
From Integration to Anti-Racism

How We Show Up As White Parents in
Multiracial Schools

— —

Session 1:
Characteristics of White Supremacy Culture 2/1/23

“The Opposite of ‘racist’ Isn’t ‘not racist..’”

“What’s the problem with being “not racist”? It is a claim that signifies neutrality: “I am not a racist but neither am I aggressively against racism. But there is no neutrality in the racism struggle. The opposite of ‘racist’ isn’t ‘not racist’. It is ‘antiracist’”

Ibram X. Kendi, *How to Be Anti-Racist*

Introduce yourself in the chat

- Name
- Pronouns
- District & school/s
- One word of how you are coming into this space tonight

Community Agreements

- ★ Speak from your own experience & learn from the experience of others
- ★ Listen with the intent to understand
- ★ It's okay to disagree, but no shaming, blaming, or attacking
- ★ 1,2,3, then me
- ★ Be okay with not knowing and non-closure
- ★ Presence over performance
- ★ Confidentiality - what we say here stays here, what we learn here leaves here
- ★ Resist the urge to intellectualize
- ★ Welcome the feelings!

Tonight's Agenda

1. Welcome/Introductions
2. Community Agreements
3. Reflections, Context & Goals
4. Characteristics of White Supremacy Culture
5. Closing

Pair/Share

As early as you can remember, share something about how you learned about race- both what was said/taught to you and what you yourselves observed and internalized.

Goals for this series

1. Deepen our understanding of the impact of systemic racism and internalized white superiority on ourselves, our lives and schools, so that we can develop a positive anti-racist white identity
2. Gain skills and knowledge that will help us:
 - a. Disrupt and dismantle white supremacy in all our spheres of influence - schools, neighborhoods, family, work...
 - b. Contribute to building multiracial & multi-class communities in our schools that take action to eliminate racist policies and practices
3. Collectively become a strong anti-racist white voice in education policy/politics

Critical Terms & Definitions

Racism: A system of advantages and disadvantages based on race. Racism is perpetuated through both interpersonal and institutional practices.

(Why are all the Black kids sitting together in the cafeteria? And other conversations on race by Beverly Daniel Tatum, 1997).

- Internalized- The private racial beliefs held by individuals including internalized oppression & internalized privilege [internalized inferiority & internalized superiority]
- Interpersonal-How we act upon our racial beliefs when we interact with others.
- Institutional-Racial inequities within institutions & systems of power
- Structural-Racial bias across institutions and society such as the racial wealth gap which reflects the cumulative effects of racial inequities

Critical Terms & Definitions

White Supremacy is the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

Dismantling Racism Works web workbook

Definitions of Culture

- Merriam- Webster
 - **The customary beliefs, social forms, and material traits of a racial, religious, or social group**
 - **The characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time**
 - **The set of shared attitudes, values, goals and practices that characterizes an institution or an organization**
- Tema Okun, author of Characteristics of White Supremacy Culture
 - **“set of beliefs and values” or “what a group of people thinks is normal”**
- Resmaa Menakem, from **“My Grandmother's Hands: Racialized Trauma and the Mending of Our Bodies and Hearts”** **“Change culture and you change lives. You can also change the course of history”**

Characteristics of White Supremacy Culture

... Culture is powerful precisely because it is so present and at the same time so very difficult to name or identify.

The characteristics listed [in the article] are damaging because they are used as norms and standards without being pro actively named or chosen by the group. They are damaging because they promote white supremacy thinking. Because we all live in a white supremacy culture, these characteristics show up in the attitudes and behaviors of all of us - people of color and white people. Therefore, these attitudes and behaviors can show up in any group or organization, whether it is white-led or predominantly white or people of color-led or predominantly people of color.

Homework

1. Readings & watching for Session 2
2. Revisit/establish/write about your goal/hope for the series
3. Meet with your buddy before the next session and share goals, reflections, feelings, thoughts on readings, etc.
4. Share some of what you learned tonight with a white person in your life

Homework

- Critical Terms & Definitions
- Quallunolgy 101: Lesson Plan for the Non-Indigenous, Cease to Do Evil, Derek Rasumussen
- Why It's So Hard to Talk to White People about Racism, Robin DiAngelo
- How America Invented Race, The History of White People in America, Episode 1 (animated but contains violence)

Recommended plus tonight's readings & Resources

- [Seeing White](#), Scene on Radio, *to listen over the course of the training series*
- [Interview with Tema Okun, on the Radical Bureaucrat Podcast](#)
- [White Supremacy Culture webpage](#) *to dig into over time*

- Readings & Resources from 2/1/23
 - [Characteristics of White Supremacy Culture](#), Tema Okun & Kenneth Jones
 - [Why a White Space](#), AWARE-LA

- [Why Pronouns?](#)
- [Native Land tool](#)
- [All You Facists Bound to Lose](#), written by Woody Guthrie, performed by Resistance Revival Chorus

Please reach out to us with questions, feedback, etc.

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Session 2:

Internalized White Superiority 3/1/23

Mississippi It's Time by Steve Earle

**Come on, Mississippi
Mississippi, don't you reckon it's time
That the flag came down, cause the world turned round
And we can't move ahead if we're lookin' behind
Wanna know if you're with me, cause I come from a long long line
Of a rebel strain but the wind has changed
Mississippi, don't you reckon it's time**

**Look away, Mississippi
Mississippi, you're on my mind
All the crosses burned and the lessons unlearned
Left a scar across my heart and it's ten miles wide
Sick of sloggin' through the history of this wounded land of mine
Still payin' the cost cause the war was lost
Mississippi, don't you reckon it's time**

**I wish I was in a land that never held a soul in bondage ever
Wouldn't have to drag these chains behind
Mississippi, it's time**

**What the hell, Mississippi
Mississippi, you're out of your mind
Mississippi goddamned, even Alabam'
South Carolina came across the line
Dixieland will never miss me but I whistle that tune
sometimes
And I'll sing it loud when the flag comes down
Mississippi, don't you reckon it's time**

**Look away
Look away
Look away Dixieland**

Community Agreements

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From: Qallunology 101, A Lesson Plan for The Non-Indigenous

by Derek Rasmussen

There is nothing inherently wrong with acting to support Indigenous peoples fighting for their land, except this. Without a background in Qallunology, the pull toward “rescuing” **instead of addressing our own role** can be irresistible.

A Qallunologist would say the first question before rescuing should always be: did we cause this problem in the first place? And if so, ‘ceasing to do evil’ always ought to come before anything else.

Quotes from: Why It's So Hard to Talk to White People About Racism

by Robin DiAngelo

Most whites live, grow, play, learn, love, work and die primarily in social and geographic racial segregation. Yet our society does not teach us to see this as a loss. Pause for a moment and consider the magnitude of this message: We lose nothing of value by having no cross racial relationships. In fact, the whiter our schools and neighborhoods are, the more likely they are to be seen as “good”. **The implicit message is that there is no inherent value in the presence or perspectives of people of color. This is an example of the relentless messages of white superiority that circulate all around us, shaping our identities and worldviews.**

White people enjoy a deeply internalized, largely unconscious sense of **racial belonging** in U.S. society. In virtually any situation or image deemed valuable in dominant society, whites belong. The interruption of racial belonging is rare and thus destabilizing and frightening to whites and usually avoided.

Constant messages that we are more valuable: Living in a white dominant context, we receive constant messages that we are better and more important than people of color. For example: our centrality in history textbooks, historical representations and perspectives; our centrality in media and advertising; our teachers, role-models, heroes and heroines; everyday discourse on “good” neighborhoods and schools and who is in them; popular TV shows centered around friendship circles that are all white; religious iconography that depicts God, Adam and Eve, and other key figures as white. While one may explicitly reject the notion that one is inherently better than another, one cannot avoid internalizing the message of white superiority, as it is ubiquitous in mainstream culture.

Janet Helms:

“The task for whites is to develop a positive white identity based on reality not on assumed superiority. In order to do that each person must become aware of his or her whiteness, accept it as personally and socially significant, and learn to feel good about it. Not in the sense of Klan members “white pride” but in the context of a commitment to a just society.”

Layla Saad:

"[internalized] white superiority stems directly from white supremacy's belief that people with white or white-passing skin are better than and therefore deserve to dominate over people with brown or black skin. The idea of whiteness being of higher rank, quality, or importance, begins before you are even consciously aware of it. And because you are not aware of it, it goes largely unchallenged and becomes an internal truth that is deeply held even though it was not intentionally chosen."

How does who we are impact how we show up (in schools)?

Anais Nin: “We see things not as they are, but as we are.”

James Baldwin: “The questions which one asks oneself begin, at last, to illuminate the world, and become one’s key to the experience of others. One can only face in others what one can face in oneself. On this confrontation depends the measure of our wisdom and compassion.”

Homework

1. Pay attention to where your IWS shows up
2. Share what you learn today with another white person (not in our group), not a BIPOC
3. Meet with your buddy to reflect on goals, readings, etc and to build a relationship because we need each other. Potentially talk about antidotes to white superiority beliefs/behaviors
4. Readings and listenings for session 3 (Decentering Whiteness)

Session 2 Homework

(In preparation for session 3 3/29)

- [Staying off the Megaphone and in the Movement: Cultivating Solidarity and Contesting Authority](#) *Understanding & Dismantling Privilege*, Amie Thurber, et al.
- [Breaking the Chain, Healing Racial Trauma in the Body](#), *Kristin Moe Interview with Resmaa Menakem*
- [Tips for White Parents in Multiracial Schools](#),
- [Internalized White Superiority \(Affecting white people\)](#), *Dismantling Racism*
- [How IWS Shows Up & How We Can Challenge It](#), compilation from FIAR workshops
- [White People Explain Racism To Me](#), *Elie Mystal, the Nation 11/15/21*
- [School Colors Podcast](#), *Brooklyn Deep, (assignment is only Episode 7)*

Please reach out to us with questions, feedback, etc.

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Session 3:

Decentering Ourselves and Staying Off the Megaphone

3/29/23

Land Acknowledgement

We are here tonight on the unceded ancestral land of the Munsee Lenape or Canarsie Nation.



To find the native land you are on: <https://native-land.ca/>

Community Agreements

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- ★ Resist the urge to intellectualize
- ★ Welcome the feelings!

Tonight's Agenda

1. Welcome/Introductions/Community Agreements
2. Check-Ins
3. White Centering and Decentering
4. Staying Off the Megaphone
5. Break
6. Scenarios
7. Closing

White centering:

“

“The centering of white people, white values,
white norms, and white feelings over
everything and everyone else”

-Layla F. Saad, *Me and White Supremacy*

15 Characteristics of White Supremacy Culture

- Perfectionism
- Sense of Urgency
- Defensiveness
- Quantity Over Quality
- Worship of the Written Word
- Only One Right Way
- Paternalism
- Either/Or Thinking
- Power Hoarding
- Fear of Open Conflict
- Individualism
- I'm the Only One
- Progress is Bigger, More
- Objectivity
- Right to Comfort

Tema Okun and Kenneth Jones,
Dismantling Racism Workbook, 2001



**WHITE PEOPLE
WHITESPLAIN
WHITESPLAINING**

**M
TV
NEWS**

Decoded

“

“In my experience, I have been encouraged by powerful societal institutions, like universities, to take too much authority, encouraged to answer questions and make decisions that I really have no business considering. So the first piece of work that I would like to suggest is the work of coming back within a rightful boundary.”

-Sara Kolstad Axtell, white professor at University of Minnesota

"The power of relinquishing the megaphone should not be underestimated or understood as merely passive, but as an opportunity to engage in rich movement building"

“

“The instruction to “stay off the megaphone” seeks to further a larger set of cultural values, one that moves beyond a blanket silencing and cessation of leadership and demands a more intentional, more relational, and less ego-driven notion of movement participation.”

“

“White activists in antiracist work must remain willing to interrogate any desire to take leadership or initiate an action without authentic engagement with POC leadership.”

Homework

1. Pay attention to where your IWS shows up
2. Share what you learn today with another white person (not in our group), not a BIPOC
3. Meet with your buddy to reflect on goals, readings, etc and to build a relationship because we need each other. Continue to talk about ways to put down the megaphone without receding.
4. Readings and listenings for session 4 (Building Relationships Across Race and Class)

Session 3 Homework

(In preparation for session 4 4/19/23)

- [Diversity without Displacement excerpts](#)
- [10 ways to check your privilege around poor and working class friends](#)
- [4 Ways White People Can Process Their Emotions Without Bringing White Tears](#)
- [Ally or Accomplice, the Language of Activism, by Colleen Clemons, Teaching Tolerance](#)
- [Bettina Love clip on Ally vs. co-conspirator](#)
- [Good Ancestor Podcast with Robin DiAngelo and Layla F. Saad](#)

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Session 4:

Building Relationships Across Race and Class
4/19/23

Community Agreements

- ★ Speak from your own experience & learn from the experience of others
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- ★ It's okay to disagree, but no shaming, blaming, or attacking
- ★ 1,2,3, then me
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- ★ Confidentiality - what we share here stays here, what we learn here leaves here
- ★ Resist the urge to intellectualize
- ★ Welcome the feelings!

Tonight's Agenda

1. Welcome & Community Agreements
2. Self-Reflections
3. Framing - why is this so critical?
4. Obstacles
- 5. Break**
6. Breakout Groups
7. Silent Reflection
8. Closing

Who are our friends?

- 75% of white Americans have totally white social networks
 - 65% of Black Americans have all-Black social networks
 - 46% of Latinx Americans have all-Latinx social networks

- 91% of white people's social networks are white
 - 83% of Black people's social networks are Black
 - 64% of Latinx people's social networks are Latinx

How about us? Look at last ten calls on your phone.

G2



Homework

1. Meet with your buddy to talk about the steps you are taking to build cross-racial relationships in your school community. Support & gently hold each other accountable!
2. And talk with your buddy about the written assignment (see next slide)
3. Readings and listenings for session 5 (Interrupting Racism)
4. Share something you learned in the session with another white person (not in our group), not a BIPOC

Session 4 Homework

(In preparation for session 5 Interrupting Racism 5/10/23)

- [Asha Voices: Ijeoma Oluo Talks Race, Conversation, and Microaggressions](#) from 9:15-15.5 ish minutes (though the whole interview is worth listening to)
- [Speaking Up Without Tearing Down](#)
- [You Must Understand Why You Believe What You Believe - And How You Got There](#) plus [this assignment](#)
- [Message to White Allies: You're Doing It Wrong](#)
- [Video: Avoiding Holiday Disasters](#) (until about 3.12 mins though of course feel free to watch the whole thing)
- [Seeing White](#), Scene on Radio, *to listen over the course of the series*

Session 5 Homework

(In preparation for session 6 Anti-racists and Lifelong Journey 6/7/23)

- [Toward a Radical White Identity by Susan B. Goldberg and Cameron Levin](#)
- [From White Racist to White Antiracist, the lifelong journey by Tema Okun & Chart of Ladder](#)
- [The Work is Not the Workshop](#)
- [How White People Got Made](#)
- [Tema Okun interviewed on Radical Bureaucrat podcast](#)
- if you haven't yet, [Seeing white](#) podcast series

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Session 6:
Lifelong Journey
6/7/23



White Man's World by Jason Isbell and the 400 Unit

FIAR Goals

- Commit to lifelong journey and to short-term goal/s
- Consider (ongoing): what is our role as white people?
 - Step out of comfort zone, take risks
 - Keep doing/do more of listening to/
- Connect to our own liberation/ regaining our own humanity
- Actively work to change structures and institutions alongside and accountable to BIPOC

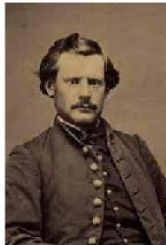
Tonight's Agenda

- Check-ins & Community Building
- Standing on the Shoulders
 - Game!
- Lifelong Journey
 - The Ladder - small groups
- Closing
 - Reflections
 - Stay Connected
 - Thanks

Community Agreements

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Match the note with the photo of the white anti-racist it describes. How many can you get?



Capt. Silas Soule:
Anti-slavery militant who refused his troops to participate in Sand Hill massacre and testified against commander, resulting in Congress denying army request for war against Plains Indian nations.

Anne Braden:
Journalist, publisher & organizer with Southern Conference Educational Fund.
Target of firebombings, harassment, blacklisting, jail.
Subject of film Southern Patriot.

Abraham Joshua Heschel: Rabbi, scholar, author, Holocaust survivor, outspoken advocate for civil rights and against the Vietnam war, friend and colleague of Dr. King.

Robert Carter III:
Member of elite Virginia family who freed 500 enslaved people beginning in 1791 - the largest manumission of enslaved people prior to the Civil War.

Hy Thurman:
Co-founder of Young Patriots and co-founder of Rainbow Coalition in Chicago with the Young Lords & Black Panther Party.

Myles Horton: Union organizer, theologian and founder Highlander Folk School in 1932, which trained and supported hundreds of labor movement civil rights movement leaders.

Elijah Lovejoy:
Anti-slavery minister, journalist and newspaper publisher in St. Louis whose printing presses were repeatedly destroyed by pro-slavery forces; killed by a pro-slavery mob in 1837.

Prudence Crandall:
Opened the first school for African-American women in New England, defying lawsuits and mob attacks

Ernestine Rose:
Jewish Polish immigrant, abolitionist, feminist, writer, president of the National Womens Rights Convention in 1854, and mentor to Susan B. Anthony and Elizabeth Cady Stanton.

Daisy Gabrielle: One of the white parents who kept kids in William Frantz Elementary School, in defiance of boycott, harassment and violence, when the New Orleans school was integrated by Ruby Bridges in 1960.

Peggy Terry:
Organizer with Jobs or Income Now (JOIN) which organized poor and working class unemployed whites in Chicago in alliance with SNCC; 1968 vice-presidential candidate with Eldridge Cleaver.

Annie Stein: Brooklyn mom who co-founded Parents Workshop for Equality in NYC Schools and helped organize 1964 boycott of NYC schools - 450,000 students stayed out of school to protest school segregation.

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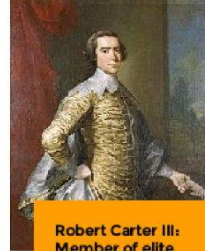
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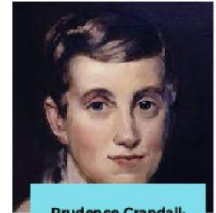
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“

“Physical separation is the most powerful way to ensure the allegiance of the white masses to race over class”

-Heather McGhee

Critical humility

(European American Collaborative Challenging Whiteness):

“the practice of remaining open to discovering that our knowledge is partial and evolving while at the same time being committed and confident about our knowledge and action in the world....If we are to hold ourselves accountable for acting, we must have confidence that our knowledge is valid enough to shape actions that are appropriate. At the same time, knowing that our knowledge is distorted by hegemony and possible self-deception, we need to be on constant alert about limits to the validity of our knowing.”



Critical Hope

type of hope that is not what Cornel West calls “cheap American optimism” of believing everything is going to turn out roses, but instead a committed, engaged and active struggle, with a clear view of the obstacles - for example to racial equity in schools - to envision and move toward a better future

THANK YOU!!!

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