

Chapter 6

Inner Truth and Accountability

Dear Facilitator(s),

This workshop series was crafted, reviewed by a multiracial team, and revised with several important issues in mind.

1. The series design allows facilitators to use one or more activity sections as standalone events or in various combinations. There are approximately 5 hours of content available for each chapter. It is unlikely that any group will have enough time to work through all sections. Therefore, facilitators should select from the various options, perhaps following one or two thematic strands. (See the Workshop Series Overview for more details about thematic strands.)
2. Moving through these workshops without reading the corresponding *Living in the Tension* book chapter will markedly reduce workshop effectiveness. It will make the process more challenging and is not recommended.
3. A primary purpose of this series is for groups to enhance the leadership capacity within their community. Detailed facilitator notes are provided for each activity so that one or more group members can practice facilitation while leading the series. A few notes of caution: a) the same facilitation team should run the entire series, b) the team should read the entire book in advance of leading workshop sections, and c) sufficient debrief opportunities should be created to discuss how each workshop went so that facilitators' skills can be developed.
4. The intended audience includes white people who recognize the need to support racial justice efforts and want to improve and solidify their anti-racism practice. The series has also been constructed with the understanding that some people of color might resonate with the tensions described in the book and find value in the exploration. For this reason, questions within the majority of sections are crafted to allow people of any racial background to participate. Sections designed specifically for white people's development are also noted. This series can be used in a racially caucused (affinity group) or mixed-race format. (See Facilitation Guide for more information.)
5. First-time facilitators are encouraged to use the language scripts provided in the openings, directions, and wrap-up portions of each agenda. Deviating from the language and tone may create confusion and undercut the purpose of the section.
6. Facilitators are encouraged to create a welcoming, inviting space where participants feel free to speak the truth of their experience without fear of shaming or reprisal. It is essential for facilitators to understand that a hallmark of both the book and the series is the need to validate some element of people's perspectives while seeking to add to their understanding.

Best wishes,
Shelly Tochluk

Living in the Tension - Chapter 6

Inner Truth and Accountability

6.0 – Warm up – Easing the Tension (10 minutes)

Materials needed: None

Purpose of piece: To relax the tension we carry in our bodies.

Facilitator's Note: If desired, there is a Progressive Muscle Relaxation Script (Handout 6.0) that provides an alternative option designed specifically to ease muscular tension. You may want to review it to determine which meditation is best suited for your group.

Say to group: I'd like to invite you to participate in a short guided meditation to recognize the tension we are carrying and take a moment to relax our muscles.

- To start, I invite you to take a moment to get comfortable where you're sitting.
- I invite you to notice what is happening in your body, what's happening in your mind, what emotions might be present.
- Allow for a slow, deep breath in, and allow it to slowly exhale.
- Can you feel tension melting away as you gradually relax more and more deeply with each breath?
- After another long slow, deep breath...exhale and allow your lungs to empty completely with your out-breath.
- Take a third deep breath in. Feel free to take your time. Holding it, and then letting it go.
- Already you may be drifting into a state of relaxation.
- Allow yourself to continue breathing slowly and gently.
- At this time, I invite you to bring your awareness to the top of your head.
- Can you sense or imagine a feeling of relaxation beginning to spread down from the top of your scalp?
- Can you feel the muscles in your forehead and temples relax?
- If you feel comfortable, allow your eyes to relax and close or rest unfocused in front of you.
- And let your cheeks and jaw soften and let go of all tension.
- Feel this peaceful feeling flowing down your neck and deep into the muscles in your shoulders...soothing them...releasing them.
- Breathe.
- Allow this peaceful feeling to flow through your arms. Relaxing and soothing...all the way to the tips of your fingers.
- As the body relaxes, the mind relaxes. Thoughts become weightless, like wisps of clouds on the breeze.
- The peaceful sensation flows through the chest and the stomach. This area gently rises and falls as breath is taken in and let out...slowly and deeply. Soothing and relaxing.

- Turning attention to the back, can you feel this relaxing sensation flow all the way down your spine?
- Allow the peaceful feeling to flow through your lower body.
- Allow it to relax the back of the thighs...the front of the thighs. These large, strong muscles becoming loose and relaxed.
- Soothing feelings flow down through the knees, and into the calves.
- Ankles relax. Feet relax.
- Can you feel your entire body soft, calm and relaxed?
- Do you feel any emotions right now?
- I invite you to take three slow, deep breaths.
- And take note of how your body feels at this moment.
- After another two breaths, please open your eyes and return to the group.

Wrap up: Paying attention to our physical, emotional, and mental health is an important part of staying engaged in anti-racism work, particularly if we want to be engaged for the long term. Facing the tensions that come with anti-racism work takes effort, and this is a marathon, not a sprint.

6.1 --- Developing our Community – Shifting Perceptual Positions (35 minutes)

Materials needed: Shifting perceptual positions worksheet, pens or pencils

Purpose of piece: To consider how each of four different perspectives might provide different insight into how to respond to a challenging situation.

Say to group: What happens when you feel conflicted about a decision you have to make? It can be tough to figure out how to respond when you feel torn. For most of the tensions in Chapter 6, there are no clear answers. This activity gives us a chance to practice taking on different perspectives so that we might work ourselves into an answer that takes both our inner truth and accountability principles into account.

First, take a moment to think of a current or past conflict that you've struggled to navigate. It could be a current issue that you need to make a decision about now. Or, it could be something that is in the past. It would be helpful if you selected something that has to do with racial justice. But, that's not necessary.

Facilitator's Note: *Be sure to pause for at least 30 seconds to allow participants to think of a situation.*

Now, I'm going to distribute this handout for us to review. It was developed from Raul Quinones Rosado's work, *Consciousness-in-Action: Toward an Integral Psychology of Liberation and Transformation*. It provides four different points of perspective that we can use to evaluate a situation. (10 minutes)

1. **Personal "I" perspective:** This is the perspective we normally use on a daily basis. This is the story we tell ourselves about the situation. It includes our feelings and projections.

2. **The “other” perspective:** This involves imagining how another person perceives the situation. It requires a level of responding, because it involves letting go of our personal projections about the situation.
3. **An “outsider, observer” perspective:** What would someone who you respect who is outside of this situation say? A question that helps one arrive to this place is, “What would my mentor say?”
4. **A “system-wide” perspective:** This involves considering how we would be considered accountable by an organization or community. It involves considering how historical patterns influence perception and it includes large-scale consideration of societal development, humanity as a whole, and/or the influence of spirit. A question that characterizes this position is, “How will this be viewed 10, 50, or 100 years from now?”

Now, take some time to write in your own thoughts about your situation from each perspective.
(*Self-reflection - 10 minutes*)

Facilitator’s Note: *You will want to provide an example from your own history about a time when you struggled to make a decision. Use the blank sheet in advance of the session and do this activity yourself to prepare. You can then answer questions for participants who aren’t sure exactly how to think through the process.*

Pair share (*5 minutes*):

1. What did you find when you looked at your situation from all four positions?
2. Which positions do you use most often? Which would be beneficial to include more often?

Large group debrief (*10 minutes*):

1. Which of the four perceptual positions are used most often within this community?
2. How would things be different if we used this process when making difficult decisions?
3. How would using this strategy support accountability?

Wrap up: Expanding our perceptual positions to consider multiple points of view is a skill that supports accountable decision-making. It requires practice.

6.2 - Developing our Community - Exploring a Dilemma (55 minutes)

Materials needed: Copies of Scenario Response Worksheet (6.2a or 6.2b), pencils or pens.

Purpose of piece: To use a scenario to reveal participants’ thoughts about how various tensions manifest, provide an opportunity to create a common understanding of the issues, and strategize future responses.

Facilitator’s Note: *Two scenarios are provided so that you might select the one that is most appropriate for your group. Each has its own handout version. Skilled facilitators who are aware of a particularly relevant issue that the community is facing may want to write out an alternative*

scenario and use that in place of those printed below. Keep in mind the degree to which it aligns with the specific tensions highlighted in this chapter, and modify the exercise accordingly.

Facilitator's Note: *To prepare for implementation of this section, reflect on the first question yourself and develop possible answers regarding what tensions exist in this scenario that relate to the book content. Share these with the participants as prompts as you begin the exercise.*

Say to group: Read this scenario silently to yourself. Then answer the first set of prompts on the worksheet: 1) what are the tensions in this scenario, 2) to what degree do the themes in this scenario play out in communities of which you are a part, 3) how is privilege and/or racism manifesting, 4) how would you feel if you were in this situation, and 5) what would you say in response? (*Silent reading/reflection – 10 minutes*)

Scenario 1 (Handout 6.2a):

A group of white community members have been inspired by recent protests, are aligned with a Showing Up for Racial Justice (SURJ) chapter, and want to take action. They live in a predominantly white area, their organization has very few members of color, and they don't have a relationship with the few people of color-led advocacy organizations that exist in their area. The members of the group are in conflict over their next steps. Given recent events, published articles, and calls from leadership, one subset of the group believes they should approach a people of color-led organization in their area and ask them for direction. Another subset recognizes how much each of them needs to learn in order to do this work well, as they're all relatively new to conversations and advocacy around race. This subgroup would like to start with consciousness-raising activities focused on educating themselves. Adding to their confusion is that each subgroup includes at least one individual who has a long-term relationship with a person of color who affirms their position.

Scenario 2 (Handout 6.2b):

At a yoga studio that serves a rather diverse clientele, a statue of Ganesh sits on an altar in the front of the room. The white yoga teacher begins with a chant to Ganesh and the last pose has the participants holding their feet facing the altar. Three Indian women are in the class, 1 who is Hindu. After a few weeks of attending classes, two of the Indian women tell the instructor that it doesn't make sense for the Ganesh chant to be used as a mental health tool, that it is disrespectful to ever have feet facing an altar, and that the studio has pictures of Hindu gods in the bathroom, which is not okay. The white instructor freezes, not knowing how to respond. The owner of the studio, overhearing the critique, comes over to tell the Indian women that it is okay for the gods to be in the restroom, saying "You have to think about Hindu gods like a disco ball. Each facet is like another aspect of god, but they're all god and can be used in many ways as part of any healing practice." After the women leave, the owner tells the somewhat rattled instructor not to take the criticism too seriously, saying "I don't understand why they think god can't see you pee."

Say to group: Now that we've finished with the silent reflection, let's get into groups of 4 or 5 to share our responses, each person taking two minutes to share some of what they wrote down. (*Small group sharing - 10 minutes*)

Staying in the same small group, discuss the next set of questions on the worksheet: 6) How would you hope people would respond to this situation, and 7) How could the use of “both/and” thinking inform the response? (*Small group discussion - 15 minutes*)

Facilitator’s Note: *Prior to beginning this workshop, try to answer the large group discussion question #3 for yourself. Be prepared to offer an example for the group.*

Say to group: Let’s come back together and talk as a whole group about this scenario and what we can take from it. (*Large group discussion – up to 20 minutes, as needed*)

1. In what ways do the communities you are a part of deal with the issues raised in this scenario?
2. How do people tend to respond? Where do we learn these ideas?
3. How would a “both/and” approach be helpful, and what might that look like?
4. For faith-based and spiritual communities: Where in the principles, scriptures, philosophy, and/or theology is support for these ways of thinking found?

Wrap up: The purpose of this activity was to dig into a complicated issue in order to learn more about each other and our tendencies so that we can be more prepared to respond when something arises in our own community.

6.3 --- Developing our Analysis – Honing our Voice on Fundamental Concepts (65 minutes)

Materials needed: Topic Info Sheets (Equality vs Equity, Intent vs Impact, Intersectionality is a Power Analysis), pens or pencils, markers, butcher paper or electronic devices for writing

Purpose of piece: To deepen our understanding of issues fundamental to racial justice in order to better explain them to others. Topics to be considered include: equality vs equity, intent vs impact, and intersectionality as an analysis of power/oppression.

Say to group: This activity is meant to help us better respond to situations where someone needs support to understand a fundamental principle of racial justice. The three topics we’ll cover are 1) the difference between equality and equity, 2) the need to attend to impact instead of intent, and 3) the importance of understanding intersectionality as an analysis of power and oppression.

Facilitator’s Note: *Split the group into three groups, one for each topic. An ideal size would be teams of 3-4 people. If you have a smaller group, pairs could work together. If you have a larger group, two groups could work on each topic. If the group is too small to split up, you can select the most essential topic for the group and cover only one. Feel free to extend the time and cover more than one topic, one after the other. This process is up to you and your group.*

Say to group: You’re now being handed a reference sheet. Read the information provided. With your team, discuss the key ideas presented, why they’re essential for your community and colleagues to understand, and situations where you might need to explain these issues. You have

about 20 minutes to generate a short presentation (5 minutes or less) for the rest of the group. Your team will be responsible for helping us understand the importance of this topic, key points, and when we might need to be prepared to explain these topics to those within our community. (*Team presentation development - 25 minutes*)

Facilitator's Note: *Depending on your setting and resources, the presentations can be delivered orally, with use of butcher paper, or using electronic media.*

Team presentations – 5 minutes per group, plus 5 minutes for questions and dialogue after each. (*Presentations - 30 minutes*)

Large group debrief (*10 minutes*)

1. What insights or questions came up during this process?
2. What more is needed to develop confidence when discussing these topics?

Wrap up: Part of becoming accountable to a racial justice practice is developing our analysis of key concepts and being able to share that information with others within our sphere of influence. This takes practice, and confidence will be generated the more we use our voice.

6.4 --- Developing our Emotional Capacity – Reducing Ego, Listening to the Radical - (60 minutes)

Materials needed: Police Abolition Script, Barriers to Listening handout, Listening Notes handout, small group question sheets, pens and pencils, and copies of reference articles (as desired)

Purpose of piece: To practice listening in the face of challenging material. To recognize the value in radical proposals intended to serve racial justice.

Say to group: Engaging in racial justice work means expanding our worldviews beyond our currently held assumptions and beliefs. Not only is this required as part of breaking free from the norms put in place through a history of white supremacy, advocating for positions that activists propose will likely take us beyond our political comfort zones. The activity is not meant to judge anyone's politics or be a measure of your commitment to racial justice. Instead, it presents a proposal that has been put forward by some activists concerned about mass incarceration and police violence, a proposal that will likely seem radical to many. The challenge before the group is to hone our listening skills so that we can find value in ideas that might be beyond our immediate resonance. Doing this is part of navigating the tension between being true to our inner voice while also being accountable to racial justice principles. (*Introduction – 5 minutes*)

Say to group: The first thing we need to do is consider what it means to listen. This handout on Barriers to Listening offers a handy list of things we can try to avoid. What stands out is how busy many of our minds are while we try to listen. Even if we think we're listening attentively, it is common for our minds to be thinking, making judgements, and having an entire inner dialogue. This inner dialogue is also linked to our emotions. When we are being asked to accept something that we do not agree with or find unworkable, this can pose an even greater challenge.

And yet, confronting internalized racism and a worldview filled with assumptions means that we must learn how to reduce judgmental internal speech and replace it with a sense of curiosity that can deepen our listening.

To do this, let’s brainstorm two different kinds of internal speech we can experience when we are challenged by something that does not fit with our worldview. (*Review sheet and brainstorm – 10 minutes*)

Example:

Internal speech based in judgment	Internal speech based in curiosity
Are they serious?	What makes them so confident about this?
That’s not even slightly realistic.	Why is this so important to them?

Facilitator’s Note: *Some of the ideas you hope to draw out are the following:*

- *Quick judgments shut down our ability to listen.*
- *The willingness to accept that we don’t know everything allows us to truly listen.*
- *Curiosity generates questions that open the mind.*
- *Using “both/and” thinking can help us avoid holding onto our worldview too tightly.*

Say to group: I am now going to read aloud from a script about the movement to abolish police. It is divided into three parts. At the end of each section, you’ll have a couple of minutes to use the Listening Notes handout to track your thoughts and feelings or any notes about what internal dialogue might be going on while you listen. Do your best to retain an open, beginner’s mind that generates curiosity. (*Oral reading and section reflections - 20 minutes*)

Facilitator’s Note: *This activity will be more powerful if the facilitator delivers the presentation materials orally. The script and other resource materials can be distributed, if desired. However, reading it silently (or along with the facilitator’s narration) is unlikely to create the same impact.*

Final silent reflection: (2-3 minutes)

Take a few minutes to reflect on your overall experience listening to the script. What feelings are most present? What internal speech did you experience?

Pair share: (10 minutes)

1. What happened for you internally (thoughts and feelings) while you listened to the presentation?
2. What helped you stay open at certain moments? What caused you to shut down?
3. What can you say “yes” to within the proposal? What is valid, valuable, or worthy of consideration?

Large group discussion (15 minutes)

1. How could “both/and” thinking help us explain this position to people who think it’s unreasonable?
2. What are some strategies to increase our curiosity and reduce judgement?
3. How can this help us deepen our relationships with others?

Facilitator’s Note: *Depending on the group and the discussion that takes place, you might find it useful to use a quote from the book to highlight the challenges that arise when we speak too quickly, before we fully understand a situation.*

“A little bit of knowledge can be very dangerous. My contribution to that workshop did not advance the conversation. It unfortunately reflected a mixture of relative ignorance and ego. What I learned from this situation is that acting as an ally often means sufficiently analyzing a topic before contributing, understanding the objectives of a particular meeting or dialogue to ensure that a contribution is supportive and useful, and reflecting on one’s motives for speaking up or taking action.” (pp. 182-183)

Wrap up: No matter how invested we are in racial justice, we will find ourselves challenged by perspectives that stretch our belief system or worldview. In order to act accountably, we need to develop our listening skills so that we can overcome our own internal resistance and approach such moments with curiosity and an intention to locate the value in the person’s perspective. This is a technique we can use moving forward with any topic that pushes us out of our comfort zone.

6.5 --- Developing our “Both/And” Skill Set – Accountability in Relationship (50 minutes)

Materials needed: Allison and Accountability scene study handout

Purpose of piece: To consider how a single individual can use “both/and” thinking in an attempt to remain accountably engaged with multiple groups with varying points of view. To explore the degree to which various uses of voice are accountable within the context of relationship.

Facilitator’s Note: *You may find it useful to anchor this exercise with the following quote from the book. You may consider reading this quote as a quick, centering activity before introducing the scene study.*

“I asked Orland Bishop how he knows when he is responding to his higher Self and not his ego. He said he knows it because of the way he reflects on his motivations. If his words and actions are about caring for others, a kind of future arises out of those interactions that is in service of more than him alone. Instead of seeing himself as simply creating his own world, he sees the process as all of us co-creating our collective world together. Therefore, he does not make decisions only with himself in mind. His decision-making is, in fact, primarily informed by the needs of those around him. The effect his actions have on others provides the validation of his approach.” (pg. 195)

Facilitator’s Note: *As this is one of the most complex issues treated in this series, it may be useful for the facilitation team to read the following document in preparation for implementation:*

Living in the Tension: A Workshop Series – Chapter 6 – Shelly Tochluk - stochluk@msmu.edu – shellytochluk.com

Tochluk, Shelly & Cameron Levin. "Powerful Partnerships: Transformative Alliance Building." In *Accountability and White Anti-racist Organizing: Stories from Our Work*. Roselle, NJ: Crandall, Dostie, and Douglass Books, 2010.

An updated version of the chapter is available on AWARE-LA's website under the White Anti-racist Culture Building Toolkit tab: <https://www.awarela.org/toolkit/>

You might also consider offering the chapter reading as a follow up to the group discussion.

Say to group: What you're being handed is a scene study. The primary character is Allison. She is a white woman who has spent years becoming active in racial justice efforts. She has connections to people in several different organizations, some that have seemingly competing orientations. She finds herself holding back her true feelings in some contexts, while in others she expresses herself more freely. In each situation, she attempts to build a relationship that is marked by integrity and accountability. Let's read about Allison... (*Intro and silent reading/reflection – 10 minutes*)

Scene 1.

Allison attends the sixth in a series of quarterly fund-raising events she has co-produced with a group of white colleagues. The proceeds of each event have supported the efforts of a local organization of people of color, led by Janet. After the event, Janet asks Allison to continue planning quarterly fund-raisers for the upcoming year to support their group. Janet tells Allison that their group is now budgeting for their upcoming year with this expectation in mind. Allison feels conflicted because she and her white colleagues have been asked to support another organization, also led by people of color, who is working on different political issues. Allison says she'll talk with her group to see if they can meet Janet's fund-raising expectations. She really wants to tell Janet that as they create their budget, they probably shouldn't count on the same level of fund-raising they've had during the last year and a half. But, she's too nervous to say this because she anticipates being questioned about the economic power the white people hold in the situation.

Scene 2.

Allison meets for lunch with a close friend of color, Kimberly, who is critical of the strategies used by the organization Janet leads. Allison tells Kimberly about her concerns: her fear of failing to meet Janet's expectations and the constraints she feels about how to prioritize the fund-raising efforts; that Allison, too, isn't sure she agrees with all of the plans for this upcoming year's actions, but that she recognizes that these aren't her choices to make and that she's supposed to be operating in solidarity, and as a white person, critiquing the approach isn't acceptable. Allison also tells Kimberly that she thinks it should be okay to spread out her efforts so that other groups working toward racial justice can also benefit. Kimberly responds that since Allison and her group's fund-raising efforts occur quarterly, there's no reason why she shouldn't be able to either allocate 50% of proceeds to each group after each event, or create two events that benefit Janet's group and another two that benefit the second group.

Scene 3.

Allison meets with Jennifer, one of her white colleagues. Jennifer is in complete alignment with the organization Janet leads. Jennifer has been really vocal about how white privilege and supremacy are at the heart of any critical questioning the white group is having regarding how to move forward with their fund-raising efforts. Jennifer feels strongly that white people need to take direction from people of color, and they've already heard from Janet about what's expected, and so this is what they must do. Allison tells Jennifer she's concerned about the long-term prospects for continued success, and that some people are falling away because they see the group's efforts as too narrowly-focused and they're unable to expand their reach and entice other white people with different concerns to contribute.

Scene 4.

Allison meets with Sarah, one of her white colleagues. Sarah is a strong advocate for expanding their group's support beyond Janet's organization. Sarah has a long-standing relationship with the leader of the other people of color-led organization who is requesting support, and she thinks they should be able to use this situation as an opportunity to clarify and diversify their solidarity partnership agreements. She says they are still being accountable to people of color because both organizations being supported are people of color-led. Allison agrees with Sarah, and they brainstorm how they can navigate the conversation, first, with their group of white folks, including Jennifer. They also talk about what issues they imagine would arise during a conversation with Janet, and what they would need to do or say in order to avoid undermining that relationship.

Silent reflection:

1. How is Allison being accountable to the white people in her organization (or not)?
2. How is Allison being accountable to people of color (or not)?

Small group discussion: (20 minutes)

1. What are your impressions of Allison and her attempts to navigate this question about fund-raising?
2. To what degree is Allison accountable to the various relationships described?
3. What resonates for you while reading these scenes?
4. How might you act similarly or differently than Allison? Why?
5. How would a "both/and" perspective support Allison?

Large group discussion: (20 minutes)

1. What questions or concerns arose in the small groups?
2. How does this scene study reflect the tension between honoring one's inner voice and creating relationships of accountability regarding racial justice?
3. What insights will you take away from this exploration and discussion?
4. For faith groups, how does this inform our discipleship, how we navigate our responsibility to community versus ourselves as individuals?

Facilitator's Note: *Some questions that may arise during the discussion include the following:*

1. *What does it mean to take direction from another when it doesn't match with your priorities or strategic vision?*

2. *What would it mean to try out a new path that doesn't fully make sense to you, electing to stay in a relationship that feels like it's constraining, but might end up inviting a new vision?*
3. *What does it mean to try and make one's personal ideas less visible, even while working to implement them?*
4. *What is the difference between having strategic conversations versus being manipulative?*

Wrap up: A challenge when attempting to be accountable to racial justice principles is the fact that accountability occurs within relationships. To the degree that different relationships have different expectations and agreements, accountability might look very different. In some situations, ensuring total transparency might be invited and valued. In others, holding one's voice and concentrating on listening and understanding is what is required.

6.6 – Closing Ritual/Checkout – (10 minutes)

A closing reflection to read before participants offer one word or sentence to capture their feeling.

Option 1.

A traditional Hindu Prayer, translated and adapted by Abhi Janamanchi, from *Voices from the Margins*

May good befall all.

May there be peace for all.

May all be fit for excellence.

May all experience the holy.

May all be happy.

May all be healthy.

May all experience what is good.

May no one suffer.

Book Reference:

Jacqui James and Mark D. Morrison-Reed (2012). *Voices from the Margins*. Skinner House.

Option 2.

NOTE: Read only the sections appropriate for the group.

Metta Meditation:

- i. Metta (loving kindness) for we
 1. May we be free of the emotional pain and suffering caused by racism.
 2. May our mental and emotional wounds and scars (of anger, rage, shame and guilt) caused by racism be healed.
 3. May the energies generated by our experience of racism be put to constructive use.
 4. May the energies generated by our experience of racism cycle out of our bodies without harming others.

5. May we face instances of racism awake and with right view.
6. May we bring to encounters of racism a compassionate, loving and peaceful heart.

ii. Metta (loving kindness) for people of color

1. May the wounds, deformities and disabilities of the generations and the POC collective be healed.
2. May people of color have collective strength, wisdom and equanimity.
3. May there be release of all blocked and negative energy patterns within the generational lines of the people of color collective, steadily healing each person day by day.
4. May the collective rage, despair and fear be lifted and dissipated.
5. May people of color be happy, healthy and peaceful.
6. May people of color be forgiving of ourselves and each other.
7. May people of color be kind and compassionate towards ourselves and each other.

iii. Metta (loving kindness) for white folks

1. May fear and callousness drop away from the hearts and minds of white folks.
2. May white folks be freed of ignorance, malice, confusion and resentment.
3. May the hearts of white folks soften into their essential goodness.
4. May all white folks be free of hatred, ill will and delusion.
5. May white folks live in ease and in peace.
6. May white folks experience healing and health in mind, body and spirit.

Meditation Reference:

This was suggested as a modified version of a meditation published by Rita Howard.