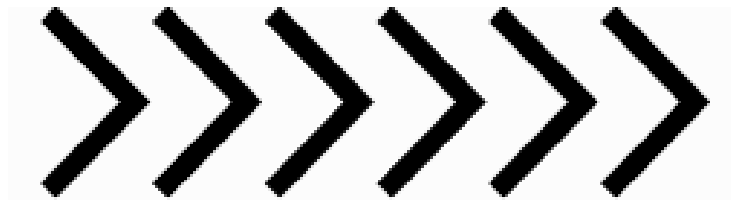


Anti-Racism Training



Supplemental Booklet



DIVERSITY AND RESILIENCY
INSTITUTE OF EL PASO

Presented by the Diversity and
Resiliency Institute of El Paso-
a project of the
Borderland Rainbow Center

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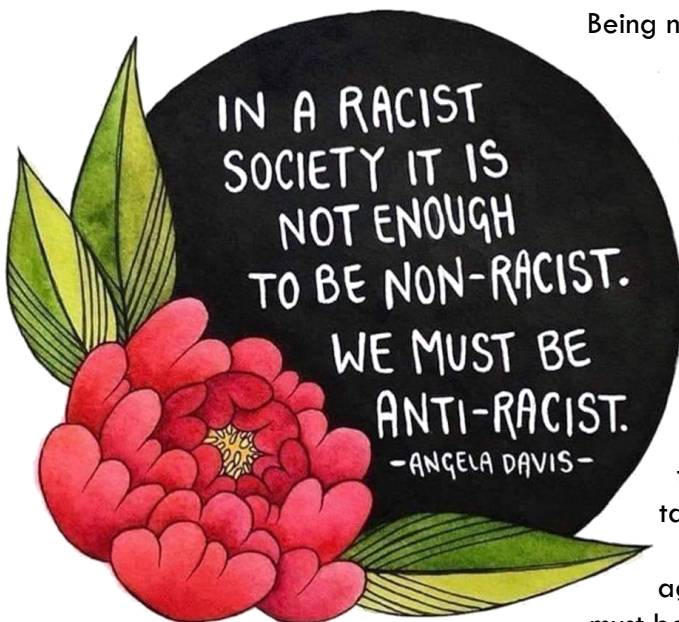
RAINBOW CENTER

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INTRODUCTION

This booklet is designed to function as a tool for further reflection and discussion as you complete the Anti-Racism Training, and continued reflection after you complete the training. You can choose to use this tool individually, or as a guide for group reflection and discussion. This booklet provides summaries of key information from the training modules, prompts for reflection and discussion, and space for journaling. It can also serve as an informal source of information and guidance in engaging in conversations with individuals who have not yet begun their journey toward anti-racist allyship. Use this book in the way that best meets your needs and allows you to integrate the information and insight gained in the training into your life.

WHAT DOES IT MEAN TO BE ANTI-RACIST?



Being non-racist is not the same thing as being anti-racist.

Being non-racist means that you do not engage in overt racism (slurs, intentional discrimination, telling racist jokes, avoiding other races, etc.), but you also do not call out others when they do engage in those behaviors. Being anti-racist means that you are actively against racism. It is the practice of opposing racism through focused and sustained actions, movements, and policies adopted or developed to oppose racism. Being anti-racist means that when you hear a family member tell a racist joke, you address it. Being anti-racist means that if you observe someone being harassed or targeted in public because of their race that you intervene. It means that you speak out and stand up against racism. To be an ally to people of color, you must be anti-racist.

MODULE 1

Module 1 of Anti-Racism Training explores and unpacks the relationship between historical events, institutional frameworks, the ideology of white supremacy, and how those things come together to construct the social norms, stereotypes, and bias which inform our perception and behavior.

OVERVIEW OF MODULE 1 TERMS

BIAS- The often-unconscious preference for one thing over another, especially an unfair one.

It is a predisposition or a preconceived opinion that prevents a person from impartially evaluating facts.

INSTITUTIONAL RACISM- A pattern of social institutions (governmental organizations, schools, banks, and courts of law) giving negative treatment to a group of people based on their race, having a disproportionately negative effect on racial minorities' access to and quality of goods, services, and opportunities.

JIM CROW LAWS- State and local laws enforcing racial segregation in the United States. They mandated racial segregation in all public facilities in states of the former Confederate States of America, starting in 1890 with a "separate but equal" status for African Americans. These laws continued in force until 1965.

MARGINALIZED- Relegated to an unimportant or powerless position within a society or group.

RACIST- A person who shows or feels discrimination or prejudice against people of other races, based on a belief that their own race is superior.

SOCIAL CONSTRUCTS- An idea within a particular culture or society which exists solely because people agree to behave as if it exists or agree to follow certain conventional rules.

STEREOTYPES- A widely held but fixed and oversimplified image or idea of a particular type of person.

WHITE SUPREMACY- The belief that white people are superior to all other races and should therefore dominate society.

A BRIEF HISTORY OF RACISM IN THE U.S.

The following information is a very brief snapshot of some of the ways racism can be seen throughout our history. Some of this information is included in the video content of the Anti-Racism Training, and some of it is additional/supplemental information. It is important to make clear that this information in no way represents a totality of the history of racism. It is a snapshot to give some historical context.

Indigenous/Native People: With the arrival of Europeans on North America's shores came abuse against Indigenous/Native People. Europeans originally had the intent of using the Indigenous/Native people as a source of labor. When Europeans were met with resistance, they then began to create the public narrative that Indigenous/Native people were heathens and savages who needed to be subdued, civilized through Christianity and European culture. This led to genocide, mass murder, stolen land, attempts to wipe out Indigenous/Native traditions, as well as forced assimilation through institutions like residential schools, and restriction of freedom and movement through the establishment of "Indian reservations".

The Chinese Exclusion Act: Building on the 1875 Page Act, which banned Chinese women from immigrating to the United States, the Chinese Exclusion Act was the first law implemented to prevent all members of a specific ethnic or national group from immigrating. The statute of 1882 suspended Chinese immigration for ten years and declared the Chinese as ineligible for

naturalization. Chinese workers already in the country challenged the constitutionality of the discriminatory acts, but their efforts failed. In 1902 Chinese immigration was made permanently illegal. Chinese exclusion spurred later movements for immigration restriction against other "undesirable" groups such as Middle Eastern, Hindu and East Indians, and the Japanese. The Chinese themselves remained ineligible for citizenship until 1943.

Japanese Americans: with Japan's December 1941 bombing of Pearl Harbor in Hawaii, racism against Japanese Americans intensified. Japanese Americans were targets of harassment, discrimination, and government surveillance. Members of the community lost homes, jobs, and businesses. The February 1942 Executive Order signed by President Franklin D. Roosevelt authorized the internment of Japanese Americans. They were now deemed enemies of the state. Over half of the 120,000 Japanese Americans sent to the camps were born and raised in the U.S. and had never set foot in Japan. Half of those sent to the camps were children. The Executive Order allowed for the forced exclusion of Japanese Americans from certain areas to provide security against sabotage and espionage and property. Some of those imprisoned died in the camps due to a lack of proper medical care. Others were murdered by authorities in the camps.

Mexican Americans: Since the 1840s, prejudice has led to illegal deportations, school segregation and even lynching. The story of discrimination largely begins in 1848, with the end of the Mexican American War. The Treaty of Guadalupe Hidalgo, which marked the war's end, granted 55 percent of Mexican territory to the United States. With that land came new citizens. The Mexicans who decided to stay in what was now U.S. territory were granted citizenship and the country gained a considerable Mexican American population.

As the 19th century wore on, political events in Mexico made migration to the United States popular. This was welcome news to American employers like the Southern Pacific Railroad, which desperately needed cheap labor to help build new tracks. The railroad and other companies flouted existing immigration laws that banned importing contracted labor and sent recruiters into Mexico to convince Mexicans to migrate. As immigration grew, so did discrimination, including being barred entry into Anglo establishments and segregated into urban barrios in poor areas. In the late 1920s, anti-Mexican sentiment spiked as the Great Depression began. As the stock market tanked and unemployment grew, Anglo-Americans accused Mexicans and other foreigners of stealing American jobs. Mexican Americans were discouraged and even forbidden from accepting charitable aid. As fears about jobs and the economy spread, the United States forcibly removed up to 2 million people of Mexican descent from the country—up to 60 percent of whom were American citizens.

Jewish Americans: Although Jewish people first arrived in America over 300 years ago and enjoyed a certain level of religious freedom, anti-Semitism was acceptable and was common socially, as well as legally in some cases. For example, some states in the late 18th century barred those who were not Christian from voting or holding public office. However, these barriers were later removed with the enactment of the Bill of Rights. During the Holocaust in Europe during the 1940s, a ship of over 900 primarily German Jewish refugees was denied permission to land on U.S. soil, based on the exclusionary Immigration Act of 1924. Only one-third of the passengers, who were forced to return to Europe, survived the genocide of Jewish people. Jewish people have historically been the subject of political conspiracy theories, portrayed in animalistic ways, and subject to many stereotypes.

Middle Eastern Americans: Islamophobia is the term that has been coined to describe the current hostility toward Islam and Muslims in the United States, manifested in prejudice, harassment and discrimination. The Pew Forum on Religion and Public life found in 2017 that positive opinions of Islam among Americans have declined since 2005. Islamophobia intensified after the 9/11 terror attacks, as well as the subsequent wars on Iraq and Afghanistan. Muslims in the United States over the last decade have been subject to 700,000 interviews by the FBI, wiretapping, phone surveillance, and racial profiling. Added to this is the rhetoric of hate and misinformation fueled by so-called terrorism experts, right-wing authors, television and radio talk show hosts and personalities, as well as countless blogs and websites that demonize Islam and Muslims and automatically link them to terrorism. Other ethnic groups have been subjected to anti-Muslim abuse as they are assumed based on appearance, accent, and other factors, to be Muslim.

Slavery: Beginning near the 17th century, Africans were kidnapped from their homelands in various parts of Africa and brought to the U.S. for slave labor. Adults and children were stripped of their identities, forced under threat of death to “Christianize”, whipped, beaten, tortured, and in many cases, lynched or hanged at the whims of their white “masters”, for whom slavery was key to maintaining their vast properties and land. Slavery was created with the intent of being lifelong and transcending generations. If you were a slave, your children would be slaves, their children would be slaves, and on and on. Families were separated through the process of buying and selling slaves. Black people were used strictly as a tool for labor, and not just labor in the fields, but also in homes, tending to children, cleaning, cooking, and their bodies subjected to rape. Every attempt was made to dehumanize, to strip Black people of dignity and agency. The impact of the United States’ time of legal slavery did not end when slavery was abolished.

Jim Crow Laws: Jim Crow laws were laws, largely in the South, based on race. They enforced segregation between white people and Black/Brown people in public places such as schools, transportation, restrooms, and restaurants. They also made it difficult for People of Color to vote. After the Civil War there was a period in the South called the Reconstruction. During this time, the federal government controlled the southern states, however, after the Reconstruction, the state governments took back over. Most Jim Crow laws were put in place in the late 1800s and early 1900s. Many of them were enforced until the Civil Rights Act of 1964. The name “Jim Crow” comes from an African American character in a song from 1832. After the song came out, the term “Jim Crow” was often used to refer to Black Americans and soon the segregation laws became known as “Jim Crow” laws. Jim Crow laws were made illegal with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. As many as 6 million Black Americans relocated to the North and West to get away from the Jim Crow laws of the south. This is sometimes called the Great Migration.

Grandfather Clauses: In order to prevent Black men from voting after they were given the right to vote, a reading/literacy test became a qualifier to give access to voting. As most Black people had been denied access to education, including learning to read, this automatically excluded a large number of Black people from being able to vote. However, it would have also excluded illiterate white people from voting too. To make sure that all white people could vote, many states enacted “grandfather” clauses into their voting laws. These laws stated that if your ancestors could vote before the Civil War, then you did not have to pass the reading test. This allowed for white people who could not read to vote.

Redlining: In the 1930s, government surveyors graded neighborhoods in 239 cities, color-coding them green for “best,” blue for “still desirable,” yellow for “definitely declining” and red for “hazardous.” The “redlined” areas were the ones local lenders discounted as credit risks, in large part because of the residents’ racial and ethnic demographics. They also took into account local amenities and home prices. Neighborhoods that were predominantly made up of Black people, as well as Catholics, Jewish people and immigrants from Asia and southern Europe, were deemed undesirable. Anyone who was not Anglo-European white was considered to be a detraction from the value of the area. Loans in these neighborhoods were unavailable or very expensive, making it more difficult for low-income minorities to buy homes and setting the stage for the country’s persistent racial wealth gap. (White families today have nearly 10 times the net worth of Black families and more than eight times that of Hispanic families, according to the Federal Reserve.) The lingering effects of redlining are clear. Nearly two-thirds of neighborhoods deemed “hazardous” today are inhabited by mostly minority residents, typically Black and Hispanic/Latino. Cities with more such neighborhoods have significantly greater economic inequality. On the flip side, 91 percent of areas classified as “best” in the 1930s remain middle-to-upper-income today, and 85 percent of them are still predominantly white.

REFLECTION/DISCUSSION PROMPTS

1. In the Module 1 video “The Origin of Everything- The Origin of Race in the USA”, you were exposed to the fact that race itself is a social construct that was created as a tool for maintaining social and economic power. **What was your reaction when being exposed to that information? Was this new information for you? How do you feel about it? Is it shocking to you how intentionally the construct of race was created?**
2. The historical events discussed in the Module 1 videos and the supplemental history provided in this booklet demonstrate a long and deliberate history of discrimination. **What impact do you think that history has today? Was there any historical information that was new to you? If so, how does it make you feel to be learning about it for the first time now?**

Use this space to take notes of discussion or write down your own thoughts and observations:

OUR FOUNDATION

In the Module 1 section titled *Connecting the Dots*, the analogy of a house and its foundation. The video discussed what happens when the foundation becomes damaged. The house's walls begin to crack, and the floors become unstable. In order to rid our society of racism and white supremacy, we have to address the foundation. We have to chisel out those things and replace them. Yes, this will cause the walls to crack and the floors to shift, but we can replace those too, and build a



house that is safe and stable for everyone. It is possible to do this, but it will take significant labor.

What would that feel like, to be in your house and see your walls begin to crack, your floors become unstable? You might feel afraid, feel like the house is becoming unsafe for you. You would want to patch up the cracks and stabilize the house as quickly as possible, and maybe you wouldn't be thinking about the reason the cracks are forming and the reason the house is becoming unstable, especially when the house always felt safe and stable for you before. It may be difficult for you to view the situation as a positive one. You would just want it "back to normal" and to feel that sense of safety as soon as possible.

This is what we see when social justice movements gain power and forward motion. The foundational beliefs, ideologies, and frameworks are challenged, the walls of the house begin to crack, and instead of helping to chisel out the bad parts of the foundation and doing some rebuilding, making the house safe and stable for everyone, those for whom the house was built at the exclusion of others instead accuse those making the house better of trying to destroy their lives.

REFLECTION/DISCUSSION PROMPT

1. **What do you think about this analogy of the house?**
2. **Does the module 1 video and the additional text description in this booklet provide a clear illustration for you regarding the structural framework of racism and white supremacy and the resistance to change?**

Use this space to take notes of discussion or write down your own thoughts and observations:

LAW AND ORDER

One of the most significant ways racism and white supremacy are upheld at the foundational level is through the concept of “Law and Order”. Historically, law enforcement has been used as a tool to subdue people of color. Think about images from the 1950’s and 1960’s during the civil rights movement. You’ll see members of law enforcement committing violence against Black people and their allies, doing their duty of upholding the laws which outlawed freedom and human rights for Black people. We see it today in the justification of police brutality against Black people (any crime or perception of a crime is used as justification for death or use of force), and in the disproportionately harsher prison sentences for people of color. But this idea of “Law and Order”, and using law enforcement as a tool to enforce racist laws and social rules has much deeper roots. The video in module 1 discussing law and order outlines some of this history, and the way the concept of “Law and Order” as a measure to subdue people of color translates to the general public.

REFLECTION/DISCUSSION PROMPTS

1. **What were your initial thoughts/reactions about the history of policing and the use of law enforcement to uphold racism?**
2. Think about your own reactions when you have seen news stories about police brutality. **Has your initial reaction been to think “I wonder what that person did to make the police officer kill them/use force. That person must have been doing something...”? Where do you think that reaction comes from?**
3. **What are your thoughts on the criminality of personhood of people of color and criminality of uprising?**

Use this space to take notes of discussion or write down your own thoughts and observations:

PROPAGANDA, STEREOTYPES, AND BIAS

We have all heard stereotypes, and we've all believed them. Stereotypes are ingrained, and many of them come from our long history of racism. Political propaganda has played a large role in creating stereotypes and perpetuating racism. Imagery is powerful, and when caricatures and stereotypes are promoted by elected leaders, powerful institutions, and media, they create a powerful narrative that then becomes normalized. Through American history, racial minorities have been caricatured, and those images created narratives and stereotypes, which made it easier for white Americans to justify their mistreatment. Because racism is so ingrained in our institutions, we begin to see the results of institutional racism as character flaws of people of color, and we feed into stereotypes.

REFLECTION/DISCUSSION PROMPTS

1. What is a stereotype you believed for a long time or still believe?
2. How does bias impact the way people of color are represented in the news/media?
3. Were there any types of bias you hadn't heard of before?
4. How did you feel about the breakdown of the narrative regarding Black criminality and police brutality (Black=Threat)?
5. What are your thoughts regarding generational trauma and chronic stress?
6. The video The Jim Crow Museum shows racial propaganda and its impact. Do you think propaganda is still used today?

Use this space to take notes of discussion or write down your own thoughts and observations:

MODULE 1 REFLECTION

How much of the history presented in module 1 was new to you? How do you feel about not knowing some of this history? Are you shocked at how intentionally racism was created? Can you see the relationship between our history, propaganda, stereotypes, and bias, and the violence and discrimination we are still seeing today?

Use this space to take notes of discussion or write down your own thoughts and observations:

MODULE 2

Identity, personal bias, white privilege, colorism, and prejudice. These are concepts that are not easy to talk about, and often bring up strong feelings, including anger, guilt, and denial. Module 2 of Anti-Racism Training unpacks them, allows you to reflect on how they impact you, and gives you the tools to start making changes.

OVERVIEW OF MODULE 2 TERMS


BIAS- The often-unconscious preference for one thing over another, especially an unfair one. It is a predisposition or a preconceived opinion that prevents a person from impartially evaluating facts.

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

IMPLICIT BIAS- The attitudes or stereotypes that impact understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control.

INTERSECTIONALITY- The complex and cumulative way that the effects of different aspects of identity (such as race, sexual orientation, gender, and social class) combine, overlap, and intersect.

WHITE PRIVILEGE- The level of societal advantage that comes with being seen as the norm. Just by virtue of being a white person of any kind, you're part of the dominant group which tends to be respected, assumed the best of, and given the benefit of the doubt.



Implicit bias -
our subconscious
associations of race -
permeates everything
that we do. And we must
pursue systemic
accountability to fix it.

Opal Tometi



IDENTIFYING YOUR BIAS

In module 1, you were exposed to stereotypes, narratives, propaganda, and bias and how it is created. Now it is time to unpack how those narratives and bias impact you, your beliefs, and the way you view and interact with the world. Implicit bias is the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases encompass both favorable and unfavorable assessments and are activated involuntarily and without an individual's awareness or intentional control. In this section you accessed the Harvard University Implicit Association Tests. Please note, these tests are intended as a tool for reflection. Results that indicate no bias do not necessarily mean you are not influenced by bias, nor do results indicating bias mean you are actively discriminatory toward others. These tests are a tool for self-discovery, awareness, and reflection.

REFLECTION/DISCUSSION PROMPTS

1. **Was there anything about your Implicit Association Tests results that surprised you?**
2. **What feelings came up for you while completing the tests?**
3. **Are there areas of implicit bias you hold that you believe are justified? If so, why do you believe they are justified?**
4. **Have you heard/seen the term microaggressions before? Do you think microaggressions are important to be aware of? Have you ever committed a microaggression? Received one?**

Use this space to take notes of discussion or write down your own thoughts and observations:

HOW BIAS TRANSFORMS INTO ABUSE

In this section of module 2, the movement of bias to abuse is discussed. The videos in this section breakdown the process of receiving narratives, and the way those narratives then construct bias, which allows people to justify discrimination and abuse. The first video discussed several types of bias, and some of the ways that we can see bias create hostile and abusive environments as well as create justification for that hostility and abuse, including an introduction to the term microaggressions. The video of the *Blue Eyes Brown Eyes Experiment* provides a real-time view of this process of transforming bias into abuse

REFLECTION/DISCUSSION PROMPTS

1. **What thoughts did you have while watching the *Blue Eyes Brown Eyes Experiment* clip? Were you shocked at how quickly the children's behavior changed?**
2. **Reflecting back to module one and the discussion of chronic stress and generational trauma, how do you think the environment and abusive behavior created by bias impacts self-esteem and empowerment of People of Color? What about youth specifically?**

Use this space to take notes of discussion or write down your own thoughts and observations:

BIAS, IDENTITY, AND LIVED EXPERIENCES

This section unpacks some of the ways bias is visible in the *Blue Eyes Brown Eyes Experiment*, and also begins to discuss identity. In the videos featuring people of different racial backgrounds discussing their experiences, you likely noticed the difference in level of comfort and confidence with the discussion in the video featuring white people.

REFLECTION/DISCUSSION PROMPTS

1. **What are your thoughts about the idea that white people as a collective do not have a unique culture?**
2. **Reflect on your own racial identity. Are there any experiences that you related to in the videos above?**
3. **Think about some of the discussion in the videos centered around colorism and privilege. In the racial group that you identify with, has the societal favoring of light-colored skin ever impacted you?**
4. **Were there any experiences from racial groups you don't belong to that surprised you, or that you had never considered before?**

Use this space to take notes of discussion or write down your own thoughts and observations:

IDENTITY, ENTITLEMENT AND PRIVILEGE

This section dives deeper into white identity, and also discusses entitlement and privilege. Each of these topics tend to bring out strong feelings, including defensiveness. The handout Peggy McIntosh's *White Privilege: Unpacking the Invisible Knapsack* outlines many ways which white privilege is visible. It is a privilege unique to white people to be able to choose to ignore race and have no directly adverse consequences. The lighter your skin is, the greater amount of white privilege you have. White privilege is the reward that white and white-passing people receive (knowingly or unknowingly) simply for being white. It is being seen as the norm, and therefore you move through life largely unchallenged.

REFLECTION/DISCUSSION PROMPTS

1. **What did you think about the facilitator's description of white culture essentially being "freedom"? Do you think white culture upholds the idea that white people are entitled to freedom and people of color are not?**
2. **Do you see a connection between white entitlement and harassment/violence toward people of color? Think about instances of white people calling the police or verbally harassing people of color in public spaces. Do you think that is in part driven by white entitlement?**
3. **Do you think that you have experienced white privilege? If so, in what ways have you experienced it?**

Use this space to take notes of discussion or write down your own thoughts and observations:

I'M NOT PRIVILEGED BECAUSE...

Privilege can be very difficult to talk about, and it can bring up a lot of feelings. Denial is a common response. We all have our struggles. Having white privilege because of your skin color doesn't mean you have had an easy life, it just means skin color isn't one of the things making it more difficult. In this section, you were introduced to the concept of intersectionality, and the Wheel of Dominance and Oppression. Individuals experience unique combinations of privilege and oppression. When engaging in discussion about race, it is important to remember that everyone has their own story and their own experience. No two people, even if they share a social group, have the exact same life experience. Understanding intersectionality is important in being able to explain the concept of privilege and white privilege to others.

REFLECTION/DISCUSSION PROMPTS

1. **Was the concept of intersectionality new to you? If so, what was your reaction to the information about intersectionality?**
2. **Some people think that we should stop using words that define race. Other people think that to discount words defining race that we may minimize the real lived experiences people have surrounding race. What do you think?**
3. **When you looked at the Wheel of Dominance and Oppression, where did you see yourself? How many dominant/oppressed groups are you a part of? How does this impact your experience and perception?**

Use this space to take notes of discussion or write down your own thoughts and observations:

MODULE 2 REFLECTION

In what ways did module 2 impact you? Was it difficult to examine your own identity and bias? Do you believe that self-examination is important in becoming anti-racist? What areas of this module provided new information or clarity for you?

Use this space to take notes of discussion or write down your own thoughts and observations:

MODULE 3

Becoming an anti-racist ally is a big step, and it is not a one-time decision. Being an ally means making decisions every day about whether you will stand up, or stay silent.

Module 3 of Anti-Racism Training discussed how to be an ally, tone policing, emotional labor, how to have difficult conversations, and how your decisions to become an anti-racist ally can impact your outlook on the world and your relationships.

OVERVIEW OF MODULE 3 TERMS

ALLY- A person of one social identity group who stands up in support of members of another group, typically a member of a dominant group standing beside member(s) of a group being discriminated against or treated unjustly.

WHITE FRAGILITY- A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves.

WHITE EXCEPTIONALISM- The belief that you are “one of the good ones”, and that you are not in need of doing work on the subject of race.

WHITE GUILT- The individual or collective guilt felt by some white people for ways in which they have perpetuated the status quo, causing harm to ethnic minorities.

WHITE SHAME- White shame is the feeling white people might have when they look back at the past and recognize all the harm that has been done for whiteness and by white people to others.

**ALLY IS NOT A NOUN.
IT'S A VERB.**

WHITE EXEPTIONALISM, GUILT, AND SHAME

Do you feel guilty? Do you feel ashamed? Do you feel the need to make sure the world knows you're a good person, that you're not racist? In modules 2 and 3 you learned and acknowledged difficult truths about racism and white privilege, and that has hopefully moved you to want to take action to change our social narratives, which is a great thing. However, desire to prove that you are "one of the good ones" can move you into actions and ways of thinking that are quite toxic. Regardless of your racial identity, you may be feeling guilt or shame for stereotypes you have upheld about an oppressed racial group, or perhaps even participating in colorsim within your own racial group. It is important to identify these feelings and where exactly they are coming from so that you can face them and not allow them to disrupt your move into anti-racist allyship.

REFLECTION/DISCUSSION PROMPTS

1. **What do you think about the term white exceptionalism? In discussions about race, do you tend to focus on demonstrating that you are not racist?**
2. **Do you feel guilty for the actions of your ancestors and ways you have perpetuated racism?**
3. **What was your reaction to the concept of toxic white guilt? Can you think of a time where you have seen a person engaging in that behavior? Or a time when you have acted in a way that inadvertently harmed a person of color while trying to lessen your own guilt and shame?**
4. **In the video *Workshop on Race*, did you notice behavior, tone, or words that indicated exceptionalism, guilt, or shame?**

Use this space to take notes of discussion or write down your own thoughts and observations:

BECOMING AN ALLY

Being an ally means you use your privilege to advance social change, but you do it in a way that centers and uplifts the group directly impacted. It is not about you. An ally is someone who advocates for, and alongside, marginalized groups. Being an ally does NOT mean you are "giving a voice to the voiceless". Everyone has a voice. An ally's role is to help clear away the rest of the noise so that voice can be heard. Being an ally means you listen, and it means you engage in conversations and do your own homework, not relying on those who are directly impacted by racism to "teach you". Being an ally means being prepared to be called out, taking the feedback and processing it without shutting down. A true ally does not believe they are done learning about privilege and oppression but accepts that it is a lifelong commitment. Allyship requires the balance of using your privilege without becoming a white savior. Becoming an ally to people of color, or if you are a person of color, to another marginalized racial group, means you are moving from perpetuating abuse, into a healthy, supportive relationship, one not focused on you maintaining power over another.

REFLECTION/DISCUSSION PROMPTS

1. **Do you think you already demonstrate allyship? Where are you on the Ally Continuum?**
2. **Were you familiar with the white savior trope? What is your reaction to the video about white saviorism in film?**
3. **In the video *White People Enough: A Look at Power and Control*, the speaker discusses the Power and Control Wheel as a tool for understanding interpersonal dynamics of racism. Did you find this to be an effective tool? Why or why not?**

Use this space to take notes of discussion or write down your own thoughts and observations:

TONE POLICING AND EMOTIONAL LABOR

In becoming an anti-racist ally, there is potential to inadvertently cause harm because of guilt and shame, but also because of fear of discomfort. And that's when tone-policing can become a real problem. Tone policing is a tactic used to essentially shut down a conversation or debate by directing attention away from the topic and toward the "tone" or delivery. It is a tactic based on criticizing a person for expressing emotion.

The term emotional labor was first used in 1983, when American sociologist Arlie Hochschild wrote about it in her book, *The Managed Heart*. At the time, Arlie described emotional labor as having to "induce or suppress feeling in order to sustain the outward demeanor or presentation that produces the proper state of mind in others". In other words, it means keeping tight control over your emotions so that you do not cause discomfort to another. And in anti-racism work, and social justice work in general, people of color have historically carried that burden when trying to explain or have dialogue with a white person.

REFLECTION/DISCUSSION PROMPTS

1. **Have you ever seen tone policing occur? Have you ever engaged in it, or been on the receiving end?**
2. **If you have engaged in tone policing, what do you think caused you to do so? What feelings or insecurities were you experiencing?**
3. **What do you think about the concept of emotional labor?**
4. **Do you believe that white people should bear the responsibility of anti-racism work and educating others? Why or why not?**

Use this space to take notes of discussion or write down your own thoughts and observations:

WHY COLORBLINDNESS ISN'T HELPFUL

Beware of "colorblindness". Colorblindness does not solve racism. Colorblindness just make us feel better about ignoring it. By saying "I don't see race", you minimize the real lived experiences surrounding race. Yes, racism is a social construct that we created, but it cannot be undone by simply deciding it doesn't exist. Because as was discussed in the last two modules, racism is woven in our structures and institutions, constructed and carefully maintained by narratives and bias. So, even if you say you don't see color, our implicit bias still exists. And so to eradicate racism, we must address it at the root. We can't just pretend it doesn't exist.

- 1. Do you think that colorblindness is part of an anti-racist framework? Why or why not?**
- 2. Do you believe anyone can truly be colorblind when we are all impacted by bias? Why or why not?**
- 3. Have you ever felt guilty when you have noticed another person's skin color?**
- 4. Do you think it is harmful to use skin color/race as a descriptor when describing a person? Why or why not?**

PLANTING SEEDS OF ANTI-RACISM

Making a conscious choice to start actively intervening in racism is not necessarily easy. It means confrontation. It means vulnerability. It means taking responsibility. It means calling out family, friends, co-workers, your superiors, elected leaders, and community institutions. These confrontations are often not pleasant, and they can be very intimidating. Engaging in anti-racism work means moving into allyship, and becoming an ally means that you will begin to encounter new situations, new people, and difficult conversations. You can do this work, but you are going to have to get comfortable with being uncomfortable. When you are engaging in difficult conversations, you must step out of binary thinking, and realize that allyship and anti-racism exist on a continuum. The goal is to pull people forward. Using personal connection and sharing your own story can be a very powerful tool in anti-racism work. However, understanding your own identity is crucial to your ability to have personal connection and engage in difficult conversations. Having a strong understanding of who you are makes you less susceptible to personal attacks, more able to listen to others, and engage with people who come from other ideological beliefs. It can also serve as an example for others on evolving into an anti-racist ally.

REFLECTION/DISCUSSION PROMPTS:

1. **Think of a scenario you have encountered in the past in which you could have taken anti-racist action but didn't. What held you back? How did you feel in that moment? How do you feel about it now?**
2. **What do you think about the idea of viewing allyship and anti-racism as similar to hygiene practices?**
3. **Do you think feeling more knowledgeable about your own identity will help you feel more confident when engaging others?**

Use this space to take notes of discussion or write down your own thoughts and observations:

AWARENESS FATIGUE, PERSONAL GROWTH, AND CHANGING RELATIONSHIPS

Your awareness of the nature of racism and your own personal identity has likely changed and these changes may impact relationships, social interactions, intake and processing of news information, and overall perception of society. Awareness fatigue is common when these changes happen. When you learn and become aware of social injustice, you are then accountable for being engaged. While processing your own growth and feelings about that growth you also will be processing and internalizing information and news differently. This increased awareness and increased feeling of responsibility can be overwhelming and exhausting.

Reflection/Discussion Prompts:

- 1. What are ways you can keep from being so overwhelmed that you are turned away from anti-racism work?**
- 2. Your relationships will change. The lens through which you see and interact with the world will change. This process can be emotional and very challenging. What are ways you can cope with these changes?**
- 3. You are different. Making the conscious choice to be anti-racist changes you. How have you changed throughout this training?**

MODULE 3 REFLECTION

This is an opportunity for you to reflect on or discuss the final module and the impact of the training as a whole. How do you feel about moving forward with anti-racism work? Do you feel more confident? How do you feel about your own racial identity? Has your perspective on racism changed?

Use this space to take notes of discussion or write down your own thoughts and observations:

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