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Let's stay in touch! You can access my slide decks here: <https://www.slideshare.net/maryhess1>

Some ways to continue learning through ideas, feelings, and actions:

IDEAS

Learn about the trajectory of racism within Christianity

- Christian history: Robert P. Jones, [White Too Long](#), James Cone, [The Cross and the Lynching Tree](#)
- General history books: Heather McGhee, [Sum of Us](#), Ibram X. Kendi and Jason Reynolds, [Stamped](#)
- Learn about local history – Fox9 has a series of “untold stories” you can find quickly on youtube. You might start with this one about Hwy35’s development: https://youtu.be/z_H0pXzOmZ4
- Explore the land ownership issues around your own home, school, church, and so on. The Mapping Prejudice Project can be very helpful: <https://mappingprejudice.umn.edu>

FEELINGS

Recognize that this is a trauma-infused discussion

- Desmond and Mpho Tutu, [The Book of Forgiving](#) (a good first book about forgiveness)
- Resmaa Menakem, [My Grandmother’s Hands](#) (a book of breathing and other exercises to heal racialized trauma)
- Jodi Picoult, [Small Great Things](#) (a novel)
- so many films and streamed series!
(<https://www.vox.com/culture/2020/6/2/21276966/antiracist-movies-streaming-racism>)

ACTIONS

Restorative justice is a powerful local movement, with decades of work in public schools and the legal system. Learn the practices and draw them into your heart work, wherever you are located.

Books:

- Fania E. Davis, [The Little Book of Race and Restorative Justice](#) (best introduction to this work, in a very short and accessible book)

- Kazu Haga, Healing Resistance (a powerful introduction to the principles of Kingian nonviolence in restorative contexts)
- Valarie Kaur, See No Stranger (best recent book about healing following religious and racial trauma)
- Living Justice Press (a local press devoted to restorative justice work): <https://livingjusticepress.org>

Websites:

- Journal of Lutheran Ethics on deliberative dialogue: <https://learn.elca.org/jle/congregational-discussion-guide-2020-2021-a-retrospective/>
- Essential Partners (long time source for authentic dialogue across challenging differences)
- Waging Nonviolence (a great news source of global nonviolent action)
- Center for Action and Contemplation (home to Richard Rohr's work)
- Center for Courage and Renewal (home to Parker Palmer's work)
- US Department of Arts and Culture (a non-governmental arts and cultural creativity org)



Under stress, an unexercised heart will explode in frustration or fury. If the situation is especially tense, that exploding heart may be hurled like a fragment grenade toward the source of its pain. But a heart that has been consistently exercised through conscious engagement with suffering is more likely to break open instead of apart. Such a heart has learned how to flex to hold tension in a way that expands its capacity for both suffering and joy.

—Parker J. Palmer

Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit

TABLE 11.1
Spectrum of White Antiracist Practice in Workshops

Less effective << ----->> More effective

	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>
1. Definitions of racism used (complexity of conversation)	Participants deny that racism exists any longer or is of importance to white people.	Participants talk about racism in nervous ways, seeking to signal their “color-blindness.”	Participants talk about racism in tentative ways, but there is real interest in engaging it.	Participants have a clear set of shared language for talking about racism and begin to work collectively to dismantle it.	Participants talk about racism and becoming a white antiracist in generative, shared, and energizing ways.
2. Personal stance/commitment to the work	Participants’ personal experience is the only arbiter for reality, and race does not exist in that reality.	Participants believe only people of color have any information about race or racism.	Participants have begun to see that as white people they “have” a race and are beginning to seek information about it.	Participants’ commitments to engaging racism form the heart of a workshop, and they invite conversation across various identities.	Participants’ commitments to antiracism are a key wellspring, supporting openness in learning and seeking transformation.

(continues)

TABLE 11.1 (Continued)

	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>
3. Reason for participating in a workshop (motivation)	Participants come to a workshop because they have been mandated to attend and are openly hostile to analysis of racism.	Participants come to a workshop because they are mandated to attend but demonstrate curiosity.	Participants actively show up for a mandated workshop, eager for new ways to work against racism.	Participants help to organize elective workshops and show up eager to learn.	Participants have invited a workshop on specific elements of an antiracist practice and actively seek collective transformation.
4. Participants' understanding of their own agency in the learning	Participants see their role as strictly defined as being "in the wrong" and are hostile to learning.	Participants see themselves as amateurs awaiting expert instruction through transmission of "correct content."	Participants are open to learning and want to take an active role.	Participants bring experience with previous workshops to the learning.	Participants are colearners with workshop facilitator and other constituencies.
5. Evaluation methods in use	No evaluation envisioned.	End-of-workshop evaluation used to document attendance.	Pre/during/post workshop evaluation, occasionally for formative as well as summative use during the workshop.	Critical incident reports, participant involvement in formal assessment, primary emphasis on formative evaluation of the workshop.	Continual assessment by all participants, portfolio development for lifelong learning; participants voice and share future goals for action.

TABLE 11.1 (Continued)

	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>
6. Participants' definition of learning/teaching	Workshop participants expect teaching that is largely transmissive and didactic in format.	Workshop participants expect teaching that is largely about input, with workshop leaders as content experts.	Workshop participants expect teaching that takes several forms, and there is some team-teaching (shared leadership).	Workshop participants expect teaching that takes several forms and is done with shared leadership, in which workshop teachers are the designers of an environment where antiracist identity is grown and nurtured.	Workshop participants expect teaching that is aimed at participant discovery; facilitators take on the role of expert guides, with intent to foster collective action.
7. Role of questions and questioning in the workshop	Questions from participants are pertinent only for purposes of clarification.	Questions from participants are allowed if they fall within clear parameters, but they tend to "signal" competition for "wokeness."	Questions arise from genuine curiosity, although competition for air space still lurks.	Participant and leader questions arise as shared attempts to negotiate meaning and clarify truth.	Energized, engaged context of "deconstructive criticism," in which questions come from a place of deep humility, vulnerability, and willingness to lean in to antiracist work.

(continues)

TABLE 11.1 (Continued)

	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>
8. Understanding of the role context plays	Racial/ethnic contexts of participants deemed irrelevant or problematic.	Racial/ethnic contexts of participants mostly irrelevant to learning.	Racial/ethnic contexts of participants are a key element of the workshop and drawn on in useful ways.	Racial/ethnic contextualization is a key element of learning and teaching.	Racial/ethnic contextualization is not only a key element of the learning but thoroughly embedded in how the workshop unfolds.
9. Place in which workshop occurs (structure)	Online teaching format that is purely transmissive, with no ability to evaluate as the workshop progresses.	Online teaching format that has some ability to differentiate and links out to other resources.	Workshop held in person.	Workshop held in person with ongoing feedback from participants as it continues.	Workshop held in person with loose timeline and ability to expand as necessary.
10. Length of workshop	Workshop time less than 90 minutes.	Workshop timed half day.	Workshop given at least a day in format.	Workshop timed in some form of ongoing way.	Workshop format expanded to lifelong learning.
11. Relationship of workshop to existing power structures	Formal online Human Resource workshop done individually in a prepackaged curriculum.	Formal online HR workshop done in a synchronous format with other participants.	In-person workshop led by HR professionals as a “tick off” requirement.	In-person workshop led by collaborative, multiracial, or multiethnic team.	In-person workshop led by leaders from a local organization grounded in antiracism and collective action.

Less effective << ----->> More effective

BECOMING A WHITE ANTIRACIST

*A Practical Guide for Educators, Leaders,
and Activists*

Stephen D. Brookfield and Mary E. Hess

1996-2021 25th ANNIVERSARY
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