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Seeing and Unlearning Whiteness: A Mindfulness Workshop for Racial Justice

Emily S. Haranas

Mindfulness Studies, Lesley University

January 2023

Dr. Melissa Jean & Dr. Andrew Olendzki

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And the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous and humbling and joyful, by which we arrive at the ground at our feet, and learn to be at home.

—Wendell Berry

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Abstract

Racism is a deeply embedded, foundational aspect of American society. However, because the privilege of Whiteness insulates White individuals from the workings of systemic injustice and oppression and enables them to choose the conditions of their accountability in the movement for racial justice, many remain painfully blind to this fact. As such, there is a significant need for those who have been racialized White to develop a critical awareness of the powers and privileges ascribed to their racial identity. The working premise of this thesis is that mindfulness can assist White individuals in unlinking the socialized habits of mind that sustain and reinforce racism and increase their capacity to identify and interrupt embodied experiences of unconscious bias as they occur. Additionally, mindfulness can help them to build the emotional resilience to withstand the inevitable discomfort that arises during explorations of race. Development of these crucial skills could clear a path to racial equity.

Keywords: mindfulness, racism, anti-racism, Whiteness, White identity, White privilege, racial justice, affinity groups

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By visibly hovering near us, they are 'proving' that they are 'with us.' But the hard truth is this isn't helping to solve America's racist problem. The Negroes aren't the racists. Where the really sincere white people have got to do their 'proving' of themselves is not among the black victims, but out on the battle lines of where America's racism really is—and that's in their home communities; America's racism is among their own fellow whites. That's where sincere whites who really mean to accomplish something have got to work.

—Malcolm X

Seeing and Unlearning Whiteness: A Mindfulness Workshop for Racial Justice

Our planet is facing many pressing challenges that will demand collective and unified responses to resolve. There is widespread poverty and food insecurity, rapidly advancing climate change, rampant inequality, and the significant social, economic, and political effects of the ongoing global pandemic. In the United States, an important contributor to inequality is racial bias and intolerance. A deeply embedded, foundational aspect of American society, racism is so prevalent and pervasive that it has been deemed a public health crisis (Paine et al., 2021). Despite this alarming declaration, many White Americans deny the existence of racism, insisting that the United States has entered a “post-racial” era (Norton & Sommers, 2011; Jhally et al., 2013; Mueller, 2013). Some argue that if racism does indeed still exist, it is now primarily directed at those who are White, in what is referred to as “reverse racism” (Norton & Sommers, 2011). These sentiments point to the ways in which the privilege of Whiteness insulates White individuals from the workings of systemic injustice and oppression and enables them to choose the conditions of their accountability in the movement for racial justice.

In any effort to create a more equitable society, an examination of power, privilege, and oppression is fundamental. In the “White supremacist capitalist patriarchy” (hooks, 1994) of the United States, any substantive challenge to racism will require active participation from the dominant caste (Wilkerson, 2020). There is a significant need for those who have been racialized White to develop a critical awareness of the powers and privileges ascribed to their racial identity (Roberts & Rizzo, 2021). However, acknowledging and seeking to unlearn privilege can be a threatening prospect. According to anti-racist activist Tim Wise, the more successful you are at convincing White individuals that they benefit from structural racism, the harder it is to

motivate them to work toward dismantling the structures that afford them this privilege (Wise, 2019).

The epistemological conditions that sustain racism are enduring and exceedingly difficult to disrupt. Yet, how we choose to approach resolving the paradox of race is central to who we are at present, and to who we hope to be in the future. Do we wish to live in an increasingly divisive world or work together to affirm and promote our common humanity? Should we choose the latter, collectively we must find a way to foster humility and begin to break down the culturally embedded structures of Whiteness and White supremacy. A blueprint for solidarity and transformation is imperative. For although the costs of racism are unquestionably greater for Black, Indigenous, and people of color (BIPOC), the reality is that "[racism] also does great harm to white bodies, hearts, and psyches" (Menakem, 2017, p. 22). The act of oppression dehumanizes not only those who are oppressed, but also those who oppress (Freire, 1970). A failure to recognize this harms us all.

The proposed workshop is an exploration of how to "help transform white people's racist behavior and embodied beliefs...[without] encourag[ing] them to cling defensively to the felt certainty of their white privileged experience" (Sullivan, 2014b, p. 592). Many past efforts at reducing racism have been criticized for lack of efficacy and inability to engender lasting change, which some have attributed to their confrontational nature (Elliott, 2021). In hopes of providing a more sustainable solution, supportive mindfulness practices have been incorporated to facilitate a "turning towards" (rather than away from) the harm of racism, so that it is possible for healing to occur. The working premise of this thesis is that mindfulness can assist White individuals in unlinking the socialized habits of mind that sustain and reinforce racism and increase their capacity to identify and interrupt embodied experiences of unconscious bias as

they occur. Additionally, mindfulness can help them to build the emotional resilience to withstand the inevitable discomfort that arises during explorations of race. Development of these crucial skills could clear a path to racial equity.

What follows is a brief explanation of the author's positionality and intentional language choices. The hegemony of Whiteness, as well as several important features of White racial identity that serve to uphold systemic racism (focusing primarily on the United States) are then outlined, followed by a rationale of the importance of addressing the embodied aspects of bias. Also included is a description of the theory that racism inflicts a form of *moral* trauma (Menakem, 2017; DiAngelo, 2021) that promotes feelings of shame, disconnection, and isolation, all of which impede the ability of White-bodied individuals to engage with anti-racist work. Finally, a review of relevant mindfulness literature is outlined, along with supporting evidence that mindfulness could be a crucial tool in movements for social justice.

Language & Positionality

The language we choose matters. As such, unless I am citing an author directly, you will notice that all the racial terms throughout this paper are capitalized, including “White.” This is an intentional effort to adhere to the capitalization conventions for race established by the American Psychological Association (2019), the Center for the Study of Social Policy (Nguyễn & Pendleton, 2020), and The Atlantic (Appiah, 2020). These guidelines were developed to offer a consistent and equitable framework for speaking about race, as well as to point out the nature of race as a socially constructed phenomenon that does not exist without a comparative point of reference. Given the topic of this paper, I found Nguyễn and Pendleton's (2020) explanation for this choice particularly compelling. In their words, "It is important to call attention to White as a

race as a way to understand and give voice to how Whiteness functions in our social and political institutions and our communities” (para. 7).

My positionality is ever-present for me as I approach this work. I identify as a White, cisgender, heterosexual, able-bodied woman. This identity map situates me in a position of privilege, a position I did not have to earn and from which I benefit, at the continued detriment of others. My use of the word “we” throughout this paper is not intended to essentialize White people or re-entrench us-them paradigms, but rather to bring attention to the power of Whiteness as a global logic. The onus for dismantling systems of oppression has typically fallen on those whose identities are aligned with the *oppressed* onto those whose identities are aligned with the *oppressors*. This needs to change. I am asking those who share my racial identity to recognize the importance of interrogating our White skin privilege, while also understanding that this privilege is not independent of other overlapping identities that provide people with differential access to power and privilege. There is much diversity within the White experience (within every racialized experience), and although Whiteness is a marker of privilege, it does not provide equal advantages to all White people. I acknowledge this subtlety yet hold that the complexities of intersectionality do not supersede the importance of White people learning to see how Whiteness and our racialized identities shape our everyday lives.

Finally, I did not conceive of this project in a vacuum. I have consciously sought out the voices of BIPOC writers, researchers, artists, and spiritual leaders, many of whom will be cited in this paper, and I have been deeply influenced by what they’ve had to say. What follows reflects my honest attempt to listen to and honor the words of those who have historically been systematically marginalized and delegitimized—an effort to understand perspectives that may

differ from my own. I do not presume to make assertions on behalf of the BIPOC community or anyone else who is cited in this paper. I do not and cannot speak for anyone except myself.

The Hegemony of Whiteness

Understanding Whiteness is critical to understanding race in America. In the past several decades, there has been considerable scholarship dedicated to its study in an effort to remedy the treatment of Whiteness as a biologically fixed and unremarkable normative location (Guess, 2006; Shollock, 2012). Whiteness permeates nearly every aspect of daily life in one way or another; it is “the water in which we swim” (DiAngelo, 2021). Yet explicit recognition of the dominant role that Whiteness plays in maintaining systemic racism is infrequent amongst those who most benefit from it (i.e., those who are racialized White). This is primarily due to the myriad ways in which Whiteness operates. According to a description of Whiteness provided by Moore (2021),

Whiteness can be identified as a dominant and constructed category that is enacted and read in various ways (physically, culturally, ideologically, and more). Whiteness is simultaneously a personal racial identity, experience, and bias (personal); contextually determined patterns of behavior, communication, and customs (interpersonal); and a system of dominance and supremacy that pervades all contexts (systemic). (p. 4)

The ubiquity of Whiteness—its implied presence and normalization—contributes to its invisibility, and its invisibility makes it an exceedingly difficult problem to address. To address a problem, one must be aware that a problem exists. The ignorance and denial of Whiteness as a hegemonic force establishes a feedback loop, one in which racial domination can be accomplished without much effort. In the words of Matias et al. (2014), “not acknowledging whiteness contributes to the permanence of race and racism” (p. 291).

Racialized White Identity

The historical narrative of the concept of race held that race was the result of one's biology: an inherent, immutable, distinct category that offered a "justified" rationale for the hierarchical categorization of humans. More recent definitions of race understand that race is not a biological category, but is instead constructed through *racialization*, a relational process that occurs via social interactions and structural, institutional treatment/intervention (Hurtado, 2019). In other words, racialization can occur through the transmission of beliefs from parent to child, through an individual's interactions inside or outside their own community, or through the treatment of the individual by governmental institutions. It is through the process of racialization that we begin to build our own racial identities.

According to Hughey (2010), White identity is produced through two separate processes (inter-racial and intra-racial). The inter-racial process positions those who are racialized White as "essentially different from and superior to" to those racialized "non-White" and therefore "other" (p. 1292). The intra-racial process involves marginalizing those who fail to exhibit a "proper" White identity (i.e., those Whites who are perceived as behaving similarly to the "inferior" non-White other) (p. 1302). Furthermore, Hughey notes that "White racial identities cannot be distilled into static political formations that are distinct and separable; rather they share a common allegiance to dominant racial (and often racist) ideologies that transcend differing belief systems" (p. 1306). Put simply, regardless of political ideology, there is a shared understanding of the meaning of Whiteness and common tactics that are employed in order to keep Whiteness in its position of dominance within the racial hierarchy. This undermines the popular narrative that racism and "racists" only exist on the political right and instead suggests that *everyone* who

has been racialized White within American society, even self-proclaimed “anti-racist” progressives, bears responsibility.

To members of marginalized populations, this is likely an unsurprising revelation. James Baldwin, to his credit, frequently wrote with acute awareness about the moral issues attributable to the identification with Whiteness. In his words, “White [is], absolutely, a moral choice (for there are no white people)” (Baldwin, 2010, p. 137). Anyone who chooses to cling to Whiteness as a salient and defining feature of their identity must come to terms with what Whiteness represents: power and privilege over solidarity and common humanity. Those who are motivated to work toward racial equity must begin by first making themselves aware of the privileges of Whiteness and then attempting to divest themselves of those privileges (Sholock, 2012) —or to use them to actively combat racism (Sullivan, 2006, Mills, 2007b). Either way, there are features (cognitive and bodily habits) of White identity that must be unraveled before it will be possible to dismantle systemic oppression. What follows is an outline of the cognitive and bodily habits that inhibit the process of “making whiteness visible” (Sholock, 2012, p. 704). Their efficacy at maintaining racial dominance is largely independent of whether they occur consciously or unconsciously.

Cognitive Features of White Identity

The following epistemic maneuvers are frequently wielded by White individuals in order to preserve their positions of privilege. These include White ignorance, colorblind ideology, White moral innocence, and White fragility. This list is not comprehensive but provides a glimpse into the ways in which racism has been culturally inscribed onto our thoughts and behaviors.

White Ignorance

Polinska (2018) states that White people commonly “misinterpret the world, but with the full assurance that these flawed perceptions will be confirmed by ‘the white epistemic authority’” (p. 328). This “socially distorted knowledge” forms the basis of unconscious bias and discrimination. We have a willful blindness when it comes to racism, which race scholars have come to refer to as an *epistemology of ignorance* (Frye, 1983; Mills, 1997; Mills, 2007a; Mueller, 2020; Outlaw, 2007; Sullivan, 2014a) and, which Mueller (2020) asserts, forms the very foundation of White thinking. Although epistemology (referring to knowledge production) and ignorance (referring to a lack of knowledge) seem diametrically opposed, this phrasing was intentionally chosen in order to make clear that this type of ignorance is manufactured—the process is active, rather than passive. According to Thompson (1997), “The ignorance that accompanies privilege is neither a form of innocence nor a simple absence of knowledge but a *specific refusal to know that which would threaten one’s own interests*” [emphasis added] (p. 21). Mueller (2020) similarly affirms that such cognition is a function of a vested interest, conscious or otherwise, in maintaining (or abiding) domination without actually *being* racist (i.e., without guilt or condemnation) (Bonilla-Silva, 2014). In this way, “ignorance is a valuable resource” (Mueller, 2020, p. 149). Important to note is that fact that “white ignorance need not always be based on bad faith” but may be the result of “mistaken beliefs” based on knowledge that has been preferentially suppressed or privileged (Mills, 2007a, p. 21) in accordance with the standards of White supremacy. Additionally, although ignorance as a way of knowing is intimately intertwined with Whiteness, it is not “confined to white people...because of the power relations and patterns of ideological hegemony involved” (Mills, 2007a, p. 22).

Colorblindness

The ideology of colorblindness is grounded in theories of White ignorance. Mueller (2017) states that colorblindness is “*a process of knowing designed to produce not knowing* surrounding white privilege, culpability, and structural white supremacy” (p. 220). Colorblind ideology is based on the notion that if we do not “see” or acknowledge racial differences, then we will not be inclined to discriminate on the basis of those differences. As the explicit discriminatory and oppressive practices of slavery, Jim Crow, redlining, and segregation became illegal, more covert ways of maintaining White privilege emerged (Bonilla-Silva & Forman, 2000; Sullivan, 2006). The coded language of colorblindness enabled racist ideologies to be disseminated in a more palatable way. Colorblindness protects racism by making it invisible. The insistence that we ignore racial difference means that we must also deny any discrimination that results *from* racial difference. According to Thompson (1997), “the effort at colorblindness actually serves to deny the effects of racism, rather than to eradicate racism” (p. 14). Colorblindness is evidence of the ways in which racist ideology evolves to create new racial structures capable of reproducing racial domination (Bonilla-Silva, 2014).

Colorblindness, as it relates to racial equality, is a myth. powell (similar to bell hooks, he does not capitalize his name) (2012) relays an exercise he had undertaken with students in one of his classes, in which he asked if they had ever dreamt of being an inanimate object. Following this question, he asked if they had ever dreamt of being a different race. While the majority of the class gave an affirmative answer to the first question, very few raised their hands in response to the second question, leading powell to conclude, “It was easier for a white man to dream he was a cloud than to dream he was a black woman” (p. 136). powell suggests that the reason for this is that we have internalized the boundaries of racialization. Not only are we highly sensitive

to what we would stand to lose should we cross the “color line,” but those boundaries are enmeshed with our sense of self. “If one is bound up in the imagined space of whiteness, leaving that space does not take one into nothingness—as scary as that is—but into blackness, into a self that is owned, dominated, and regulated by others” (powell, 2012, p. 157).

White Moral Innocence

Preservation of moral identity is yet another or an “infinity” of possible motives for White people to utilize ignorance to meet their desired objectives (Mueller, 2020, p. 151). White ignorance “allows whites to act in racist ways while considering themselves moral agents” (Polinksa, 2018, p. 328). This epistemic maneuver is contingent upon us constructing a narrative of Blackness and Black identity as synonymous with violence, disorder, and inherent immorality. This juxtaposition—White as morally upstanding and deserving, Black as morally suspect, and therefore undeserving—is a deeply embedded feature of White identity. It is an idea that was insidiously put forth by proslavery civil and religious leaders in an effort to maintain a racial hierarchy and cement White privilege (Vesely-Flad, 2011). This bias pervades our collective consciousness and persists to this day. It is why Sullivan (2014b) states, “White people are largely incapable of behaving ethically especially in regard to racial matters, and they generally cannot see or understand themselves as unethical and thus they have little chance of changing their behavior for the better” (p. 596).

White moral innocence can be seen as a refusal to acknowledge the ways in which we personally may be complicit in the perpetuation of racial oppression. As mentioned previously, the ways in which Whiteness is enacted transcends political ideology (Hughey, 2010). White moral innocence helps ensure that Whiteness maintains its position of dominance within the racial hierarchy by drawing on class hierarchies and placing White people in opposition to one

another (Sullivan, 2014a). It does this by establishing a good-non-racist/bad-racist binary (Applebaum, 2010; Foste, 2020; Glazer & Liebow, 2021; Sullivan, 2014a). Racism may exist, but often it exists “over there,” and is the fault of someone else (usually lower-class White individuals who are “too unintelligent or unenlightened to know that people of color aren’t inferior to white people,” Sullivan, 2014a, p. 6). Shunning those who fail to live up to the ideals of White identity (Hughey, 2010) (and locating racism in only the most explicit expressions of it), prevents one from considering or seeking to transform one’s own moral deficits. White innocence, therefore, serves as a form of deflection and/or evasion, grounded in defending one’s status as “good” and therefore “not racist.” It is also part of how “white supremacy and white racial identities emerge from and are fortified in the relations of *white people to other white people*” (Lensmire, 2021, p. 1).

White Fragility

There is an inherent unwillingness to be challenged that is inscribed into the White individual’s perception of themselves as “morally good” (Applebaum, 2010). This unwillingness often manifests itself as a constellation of defensive and protective behaviors that sociologist Robin DiAngelo (2018) has termed *White fragility*. White fragility is “a state in which even a minimum amount of racial stress is intolerable” (p. 2). This lack of racial stamina is characterized by extreme emotional volatility as well as denial, argumentation, and withdrawal. According to DiAngelo, White fragility also has a series of contradictory rules of engagement (feedback, if given at all, must be given calmly, quickly, privately, indirectly, only if there is established trust within the relationship, etc.), all of which hinge upon a perceived entitlement to racial comfort. These arbitrary rules provide the individuals with the requisite tools to “obscure

racism, protect white dominance, and regain equilibrium” (DiAngelo, 2018, p. 124). Addressing the problems caused by racism therefore becomes nearly impossible.

Embodied Features of White Identity

Sullivan (2014b) asserts that the consequences of White ignorance operate primarily on the physiological (bodily) level, rather than at the cognitive level. This is a relatively unconventional line of reasoning in the field of critical race studies. According to Sullivan, the physiological responses that we have as a result of cultural biases and stereotypes (e.g., Black men are “frightening”) amounts to a kind of affective “knowledge” that must be included in our critical examinations of race. She states, “White privilege continues to operate as much, if not more through human biology than through mental beliefs, hidden and ‘invisible’ because it is a product of gut reactions rather than conscious decision or choice” (p. 593). If we want to fully understand the ways in which White domination operates, Sullivan argues that we must re-engage with the biological sciences (critical philosophy of race and critical race theory have in many ways eschewed biology and physiology because of their history of “proving” the truth of racist and sexist biases). Accurate information and moral appeals alone are not sufficient to shift the conscious and unconscious racist habits of White people, not least because White ignorance is not accidental, a fact that inherently compromises the White individual’s moral standing (Sullivan, 2014b). As such, “Critical philosophers of race will make better headway against white racism if they acknowledge that it can [also] function physiologically” (Sullivan, 2014b, p. 597).

The physiological effect of racial discrimination on communities of color is increasingly a topic of interest in the social justice realm. *Weathering* is a term that describes the early deterioration of health in people of color as a cumulative consequence of exposure to

discrimination and socioeconomic marginalization (Geronimus et al., 2006). Yet it is not just the bodies of BIPOC that are revealing; the “hidden physiological dimensions of white privilege” (Sullivan, 2014b, p. 599) tell an important story as well. Sullivan (2014b) contends that the relative lack of stress-related diseases found in White people should not be taken as the normative or neutral—the standard by which all variations in health are measured. In her view, the fact that White bodies *are* treated as a “non-raced, general body” (p. 605) is yet another manifestation of ignorance that reinforces and perpetuates White supremacy and White privilege. Sullivan believes that our continued inattention to the biological and physiological ways in which racism operates is what is responsible for “perpetuating the ongoing health problems of people of color” (Sullivan, 2014b, p. 606).

A Theory of White Racial Trauma

This provides the segue to the idea that “racism is a poison first consumed by its concocters” (McGhee, 2021, p. xxi). Although many of us can conceptualize the trauma that the Black body has endured as a result of racism, it may be harder to understand that racism has also inflicted trauma upon the White body (Menakem, 2017). Burstow (2003) writes about the various layers of trauma, all of which are interrelated. There is the current and former trauma of an individual, and “underlying one’s own individual trauma history is one’s group identity or identities and the historical trauma with which they are associated” (p. 1309). Beneath this lies structural oppression, separation from the earth, and then the condition of separateness itself. It is within this context that Menakem (2017), Thompson and Watson (2016), and DiAngelo (2021) theorize about the damaging effects that racism has on White people.

There is the secondary or vicarious trauma that comes from witnessing when someone else is harmed, “a particularly poisonous form” (Menakem, 2017, p. 47) of which comes from

being the person who is responsible for inflicting that harm. This is referred to as a moral injury or moral trauma (DiAngelo, 2021; Menakem, 2017). Finally, there is intergenerational trauma, a type of trauma that is more frequently entering into our modern vernacular, which is trauma that is passed down from generation to generation, through the transmission of stories, through the adaptive coping strategies that were taken on (Burstow, 2003), even through epigenetic transmission, which refers to changes in gene expression which can result from changes in environmental factors (which can encompass psychological trauma and chronic stress) (Sullivan, 2013).

To describe the result that the subjugation and dehumanization of others can have on a person, even one who is not actively (cognitively) engaged in these processes, Rinker and Lawler (2018) offer:

The dominant community in such a traumatized society, having failed to work through their own past trauma, empowers itself by oversubjugating the oppressed. The dominant community tries to achieve a sense of pseudosafety by force and justifies inhumane treatment of the oppressed by dehumanizing them socially and economically. Structurally violent social institutions are erected as a safety net to prevent any more trauma that would trigger recollections of the pain within any dominant community. (p. 152)

This is not to say that the trauma of oppression for those who actively or passively perpetrate oppression in any way parallels the trauma of those who are its foremost victims; this is clearly not the case. Yet many suggest that there is a disconnection (DiAngelo, 2021; Levine, 1997) or dissociation (powell, 2012; Thompson & Watson, 2016) that occurs, in both the body and cognitively/psychologically, that we must not ignore if we wish to unravel racist structures and their racialized harms. To be certain, there is a different healing path for those racialized

White than those racialized BIPOC (DiAngelo, 2021; Menakem, 2017)—but healing is necessary, regardless. When White people are unwilling to admit that racism exists or that it may play any role in their lives or the lives of others, it follows that any resulting trauma has likely gone unrecognized. When we don't properly attend to and metabolize (Menakem, 2017) trauma that we have experienced (or caused), this unmanaged trauma often negatively impacts the way that we feel and the way that we behave, the effects of which frequently ripple outward into the world (Ward, 2020).

Mindfulness: Making the Implicit Explicit

Mindfulness, a form of contemplative practice that owes its roots to Buddhism, is a largely secular practice in the West. As defined by Magee (2019), mindfulness “is paying attention to life as it unfolds, grounded in the body and breath, and allowing that awareness to settle the mind, increase presence and consciousness of interconnectedness with others” (pp. 1-2). This practice teaches you how to notice and identify your inner thoughts, body sensations, and feelings with non-judgmental awareness, a skill that is very useful in the context of identifying and eradicating racial bias. According to Berila (2014), “Contemplative practices can offer invaluable tools for learning, not merely intellectually, but also in an embodied way, how oppression works, what its effects are, and, ultimately, how to work toward dismantling them” (p. 63). Besides reducing unconscious conditioning around race and Whiteness, the benefits of mindfulness could also be characterized as moving beyond “generating awareness” to “making ignorance more difficult” (Mueller, 2017, p. 235).

Gunaratana (2019) says that meditation is a “process of self-discovery” through which we can begin to release the “perception of distance between that which we call *me* and that which we call *other*” (p. 163). In mindfulness, this understanding of self as separate stems from a

failure to see the world as it actually is. It results from perception that is distorted or biased to varying degrees as a result of past experiences and social conditioning. Vago and Silbersweig (2012) explain it this way:

At each repeated exposure to the individual contextual features of any biased self-schema, there is a hypothesized non-conscious pattern completion of the entire dysfunctional system that facilitates habitual forms of processing and blocks novel interpretations about oneself (e.g., positively framed memories and self-schemas) and the external sensory world (e.g., efficient engagement and disengagement). (p. 6)

These mistaken perceptions of self can be reworked or released through the practice of mindfulness. Magee (2019) states, “Mindfulness helps us to see that our identities are not merely foisted upon us. They are constructions that we also participate in creating” (p. 245). Using mindfulness as a tool for generating awareness and self-examination could play a key role in moving the racial justice movement forward.

Mindfulness & Implicit Bias

There has been a burgeoning interest in recent years into whether mindfulness may be a useful modality for identifying and reducing implicit or unconscious bias. Thus far, there is evidence that inductions of loving-kindness, a meditation practice that is intended to cultivate feelings of warmth and kindness toward oneself and others, can significantly reduce implicit bias and prejudice. For example, Kang et al. (2014) found that a 6-week practice of loving-kindness was successful at reducing bias toward two different outgroups: individuals experiencing homelessness and Black individuals. Although explicit attitudes did not improve, researchers concluded the reductions in implicit bias suggested that loving-kindness meditation may be an effective intervention for improving inter-group relationships.

Other researchers have found similar success with even shorter interventions. Stell and Farsides (2015) found that a loving-kindness meditation of just seven minutes was successful at reducing racial bias for a focal out-group. Since bias toward peripheral out-groups was not affected, they suggested the possibility “that positive emotions need to implicate others if they are to affect bias” (Stell & Farsides, 2015, p. 146). A similar length (10 minute) intervention by Lueke and Gibson (2016) demonstrated that mindfulness was associated with significant decreases in implicit bias *and* discriminatory behaviors against Black individuals. Because previous studies had frequently asked participants to focus on a stereotyped target, this study chose to employ a Trust game as a measure of discriminatory behavior. According to the authors, this critical distinction meant that “participants did not have to actively think about the negative stereotype directly in order to overcome its effect” (Lueke & Gibson, 2016, p. 40). While these types of contradictory findings (i.e., whether stereotype reduction relies on a targeted focus) are not uncommon in the nascent field of mindfulness studies, due to the operationalization of mindfulness variables and different types of measures that are often used, use of mindfulness to reduce bias does appear hopeful.

Mindfulness has also been found to decrease automaticity in responding (the unconscious aspect of automaticity includes implicit bias) (Kang et al., 2013) and increase feelings of kindness and prosocial and compassionate responsiveness toward others (Bankard, 2015; Berry et al., 2018; Condon et al., 2013; Hafenbrack et al., 2020). Additionally, it can promote an increase in positive emotions, which in turn can increase one’s personal resources (health and well-being, social support, etc.) (Frederickson et al., 2008). Although mindfulness interventions are often adopted with the goal of improving psychological, physical, and behavioral functioning, emphasis on present-focused attention and perspective-taking can also help us build

skills that we need to make a more nuanced assessment of any given situation. This may have the added benefit of reducing implicit and intergroup bias.

Mindfulness & Emotional Regulation

In addition to decreases in implicit and intergroup bias and increases in prosocial behavior, studies have empirically documented the efficacy of mindfulness in increasing self-regulatory capacities, which could help address some of the defensive behaviors that serve as barriers to reducing racism. Meta-analyses of mindfulness research have revealed that mindfulness is associated with reductions in negative emotional responses and enhanced cognitive and emotional flexibility and adaptive recovery (Peixoto & Gondim, 2020; Roemer et al., 2015). Although research frequently attributes improved self-regulation to different underlying mechanisms (perceived reward value, cognitive reappraisal, etc.) and diverges on whether mindfulness is operationalized as a *strategy* or a *trait*, higher levels of mindfulness are consistently correlated with higher levels of emotional regulation (Zarotti et al., 2020). Enhanced emotional regulation is also thought to be linked to a number of other positive benefits, such as improved psychic functioning and mental health (Peixoto & Gondim, 2020), increased resilience (Zarotti et al., 2020), decreased expression of unhealthy behaviors (Ludwig et al., 2020), and boosted social functioning (Quaglia et al., 2015). Of distinct relevance to the topic at hand, Ford et al. (2020) suggests that emotional regulation is key to understanding White fragility. The researchers break down the core pieces of the White fragility emotional response (identifying the need to regulate, identifying regulation strategies, and enacting the chosen regulation strategies) and the consequences of emotional responses and/or regulatory strategies gone wrong. Their in-depth assessment leads them to conclude that potential steps forward should include building increased capacity for and acceptance of discomfort and learning how to choose less problematic

emotional regulation responses. Mindfulness is primed for both of these goals, as it teaches one to be with uncomfortable emotions and can also provide a crucial space between stimulus and response.

Mindful Embodiment

Just as scholars and activists have argued that embodied aspects of racism need to be addressed, many are also advocating for an increasing focus on mindfulness as an embodied, versus solely contemplative, practice (Guendelman et al., 2017; King, 2018; Magee, 2019; Menakem, 2017; Owens, 2020; Ward, 2020). These calls are based on an understanding of the body as the basis for our thoughts, behaviors, and sense of self (Damasio & Damasio, 2006)—an understanding that is often minimized in societies that prioritize cognitive over embodied epistemologies. This culture of disembodiment plays an important role in how systems of oppression are enacted (Menakem, 2017; Owens, 2020). When we are dissociated from our bodies, it inhibits our ability to viscerally connect (to *feel*) the harmful effects of repeated injustices and oppression (which could be characterized as severe stressors). This is a protective feature; by focusing on rationalization and logic, we don't have to be present for the things that hurt. When this dissociated (and thereby dysregulated) state becomes habituated, we often fail to initiate appropriate responses to what is happening around us. Mindfulness can help us to return our attention to our bodies; this is one way that the body can be a political site of potential liberation (Chari, 2016). It is within the dynamic system of the body (Wong & Vinsky, 2021) that we can begin to address what is going on subconsciously. We can begin to identify and disentangle internalized habits of domination and/or oppression. This is one of the many ways that mindfulness can be a useful tool in the movement for racial justice.

Central to much of the recent work on embodiment is an understanding of Porges' polyvagal theory. This theory posits that the vagus nerve (which Menakem, 2017, refers to as the "soul nerve") plays a key role in our neural defense system and also influences our capacity for emotional regulation and connection with others (Flores & Porges, 2017). This occurs through neuroception, which is our felt sense of safety or threat. When we feel threatened, we are incapable of making rational and reasonable decisions. This is part of why we must also work at the bodily level to address racism—our bodies react to racist conditioning before we are consciously aware of what is happening ("the body is an important source of social knowledge," Johnson, 2015, p. 81). Mindfulness and compassion practices can help calm our neural defense system and bring our social engagement system back online. This settling provides the foundation for healing (Menakem, 2017). In fact, the ability of mindfulness to decrease stress and increase emotional regulation and subjective well-being is one of the reasons that mindfulness practice is being more widely used to address the effects of trauma (Treleaven, 2018; van der Kolk, 2014) (although it should be noted that it is crucial that mindfulness be taught and practiced in a way that is trauma-sensitive). Lama Rod Owens writes, "The path of healing is practicing embodiment... [doing] the very hard work of loving the trauma...to set it free from our bodies" (Owens, in Yetunde & Giles, 2020, p. 50). By bringing explicit and focused attention to the ways in which our bodies and emotions are affected by racism, over time we may become more aware of the influence it exerts on our lives. Mindful embodiment could therefore play a critical role in propelling the racial justice movement forward.

The Inner Workings of Mindfulness

Mindfulness research from the social and biological sciences conveys a real sense of promise about the unique ways that mindfulness can be used to improve individual and collective

existence and does so in a language that is more accessible to the broader population. However, the complexity and depth of mindfulness practice cannot be fully captured via scientific inquiry—the need to operationalize mindfulness so it can be measured requires a distillation of understanding that results in an inevitable loss of meaning. It is difficult to quantify a subjective experience; therefore, it would be a missed opportunity to not provide a brief qualitative description of why and how mindfulness is thought to be such an effective modality for so many different things.

Mindfulness was derived from Buddhism, and in the Buddhist context, suffering is at the core of human existence. This suffering is caused by a fundamental misunderstanding (ignorance) of the nature of reality; mindfulness provides a path through which we may bring this suffering to an end. Mindfulness is inherently a phenomenological practice that teaches us to discern the truth of our experience. Through the cultivation of awareness and the adoption of an “observer perspective,” we eventually develop the capacity to see what lies beneath all of our thoughts and emotions. We start to understand that many of our mental processes are habitual, conditioned, and fundamentally transient in nature. Insight into the impermanence of all phenomena enables us to stay with discomfort because we recognize that eventually the discomfort will pass. It also suggests that those things that we typically consider to be static and unchanging, such as our sense of self, are also fluid.

Understanding impermanence is an important step toward loosening our intense attachment or aversion to any aspect of our lived experience. Once we begin to grasp the constancy of change, we can start to develop a more mature relationship with our thoughts and emotions. This is the beginning of equanimity, which is a state of balanced awareness and nonreactivity (“impartiality without bias or discrimination arising from sense of detachment from

the attraction or aversion to ongoing experience,” Vago & Silbersweig, 2012, p. 2). It is within an equanimous state that we can begin to do the work of unlinking mental habits that have been conditioned by racism or other forms of hatred and prejudice. We can override our autonomic responses and intentionally choose responses that are more appropriate and value aligned. We can also improve our ability to sustain through moments of racial distress or perceived threats to our identity, because we understand that self-centered attachments only lead to more suffering. In the spaciousness that is cultivated through mindfulness, we are able to discern, with improved clarity, when we are contributing to or creating harm and direct our energies toward more compassionate pursuits. While this is an exceedingly simplistic overview of a complex process, it offers a small window into the ways in which mindfulness might facilitate the shift in consciousness that will be necessary to move toward a world in which racism does not exist.

Discussion

Although there is a vast expanse of literature on race in America, the focus on Whiteness is a relatively new development, a taken-for-granted category in a field predominantly focused on BIPOC. Interest in mindfulness as a socially engaged form of political activism can be traced back farther, but its use in efforts toward racial equality has been underwhelming. Yet, mindfulness does seem primed to assist in this particular cause, due to its unique capacity to help build some of the skills required to develop a nuanced understand of race and more effectively engage with anti-racist work. Mindfulness can help us *see what there is to see* (making maintaining ignorance and delusion around White privilege and racial oppression difficult), can enable us to cope with the discomfort of confronting hard truths (helping us move White fragility aside), and can help us reconnect with our bodies in a way that enables us to genuinely connect with others and promote the healing that we so desperately need.

It is important to note that one of the limitations of using mindfulness to address the issue of racism is that this approach is wedded to the individualistic narrative that is in many ways responsible for perpetuating racism. It does not sufficiently appreciate the larger social structures that are in play (i.e., “state racism,” Binkley, 2016). We must acknowledge this and resist the implication that *if only* we could find a way to reduce our implicit biases and unconsciously motivated behaviors, racism would be eradicated. This effectively bypasses the need to do any of the additional work that ending racism will require (the dismantling of the laws and institutions that permit and reinforce its existence). It also allows those who feel that they successfully reduced their biases to continue to believe in their own moral superiority.

We must also be aware of the potential to “inadvertently redraw the very configurations and effects of power that [we] seek to vanquish” (Brown, as cited in Sullivan, 2014a, p. 6). There have been numerous critiques of the problem of Whiteness in Western convert Buddhism (of which the secular mindfulness movement is an offshoot) (Gleig, 2019). The Western mindfulness community is steeped in White supremacy; it cannot be divorced from the fact that through its appropriation, secularization, and democratization, it was filtered through a Eurocentric worldview that privileges Western knowledge and culture over all others (Proulx et al., 2018). To address the perpetuation of racist structures and behaviors, many (Williams et al., 2016; Vesely-Flad, 2017; Williams et al., 2019; Yetunde & Giles, 2020;) have called for a reimagined mindfulness (and Buddhism), one that opens *itself* to the same reflexive examination it asks of each individual. Thorough investigation of the ontological and epistemological assumptions underpinning mindfulness practices could help facilitate a paradigm shift from adherence to a rigid framework that narrowly focuses on individual healing, rather than collective healing—a common criticism levied at the mindfulness movement by BIPOC

(“Western mindfulness has been much more about healing the individual than the healing of society,” Yellow Bird et al., 2020, para. 1). Before incorporating mindfulness into any program aimed at racial justice, this is something to reflect upon. This will allow us to make more conscious and appropriate choices about how to best proceed.

This workshop is my unique contribution to the field. Although the process of deconstructing and reconstructing one’s identity may seem like a terrifying and destabilizing endeavor, I don’t believe that it has to be. My intention is to create a safe and brave space to explore the inevitable triggers and profound feelings of discomfort that are likely to arise from this work. We will meet those feelings with compassion and understanding. This is not to excuse anyone who is White from the responsibilities of facing the harsh realities of oppression and dehumanization that are part of our historical past and that still exist (albeit in different iterations) in our present. Rather, it is an effort to keep those of us who have the privilege of disengaging from this work when things get difficult, engaged. Despite the systemic challenges and individual barriers that we face, this is an opportunity for us to facilitate meaningful change. It starts with White people developing a critical consciousness about the impact of our own racial identities.

Conclusion

According to social justice advocate John A. Powell (2012), “Without working on the internalization of whiteness, we cannot solve the problem of whiteness” (p. 159). Powell continues, “We must end the performance of whiteness, not so whites can be non-white or uncolored people, but so that we can all be human” (p. 160). The intention of the proposed workshop is to create an environment where White individuals feel safe to explore the

problematic aspects of White identity, so that they (we) may begin to unravel the particular ways in which they (we) contribute to the maintenance of systemic oppression.

To end the “power over” paradigm and shift to a paradigm of “power with,” certain realities must be acknowledged and dealt with squarely. This requires making the unconscious, conscious; the invisible, visible. James Baldwin said, “Not everything that is faced can be changed. But nothing can be changed until it is faced” (Peck, 2016, 1:26:14). Mindfulness provides a way to face the realities of racism. It offers a way of coping with the discomfort that comes with letting go of the certainties ascribed to Whiteness. And it provides a way to facilitate broad-based cooperation between races, to recognize our interconnectedness—to build solidarity. We must undertake this crucial task, not out of a sense of benevolence or paternalism, but because doing so will enrich our lives and allow us to move toward the promise of “beloved community.”

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MINDFULNESS THESIS

Seeing and Unlearning Whiteness

A Mindfulness Workshop for Racial Justice



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If white people have suffered less obviously from racism than black people, they have nevertheless suffered greatly; the cost has been greater perhaps than we can yet know. If the white man has inflicted the wound of racism upon black men, the cost has been that he would receive the mirror image of that wound into himself. As the master, or as a member of the dominant race, he has felt little compulsion to acknowledge it or speak of it; the more painful it has grown the more deeply he has hidden it within himself. But the wound is there, and it is a profound disorder, a great damage in his mind as it is in his society.

—Wendell Berry, *The Hidden Wound*¹

¹ Berry, 1970/2010, pp. 3-4

Curriculum Guide

The proposed curriculum is for a closed-group anti-racist learning workshop that will take place over six sessions. This workshop is designed for a small community, optimally around 10-14 people, to maximize individualized support and engagement. It is intended for White individuals who are interested in confronting racism within the United States. "Given the unintended harm caused from unawareness and cumulative impact when we gather across races, we need a different way to explore the ignorance and innocence of our racial conditioning and racial character with those of our same race" (King, 2018, p. 165). Affinity-based groups allow for direct examination of the different facets of social power while minimizing the harm that such conversations might induce for BIPOC.

There is significant resistance and cognitive dissonance that occurs when those with privileged identities are asked to investigate inequitable social structures. This resistance can be compounded when equity work is approached in a manner that is (perceived as) confrontational. To overcome these barriers, we must continue to work to find new solutions, new methods of engagement. We must find ways to promote long-term, sustainable engagement with anti-racist work. To this end, with this workshop I propose an approach that is more akin to restorative, rather than punitive, models of justice.

The primary objective of this workshop is to resource individuals with the necessary skills for coping with the sustained discomfort and emotional labor that racial conversations require. The hope is that eventually this will facilitate necessary shifts in individual conceptualization and self-awareness around race and privilege. By the end of the workshop participants should have a more nuanced understanding of their own identities and how these identities influence the ways in which they experience and interact with the world. They should also be more adept at identifying instances in which their thoughts and behaviors are being influenced by unconscious bias; this mindful interception of bias will enable them to choose responses that are better aligned with their conscious values.

Following the example of Garrett and Chase (2021), workshop participants will be asked to complete a free online course from Coursera titled "Anti-Racism I" prior to the first session (O'Neal & Ho, n.d.). This is intended to provide participants with a shared, foundational understanding of race and racism in the United States. Participants will be asked to keep a journal of how the Anti-Racism I course materials made them feel; these reflections will be pertinent to what we will cover during the workshop.

The six sessions of the workshop (which can take place weekly or bi-weekly) include: an orientation, two sessions exploring mindful embodiment, an exploration of loving-kindness and compassion practices, and a session in which participants will discover more productive ways of working with emotions such as anger and resistance. In the final session, participants will complete a capstone art project in an effort to symbolically integrate what they have learned.

Although the current iteration of this workshop is focused on White-identifying individuals who have been socialized within the “White supremacist capitalist patriarchy” (hooks, 1994) culture of the United States, with relatively minor modifications (e.g., offering a different foundational course prior to the workshop), it is possible for the provided activities to be tailored to suit different privileged populations in a variety of settings.

Note: If adapted for a workplace, a parallel training for BIPOC would be appropriate, but should be created with explicit input from a member of that community. The positionality of the author (a White, cisgender, heterosexual, able-bodied woman) precluded the design of such a training, given the various blind spots that would have likely been encountered.

As one final important note, many of the practices that are shared throughout this workshop were developed by an influential group of authors and meditation teachers of color who have dedicated their lives to promoting racial justice: Resmaa Menakem, Rhonda Magee, Ruth King, Lama Rod Owens, and Larry Ward. These practices were directly inserted into the following pages in an attempt at preserving their voices. The practices are often italicized, and I have also taken great care to cite the sources frequently, so the authors’ significant contributions to this project can be easily identified.

“Be hard on structures / Softer on people”

—john a. powell, Director
Othering & Belonging Institute

Facilitator Preparation

The facilitator of this workshop must approach their role with curiosity, care, and sensitivity and must demonstrate a commitment to both contemplation and action. The goal of this workshop is to facilitate transformation, a critical shift in consciousness for those whose identities place them in positions of privilege. As such, a sense of trust and collaboration must be established between the facilitator and the workshop participants; facilitators must convey a sense of vulnerability, as well as a willingness to do *at bare minimum* the same work that is required of participants. It is also critical for the facilitator to consistently be working with their own internal belief systems, examining the ways in which they are shaped by their own positionality, privilege, and power. Having an established mindfulness practice from which to draw wisdom and guidance will not only promote the capacity for self-reflexivity, but it will enable the facilitator to lead from a place of embodied presence. In the words of Parker Palmer (1998/2007), “We teach who we are” (p. 1). Guiding this group will be as much (or more) about the facilitator’s way of being than it will be about the content covered in the workshop. Taking some time prior to the workshop to reflect upon their own personal ethos and to gain a depth of familiarity with the practices that will be shared is highly recommended.

Additional considerations and guidelines for facilitators:

- Find a mentor, teacher, or friend who is willing to hold them accountable. Although this workshop is focused on resourcing individuals with the skills necessary to confront their own privilege, this does not mean that they will be allowed to avoid their complicity in perpetuating the harsh realities of racism. It is the facilitator’s job to firmly redirect whenever instances of White fragility and White ignorance occur. An accountability partner will help ensure that the facilitator stays up to the task.
 - For facilitators who do not have ready access to a willing mentor, finding an organization akin to [Supportive Accountability](#)² (this model provides mentors with compensation) may be a good start. In fact, adhering to this model or something similar, even when working with a person who is known to the facilitator, could help ensure that no one involved is being asked to perform excessive emotional labor.
- Practice self-reflexivity.
 - What did I do well? What could I have done better?

² Supportive Accountability is a pilot program that offers those with influence guidance on how to use that influence responsibly. It ended in March 2022.

-
- Did I inadvertently contribute to/uphold White supremacy? Are there ways that I could have challenged participants to question their thoughts/beliefs that would have been more aligned with the workshop goals?
 - Did I facilitate a sense of safety and co-creation between myself and the participants?
 - Have their own strongly established mindfulness practice.
 - Have a strong foundation in anti-racist activism and scholarship.
 - Have a critical awareness of the various ways in which mindfulness practices have been co-opted and colonized (in order to avoid inadvertently recreating and reinforcing structures of injustice).
 - Understand that building critical racial consciousness is an ongoing, lifelong journey (as is the practice of mindfulness). Frequently emphasize this to participants; there will never be a moment of arrival, only progress.

Curate your space

The goal is to ensure that the space in which the workshop is taking place feels soft and inviting. By design, the activities involved in this workshop are going to make participants feel uncomfortable. As such, it is important to create a sense of comfort and safety; this will make it less likely for participants to become overwhelmed and disengaged.

If possible, clear an open space large enough to accommodate all participants in an open circle. Use of bolsters/pillows is encouraged (if none are available at your chosen space, communicate with participants prior to the workshop to ask them to bring their own). You may choose to bring a diffuser with some essential oils, battery-operated tea lights, and so on—use your best judgment and the tools you have available to create a warm and welcoming space.

Materials

If it is financially feasible, it may be beneficial to provide writing journals to each of the participants. On a regular basis, the facilitator should remind participants about the importance of regularly taking time to mindfully reflect on (and write down) the thoughts and feelings that are arising for them throughout the course of the workshop. If cost is a barrier, it may be worthwhile to seek out a willing sponsor.

The facilitator should generally try to have extra writing materials (paper, pens, markers, etc.) on hand. A whiteboard would also be useful. If the facilitator chooses to offer some of the guided audio meditations rather than leading the practices themselves, some sort of audio device will be necessary. Several of the sessions also require a screen for viewing videos and/or slideshows. Finally, the last session requires some special art materials, which the facilitator will need to purchase beforehand (check final session materials list on page 71).

Session Zero: Anti-Racism I (Coursera)

Establishing a Shared Foundational Understanding

(~16-hour completion time)



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Coursera Course Description:

Anti-Racism I is an introduction to the topic of race and racism in the United States. The primary audience for this course is anyone who is interested in learning about race/racism in the US who has never taken a course in critical race or ethnic studies or affiliated fields (indeed, who may not know what the fields of critical race studies or ethnic studies are), who has never read a book about race/racism, or attended any race equity or diversity trainings on the topic of race/racism. (O'Neal & Ho, n.d.).

The purpose of this course is to help create a common starting point for the workshop participants. This will enable the workshop to focus on experiential learning rather than on teaching the historical and contemporary realities of racism.

Session One

Orienting and Resourcing

(~2 hours)



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This session is about establishing a shared set of expectations and commitments. Participants will be introduced to several important concepts related to identity and privilege. They will also have initial exposure to some brief mindfulness practices that can be used to aid them in their anti-racist journey.

Key Learning Objectives

- Participants begin to orient themselves to the space and to each other
- Participants gain an understanding of the concept of intersectionality (how race intersects with other forms of identity, including class, gender, sexuality, ability, religion, etc. to create overlapping systems of oppression)
- Participants begin to consider their own personal privilege and how it influences their lives
- Participants learn several mindfulness practices that will enable them to more effectively stay with the discomfort that inevitably arises during investigations of racial privilege (“resourcing”)

Necessary Materials

- Handout of workshop schedule and suggested homework assignments
- Handout of [Community Agreements](#) (Appendix A)
- Copies of the Awareness of Breath Meditation (Appendix A)
- Copies of
 - [White Privilege: Unpacking the Invisible Knapsack](#) (McIntosh, 1989)
 - [Understanding Intersectionality/"Where Are You?"](#) (OAITH, 2018)³
- Whiteboard
- Markers, pens, pencils
- Optional: Device for listening to breath meditation

Session Summary

- Welcome Ritual (5 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- Overview of Community Agreements (10 minutes)
- Introductions (20 minutes)
- What is Mindfulness? (5 minutes)
 - Definition and Relevance
- Reading: "I Go Among Trees" by Wendell Berry (3-5 minutes)
- Privilege (5-7 minutes)
 - Private Privilege Walk Reflection
- Mindful Resourcing (5-7 minutes)
 - Ward: Cultivating Resources of Resilience
 - Ballard: Breath of Hesitation
- Break (5-10 minutes)
- Intersectionality (20 minutes)
 - Understanding Intersectionality/"Where Are You?"
- Mindful Resourcing (10 minutes)
 - Basic Awareness of Breath Meditation
- Q&A/Homework (5-10 minutes)
- Goodbye Ritual (5 minutes)

Homework

- **Read:**
 1. [Peggy McIntosh: White Privilege: Unpacking the Invisible Knapsack](#)

³ To locate this video in the reference list, look for National Association of Independent Schools (NAIS).

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- **Watch:**
 1. [Kimberlé Crenshaw: What is Intersectionality?](#)
 2. [Robin DiAngelo: Deconstructing White Privilege](#)⁴
 - **Practice:**
 1. Practice the simple Awareness of Breath meditation for 10 minutes each day. This does not have to be 10 *consecutive* minutes. At the beginning, especially, it helps to have realistic expectations to help prevent becoming discouraged (and discontinuing the practice).
 2. Try practicing the Breath of Hesitation in your daily life. Pay attention to any differences that you notice as a result.
 - **Complete:**
 1. In the model provided by Mueller (2013) and Mueller and Feagin (2014), participants should begin to trace the transmission of intergenerational wealth in a branch of their own family (or lack thereof). **What they discover will be discussed during Session 3.** Questions to explore include:
 - a. *Is there a family history connected to slavery?*
 - b. *Did anyone in the previous few generations inherit property, money, or businesses?*
 - c. *Did parents or grandparents receive down payment help for purchasing a home or assistance with college?*
 - d. *Did the family take advantage of formal programs that would facilitate wealth/capital-acquisition, like the Homestead Act or GI Bill?*
 - e. *Did anyone receive assistance from social networks for getting jobs, acquiring loans, opening businesses?*⁵

IMPORTANT REMINDER: If participants did not complete the Harvard Racial Bias Test during Anti-Racism I, they should do so before Session Two. It can be found [here](#).

⁴ If participants are so inclined, they might be interested in exploring (with openness and curiosity) the website containing DiAngelo's video a bit further. It contains many important resources on Privilege and Intersectionality. It can be found in the references under *General Commission on Religion and Race of the UMC*.

⁵ Questions taken directly from *Tracing family, teaching race: Critical race pedagogy in the millennial sociology classroom* (Mueller, 2013, p. 175) and *Pulling back the "post-racial" curtain: Critical pedagogical lessons from both sides of the desk* (Mueller & Feagin, 2014, p. 20).

Session Script

As mentioned in the facilitator preparation section, it is important for facilitators to be intimately familiar with the practices that they will be leading. Strict adherence to the provided script is not necessary, or even preferred. Rather, the facilitator should lead from an embodied presence. An ability to read the room and modify accordingly is an important skill to develop.

Begin by welcoming everyone into the space, doing your best to convey a sense of warmth and friendliness. Once all participants are comfortably seated, share your name, offer a brief overview of the arc of the day, and then explain that we will begin each of our sessions with a short breathing ritual that will help us properly *arrive* to this session. This practice signifies the opening of a shared container. Participants are asked to focus their attention solely on this session; their daily lives will still be there for them when this time together is over.



Mindfulness Note | The ability to return to the breath is a crucial skill for participants to learn. It plays a critical role in emotion regulation and will offer an opportunity for participants to shift from a feeling of *disconnection* to a feeling of *connection*.

Welcome Ritual

Ask everyone to find a position that makes them feel grounded and dignified (upright, erect spine, heart open, shoulders relaxed). If they feel comfortable doing so, they may close their eyes, otherwise a softened gaze will do just fine.⁶

Read:

A Breathing Poem (Hanh, 1985/2005/2020, p. 3)

Breathing in, I calm my body.

Breathing out, I smile.

Dwelling in the present moment

I know this is a wonderful moment.

⁶ Awareness of trauma-informed mindfulness is essential for any mindfulness facilitator. An important resource for this is David Treleaven's book, *Trauma-sensitive mindfulness: Practices for safe and transformative healing*.

Optional expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Breathing in, I know I am breathing in.

Breathing out, I know I am breathing out.

Breathing in, I notice my in-breath has become deeper.

Breathing out, I notice that my out-breath has become slower....

Breathing in, I calm myself.

Breathing out, I feel at ease.

Breathing in, I smile.

Breathing out, I release.

Breathing in, I dwell in the present moment.

Breathing out, I feel it is a wonderful moment.

Once everyone feels sufficiently grounded/settled, address the importance of establishing a sense of safety and trust within the group. Acknowledge the challenges and discomfort that are likely to arise as a result of the topic we are exploring. State that the ultimate goal of this workshop is for each of us to develop the capacity to overcome these challenges; we will not do this alone, but *together*, in supportive community. Encourage participants to approach the workshop (and each other) with a beginner's mind and to care for themselves as needed.

Introduce [Agreements for Multicultural Interactions](#) (found in Appendix A). Read the agreements out loud to the group. Ask participants for feedback: Do they find these agreements reasonable? Is there anything they would add or remove? An example of one such suggestion would be to add the concepts of Deep Listening and Loving Speech recommended by esteemed spiritual leader Thich Nhat Hanh (Hanh, 2013, p. 42).



Facilitator's Tip | While it is important for there to be a positive feedback loop between the facilitator and the participants, it is crucial that this discussion about group commitments not go too far off track; there is a lot of ground to cover in this initial session. Listen and incorporate feedback but also be cognizant of the loudest/quietest voices in the room and whether suggestions adhere to the stated goals of safety and trust. Redirect as necessary.

Introductions

Keeping the community agreements in mind, invite each of the participants to spend a minute or two sharing about themselves:

- Name.
- Where do they live?
- Most salient aspects of their identity: Parent, sibling, profession, hobbies, etc. Ask them to share anything that describes who they are.

When all the participants have had the opportunity to share, the facilitator should also take a moment to share some of their own defining identity characteristics. When the sharing has concluded, thank participants and ask for a brief moment of silence, during which they will all officially welcome each other to the space. When they open their eyes, ask them to take in the faces of the people around them, resting their awareness gently on each one of them, acknowledging them as partners on this journey.

Now is the time to pivot to some of the more substantive (i.e., challenging and thought-provoking) content from Session One.

Introducing Mindfulness

Read:

Rhonda Magee, author, lawyer, and pioneer in the effort to integrate mindfulness and racial justice defines mindfulness as “paying attention to life as it unfolds, grounded in the body and breath, and allowing that awareness to settle the mind, increase presence and consciousness of interconnectedness with others” (Magee, 2019, pp. 1-2). Mindfulness practice teaches us how to notice and identify our inner thoughts, body sensations, and feelings without judging them. According to Ruth King, meditation teacher, author, and Founder of Mindful of Race Institute, mindfulness introduces “a crucial pause between our instinctive and often overwhelming feelings of being wronged or harmed or in danger and our responses to those feelings. In that pause, we gain perspective – we find our breath, our heartbeat, and the ground beneath our feet. This, in time, supports us in seeing our choices more clearly and responding more wisely” (King, 2018, p. 6).

Building a race critical consciousness is difficult, uncomfortable work. If we hope to engage in this work over the long-term, we will need to build a personal toolkit that will promote

resilience and sustainability. Mindfulness can be a key resource in this toolkit. Not only can mindfulness help us increase awareness of patterns of thought and behavior that do not serve us (or our communities), but it also can help us to regulate the emotional responses that frequently result when we are asked to examine our involvement and complicity in racism and other systems of oppression (Ford et al., 2022), otherwise known as *White fragility* (DiAngelo, 2018). Overcoming the barriers posed by White fragility, as well as other habits of thinking that are utilized to reinforce racial privilege (i.e., White ignorance, colorblindness, zero-sum thinking, etc.), is an important first step for those at the top of the U.S. racial hierarchy.

Read:

I Go Among Trees

I go among trees and sit still.
All my stirring becomes quiet
around me like circles on water.
My tasks lie in their places
where I left them, asleep like cattle.

Then what is afraid of me comes
and lives a while in my sight.
What it fears in me leaves me,
and the fear of me leaves it.
It sings, and I hear its song.

Then what I am afraid of comes.
I live for a while in its sight.
What I fear in it leaves it,
and the fear of it leaves me.
It sings, and I hear its song.

After days of labor,
mute in my consternations,
I hear my song at last,
and I sing it. As we sing,
the day turns, the trees move.

~ Wendell Berry⁷

⁷ Berry, 2018, p. 105.

This poem was chosen to illustrate what we have come to this workshop to do: move everything else aside so that we might begin to unravel the ways in which we might be complicit with systems of oppression. We will learn how to directly face any resulting fear and discomfort that arises—how to “live for a while in its sight”—so we may build the necessary skills to overcome it. We will do so in community. I’ll be here alongside you, as a co-learner. Together we will learn to release any sense of separation and to celebrate our interconnectedness.

Quote to consider:

The more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can transform it. This individual is not afraid to confront, to listen, to see the world unveiled.

—Paulo Freire⁸

Considering Privilege

Part of this session involves asking participants to begin to develop some awareness of their individual privilege.

Begin by asking participants whether they consider themselves privileged (and in what ways). After they have offered a few examples, move into a brief reflection adapted from a privilege walk activity⁹. Below are some examples of questions that would be considered during a privilege walk (we will not be doing this activity as it requires an established sense of trust to perform effectively, but learning about it will help participants notice certain privileges they might hold that they’ve never previously considered).

Read these statements out loud to the group. Perhaps ask them to privately mark their responses on a piece of paper (in forward/back columns), so they can get a visual sense of where they stand. They may also write down any emotions that the questions are eliciting (relief, shame, gratitude, guilt, etc.).

⁸ Freire, 1970, p. 21.

⁹ <https://peacelearner.org/2016/03/14/privilege-walk-lesson-plan/>

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1. If you are able to move through the world without fear of sexual assault, take one step forward.
 2. If you studied the culture of your ancestors in elementary school, take one step forward.
 3. If you would never think twice about calling the police when trouble occurs, take one step forward.
 4. If you can show affection for your romantic partner in public without fear of ridicule or violence, take one step forward.
 5. If you ever had to skip a meal or were hungry because there was not enough money to buy food, take one step back.
 6. If you feel good about how your identities are portrayed by the media, take one step forward.
 7. If someone in your household suffered or suffers from mental illness, take one step back.
 8. If you were ever uncomfortable about a joke related to your race, religion, ethnicity, gender, disability, or sexual orientation but felt unsafe to confront the situation, take one step back.
 9. If you can make mistakes and not have people attribute your behavior to flaws in your racial or gender group, take one step forward.
 10. If you have more than fifty books in your household, take one step forward.

Note that exploring personal privilege is often an uncomfortable task. It is common to want to think that any privilege we enjoy has been earned; it is the result of our individual efforts. However, frequently this is not the case. Privilege is often unduly bestowed upon us through the systemically racist (ageist, classist, ableist, etc.) arrangements of our society. We are accorded differential power and privilege on the basis of identity. Each individual has multiple identities that intersect to produce a unique experiential map of overlapping privileges and oppressions—this is referred to as *intersectionality* (Crenshaw, 2016; Crenshaw, 2017). For example, if we were to compare the experiences of two women—one White and one Black—we might notice that the White woman experiences gender oppression, while the Black woman experiences both gender oppression *and* racial oppression. Depending on their social class, one or both may also experience class oppression. Factor in sexuality, physical ability, religion, and so on and you will start to understand the myriad ways that these two women experience the world. This is part of what makes conversations about race so nuanced. It is also part of why so many White individuals have difficulty seeing their own privilege. When there is one aspect of your identity that makes you feel disadvantaged (social class, for instance), it makes it harder to

see the various ways in which you are *not* held back—that there are disadvantages that you *don't* experience.

Read:

Certainly there are very real differences between us of race, age, and sex. But it is not those differences between us that are separating us. It is rather our refusal to recognize those differences, and to examine the distortions, which result from our misnaming them and their effects upon human behavior and expectation.

—Audre Lorde¹⁰

Allow for a few moments of reflection before offering up the following two practices, which are intended as a resource in times of discomfort or activation.

Practice #1

Describe the first practice, Cultivating Resources of Resilience. This practice is designed to help you identify a list of resources (i.e., “anything that helps you feel better,” Ward, 2020, p. 114) that, when you reflect upon them, helps you return to a sense of comfort, safety, and well-being. These resources can be people (mentors, spiritual guides, even fictional characters), pets, physical locations, happy memories, etc. The goal is to establish a settled home base.

Cultivating Resources of Resilience by Larry Ward (Ward, 2020, pp. 114-115)

- *What gives you strength and/or joy in your life?*
- *What uplifts you or makes you feel calm or peaceful?*
- *What or who inspires you to heal America's racialized karma?*

Choose one resource to practice with. Activate your sensory awareness and positive experiences with this resource and give mindful attention to sensations that are pleasant or neutral inside the body. Then come to a rest, noticing anything that may or may not have shifted. You may want to make some journal notes.

¹⁰ Lorde, 1984, p. 115.

Practice #2

The second practice is meant to be used as a way of interrupting habitual ways of responding to stimuli. This is especially helpful in interpersonal interactions; learning to cultivate this skill can facilitate better and deeper relationships with others. It can also improve our ability to listen, to hear what is actually being said to us rather than continuing along with our own self-imposed narrative. This can eventually help us shift the way that we see the world (all this from a simple pause!). Try it.

Breath of Hesitation by Jacoby Ballard (Ballard, 2021, p. 231)

Just focusing our attention on the breath enhances our entire awareness. The Breath of Hesitation is a simple practice of taking a breath before responding to something. This isn't necessarily categorized as a pranayama, but it can provide a profound shift, allowing you to respond from a more grounded nervous system rather than react from an activated nervous system. Just the space of one or two deep breaths can bring you back to your values and commitments in this life, reminding you of what is important and putting any interaction into perspective. The Breath of Hesitation can change what you feel, the tone you speak with, and what you choose to say, allowing it to come from a deeper, wiser place.

In the middle of conversation, pause and take a deep breath, and see what happens.

Break (5-10 minutes): Allow a brief break before moving into the final activity of the day.

Quote for consideration:

To resist naming our identity locations is to commit a kind of aggression toward ourselves and to further obscure blind spots that hurt others. Others are hurt when they are not seen; invisibility is another form of violence and oppression.

—Lama Rod Owens¹¹

¹¹ Owens, 2018, para. 21.

The following is an image that may help spark understanding of the various ways in which we may access or be barred from power and privilege. In the United States, those at the apex of power/privilege typically identify as White, male, cisgender, able-bodied, mentally stable, neurotypical, and so on. The facilitator may use this wheel to assist participants with the following activity. The *Understanding Intersectionality/“Where Are You?”* pages may be printed from Appendix A and handed out to participants.

WHEEL OF POWER/PRIVILEGE

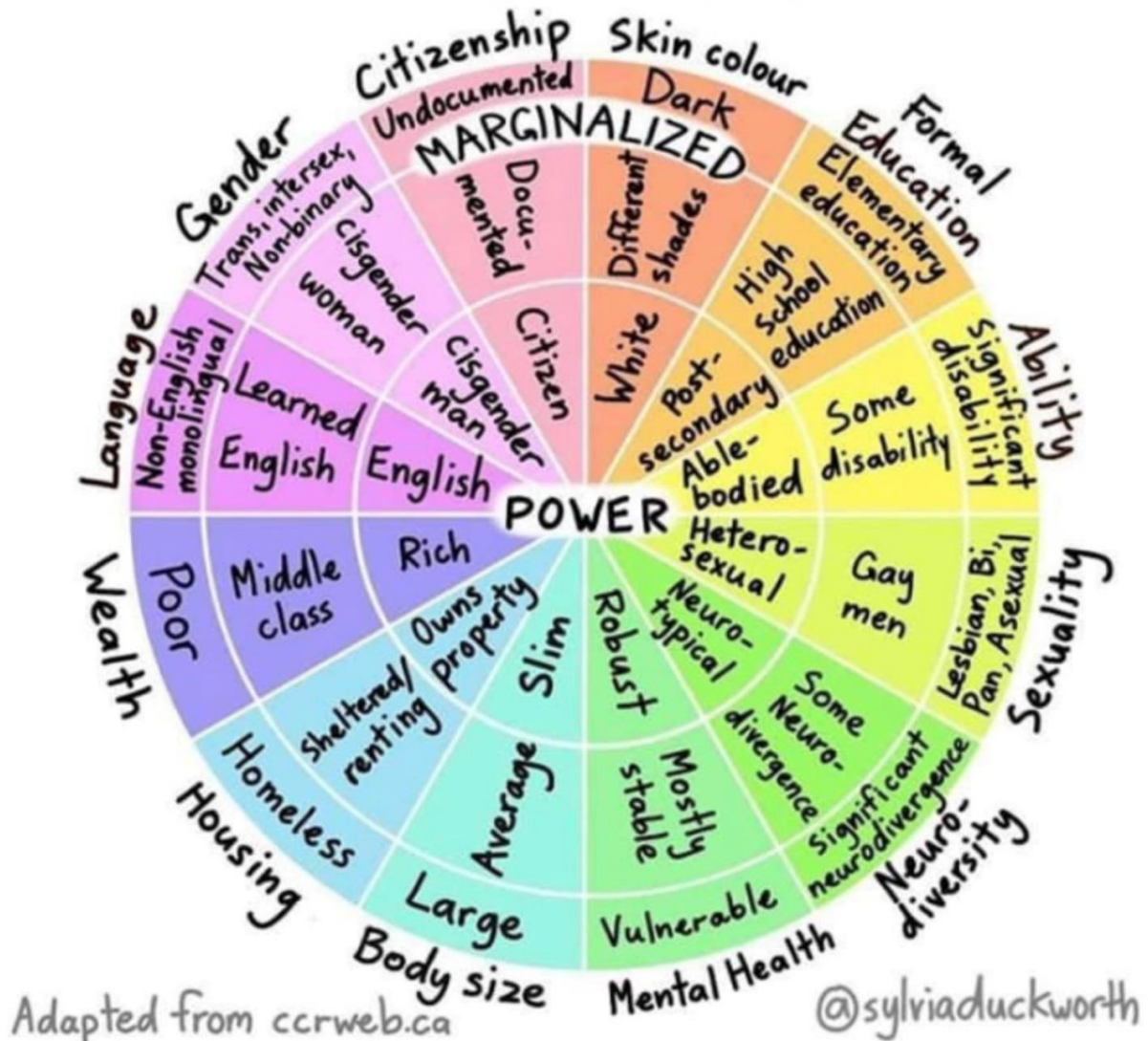
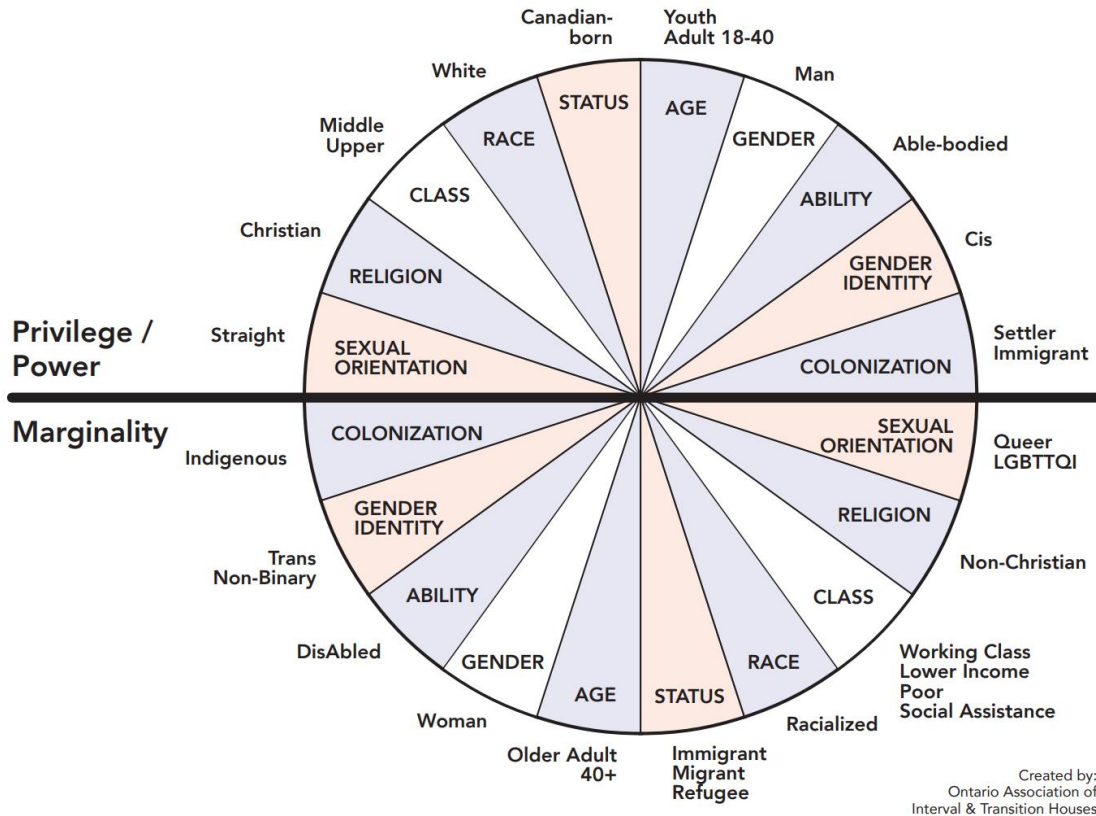


Image Credit: [The University of British Columbia VPFO](https://www.vpfoundation.org/)

Understanding Intersectionality/"Where Are You?"



*This is not comprehensive, but allows us to look at many intersecting identities and power structures that we all engage with.

A few notes about this image:

Gender Identity: The language and terminology for trans people is changing all the time. This chart is not meant to be a definitive definition of all trans inclusive identities.

Ability: The language for understanding ability and dis/Ability is also changing all the time and not agreed upon by all members of the dis/Ability community. As well, the limitations of the visual of this chart cannot adequately indicate the many forms of dis/Ability that exist beyond the many complex physical disabilities people experience. These include: non-normative, neuro-divergent, learning disabilities, mental health/illness and more.



Facilitator's Tip | This is not a comprehensive list. Also important to note is the fact that some of the categories on this wheel are fixed, while others are not. This means that our experiences of oppression and marginalization (privilege too!) can shift and change over time.

Activity: “Where Are You?”

This activity is about critical self-reflection. As individuals, we each bring to the job our histories (trauma, violence, family, etc.), our privileges, our marginalities, our relationship with power and privilege, and more.

Three kinds of questions to ask to interrogate our own privileges.

“Feeling” questions: Reading the wheel, identify a wedge that represents privilege for you. This usually brings up a variety of feelings including **guilt, defensiveness, anger, wanting to change the topic to a marginal identity you hold**. While it’s important to respect and honour our feelings, our privileges exist no matter what we feel. So ask yourself “Why do I feel this way?” “What does identifying my privilege(s) say about me?” “How can I move past these feelings?”

“Thinking” questions: Thinking beyond the individual level, but to the larger institutional and systemic levels, it is helpful to ask yourself, what are the systems in place that have reiterated the system of privilege that I benefit from? What do I actively do, without thinking about it (because that’s how privilege works and functions) that **reinforces my privilege and my lack of awareness of my privilege?**

“Action” questions: What can you do to be able to recognize privilege when you experience it? How can you interfere and interject when those moments happen? At the institutional and systemic levels, what actions are being done already? If you hold privilege and want to show solidarity with a community that you are not a member of, how can you do this in respectful and helpful ways?¹²

Participants should take 2-3 minutes to consider each type of question. After they have completed this activity, ask them to call out some of the feelings that came up for them. Write these feelings on the whiteboard to help participants visually conceptualize any common themes (or any marked distinctions).

Transition to next resourcing activity: a meditation on the breath. This meditation can be utilized as a way of bringing the nervous system back to baseline after a period of activation.

¹² This activity is courtesy of the Ontario Association of Interval & Transition Houses (OAITH), *How does intersectionality work? Understanding intersectionality for women’s services*, 2018, pp. 14-16. An easy-to-print handout is provided in Appendix A.

Awareness of Breath Meditation



Mindfulness Note | Sometimes the breath is not a comfortable anchor, due to trauma or various other factors. If this is the case, one may choose a different anchor of attention, such as the sensations in the hands, or the sounds in the room—anywhere that brings a sense of stability or security.

You may listen to a guided audio meditation [here](#), or loosely follow the provided script below.

- Starting by finding a position where you feel comfortable, secure, rooted in your body.
- Lying down, seated, standing up.
- Assuming a dignified posture—erect spine, shoulders back, heart open.
- Choosing to float your eyes closed (or assume a soft downward gaze), and just allowing your breath to move with ease through your body, not trying to change anything.
- Inviting a softness into your face...jaw...belly. Hands resting comfortably.
- Bringing a sense of curiosity to the sensations in your body, maybe tuning into any points of connection with the floor, chair, etc.
- Beginning to anchor your attention to your breath, bringing focus to the inhalation and exhalation, the rise and fall of your chest, your belly.
- Continuing to soften, one breath at a time, perhaps noticing the end of one breath and the beginning of the next.
- Allowing the breath to move easily, not trying to control it.
- Do you feel the urge to adjust your position or shift your chosen anchor? What does this feel like? Using your agency and making any necessary adjustments.
- Bringing your awareness, again and again, back to your anchor. Knowing that the mental chatter, the tendency of the mind to wander—all of this is completely normal.
- Each time you notice that your mind has wandered is a moment of mindfulness. It is a chance to begin again.
- Perhaps labeling these moments “thinking” or “wandering” and gently redirecting your attention back to the breath.
- Allowing your thoughts to come and go, noticing that even if they linger, eventually they are replaced with something else. A new thought or feeling arises, the previous thought or feeling passes away.
- Sitting in silence, again and again returning to the breath.
- Releasing any sense of ownership of your thoughts being “me” or “mine.” As we continue to practice this, over time we come to see that it is possible to notice a thought or sensation without getting caught up in it.
- Bringing kindness and curiosity to each moment. Noticing any different sensations or feelings that may have arisen since we began.
- Checking in again with those points of connection with the earth, those places where the breath is most noticeable: the nostrils, the belly, the chest or throat.
- Breathing with ease. Closing by offering appreciation and care to yourself.

Q&A/Homework

This is an opportunity for participants to ask any questions that have been percolating and/or share any pertinent information with the group. During the time, the facilitator will make sure that everyone understands the upcoming homework and has all the materials necessary to complete it. Facilitator should handle all relevant housekeeping items during this time, being mindful of the clock (it is important to be respectful of participants' other obligations outside of this workshop).

Goodbye Ritual

As with the Welcome Ritual, which signified the opening of our shared container, the Goodbye Ritual will be how we end each of our sessions together.

Sample script:

First, a session on racial justice would not be complete without acknowledging the people whose ancestral lands we are currently occupying. This workshop is taking place on the lands of the [insert Indigenous Peoples/Nations here]. We understand that this land was not freely given. We recognize the injustices that have been (and continue to be) endured and commit to listening to and honoring Indigenous voices and wisdom. We also recognize that acknowledgement without active support and advocacy rings hollow, so we pledge to do our part in disrupting and dismantling the colonial structures that actively contribute to the suffering of Indigenous Peoples.¹³



Facilitator's Tip | It is incumbent upon the facilitator of this workshop to research the history of the land where the workshop is taking place. Great care should be taken to craft an acknowledgement that is respectful and that accurately reflects historical and present-day governance of the territory. See nativegov.org for more details.

Pause.

We also take this moment to honor the many people who came before us, upon whose shoulders we stand, especially the many BIPOC authors and activists whose work is integral to this workshop. They have long been engaged in promoting racial justice and their bravery and tireless efforts deserve recognition.

¹³ Beyond Land Acknowledgement: <https://nativegov.org/news/a-self-assessment/>

Pause.

Finally, I ask each of you to take a moment to extend some gratitude to yourselves. The privilege we have as White individuals affords us the ability to opt out of conversations on racial justice; you chose not to do this. I thank you for recognizing the imperative of engaging in this work.

Pause.

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

Thank you.

END SESSION ONE

Session Two

Mindfully Embodied

(~75-90 minutes)



Note. From Microsoft 365 Apps for Enterprise.

Embodiment is a key component of this workshop. Berila (2014) states, “Embodied learning is generative: students become co-creators of knowledge by recognizing the body as a dynamic epistemological site” (p. 62). Rather than intellectualizing the issue of racism and talking about what must be done to solve it, participants will be asked to fully experience its emotional impact using body-based mindfulness practices.

Key Learning Objectives

- Begin (slowly) to build group trust and capacity for vulnerability
- Learn the important connection between self-regulation and body-based awareness
- Explore how mindfulness can help “make sense of and address reactions in the body when bias arises” (Wong & Vinsky, 2021, p. 187)

Necessary Materials

- Handout of suggested homework assignments
- Copies of Embodied Racial Awareness Practice (Magee, 2019, pp. 196-198)

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- Copies of
 - [“Dear White America”](#) (Yancy, 2015)
 - Whiteboard and markers
 - Extra notebooks and pens/pencils

Session Summary

- Welcome Ritual (2-3 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- Review of Community Agreements (3 minutes)
- Group Check-In (20 minutes)
- Importance of Embodiment (5-10 minutes)
- Group Reflection: Harvard Racial Bias Test Results (20 minutes)
- Mindful Resourcing
 - Owens: Tending to and Inviting the Body: Practice Example (5-7 minutes)
 - Magee: A “Body Scan” Practice for Grounding in Awareness (10 minutes)
- Q&A/Homework (10 minutes)
- Goodbye Ritual (2 minutes)

Practices

- Tending to and Inviting the Body: Practice Example
- A “Body Scan” Practice for Grounding in Awareness
 - Meditation on the Skin
- Continue: Breath of Hesitation

Homework

- **Read:**
 1. [George Yancy: “Dear White America”](#)
- **Watch/Listen:**
 1. [Embodiment and Social Justice: A Conversation with Reverend angel Kyodo williams and Dr. Scott Lyons](#)¹⁴ (7:20-23:50 covers embodiment as a way of knowing, but participants are welcome to listen to the entire conversation if they'd like)
- **Practice:**
 1. Alternate between the Awareness of Breath meditation (at this point aiming for 10 *consecutive* minutes) and the Body Scan (occasionally including the reflection on the skin).

¹⁴ This practice is found in the reference section under Rabke and Rabke, 2021.

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2. Continue practicing the Breath of Hesitation.
 3. [Coming Home to Yourself: A Meditation for Embodiment](#) (Optional)

- **Complete:**

1. Take some time to reflect on your own racialized experience (10-15 minutes should suffice) using Rhonda Magee's Embodied Racial Awareness Practice (Appendix A). Journal what you find.

Session Script

Welcome everyone to the space. When all have arrived and are seated, begin with the grounding activity.

Welcome Ritual

Read:

A Breathing Poem (Hanh, 1985/2005/2020, p. 3)

Breathing in, I calm my body.

Breathing out, I smile.

Dwelling in the present moment

I know this is a wonderful moment.

Optional expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Review Community Agreements

Mindfully transition participants out of the breathing activity. Ask if everyone remembers the Community Agreements that we committed to in the last session. Briefly read the Agreements out loud (Try It On, Move Up/Move Back, etc.).

Group Check-In

You may choose to do an open check-in with the group, asking the following questions out loud, or you may decide to move around the circle. Read the room. If the group is

particularly quiet or reserved, you may have to draw them out a bit by directly asking them if they would like to share (keeping in mind that sharing is not compulsory).

Ask:

- Remind the group of your name.
- How are you feeling?
 - If you could choose one or two words to describe your state of mind right now, what would they be?
- Any reflections on the homework?
 - Was there anything that stood out?
 - Was there anything in particular that you liked (or didn't like)?
- What about the practices? Did you do them? Was there anything you learned or noticed as a result?



Facilitator's Tip | It is important for us to build rapport with each other; these moments of group sharing are critical to that goal. However, keep in mind that we only have 20 minutes or so for this activity, so you will need to employ your best time management skills. Continue to monitor group member involvement and make sure that everyone's voices are being sufficiently heard. (This may require some skillful intervention.)

Transition to Didactic Portion of Session: Importance of Embodiment

Quote for consideration:

The state of life is the state of our body. This supports the notion that we, our minds, are fully embodied. The body is not simply a transport vehicle carrying the head around—it is an important internal source of the essence of who we are.

—Daniel Siegel¹⁵

Now that we have identified our own particular identity locations (Owen, 2018), we move in this session to reconnecting with the body. The resulting impact of the split mind-body (Cartesian dualism) ideology that dominates Western society is that the wisdom inherent in our bodies is often ignored or undervalued. Although there is beginning to be wider acceptance of the idea that “mental functions cannot be fully understood without reference to the physical body as well as the environment in which they are experienced” (Schmalzl &

¹⁵ Siegel, 2018, p. 132

Kerr, 2016, p. 1), many of us still lack basic bodily attunement. The activities featured in the following two sessions seek to remedy this.

This session's activities are based on the following critical understandings/assumptions:

1. Racism is both the result of and the cause of profound trauma (Menakem, 2017).
2. Trauma is held in the body (Levine, 1997; van der Kolk, 2014; Menakem, 2017).
3. The ability to inhabit our bodies is crucial to healing (van der Kolk, 2014).
4. Learning to inhabit our bodies requires a felt sense of safety and connection (Porges, 2017; Flores & Porges, 2017), which can only happen with a regulated nervous system (van der Kolk, 2014; Menakem, 2017).

Polinska (2018) states, "Our bodies' physiology reflects the distribution of power, disease, and health" (p. 330). This is evident in the marked health disparities that exist between different racialized groups within the United States. However, beyond the discriminatory experiences inscribed upon our bodies through differential access to resources and unequal treatment by our institutions (the judicial system, the healthcare system, etc.), our bodies also reflect the influences of dominant societal narratives and racist stereotypes. For example, the constriction that a White woman may feel in her stomach when walking past a Black man on a darkened street (Sullivan, 2014b) or the felt-need to surveil for safety when entering a low-income neighborhood—a "visceral energy system" that is beyond mere cognitive bias (Wong & Vinsky, 2021, p. 187). These are the types of feelings and sensations that mindfulness can help interrupt.

Body-based interventions are able to access deeply embedded aspects of experience (trauma, implicit memories and emotions, unconscious bias, etc.) that may not be obtained solely through verbal or narrative approaches (van der Kolk, 2014). In the words of Wong and Vinsky (2021), "Implicit bias is not just in the brain" (p. 194). Working at the bodily level can help facilitate shifts in our habitually patterned responses and create openings that would have not been otherwise possible. By tuning in to the messages our bodies are sending us, we can begin to notice when our fight/flight/freeze response has been activated (but perhaps shouldn't have been—a signal that our social conditioning may have taken over without us realizing). This can enable us to bring our behaviors more in line with our stated values. We can also learn how to safely reinhabit our bodies and increase our feelings of safety, belonging, and well-being.

Quote for consideration:

We all yearn for love, connection, and belonging. This is our birthright: we are all endowed with original goodness and the capacity to love ourselves and one another...Trauma has the power to disrupt our ability to love wholeheartedly by triggering painful memories of harm in our minds, bodies, and spirits, and this creates a barrier to connection.

—Cheryl A. Giles, *They Say the People Could Fly*¹⁶

Group Reflection: Harvard Racial Bias Test

During Coursera's Anti-Racism I, participants were asked to take a test that was designed to gauge their level of implicit bias.

*Ask these questions from the course:*¹⁷

- What was your experience like taking the Harvard Racial Bias Test?
- What did you learn?
- Do you think the results you received accurately represent your level of bias?

To tie in embodiment, include some additional questions that bring attention directly to how these results are being perceived in the body:

- How did taking the test make you feel? Did you notice any anxiousness, discomfort, or fear before/during/after the test?
- As you reflect on this, are you noticing any places of tightness or contraction in your body? Could you identify a particular body location where these feelings are strongest?

Asking participants to identify bodily sensations may be something that doesn't result in very clear or extensive reflections. Participants may have a hard time recalling anything other than what they were thinking during the test (recollections of feelings may be less accessible). This is okay. Again, this is evidence of the collective disembodiment that is

¹⁶ Yetunde & Giles, 2020, p. 31.

¹⁷ O'Neal & Ho, n.d.

prevalent within many Western societies; it is something that will take concerted effort and practice to overcome.

Transition to body practices: Let participants know that we will now be moving into learning some mindful embodiment practices. During these exercises we will be purposefully bringing our attention to the body in an effort to identify and then stay with (rather than ignore, deflect, or escape from) bodily sensations and feelings. Advise participants that the goal is just to observe what's happening in the body, as nonjudgmentally as possible. That's it. That's the practice.

Ask participants to find a comfortable position that feels grounded and stable. They may choose to close their eyes (or not).

Body Practice #1

This practice offers a gentle way to invite bodily sensations into the field of awareness. It is intentionally open in its scope so that it may meet each individual where they are right now, in this moment.

Tending to and Inviting the Body: Practice Example (Owens, 2020, p. 57)

Begin by asking your body what it needs right now. Take a few moments to listen. Allow it to respond. And adjust. Again, always give yourself lots of space to choose how you are relating to your body. The work and process of embodiment can be quite liberating, but it also can be quite painful. I encourage you to be kind and gracious to your body.

Allow your body to come into a position that feels okay for you to practice in for the time period you set. The goal of this process is to minimize as much distracting pain as possible. For some of us, including myself sometimes, painful sensations are often distracting. The practice here is offering these sensations of pain space while continuing to minimize and manage the pain through adjusting.

Remember that your body is unique and carries a different narrative of pain and trauma than other bodies. As you enter your body, be careful. If you cannot sit with certain experiences, please take a break. Go only where you feel ready.

Now bring your attention to the weight of your body, feeling yourself held by the seat if you are seated, or if you are lying down feeling the ground under your body, or if you are standing feeling the ground under your feet.

Reflect: Take a few moments between the two body practices to allow the first practice to land. Ask participants to consider what it felt like to bring this level of attention to their body and bodily sensations. Have them take 2-3 minutes to note their reflections in their journals.

Body Practice #2

The body scan is a foundational mindfulness practice. This practice invites us to intentionally tune in to what is going on inside the body—to pay specific attention to how things feel. The body scan enhances interoception (“perceiving within,” Siegel, 2010), which provides the basis for homeostatic maintenance, and is part of what enables us to calm our bodies down and reduce stress.

Remind participants that this is not intended to be a relaxation exercise; rather, it is a way to become more open, aware, and accepting of our sensory experiences.

A “Body Scan” Practice for Grounding in Awareness (Magee, 2019, pp. 39-41)

So let’s begin by consciously taking a position for your Body Scan Meditation Practice. You can practice in any position, but traditionally, this practice is done lying on the back, with the hands resting on the sides on the floor.

If you’re sitting in a chair, adjust your posture so you feel the support of the ground beneath you, place your feet flat on the floor, and sit with your spine upright but not rigid and with your head resetting in alignment. If you’re standing, bring your attention to your feet on the floor, about shoulder-width apart, and settle into a sense of grounded support. And if you are lying in the traditional position, allow yourself to feel the weight of the body sinking into the supportive ground below, holding you in a sense of belonging to this place at this time.

When you are ready to begin the body scan, direct your attention to the sensations, the life energy in your left foot, starting at the large toe and allowing your attention to move gently from one toe to the next. Then, bring your attention up to the top of the foot and the bones, muscles, tendons, and systems within it. What can you sense as you attend to the feeling in your foot? Moving up, rest your awareness on the sensations in the ankle, the shin, the knee,

the hip. Then, switch to the right foot, and repeat. Once you've scanned both legs, bring your attention (as your comfort level allows) up through the buttocks, the groin, and into the abdomen. Notice the sensations in each area of your body.



Mindfulness Note | This may be an appropriate time to remind participants that if they ever feel overwhelmed or unsafe during any part of the practices that are being shared, they are invited to stop and do whatever they need to bring themselves back into a state of regulation.

If any thoughts or emotions arise, simply notice them, allowing them to be present as you breathe in and out. From the lower abdomen on up through the diaphragm, lungs, and chest, scan up through your midsection, feeling, as best you can, the aliveness in each of these important regions of your body. As you move through the region of the heart, sense how you feel there. Is there tightness? Is there openness? Are you able to feel the strength of your own beating heart, its spacious capacity to give and receive?

Breathing and releasing focus on the heart, gently scan up through the chest and shoulders, and then down each arm, hand, and finger. Return to the upper body and scan up the throat, into the face, and up to the crown of the head. Now take a moment to direct your attention to the skin. Reflect on your skin as the largest organ of your body. Be kind with yourself as you allow any thoughts, sensations, or feelings to surface. What do your skin and skin tone mean to you? How have you been wounded or how have you benefited as a result of the particular skin that you live in?

Gently let go of all that has arisen for you as you've explored being in your body in this way. As you come back to the sensations of breathing, allow a sense of your full being to expand and flow down, from crown to toes and back up again.

Sit in awareness of the sensations in the body as a whole, allowing that which is good and well within you to be known, felt, and appreciated.

Q&A/Homework

We take a few moments here for group reflection on the Body Scan practice. Again, ask participants to come up with a single word for how they are feeling, perhaps noting whether this has changed from the beginning of this session. Give participants the opportunity to ask any questions they might have. Make sure that they are prepared for their homework assignments. Depending upon how comfortable participants seem with each other at this point, this may be a good time to encourage them to share contact information with each other, if they are so inclined. This is a way for them to build in an additional level of support.

Goodbye Ritual

Grounding ourselves in body and mind, we transition to the Goodbye Ritual to end our session.

Acknowledge the land on which this session is held. Recognize the important contributions of BIPOC authors and activists. Extend gratitude to ourselves for showing up and trying to do the work. *(See sample script from Session One.)*

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

END SESSION TWO

Session Three

Embodied Belonging

(~75-90 minutes)



Note. From Microsoft 365 Apps for Enterprise.

In this session we continue with our embodiment practices. We also take some time to reflect on the process of building a critical racial consciousness, as well as on how our own racialization has played a role in our lived experience. At the end of the session participants will receive a homework assignment that begins to incorporate some of the body practices that we've learned into trying to notice, at the visceral level, when they might be having an experience of bias. They will also be asked to begin working on a community art project. Sullivan (2006) states, "Literature, art, and film...can be particularly useful to critical race theory because their images, tones and textures often perform subtle emotional work that richly engages the non-reflective aspects of white privilege" (p. 1).

Key Learning Objectives

- Participants continue to learn body-based awareness
- Participants reflect as a group on their own racialized experiences and what this illuminates about systemic racial inequality
- Participants practice noticing bias by tuning into how their bodies feel

-
- Participants learn techniques that will enable them to productively move through what Menakem (2017) refers to as “clean pain” (i.e., using integrity to move through trauma we don’t want to face, rather than avoiding it)

Session Summary

- Welcome Ritual (2-3 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- Brief Acknowledgment of Community Agreements (1-2 minutes)
- Discuss [Stages of White Racial/Ethnic Identity Development](#) and [Stages and Levels of Cultural Competency Development](#) (5-10 minutes)
- Group Check-In/Discussion (20-25 minutes)
 - Discuss any discoveries of intergenerational wealth transmission (Session One homework assignment).
 - Discuss the Embodied Racial Awareness homework from Session Two.
- Mindful Resourcing (15 minutes)
 - Menakem: Moving Through Clean Pain (“Five Anchors”)
- Group Activity: Reflect on Yancy article (10 minutes)
- Mindful Resourcing (15 minutes)
 - Menakem: Body Practices
- Q&A/Homework (10 minutes)
- Goodbye Ritual (2 minutes)

Necessary Materials

- Handout of suggested homework assignments
- Handout of [Stages of White Racial/Ethnic Identity Development](#)
- Handout of [Stages and Levels of Cultural Competency Development](#)
- Handout of Independent Creative Project assignment (**due by Session Five**)
- Whiteboard
- Markers, pens, pencils

Practices

- “Five Anchors”
- Body Practices for White (and Other Non-Black) Readers

Homework

- **Listen:**
 1. [john a. powell: Opening to the Question of Belonging](#) (On Being with Krista Tippett)
- **Watch:**
 1. In Week 2 of Coursera's Anti-Racism I, participants were asked to watch a documentary about the story of Emmett Till (Beauchamp, 2016). Ask participants to revisit this documentary, paying special attention to the feelings that are arising in their bodies. Instruct them to write these feelings down in as much detail as possible. Link to the documentary: [The Untold Story of Luis Emmett Till](#)
- **Practice:**
 1. Continue practicing the Breath of Hesitation in your daily life.
 2. Continue alternating between the Awareness of Breath meditation and the Body Scan (10-15 consecutive minutes).
 3. Write down the "Five Anchors" and review, practicing when it feels appropriate.
 4. Try Resmaa Menakem's [Race and Healing: A Body Practice](#)¹⁸
- **Complete:**
 1. At home, take some time to complete the fourth activity from Resmaa Menakem's Body Practices for White (and Other Non-Black) Readers.
 2. Use what you have learned to inform the Independent Creative Project.

Session Script

Allow everyone to get settled and then begin the Welcome Ritual. Choose between the truncated or extended version of the poem based on your read of the energetic space in the room.

Welcome Ritual

Read:

A Breathing Poem (Hanh, 1985/2005/2020, p. 3)

Breathing in, I calm my body.

Breathing out, I smile.

¹⁸ This practice can be found under "On Being Editors" in the reference section. A list of relevant email links for participants is included in Appendix B.

*Dwelling in the present moment
I know this is a wonderful moment.*

Optional expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Discuss [Stages of White Racial/Ethnic Identity Development](#) and [Stages and Levels of Cultural Competency Development](#).

At this point in the workshop, it may be appropriate to discuss the process of attempting to build a critical racial consciousness. Provide participants with the full handout(s). Very briefly outline the various stages White individuals pass through on their journey to abandon racism and to define a non-racist White identity (this handout also includes a description of racial identity development for people of color). Then describe the six levels of cultural competency. These two handouts may help participants properly situate themselves within the process and help moderate their expectations. Again, this is a journey without a final destination. “Learning leads to action and action leads to learning” (Byrd, 2021, p. 4).

Group Check-In

During this check-in, we will return to our homework assignment on intergenerational wealth transmission from Session One. Ask participants if they were able to find anything of interest through their research.

- What did they discover?
- What did it tell them about privilege and systemic racial inequality?
- Did what they learned change anything about the way they see themselves and others?
- Any other pertinent reflections?



Facilitator’s Tip | Noting what participants express in their reflections of learning is just as important as noting what they do *not* express. Take care to notice the way that they are speaking—as well as their affect, body language, etc. It will likely provide important clues about how the materials from the workshop are or are not landing.

Next, ask if there are a couple participants who would like to share their experience with Embodied Racial Awareness Practice with the group.

After everyone who wants to share has had the opportunity to do so (being mindful of time), ask the participants to take a moment to tune into how they're feeling in their bodies. Invite participants to call out a word or phrase that describes this feeling to the group. From here we'll be moving into our first body practice of the day.

Body Practice #1

Again, it is not necessary to read this script word for word. The facilitator may read the anchor, and then choose one or several items to share from the practice list. This practice is intended to help individuals re-ground into their bodies after they have experienced a moment of activation.

"Five Anchors" (Menakem, 2017, pp. 167-172)

Note: Part of the following practice is relayed word for word and part is summarized.

You'll know you need to practice the five anchors when you sense a conflict building; when that conflict looks and feels as if it will continue to escalate; and when you feel a growing discomfort in your soul [vagus] nerve.

Anchor 1: Soothe yourself to quiet your mind, calm your heart, and settle your body.

Here are some ways to practice Anchor 1:

- *For a few seconds, don't say anything. Just breathe.*
- *If you're holding something, let it go or put it down.*
- *Sit down.*
- *Mentally tell yourself to stay calm or keep it together.*
- *Quickly find an internal resource your body experiences as safe, soothing, or pleasurable. Think of this person, place, or animal, and quickly connect to it.*
- *Find an exit (go to the bathroom). In many situations, it's the best way to get two minutes alone to catch your breath.*
- *Do something else to slow things down without dissing anyone or running away (take off sweater, take a long slow drink, open a window, etc.)*

Anchor 2: Simply notice the sensations, vibrations, and emotions in your body instead of reacting to them.

Here are some ways to do this:

- *Pay attention to your body's experience of simply being in your clothes.*

- Notice any other body sensations: your back against the chair, your tongue against the roof of your mouth, the wind blowing against your face. Experience and name each sensation (hot, cold, constricted, weak, etc.)
- As thoughts and emotions and possible reactions arise, don't run off with them. Bring yourself back to your body and its sensations.

Anchor 3: Accept the discomfort—and notice when it changes—instead of trying to flee from it.

At first this will be difficult, but with practice it will get easier. Here are some ways to practice this:

- When you feel an urge to tamp down or push away the discomfort, don't. Keep your attention focused directly on it. Stay with it and notice when it changes—because if you don't flee from it, at some point it will.
- When you get the impulse to analyze or think about the discomfort, bring yourself back to the sensation of discomfort itself. Again, notice when it changes.
- When your mind spits out strategies for what to do next, don't grab onto them. Just sit with the discomfort. Notice when the speed, focus, or quality of your thoughts changes.
- When thoughts or images about the past or future pop up, let them float past you. Stay with your body in the present.
- Remind yourself that any discomfort you feel is a protective response, not a defective one. Accepting, experiences, and moving through the discomfort is the foundation of healing.

Anchor 4: Stay present and in your body as you move through the unfolding experience, with all its ambiguity and uncertainty, and respond from the best parts of yourself.

Continue to use the first three anchors to stay in the present and in your body. At the same time, slowly move into the heat, peril, and possibility of the conflict. Feel your way, moment to moment. Here are some tips:

- When you find yourself focusing on the future or the past, use the first three anchors to bring yourself back to your body and the here and now.
- When your attention moves to what's wrong with you or with what a jerk the other person is, use those first three anchors to bring you back to the present.
- Don't try to know what will happen next. It's impossible. If someone asks you a question and your only honest response is I don't know, say, "I don't know."
- Don't try to wrest or finagle a particular response from anyone else.
- Act from the best parts of yourself—from your own deepest integrity. As events unfold, you'll sense what these parts are.

Anchor 4 always involves uncertainty. It can take many minutes, sometimes even hours, to play out... Every new moment is an opportunity to catch yourself, come back to the here and now, and settle your body.

Anchor 5: Safely discharge any energy that remains.

This anchor is underused and poorly understood, but it is no less important than the others. Use this anchor only after you have worked through the conflict, or disengaged from it, or agreed to stop focusing on it for now.

...

After you have been in the heat of a conflict, its energy remains bottled up in your body. For your physical and emotional well-being, discharge it as soon as you reasonably can. Allow yourself to experience your body's natural defensive and protective urges—and then discharge them. Here are some good ways to do this:

- *Most forms of exercise, including walking.*
- *Playing most sports.*
- *Dancing.*
- *Physical labor—heavy yard work, construction, snow shoveling, etc.*
- *Follow your body's moment-by-moment guidance. You might experience a sudden urge to push your hands in the air, or run around the block, or shake your head vigorously and shout. Let your body do whatever it wants to do. (Unless, of course, it wants to do something harmful, such as putting a fist through the wall. In that case, discharge the energy in a harmless way—by punching a cushion, for example.)*

After participants have had a few minutes to experience this practice, they are invited to share their thoughts:

- What do they think of these anchors? Did they find them helpful? Do they already do any of the things on this list?

From here, we will move into a brief reflection and experiential activity based on the George Yancy article that was assigned as part of Session Two's homework. According to Yancy's personal website,¹⁹ this article received such vitriol that it prompted the American Philosophical Association to write a public statement to try to deter harassment of philosophers. There was also a petition circulated in support of Yancy, as well as a letter of defense penned by 68 other influential philosophers.

Ask:

- How did *you* feel about the article?

¹⁹ Professor George Yancy, PhD: <https://www.georgeyancy.com/articles.html>

Give participants 1-2 minutes to reflect, perhaps asking if anyone has anything that they feel they *must* share in response. Then, share the following paragraph from the end of the article:

If you have young children, before you fall off to sleep tonight, I want you to hold your child. Touch your child's face. Smell your child's hair. Count the fingers on your child's hand. See the miracle that is your child. And then, with as much vision as you can muster, I want you to imagine that your child is black. (Yancy, 2015, final para.)

Ask participants to reflect on Yancy's request, once again writing down any pertinent thoughts in their journals. From here we move on to our second and final body practice of the day. Ask participants to find a comfortable position, either seated or lying down.

Body Practice #2

The practices that follow are intended to shine a light on the ways in which we may have internalized White supremacist narratives and beliefs—which are felt as nonverbal sensations in the body. These sensations often defy rationality (Menakem, 2017; Sullivan, 2014b). It is important to consistently work to identify these sensations so that eventually we may be able to use techniques to bring our bodies into a more regulated state (which will then enable us to choose more rational and reasonable behavioral responses).

Body Practices for White (and Other Non-Black) Readers (Menakem, 2017, pp. 93-95)

Pay close attention to what you experience in your body in each moment. In particular, notice any constriction or relaxation.

- 1. You are invited to an African American coworker's wedding reception. When you arrive—a bit late—you discover that you are one of over 300 other guests. As you stand in the doorway, you scan the room. You are the only non-Black person in the hall. Even the servers are all Black.*

Stop. What are you experiencing in your body? What thoughts are going through your head?

You feel a hand touch your shoulder. You turn and see an unfamiliar face: a smiling, middle-aged Black man. He says, laughing a bit, "Go on in. We don't bite."

Pause for a moment. What do you notice in your body right now? What urges do you experience?

2. *Your son (or brother, father, or other male family member has been telling you about Clarissa, his new fiancée, for the past few weeks. Several times he has told you how loving, smart, beautiful, and funny she is. He has said that she is several years older than him, but he has not told you her exact age, or shown you her picture.*

One day he invites you to dinner with him and Clarissa at a nearby restaurant. You accept. When you arrive and spot him at a table, he is looking with great admiration at the woman next to him. She seems equally enamored with him.

She is Black—and very dark-skinned. She has long dreadlocks and wears a dashiki. As you near the table, you also realize that she is seated in a wheelchair.

Stop and notice what you experience in your body right now.

3. *As you drive home from work, the car in front of you hits a large pothole and veers to the right. You slow down, expecting the car to return to the center of the road, but it doesn't. It continues onto the sidewalk, crosses a lawn and a driveway, and smacks hard into a tree with a resounding thunk.*

You pull over, get out, and hurry to the damaged car. As you reach it, the driver's door opens and a man stumbles out. He is scowling—and he is very tall, very buff, very tattooed, and Black.

Pause and notice what you sense in your body right now.

Have participants sit with each of these activities for 2-3 minutes. After each one, give them another 1-2 minutes to record what they discovered in their journals. What feelings came up for them? What did they notice about how their bodies felt?

Encourage participants to share, popcorn-style (if no one is willing to volunteer, try moving through the circle, reminding everyone that while sharing is encouraged, it is not obligatory). Notice if there are any commonalities or themes to what is being shared.

Ask:

- Were you surprised by some of the feelings that came up during these exercises? Was there anything that you were *not* surprised by?

After participants have shared, let them know that there is a fourth practice in this sequence that you will be asking them to complete later. Read the fourth practice out loud:

4. *The following activity requires doing something in real life.*

Visit a physically safe place you know will be populated with a lot of Black bodies. Have dinner at an African restaurant. Attend a worship service at an African American church or mosque. Go to a performance of a hip hop artist, or a Black theater troupe, or an African musical group on an American tour. Throughout the experience, periodically pause and pay attention to your body. What is it experiencing? What urges and thoughts arise?

A week or two later, go to a different physically safe place filled with Black bodies. Once again, pay attention to your body, moment by moment. Does it feel or react differently this time?

This is not a cultural immersion exercise. It's about noticing what you feel in your body in real time.

Q&A/Homework

From here we debrief and move into a single word reflection. Moving around the circle, ask participants to share how they are feeling. If they would like to expand upon the single word, that is okay, just ask them to be respectful of the other participants (we want to make sure everyone feels seen and supported). If participants have any questions, now is the opportunity to ask them (they can also reach out via email at any time). Finally, spend some time explaining this week's homework assignments.

Homework:

As described earlier, this week you are asked to go to a place where you are guaranteed to be in the minority. Notice how this feels in your body. Use this to inform how you respond to this week's art project prompts.

Independent Creative Project: "What does belonging mean to you?"

In the model offered by Garrett and Chase (2021), participants will create a work of original art that answers questions of belonging. This is an open assignment—participants can submit poems, original works of art (photographs, collages, drawings, etc.), or anything that makes them feel a sense of belonging.

Consider the following questions (from **Larry Yang, 2017, pp. 98-99**):

- *What is the experience of belonging for you? How does it feel in the body? What sense doors are engaged? How does it feel in the heart? What emotional states emerge from this reflection? How does it feel in the mind? Is the mind relaxed, agitated, dull, busy, or calm?*
- *What qualities allow you to relax into being present and feeling that you can be authentically who you are without any pretense or mask?*
- *Even though there might not be any space in the world that is 100 percent safe, what allows you to feel safe enough that you can soften the defenses that can hide or protect or even pretend the nature of your reality?*
- *Having reflected on your own experience with belonging, how might others feel about the experience? What might others who are different from you need to feel that precious sense of belonging in the world, in their life?*

Perhaps it may be interesting to also explore the thought of what would happen if everyone was able to belong equally—would this alter your sense of belonging? Do you think you would feel that you belong less? More?

There is no right or wrong answer here. All I ask is that you remember our group commitments to honesty, bravery, trust, safety, and support.

Submissions will be anonymous and will form the basis of a group collage, to be displayed online. **They are due by Session Five.**

Additional Homework:

- Listen to [john a. powell: Opening to the Question of Belonging](#) (On Being with Krista Tippett).
- Revisit watching [The Untold Story of Luis Emmett Till](#). Journal what you find (within yourself).

Goodbye Ritual

Transition to our goodbye ritual, which participants should be familiar with by this point. Ask them to join you in:

Acknowledging the land on which this session is held, recognizing the important contributions of BIPOC authors and activists, and extending gratitude to ourselves for showing up and trying to do the work. *(Again, see sample script from Session One.)*

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

END SESSION THREE

Session Four

Kindness and Compassion

(~75-90 minutes)



Note. From Microsoft 365 Apps for Enterprise.

The next two sessions will examine what is underneath the strong emotions that often arise when issues pertaining to race are discussed. This session will mainly be focused on dealing with guilt, shame, sadness, confusion, etc. (in the next session we'll tackle anger). These emotions are often nested under what Robin DiAngelo (2018) calls *White fragility*, which refers to the defensiveness that White individuals exhibit when asked to consider their relationship with race and racism. In these moments of discomfort, the ability to hold ourselves with kindness so that we can be with suffering—our own and that of others—is a crucial skill to have. Kindness and compassion are also foundational to healing, and healing must occur if we are to stop perpetuating the harm of racism. Kindness and compassion are not, however, meant to excuse individual and collective complicity in systems of oppression, but rather to increase resilience and the capacity for continued engagement.

Key Learning Objectives

- Briefly reflect on what we have learned about the idea of belonging
- Learn the importance of self-care and self-compassion

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- Distinguish between kindness and niceness/leniency (Magnet, Mason, & Trevenen, 2014)
 - Understand that it is our job to learn to self-soothe—we should not rely on others (particularly other people of color) to undertake that emotional labor for us
 - Practice bringing compassion to moments of racial distress and discomfort
 - Understand that compassion requires action (a desire to *do something* to alleviate suffering)

Necessary Materials

- Handout of suggested homework assignments
- Copies of loving-kindness phrases (Appendix A)
- Copies of
 - [The Costs of Racism to White People](#) (Kivel, 2002)
- Whiteboard
- Markers, pens, pencils
- A/V Device for playing video

Session Summary

- Welcome Ritual (2-3 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- Group Check-In (25-30 minutes)
- The Importance of Kindness and Compassion (5-10 minutes)
- Mindful Resourcing
 - A Pause for Human Kindness (5 min)
- Watch: [Visit the Legacy Museum](#) (5 min)
- Read: [The Costs of Racism to White People](#) (10 min)
- Group Reflection (10 min)
- Mindful Resourcing
 - Kindness Practice (10 minutes)
- Q&A/Homework (5-10 minutes)
- Goodbye Ritual (5 minutes)

Practices

- Kindness Practice
- A Pause for Human Kindness

Homework

- **Read:**
 1. [James Baldwin: The White Man's Guilt](#)
 2. [Audre Lorde: Afterimages](#)
 3. [What If We Othered Your Child And You?](#)
- **Listen:**
 1. [Sharon Salzberg – Metta Hour – Ep. 125 – The Inner Work of Racial Justice w/ Rhonda V. Magee](#) (29:45-56:17)
 2. Listen to [John Biewen, The Long View, I: On Being White](#) (On Being with Krista Tippett)
- **Practice:**
 1. Replace the Awareness of Breath Meditation with Affectionate Breathing (or alternate between the two)
 - a. [Audio](#)
 - b. [Script](#)
 2. Make sure you are still continuing to check in with how these practices feel *in your body*
 3. Try the following compassionate practice: [“How Would You Treat a Friend?” by Kristin Neff](#) (also found in Appendix A)
 4. [Encountering Grief: A 10-Minute Guided Meditation by Roshi Joan Halifax](#) is a beautiful way to practice if grief is the dominant emotion that is arising for participants (Optional)
- **Complete:**
 1. Continue to work on your creative project about belonging.

Session Script

As usual, begin by conveying warmth and friendliness to participants as they arrive and get settled. Welcome everyone in and ask them to find a comfortable seated position. Transition to the welcoming breathing exercise.

Welcome Ritual

Read:

A Breathing Poem (Hanh, 1985/2005/2020, p. 3)

*Breathing in, I calm my body.
Breathing out, I smile.
Dwelling in the present moment
I know this is a wonderful moment.*

Optional expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Group Check-In

There is a lot to unpack from the last session, including the experiential homework assignment, which may have elicited substantial insight and reflection. Recall, participants were asked to visit a place in which they were likely to be in the minority, which may be a different experience than they are accustomed to given the highly segregated nature of U.S. society. Make sure everyone is settled.

Ask:

- Would anyone like to share their experience with the homework assignment?
 - What was it like for you?
 - How did it feel in your body?
 - What were your key takeaways?



Facilitator's Tip | Try to gauge participants' interest/willingness to share here. It may be appropriate to set a timer so that everyone has the opportunity to reflect on the most salient features of their experience. Remind them of the community agreements before the shares begin and as needed throughout.

Participants were also asked to revisit the documentary of Emmett Till and record their reflections. This is a raw and emotional account of brutality being visited upon a young boy, and it evokes a lot of strong emotions. Extensive reflections on the video likely won't be possible given time constraints, but it also depends how long the earlier reflections last. If pressed, facilitator can have several participants share their thoughts and then go around the circle and ask for a one word description of how everyone is feeling.

Finally, ask participants how the mindfulness practices are going.

-
- Do they have any questions?
 - Do they need any additional support?
 - Is there anything that they've found that they particularly like/dislike?

Transition to Didactic Portion of Session: Importance of Kindness and Compassion

Kindness and compassion have a vital role to play in movements for social justice. They not only promote caring and empathy towards others, but they are also part of what can help individuals develop resistance in the face of oppression. In the words of Rhonda Magee (2019), "These practices build the resilience we need to stay in the conversations and to deepen community when the going gets tough." (p. 6). For the purposes of this workshop, kindness and compassion can help White individuals build the emotional resilience that they need to withstand the difficult conversations that are necessary for improved racial relations.

Ruth King (2018) writes, "We all have ways of protecting ourselves from racial harm. We may strike out, walk out, or numb out, depending on the situation... Metta is the antidote to such distress" (pp. 93-94). Metta, or loving-kindness, is often paired with compassion. According to the Dalai Lama (2005), "Genuine compassion must have both wisdom and loving kindness. That is to say, one must understand the nature of the suffering from which we wish to free others (this is wisdom), and one must experience deep intimacy and empathy with other sentient beings (this is loving kindness)" (p. 49). In today's session, we will be learning how to these two emotions together and directing them toward ourselves, in the form of self-compassion.²⁰

Important Note for the Facilitator:

Although asking those who hold dominant positions within society to offer themselves kindness and compassion might seem counterintuitive, accounting for the particular socialization that White individuals have undergone within the United States is necessary. The self-schemas that are ubiquitous aspects of White racial identity (Helms, 2017), when challenged, produce different defensive responses such as denial, minimization, overwhelm, misdirection, focus on intent, disbelief in methods, and avoiding the

²⁰ According to Kristin Neff (2021), self-compassion has three important components: mindfulness, common humanity, and self-kindness.

conversation (Byrd, 2021). All of these forms of resistance can be couched under the term *White fragility* (DiAngelo, 2018).

This approach recognizes that shaming and seeking to punish those who are complicit in systems of oppression does not facilitate connection and may further entrench those behaviors and ways of thinking that we are seeking to disrupt. It is absolutely crucial, however, for the facilitator to emphasize repeatedly to participants that kindness and compassion must not be conflated with “niceness” or with being “a good White person” (Sullivan, 2014a). You cannot practice metta (or loving-kindness) and compassion and then pat yourself on the back for a job well done. These practices are something that must be sustained over the long-term; a fundamental component is their ability to inspire one to action, to *do something* to relieve the suffering of others.

Quote for consideration:

Guilt is not a response to anger; it is a response to one's own actions or lack of action. If it leads to change then it can be useful, since it is then no longer guilt but the beginning of knowledge. Yet all too often, guilt is just another name for impotence, for defensiveness destructive of communication; it becomes a device to protect ignorance and the continuation of things the way they are, the ultimate protection for changelessness.

—Audre Lorde²¹

Possible Questions to Ask (if time allows):

- What do you think of this quote?
- Would you characterize guilt as one of the primary emotions that you feel when you think about privilege and racial justice?
- What about shame? Sadness? What other emotions frequently come up for you as you do this work?
- What do you think an appropriate response is to these emotions? What is your go-to way of coping?

²¹ Lorde, 1984, p. 130.

Have participants call out answers popcorn-style. It is likely that they will be experiencing a lot of tough emotions. Encourage them to use the following statement/question as a coping strategy:

This is really difficult. How can I care for myself in this moment? (Neff, 2021, p. 23)

When reflection is complete, mindfully transition the group to the first mindfulness practice.

Practice #1

This is a short practice that is intended to help us sustain moments of racial discomfort.

A Pause for Human Kindness (Magee, 2019, pp. 28-29)

Having explored the value of a self-reflective pause in deepening our capacity for racial awareness and justice work, take a moment now to explore a micro practice I call the Pause for Compassion.

We begin, again, by noticing a moment of racial discomfort. We pause. We take a deep and grounding breath. What are the sensations in the body that make this discomfort known to you now? Consider placing one or both hands on the area where you feel discomfort.

Inwardly recite these phrases: "This is a moment of racial discomfort. Such moments are common in a world shaped by racism. I deserve kindness in this moment. And I offer kindness to others impacted by this moment as well."

Now bring kindness to an often underappreciated part of your body. Take a look at your hands, the palms, the outer skin. Notice any reactions you have to the color of your skin. Then, think of all the ways you have put your hands to work, the ways they have supported others, enabled you to feel connected to others along the way. As you breathe in and out, appreciate this part of your body as an immeasurable gift. And offer it love and appreciation. Extend the sense of appreciation from your hands to your arms, chest, heart, neck, head, and back down through your midsection to feel the ground. Breathe in and out with a sense of appreciation, of love for the gift of the body—the earth that walks, the physical manifestation of your unique journey through time, space, and cultures untold—for getting you to this place.

Allow participants to take a few moments to breathe, to let the practice settle, and then move on to the group activity.

Group Activity

The Legacy Museum: From Enslavement to Mass Incarceration is a museum located in Montgomery, Alabama. Built by the Equal Justice Initiative (EJI), a nonprofit founded by the legendary public interest lawyer and civil rights advocate Bryan Stevenson, the museum provides a comprehensive and immersive exploration of the legacy of slavery in the United States. Together, participants will watch a brief video description and tour of the museum.

Watch:

- [Visit the Legacy Museum](#)

Ask participants to once again pay attention to how seeing this video is affecting their bodies. Perhaps they can try using the exercise they just learned and write down any pertinent reflections in their journals.

Ask:

- How did the video make you feel?
- Did you feel any guilt or shame? A sense of loss? Sadness?
- Conversely, was there a feeling of numbness or detachment? Or perhaps you felt nothing at all?

Transition to Read:

All together, we will read Paul Kivel's [The Costs of Racism to White People](#). When everyone is finished reading and has had a few moments to reflect, again, we ask the following questions:

Ask:

- How did the video make you feel?
- Did you feel any guilt or shame? A sense of loss? Sadness?
- Conversely, was there a feeling of numbness or detachment? Or perhaps you felt nothing at all?

Reflect on what you find together. We then move on to our second practice of the day.

Practice #2

The kindness practice described below is courtesy of Ruth King, an influential meditation teacher who uses mindfulness to help bridge racial divides.

The power of friendliness has an immediate impact on our body, our mind, and our nervous system... You will notice over time in this practice that the hard edges of a habituated gripped mind start to soften and the solid sense of self begins to dissolve, opening you to more warmth and space to rest and dwell.

—Ruth King²²

Kindness Practice (King, 2018, pp. 97-102)

Begin by closing the eyes and relaxing the body using the body scan practices discussed in the description of sitting meditations (see chapter 7). Relaxation allows the body to soften into natural awareness.

Now, recall a moment of loving presence with another person or moment of deep gratitude. Bring that recollection into your heart and mind. Allow yourself to recall that moment as fully as you can, as a way of igniting your direct experience with care, with kindness.

Imagine this person sitting before you right now, taking joy in you and wishing you well. If it helps, place both hands on your heart. Feel the happiness and the joy being exchanged between the two of you—that soft opening and acceptance, that allowing and relaxing that naturally happens when you are in the presence of a dear one or a precious moment. Don't let this just be a thought; let the body experience the thought, that memory.

Let yourself be touched by this recollection in this very moment, taking time to allow every cell in your body to be bathed in this loving presence. Rest here in the warmth of this recollection for a while—this is the experience of metta.

Now, with gratitude, allow the image of the person to fade away, but maintain the essence of loving presence, that powerful quality of kindness and care.

Offering Kindness to Yourself...to a Challenging Person...to All Beings

As you sit in this essence of genuine care, use your entire body as you repeat the following phrases silently to yourself, allowing each word to touch you with care.

²² King, 2018, pp. 96-97.

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- *May I be safe and free from inner and outer harm.*
 - *May I be happy and content.*
 - *May I be healthy and strong.*
 - *May I live with ease and well-being.*
 - *May whatever blocks my heart be dissolved.*
 - *May I know joy and freedom.*
 - *May I have food, shelter, and good care.*
 - *May I be free from animosity and hatred.*
 - *May I know peace.*
 - *May I be a good friend to myself.*

It helps to say the phrases slowly and to experience not only the words but also the spaces in between the words. Feel the good intention of these phrases as you say them in your heart and mind. Notice how these phrases are impacting your present-moment experience.

Once you feel complete, continue forward with the practice, repeat the above phrases but replacing “I” with “you” and then subsequently with “all beings.” Notice how your experience changes with each iteration of the practice, remembering to do your best to feel a sense of authentic kindness and appreciation. Do you feel any different about yourself? Is the challenging person still challenging? Does it feel easier to notice the good in others? Do you feel touched by a genuine wish for the lessened suffering of those who belong to your community...and those who do not?

Q&A/Homework

Ask participants to choose a single word reflection that most describes how they are feeling in this moment. Allow for any questions, and then explain this week’s homework assignments. Make sure that everyone has all the relevant information before moving on to the Goodbye Ritual.

Important Note: Rhonda Magee is an attorney who has put considerable effort into bringing mindfulness into the legal world. Although she refers to this work frequently in the podcast with Sharon Salzberg, what she is speaking about applies to us all. Don’t let any specificity within the conversation deter you.

Reminder: Participants’ belonging poems and/or original works of art (photographs, collages, drawings, etc.) are **due in Session Five**.

Goodbye Ritual

Transition to the Goodbye Ritual to end the session. As in the past three sessions, the Goodbye Ritual includes an explicit acknowledgement of the Indigenous Peoples on whose land the workshop is taking place. We also recognize the BIPOC authors and activists who have long been engaged in the work of eradicating racial bias and oppression (both past and present). Last, we acknowledge our own continued efforts at trying to create the changes in ourselves that will be necessary before broad societal change is possible.

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

END SESSION FOUR

Session Five

Working with Anger

(~75-90 minutes)



This work (Dandelion Plant Nature, by [Alexas Fotos](#)), identified by [Pixabay](#), is free of known copyright restrictions..

Anger is an emotion that often arises during conversations about race and racial justice. Although anger is a natural response to injustice, it is an emotion that is very complicated, that we often have difficulty employing skillfully. In this session we will explore our own anger in relation to racial justice and how our socialization may be hindering our ability to listen to the important information that this strong emotion provides. We will also begin to practice asking the types of questions that can lead to increased understanding.

Key Learning Objectives

- Continue to learn how to use mindfulness as a framework for dealing with emotional reactivity
- Reflect on the acceptability of anger within social justice movements
- Identify what anger feels like in the body
- Learn to create space for anger—how to understand it, acknowledge it, and let it go
- Begin to understand the importance of asking what might be lying underneath feelings of anger (“Where does it hurt?”)

Necessary Materials

- Handout of suggested homework assignments
- Optional copies (in case facilitator would like to refer to them during group check-in)
 - [Audre Lorde: Afterimages](#)
 - [What If We Othered Your Child And You?](#)
- Whiteboard
- Markers, pens, pencils
- A/V Device for playing video

Session Summary

- Welcome Ritual (5 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- Group Check-In (25-30 minutes)
- Mindful Resourcing
 - Owens: SNOELL (5 minutes)
- Watch Together:
 - [Police: Last Week Tonight with John Oliver](#) (from 25:55-33:32) (7-10 minutes)
- Group Discussion: Exploring Anger & Other “Negative” Emotions (15-20)
- Mindful Resourcing
 - Singh & Jackman: Meditation on the Soles of the Feet (10 minutes)
- Q&A/Homework (5 minutes)
- Goodbye Ritual (2-3 minutes)

Practices

- SNOELL
- Meditation on the Soles of the Feet

Homework

- **Read:**
 1. [Eula Biss: White Debt](#)
 2. [Claudia Rankine: Citizen: An American Lyric](#) (Excerpt) (email link to participants)
- **Practice:**
 1. Practice SNOELL as much as possible.
 2. Continue to alternate between Affectionate Breathing and the Kindness Practice (or Encountering Grief).

-
3. If the opportunity arises (a moment of high emotional intensity), try using the Soles of the Feet practice.
 4. Don't forget the Breath of Hesitation. Try to sporadically return to some of the other practices shared during earlier workshop sessions.
- **Complete:**
 1. Continue to work on your creative project about belonging.

Session Script

We'll be working with strong emotions this week, so begin the session by offering the expanded version of Thich Nhat Hanh's breathing poem. Make sure everyone is sufficiently settled first.

Welcome Ritual

Read:

Expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Breathing in, I know I am breathing in.

Breathing out, I know I am breathing out.

Breathing in, I notice my in-breath has become deeper.

Breathing out, I notice that my out-breath has become slower....

Breathing in, I calm myself.

Breathing out, I feel at ease.

Breathing in, I smile.

Breathing out, I release.

Breathing in, I dwell in the present moment.

Breathing out, I feel it is a wonderful moment.

Group Check-In

Smoothly transition from the settling breath exercise to our group check-in.

Ask:

- How is everyone doing?

-
- How were the kindness and self-compassion practices? Did anyone experience any difficulty with them?
 - Are you finding some of the practices more difficult than others? Why do you think that might be?

We had several thought-provoking homework assignments from last session: A brief essay from James Baldwin, a poem about Emmett Till from Audre Lorde, and a poem that flips the script on White America and asks what would happen if they were the ones to be “othered” (by Nina Miriam). There is a wide array of questions that can be asked of participants about these readings. The following is an example of how the facilitator might choose to guide the conversation, but it is possible (and encouraged) for the facilitator to share or ask anything that feels to them to be most striking and relevant from the readings.



Facilitator’s Tip | The activities in this session are intentionally designed to be provocative. They were chosen because of the likelihood that they would elicit strong feelings (sadness, anger, rage, etc.) so that these feelings can safely be unpacked and explored. Continue to remind participants of the community commitments as necessary. The facilitator should also take care to note the general tone of the room and be prepared to defuse any moments of extreme volatility, should they arise.

Possible quote for consideration:

This is the place in which it seems to me, most white Americans find themselves. Impaled. They are dimly, or vividly, aware that the history they have fed themselves is mainly a lie, but they do not know how to release themselves from it, and they suffer enormously from the resulting personal incoherence.

—James Baldwin²³

Ask:

- How does this quote make you feel?
- Do you think it’s accurate? Why or why not?
- Did any of what you read make you think any differently about the way you see the world?

It is also important to touch upon the poems from Lorde and Miriam, each of which are quite powerful.

²³ Baldwin, 1998, p. 723.

Possible Questions to Ask:

- Did the Audre Lorde poem make you feel any differently about Emmett Till than you did before?
- Do you understand some of the anger and (perceived) harshness in the poem?
- Can you imagine if this had happened to someone you knew, or to someone who looked like you? Does this change your feelings at all?
- What about the Nina Miriam poem? What was it like to imagine being treated in the ways that poem described?

Allow sufficient time for group discussion before transitioning to the first mindful practice:

Practice #1

This is a practice that can help us gently hold our anger and then transform it into something that is more productive—it allows us to move from a place of reactivity to a place of responsiveness. It is not typically something that is practiced in the heat of the moment.

SNOELL (Owens, 2020, pp. 61-65)

SNOELL is a mindfulness-based noticing strategy that helps us to hold space for material in our minds...[and] to explore emotions in particular.

- 1. See it.** Notice sensations in the body. Learn how we label these sensations as emotions.
- 2. Name it.** The labeling of the sensations is the beginning of a whole round of narratives we begin to create to think about that sensation...In many ways, [this is] when the reality of pleasure and pain begins for us.
- 3. Own it.** When we see something and label it, we have to own it. Owning it means that I accept that this emotion or material is happening in my experience in this moment... Sometimes to practice this, I tell myself: "I am experiencing this. This is mine. It is happening in my experience and my body."
- 4. Experience it.** When I am finally able to own something, I can move into experiencing the material. Experiencing is a nonreactive activity. I am watching how an emotion feels in my body and mind.
- 5. Let it go.** Many of us have a tendency to hold onto things that we don't need. The practice of letting go isn't about bypassing or covering up. This practice of letting go means I am determining which things are conducive to my health and happiness and which things aren't.

6. Let it float. *Letting something float is a continuation of letting material go. [It is the] work of watching the material I have let go of and relaxing my reactivity to the material over and over again...This practice is the spaciousness that allows me to move through the world with the space to choose how I wish to respond instead of getting lost in compulsory reactions.*

Allow participants to write down and reflect on the various steps in this practice.

- See it: "I am feeling a strong emotion."
- Name it: "I'm getting angry."
- Own it: "This is what's happening in my body."
- Experience it: "What does this feel like?"
- Let it go: "I choose to give this experience space to be"
- Let it float: "I have space to hold this."

Once they feel ready, transition them to the group activity.

Group Activity: Watch [Police: Last Week Tonight with John Oliver](#) (from 25:55-33:32). This clip tackles the "Defund the Police" movement, which is a topic that triggers strong emotions for many Americans. At the end of the clip, we witness a very emotional Kimberly Jones trying to redirect our attention from the actions of violence and looting that occurred during the Black Lives Matters protests, to what is behind/underneath those actions ("the social contract is broken!").



Facilitator's Tip | This clip has a fair amount of profanity. Although it was also shared during Coursera's Anti-Racism I course (so participants will likely already be familiar with the video), it may be prudent to provide a word of caution prior to viewing, just as a courtesy.

Quote for consideration (from video):

They're lucky Black people are looking for equality and not revenge.

—Kimberly Jones

Ask:

- How does this statement make you feel?
- What did you feel while watching that clip?
- What do you think of the role of anger in the social justice movement?

- Does anyone notice any restrictions that are placed upon who gets to be angry?

Reflecting on these questions may naturally open to a larger discussion on the role that anger and other strong emotions play in our lives. Below are some questions to ask, should participants need some prompting:

Ask:

- What role do we think anger should play in our lives (if any)?
- Does our perception of anger change depending upon who is expressing it?
- *Addressing the female-identifying participants:* Have you ever felt that your anger is policed? Can you provide examples?
- *Addressing the male-identifying participants:* Do you feel free to express your anger? Can you provide examples?
- How do you feel when you see another woman expressing their anger? Another man?
- What happens when you change their race?

Ask participants to begin to notice the ways in which emotions are gendered and raced—the socialization that comes into play. Invite them to notice how their internalized narratives about anger color the way they see the world: Is that Black woman really “too angry, too much” or is her anger justified, and tempered given the circumstances? Is that White man’s anger justified, or is it an expression of frustration over his dominance being thwarted? Is it a display to enable him to maintain his position of power? Does the fact that I’m asking this question make you angry?

Get curious about all of it. Our emotions often provide important messages about when something is not quite right. Awareness of these subtleties can enable us to develop what Claudia Rankine refers to as “a type of knowledge”—the type that signals injustice.²⁴ Similarly, Owens (2020) suggests that anger is “protecting our hurt...our broken hearts” (p. 13). Our task is to learn to care for this hurt. We begin by asking:

*Where does it hurt?²⁵ What’s underneath? What lies underneath this intense emotion?
Can I allow myself to be with it?*

²⁴ Rankine, n.d.

²⁵ Sales, in Tippett, 2016.

This is the practice. Anger can be both functional and necessary, but it must be handled with care.

Transition to Practice #2

Practice #2

Meditation on the Soles of the Feet (Singh & Jackman, in McCown et al., 2016, pp. 445-446)

Meditation on the Soles of the Feet (SoF) enables you to respond calmly during emotionally arousing situations, without resorting to verbal or physical aggression. It works well in situations that typically result in fight, flight, or freeze responses. This practice can be used as an antidote to internalized (e.g., worry, anxiety) and externalized (e.g., aggression) behaviors. The example below provides instructions for using the practice with an internalized behavior (i.e., anger) that often leads to an externalized behavior (i.e., aggression).

Rationale: When an incident occurs or a situation arises that typically makes you angry and you feel like either verbally threatening or hitting someone, it is important to let go of these feelings. Meditation on the Soles of the Feet is a simple way of moving your attention away from emotionally arousing thoughts and feelings to a neutral place, the soles of your feet.

Initial Training in Soles of the Feet

- 1. Stand or sit in a comfortable position.*
- 2. Rest the soles of your feet on the floor.*
- 3. Close your eyes and focus the attention on your breath.*
- 4. Breathe normally for a minute or two.*
- 5. Now, think of a situation when you were angry, verbally aggressive, or physically aggressive.*
- 6. Visualize the situation in your mind. Attend to the anger, verbal aggression, or physical aggression.*
- 7. Now, refocus all your attention on the soles of your feet.*
- 8. Move your toes, feel your shoes covering your feet, feel the texture of your socks or hose, the curve of your arch, and the heels of your feet against the back of your shoes. If you do not have shoes on, feel the floor or carpet with the soles of your feet.*
- 9. When your attention is totally on the soles of your feet, gently open your eyes.*
- 10. Practice this procedure until you are able to automatically focus your attention to the soles of your feet whenever you face an emotionally arousing situation, such as anger, aggression, anxiety, or worry.*

Using the Skill

- 1. In daily life, situations will arise that may lead to anger, aggression, anxiety, or worry.*

-
2. *Try to recognize the first signs of arising anger, aggression, anxiety, or worry.*
 3. *As soon as you are aware of arising anger, aggression, anxiety, or worry, focus your attention on the soles of your feet. Let your attention rest totally on the soles of your feet.*
 4. *Move your toes, feel your shoes covering your feet, feel the texture of your socks or hose, the curve of your arch (in-step), and the heels of your feet against the back of your shoes. If you do not have shoes on, feel the floor or carpet with the soles of your feet.*
 5. *If thoughts intrude, let them pass like clouds in the sky, without interaction.*
 6. *Keep breathing naturally and focus all your attention on the soles of your feet.*
 7. *When your attention is totally on the soles of your feet, you will realize that all feeling of anger, aggression, anxiety, or worry have disappeared.*
 8. *When this realization arises, turn your attention to your daily activities.*

Some Considerations When Using this Skill for Anger

1. *Angry thoughts occur to all of us, but not all of us act on all of them. Also, anger can be justifiable and necessary depending on the context. So, we do not want to eliminate anger entirely.*
2. *Anger is strength because it provides us with information about the situation we are in, and alerts us to do something to change the situation.*
3. *Do not actively stop angry thoughts. They will stop naturally when the focus of your attention shifts fully to the soles of your feet.*
4. *Remember to breathe naturally. It is not necessary to take deep breaths.*
5. *This type of meditation can be done in any physical position.*

Q&A/Homework

Begin this Q&A by asking participants what they thought of the Soles of the Feet Practice. Is it something that they think they will use? Allow them to reflect briefly, and then ask participants to, once again, come up with one word for how they are feeling at the end of our time together.

This is the final session where participants will be receiving homework. Make sure they understand what it is, then offer a brief overview of the next session, since it will differ in form and function from the previous sessions (Session Six will be three hours; participants are invited to bring potluck items).

Reminder: A sign-up sheet for the potluck will be going out—make sure to check email!

Goodbye Ritual

We end, once again, with our goodbye ritual. Together we acknowledge the Indigenous Peoples upon whose land we stand, we recognize the work of those who came before us, especially those BIPOC authors and activists to whom we owe this workshop, and we close with a moment of gratitude.

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

END SESSION FIVE

Session Six

Capstone Art Project/Potluck

(~2.5-3 hours)



This work (Flower Dandelion Seeds, by [Bellezza87](#)), identified by [Pixabay](#), is free of known copyright restrictions.

In this culminating session, participants will use the ancient Japanese art of kintsugi to explore the idea of creating a new, more integrated identity with what they have learned during this workshop. Kintsugi involves repairing broken pottery with a special golden lacquer. This lacquer is applied to the breaks in the pot in an effort to honor and enhance them, versus hiding them. Pots repaired using this method are considered more valuable than when they were unbroken; there is beauty that is found in the breakages and imperfections.

Modeled after an original artwork titled “Breaking Bias” (Lacombe, 2021), participants will each receive a small decorative pot, which they will be asked to break and repair. The finished piece is meant to symbolize what happens when we release judgment and notions of separation and begin to acknowledge our shared, mutual humanity. It is also symbolic of the dismantling of how we previously conceived of ourselves (our previous identities), as well as the breaking down of the White fragility and ignorance that may have prevented us from fully engaging with anti-racist work in the past.

During this session, participants will also have the opportunity to view the result of the project they began during Session Three (“*What does belonging mean to you?*”) and share in a community potluck.

Key Learning Objectives

- Engage in a symbolic art project intended to tie together all that has been learned
- Share key takeaways from the workshop
- Participants have the opportunity to collaborate in an open forum and build community
- Participants consider their personal motivations for continuing to engage with this work
- Participants set intentions for moving forward and create structures of accountability

Necessary Materials

- Handout of [Maya Angelou: On the Pulse of Morning](#)
- Handout of [Divya Victor: The Audre Lorde Questionnaire to Oneself](#)
- Copies of the [Touching the Earth](#) practice
- Copies of [Breaking Bias: Fostering Antiracist Transformations via the Dismantling of White Fragility](#) (Lacombe, 2021)
- A/V Device (to display completed Session Three assignment)

*****Additional Items Needed**

- Mini ceramic pots ([example](#))²⁶
- Hammer(s)
- Paintbrushes
- Epoxy glue²⁷
- Golden mica powder or liquid gold leaf
- Plastic bowls
- Rubber gloves
- Wooden popsicle sticks
- Paper bag(s) (for breaking pot)

²⁶ By the final session, the facilitator should have some sense of what type of ceramic or clay vessel would be preferred by participants (use best judgment). The goal is for whatever is chosen to be a reminder of the work that was completed during this workshop.

²⁷ Epoxy is not food safe; item must be used for decorative purposes only.



Note: Kintsugi Art Materials [Photograph] from [Invaluable](#).

Session Summary

- Welcome Ritual (5 minutes)
 - A Breathing Poem by Thich Nhat Hanh
- What to Expect (5 minutes)
- Capstone Art Project (60-90 minutes)
- Break (as needed)
- Community Meal / Session Three Project Viewing / Group Reflection (30-60 minutes)
- Final Practice (10-20 minutes)
- Goodbye Ritual (5 minutes)



Facilitator's Tip | Although the activities listed in past session summaries have occurred in chronological order, this session's activities are likely to be more haphazard (or co-occurring). Participants may start their art projects, stop for a break to socialize and/or eat, return to their project afterwards, etc. There is also a chance that some participants may finish their projects early and choose to mingle, assist other participants, use some of their mindfulness practices, and so on. This session is more about community building, so it is intended to be open-ended. As long as everyone is still adhering to the community commitments, allow this session to flow freely.

Practices

Facilitator chooses **one** of the following:

- From Place to Ground (included below)
- [Touch the Earth Practice](#) (You can find the audio [here](#) but it is highly recommended that the facilitator guides this practice themselves)

Homework

- BRIDGING!**
- Daily practice with [Divya Victor: The Audre Lorde Questionnaire to Oneself](#)
- Continued mindfulness practice (list of recommended resources can be found on p. 78)

****Intention for Post-Session Six: Bridging** (powell, in Tippet, 2018). Participants will hopefully be inspired to begin connecting with BIPOC communities who are doing this work and engage in a mutual process of dismantling systems of oppression.

Session Script

This session is essentially an end-of-workshop celebration. Begin once again by welcoming everyone to the space, and then provide participants with a brief overview of the arc of the day: as we do every session, we will start with our grounding Welcome ritual, followed by a symbolic art project (instructions forthcoming). The art project will likely take varying amounts of time to complete, depending on how precise each participant intends to be, so during the project participants will also be given the opportunity to view the results of the Session Three or to break/practice/wander/socialize as they like. Time has been allotted for us to also share a potluck meal together and for one final group practice.

Welcome Ritual

Ask everyone to once again find a comfortable, dignified position (erect spine, open heart, relaxed shoulders). They may choose their eyes if they choose.

Read:

A Breathing Poem (Hanh, 1985/2005/2020, p. 3)

Breathing in, I calm my body.

*Breathing out, I smile.
Dwelling in the present moment
I know this is a wonderful moment.*

Optional expanded version: [Thich Nhat Hanh on The Practice of Mindfulness](#)

Read:

To express ourselves artistically is a mindfulness practice in that we are inescapably both creator and that which is being created. As we courageously give ourselves to our artistic expression, we cultivate patience, empathy, discipline, and our capacity to hold energy as it cooks and simmers into an offering of truth to ourselves and a caring offering to our culture.

—Ruth King²⁸

Transition to art project. Describe kintsugi and the symbolism behind what we will be undertaking (refer to Session Six description). Facilitator can outline the directions themselves or show participants a video of the instructions [here](#).

Basic Instructions for Kintsugi Project:

1. Break pot.
2. Mix gold powder with epoxy glue.
3. Glue pot back together.
4. Allow pot to dry.



Facilitator's Tip | This is a good time to start displaying the Session Three art project (facilitator should compile before the session in a PowerPoint collage or on a simple website like Squarespace). The project can run for the duration of Session Six. It may be helpful to set up several different stations in the room, depending on what the space is like.

Again, for the next several hours, participants may move between the potluck meal, the art project, viewing the display of previous session art, socializing, asking the facilitator questions, and mindfulness practice. When there are approximately 30 minutes left before the allotted session end, give participants a five minute warning to wrap up. From here, participants will move into the facilitator's final chosen practice (either the practice below, *From Place to Ground*, or the *Touch the Earth* practice (see worksheet in Appendix A).

²⁸ King, 2018, p. 241.

From Place to Ground (Magee, 2019, pp. 59-60)

Taking a position for a meditation practice, whether seated, standing, or lying down, bring your awareness to the position of the body in this moment. Feel the connection between the body and the ground. Take a few moments to ground yourself intentionally in the here and now. With a few very deep breaths, imagine the flow of the breath extending through the height of your body, from head to toe, and through the width of your body, from side to side.

On an in-breath, begin deepening awareness of who you really are. Call to mind your connection to your parents, and through them, as best you can, your grandparents, and the great-grandparents whose names you know or do not know. And so on.

What do you know about your own ancestral heritage? What do you not know?

Recognizing that you may not be aware of many details, invite yourself to reflect on the following:

What do you know about the places that your ancestors called home?

What do you know about the languages they spoke?

What do you know about how your family came to the place that you call home?

What parts of the story are fuzzy, unknown?

What parts have been hidden, denied, buried, or left out?

Breathe in, examining what you know and do not know about these aspects of your place in the social world. Allow yourself to feel what comes up for you as you engage in this reflection. Name and note the emotions, and let them go.

Now consider the actual community in which you live. For now, think of this as one aspect of your “place” in the world. Consider the fact that every person in that community is a member of a broad, rich lineage within human history. And see how those differences pale in comparison to the things the communities’ members share in common.

Take a moment to consider the ways that different histories reflect common experience as human beings.

Think of the peace and cooperation that silently exist in your community, to whatever degree they exist, and the ways in which your life has benefitted from thousands of moments of participating in a community that practices “getting along.”

Now breathe in and out, feeling the deeper ground of your existence, and that which you share with us, with the rest of the world. Allow the awareness of your common humanity to infuse your sense of your place in the world in this very moment.

On the next in-breath, call to mind what you know about some one particular aspect of your lineage. And on the next out-breath, release what you know, and sense into the common experience of breathing that all human beings share.

Continue this cycle, breathing and alternatively considering aspects of your place in the world and the deeper ground of your human existence, all held by the ocean of awareness.

When you're ready, gently bring yourself back into simply sitting and breathing. Transition out of the mediation with gentle kindness.

Mindful Journal Reflections

Take a few minutes to describe in your journal the bodily sensations, thoughts, and emotions that arose in you as a result of this practice.

Final Goodbye Ritual

We join together to close this shared container, with the hope of opening another expanded container in the near future. This workshop was only a beginning.

Together we acknowledge our occupation of the ancestral lands of [insert Indigenous Peoples/Nations here]. We acknowledge the injustice of this forced occupation, and the injustices that continue to be endured by the [insert Indigenous Peoples/Nations here] to this day. We commit to honoring and uplifting Indigenous voices and wisdom, and pledge to do our part in disrupting and dismantling the colonial structures that are the cause of such continued harm.

Pause.

We honor the many people who came before us, who have dedicated (and often sacrificed) their lives in the fight for racial justice, especially the many BIPOC authors and activists whose work is integral to this workshop.

Pause.

Finally, we take a moment to feel a sense of gratitude for ourselves and for each other for engaging in this important work. With this gratitude comes a continued commitment to fight for a world in which differences are celebrated, not feared, and in which all are able to feel a sense of safety and belonging.

Pause.

The words of Audre Lorde have been a guidepost throughout this workshop. We close with one of her quotes, as well as a quote from the great Maya Angelou.

The quality of light by which we scrutinize our lives has direct bearing upon the product which we live, and upon the changes which we hope to bring about through those lives.

—Audre Lorde²⁹

History, despite its wrenching pain, cannot be unlived. But if faced with courage, need not be lived again.

—Maya Angelou, *On the Pulse of Morning*³⁰

Invite participants to consider these words as they reflect on what they have accomplished together and prepare to move forward with their lives. May they continue to shine the light of awareness upon the shadows of racism, with courage.

Ending with three exaggerated breaths: deeply inhaling through the nostrils, pausing, exhaling long through the mouth.

May you be well. May you be at peace. May you be filled with loving-kindness.

END WORKSHOP

²⁹ Lorde, 1984, p. 36.

³⁰ Angelou, 1993.

List of Recommended Resources

The following books were critical to the development of this thesis. Many of the practices included in the previous pages are from these published works. I highly recommend purchasing these titles, not only because the ideas and practices that they share will be incredibly useful for anyone who is interested in dismantling racism and White supremacy, but also because any dollars spent go toward supporting their vital efforts.

Jacoby Ballard: *A queer dharma: Yoga and meditations for liberation.*

Ruth King: *Mindful of race: Transforming racism from the inside out*

Rhonda Magee: *The inner work of racial justice: Healing ourselves and transforming our communities through mindfulness.*

Resmaa Menakem: *My grandmother's hands: Racialized trauma and the pathway to mending our hearts and bodies.*

Lama Rod Owens: *Love and rage: The path of liberation through anger.*

Larry Ward: *America's racial karma: An invitation to heal*

Larry Yang: *Awakening together: The spiritual practice of inclusivity and community.*

A book that was not formally included in this workshop but is a crucial read for everyone living within the United States:

Heather McGhee: *The sum of us: What racism costs everyone and how we can prosper together.*

Also highly recommended:

john a. powell: *Racing to justice: Transforming our conceptions of self and other to build an inclusive society.*

An exploration of race in America feels incomplete without the authors below. I recommend anything and everything that they've written, but the following is a good place to start:

James Baldwin: *Collected essays: Notes of a native son / nobody knows my name / the fire next time / no name in the street / the devil finds work / other essays.*

Audre Lorde: *Sister Outsider: Essays and speeches*.

bell hooks: *Killing rage, ending racism*.

Finally, a nod of gratitude to Krista Tippett, host of the podcast *On Being*, whose invited guests share so much beautiful wisdom. Some notable episodes are listed below:

Resmaa Menakem: 'Notice the Rage; Notice the Silence'

john a. powell: Opening to the Question of Belonging

Bryan Stevenson: Finding the Courage for What's Redemptive

Ruby Sales: Where Does It Hurt?

Robin DiAngelo and Resmaa Menakem: Towards a Framework of Repair

Claudia Rankine: How Can I Say This So We Can Stay in This Car Together?

Eula Biss: Talking About Whiteness

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Appendix A

Easy-to-Print Handouts

Session One

Handout #1

[Agreements for Multicultural Interactions](#)³¹

Try It On: Be willing to “try on” new ideas, or ways of doing things that might not be what you prefer or are familiar with.

Practice Self Focus: Attend to and speak about your own experiences and responses. Do not speak for a whole group or express assumptions about the experience of others.

Understand The Difference Between Intent & Impact: Try to understand and acknowledge impact. Denying the impact of something said by focusing on intent is often more destructive than the initial interaction.

Practice “Both / And”: When speaking, substitute “and” for “but.” This practice acknowledges and honors multiple realities.

Refrain From Blaming or Shaming Self & Others: Practice giving skillful feedback.

Move Up / Move Back: Encourage full participation by all present. Take note of who is speaking and who is not. If you tend to speak often, consider “moving back” and vice versa.

Practice Mindful Listening: Try to avoid planning what you’ll say as you listen to others. Be willing to be surprised, to learn something new. Listen with your whole self.

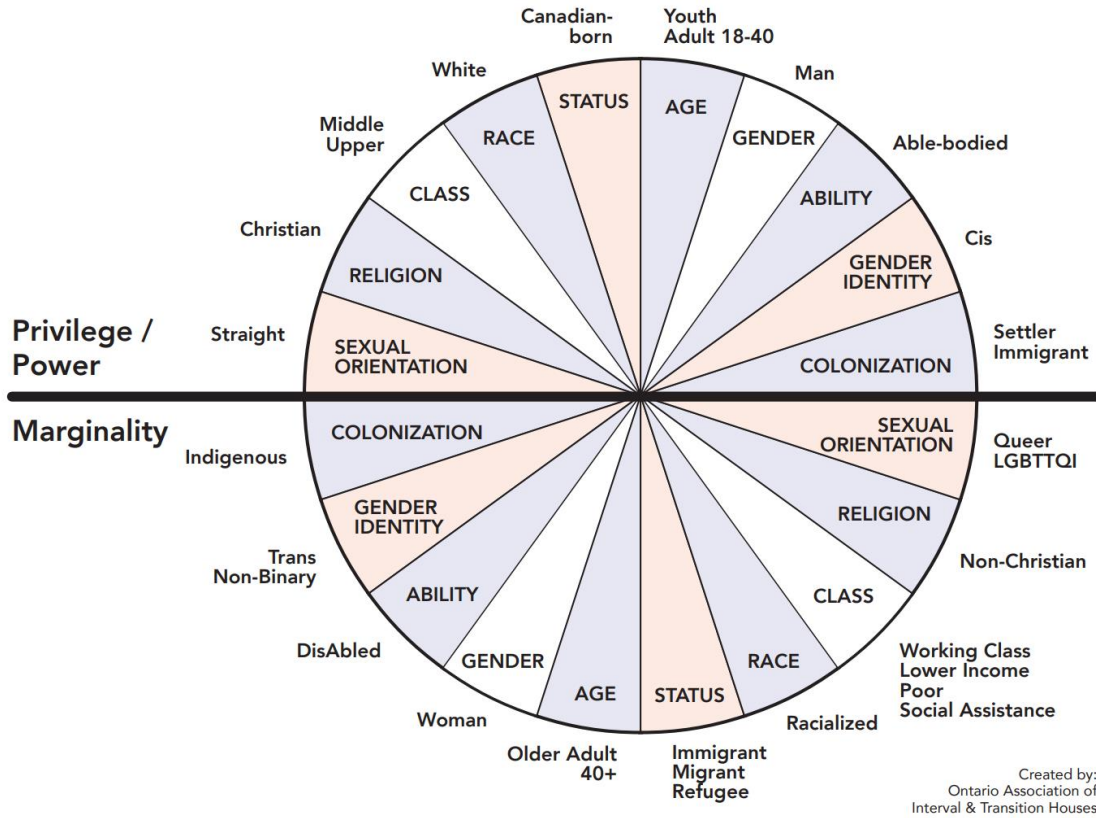
Confidentiality: Take home learnings, but don’t identify anyone other than yourself, now or later. If you want to follow up with anyone regarding something they said during a session, ask first and respect their wishes.

Right To Pass: You can say “I pass” if you don’t wish to speak.

³¹ Found on the East Bay Meditation Center’s website and in Larry Yang’s *Awakening together: The spiritual practice of inclusivity and community*.

Handout #2

Understanding Intersectionality Ontario Association of Interval & Transition Houses (OAIH)



*This is not comprehensive, but allows us to look at many intersecting identities and power structures that we all engage with.

A few notes about this image:

Gender Identity: The language and terminology for trans people is changing all the time. This chart is not meant to be a definitive definition of all trans inclusive identities.

Ability: The language for understanding ability and dis/Ability is also changing all the time and not agreed upon by all members of the dis/Ability community. As well, the limitations of the visual of this chart cannot adequately indicate the many forms of dis/Ability that exist beyond the many complex physical disabilities people experience. These include: non-normative, neuro-divergent, learning disabilities, mental health/illness and more.

Activity: "Where Are You?"

This activity is about critical self-reflection. As individuals, we each bring to the job our histories (trauma, violence, family, etc), our privileges, our marginalities, our relationship with power and privilege, and more.

Three kinds of questions to ask to interrogate our own privileges.

"Feeling" questions: Reading the wheel, identify a wedge that represents privilege for you. This usually brings up a variety of feelings including **guilt, defensiveness, anger, wanting to change the topic to a marginal identity you hold**. While it's important to respect and honour our feelings, our privileges exist no matter what we feel. So ask yourself "Why do I feel this way?" "What does identifying my privilege(s) say about me?" "How can I move past these feelings?"

"Thinking" questions: Thinking beyond the individual level, but to the larger institutional and systemic levels, it is helpful to ask yourself, what are the systems in place that have reiterated the system of privilege that I benefit from? What do I actively do, without thinking about it (because that's how privilege works and functions) that **reinforces my privilege and my lack of awareness of my privilege?**

"Action" questions: What can you do to be able to recognize privilege when you experience it? How can you interfere and interject when those moments happen? At the institutional and systemic levels, what actions are being done already? If you hold privilege and want to show solidarity with a community that you are not a member of, how can you do this in respectful and helpful ways?

Session Two

Handout #1

Embodied Racial Awareness Practice (Magee, 2019, pp. 196-198)

Consciously sit in a way that supports you in experiencing a sense of your own dignity. Again, if possible, pace your feet flat on the floor. Feel the support that exists for you from the ground beneath you.

Take a few very deep breaths. As you do so, allow yourself to focus your attention on the sensations of breathing in and out, in and out. Notice the way simply breathing provides life. Appreciate the support that exists for you in this moment as you simply sit and breath. Gently and with kindness and appreciation for your being in this moment, bring your attention back to the breath again and again.

Allow yourself to turn toward what you have personally experienced around race and racism. If necessary, take it very slowly. What memory or memories do you still carry? What have you not spoken about in years—if ever—that conveys something about what you have learned about race over the course of your lifetime?

Now expand your awareness to take in the sensations in your body at this moment. What thoughts are arising? What emotions? As best you can, allow yourself to feel the full measure of your emotions. Whether sorrow, confusion, anger, or even rage, experience as much of your feelings as you can in this moment, without becoming overwhelmed.

Reflect on what you know, deep in your bones, about race and its intersections with other aspects of your experience (gender, class, sexual orientation, and so on). For any one of us, this may be difficult to do. But the difficulty varies depending on our experiences. For black and brown people, the sheer number of painful memories may be difficult to bear. Then again, you may find that you feel relatively numb. If you are not black, you may also have been shielded from the ways in which your experience bears the marks of America's ongoing race wars. If you are white, this may be difficult to do for other reasons—experiences that travel with your race are often extremely subtle. It may feel as if you have nothing to reflect on here, but you do. If you are Asian, or what in our history has been known as yellow, you may find it easy to recall experiences of discrimination, and this reflection may be painful. If you are a member of the vast and varied communities racialized as red, you may have memories of identity-based injury in your own experience or that of your family or tribe. And if you consider yourself multiracial, or have not identified with any of the above groups, reflect on your experiences as well, including those that have led to your understanding of the various races of which your background is composed. How have the ways in which these groups are perceived influenced your own thoughts about yourself?

In fact, each of the racialized groups that we have created in the United States comprise people from various cultural heritage groups with unique stories and histories. There is much pain, complexity, and denial woven into our experiences of race.

Breathing in, consider both silent and explicit teachings about race and its meaning in your life. Consider what you have come to think about these various ways of labeling people in terms of race and your level of comfort or discomfort with such terms. Stay present to what comes up in the body as you do so.

Now think of how the spaces in which you spend time these days may be thought about as having a racial character or feeling about them. What about these spaces might be difficult for people who are “raced” differently than you? Are there ways you can readily imagine alleviating that difficulty?

As we turn toward closing this practice, check in with yourself. If necessary, allow yourself a moment of self-compassion. Place one hand over your heart, and one just below your belly button.

Sense into the suffering that you are experiencing in this moment, the causes for this feeling of suffering, and the way this experience connects you with all of humanity and so many sentient beings, as suffering is a part of being alive. Allow yourself a few moments of kind attention, breathing in and out.

Take a few moments to journal about your experiences with this practice.

Session Three
Handout #1

STAGES OF WHITE RACIAL/ETHNIC IDENTITY DEVELOPMENT
Janet Helms summarized by Beverly Daniel Tatum and Ali Michael

Abandonment of Racism

CONTACT – Unaware of own racial identity; does not think of oneself as “white” but as “normal.” Tendency to view racism as “individual acts of meanness” rather than as an institutionalized system, and typically does not recognize or acknowledge “white privilege.” Naïve curiosity or fear of people of color, usually based on stereotypes.

- Generally believes the world is fair and everyone has equal opportunities.
- Unaware of their whiteness, and believes it is a universal way of being that everyone should
- ascribe to.
- Tries not to see race- “I’m colorblind.”
- Messages of internalized superiority go unchallenged.

DISINTEGRATION – Awareness of racism and white privilege increase as a result of personal experiences. Common emotional responses to this new information include shame, guilt, denial, anger, depression, and withdrawal. May attempt to persuade others to abandon racist thinking.

- Conscious but conflicted acknowledgement of whiteness
- Feels caught between racial realities.

REINTEGRATION – May feel pressured by others to “not notice” racism. Feelings of guilt and denial are transformed into fear and anger toward people of color; common response is to “blame the victim.” Chooses to avoid the issue of racism, if possible, rather than struggling to define a non-racist identity.

- Guilt and anxiety transformed into hostility and anger.
- Feels like there are no right answers- to be white is to be wrong.
- Selective attention to stereotype confirming information.
- Percentage wise many white people live in the reintegration stage because the disintegration stage is the most painful and difficult to navigate.

Defining a Non-Racist White Identity

PSEUDO-INDEPENDENCE – Individual is abandoning beliefs in white superiority. Has an intellectual understanding of the unfairness of white privilege and recognizes personal responsibility for dismantling racism. May choose to distance oneself from other whites, and actively seek out people of color to help him/her better understand racism.

- Still thinks about racial issues rather than feeling.
- Depends on people of color to define racial identity
- Sees racism but may still believe that if people of color worked harder, racism wouldn't affect them.
- Compares oppression: "my people suffered too."
- Continues to exhibit a sense of internalized superiority.

IMMERSION/EMERSION – Actively seeking to redefine whiteness. Asking self-questions such as "Who am I racially?" "What does it really mean to be white in the U.S.?" Needs support from other anti-racist whites who have asked similar questions. Focus is on developing a positive white identity not based on assumed superiority. Takes pride in active anti-racist stance.

- Takes more responsibility for racism and privilege
- Move from trying to change people of color to trying to change racism and self.
- May try to immerse themselves in communities of color
- Critical of themselves and others

AUTONOMY – Has internalized a positive white racial identity. Actively anti-racist within own sphere of influence. Development of racial identity is not static, continues to be open to new information and ongoing self-examination. Able to work effectively in multiracial setting in "beloved community."

- A conscious use of privilege and willingness to take action
- Values true diversity and difference, not just in skin color, but cultural styles, dialect, approaches to time, etc.
- Seeking and accepting feedback from colleagues of color
- Understand that racism is systemic and historically rooted.

STAGES OF RACIAL/ETHNIC IDENTITY DEVELOPMENT (Summarized by Beverly Daniel Tatum)

PEOPLE OF COLOR

PRE-ENCOUNTER

Individual absorbs many of the beliefs and values of the dominant white culture, including the idea that it is “better” to be white. May value role models, life-styles, value systems of the dominant group more highly than those of one’s own culture. Often seeks to assimilate and be accepted by whites. Tends to minimize the personal/social significance of race/ethnicity.

ENCOUNTER

Transition to this stage is typically precipitated by an event or series of events that forces the individual to acknowledge the personal impact of racism. Anger, confusion, and alienation are common emotions. Aware of rejection by whites, the individual begins to grapple with what it means to be a member of a group targeted by racism. Initial attempts to define one’s racial/ethnic identity may be based on internalized stereotypes about own group. Process often begins in early adolescence.

IMMERSION/EMERSION

Characterized by the desire to surround oneself with visible symbols of one’s racial identity, and an active avoidance of symbols of whiteness. At the beginning of this stage, there is a tendency to categorically reject whites and glorify one’s own group. Individual actively seeks out opportunities to learn about his/her own history and culture with the support of same-group peers. Anger may subside because focus is on group and self-exploration. Results in a newly defined and affirmed sense of self.

INTERNALIZATION

Characterized by a sense of security in one’s own racial/ethnic identity. Able to view his/her own group more objectively, as well as other racial/ethnic groups. Willing to establish meaningful relationships with whites who acknowledge and are respectful of his/her self-definition, and is also ready to build coalitions with members of other oppressed groups.

Session Three

Handout #2

Stages and Levels of Cultural Competency Development

Stages of Cultural Competency

Cultural Knowledge → Cultural Awareness → Cultural Sensitivity → Cultural Competency

Cultural competency evolves over time through the process of attaining cultural knowledge, becoming aware of when cultural mores, values, beliefs and practices are being demonstrated, sensitivity to these behaviors is consciously occurring, and one purposely utilizes culturally based techniques in dealing with the workplace and with service delivery.

Cultural Knowledge: Familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of another ethnic group (Adams, 1995).

Cultural Awareness: Developing sensitivity and understanding of another ethnic group. This usually involves internal changes in terms of attitudes and values. Awareness and sensitivity also refer to the qualities of openness and flexibility that people develop in relation to others. Cultural awareness must be supplemented with cultural knowledge (Adams, 1995).

Cultural Sensitivity: Knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences (National Maternal and Child Health Center on Cultural Competency, 1997).

Definitions used here can be found in:

Cross T., Bazron, B., Dennis, K., & Isaacs, M. (1989). Towards a Culturally Competent System of Care, Volume I. Washington, D.C.: Georgetown University Child Development Center, CASSP Technical Assistance Center.

Diane L. Adams (Ed.). (1995). Health issues for women of color: A cultural diversity perspective. Thousand Oaks: SAGE Publications.

Texas Department of Health, National Maternal and Child Health Resource Center on Cultural Competency. (1997). Journey towards cultural competency: Lessons learned. Vienna, VA: Maternal and Children's Health Bureau Clearinghouse.

Levels of cultural competency:

1. **Destructiveness:** Attitudes, policies and practices destructive to other cultures; purposeful destruction and dehumanization of other cultures; assumption of cultural superiority; eradication of other cultures; or exploitation by dominant groups. The complete erosion of one's culture by contact with another is rare in today's society.
2. **Incapacity:** Unintentional cultural destructiveness; a biased system, with a paternal attitude toward other groups; ignorance, fear of other groups and cultures; or discriminatory practices, lowering expectations and devaluing of groups.
3. **Blindness:** The philosophy of being unbiased; the belief that culture, class or color makes no difference, and that traditionally used approaches are universally applicable; a well-intentioned philosophy, but still an ethnocentric approach.
4. **Pre-Competence:** The realization of weaknesses in working with other cultures; implementation of training, assessment of needs, and use of diversity criteria when hired; desire for inclusion, commitment to civil rights; includes the danger of a false sense of accomplishment and tokenism.
5. **Competence:** Acceptance and respect for differences; continual assessment of sensitivity to other cultures; expansion of knowledge; and hiring a diverse and unbiased staff.
6. **Proficiency:** Cultures are held in high esteem; constant development of new approaches; seeking to add to knowledge base; advocates for cultural competency with all systems and organizations.

Session Three

Handout #3: Homework

Body Practices for White (and Other Non-Black) Readers (Menakem, 2017, p. 95)

The following activity requires doing something in real life.

Visit a physically safe place you know will be populated with a lot of Black bodies. Have dinner at an African restaurant. Attend a worship service at an African American church or mosque. Go to a performance of a hip hop artist, or a Black theater troupe, or an African musical group on an American tour. Throughout the experience, periodically pause and pay attention to your body. What is it experiencing? What urges and thoughts arise?

A week or two later, go to a different physically safe place filled with Black bodies. Once again, pay attention to your body, moment by moment. Does it feel or react differently this time?

This is not a cultural immersion exercise. It's about noticing what you feel in your body in real time.

Homework:

As described earlier, this week you are asked to go to a place where you are guaranteed to be in the minority. Notice how this feels in your body. Use this to inform how you respond to this week's art project prompts.

Independent Creative Project: "What does belonging mean to you?"

In the model offered by Garrett and Chase (2021), participants will create a work of original art that answers questions of belonging. This is an open assignment—participants can submit poems, original works of art (photographs, collages, drawings, etc.), or anything that makes them feel a sense of belonging.

Consider:

- What does it mean to belong? In a world where everyone belongs equally, does this alter your sense of belonging? Do you feel that you belong less? More?

There is no right or wrong answer here. All I ask is that you remember our group commitments to honesty, bravery, trust, safety, and support.

Submissions will be anonymous and will form the basis of a group collage, to be displayed online. **They are due by Session Five.**

Session Four
Handout #1

Phrases from Kindness Practice (King, 2018, pp. 97-102)

Offer to yourself, to a challenging person, and then to all beings.

- *May I be safe and free from inner and outer harm.*
- *May I be happy and content.*
- *May I be healthy and strong.*
- *May I live with ease and well-being.*
- *May whatever blocks my heart be dissolved.*
- *May I know joy and freedom.*
- *May I have food, shelter, and good care.*
- *May I be free from animosity and hatred.*
- *May I know peace.*

Session Four
Handout #2

Compassion Exercise by Dr. Kristin Neff

Exercise 1: How would you treat a friend?

Please take out a sheet of paper and answer the following questions:

1. First, think about times when a close friend feels really bad about him or herself or is really struggling in some way. How would you respond to your friend in this situation (especially when you're at your best)? Please write down what you typically do, what you say, and note the tone in which you typically talk to your friends.
2. Now think about times when you feel bad about yourself or are struggling. How do you typically respond to yourself in these situations? Please write down what you typically do, what you say, and note the tone in which you talk to yourself.
3. Did you notice a difference? If so, ask yourself why. What factors or fears come into play that lead you to treat yourself and others so differently?
4. Please write down how you think things might change if you responded to yourself in the same way you typically respond to a close friend when you're suffering.

Why not try treating yourself like a good friend and see what happens?

Session Six
Handout #1



Taking America (USA) Beyond the Legacy of Enslavement

COMING TO THE TABLE

[Touch the Earth](#)

Guided Meditation led by Devin Berry (September 18, 2022)

An adaptation of Thich Nhat Hanh's original touching the earth practice and Larry Ward's adaptation from the book *We Are One*. It is based on the loving kindness and compassion meditation of the Lotus Sutra. This transformative practice supports us in renewing faith and developing compassion. It is an opportunity to heal our relationships with self and others through mindfulness, forgiveness and bearing witness and ancestry.

The following is the text Devin used for this meditation session:

We bow in honor of the earth and our ancestors before us, looking deeply we recognize the presence of the ancestors in the elemental, offering us the medicine needed for nourishment, growth and awakening. We are the fresh air that we breathe, the clear, clean water we drink, the nourishing food we eat. It is to the earth that one day these bodies return. Our presence in ancestral and elemental forms, invites us to know these bodies are empty of a separate self and full and rich with the presence of our ancestors going back unknown generations.

Pausing right now to know the felt sense of the breath at the nostrils or belly, to know sensations flowing in the body, and to know the feeling and emotions moving the heart-mind. This too is the presence of the earth and the ancestors known and unknown inside of us and in gratitude we honor all

(Pause, Bell)

We honor all the trees, all the animal beings, creatures great and small. We honor the earth elements, We honor the water elements, we honor the air elements and we honor the fire elements. We honor the seas, rivers and oceans. We honor the mountains, valleys, islands and all the lands across the planet, the sky above and the earth below. Out of the most humble and truest of intentions, springs forth the interbeing nature, tender care and fierce

compassion that supports and protects us all. In gratitude and honor I touch the earth as my witness.

In honor and gratitude, I bow to this land of turtle island and to all of the ancestors who made it available.

(Bell, All touch the Earth)

I see that I am whole, protected, and nourished by this land and all of the living beings that have been here and made life easy and possible for me through all their efforts. I see all those known and unknown who have made this country a refuge for people of so many origins and colors, by their talent, perseverance, and love—those who have worked hard to build schools, hospitals, bridges, and roads; to protect human rights; to develop science and technology; and to fight for freedom and social justice.

(Bell, Bow, Take three breaths)

I touch my Native American and Indigenous ancestors and elders, you who have lived on this land for such a long time and known the ways to live in peace and harmony with each other and with nature, protecting the mountains, forests, animals, plants, and minerals.

(Bell, Bow, Take Three breaths)

I am grateful for all the foods that you, our ancestors, have cultivated that continue to nourish us today, and for the contribution to our system of government. I am in touch with the profound suffering of my Native American ancestors: genocide, displacement, racism, and separation from homeland, sacred spaces, culture, religion, food, dance and songs. I deeply honor the bravery and leadership that has allowed our people to survive and thrive, and I am humbled by the brilliance of our cultural renewal, the resilience of our traditions, and our deep generosity over the past 500 years. I release our suffering to the Earth and I ask the Earth, sky, water, and fire to help me transform it into wisdom and compassion. I aspire to preserve, nourish and pass on your medicine, ingenuity, humor, courage, dignity, clarity, compassion, art, culture, traditions of cooperation, and selfless service to the community. I see you all known and unknown inside of me, and in gratitude I honor you all.

(Bell, Bow, Take three breaths)

I touch my African, African American & Afro-Caribbean ancestors and elders, you who were enslaved and brought to this land, who poured your blood, sweat, and tears on this land, whose unrewarded labor helped to make this country an economic world power.

(Bell, Bow, Take three breaths)

I am in touch with the crippling violence and inhumanity that my African ancestors faced every day, the loss of your land, language, culture, family, and freedom, and how you always found ways to resist, to subvert oppression, to maintain your humanity through soulful singing, prayer, humor, slave revolts, communities of escaped slaves, as well as through political struggle, a strong commitment to education, and economic empowerment. I aspire to preserve, nourish, and pass on your strength, patience, perseverance, love, forgiveness, humility, your creativity and innovation in agriculture, inventions, history, music, dance, art, the sciences, sports, oratory, literature, religion, civil and human rights activism, and community spirit. I see you all known and unknown inside of me, in gratitude I honor you all.

(Bell, Bow, Take three breaths)

I touch my Latino and Latina my LatinX ancestors and elders of this land, you who are the children of the indigenous peoples of the Americas and the Spanish colonizers, some who for centuries lived on and built up roughly half of the present-day U.S., and some who immigrated from Central and South America more recently.

(Bell, Bow, Take three breaths)

I touch the blood, sweat, and tears you have poured on to this land as farm laborers, skilled artisans, teachers, politicians, architects, engineers, and activists. I am in touch with the suffering of my Latino and Latina ancestors due to war and racist policies, like the deportation of millions of Mexican American U.S. citizens during the Depression, the deportation of many from Central and South America today as well as loss of land and culture. I am in touch with the United Farm Workers movement to end dehumanizing conditions for migrant workers, and I feel this collective energy, courage, intelligence, and dedication nourishing and supporting me to also do my part. I aspire to preserve, nourish, and pass on your strength, patience, perseverance, love, forgiveness, humility, humor, your creativity and innovation in the arts, your tradition of nourishing food and taking care of family. I see you all known and unknown, inside of me in gratitude I honor you all.

(Bell, Bow, Take three breaths)

I touch my Asian immigrant, Asian American and Pacific Islander ancestors and elders of this land, and those of you from East Asia, Southeast Asia, Southwest Asia, and the Pacific Islands.

(Bell, Bow, Take three breaths)

I am in touch with you who courageously survived and continue to persist in the face of war, colonialism, and displacement from our ancestral homelands and who carved a graceful new path amidst the turmoil of dislocation and discrimination. I touch your

experiences of Chinese and South Indian indentured servitude, Japanese American internment camps, anti-Asian exclusion laws, Armenian genocide, Zionist war and occupation, exile, civil wars, and massacres, the loss of indigenous languages and customs, labor exploitation, land dispossession and contamination, refugee camps, family separation, hate crimes, and assimilation. I touch your sacrifice and contribution to the economic success of this land through your unpaid labor in gold mines, farms, and canneries along the Pacific Coast, your work in the dangerous construction of transcontinental railroads, and your many innovations in agriculture, textiles, manufacturing and technology throughout this land. I touch the profound wisdom of your old ways that still live inside of me, the wisdom that allowed you to survive and flourish despite all odds, the ancient connection you shared with the cosmos and earth that allowed you to navigate the stars and seas to exchange with the indigenous people of this beautiful land of Turtle Island and many other corners of the world long before Columbus even lived. I touch the immensity of your contributions to language, medicine, science, astronomy, religion, and the arts. I honor the ways that you preserved your body, mind, and spirit through music, poetry, literature, food, culture, community, and interracial solidarity. I honor the ways your resilience still persists through me. I aspire to preserve, nourish, remember, and pass on your patience, perseverance, determination, respect for ancestors and elders, commitment to youth and family, education, arts, in your painstaking care to maintain culture, language, and religion for future generations, I honor you as a lineage holder and great teacher of this practice in which we are taking part today. I see you all known and unknown inside of me, in gratitude, I honor you all.

(Bell, Bow, Take three breaths)

I touch my European American ancestors and elders, you who came to this land to find freedom from political and religious oppression and poverty, who came seeking a new vision of society.

(Bell, Bow, Take three breaths)

I touch the deep insight and compassion of these ancestors: the Quakers, abolitionists, peace activists, and the great conservationists. I am aware that some of my European American ancestors lost their fortunes and even their lives to resist the oppression of people of color. At the same time, I touch the great suffering experienced by some of you in my ancestry who were misguided in their views, whose belief in your superiority led to the decimation of Native peoples, the horrors of slavery, and the exclusion of people of color. I pour all this suffering on the Earth and I ask the Earth to help me transform it into wisdom and compassion. I aspire to preserve, nourish, and pass on your courage in coming to an unfamiliar land, your strong faith and commitment to democracy, your perseverance, respect for the arts and ingenuity. I see all known and unknown, inside of me, and in gratitude I honor you all.

(Bell, Bow, Take three breaths)

In closing, I sit noticing the in breath, noticing the out breath, listen deeply to sensations in the body with the heart mind and feel the energy of this land penetrating my body, mind and spirit, supporting and accepting me, I vow to cultivate and maintain this energy and to transmit it to future generations. I vow to contribute my part in transforming the separation, violence, hatred, and delusion that still lies deep in the collective consciousness of this society – in all groups – Leaving for future generations a legacy of love, kindness, compassionate action, unbounded joy, equanimity, protection and support.

In gratitude and in honor I touch the earth.

(End with three sounds of the bell.)

Session Six
Handout #2

Maya Angelou: On the Pulse of Morning

A Rock, A River, A Tree
Hosts to species long since departed,
Marked the mastodon,
The dinosaur, who left dried tokens
Of their sojourn here
On our planet floor,
Any broad alarm of their hastening doom
Is lost in the gloom of dust and ages.

But today, the Rock cries out to us, clearly, forcefully,
Come, you may stand upon my
Back and face your distant destiny,
But seek no haven in my shadow.
I will give you no hiding place down here.

You, created only a little lower than
The angels, have crouched too long in
The bruising darkness
Have lain too long
Face down in ignorance.
Your mouths spilling words

Armed for slaughter.
The Rock cries out to us today, you may stand upon me,
But do not hide your face.

Across the wall of the world,
A River sings a beautiful song. It says,
Come, rest here by my side.

Each of you, a bordered country,
Delicate and strangely made proud,
Yet thrusting perpetually under siege.
Your armed struggles for profit
Have left collars of waste upon
My shore, currents of debris upon my breast.
Yet today I call you to my riverside,

If you will study war no more. Come,
Clad in peace, and I will sing the songs
The Creator gave to me when I and the
Tree and the rock were one.
Before cynicism was a bloody sear across your
Brow and when you yet knew you still
Knew nothing.
The River sang and sings on.

There is a true yearning to respond to
The singing River and the wise Rock.
So say the Asian, the Hispanic, the Jew
The African, the Native American, the Sioux,
The Catholic, the Muslim, the French, the Greek
The Irish, the Rabbi, the Priest, the Sheik,
The Gay, the Straight, the Preacher,
The privileged, the homeless, the Teacher.
They hear. They all hear
The speaking of the Tree.

They hear the first and last of every Tree
Speak to humankind today. Come to me, here beside the River.
Plant yourself beside the River.

Each of you, descendant of some passed
On traveller, has been paid for.
You, who gave me my first name, you,
Pawnee, Apache, Seneca, you
Cherokee Nation, who rested with me, then
Forced on bloody feet,
Left me to the employment of
Other seekers—desperate for gain,
Starving for gold.
You, the Turk, the Arab, the Swede, the German, the Eskimo, the Scot,
You the Ashanti, the Yoruba, the Kru, bought,
Sold, stolen, arriving on the nightmare
Praying for a dream.
Here, root yourselves beside me.
I am that Tree planted by the River,
Which will not be moved.
I, the Rock, I the River, I the Tree
I am yours—your passages have been paid.
Lift up your faces, you have a piercing need

For this bright morning dawning for you.
History, despite its wrenching pain
Cannot be unlived, but if faced
With courage, need not be lived again.

Lift up your eyes upon
This day breaking for you.
Give birth again
To the dream.

Women, children, men,
Take it into the palms of your hands,
Mold it into the shape of your most
Private need. Sculpt it into
The image of your most public self.
Lift up your hearts
Each new hour holds new chances
For a new beginning.
Do not be wedded forever
To fear, yoked eternally
To brutishness.

The horizon leans forward,
Offering you space to place new steps of change.
Here, on the pulse of this fine day
You may have the courage
To look up and out and upon me, the
Rock, the River, the Tree, your country.
No less to Midas than the mendicant.
No less to you now than the mastodon then.

Here, on the pulse of this new day
You may have the grace to look up and out
And into your sister's eyes, and into
Your brother's face, your country
And say simply
Very simply
With hope—
Good morning.

Appendix B

Relevant Email Links for Participants

There are multiple homework assignments and at-home practices that participants may easily access on the internet. The facilitator may email these links to participants at their convenience (either prior to session or immediately post-session).

Session Zero

Given the fact that participants are being asked to complete Anti-Racism I through Coursera prior to the beginning of the workshop, sign-ups will need to be completed 2-4 weeks in advance of the first session. Once the list is finalized, the facilitator should provide participants with information for the course. Anti-Racism I can be audited for free, or participants may choose to officially enroll in the course in order to access graded assignments or to earn a certificate (Coursera charges a \$49 monthly fee for this option, which includes access to the entire Anti-Racism specialization, and may be canceled at any time).

The Anti-Racism I course requires approximately 16 hours of time to complete. Although participants should be encouraged to complete as much of this course as possible, the facilitator should make clear that they will not be barred from participation in the workshop if they are unable to cover all the materials.

Here is the link to the Coursera course:

<https://www.coursera.org/learn/antiracism-1>

Session One

1. Peggy McIntosh: White Privilege: Unpacking the Invisible Knapsack:
https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf
2. Kimberlé Crenshaw: What is Intersectionality?:
<https://www.youtube.com/watch?v=ViDtnfQ9FHc>
3. Robin DiAngelo: Deconstructing White Privilege: <https://guides.rider.edu/c.php?g=926249&p=6675323>
4. Understanding Intersectionality/"Where Are You?":
https://www.oaith.ca/assets/library/FINAL_OAITH_IntersectionalityReport_ENG.pdf

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5. Harvard Racial Bias

Test: <https://implicit.harvard.edu/implicit/user/agg/blindspot/indexrk.htm>

Session Two

1. George Yancy: "Dear White America":
<https://archive.nytimes.com/opinionator.blogs.nytimes.com/2015/12/24/dear-white-america/>
2. Embodiment and Social Justice: A Conversation With Reverend angel Kyodo williams and Dr. Scott Lyons (7:20-23:50): <https://embodimentmatters.com/embodiment-and-social-justice-a-conversation-with-reverend-angel-kyodo-williams-and-dr-scott-lyons/>
3. Reid Robison: Coming Home to Yourself: A Meditation for Embodiment:
https://www.youtube.com/watch?v=G0cBenM_SKU

Session Three

1. john a. powell: Opening to the Question of Belonging (On Being with Krista Tippett):
<https://onbeing.org/programs/john-a-powell-opening-to-the-question-of-belonging-may2018/>
2. The Untold Story of Luis Emmett Till: <https://www.youtube.com/watch?v=bvijYSJtkQk>
3. Resmaa Menakem: Race and Healing: A Body Practice:
<https://onbeing.org/blog/race-and-healing-body-practice/>

Session Four

1. Visit the Legacy Museum: <https://museumandmemorial.eji.org/museum>
2. Paul Kivel: The Costs of Racism to White People: <http://paulkivel.com/wp-content/uploads/2015/07/thecostsofracism.pdf>
3. James Baldwin: The White Man's Guilt: <http://wetipthebalance.org/wp-content/uploads/2015/07/The-White-Mans-Guilt-James-Baldwin.pdf>
4. Audre Lorde: Afterimages:
<https://www.poetryfoundation.org/poems/42582/afterimages>
5. Nina Miriam: What If We Othered Your Child and You?:
<http://www.otheringandbelonging.org/what-if-we-othered-your-child-and-you/>

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6. Sharon Salzberg – Metta Hour – Ep. 125 – The Inner Work of Racial Justice w/ Rhonda V. Magee (29:45-56:17): <https://beherenownetwork.com/sharon-salzberg-metta-hour-ep-125-the-inner-work-of-racial-justice-w-rhonda-v-magee/>
 7. John Biewen, The Long View, I: On Being White (On Being with Krista Tippett): <https://onbeing.org/programs/john-biewen-the-long-view-i-on-being-white/>
 8. Affectionate Breathing with Chris Germer:

Audio: <https://chrisgermer.com/wp-content/uploads/2020/11/AffectionateBreathing18.24ckgamplified12-14-14.mp3>

Script: https://chrisgermer.com/wp-content/uploads/2020/11/Affectionate-Breathing_2017.pdf
 9. “How Would You Treat a Friend?” by Kristin Neff: <https://self-compassion.org/exercise-1-treat-friend/>
 10. Encountering Grief: A 10-Minute Guided Meditation by Roshi Joan Halifax: <https://onbeing.org/blog/encountering-grief-a-10-minute-guided-meditation-with-joan-halifax/>

Session Five

1. Police: Last Week Tonight with John Oliver: <https://www.youtube.com/watch?v=Wf4cea5oObY>
2. Eula Biss: White Debt: <https://www.nytimes.com/2015/12/06/magazine/white-debt.html>
3. Claudia Rankine: Citizen: An American Lyric (Excerpt): <https://www.kcrw.com/culture/shows/bookworm/claudia-rankine-citizen-an-american-lyric/excerpt-from-citizen>

Session Six

1. Divya Victor: The Audre Lorde Questionnaire to Oneself: <https://divyavictor.com/the-audre-lorde-questionnaire-to-oneself/>
2. Touching the Earth Practice by Devin Berry (via Coming to the Table)

Script: <https://docs.google.com/document/d/1OLgNgsSnAYD4uHsAT0ynzgvs-Q8O6pwP/edit>

Audio: <https://comingtothetable.org/project/our-guided-meditation-recordings/> (this link brings you to the page with all the organization's guided meditations, so participants must look for the Touching the Earth practice—currently on the top left of the page)

3. Allison Lacombe: Breaking Bias: Fostering Antiracist Transformations via the Dismantling of White Fragility:
<https://soundideas.pugetsound.edu/cgi/viewcontent.cgi?article=1121&context=rpj>