show this clip of our author that summarizes part of her

¹ This covenant is modified and used with permission from the *Discussion Guide for White Fragility* by Gail Forsyth-Vail © 2018, Unitarian Universalist Association

understanding of racism and what it means to be white. As we watch, keep your paper or document handy so you can chart what comes up for you as she talks – what emotions, what gut responses:

“Deconstructing White Privilege with Dr. Robin DiAngelo” from the General Commission on Religion and Race of The UMC

(https://www.youtube.com/watch?v=h7mzi0cVL0Q&feature=youtu.be&fbclid=IwAR2ICiF_mc4vT_vqQdjl3UCxyaR_ozP7BexBpRUOq1rCSACwaRfAh3Njke-0)

Divide into groups of 3-5 and respond to these questions:

What responses came up for you as you watched?

What automatic reaction do you have to being called white?

Invite group members to come back together and share. Establish that we can only share our own thoughts or insights from small group time. Other people’s stories are not ours to share without permission.

Foreword Discussion

Michael Eric Dyson writes in the foreword, “To be sure, like the rest of race, whiteness is a fiction, what in the jargon of the academy is termed a social construct, an agreed-on myth that has empirical grit because of its effect, not its essence...Whiteness, like race, may not be *true* – it’s not a biologically heritable characteristic that has roots in physiological structures or in genes or chromosomes. But it is *real*, in the sense that societies and rights and goods and resources and privileges have been built on its foundation” (x).

Discuss this question: What “rights and goods and resources and privileges have been built” on the foundation of whiteness?

What is “white fragility”

DiAngelo writes, “White people in North America live in a society that is deeply separate and unequal by race, and white people are the beneficiaries of that separation and inequality. As a result, we are insulated from racial stress, at the same time that we come to feel entitled to and deserving of our advantage. Given how seldom we experience racial discomfort in a society we dominate, we haven’t had to build our racial stamina. Socialized into a deeply internalized sense of superiority that we either are unaware of or can never admit to ourselves, we become highly fragile in conversations about race. We consider a challenge to our racial worldviews as a challenge to our very identities as good, moral people.

Thus, we perceive any attempt to connect us to the system of racism as an unsettling and unfair moral offense. The smallest amount of racial stress is intolerable – the mere suggestion that being white has meaning often triggers a range of defensive responses. These include emotions such as anger, fear, and guilt and behaviors such as argumentation, silence, and withdrawal from the stress-inducing situation. These responses work to reinstate white equilibrium as they repel the challenge, return our racial comfort, and maintain our dominance within the racial hierarchy. I conceptualize this process as *white fragility*. Though white fragility is triggered by discomfort

and anxiety, it is born of superiority and entitlement. White fragility is not weakness per se. In fact, it is a powerful means of white social control and the protection of white advantage” (1-2).

Divide into groups of 3-5 and respond to these questions:

Do you struggle with this term? If so, can you unpack your discomfort?

When have you experienced “white fragility” in yourself or others?

Invite group members to come back together and share.

DiAngelo writes that “individualism is a story line that creates, communicates, reproduces, and reinforces the concept that each of us is a unique individual and that our group memberships, such as race, class, or gender, are irrelevant to our opportunities” (10).

If you have time, you may consider sharing this video:

“Privilege/Class/Social Inequalities Explained in a \$100 Race” from Peter D

<https://www.youtube.com/watch?v=4K5fbQ1-zps> (0:00-2:33)

Ask: How does our value on individualism impact how we understand racism?

(possible answers: only bad people are racist, racism is about discrete acts, we deny having a racial viewpoint because it is biased which guarantees we don’t examine or change our biases)

Homework

Read through the end of chapter 3.

What else do you plan to do between now and our next session to continue learning? Please send possible resources you plan to engage or would recommend to others to me so we can build a resource list for one another.

Closing

On page 14, DiAngelo writes “the key to moving forward is what we do with our discomfort. We can use it as a door out – blame the messenger and disregard the message. Or we can use it as a door in by asking:

Why does this unsettle me?

What would it mean for me if this were true?

How does this lens change my understanding of racial dynamics?

How can my unease help reveal the unexamined assumptions I have been making?

Is it possible that because I am white, there are some racial dynamics that I can’t see?

Am I willing to consider that possibility?

If I am not willing to do so, then why not?”

Session #2

Large Group - Introductions

Remind group members to have something to take notes – pen & paper or an open document on their desktop.

Say: Please share your name and 1 thing you learned or noticed since our conversation last week. If this is your first week, please share what you are hoping to get out of our time together.

End with me and: I am (name) and I will be one of your guides for this study.

Review Covenant

We have chosen to talk about racism, which can be a difficult topic. It's likely that we will all experience a spectrum of feelings and thoughts as we talk. So, here is the covenant we all agreed to last week, I want to review it so we can abide by our best intentions as we engage this conversation:

- We will each speak from our own experiences and perspectives.
- We will listen generously to the experiences and perspectives of others, creating a supportive space for each person to learn.
- We will actively resist making assumptions about each other.
- We will refrain from fixing, saving, advising, or correcting each other.
- We will be mindful of “taking space and making space” to ensure that everyone has opportunities to speak and to listen.
- We will expect and accept non-closure because the work of unpacking and standing against racism is ongoing.
- We will be willing to be challenged to disrupt racist patterns.
- We will respect the confidentiality of personal information and stories shared here.

The creation of race

I invite us to hear another voice as we explore the creation of the notion of race from The American Anthropological Association.

“RACE: Are We So Different?” produced by The American Anthropological Association (AAA): <https://www.youtube.com/watch?v=8aaTAUAEyho> (beginning – 4:40)

DiAngelo writes that “the idea of racial inferiority was created to justify unequal treatment; belief in racial inferiority is not what triggered unequal treatment” (16).

A lot of time is spent in chapter 2 defining terms so that we're all on the same page. On page 19, DiAngelo begins by defining prejudice as “pre-judgment about another person based on the social groups to which that person belongs. Prejudice consists of thoughts and feelings, including stereotypes, attitudes, and generalizations that are based on little or no experience and then are projected onto everyone from that group...All humans have prejudice; we cannot avoid it.”

DiAngelo goes on to define discrimination as “action based on prejudice” (20). Our discrimination will follow what prejudice we have about others. If we feel hatred because of our prejudice, our discrimination can look like violence.

Finally, DiAngelo writes that “when a racial group’s collective prejudice is backed by the power of legal authority and institutional control, it is transformed into racism, a far-reaching system that functions independently from the intentions or self-images of individual actors” (20).

“The system of racism begins with ideology, which refers to the big ideas that are reinforced throughout society...Ideologies are the frameworks through which we are taught to represent, interpret, understand, and make sense of social existence.” DiAngelo writes that “examples of ideology in the United States include individualism, the superiority of capitalism as an economic system and democracy as a political system, consumerism as a desirable lifestyle, and meritocracy (anyone can succeed if he or she works hard). The racial ideology that circulates in the United States rationalizes racial hierarchies as the outcome of a natural order resulting from either genetics or individual effort or talent. Those who don’t succeed are just not as naturally capable, deserving, or hard working” (21).

(If you did not share this video last week, you may wish to insert it here)

I want to share another video that you may have seen before that draws attention to some of our ideologies:

“Privilege/Class/Social Inequalities Explained in a \$100 Race” from Peter D

<https://www.youtube.com/watch?v=4K5fbQ1-zps> (0:00-2:33)

Pop Culture and the White Racial Frame

On your paper or document, I’d love for you to write down some of your favorite pieces of pop culture – books, movies, tv shows, songs. If you’d like to share in the chat, I welcome that, too. But keep your list handy because we’re going to unpack our own sources of information and entertainment and what they may tell us about the frame through which we see our world.

On page 34, DiAngelo writes about sociologist Joe Feagin who coined the term “white racial frame” to describe how whites circulate and reinforce racial messages that position whites as superior. If you have a copy of the text, I invite you to take a look at these pages and the questions asked to unpack how our “racial frame views whites as superior in culture and achievement and people of color as generally of less social, economic, and political consequence” (34).

So keep your list handy as we explore these questions in small groups:

Who are the heroes in this piece of pop culture? What race are they?

How are people of other races depicted or are they absent?

If a person of color is the hero/protagonist, are they touted as exceptional?

How does this reinforce our white racial frame?

Divide into groups of 3-5 then come back together to share.

White Supremacy & Our Part In It

I'll admit that I was uncomfortable as DiAngelo named white supremacy and its place in our system. She writes, "Race scholars use the term *white* supremacy to describe a sociopolitical economic system of domination based on racial categories that benefits those defined and perceived as white...Naming white supremacy changes the conversation in two key ways: It makes the system visible and shifts the locus of change onto white people, where it belongs. It also points us in the direction of the lifelong work that is uniquely ours, challenging our complicity with and investment in racism" (30, 33).

Would a few of you like to share your reaction to this term and what it means for you, personally?

Homework

Read chapters 4 &5, take on an assignment from our brainstormed list, send me more ideas!

Closing

By way of closing, I will share the poem "Connecting" by white author Tricia Knoll.² Let us hear these words and reflect on where we are and on our work together:

Connecting

by Tricia Knoll

I'm white space
between black dots.
I grew up catching tigers
by the toe. School books
came with unbroken backs.
No one ever called my people X.
Families on TV looked like mine.
I burn in the sun. I believed
money could get me where I wanted to go.

I own the land I live on.
I was never a melting anything –
fondue, chocolate, molten pot,
hot lava lamp or zombie brain.

A bubble surrounds me,
shimmer-soap surprise
I thought would never pop
until it did.

² This poem is shared at <https://www.dimeshowreview.com/connecting-by-tricia-knoll/>. More from Tricia Knoll is available at her website: <https://triciaknoll.com/>.

Session #3

Large Group - Introductions

Remind group members to have something to take notes – pen & paper or an open document on their desktop.

Say: DiAngelo writes that “being white shapes our perspectives, experiences, and responses... Most of us would not choose to be socialized into racism and white supremacy. Unfortunately, we didn’t have that choice” (51, 69). This week, we’re going to start by examining how race shapes our lives as white people.

Prompt: Please share your name and 1 specific way that your life has been shaped by racism. Try to answer this question without mentioning people of color.

How Does Race Shape The Lives Of White People?

Racial identity shapes our perspectives, experiences, and responses. In this chapter, DiAngelo defines eight foundational aspects of white fragility. White people in the United States generally feel a sense of belonging, are free from the burden of race, have freedom of movement, and will be considered just people. People of color typically don’t have the same experience.

In addition, white people are most likely to choose racial segregation and position themselves as racially innocent. Those two choices, along with an obliviousness to our country’s racial history, can lead white people to romanticize ideas about the good old days. Finally, white solidarity, which is an unspoken agreement among white people to protect white advantage and not cause another white person to feel racial discomfort, is key in maintaining white supremacy.³

On page 68, DiAngelo writes “Our socialization engenders a common set of racial patterns. These patterns are the foundation of white fragility:

Preference for racial segregation, and a lack of a sense of loss about segregation

Lack of understanding about what racism is

Seeing ourselves as individuals, exempt from the forces of racial socialization

Failure to understand that we bring our group’s history with us, that history matters

Assuming everyone is having or can have our experience

Lack of racial humility, and unwillingness to listen

Dismissing what we don’t understand

Lack of authentic interest in the perspectives of people of color

Wanting to jump over the hard, personal work and get to “solutions”

Confusing disagreement with not understanding

Need to maintain white solidarity, to save face, to look good

Guilt that paralyzes or allows inaction

³ Adapted from Valeria Brown, *White Fragility Discussion Guide for Educators*, Beacon Press, 7 (<http://beacon.org/assets/pdfs/DiAngelo-EducatorsProfDevGuide.pdf>)

Defensiveness about any suggestion that we are connected to racism
A focus on intentions over impact”

Which of these patterns is most significant to you in your life right now?
Why do you think that may be? Discuss in small groups.

Divide into groups of 3-4 then come back together to share.

The Good/Bad Binary

In chapter 5, we explore the good/bad binary. DiAngelo writes, “After the civil rights movement, to be a good, moral person and to be complicit with racism became mutually exclusive. You could not be a good person and participate in racism; only bad people were racist” (71).

In our first class, we heard DiAngelo discuss this binary in the video we watched. If you’d like to review the good/bad binary, it is on page 72 of our book. Racists are bad, they are also usually ignorant, bigoted, prejudiced, mean-spirited, old, and Southern. Meanwhile, a person who is not racist, and therefore good, is progressive, educated, open-minded, well-intentioned, young, and Northern.

To give us further insight from our author, let’s watch:

Why “I’m not racist” is only half the story | Robin DiAngelo video -
<https://www.youtube.com/watch?v=kzLT54QjclA> (length - 6:33)

DiAngelo writes, “When I talk to white people about racism, I hear the same claims – rooted in the good/bad binary – made again and again. I organize these claims into two overall categories, both of which label the person as good and therefore not racist. The first set claims color blindness: ‘I don’t see color [and/or race has no meaning to me]; therefore, I am free from racism.’ The second set claims to value diversity: ‘I know people of color [and/or have been near people of color, and/or have general fond regard for people of color]; therefore, I am free of racism” (76). She labels these the color-blind or color-celebrate sets.

This set of defense statements deny any complicity in a racist system and function to exempt the person from any responsibility for or participation in the problem. As DiAngelo writes on page 73, “If, as a white person, I conceptualize racism as a binary and I place myself on the not racist side, what further action is required of me? No action is required, because I am not a racist. Therefore, racism is not my problem; it doesn’t concern me and there is nothing further I need to do.”

Here’s a short clip in which DiAngelo illustrates how our defensiveness about racism doesn’t serve us well:

Dr. Robin DiAngelo discusses 'White Fragility' - <https://www.youtube.com/watch?v=45ey4jgoxeU> (45:38 – 47:05 – I didn’t see myself doing that and now I can do something different)

In small groups, I want you to share a time you've had to offer or receive a correction. What did you feel, how did it occur, how did you react, how did the other person react. And how might your learning from that experience impact how you work to interrupt racism?

Divide into groups which allow 3-4 minutes per person, then come back together to share.

Homework

Read through the end of chapter 8 and continue to engage something from our developing resource list

Closing

*Let America be America Again*⁴
by Langston Hughes (1902-1967)

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.

(America never was America to me.)

Let America be the dream the dreamers dreamed—
Let it be that great strong land of love
Where never kings connive nor tyrants scheme
That any man be crushed by one above.

(It never was America to me.)

O, let my land be a land where Liberty
Is crowned with no false patriotic wreath,
But opportunity is real, and life is free,
Equality is in the air we breathe.

(There's never been equality for me,
Nor freedom in this "homeland of the free.")

*Say, who are you that mumbles in the dark?
And who are you that draws your veil across the stars?*

I am the poor white, fooled and pushed apart,
I am the Negro bearing slavery's scars.
I am the red man driven from the land,

⁴ Accessed at <https://poets.org/poem/let-america-be-america-again>

I am the immigrant clutching the hope I seek—
And finding only the same old stupid plan
Of dog eat dog, of mighty crush the weak.

I am the young man, full of strength and hope,
Tangled in that ancient endless chain
Of profit, power, gain, of grab the land!
Of grab the gold! Of grab the ways of satisfying need!
Of work the men! Of take the pay!
Of owning everything for one's own greed!

I am the farmer, bondsman to the soil.
I am the worker sold to the machine.
I am the Negro, servant to you all.
I am the people, humble, hungry, mean—
Hungry yet today despite the dream.
Beaten yet today—O, Pioneers!
I am the man who never got ahead,
The poorest worker bartered through the years.

Yet I'm the one who dreamt our basic dream
In the Old World while still a serf of kings,
Who dreamt a dream so strong, so brave, so true,
That even yet its mighty daring sings
In every brick and stone, in every furrow turned
That's made America the land it has become.
O, I'm the man who sailed those early seas
In search of what I meant to be my home—
For I'm the one who left dark Ireland's shore,
And Poland's plain, and England's grassy lea,
And torn from Black Africa's strand I came
To build a "homeland of the free."

The free?

Who said the free? Not me?
Surely not me? The millions on relief today?
The millions shot down when we strike?
The millions who have nothing for our pay?
For all the dreams we've dreamed
And all the songs we've sung
And all the hopes we've held
And all the flags we've hung,

The millions who have nothing for our pay—
Except the dream that's almost dead today.

O, let America be America again—
The land that never has been yet—
And yet must be—the land where *every* man is free.
The land that's mine—the poor man's, Indian's, Negro's, ME—
Who made America,
Whose sweat and blood, whose faith and pain,
Whose hand at the foundry, whose plow in the rain,
Must bring back our mighty dream again.

Sure, call me any ugly name you choose—
The steel of freedom does not stain.
From those who live like leeches on the people's lives,
We must take back our land again,
America!

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath—
America will be!

Out of the rack and ruin of our gangster death,
The rape and rot of graft, and stealth, and lies,
We, the people, must redeem
The land, the mines, the plants, the rivers.
The mountains and the endless plain—
All, all the stretch of these great green states—
And make America again!

Session #4

Large Group Gathering

Remind group members to have something to take notes – pen & paper or an open document on their desktop.

DiAngelo writes, “racism is complex and nuanced, and its manifestations are not the same for every group of color. To challenge the ideologies of racism such as individualism and color blindness, we as white people must suspend our perception of ourselves as unique and/or outside race” (89). This is some of what we attempted in our introductions last week as we shared how our race shaped our perspective. This week, we’re going to wait for our personal introductions until we move into a small group time.

Anti-blackness

In chapter 6, DiAngelo spends time addressing “the uniquely anti-black sentiment integral to white identity” (90). She writes “we live in a culture that circulates relentless messages of white superiority. These messages exist simultaneously with relentless messages of black inferiority... anti-blackness is foundational to our very identities as white people...Creating a separate and inferior black race simultaneously created the ‘superior’ white race: one concept could not exist without the other” (90-91).

On page 94, she continues – “Anti-blackness is rooted in misinformation, fables, perversions, projections, and lies. It is also rooted in a lack of historical knowledge and an inability or unwillingness to trace the effects of history into the present.” And then over to page 95 – “To put in bluntly, I believe that the white collective fundamentally hates blackness for what it reminds us of: that we are capable and guilty of perpetuating immeasurable harm and that our gains come through the subjugation of others.”

DiAngelo references the movie *The Blind Side* as one example of how anti-blackness is translated into pop culture. So, let’s watch this short clip that presents this information from another angle – this is from Isabel of the YouTube channel, Be Kind Rewind:

Sandra Bullock and The Blind Side's White Savior Problem

<https://www.youtube.com/watch?v=Gt3FoBI0lwA>

3:33 (“In the Blind Side, Sandra plays...” - 14:05 (“...that they thought to be reality.”)

Note: This clip does include some advertisements

DiAngelo writes, “White racial socialization engenders many conflicting feelings toward African Americans: benevolence, resentment, superiority, hatred, and guilt roil barely below the surface” (98).

Small Group Work: Racial Triggers for White People & White Fragility

Divide into two small groups and spend a moment in introductions – each person’s name and perhaps one of the discussion questions below or something else. (Total time – 40 minutes)

Say: To varying degrees, white people are insulated from race-based stress. Racial stress is triggered when foundational ideologies such as color-blindness, meritocracy, and individualism are challenged, and often white people are unable to respond constructively. Instead, common responses or emotions include anger, withdrawal, emotional incapacitation, guilt, arguing, and cognitive dissonance.

Although research indicates that ideas about race are constructed as early as preschool, white adults often deny that racially based privileges exist. When challenged, white people resort to the discourse of self-defense. In conversations about race, and although no physical violence occurs, white people will characterize themselves as victimized or attacked. Claiming to be unfairly treated, they blame others for their discomfort. In that regard, white fragility is not fragile at all and can be a form of bullying that allows white people to regain control and protect their position.

Discussion questions

1. How has the use of coded language, such as “urban,” “inner city,” and “disadvantaged,” kept you from having open and honest conversations about race and racism?
2. How does using these terms shift the responsibility for racial inequality from white people to people of color? What is masked by these terms?
3. In discussing race and racism, what are some things you can do to prepare your conversation partner for emotional reactions?
4. How does your living and working environment reinforce your racial frame and ability to handle racial stress?
5. Which of the common responses or emotions have you experienced? What ideology was challenged that led to that response?
6. What strategies do you have to remain engaged when racial stress is triggered?
7. How do we create conditions for sustained engagement in uncomfortable conversations about race and racism, without centering white needs for comfort?
8. The author ends chapter 8 by sharing an interaction with a man of color who, when asked what it would be like for white people to be open to feedback, replied, “It would be revolutionary.” She asks white readers to consider the profundity of this man’s reply. What feelings did you have when you read that response? How might this man’s reply inform how you respond to feedback from people of color, going forward?
9. Why is this information relevant to you as an Allen citizen? a Texan? a person of faith?

Back to the Large Group

As time allows, invite participants to share any learnings or epiphanies they’ve had.

Homework:

Read through the end of chapter 11. For our last session, chapter 12 will be our companion as we try to figure out where we go from here!

Closing*A Franciscan Blessing*⁵

May God bless you with discomfort at easy answers, half truths, and superficial relationships, so that you may live deep within your heart.

May God bless you with anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace.

May God bless you with tears to shed for those who suffer from pain, rejection, starvation, and war, so that you may reach out your hand to comfort them and turn their pain to joy.

And may God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done. Amen.

⁵ Accessed at <https://aheartforjustice.com/2010/10/07/a-franciscan-blessing-may-god-bless-you-with-discomfort-anger-tears-and-foolishness/>

Session #5

Large Group Gathering: White Fragility – In Action & the Rules of Engagement

Remind group members to have something to take notes – pen & paper or an open document on their desktop.

On page 117, DiAngelo writes “throughout this book, I have attempted to make visible the inevitable racist assumptions held and patterns displayed by white people conditioned by living in a white supremacist culture. When these patterns are named or questioned, we have predictable responses.”

Chapter 9 looks specifically at the common feelings and behaviors that occur when white fragility is in action. On page 119, DiAngelo shares a list of feelings that lead to behaviors that are expressed as claims which block any entry point for reflection and engagement.

Let’s watch our author describe this:

Dr. Robin DiAngelo discusses 'White Fragility' - <https://www.youtube.com/watch?v=45ey4jgoxeU> (1:03:45-1:09:35)

Note: If you are meeting virtually, consider copying and pasting this list into the chat, especially for any group members who may not have a copy of the book.

Feelings: singled out, attacked, silenced, shamed, guilty, accused, insulted, judged, angry, scared, outraged

Behaviors: crying, physically leaving, emotionally withdrawing, arguing, denying, focusing on intentions, seeking absolution, avoiding

Claims:

I know people of color.

I marched in the sixties.

I already know all this.

You are judging me.

You don’t know me.

You are generalizing.

That is just your opinion.

I disagree.

The real oppression is class/gender/etc.

You are elitist.

I just said one little innocent thing.

Some people find offense where there is none.

I don’t feel safe.

I can’t say anything right.

You’re playing the race card.

You are making me feel guilty.

You misunderstood me.

The problem is your tone.

You’re being racist against me.

You hurt my feelings.

That was not my intention.

I have suffered, too.

DiAngelo writes, “Given the dominant conceptualization of racism as individual acts of cruelty, it follows that only terrible people who consciously don’t like people of color can enact racism...Though this conceptualization is misinformed...it functions beautifully to make it nearly impossible to engage in the necessary dialogue and self-reflection that can lead to change...After years of working with my fellow whites, I have discovered...a set of unspoken rules for how to give white people feedback on our inevitable and often unconscious racist assumptions and patterns” (123).

Starting on page 123, DiAngelo gives us a list of sarcastic rules for engaging with white people about racism based on her experience in doing this work:

1. Do not give me feedback on my racism under any circumstances. If you break the cardinal rule:
2. Proper tone is crucial –feedback must be given calmly. If there is any emotion displayed, the feedback is invalid and can be dismissed.
3. There must be trust between us. You must trust that I am in no way racist before you can give me feedback on my racism.
4. Our relationship must be issue-free - if there are issues between us, you cannot give me feedback on racism until these unrelated issues are resolved.
5. Feedback must be given immediately, otherwise it will be discounted because it was not given sooner.
6. You must give feedback privately, regardless of whether the incident occurred in front of other people. To give feedback in front of any others who were involved in the situation is to commit a serious social transgression. If you cannot protect me from embarrassment, the feedback is invalid, and you are the transgressor.
7. You must be as indirect as possible. Directness is insensitive and will invalidate the feedback and require repair.
8. As a white person, I must feel completely safe during any discussion of race. Suggesting that I have racist assumptions or patterns will cause me to feel unsafe, so you will need to rebuild my trust by never giving me feedback again. Point of clarification: when I say “safe” what I really mean is “comfortable.”
9. Highlighting my racial privilege invalidates the form of oppression that I experience (i.e. classism, sexism, heterosexism, ageism, ableism, transphobia). We will then need to turn our attention to how *you* oppressed *me*.
10. You must focus on my intentions (always good) and agree that my good intentions cancel out the impact of my behavior.
11. To suggest my behavior had a racist impact is to have misunderstood me. You will need to allow me to explain myself until you can acknowledge that it was *your* misunderstanding

“The contradictions in these rules are irrelevant; their function is to obscure racism, protect white dominance, and regain white equilibrium” (124)

Let’s break into our small groups and work on rewriting these rules of engagement.

Small Group Work: White Fragility – In Action & the Rules of Engagement

Total time: 45 minutes

Open “DiAngelo – Rules of Engagement Handout” pdf.⁶ We will only be working on page 1 at this point. You may choose to screen share to work on the sheet together, copy/paste into the chat box, or refer to the list of rules in the book. Ask each person if they see a rule they would like to change/try to make sure everyone has a say as you re-write the rules.

Say: I have a worksheet form of the rules of engagement. We are invited to change these to become more actively anti-racist. So, let’s get to work!

You or a member of the group may take notes. If you have multiple small groups, sharing these rewritten “rules” may be helpful.

Large Group Work: White Women’s Tears

In chapter 11, DiAngelo reviews the historical impact of white women’s tears on black people and white men. Heartfelt emotions are important; however, when and why we cry is also political. Emotions are shaped by our biases, beliefs, and cultural frameworks, and our emotions drive behaviors that impact other people. When a white woman cries over racism, regardless of her intentions, most of the attention will immediately go to her. For people of color, white tears demonstrate a white person’s racial insulation and privilege.⁷

On page 135, DiAngelo writes “We need to reflect on when we cry and when we don’t, and why. In other words, what does it take to move us?”

I’d like you to take just a moment to reflect on this question. Grab your paper or document and answer the question – when was the last time I cried? Why did I cry? Who was around? How did others respond to my tears? If you feel that tears are not an option for you, reflect on the last time you felt a strong emotion – anger, fear, etc. – with the same follow up questions.

I’ll give you just a moment to write some thoughts, then I’m going to send you into small groups of 3-4 to share.

Give the group 3-4 minutes of silence to have time to reflect. Then divide into groups of 3-4 to share.

Homework:

Read chapter 12. It will be our companion as we try to figure out where we go from here!

⁶ This is available at <https://robindiangelo.com/wp-content/uploads/2019/09/DiAngelo-RulesOfEngagementHandout.pdf>

⁷ Brown, *White Fragility Discussion Guide for Educators*, Beacon Press, 13.

Closing

*Beloved Is Where We Begin*⁸

—Jan Richardson

from *Circle of Grace: A Book of Blessings for the Seasons*

If you would enter
into the wilderness,
do not begin
without a blessing.

Do not leave
without hearing
who you are:
Beloved,
named by the One
who has traveled this path
before you.

Do not go
without letting it echo
in your ears,
and if you find
it is hard
to let it into your heart,
do not despair.
That is what
this journey is for.

I cannot promise
this blessing will free you
from danger,
from fear,
from hunger
or thirst,
from the scorching
of sun
or the fall
of the night.

But I can tell you

⁸ Accessed at <https://paintedprayerbook.com/2016/02/11/lent-1-beloved-is-where-we-begin/>

that on this path
there will be help.

I can tell you
that on this way
there will be rest.

I can tell you
that you will know
the strange graces
that come to our aid
only on a road
such as this,
that fly to meet us
bearing comfort
and strength,
that come alongside us
for no other cause
than to lean themselves
toward our ear
and with their
curious insistence
whisper our name:

Beloved.

Beloved.

Beloved.

Session #6

Large Group Gathering

Remind group members to have something to take notes – pen & paper or an open document on their desktop.

While the emotions, behaviors, claims, and underlying assumptions associated with white fragility are always in play, a transformed paradigm could develop different feelings and accelerate one's lifelong journey of addressing unconscious racial bias. If we are able to meet feedback on racist patterns with gratitude, motivation, or humility, our behaviors could be reflection, engagement, and understanding.⁹

Going forward it is important to continue to seek out more information and build authentic cross-racial relationships. Interrupting racism takes courage and intentionality. We will never interrupt it if we remain comfortable.

Small Group Work

Divide into small groups as your facilitator team allows, ideally no more than 10-12 in each group.

On page 146, DiAngelo writes, "Many people of color have assured me that they will not give up on me despite my racist patterns; they expect that I will have racist behavior given the society that socialized me. What they are looking for is not perfection but the ability to talk about what happened, the ability to repair."

- Does this statement help you along on your journey to address racist practices? If so, how?
- Using an antiracist framework, how would you respond to a white person who said, "You just want me to feel bad and guilty about something that I had nothing to do with"?
- What was the most significant learning that you experienced reading this book?
- How does your faith inform your learning?

Large Group Work

Come back together to move into the following.

One of my favorite companion podcasts is *Still Processing*, a product of the New York Times in which Jenna Wortham and Wesley Morris help me see art and culture from a black perspective. On June 12, they recorded a Zoom call as a special event. Keep in mind, this was just a couple of weeks after the murder of George Floyd. Let's watch a short clip as we keep reflecting on what is ours to do as we conclude this study.

⁹ Brown, *White Fragility Discussion Guide for Educators*, Beacon Press, 14.

So Y'all Finally Get It | Still Processing - <https://www.youtube.com/watch?v=R4LL1McOoZ4>
(42:10 (intro to CBS morning show) – 52:57 (...asking/demanding the most.)

On page 144, DiAngelo writes, “When white people ask me what to do about racism and white fragility, the first thing I ask is, ‘What has enabled you to be a full, educated, professional adult and not know what do about racism?’ ...How have we managed not to know, when the information is all around us? When people of color have been telling us for years? If we take that question seriously and map out all the ways we have come to not know what to do, we will have our guide before us.”

How do you plan to make use of what you have learned?
What action item have you assigned to yourself?

Give group members a few minutes of silence to reflect and journal. Offer open time to share each person’s commitment moving forward from this study. Remember, this is challenge by choice, not share or die.

Homework

Make progress toward your action item. On page 145, DiAngelo invites us to “consider racism a matter of life and death (as it is for people of color) and do our homework.” Remember that you have friends and co-workers in this group who are here to receive your questions, be a sounding board, and support you in your journey.

Closing

Here are two options. I prefer the former, but if you do not have access to a copy of the book, the second is available to you.

Ifemelu’s blog entry, p. 403-406 from *Americanah* by Chimamanda Ngozi Adichie

Our closing comes from James Baldwin, published in *Nobody Knows My Name: More Notes of a Native Son* (1961), adapted to use inclusive gender language. In this passage, he is writing about white, US Americans.

“Any real change implies the breakup of the world as one has always known it, the loss of all that gave one an identity, the end of safety. And at such a moment, unable to see and not daring to imagine what the future will now bring forth, one clings to what one knew, or dreamed that one possessed. Yet, it is only when a [person] is able, without bitterness or self-pity, to surrender a dream [they have] long cherished or a privilege [they have] long possessed that [they are] set free - [they have] set [themselves] free - for higher dreams, for greater privileges.”

Resources for White Fragility class

One practice our small groups engaged when this study was developed was to “assign themselves homework.” This included sharing resources with classmates. I created a document and made additions each week, highlighting them to draw attention to new material. We had a significant number of parents in the study, so resources for parents/children were noted in a green font.

I would encourage you to have your group develop their own resource list as a way of contributing to the work and actively engaging available resources, but I offer ours as a companion and template.

Movies/Shows/Films

- [American Race](#) (TNT) - Troubled by the way racism and other forms of discrimination have affected so many communities, Charles Barkley has made it his personal mission not only to learn about varying perspectives but also to give a voice to those most impacted by discrimination. In American Race, he will hone in on such topics as police and race relations, Muslims in America, immigration issues and Hollywood stereotyping.
- [Police: Last Week Tonight with John Oliver](#) (HBO) - As nationwide protests over the deaths of George Floyd and Breonna Taylor are met with police brutality, John Oliver discusses how the histories of policing and white supremacy are intertwined, the roadblocks to fixing things, and some potential paths forward.
- [Danica McKellar reacts to 'amazing' reboot of 'The Wonder Years' with a Black cast](#): 'We did not deal with the idea of race'
- [CBS Sunday Morning | Teddy Roosevelt's great-grandson says remove the statue](#) - Mark Roosevelt, the president of St. John's College in Santa Fe, N.M., and a great-grandson of Theodore Roosevelt, wants the memorial to the 26th president removed from the Museum of Natural History in New York City. Air Date: Jul 12, 2020
- [Stone Ghosts In The South: Confederate Monuments And America's Battle With Itself](#) | NBC News - From Charlottesville to Selma, NBC's Trymaine Lee and the New York Times' John Eligon travel the South to understand hate, heritage, and the legacy of the Confederacy.
- Black-ish on ABC - Dre Johnson (Anthony Anderson) has it all - a great job, beautiful wife Rainbow (Tracee Ellis Ross), four kids and a big home in a classy neighborhood - but as a black man, he begins to question whether all his success has brought too much cultural assimilation for his family. With the help of his father (Laurence Fishburne), Dre begins to try to create a sense of ethnic identity for the members of his family that will allow them to honor their background while preparing them to embrace the future.
- In a special episode of Only A Game, we investigate the many ways sports actually perpetuate racial inequities in the U.S. - <https://www.wbur.org/onlyagame/2020/06/26/june-27-2020-oag> - We'll examine the widening gap in access to youth sports. We'll explain why college sports have been called "affirmative action for rich white students." We'll analyze the consequences of racist sports stereotypes for all Black people. And, finally, we'll imagine a better path forward for sports in America.
- [Edited clips from The Golden Girls, episode The Golden Palace](#) - Though this episode originally aired in 1992, it is unfortunately still relevant to this day. When the Daughters of the

Traditional South are set to arrive at the hotel, Blanche (Rue McClanahan) hangs a Confederate flag on the front counter. Roland (Don Cheadle) makes it clear that its presence is not welcome, and the two of them have to come to an understanding.

- Bryant Gumbel from Real Sports on HBO talks about the Black Tax.
<https://www.youtube.com/watch?v=VvKPBjVAPWE>
- Ibram X. Kendi on Late Show with Stephen Colbert (June 22, 2020 episode)
- The Green Book - set in 1962, a black classical pianist is driven on Deep South tour by an Italian American Bouncer
- *Love is the Message, the Message is Death* is a short film being streamed continuously for 48 hours starting at 2pm on June 26. There will be panel discussions on Saturday and Sunday. Clips from McKinney included. Synopsis: *Love Is The Message, The Message Is Death* (2016) is a moving video installation by artist, director, and award-winning cinematographer Arthur Jafa. Set to Kanye West's gospel-inspired hip-hop track, "Ultralight Beam," *Love Is The Message* explores African-American identity through a sprawling montage of clips from multiple sources as well as images shot by Jafa himself. - https://virtual.dma.org/love-is-the-message/?utm_source=DMA+Master+List&utm_campaign=f7fb75d919-EMAIL_CAMPAIGN_2020_03_20_08_01_COPY_01&utm_medium=email&utm_term=0_ea218d538e-f7fb75d919-11124701&mc_cid=f7fb75d919&mc_eid=0d5b18ca1e
- The Banker on AppleTV+- In the 1960s two African-American entrepreneurs hire a working-class white man to pretend to be the head of their business empire while they pose as a janitor and chauffeur.
- [Out of Deepwood](#), tells the story of the Trinity River Audubon Center, which today is a place of discovery, education, and tranquility. Yet this location, adjacent to a middle-class African-American neighborhood, has not always been so peaceful. For a quarter century, the City of Dallas turned a blind eye to over two million cubic yards of trash being dumped illegally. This is the story of the precedent-setting environmental law case *Cox v. City of Dallas, Texas*, the reclamation of land, and a neighborhood's fight for justice.
- The Immortal Life of Henrietta Lacks
- [Self Made: Inspired by the life of Madam C.J. Walker](#) on Netflix: An African American washerwoman rises from poverty to build a beauty empire and become the first female self-made millionaire. Based on a true story.
- The Neighbors on CBS
- Bob Hearts Abishola on CBS
- Just Mercy
- Selma
- The Hate U Give
- When They See Us on Netflix
- 13th
- The Best of Enemies
- The Help
- Insecure on HBO
- Dave Chappelle's 8:46
- Hidden Figures

Books

- [The Color of Law: A Forgotten History of How Our Government Segregated America](#) by Richard Rothstein: Exploding the myth of de facto segregation arising from private prejudice or the unintended consequences of economic forces, Rothstein describes how the American government systematically imposed residential segregation: with undisguised racial zoning; public housing that purposefully segregated previously mixed communities; subsidies for builders to create whites-only suburbs; tax exemptions for institutions that enforced segregation; and support for violent resistance to African Americans in white neighborhoods.
- [Stony the Road: Reconstruction, White Supremacy, and the Rise of Jim Crow](#) by Henry Louis Gates: The abolition of slavery in the aftermath of the Civil War is a familiar story, as is the civil rights revolution that transformed the nation after World War II. But the century in between remains a mystery: if emancipation sparked "a new birth of freedom" in Lincoln's America, why was it necessary to march in Martin Luther King, Jr.'s America?
- [How the South Won the Civil War: Oligarchy, Democracy, and the Continuing Fight for the Soul of America](#) by Heather Cox Ricardson: Traces the story of the American paradox, the competing claims of equality and subordination woven into the nation's fabric and identity. At the nation's founding, it was the Eastern "yeoman farmer" who galvanized and symbolized the American Revolution. After the Civil War, that mantle was assumed by the Western cowboy, singlehandedly defending his land against barbarians and savages as well as from a rapacious government. New states entered the Union in the late nineteenth century and western and southern leaders found yet more common ground. As resources and people streamed into the West during the New Deal and World War II, the region's influence grew. "Movement Conservatives," led by westerners Barry Goldwater, Richard Nixon, and Ronald Reagan, claimed to embody cowboy individualism and worked with Dixiecrats to embrace the ideology of the Confederacy.
- [Buried In the Bitter Waters: The Hidden History of Racial Cleansing In America](#) by Elliot Jaspin: "Leave now, or die!" Those words-or ones just as ominous-have echoed through the past hundred years of American history, heralding a very unnatural disaster-a wave of racial cleansing that wiped out or drove away black populations from counties across the nation. While we have long known about horrific episodes of lynching in the South, this story of racial cleansing has remained almost entirely unknown. These expulsions, always swift and often violent, were extraordinarily widespread in the period between Reconstruction and the Depression era. In the heart of the Midwest and the Deep South, whites rose up in rage, fear, and resentment to lash out at local blacks. They burned and killed indiscriminately, sweeping entire counties clear of blacks to make them racially "pure."
- [The Fire This Time - A New Generation Speaks about Race](#) by Jesmyn Ward: Envisioned as a response to *The Fire Next Time*, James Baldwin's groundbreaking 1963 essay collection, these contemporary writers reflect on the past, present, and future of race in America. We've made significant progress in the fifty-odd years since Baldwin's essays were published, but America is a long and painful distance away from a "post-racial society"—a truth we must confront if we are to continue to work towards change.
- [How We Fight for Our Lives - A Memoir](#) by Saeed Jones: A coming-of-age memoir about a young, black, gay man from the South as he fights to carve out a place for himself, within his family, within his country, within his own hopes, desires, and fears. Through a series of

vignettes that chart a course across the American landscape, Jones draws readers into his boyhood and adolescence—into tumultuous relationships with his family, into passing flings with lovers, friends, and strangers. Each piece builds into a larger examination of race and queerness, power and vulnerability, love and grief: a portrait of what we all do for one another—and to one another—as we fight to become ourselves.

- [Heavy - An American Memoir](#) by Kiese Laymon: Laymon writes eloquently and honestly about growing up a hard-headed black son to a complicated and brilliant black mother in Jackson, Mississippi. From his early experiences of sexual violence, to his suspension from college, to time in New York as a college professor, Laymon charts his complex relationship with his mother, grandmother, anorexia, obesity, sex, writing, and ultimately gambling. By attempting to name secrets and lies he and his mother spent a lifetime avoiding, he asks us to confront the terrifying possibility that few in this nation actually know how to responsibly love, and even fewer want to live under the weight of actually becoming free.
- [Nobody - Casualties of America's War on the Vulnerable, from Ferguson to Flint and Beyond](#) by Marc Lamont Hill: Hill carefully considers a string of high-profile deaths in America - Sandra Bland, Freddie Gray, Michael Brown, Eric Garner, Trayvon Martin, and others - and incidents of gross negligence by government, such as the water crisis in Flint, Michigan. He digs underneath these events to uncover patterns and policies of authority that allow some citizens become disempowered, disenfranchised, poor, uneducated, exploited, vulnerable, and disposable. To help us understand the plight of vulnerable communities, he examines the effects of unfettered capitalism, mass incarceration, and political power while urging us to consider a new world in which everyone has a chance to become somebody.
- [Race Against Time - A Reporter Reopens the Unsolved Murder Cases of the Civil Rights Era](#) by Jerry Mitchell: A twisting account that led to the reopening of four of the most infamous killings from the days of the Civil Rights Movement, decades after the fact.
- [The Blood of Emmett Till](#) by Timothy B. Tyson: A reexamining of a pivotal event in the civil rights movement—the 1955 lynching of Emmett Till.
- [What Set Me Free - A True Story of Wrongful Conviction, a Dream Deferred, and a Man Redeemed](#) by Brian Banks: Discover the true story of a young man who was wrongfully convicted as a teenager and imprisoned for more than five years, only to emerge with his spirit unbroken and determined to achieve his dream of playing in the NFL.
- [Fight of the Century - Writers Reflect on 100 Years of Landmark ACLU Cases](#) edited by Michael Chabon and Ayelet Waldman: A collection of America's greatest living writers, each contributing an original piece inspired by a historic ACLU case.
- [Walking with the Wind - A Memoir of the Movement](#) by John Lewis and Michael D'Orso: A first-hand account of the fight for civil rights and the courage it takes to change a nation.
- [Olympic Pride, American Prejudice - The Untold Story of 18 African Americans Who Defied Jim Crow and Adolf Hitler to Compete in the 1936 Berlin Olympics](#) by Deborah Riley Draper, Blair Underwood and Travis Thrasher: Discover the astonishing, inspirational, and largely unknown true story of the eighteen African American athletes who competed in the 1936 Berlin Olympic Games, defying the racism of both Nazi Germany and the Jim Crow South.
- [Never Caught - The Washingtons' Relentless Pursuit of Their Runaway Slave, Ona Judge](#) by Erica Armstrong Dunbar: When George Washington was elected president, he reluctantly left behind his beloved Mount Vernon to serve in Philadelphia, the temporary seat of the nation's

capital. In setting up his household he brought along nine slaves, including Ona Judge. When the opportunity presented itself, Judge left everything she knew to escape to New England. At just twenty-two-years-old, Ona became the subject of an intense manhunt led by Washington, who used his political and personal contacts to recapture his property.

- [Sing, Unburied, Sing](#) by Jesmyn Ward: Jojo is thirteen years old and trying to understand what it means to be a man. He doesn't lack in fathers to study, chief among them his Black grandfather, Pop. But there are other men who complicate his understanding: his absent White father, Michael, who is being released from prison; his absent White grandfather, Big Joseph, who won't acknowledge his existence; and the memories of his dead uncle, Given, who died as a teenager.
- [Heads of the Colored People](#) by Nafissa Thompson-Spires: Grapples with race, identity politics, and the contemporary middle class.
- [They Come in All Colors](#) by Malcolm Hansen: A biracial teenager finds his life in the big city disrupted by childhood memories of the summer when racial tensions in his hometown reached a tipping point.
- [The Deep](#) by Rivers Solomon, Daveed Diggs, William Hutson and Jonathan Snipes: The water-breathing descendants of African slave women tossed overboard have built their own underwater society—and must reclaim the memories of their past to shape their future in this brilliantly imaginative novella inspired by the Hugo Award–nominated song “The Deep” from Daveed Diggs’s rap group clipping
- [We Inherit What the Fires Left](#) – Poems by William Evans: A powerful poetry collection from William Evans, award-winning poet and cofounder of Black Nerd Problems, exploring inheritances, dreams, and the injuries that are passed down through generations.
- [Long Way Down](#) by Jason Reynolds: An electrifying novel that takes place in sixty potent seconds—the time it takes a kid to decide whether or not he’s going to murder the guy who killed his brother.
- [All American Boys](#) by Jason Reynolds and Brendan Kiely: Two teens - one black, one white - grapple with the repercussions of a single violent act that leaves their school, their community, and, ultimately, the country bitterly divided by racial tension.
- [Slay](#) by Brittney Morris: By day, seventeen-year-old Kiera Johnson is an honors student, a math tutor, and one of the only Black kids at Jefferson Academy. But at home, she joins hundreds of thousands of Black gamers who duel worldwide as Nubian personas in the secret multiplayer online role-playing card game, SLAY. But when a teen in Kansas City is murdered over a dispute in the SLAY world, news of the game reaches mainstream media, and SLAY is labeled a racist, exclusionist, violent hub for thugs and criminals.
- [30 books to help you talk to your kids about racism - https://www.todaysparent.com/family/books/kids-books-that-talk-about-racism/?fbclid=IwAR2j5HxLLDmil-p_0rGrG_ryX2U-d_7ZdAeiZ5xVV3HJdGHYDQm4KrUL7H_Q#gallery/books-that-talk-about-racism/slide-30](#)
- [I Think You're Wrong \(But I'm Listening\): A Guide to Grace-Filled Political Conversations](#) by Sarah Stewart Holland and Beth Silvers: More than ever, politics seems driven by conflict and anger. Sarah from the left and Beth from the right invite those looking for something better than the status quo to pull up a chair and listen to the principles, insights, and practical tools they have learned hosting their fast-growing podcast Pantsuit Politics. As impossible as it

might seem, people from opposing political perspectives truly can have calm, grace--filled conversations with one another—by putting relationship before policy and understanding before argument.

- [The Blind Side: Evolution of a Game](#) by Michael Lewis: When we first meet him, Michael Oher is one of thirteen children by a mother addicted to crack; he does not know his real name, his father, his birthday, or how to read or write. He takes up football, and school, after a rich, white, Evangelical family plucks him from the streets. Then two great forces alter Oher: the family's love and the evolution of professional football itself into a game where the quarterback must be protected at any cost.
- [I Beat the Odds: From Homelessness, to The Blind Side, and Beyond](#) by Michael Oher with Don Yaeger: The football star made famous in the hit film (and book) *The Blind Side* reflects on how far he has come from the circumstances of his youth.
- [Picture books that celebrate “black joy” - <https://www.slj.com/?detailStory=37-picture-books-celebrate-black-joy-own-voices-summer-reading-2020>](https://www.slj.com/?detailStory=37-picture-books-celebrate-black-joy-own-voices-summer-reading-2020)
- [White Rage](#) by Carol Anderson: From the Civil War to our combustible present, this book reframes our continuing conversation about race, chronicling the powerful forces opposed to black progress in America
- [Having Our Say: The Delany Sisters' First 100 Years](#) by Sarah and Elizabeth Delany: Their sharp memories show us the post-Reconstruction South and Booker T. Washington; Harlem's Golden Age and Langston Hughes, W.E.B. Du Bois, and Paul Robeson. Bessie breaks barriers to become a dentist; Sadie quietly integrates the New York City system as a high school teacher. Their extraordinary story makes an important contribution to our nation's heritage—and an indelible impression on our lives.
- [Cane River](#) by Lalita Tademy: Beginning with her great-great-great-great grandmother, a slave owned by a Creole family, Tademy chronicles four generations of strong, determined black women as they battle injustice to unite their family and forge success on their own terms. They are women whose lives begin in slavery, who weather the Civil War, and who grapple with contradictions of emancipation, Jim Crow, and the pre-Civil Rights South.
- [Look Both Ways: A Tale Told in Ten Blocks](#) by Jason Reynolds: [Ten short stories About what happens after school is out. One story for each block.](#)
- [brown girl dreaming](#) by Jacqueline Woodson: [Autobiography of what it was like to grow up in the 60s and 70s in both the South and the North. Written in verse.](#)
- [New Kid](#) by Jerry Craft - [A graphic novel about a young boy's first year in a new, private school where he is one of only a few black students. Jordan has the usual new kid struggles, but with the added stress of racial assumptions.](#)
- [Sing for Your Life: A Story of Race, Music, and Family](#) by Daniel Bergner: Chronicles Ryan Speedo Green's suspenseful, racially charged and artistically intricate journey from solitary confinement to stardom.
- [Locking Up Our Own: Crime and Punishment in Black America](#) by James Forman Jr.: Former public defender James Forman, Jr. is a leading critic of mass incarceration and its disproportionate impact on people of color. In *Locking Up Our Own*, he seeks to understand the war on crime that began in the 1970s and why it was supported by many African American leaders in the nation's urban centers.

- [Ghost Boys](#) by Jewell Parker Rhodes: Only the living can make the world better. Live and make it better. Twelve-year-old Jerome is shot by a police officer who mistakes his toy gun for a real threat. As a ghost, he observes the devastation that's been unleashed on his family and community in the wake of what they see as an unjust and brutal killing.
- [Killers of the Flower Moon: The Osage Murders and the Birth of the FBI](#) by David Grann: In the 1920s, the richest people per capita in the world were members of the Osage Nation in Oklahoma. Then, one by one, the Osage began to be killed off. As the death toll rose, the newly created FBI took up the case, and the young director, J. Edgar Hoover, turned to a former Texas Ranger named Tom White to try to unravel the mystery. White put together an undercover team, including a Native American agent who infiltrated the region, and together with the Osage began to expose one of the most chilling conspiracies in American history.
- [The Immortal Life of Henrietta Lacks](#) by Rebecca Skloot: Her name was Henrietta Lacks, but scientists know her as HeLa. She was a poor Southern tobacco farmer who worked the same land as her slave ancestors, yet her cells—taken without her knowledge—became one of the most important tools in medicine: The first “immortal” human cells grown in culture, which are still alive today, though she has been dead for more than sixty years. HeLa cells were vital for developing the polio vaccine; uncovered secrets of cancer, viruses, and the atom bomb’s effects; helped lead to important advances like in vitro fertilization, cloning, and gene mapping; and have been bought and sold by the billions. The story of the Lacks family—past and present—is inextricably connected to the dark history of experimentation on African Americans, the birth of bioethics, and the legal battles over whether we control the stuff we are made of.
- [Born a Crime](#) by Trevor Noah: Trevor Noah’s unlikely path from apartheid South Africa to the desk of The Daily Show began with a criminal act: his birth. Trevor was born to a white Swiss father and a black Xhosa mother at a time when such a union was punishable by five years in prison. Living proof of his parents’ indiscretion, Trevor was kept mostly indoors for the earliest years of his life, bound by the extreme and often absurd measures his mother took to hide him from a government that could, at any moment, steal him away. Finally liberated by the end of South Africa’s tyrannical white rule, Trevor and his mother set forth on a grand adventure, living openly and freely and embracing the opportunities won by a centuries-long struggle.
- [The Watsons Go to Birmingham 1963](#) by Christopher Paul Curtis: Enter the hilarious world of ten-year-old Kenny and his family, the Weird Watsons of Flint, Michigan. There's Momma, Dad, little sister Joetta, and brother Byron, who's thirteen and an "official juvenile delinquent." When Byron gets to be too much trouble, they head South to Birmingham to visit Grandma, the one person who can shape him up. And they'll be in Birmingham during one of the darkest moments in America's history.
- [Child of the Dream \(A Memoir of 1963\)](#) by Sharon Robinson: In January 1963, Sharon Robinson turns thirteen the night before George Wallace declares on national television "segregation now, segregation tomorrow, segregation forever" in his inauguration speech as governor of Alabama. As the daughter of baseball legend Jackie Robinson, Sharon has opportunities that most people would never dream of experiencing. But things don't always feel easy for Sharon. This is the story of how one girl finds her voice in the fight for justice and equality.

- [Just Mercy: A Story of Justice and Redemption](#) by Bryan Stevenson: Stevenson was a young lawyer when he founded the Equal Justice Initiative, a legal practice dedicated to defending those most desperate and in need: the poor, the wrongly condemned, and women and children trapped in the farthest reaches of our criminal justice system. One of his first cases was that of Walter McMillian, a young man who was sentenced to die for a notorious murder he insisted he didn't commit. The case drew Bryan into a tangle of conspiracy, political machination, and legal brinkmanship—and transformed his understanding of mercy and justice forever.
- [Stamped From The Beginning: The Definitive History of Racist Ideas in America](#) by Ibram X. Kendi: Some Americans insist that we're living in a post-racial society. But racist thought is not just alive and well in America—it is more sophisticated and more insidious than ever. And as Kendi argues, racist ideas have a long and lingering history, one in which nearly every great American thinker is complicit.
- [How To Be An Anti-Racist](#) by Ibram X. Kendi: Antiracism is a transformative concept that reorients and reenergizes the conversation about racism—and, even more fundamentally, points us toward liberating new ways of thinking about ourselves and each other. Kendi takes readers through a widening circle of antiracist ideas—from the most basic concepts to visionary possibilities—that will help readers see all forms of racism clearly, understand their poisonous consequences, and work to oppose them in our systems and in ourselves.
- [I'm Still Here: Black Dignity in a World Made for Whiteness](#) by Austin Channing Brown: “(Explores) how white, middle-class, Evangelicalism has participated in an era of rising racial hostility, inviting the reader to confront apathy, recognize God's ongoing work in the world, and discover how blackness — if we let it — can save us all.”
- [So You Want to Talk About Race](#) by Ijeoma Oluo: “Oluo gives us – both white people and people of color – that language to engage in clear, constructive, and confident dialogue with each other about how to deal with racial prejudices and biases.” – National Book Review
- [Reconstructing the Gospel: Finding Freedom from Slaveholder Religion](#) by Johnathan Wilson-Hartgrove: “Just as Reconstruction after the Civil War worked to repair a desperately broken society, our compromised Christianity requires a spiritual reconstruction that undoes the injustices of the past. Wilson-Hartgrove recovers the subversiveness of the gospel that sustained the church through centuries of slavery and oppression, from the civil rights era to the Black Lives Matter movement and beyond. Discover how Jesus continues to save us from ourselves and each other, to repair the breach and heal our land.”

Articles

- [How Microaggressions Destroyed My Dream of Living in Suburbia](#) - Living comfortably was not exactly the same thing as living happily or living safely...Perspective of an Asian woman who moved to the suburbs
- [6 Ways Well-Intentioned People Whitesplain Racism \(And Why They Need to Stop\)](#) - A gentler explanation of the rules DiAngelo outlined
- [Stumbling Towards Wokeness](#). A current events piece about someone "just like us" (preschool teacher at a Methodist chapel!) becoming aware of structural racism and struggling w/defining appropriate action. Even includes "White Woman's Tears"
- Talking With Your Teen About Anti-Racism? Be Ready to Listen <https://nyti.ms/31zlgNS>

- [The Leesburg Stockade Girls or Stolen Girls](#) - It was in 1963! ~ a group of 30 girls tried to buy movie tickets at the front box office instead of going around to the back. They were jailed without charges for 45 days
- New York Times - [Everyone's an Antiracist. Now What?](#)
- Their Workers Kept Being Stopped by the Police, So They Decided to Help: A restaurant with Black employees is prioritizing its workers' mental health as they navigate the coronavirus and the protests against racial injustice.
<https://www.nytimes.com/2020/07/15/nyregion/grandchamps-brooklyn-black-lives-matter.html>
- What Black Lives Matter Has Revealed About Small-Town America - A multiracial future has appeared, along with unprecedented conversations about race.
<https://www.nytimes.com/2020/07/15/us/black-lives-matter-protests-small-towns.html>
- Black Behind the Wheel - On a road trip to Detroit, reflections on the car as a symbol of aspiration and adventure. But if you're Black in America, that lovely machine isn't always a refuge. <https://www.nytimes.com/2020/07/14/travel/Road-Trip-Detroit-Cars-racial-violence.html?searchResultPosition=1>
- [Confederate Statues Were Never Really About Preserving History](#) - An overwhelming majority of Confederate memorials weren't erected in the years directly following the Civil War. Instead, most were put up decades later. Nor were they built just to commemorate fallen generals and soldiers; they were installed as symbols of white supremacy during periods of U.S. history when Black Americans' civil rights were aggressively under attack.
- Indiana officials probe alleged lynching of black activist - <https://www.bbc.com/news/world-us-canada-53328210>
- Am I an American? President Trump's tirade against four minority congresswomen prompts the question: Whom does he consider to be American? by Ibram X. Kendi - <https://www.theatlantic.com/ideas/archive/2019/07/am-i-american/594076/>
- Measuring white privilege - <https://www.theroot.com/yes-you-can-measure-white-privilege-1794303451>
- America's Enduring Caste System - <https://www.nytimes.com/2020/07/01/magazine/isabel-wilkerson-caste.html?referringSource=articleShare>
- 1619 Project - <https://www.nytimes.com/interactive/2019/08/14/magazine/1619-america-slavery.html?searchResultPosition=1>
- Race Matters (After many years of listening and learning, I still have far to go) by Matt Woodley of InTouch Ministries - <https://www.intouch.org/read/magazine/faith-works/race-matters>
- You Want a Confederate Monument? My Body Is a Confederate Monument by Caroline Randall Williams – "I have rape-colored skin. My light-brown-blackness is a living testament to the rules, the practices, the causes of the Old South. If there are those who want to remember the legacy of the Confederacy, if they want monuments, well, then, my body is a monument..." - <https://www.nytimes.com/2020/06/26/opinion/confederate-monuments-racism.html>
- A Denton Activist's Decades Of Protest Against A Confederate Monument Pay Off - <https://www.keranews.org/post/denton-activists-decades-protest-against-confederate-monument-pay>

- BET Founder Robert Johnson Mocks Crowds Pulling Down Statues, Canceling TV Shows, Apologizing For Being White - <https://www.dailywire.com/news/bet-founder-robert-johnson-mocks-crowds-pulling-down-statues-canceling-tv-shows-apologizing-for-being-white/>
- Prisons of Poverty: Uncovering the pre-incarceration incomes of the imprisoned - <https://www.prisonpolicy.org/reports/income.html>
- [The Coronavirus Was an Emergency Until Trump Found Out Who Was Dying](#) by Adam Serwer - The pandemic has exposed the bitter terms of our racial contract, which deems certain lives of greater value than others.
- [Implicit Bias: What We Don't Think We Think](#) (United Methodist – General Commission on Religion & Race): A resource for congregations, leaders and preachers who want to learn about implicit bias. Available as Online Teachable Course.
- Aleta Payne: To my white sisters in Christ – “George Floyd died, a police officer’s knee on his neck, crying for his mother. God’s greatest gift to me has been three sons. Young black men whom I’ve held as feverish babies, frightened toddlers, frustrated teens. The thought that any of them should leave this earth under such horrific circumstances is gutting. So I am writing in this moment to a group that has fallen short...” <https://faithandleadership.com/aleta-payne-my-white-sisters-christ>
- My grandparents were racist. Here’s how I moved on with my head held high. https://www.washingtonpost.com/lifestyle/2020/06/23/my-grandparents-were-racist-heres-how-i-moved-with-my-head-held-high/?utm_campaign=wp_the_optimist&utm_medium=email&utm_source=newsletter&wpisrc=nl_optimist
- GOP lawmakers launch new attacks on Black Lives Matter protesters - [GOP lawmakers launch new attacks on Black Lives Matter protesters](#)
- How to Raise a Socially Conscious, Anti-Racist Child - https://timesevents.nytimes.com/howtoraisesociallyconsciouskids/newsletter?campaign_id=94&emc=edit_owr_20200621&instance_id=19589&nl=sunday-best®i_id=79171331&segment_id=31495&te=1&user_id=bdade3d43d13c3cc2846dc180cd1cbad
- Black Authors reveal large pay gap - <https://www.pbs.org/newshour/arts/black-writers-knew-they-were-being-paid-less-this-hashtag-revealed-how-large-the-gap-really-is>
- Teaching Tolerance. A critical look at children’s books about slavery. There is a reading guide and tips for analyzing works with children. - <https://www.tolerance.org/magazine/summer-2019/lies-my-bookshelf-told-me-slavery-in-childrens-literature?fbclid=IwAR0Wk3zD-Et40-VejEFQeffjC83nmn3KPF2QfhU3xQfk5zgzlmJVmcidSQg>

Documentaries

- The Uncomfortable Truth – When the son of Civil Rights Hero, Joan Trumpauer Mulholland, dives into the 400 year history of institutional racism in America he is confronted with the shocking reality that his family helped start it all from the very beginning.
- [Jane Elliott’s Anti-racism Experiment](#) – A Class Divided from PBS Frontline
- True Justice Bryan Stevenson Fight for Equality - HBO documentary by the Kunhardt Film Foundation

Podcasts

- [The Founding Contradiction](#). Thomas Jefferson, a brilliant figure of the Enlightenment, fully understood and even wrote about the dehumanizing injustice of the slavery system. He expected the system which included slavery to naturally and gradually disappear as the world improved through the Enlightenment, but was unable/unwilling to take actions which would result in personal inconveniences to help bring about the change.
- [Still Processing](#) - The weekly culture podcast, hosted by Jenna Wortham and Wesley Morris, two New York Times Magazine staff writers, tackles some of culture's thorniest questions with the accessibility of dinner party dialogue.
- [On Being with Krista Tippett | Robin DiAngelo and Resmaa Menakem In Conversation](#) - The show we released with Minneapolis trauma specialist Resmaa Menakem in the weeks after George Floyd's killing has touched listeners, and galvanized searching, with an extraordinary reach. So I said yes when he proposed that he join me in conversation again, this time together with Robin DiAngelo.
- [BMP 011 Systemic Racism In Business](#) - Systemic racism has created headlines lately. This week, Brent Richardson interviewed a mentor of his who happens to be a Black VP at Texas Instruments.
- Pantsuit Politics: How We React to Systematic Racism and Reform - <https://www.pantsuitpoliticsshow.com/show-archives/2020/6/9/how-we-react-to-systematic-racism-and-reform>
- [Protesting in a Pandemic](#) - <https://open.spotify.com/episode/3m9TclOFz8FCSvLNgvORLA?si=1h0pW9DrSCGstzmwblllJA>
- CNLP 352: Levi and Jennie Lusko, Albert Tate and Nicole Martin on Undoing the Legacy of the KKK and How to Navigate Racial Reconciliation with Your Team, Family, on Social Media and in Real Life (transcript available) - https://careynieuwhof.com/episode352/?utm_source=ActiveCampaign&utm_medium=email&utm_content=20+years+from+now%2C+you+ll+be+remembered+for+this&utm_campaign=7%2F9+Levi%2FJennie%2FAlbert%2FNicole+on+racial+reconciliation
- 1619 podcast - <https://www.nytimes.com/2020/01/23/podcasts/1619-podcast.html>
- [Podcast on How to Not \(Accidentally\) Raise a Racist:](#) <https://longestshortesttime.com/episode-116-how-to-not-accidentally-raise-a-racist/>
- [Seeing White Podcast from Scene On Radio:](#) "Just what is going on with white people? Police shootings of unarmed African Americans. Acts of domestic terrorism by white supremacists. The renewed embrace of raw, undisguised white-identity politics. Unending racial inequity in schools, housing, criminal justice, and hiring. Some of this feels new, but in truth it's an old story. Why? Where did the notion of 'whiteness' come from? What does it mean? What is whiteness for?"
- <https://youtu.be/PrWmMouZOIs> - Social justice advocate Dale Long, a survivor of the racially motivated 16th Street Baptist Church bombing in Alabama that killed four girls in the midst of the American Civil Rights Movement, speaks about his experiences growing up during that time.

Sermons/Talks/Interviews

- [I interrupted a racist joke](#) – Paul Scanlon

- [#OscarsSoWhite and The Legacy of Halle Berry](#) - In 2002 Halle Berry became the first and so far only woman of color to win the Best Actress Oscar. This video examines why it took so long and the legacy of Halle's win as it relates to actresses today.
- [Evangelical Christians Grapple With Racism As Sin](#) - Christians the world over have been united in their revulsion over the killing of George Floyd by a white Minneapolis police officer, and faith leaders from across the theological spectrum have spoken out about the lessons they think Christians should draw from the incident.
- [What Not to Say](#) – The Holderness Family offers a funny reminder to be open and keep listening with La Guardia Cross.
- [Arguing About Black Lives](#) – La Guardia Cross gets into an argument with someone about black lives.
- Kirk Franklin talks with Matt Crouch, Robert Morris, and Dr. Tony Evans to discuss the issue of race in the church on TBN - <https://www.youtube.com/watch?v=nm0PeMU7z2A>
- TED talk – How to Deconstruct Racism one Headline at a Time | Baratunde Thurston - https://www.ted.com/talks/baratunde_thurston_how_to_deconstruct_racism_one_headline_at_a_time
- TED talk – The real story of Rosa Parks (and why we need to confront myths about black history) | David Ikard - https://www.ted.com/talks/david_ikard_the_real_story_of_rosa_parks_and_why_we_need_to_confront_myths_about_black_history
- TED talk – What it takes to be racially literate | Priya Vulchi and Winona Guo - https://www.ted.com/talks/priya_vulchi_and_winona_guo_what_it_takes_to_be_racially_literate
- Twitter post – Black Lives Matter statement from Duke Men's Basketball coach - https://twitter.com/DukeMBB/status/1276621259116171269?utm_source=newsletter&utm_medium=email&utm_content=posted%20on%20Twitter&utm_campaign=dukedailyJune29_20
- Michelle Alexander Talks Mass Incarceration & The Unlawful Treatment of Melanated People Pt.2 - <https://www.youtube.com/watch?v=-3TQ4dOEnJE>
- TED talk - The difference between being "not racist" and antiracist | Ibram X. Kendi - <https://www.youtube.com/watch?v=KCxbl5QgFZw>
- Uncomfortable Conversations with a Black Man | Emmanuel Acho - <https://www.youtube.com/watch?v=h8jUA7JBkF4>
- TED talk - The damage of inaccurate nostalgia: Why Colonialist stereotypes persist- and how to stop romanticizing history - <https://open.spotify.com/episode/1z0WJYfpXxlOPnfvNznCdS?si=qmlgGQszR1usQcRw3GRupA>
- TED talk - Implicit/unconscious bias: How racial bias works- and how to disrupt it - <https://open.spotify.com/episode/36RyMPGgQuOkr22HWZiueX?si=4ZI8EO9wRfKGGEc5e4idQ>
- TED talk - Economic justice: How do we begin to reinvent capitalism? (4th segment) - <https://open.spotify.com/episode/1JSvL8qfT4XMUJK7flEPXm?si=JhU1948dSkaokHiYday>
- Robin DiAngelo Interview on NPR. (Good resources mentioned in the interview) <https://www.npr.org/2020/06/17/879136931/interrupt-the-systems-robin-diangelo-on-white-fragility-and-anti-racism>

- Dr. Robin DiAngelo Wants White People to Stop Saying They're Not Racist on The Tonight Show Starring Jimmy Fallon - <https://www.youtube.com/watch?v=rZfiSJTHVqA>
- [“The Fire This Time”](#) Pentecost sermon from Rev. Willie Francois III of Mount Zion Baptist Church (starts at minute 53)
- TED Talk – [Get Comfortable with being Uncomfortable](#) by Luvvie Adjayi
- Austin Channing Brown reading and Q&A from November 2016 - <https://youtu.be/AfrWYc-DaI>

Websites/Webinars

- Dallas Holocaust and Human Rights Museum - [Crucial Conversations: Race & Racism in Our Community- Starting the Conversation](#) – a four part series on race and racism, registration required
- [Community Renewal](#) connects neighbors and residents to restore the foundation of safe and caring communities. We build hope and renew the spirit of cooperation in every segment of the community. We focus on three primary strategies — Renewal Team, Haven House and Friendship House — to turn neighborhoods into safe havens of friendship and support.
- Dallas Holocaust and Human Rights Museum Tool Kit for Disrupting Racism - https://issuu.com/mrosenzweig/docs/tool_kit_for_disrupting_racism?fr=sMjU1MDE0ODY3ODg
- UT Dallas Anti-racism resource list - <https://www.utdallas.edu/magazine/13198/utd-departments-offer-anti-racism-resources/>
- White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh - <https://www.racialequitytools.org/resourcefiles/mcintosh.pdf>
- [Embrace Race. Resources for talking to children](#) - <https://www.embracerace.org/resources/something-happened-in-our-town-addressing-racial-injustice-with-young-children>
- Navigating White Fragility from the Unitarian Universalist College of Social Justice - <https://uucsj.org/study-guide/who-are-you/white-fragility/>
- UNT History Antiracism Syllabus - Decriminalizing Blackness: A Syllabus From The History Department Of The University Of North Texas: <http://history.unt.edu/departments/unt-history-antiracism-syllabus>
- Duke Divinity Anti-Racism resources: <https://guides.library.duke.edu/c.php?g=954982&p=7600679>
- [Unbiasing](#) by Google
- [Don't Talk, Do](#) from Korn Ferry
- While I have Your Attention from WFAA: Listen. Learn. Engage. This page is dedicated to those actions. A place where advocates and allies alike can: listen to the stories, learn about the problems, and engage in the solutions to racism and inequality in America. - <https://www.wfaa.com/article/features/while-i-have-your-attention/287-02028aff-96ae-4a9c-a21c-991aeb359f9d>
- [Antiracism for Kids](#) - <https://www.interabangbooks.com/article/antiracism-kids>
- https://www.nytimes.com/2020/06/11/books/poetry-poets-recommendations.html?campaign_id=9&emc=edit_nn_20200615&instance_id=19396&nl=the-morning®i_id=79171331&segment_id=30929&te=1&user_id=bdade3d43d13c3cc2846dc1

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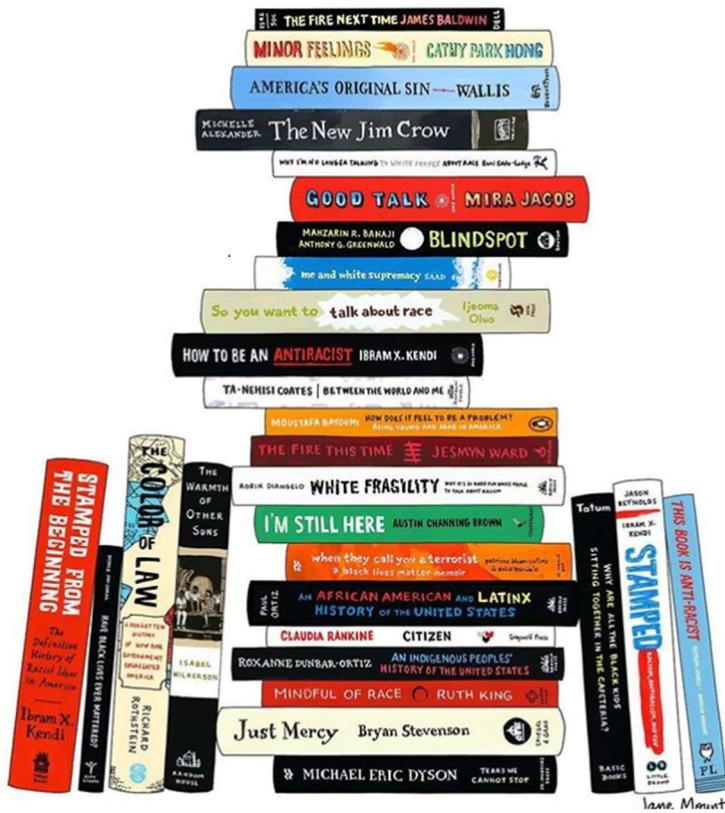
<https://ccfw.calvin.edu/speakers/nikki-grimes/>

- Written by the white father of an adopted black child: <https://notetomywhiteself.wordpress.com/>
- 75 things white people can do for Racial Justice - <https://medium.com/equality-includes-you/what-white-people-can-do-for-racial-justice-f2d18b0e0234>

Quotes

- "...A mind... stretched by a new idea ... never shrinks back to its former dimensions." - Oliver Wendell Holmes, Sr.
- "The real voyage of discovery consists not in seeking new landscapes, but in having new eyes." - Marcel Proust

Anti-racism bookshelf



**Learning to Talk About Racism
small group evaluation**

When I reflect about participating in this study, what stands out as most beneficial to me is:

The idea/concept/practice that spoke most deeply to me was:

What I hope to integrate into my life going forward is:

A suggestion I have for improving this small group experience is:

How would you describe this study to someone else who is not familiar with the topic?

My thoughts about the leadership of this study:

Would you like to continue with future small group opportunities around the topic of racism?

Something else I would like to share at this time: