

# **Learning How to be Anti-Racist 6/24/20**

*Slides and materials from the discussion held on 6/24/20*

# COMMUNITY EXPECTATIONS

- 1) Please change your name in Zoom to include your pronouns.
- 2) Prepare to get uncomfortable and lean into that.
- 3) Use the “raise hand” feature if you would like to speak next.
- 4) Assume good intentions when others are speaking and take a breath before responding.
- 5) Use “I” statements and speak from your own experiences.

# BLACK

*An umbrella term for anyone of African descent, regardless of nationality.*

*Black is appropriate to use when referencing the general Black experience in the United States.*

# POC

*(People/Person of Color)*

*Anyone visibly non-White (Black, Latinx, Indigenous, Asian, etc.).*

*Essentially, POC means non-white.*

# BIPOC

**(Black/Indigenous/People of Color)**

*More nuanced than POC toward the unique history and experiences that Black and Indigenous people face in the United States.*

*BIPOC means non-white.*

# **BAME**

***(Black/Asian/Minority Ethnic)***

*“Minority Ethnic” is similar to “POC”, but more nuanced for Black and Asian people as it’s a UK term and those are the ethnic majorities in that region.*

*This term has fallen out of favor.*

# When in doubt: Be Specific

*If you are talking about a specific races' issues, then name the race.*

*Using BIPOC or POC when you could be more specific erases that specific races' history and unique voice.*

*-by Gabby Beckford*

<https://www.packsight.com/which-is-right-term-african-american-vs-black-vs-bipoc-vs-poc-vs-bame/>

# Non-Black POC

*Typically used when referring to Black issues – like **Black Lives Matter**.*

*It acknowledges that non-Black POC have a different experience from Black people, while also acknowledging that POC still have a different experience from White people.*



# EQUALITY

*The same accommodations for  
everyone*

# EQUITY

*Accommodations made  
based on need*

# JUSTICE

*Removal of barriers that required accommodations in the first place*

## Equality



The assumption is that **everyone benefits from the same supports**. This is equal treatment.

## Equity



**Everyone gets the supports they need** (this is the concept of "affirmative action"), thus producing equity.

## Justice



All 3 can see the game without supports or accommodations because **the cause(s) of the inequity was addressed**. The systemic barrier has been removed.

# MICROAGGRESSIONS

Everyday, subtle, intentional – and oftentimes unintentional – interactions or behaviors that communicate some sort of bias toward historically marginalized groups.

*-Dr. Tiffany Bowden*

# MICROAGGRESSIONS

*The term “microaggressions” was coined in 1970 by Black Harvard professor and psychiatrist, Dr. Chester Pierce. He was studying the persistent presence of stigmatizing representations of Black people in television. He defined it as: “subtle, stunning, often automatic and nonverbal exchanges which are ‘put-downs’ of Black people.”*

# MICROAGGRESSIONS

*Psychologist Derald Wing Sue (2007) expanded the definition to include “brief and commonplace daily verbal, behavioral, and environmental indignities that communicate hostile, derogatory, or negative slights and insults to marginalized individuals or groups.”*

# MICROAGGRESSIONS

*“Reminder that the ‘micro’ prefix in ‘microaggression’ isn’t a measurement of the size of the slight. It means it happens at the ‘micro’ level, i.e. between individuals. This is in contrast to the ‘macro’ level, which refers to social structures and institutions.”*

*-Dr. Robert L. Reece*



# MICROAGGRESSIONS

*From @theconsciouskid*

*[Source: Adapted from Sue, Derald Wing, Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation, Wiley & Sons, 2010.]*

## Tool: Interrupting Microaggressions

MICROAGGRESSION EXAMPLE AND THEME	THIRD PARTY INTERVENTION EXAMPLE	COMMUNICATION APPROACH
<p><b>Alien in One's Own Land</b> To a Latino American: "Where are you from?"</p> <p><b>Ascription of Intelligence</b> To an Asian person, "You're all good in math, can you help me with this problem?"</p> <p><b>Color Blindness</b> "I don't believe in race."</p>	<p>"I'm just curious. What makes you ask that?"</p> <p>"I heard you say that all Asians are good in math. What makes you believe that?"</p> <p>"So, what do you believe in? Can you elaborate?"</p>	<p><b>INQUIRE</b> Ask the speaker to elaborate. This will give you more information about where s/he is coming from, and may also help the speaker to become aware of what s/he is saying. <b>KEY PHRASES:</b> "Say more about that." "Can you elaborate on your point?" "It sounds like you have a strong opinion about this. Tell me why." "What is it about this that concerns you the most?"</p>
<p><b>Myth of Meritocracy</b> "Everyone can succeed in this society, if they work hard enough."</p> <p><b>Pathologizing Cultural Values/Communication Styles</b> Asking a Black person: "Why do you have to be so loud/animated? Just calm down."</p>	<p>"So you feel that everyone can succeed in this society if they work hard enough. Can you give me some examples?"</p> <p>"It appears you were uncomfortable when ___ said that. I'm thinking that there are many styles to express ourselves. How we can honor all styles of expression—can we talk about that?"</p>	<p><b>PARAPHRASE/REFLECT</b> Reflecting in one's own words the essence of what the speaker has said. Paraphrasing demonstrates understanding and reduces defensiveness of both you and the speaker. Restate briefly in your own words, rather than simply parroting the speaker. Reflect both content and feeling whenever possible. <b>KEY PHRASES:</b> "So, it sounds like you think..." "You're saying... You believe..."</p>
<p><b>Second-Class Citizen</b> You notice that your female colleague is being frequently interrupted during a committee meeting.</p> <p><b>Pathologizing Cultural Values/Communication Styles</b> To a woman of color: "I would have never guessed that you were a scientist."</p>	<p>Responder addressing the group: "_____ brings up a good point. I didn't get a chance to hear all of it. Can _____ repeat it?"</p> <p>"I'm wondering what message this is sending her. Do you think you would have said this to a white male?"</p>	<p><b>REFRAME</b> Create a different way to look at a situation. <b>KEY PHRASES:</b> "What would happen if..." "Could there be another way to look at this..." "Let's reframe this..." "How would you feel if this happened to your _____?"</p>
<p><b>Second-Class Citizen</b> Saying "You people..."</p> <p><b>Use of Heterosexist Language</b> Saying "That's so gay."</p>	<p>"I was so upset by that remark that I shut down and couldn't hear anything else."</p> <p>"When I hear that remark, I'm offended too, because I feel that it marginalizes an entire group of people that I work with."</p>	<p><b>USE IMPACT AND "I" STATEMENTS</b> A clear, nonthreatening way to directly address these issues is to focus on oneself rather than on the person. It communicates the impact of a situation while avoiding blaming or accusing the other and reduces defensiveness. <b>KEY PHRASES:</b> "I felt _____ (feelings) when you said or did _____ (comment or behavior), and it _____ (describe the impact on you)."</p>
<p><b>Second-Class Citizen</b> A woman who is talked over.</p> <p>Making a racist, sexist or homophobic joke.</p>	<p>She responds: "I would like to participate, but I need you to let me finish my thought."</p> <p>"I didn't think this was funny. I would like you to stop."</p>	<p><b>USE PREFERENCE STATEMENTS</b> Clearly communicating one's preferences rather than stating them as demands or having others guess what is needed. <b>KEY PHRASES:</b> "What I'd like is..." "It would be helpful to me if..."</p>

Adapted from Kenney, G. (2014). *Interrupting Microaggressions*, College of the Holy Cross, Diversity Leadership & Education. Accessed on-line, October 2014. Kraybill, R. (2008). "Cooperation Skills," in Armster, M. and Amstutz, L., (Eds.), *Conflict Transformation and Restorative Justice Manual*, 5<sup>th</sup> Edition, pp. 116-117. LeBaron, M. (2008). "The Open Question," in Armster, M. and Amstutz, L., (Eds.), *Conflict Transformation and Restorative Justice Manual*, 5<sup>th</sup> Edition, pp. 123-124. Peavey, F. (2003). "Strategic Questions as a Tool for Rebellion," in Brady, M., (Ed.), *The Wisdom of Listening*, Boston: Wisdom Publ., pp. 168-189.

## Tool: Interrupting Microaggressions

MICROAGGRESSION EXAMPLE AND THEME	THIRD PARTY INTERVENTION EXAMPLE	COMMUNICATION APPROACH
<p><b>Color Blindness</b> “When I look at you, I don’t see color.”</p> <p><b>Myth of Meritocracy</b> “Of course he’ll get tenure, even though he hasn’t published much—he’s Black!”</p>	<p>“So you don’t see color. Tell me more about your perspective. I’d also like to invite others to weigh in.”</p> <p>“So you believe that _____ will get tenure just because of his race. Let’s open this up to see what others think.”</p>	<p><b>RE-DIRECT</b> Shift the focus to a different person or topic. (Particularly helpful when someone is asked to speak for his/her entire race, cultural group, etc.)</p> <p><b>KEY PHRASES:</b> “Let’s shift the conversation...” “Let’s open up this question to others....”</p>
<p><b>Myth of Meritocracy</b> In a committee meeting: “Gender plays no part in who we hire.”</p> <p>“Of course she’ll get tenure, even though she hasn’t published much—she’s Native American!”</p> <p><b>Second-Class Citizen</b> In class, an instructor tends to call on male students more frequently than female ones.</p>	<p>“How might we examine our implicit bias to ensure that gender plays no part in this and we have a fair process? What do we need to be aware of?”</p> <p>“How does what you just said honor our colleague?”</p> <p>“What impact do you think this has on the class dynamics? What would you need to approach this situation differently next time?”</p>	<p><b>USE STRATEGIC QUESTIONS</b> It is the skill of asking questions that will make a difference. A strategic question creates motion and options, avoids “why” and “yes or no” answers, is empowering to the receiver, and allows for difficult questions to be considered. Because of these qualities, a strategic question can lead to transformation. Useful in problem-solving, difficult situations, and change efforts.</p> <p><b>KEY PHRASES:</b> “What would allow you...” “What could you do differently....” “What would happen if you considered the impact on...”</p>
<p><b>Traditional Gender Role Prejudicing and Stereotyping</b> In the lab, an adviser asks a female student if she is planning to have children while in postdoctoral training.</p>	<p>To the adviser: “I wanted to go back to a question you asked _____ yesterday about her plans for a family. I’m wondering what made you ask that question and what message it might have sent to her.”</p> <p>To the student: “I heard what your advisor said to you yesterday. I thought it was inappropriate and I just wanted to check in with you.”</p>	<p><b>REVISIT</b> Even if the moment of a microaggression has passed, go back and address it. Research indicates that an unaddressed microaggression can leave just as much of a negative impact as the microaggression itself.</p> <p><b>KEY PHRASES:</b> “I want to go back to something that was brought up in our conversation/meeting/class ....” “Let’s rewind ___ minutes...”</p>

### CONSIDERATIONS:

- The communication approaches are most effective when used in combination with one another, e.g., using impact and preference statements, using inquiry and paraphrasing together, etc.
- Separate the person from the action or behavior. Instead of saying “you’re racist”, try saying “that could be perceived as a racist remark.” Being called a racist puts someone on the defensive and can be considered “fighting words.”
- Avoid starting questions with “Why”—it puts people on the defensive. Instead try “how” “what made you .....
- When addressing a microaggression, try to avoid using the pronoun “you” too often—it can leave people feeling defensive and blamed. Use “I” statements describing the impact on you instead or refer to the action indirectly, e.g., “when \_\_\_\_\_ was said...” or “when \_\_\_\_\_ happened...”
- How you say it is as critical as what you say, e.g., tone of voice, body language, etc. The message has to be conveyed with respect for the other person, even if one is having a strong negative reaction to what’s been said. So it is helpful to think about your intention when interrupting a microaggression—e.g., do you want that person to understand the impact of his/her action, or stop his/her behavior, or make the person feel guilty, etc. Your intention and the manner in which you execute your intention make a difference.
- Sometimes humor can defuse a tense situation.

Adapted from Kenney, G. (2014). *Interrupting Microaggressions*, College of the Holy Cross, Diversity Leadership & Education. Accessed on-line, October 2014. Kraybill, R. (2008). “Cooperation Skills,” in Armster, M. and Amstutz, L., (Eds.), *Conflict Transformation and Restorative Justice Manual*, 5<sup>th</sup> Edition, pp. 116-117. LeBaron, M. (2008). “The Open Question,” in Armster, M. and Amstutz, L., (Eds.), *Conflict Transformation and Restorative Justice Manual*, 5<sup>th</sup> Edition, pp. 123-124. Peavey, F. (2003). “Strategic Questions as a Tool for Rebellion,” in Brady, M., (Ed.), *The Wisdom of Listening*, Boston: Wisdom Publ., pp. 168-189.

We cannot be  
both **anti-racist**  
and fully **conflict**  
**avoidant.**



[@conflictransformation](#)

(i.e. avoiding  
discomfort, obeying  
authority, being  
"respectful", etc.)



Our **learned behaviors** are often **in tension with anti-racist values**, which is why our best *intentions* are often at odds with what we actually say and do in the moment.



[@conflictransformation](#)



Once I identify that I have learned to avoid conflict at the expense of practicing anti-racist values, I become responsible for learning new skills and strategies.



**@conflicttransformation**

# @conflictransformation

Confronting racism is necessary; therefore our **anti-racism** depends on the practice of **conflict skills** and the **healing** of traumas and insecurities that stand in the way of action.



**Conflict Skills:** sitting with discomfort, directness, confidence, curiosity, listening, honesty, patience, speaking toward growth rather than shame, openness rather than defensiveness, self-reflection, etc.)



# HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC

1 OF 3

*This isn't meant to be comprehensive or the angles you HAVE to take, but it's a good starting point or reference guide for hard conversations. Feel free to share!*

MADE BY: @CHARCUBED  
INSPIRED BY : @SUJOY\_SHAH

## “Cops kill more white people than Black people.”

There are an estimated 5.7x more white people in America than black people—so yes, by sheer numbers, white people are killed by police more. But cops don't kill white people simply because they're white, and Black people are killed by cops at a rate 3X HIGHER than white people, often when unarmed. That's a glaring inequality, and it exists because of race. And hey, consider this: the fact that police brutalize and kill people is a problem IN GENERAL, which is why we should all be against police brutality. Yes?

Demographics: [cia.gov/library/publications/the-world-factbook/geos/us.html](https://cia.gov/library/publications/the-world-factbook/geos/us.html) • Statistics: [mappingpoliceviolence.org](https://mappingpoliceviolence.org)

## “The problem is Black people commit more crime.”

Correction: crimes committed by Black people are more reported, and/or over-attributed in a corrupt system that values arrest quotas. As part of gentrification, there is often a higher police presence in diverse neighborhoods than in white neighborhoods. This means there is more police surveillance in general, AND more instances of new white residents calling law enforcement on people of color for perceived misdemeanors. (Like noise complaints, “behaving suspiciously, etc.) More “crimes” being attributed to Black and Latinx people is more reflective of excessive police presence and white people making the calls, not “proof” POC actually commit crimes more frequently.

[theatlantic.com/politics/archive/2017/12/the-criminalization-of-gentrifying-neighborhoods/548837/](https://theatlantic.com/politics/archive/2017/12/the-criminalization-of-gentrifying-neighborhoods/548837/)

## “Well, what about Black-on-Black crime?”

**X Derailing**

We're discussing RACISM, and Black people don't kill each other because they're Black, firstly. Secondly, if you compare white and Black neighborhoods with similar income levels, you see similar rates of crime. But systemic economic inequality is a factor that people forget. So if you use comparisons that put together both wealthy and upper income class neighborhoods (that are predominately white), and middle/low income neighborhoods (that have more POC), it skews the data. Poor people commit more crimes because economic insecurity leads to those crimes; it just so happens that Black people are still at an economic disadvantage because of the enduring consequences of America's racism throughout history.

[theguardian.com/commentisfree/2016/apr/09/bill-clinton-black-culture-systemic-inequality-problems](https://theguardian.com/commentisfree/2016/apr/09/bill-clinton-black-culture-systemic-inequality-problems)

## “What about gun violence in Black neighborhoods like Chicago?”

**X Derailing**

The above info on economic inequality applies here too. Also, this isn't directly related to this conversation.

## “If people just followed the law, they'd be fine.”

A) Whether or not someone committed a crime does not mean they deserve to be killed. Cops are not judge, jury, and executioner. B) Innocent people have been killed for “fitting a description,” or for misdemeanors, or “by accident,” or because a cop felt like it and didn't fear repercussions. And rarely is justice served. C) The law and the system protects white people in ways it does not protect Black people, Indigenous people, or people of color.

## “White privilege isn't real.”

Consider: Brock Turner. Also consider: white shooters are miraculously apprehended safely, yet unarmed Black people are killed with alarming frequency. Look, there's not enough space here, but the info on this guide indicates SOME ways white privilege is real. In essence, white is seen as the default “normal”; white people often receive the benefit of the doubt in ways POC don't because of stereotypes and lack of representation in media; and because of CENTURIES of history rooted in racism/oppression, white people have advantages and systemic power that Black people don't.

Learn more: [tolerance.org/magazine/fall-2018/what-is-white-privilege-really](https://tolerance.org/magazine/fall-2018/what-is-white-privilege-really)

**“ALL LIVES” CAN'T MATTER UNTIL BLACK LIVES DO.**



# HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC  
2 OF 3

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MADE BY: @CHARCUBED  
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## “Many of the people killed had criminal histories.”

That doesn't matter and isn't relevant in the moment when a cop is making an arrest. A past criminal record (which is often unknown!) doesn't justify the use of excessive force or murder, especially if someone is subdued. Cops are not judge, jury, and executioner. Also, many of the cops who are killing people have prior “on the job” offenses or murders on THEIR records, yet they're still on duty causing harm. That should be your ACTUAL point of concern.

## “Why can't they peacefully protest in a way that doesn't disturb anyone?”

A) How do you feel about Colin Kaepernick? B) The point of protesting is to create sustained disruptions to the status quo, forcing people in power create change. This has worked multiple times throughout history. C) The protests remain peaceful unless or until the cops deliberately use tear gas and “non-lethal” bullets (that can maim and kill).

## “But the rioting and the looting!”

The majority of protests are entirely peaceful. Others are peaceful until the cops turn them into riots with tear gas and “non-lethal” bullets (that can maim and kill). That can lead to others taking advantage with chaos/looting, often detracting from the goals of the movement. “Small businesses shouldn't be destroyed” and “there is a problem with racism and police brutality that needs to be addressed” can and MUST coincide. Don't focus on the property loss at the expense of the repeated loss of lives that's been occurring for years. If you allow those few instances to direct your attention away from the reasons for the protests, you're playing right into the hands of those trying to change the topic—the media, the police, and the politicians who prefer orderly status quo to change. If you're primarily seeing select news of property damage, but no evidence of hours of peace and repeated police violence, ask yourself WHY.

400+ instances of police violence at protests:  
[slate.com/news-and-politics/2020/06/george-floyd-public-spreadsheet-police-violence-videos.html](https://slate.com/news-and-politics/2020/06/george-floyd-public-spreadsheet-police-violence-videos.html)

## “How come [other race] doesn't protest?”

**X Derailing**

A) They probably do, or DID, and you're just not aware of it. B) If they did now, would you personally actually be listening to them, or dismiss them? and C) Bringing this up perpetuates the “model minority myth,” which is the idea that some minorities have achieved higher success and are “better” because they keep their heads down and work hard. It's erasure that encourages people to not speak out against injustice, and also pits minorities against each other.

[tolerance.org/magazine/what-is-the-model-minority-myth](https://tolerance.org/magazine/what-is-the-model-minority-myth)

## “White people have been oppressed too!”

**X Derailing**

Are white people oppressed in Western societies, right now, BECAUSE OF THEIR RACE? No. Can white people be oppressed in other ways UNRELATED to their skin color, like sexuality or gender or economic status or ableism? Of course, but that's a different conversation, and racial oppression is currently what we're discussing.

## “Well, I don't see color.”

You may mean well by saying this, but what you're actually doing is invalidating the experiences of anyone who isn't white. You can't discuss and change problems if you refuse to acknowledge they exist in the first place, nor can you support those whose skin color and cultures differ from yours. We are all human and should strive to be kind, yes. But in a society filled with microaggressions and overt racism and injustice, we are not all equal, and we must listen to each other's experiences. We also can't forget to value the things that make us unique or celebrate the beauty in diversity, especially when those differences are often used to perpetuate oppression. You truly need to “see color,” hear people's different stories, and honor them by working against racism.

**“ALL LIVES” CAN'T MATTER UNTIL BLACK LIVES DO.**



# HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC  
3 OF 3

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MADE BY: @CHARCUBED  
INSPIRED BY: @SUJOY\_SHAH

## “Blue Lives Matter.”

**X Derailing**

Being a cop is a choice; being Black isn't. White people can stop being cops by simply taking off their uniform for the day (or quitting) to remove themselves from danger; Black people can't stop being Black or experiencing the repercussions of racism, hence necessary activism. Cops getting hurt or killed while on the clock is an occupational hazard they signed up for; Black people didn't sign up for living with those real fears, and they can't escape them.

## “Not all cops brutalize and kill people.” and/or “It's just a few bad ones.”

The ones who DO kill and brutalize rarely face true consequences, because the system is broken. When someone says “there are no good cops,” it doesn't mean no good person has ever become a cop. What it DOES mean is that American policing is set up as a system that doesn't allow for what we'd expect a “good cop” to be. The supposed “good cops” are complicit in supporting a system that lets the worst of them get away with horrible things; this is called the blue wall of silence. And any cops who DO try to speak out against corruption are often punished for it; for example, read about Adrian Schoolcraft. The problem isn't “a few bad apples,” but rather “the whole tree.”

[themarshallproject.org/records/605-blue-wall-of-silence](http://themarshallproject.org/records/605-blue-wall-of-silence) • Schoolcraft: [villagevoice.com/2010/05/04/the-nypd-tapes-inside-bed-stuys-81st-precinct/](http://villagevoice.com/2010/05/04/the-nypd-tapes-inside-bed-stuys-81st-precinct/)

## “Why isn't anyone talking about how many good things cops do?”

**X Derailing**

People do, all the time, in ~feel good~ stories. But it's difficult to separate genuine “good” from what is often well-timed cop propaganda that tries to get people to stop speaking out, or delegitimizes voices for change by implying any problems are about individual cops rather than the system. Recently and frequently, cops kneeling for photo ops at protests have gone viral, but then later in the day those same cops used tear gas and violence on protesters. Also, some of the cops who go viral for “good deeds” may have a history of violence on their records. The bottom line? It's difficult and/or harmful to praise people who are part of such a broken system that kills and harms innocent or unarmed people.

## “Cops are human too. Are they just expected to do nothing while getting screamed at?”

Yeah, actually. If customer service people can take abuse, the “protectors of society” should be able to. Being a cop is a high pressure job, and they need to have the mental fortitude to not allow emotions to cloud their judgement and/or lead to violence. Things like anger management training, background checks on records of violence, mental wellness checks, etc. are the bare minimum that should be happening, but aren't-nor would it be enough.

## “So what's the solution?”

Defunding and/or abolishing the police. Now, that sounds crazy if you've never heard of it before... but allow me to quote the people who know what they're talking about. Essentially, we currently ask cops to solve too many of the world's problems—meaning at best they're ineffective and at worst, actively harmful. So: “We're talking about a gradual process of strategically reallocating resources, funding, and responsibility away from police and toward community-based models of safety, support, and prevention. The people who respond to crises in our community should be the people who are best-equipped to deal with those crises. Rather than strangers armed with guns, we want to create space for more mental health service providers, social workers, victim/survivor advocates, religious leaders, etc.—all of the people who really make up the fabric of a community—to look out for one another. Crime isn't random. Most of the time, it happens when someone has been unable to meet their basic needs through other means. By shifting money away from the police and toward services that actually meet those needs, we'll be able to get to a place where people won't need to rob banks.” This is just a start. See below to understand more!

Quote source & more info: [mpd150.com/faq/](http://mpd150.com/faq/) • Campaign for 8-Step Plan: [8toabolition.com](http://8toabolition.com)

**“ALL LIVES” CAN'T MATTER UNTIL BLACK LIVES DO.**



# ***It is a Privilege...***

- *To turn off the news*
- *To seek a "safe-space" to learn*
- *To prioritize "self-care"*
- *To ration your "spoons"*

# By John Pavlovitz

If there is evidence of privilege, that's it: to feel so insulated from adversity, so inoculated from suffering, so immune from struggle, so unaffected by reality—that you could simply turn off the news, because the act feels inconsequential to your existence. It reveals that not only do you feel the events of the day have no tangible or lasting effect on you, but you're blissfully ignorant to the way those events are painful, invasive, and even deadly to less fortunate people who lack the luxury of being oblivious; that soft, warm, intoxicating place you've chose to nestle down into while the world is burning.

# By John Pavlovitz

To be a member of a vulnerable community is to get no mental vacation from injustice, have no physical shield from the tumult, find no easy emotional escapism from the terrors of the day—and to intentionally avoid their non-optional nightmares is an abdication of our responsibility as people living in larger community with them.

[https://johnpavlovitz.com/2020/06/23/the-white-privilege-of-ignoring-the-news/?fbclid=IwAR1Y4qYy3JtYodp5Uua6ut8091lpAmda\\_qx08O50oP2su5JXR-FIbVKOLZE](https://johnpavlovitz.com/2020/06/23/the-white-privilege-of-ignoring-the-news/?fbclid=IwAR1Y4qYy3JtYodp5Uua6ut8091lpAmda_qx08O50oP2su5JXR-FIbVKOLZE)

# **ACTION ITEM #1**

Name 3 Black authors whose books have influenced you – and name 3 people you've shared those books with.

# ACTION ITEM #2

Select a book from an  
*Anti-Racist Recommended Reading List*  
and commit to reading it  
over the next month.

# ACTION ITEM #2

**Library -**

[www.lbpl.org](http://www.lbpl.org)

**Black-Owned Bookstores –**

[https://docs.google.com/spreadsheets/d/1fkGRX2C7mrQdN53Gw-wGzgvHdlsfS14-HurSgmc\\_Lw/edit#gid=0](https://docs.google.com/spreadsheets/d/1fkGRX2C7mrQdN53Gw-wGzgvHdlsfS14-HurSgmc_Lw/edit#gid=0)

**Just *not* Amazon -**

[www.bookshop.org](http://www.bookshop.org)

*(donates portion of profits to local bookstores)*



# ACTION ITEM #3

Sign up for a **SURJ**  
*(Showing Up for Racial Justice)*  
email list.

<https://www.showingupforracialjustice.org/>

<https://www.awarela.org/>

<https://www.awarela.org/white-people-4-black-lives>

<https://www.ocracialjustice.com/>

# **ACTION ITEM #4**

*Read through the Interrupting  
Microaggressions document.*

*Practice one or two interventions  
with a family member or friend.*

*By Ijeoma Oluo*

*You can't just read a book on racism and think you are actually doing something.*

*You have to learn and do at the same time.*

*By Ijeoma Oluo*

*Imagine waking up and realizing that every other house on your block has been on fire and you hadn't noticed until now. You don't look at the fire and say,*

*“Geez. I need to go study the history of fire.”*

*By Ijeoma Oluo*

*You go to the people frantically trying to put the fire out, and you ask, "How can I help?"*

*You listen to the people who know what they are doing, then you get to work. You learn as you go.*

*By Ijeoma Oluo*

*You don't debate the nature of the fire. You don't ask people if they could yell "FIRE" a little more quietly.*

*You focus on the fire.*

*By Ijeoma Oluo*

*You try to put the fire out if that's where the experts say you need to go.*

*You help those whose homes have already burned down if that's where the experts say you need to go.*

*By Ijeoma Oluo*

*You listen when experts say that you need to stop doing things that are making the fire worse and don't instead argue that you can't have made it worse because you've always said you are anti-fire.*



*By Ijeoma Oluo*

*You don't pray the fire goes away  
instead of grabbing a fire hose.  
You don't take a break from the fire  
and hope that it will put itself out  
while you take a nap.*

*You focus on the fire.*