

HEALING OUR BROKEN WORLD: BECOMING ONE WITH THE OTHER



Reflective Workbook and Experience Guide

July 2020

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INTRODUCTION

We are in a dark night! We believe this is a time of unprecedented turmoil and chaos, and there are many dangers ahead of us. However, we also have some core beliefs that underpin this offering: that we can invite our creativity to sustain us, that we will do better if we support each other, in our fears and uncertainties as well as in our actions and optimism, and that we need to consider not only me and us but all of us.

We think of this workshop as a place where we can engage in deep conversations about the dynamic interplay between an unstable and rapidly changing racial situation, and those values and practices which we have found helpful and sustaining in these turbulent times. We consider this guidebook as a permanent “draft”, needing updating as new resources are tested and found helpful. We invite you to co-create it with us, sharing resources you’ve found useful and practices you’ve found grounding.

The recent racial violence has both horrified us and woken us up to the systemic racial disparities we have ignored in our cultures and institutional structures. This seven-week experiential small-group conversation is designed to allow us to explore the “Discarded Others” that call to us from the shadows to be recognized and reintegrated into ourselves, our communities and our world.

Our ultimate purpose and intention will be to arrive at a place where we become One with the Others we have excluded, where all the intersecting “isms” become simply “us”, whether they are other races, genders, classes, nations, or the planet and all of nature in it...

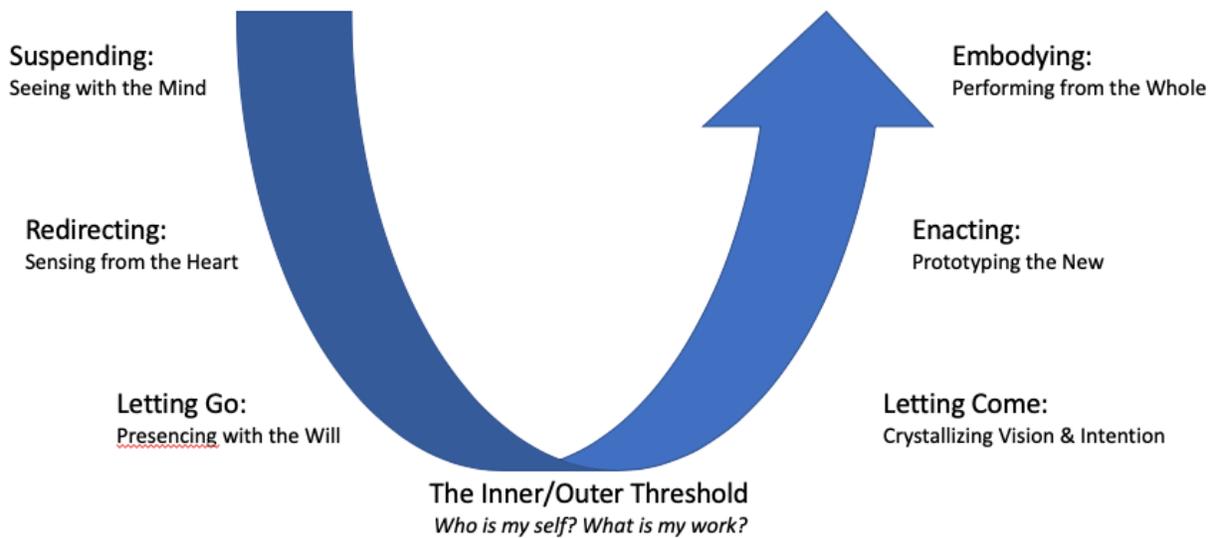


The question is: What can we do together to support each other in reimagining and healing our broken selves? How can we take what we learn into our broken world?

THE “U” JOURNEY

We will work with an adapted version of Otto Scharmer’s “Theory U” model of change, leading us through a process of letting go of our outdated habits and behaviours, and letting come a new presence and passion emerging from our inner wisdom. Each time we gather we will explore one of the stages and express our thoughts and feelings through a variety of processes, such as journaling, guided meditation, and reflection.

The “U” Change Process



There are seven stages in the process, beginning with suspending our usual patterns and descending the “U” with an open mind, open heart and open will. We arrive at a deep threshold, a switchpoint between our inner and outer selves. With new awareness and commitment, we ascend our chosen path by crystallizing our vision, prototyping our new ideas and embodying them in our behaviour in the world.

As you encounter this graphic, you might bear in mind that the image is simultaneously describing an individual, a collective, and a global experience... and that it might take weeks, months, or years to travel. What’s more, depending on what the topic is (your own health, the global pandemic, or racial inequality), you might be at a different place on the model for each of these topics.

We hope that it describes rather than prescribes a developmental possibility. We have the opportunity to change the world through becoming One with the Other, modeling our wisdom and grace in in our broken world. Please contribute your own resources and ideas! Let's dive in!

CONVERSATION OUTLINE

Suspending: Racism as Violence

An intention for awareness-based change

Three types of violence and their impacts.

Journaling: How do we contribute to this violence?

Redirecting: A History of Harm

Racial injustice across time and cultures

Movement: Embodying and reclaiming our history

An empathy walk

Letting Go: I Am a Racist

White fragility: How am I complicit?

Meditation: On being a racist

A ceremonial burning and forgiveness

Liminal Space: Who is my self? What is my work?

An extended check in

Letting Come: Reclaiming the Discarded Other

Meditation: Reclaiming the Discarded Others

Making amends: repair skills exercise

Crystallizing a vision

Enacting: Birthing a New Worldview

Moving to action: a visioning exercise

Possibilities for prototyping

Embodying: Being One with the Other

Embodiment: Looking back, Looking forward

How will I be different? A storyboard creation

Revisiting and revising social patterns

DESIRED OUTCOMES

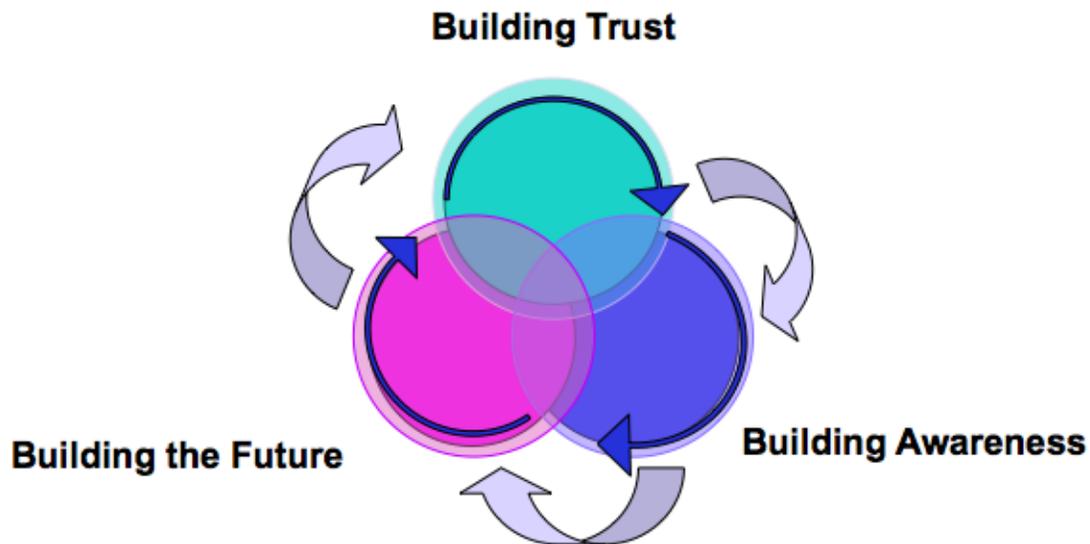
The desired outcomes for this workshop are:

- To better understand our personal and collective realities in the face of the unprecedented upheaval triggered by recent issues of systemic racism
- To enhance our capacity to see the racism in ourselves and the opportunity that offers us to be and act differently
- To strengthen our collective support systems to embody and enact change
- To deepen our repertoire of practices – dialogue, deep listening and reflection, creative self-expression, and others
- To co-create a participant-generated evolving library of resources
- To outline ways we can be in service to others.

WORKSHOP DESIGN

The workshop design is based on three interrelated components: Building Trust, Building Awareness and Building the Future. We will move through these

components in sequence over the weeks of the program and we will also use them as our process in each of the sessions.



Building Trust:

Trust is the starting point for any meaningful conversation so we will begin each session with a centering practice and a check-in question to bring ourselves into the circle. Often poetry or a reading will set the tone. As we get to know and trust each other, the conversation will deepen and enrich. A check-in is important for having each person's voice and viewpoint heard in the room.

Building Awareness:

This is the meat of each session's exploration. We will review our material and share our stories. We will become more aware of our values and beliefs and see them within the broader context of the group and our background resources. We will use different processes to express ourselves and gain new perspectives. We will share our learning in pairs and draw themes for further

reflection. As we move through the six sessions of the workshop, our awareness will deepen.

Building the Future:

As we end each session, we will share resources for further information – a video, movie, article or other follow-up. There may be a question to ponder and suggestions for further reflection. There will also be a check-out question designed to summarize and integrate the learning from the session's topic and to close the circle. By the end of the six sessions, we will have together experienced this learning journey and our plans for taking our gifts into the world.

CAVEATS & EXPECTATIONS

- Honour the sacred space we are entering
- Others' information is confidential
- Listen for multiple perspectives and belief systems
- Keep time commitments
- Let us know about any special needs
- Others you would like to add?

GUIDELINES FOR DIALOGUE

Here are some guidelines for making the most of our time together. If anything is missing for you, you may want to suggest others to add.

- ✿ Speak from the heart
- ✿ Use any discomfort you feel as an opportunity to examine your assumptions
- ✿ Listen openly and without judgement – resist the urge to protect or explain

- ✿ Ask questions for clarity and understanding
- ✿ Do not give advice!
- ✿ Others you would like to add?

SESSION ONE

SUSPENDING: RACISM AS VIOLENCE

Let's begin by bringing our attention into the room, into this circle, here now. You might close your eyes, put your feet flat on the floor, settle into your chair, put your hands on your thighs... and take three deep breaths. As you breathe, please bring your awareness down into your belly as it expands and contracts with each breath. You will notice that just bringing your attention down into your body tends to help you relax, to release any tensions you have brought with you. You might soften your eyes, relax your jaw, drop your shoulders. Do whatever you need to in order to feel present and centered here now. Let's have two minutes of silence.

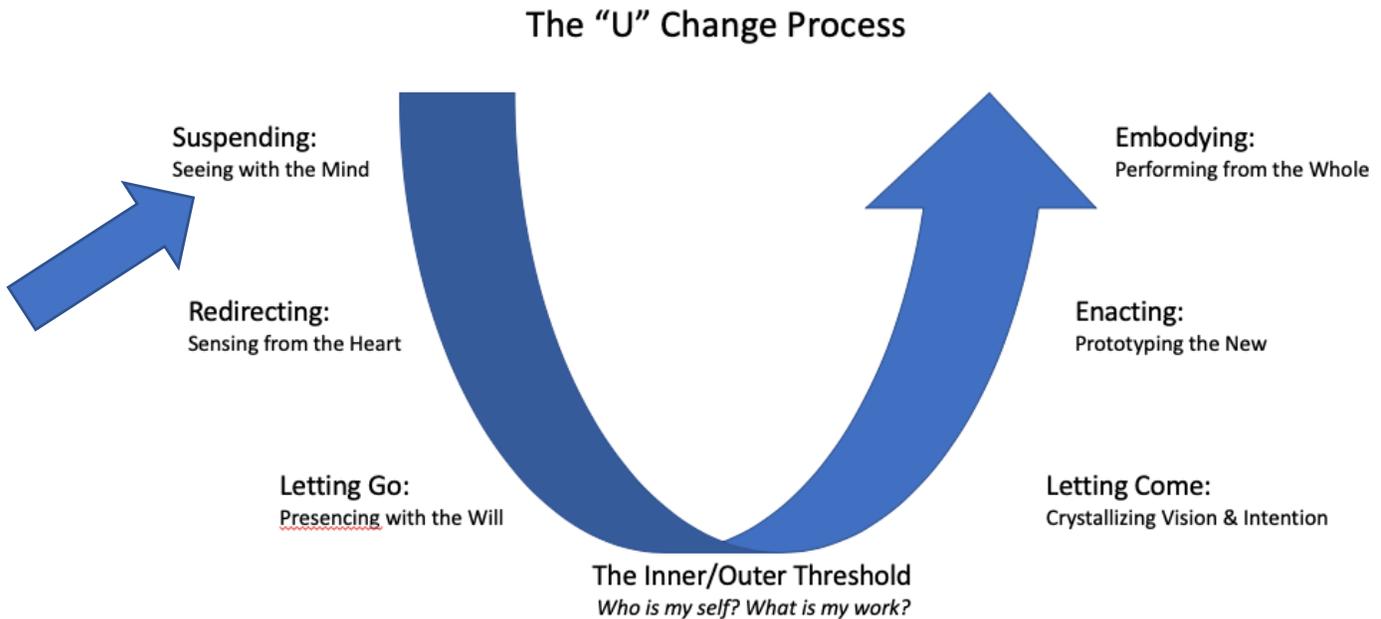
As you open your eyes and come into our shared space, know that we are embarking on a difficult journey, an inner journey, that will have challenges as well as gifts. Let's be gentle with ourselves and each other.

CHECK-IN INTRODUCTIONS

As we introduce ourselves, we acknowledge that we live here on the west coast on the unceded, ancestral territory of the Skwxxwú7mesh (Squamish), Selilwitulh (TsililWaututh), and xwməθkwəy̓əm (Musqueam) Nations. If your ancestral territory is different, you might want to name it.

Please check in by stating your name, your ethnicity in whatever way you want to share it, and one intention you bring with you for being here.

OUR TIME TOGETHER



We will be working through the stages of the “U” process over the next seven weeks. This week we will begin the process by suspending our usual conditioning, our judgements and biases, so that we can open our minds to the realities both within us and out in the world that we may have ignored or discarded to protect our sense of ourselves.

This is not easy work. It will be uncomfortable. We may feel defensive, resistant, or we may feel sad and shameful. This is all part of the process of waking up and growing up in ourselves and our broken world so that we develop

the capacities for awareness-based, heart-felt change. Please be gentle with yourself and each other as we embark on this journey.

RESOURCES

Each of us may choose a portal, an issue or perspective we want to explore through the next seven weeks. It can be any aspect of race you wish to delve into. We will use these different viewpoints to broaden our discussions and learning about race in its many facets. We will also co-curate a collection of resources that we bring together from our own experience and discoveries. Please contribute to this library as we learn together.

A CREDIT SHY

Are we ready to begin? This poem was written by Abiola Regan, a young black woman here in Vancouver, and published in *The Lumiere Review* on June 20, 2020. She comments, ““A Credit Shy was written from the mindset of being sad, overwhelmed, angry and confused about how we are still living in a society where anti-Black racism is so prevalent. The idea that racism should not exist seems like such a simple, elementary concept, and yet, here we still are.”

A Credit Shy

I have always been good at math but I just can't figure out,
What is the equation that will turn less than into equal to?

Solving for x, plugging in variables for y.

Why is there a negative value placed on Black lives?

We are 3-dimensional human beings, worthy of addition.

I have always been good at music but I just can't figure out,
What are the notes that will create a movement of racial harmony?

A chord from allies, a step down from white privilege.

Why are Black artists treated an octave lower than their work?

Take a rest from devaluation, crescendo Black artist appreciation.

I have always been good at science but I just can't figure out,
What is the mix of compounds to achieve an anti-racism reaction?

Removing an acid, strengthening a base.

Why is it that fatal observations have not yet resulted in a solution?

The equality barometer needs to be recalibrated if we are to survive.

I have always been good at history but I just can't figure out,

What are the archives that will change the social contract?

Sifting through artifacts, studying each era.

Why aren't the racist norms of yesterday relics of the past?

True democracy means creating a dynasty of equality.

I have always been good at language arts but I just can't figure out,
What is the punctuation that will make it clear that Black lives matter?

A period, Black lives matter. An exclamation, Black lives matter!

Why are the actions of anti-racism treated with a passive voice?

Actively stop being racist, admit to having privilege, and call out racism.

Math, music, science, history, language arts

What is the education that will teach these lessons to adults?

Some elementary here, some middle school there.

Why do we treat these subjects like they're just for children?

It is clear so many adults still have much to learn.

REFLECTION

Why do you think we, as adults, are “a credit shy” when it comes to racial inequality? How have we resisted acknowledging our white privilege? How does that get in the way of meaningful change? Please jot down some reflections that arise in you.

PARTNER SHARING

Please take fifteen minutes in pairs to share your intentions and reflections. What feelings arise for you as you experience this topic? Any surprises? Any questions? Please manage your time so you both have a chance to share. We will be in pre-assigned breakout rooms.

THREE TYPES OF VIOLENCE

You were sent Otto Scharmer’s blog post of June 29th entitled “Turning Toward Our Blind Spot: Seeing the Shadow as a Source for Transformation”. This is the [link](#). In it, he talks about three types of violence: direct, structural, and attentional.

Direct violence, as the name implies, is brutality, physical cruelty, abuse of the Other. The recent police shooting of Ejaz Choudry, a Muslim man in mental health distress in Ontario is one example. The beating of an Indigenous Chief by police in northern Alberta is another.

Structural violence is also victimization but, in this case, there is no single perpetrator. Rather, the whole institutional system acts to sustain the violence toward the Other. Abuse of First Nations children for over 100 years in our

residential school system is an example. The displacement of a longstanding Black community from Africville in Nova Scotia is another.

Attentional violence seeds the first two forms. It is the continuous passive denial, ignoring and acceptance of discrimination, diminishing the potential for race-based Others. Access to education and employment are examples, perpetuating the cycles of inequality.

DISCUSSION

Here are some questions to begin the conversation.

- In what ways do you believe we can change the system using the current outrage as a catalyst?
- How have you experienced these types of violence? How does it feel to be a victim? A perpetrator?
- How do our normal patterns of behaviour serve to protect us from the Discarded Others in ourselves and in the wider world around us?
- What other questions or comments emerged from your reading?

A JOURNALING EXERCISE

What insights arise for you from this discussion? Make some notes of your thoughts and feelings as you consider the points that have been raised.

IF WE WANT A DIFFERENT WORLD...

Ilia Delio, a Franciscan Sister in Washington, reflecting on our current situation, asks who we are and what we hope for. She says, “If we think as small,

puny individuals, we create a small, puny, individualist world that cannot survive. If we think as holons, smaller wholes who are part of larger wholes, we think in terms of participation, evolution and future. We have a chance to rewire ourselves for a new existence but we must begin to live in a new way... We are in a global breakthrough in evolution and if we want a different world, we must become a different people.”



CLOSING

Who are we and what do we hope for? Let’s close the circle with one hope we hold.

As follow up, please reflect on these questions and your journal writing. You may want to return to the intention you checked in with and update it to ensure its potency. Share your thoughts with one other person if possible. Make some time for further journaling about whatever arises for you. And please be gentle with yourself and others as we move into this deep territory!

FOR FOLLOW UP

Challenge: Download the 21-day [*Racial Equity Challenge Tracking Tool*](#) from Debby Irving and review all the options for meeting the challenge [here](#).

Series: The television account of the **Central Park Five** is available for streaming on Netflix.

Movie: **#BlackLivesMatter** documents the growth of the movement, available on Prime Video.

Video: *White Bred*, a 5 minute overview about the need to rethink white supremacy.

Make any notes after reading and viewing so you have them for next time. And please add others you have found helpful. We'd be grateful if you could share any feedback to enhance future sessions. THANK YOU!

SESSION TWO

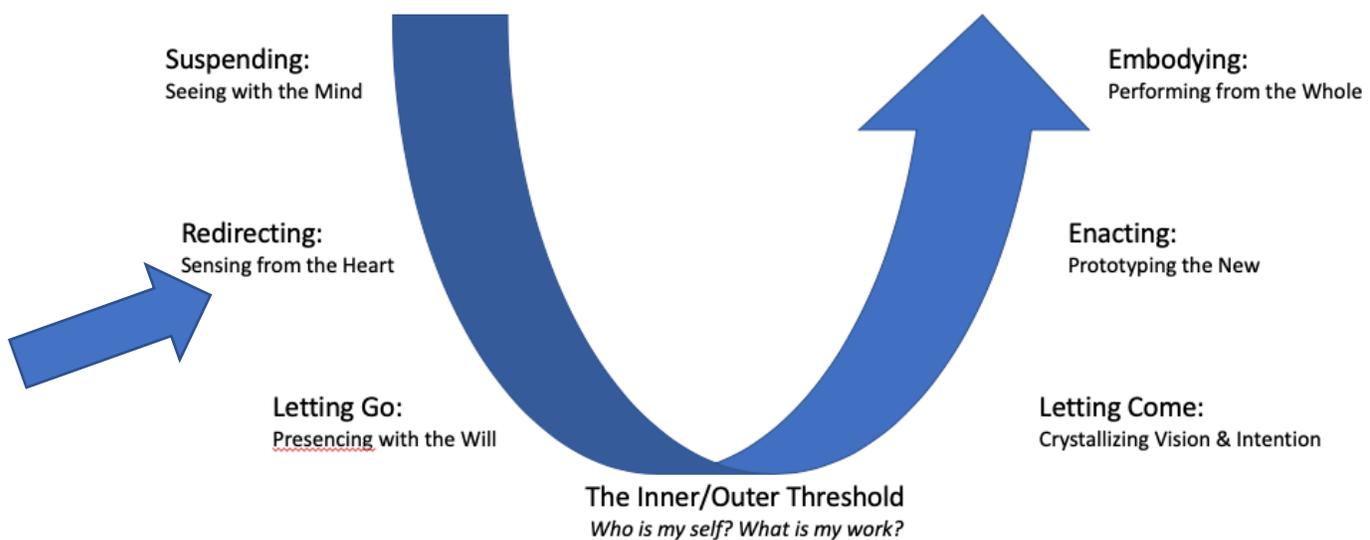
REDIRECTING: A HISTORY OF HARM

CHECK IN

Please share with us how last week's session has felt as the days have passed. What have you noticed? How have your conversations changed? How are you feeling as we begin today?

FOCUS FOR TODAY

The "U" Change Process



Today's focus is on opening our hearts to allow in the history of harm we of privilege have allowed over time to become a warped and distorted normal. We may not have created the policies and actions that have led to our current racial

injustice but we are the recipients of them and have internalized our privilege to such an extent that we don't have to see or feel the inequities in front of us.

We need to redirect our view, turn the camera around to face us, to feel into our history of damage to the Discarded Others in our world, and the corresponding loss of wholeness in our own psyches.

RACIAL INJUSTICE ACROSS TIME

For roughly 10,000 years, First Nations on the west coast developed highly dense and linguistically diverse communities. It is estimated that one third of the pre-contact population of Canadian resided within British Columbia, numbering at least 3 to 5 hundred thousand and perhaps as high as one million people.

With European contact in the late 1700s, diseases were introduced against which the Indigenous populations had no immunity. Two smallpox epidemics less than 100 years apart killed tens of thousands. Tuberculosis took many more lives. By 1900 the Aboriginal population had been decimated, in some areas by as much as 90%. Their way of life had been irrevocably changed. Many believed that treaties, reserves and residential schools were temporary measures until the First Nations perished altogether.



RACIAL INJUSTICE ACROSS CULTURES

Although in Canada, there is a sense of greater racial equity and justice, the facts are not that different. For example, although Indigenous adults represent just 5% of the adult population in Canada, they account for 30% of the prison population. Indigenous youth make up 40% of jailed young people. Statistics are almost as bad for Black people who make up almost 10% of the prison population despite being only 3% of the Canadian population.

Canada has a long history of racial discrimination. If we turn to the other coast and more recent times, Halifax has been criticized for displacing its Black population who had lived in Africville, a tight-knit Black community on the shores of Bedford Basin. In the late 1700s Blacks entered Nova Scotia through the underground railroad and were transported in the thousands after they had served in the War of Independence as “Black Loyalists”, promised land and freedom.



At the time of its demolition in 1967, Africville was a poor but vibrant community of about 400 people working in primarily low paying jobs serving the needs of the white majority. The city provided no services, but the community paid its taxes, built stores, a school and church. The resettlement destroyed the community spirit, the independence and connection.

EMBODYING HISTORY

As a way of processing this reality, allowing it to lodge in your body, we invite you to listen to the music for about five minutes and move in whatever way feels right for you. You may want to simply sit or just sway in your chair. You may want to get up and move, dance, stretch. Feel into your body and move as the music of *Minor Blue* from David Darling's *8-String Religion* flows through you. This is not about judging or blaming or shaming. Rather, it is bringing our history home to us in a somatic way, a reclaiming of our history so we can move forward.

JOURNALING

In silence, write anything you want to remember or share with another. You will have about ten minutes. You may want to consider these questions in your writing and in the triads to follow:

- What is the particular darkness you experience as you take on this history of harm to Others?
- What underlying grief or loss might you be living with that this history engenders?

- What are the bodily sensations that show up as you consider the history of racial injustice in your city and country?
- What additional information might you want to gather to enhance your particular perspective on racial injustice, and where will you go to look for it?

TRIAD DISCUSSION

We will spend about thirty minutes in triads where you can talk about your experience with the music and movement, and your journaling.

As we return to the large group, what comments might you share? Surprises? Make any additional notes to return to later.

I'M NOT THE INDIAN YOU HAD IN MIND

This spoken-word [poem](#) by author Thomas King takes a light-hearted but profound look at the media portrayal of Indigenous peoples.

CHECK OUT

To close the session for this week, please share one insight from your journaling.

FOR FOLLOW UP

To take this session a bit further, consider taking an empathy walk with a friend in a neighbourhood that reflects a different racial group than your own. You may or may not want to interact but feel into the life you see there with empathy.

Next week we will be discussing Robyn DiAngelo's concept of "white fragility". If you have not had a chance to see her presentation, please watch [here](#) this week. We will also have a ceremonial burning so please come with a small candle set on a broad non-flammable surface for our exercise.

Here are some additional resources to support you.

Video: [The Secret Path](#), a 2-hour animated film about the life of 12 year old Chanie Wenjack who tried to make his way home after running away from residential school.

Book: **Seven Fallen Feathers**, the story of teens who disappeared while at high school in Thunder Bay.

Video: https://www.nfb.ca/film/black_mother_black_daughter/, a 25-minute story of Black women in Nova Scotia.

Read: The Lynching of Louis Sam, in The Walrus at: <https://thewalrus.ca/the-lynching-of-louie-sam/>.

SESSION THREE

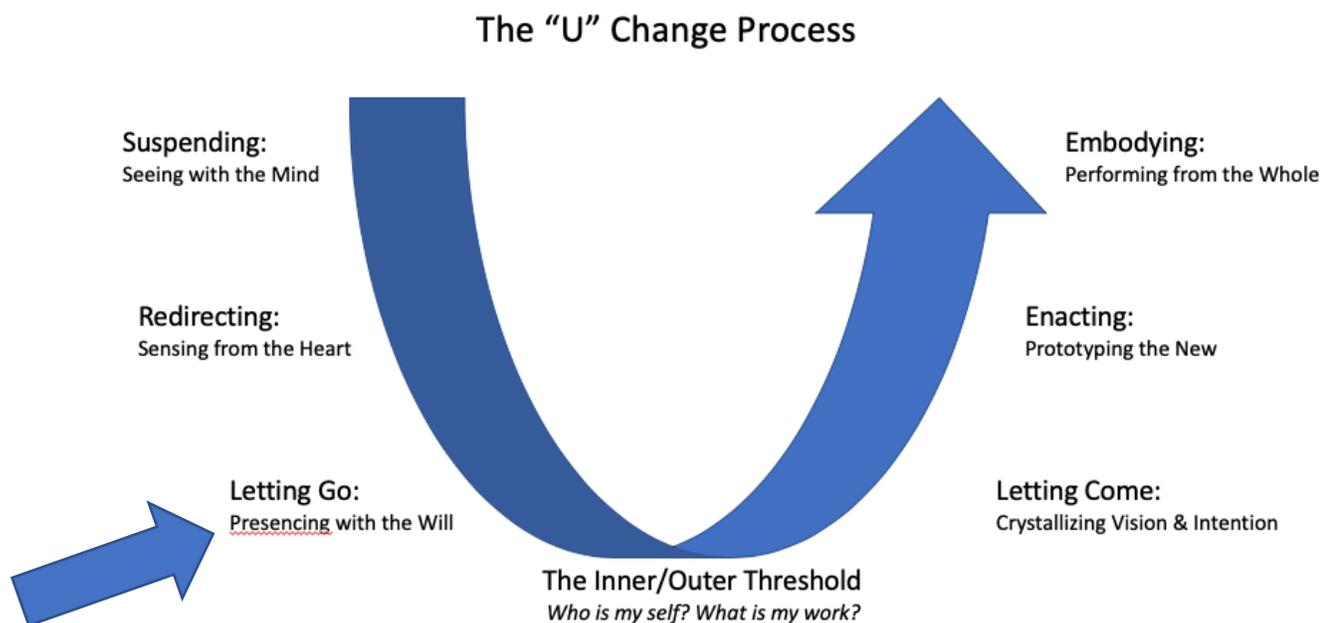
LETTING GO: I AM A RACIST

CHECK IN

Let's sit in silence for a couple of minutes and consider this statement: I am a racist. How does it land on you as you repeat it to yourself? Do you find yourself resisting, wanting to find reasons to reject the label?

Share your feelings in a word or two as we begin this difficult inner journey.

FOCUS FOR TODAY



We are entering the deepest part of the descent, coming face to face with our culpability and complicity in our present reality. We will need to gather our

head, heart and hands together to look at ourselves with compassionate presence, to move into our shadow territory and acknowledge what we find there. This is what must be let go, this self that no longer serves us or the larger world of which we are part. The darkness we are in here can feel overwhelming. Please take care of yourself and your needs.

THE BELL AND THE BLACKBIRD

This poem by David Whyte is from his book by the same name, inviting us into our session today.

“The sound of a bell still reverberating,
Or a blackbird calling from a corner of the field,
Asking you to wake into this life
or inviting you deeper to one that waits.
Either way takes courage,
Either way wants you to be nothing
but that self that is no self at all,
Wants you to walk to the place where you find
You already know
how to give every last thing away.”

RACISM

“Racism is a complex multi-faceted system infused in everything,” says *White Fragility* author Robyn DiAngelo. It is not about good people and bad people. It isn’t caused by ignorance and hate. The cause is self-interest, but protective self-interest generates ignorance and hate.

Racism is the soup we are all in. It is often implicit, subtle, unconscious. It shows up as arrogance or apathy or control. The question is how we interrupt our unconscious patterns, how we see with an open mind, feel with an open heart, and act with an open will. And how we let go of our systemic biases so we can level up power and privilege in ourselves and our cultures.

MEDITATION ON BEING A RACIST

This meditation asks you to remember a time when you were a racist, in thought, feeling, word or deed. You might not have even been conscious of it at the time, but you received some feedback or realized yourself what had happened. It might be a time when you used inappropriate language or told an insensitive joke. Or used cultural appropriation. It might be an example of an assumption of privilege or an implied superiority of access. Select an example of you being a racist to explore.

Now settle comfortably in your chair, feel flat on the floor, eyes closed if you like, back straight and shoulders relaxed. Drop your jaw and relax into your breath. Take three deep breaths, bringing your scenario into your mind. Breathe into it, letting the scene fully emerge in front of you.

See the scene as if it were an act in a play. Who are the characters? Where does it take place? What is the mood? What senses do you feel around you: smells, sounds, sights, textures? Once you have a clear setting, begin the dialogue. Who says what to whom? What are the reactions? The feelings? How does it unfold? Play it out in your mind to the conclusion of the scene.

Now sit with the whole of it in your awareness. Be gentle with yourself. Know that you are a good person, remembering this situation so you can learn from it. Take three more deep breaths, bringing healing and compassion into your heart. When you are ready, you can return to the group, open your eyes, wiggle your toes, and join us.

PARTNER SHARING

Please share as much of your story as you would like with your partner. You might want to include what happened afterwards, whether you were able to repair the situation, and what you learned from it. For each sharing, discuss what you might have done differently with what you now know. You will have 10 minutes each.

JOURNALING

In silence, write anything you want to remember or share with another. You have about 10 minutes. You may want to consider this question Robyn DiAngelo leaves us with: “What has allowed you to remain ignorant about how to interrupt racism?”

A CEREMONIAL BURNING

You were asked to bring a small ceremonial candle this week so we could honour the rite of passage we are making, the threshold we are about to cross. We invite you to now light your candle, ensuring it is in a large safe non-flammable container. On a small piece of paper, write a headline of something

you want to let go of, an attitude or behaviour or pattern you have realized does not serve you. You may have a second piece of paper if you wish. Fold them, but not so tiny that you will burn your fingers! When we are all ready with our papers, we will place them in the ritual fire and repeat these words from Robert Eller-Isaacs together:

For remaining silent when a single voice would have made a difference

We forgive ourselves and each other; we begin again in love.

For each time that our fears have made us rigid and inaccessible

We forgive ourselves and each other; we begin again in love.

For each time that we have struck out in anger without just cause

We forgive ourselves and each other; we begin again in love.

For each time that our greed has blinded us to the needs of others

We forgive ourselves and each other; we begin again in love.

For the selfishness which sets us apart and alone

We forgive ourselves and each other; we begin again in love.

For falling short of the admonitions of the spirit

We forgive ourselves and each other; we begin again in love.

For losing sight of our unity

We forgive ourselves and each other; we begin again in love.

For those and for so many acts both evident and subtle which have fueled the illusion of separateness

We forgive ourselves and each other; we begin again in love.

CHECK OUT

To finish, let's share a feeling of letting go as we check out around the circle. And here is a poem by Naomi Shihab Nye from her book *Words Under the Words*.

You Have to be Careful

You have to be careful telling things.

Some ears are tunnels.

Your words will go in and get lost in the dark.

*Some ears are flat pans like the miners used
looking for gold.*

What you say will be washed out with the stones.

You look a long time till you find the right ears.

*Till then, there are birds and lamps to be spoken to,
a patient cloth rubbing shine in circles,
and the slow, gradually growing possibility
that when you find such ears,
they already know.*

FOR FOLLOW UP

The next two weeks are a kind of exhale in our process before we inhale again to co-create the field of the future. You may feel the need for a break or want to spend some time catching up on the resources you've missed as we've gone along. We'll have a check in next week to see how we're doing and begin in earnest the following week to realize our intentions out in the world.

Movie: What Happened Miss Simone? The story of Nina Simone.

Video: <https://www.youtube.com/watch?v=KCxbl5QgFZw>. Ibram Kendi on TED talking about the difference between “not racist” and being “anti-racist”.

Read/Watch: Notice the Rage, Notice the Silence. OnBeing's Krista Tippett interviews trauma therapist Resmaa Menakem.

Practice: Race and Healing. Resmaa Menakem leads this short 4 ½ minute practice with Krista Tippett.

SESSION FOUR

LIMINAL SPACE: WHO IS MY SELF?

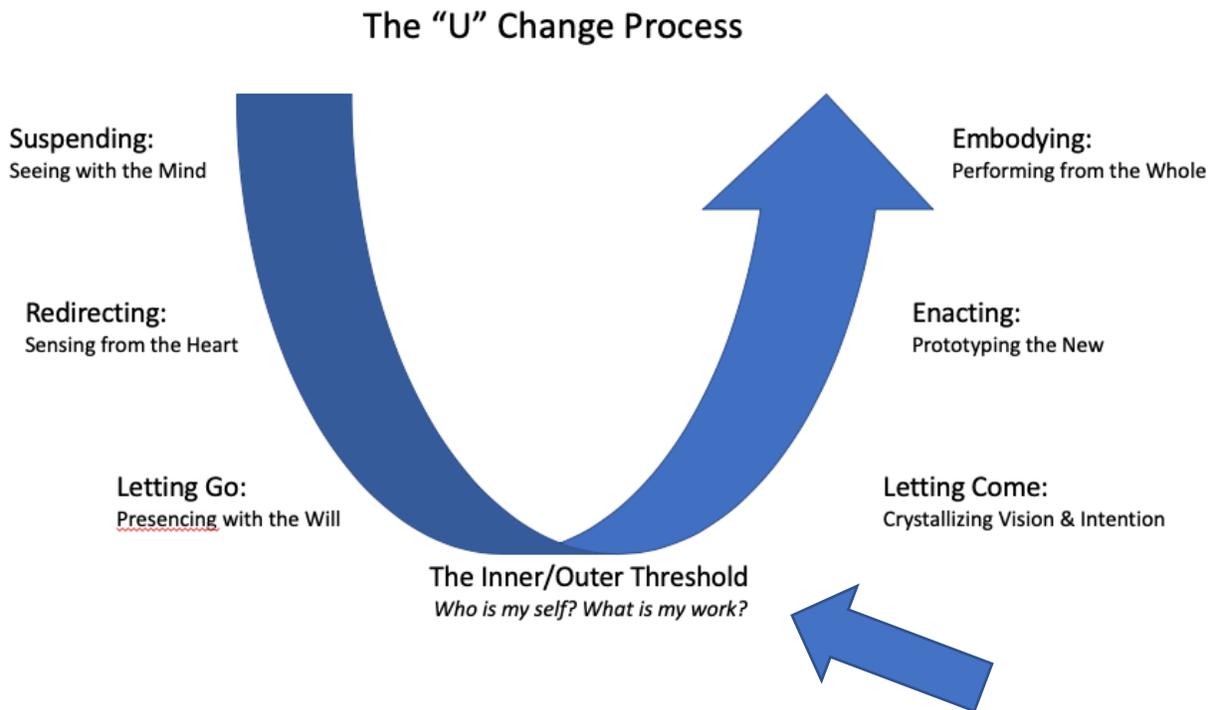
WHAT IS MY WORK?

During this week we are transitioning from the descent to the bottom of the “U” to the ascent up the other side. We are in liminal space, betwixt and between, crossing a threshold into new territory. We are living in the splice between what is and what will be.

We invite you to sit in your soup of new insights during this interval with an open mind, heart and will, considering the questions: “Who is my self?” and “What is my work?”



FOCUS FOR TODAY



CHECK IN

Be present to what arises from this deepest place. This week we will have an extended check in to connect with each other about how we’re doing, what we’re learning, what we might need more of or less of, and how we are coming along with our intentions.

Let’s begin with 2 minutes of silence and then whoever is ready may begin. Take as much time as you need to tell us what you would like us to know. Please end if you can with a question that sits on your heart today.

FOLLOW UP

This week’s homework is to follow your question, catch up on anything you’ve missed or want to explore, and enjoy this space between. Next week we

will begin the process of discovering how to take these discoveries into our worlds.



'Liminal Worlds" by Maria Popova. Available [as a print](#).

SESSION FIVE

LETTING COME: RECLAIMING THE DISCARDED OTHER

CHECK IN

Let's begin this week with a guided meditation about reclaiming the "Discarded Other". You may want to settle into your chair, have your feet grounded flat on the floor, your back straight, your shoulders dropped. You can close your eyes if you wish – it helps with the visioning. Get comfortable, wiggle if you need to, and then take three deep breaths, inhaling through the nose and exhaling through the mouth.

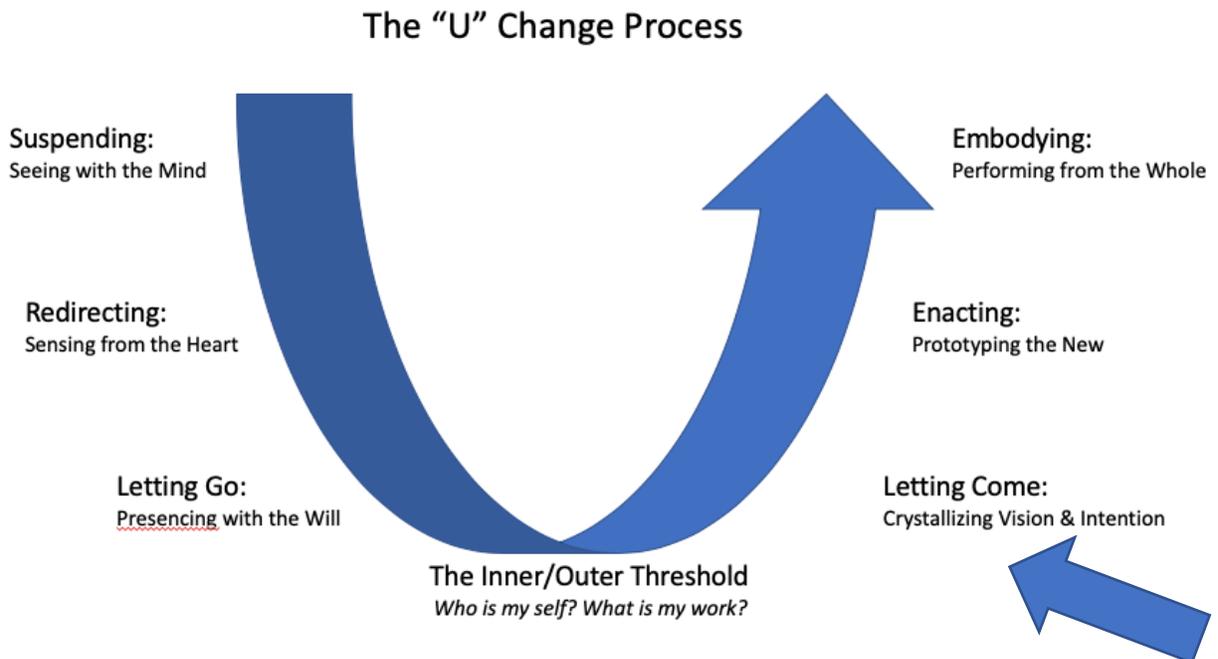
Imagine our circle here, the group you have begun to know through our first four weeks together. Imagine that we are a circle of compassion, both for ourselves and each other as we venture through this challenging terrain. Now extend your circle of compassion to your loved ones, include them all in the circle, see them standing with us, bringing all their joys and cares with them. Now enlarge your circle again, including colleagues, friends, your network of associates. Your circle is getting quite large. Look around your circle and observe the different racial and ethnic backgrounds of those you see. What do you notice? Is anyone missing?

Now imagine bringing those you don't know into your circle so there is no one standing outside of it, moving yourself closer to the margins so that the

margins themselves will be erased. Stand there with those whose dignity has been denied. Locate yourself with the poor and the powerless and the voiceless. At the edges, join the easily despised and the readily left out. Stand with the demonized so that the demonizing will stop. Situate yourself right next to the disposable so that the day will come when we stop throwing people away. Become One with the Discarded Others and notice how it feels to be part of this extended circle of compassion.

Sit in your circle for a few minutes, just looking around, observing what you see and how you feel in your body. When you are ready, return to our small circle of compassionate fellow travelers here, take a couple of deep breaths, open your eyes and put any headlines in your journal you'd like to return to.

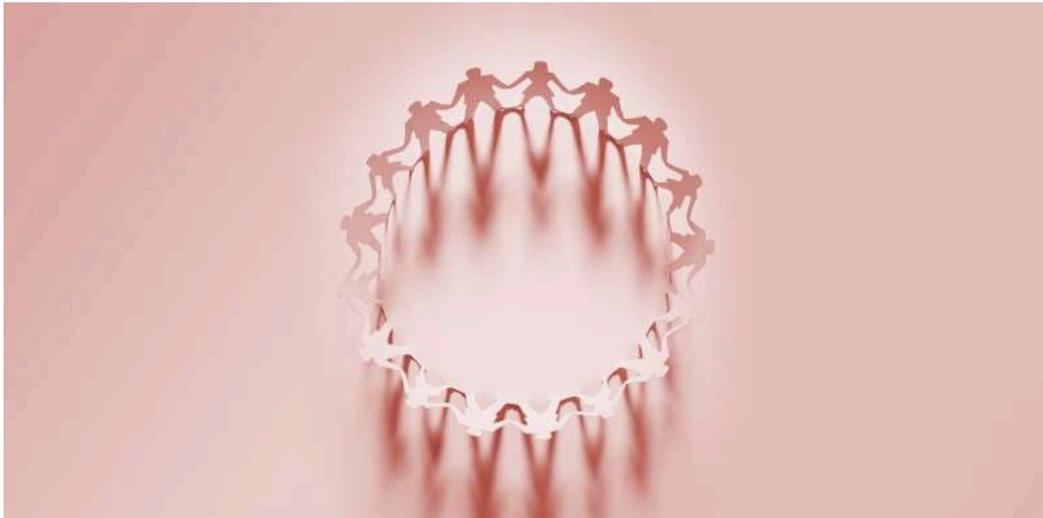
FOCUS FOR TODAY



When you let the Discarded Others come to you, you feel the pain, the loneliness, the heartbreak you have pushed away. You care about the cares of the Others. You are interested in the interests of the Others. You may be feeling the weight of your responsibility, your own role in bringing about the darkness. And perhaps just a beginning of revelation, insight or germination of something new, a feeling of hope, a kindling of courage. Today, we want to focus on that germ of a new idea, crystallizing a vision of how we might move toward becoming One with the Other.

PARTNER SHARING

Take 15 minutes to relate something of your experience with the meditation. What did you see and feel as your circle expanded? How did you extend your compassion to include the Discarded Others?



GROUP DEBRIEF

We invite you to tell us whatever feels important for you to share about your experience. What have you learned about yourself and your world?

PLEASE COME HOME

This poem by Jane Hooper asks us to welcome our Discarded Others to return home, to belong, to become One with us.

Please come home. Please come home.
Find the place where your feet know where to walk
And follow your own trail home.

Please come home. Please come home into your own body,
Your own vessel, your own earth.
Please come home into each and every cell,
And fully into the space that surrounds you.

Please come home. Please come home to trusting yourself,
And your instincts and your ways and your knowings,
And even the particular quirks of your personality.

Please come home. Please come home.
For you belong here now. You belong among us.
Please inhabit your place fully so we can learn from you,
From your voice and your ways and your presence.

Please come home. Please come home.
And when you feel yourself home, please welcome us too.
For we too forget that we belong and are welcome,

And that we are called to express fully who we are.

Please come home. Please come home.
Thank you, Earth, for welcoming us.
And thank you touch of eyes and ears and skin,
Touch of love for welcoming us.

May we wake up and remember who we truly are.
Please come home. Please come home. Please come home.

REPAIR SKILLS

One of the ways we can welcome the Other into relationship is by making amends for our inevitable mistakes. In *White Fragility*, Robyn DiAngelo tells a story about a racist remark she made about a Woman of Colour. She received feedback from a second woman who was present and realized she needed to repair the relationship. You can hear her tell the story herself [here](#) at 1:13 in the presentation.

She points out that we will recognize some of our racism in the moment as our awareness grows, and some will be unconscious. Rather than withdrawing or ignoring our mistakes, we need to learn how to repair them. This is one of the core skills we need as we make our ascent into the field of the future.

Here is an adaptation of the steps DiAngelo describes going through to restore the relationship:

- Thank the person who gave you the feedback (it may not be the person you offended) if you weren't aware of your racist act. Don't explain, just accept graciously and gratefully.

- Process the scenario with someone you trust before meeting with the person you offended to understand your racist behaviour, talk through your anxiety and embarrassment, and think about how you might make amends.
- Ask the person for the opportunity to repair the relationship and be prepared for them to say no or to have conditions. AA says “wherever possible, except when to do so would injure them or others”.
- Meet face to face if possible and apologize, own the behaviour, give the person your full time and attention without interruption - NO defensiveness, explanation, credentialing!
- Ask if there is anything you missed in your apology - listen with an open mind and heart.
- Ask if there is anything else that needs to be said in order to move forward. Thank the person for taking the time to allow you to repair your mistake.

JOURNALING AND MOVEMENT

Last week, we did a guided meditation about a racist comment or circumstance in your life. Use this list of repair skills to analyze how you might repair the situation. You can imagine you’re at the second step where you’re with someone you trust, exploring what happened and how you might make amends. If you have done some or most of these steps already, you can choose a racial situation in which you did not make the necessary repairs and work through the steps for that event. You’ll have about 15 minutes. Make a commitment to yourself to make the necessary repairs within a certain time.

When you feel complete, we invite you to stand and begin to move with the music. Bring the person you have just made your commitment to, into the dance. Feel compassion for the many times this person may have been racially harmed, and compassion for yourself as you grow your awareness and commit to take action.

CRYSTALLIZING INTENTION

We are beginning to take our new awareness out into the world, emerging with a broadened perspective. We have seen that this is a work for the rest of our lives – nothing quick fix or arriving at the end point about it! So we take it one step at a time and commit to continuing to learn, to repair, to stand up for racial justice from now on.

Recall your intention when we began and ask yourself if this still resonates for you. If not, write a brief sentence about how you see your intention now. What is it you want to take forward?

FOR FOLLOW UP

Video: Part 1 and 2 of The New Normal, a U of T program on racism, about 10 – 15 minutes each at: https://alumni.utoronto.ca/news-and-stories/news-and-articles/new-normal-maydianne-andrade-two-part-episode-anti-black-racism?utm_source=DUA&utm_medium=Newsletter&utm_campaign=Stay-at-Home-Hub.

Movie: The Green Book, available on Show Time or to purchase. Well worth the investment.

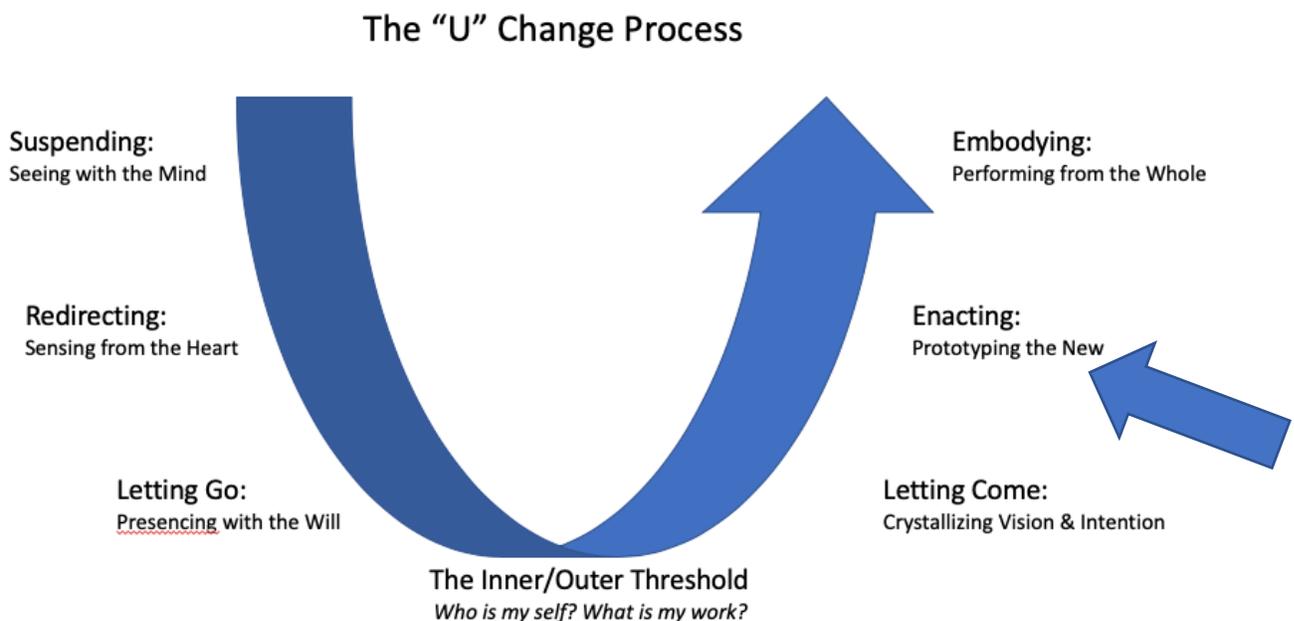
SESSION SIX

ENACTING: BIRTHING A NEW WORLDVIEW

CHECK IN

As we gather, let's check in about how we're doing. We've been through what has been called "the oppression olympics" – as a white person of privilege, it's tough slugging! Please share what you're feeling as we turn to birthing a new worldview.

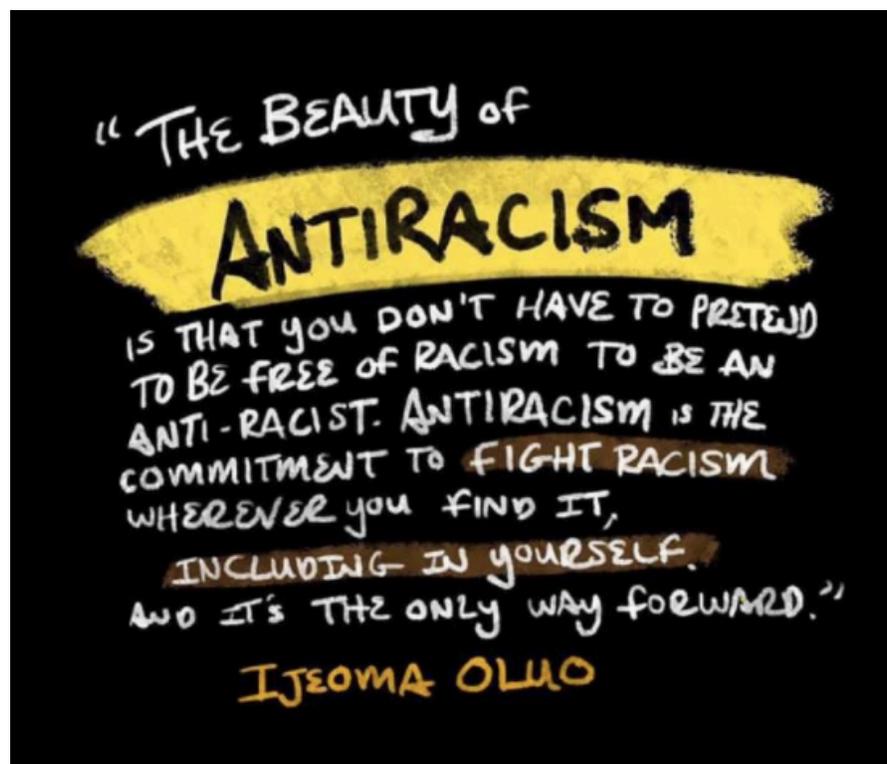
FOCUS FOR TODAY



Our focus for today is turning our intentions into actions, clarifying how we will move into the future with our new worldview. Ibram Kendi defines anti-racism as actively supporting justice and equity for all racial groups, admitting our

racism and challenging power and policies that perpetuate racial inequity. Being anti-racist takes vulnerability, honesty and self-knowledge.

There can be a tendency to move too quickly, to feel an urgency to get out there – but take care! This is a project for the rest of your life. Take it slowly, one step at a time. We want to protect our new Selves and Others as we enter this new world.



A VISIONING EXERCISE

We invite you to step into the field of the future to reimagine our broken world. Close your eyes, if you are comfortable doing that, and take several deep breaths, down into your belly. Plant your feet on the floor and sit with your back

against your chair so your back is straight. Relax your jaw, your shoulders, anywhere in the body there is any tension.

Move your attention downward to your feet, feel the connection downwards to earth, and as you feel the connection downwards, all the way to the middle of the earth, broaden your attention to focus not only those of us here, who are touching planet earth with our feet right now, but all of us, in this moment, touching the same earth. Feel your own body, your own feet, and also feel that collective body, all touching the same earth.

Now slowly move your attention upwards, towards your heart, and notice that it is the view of the heart which allows us to connect horizontally with all the beings around us. And in that field of connection, imagine that circle of all of us, spanning the globe... all of us coming together here, in the same moment, and we are very related, in terms of intention.

And now move your attention upwards, to your head, the upper part of your head, and notice how the shape of our head, the globe of our head, is a perfect microcosm of the globe of the sky that is extending upwards. Feel the connection upwards and attend to the upper part of your head. And now attend to yourself from above, and to our whole community. And now gently let go of that, come back to the here and now, take a deep breath, and relax.

Now with your eyes still closed, imagine you are standing in front of a door, the door is closed, and you cannot see what is on the other side. On this side of the door is current reality, and on the other side of the door, beyond our vision, is the field of the emerging future. This emerging future contains the field of possibilities for you personally, for your community, even the whole community

of the planet. We cannot yet see what's on the other side. And now, open the door and look into the field of the future, and just stay with it. Allow it to emerge. Don't judge it. If you want, add some brightness, colour and contrast. And now, cross the threshold of the door.

Notice everything around you and notice how you feel. For many of us, this first field of the future already reveals some significant aspects and possibilities. But, for some of us, this might be a more transitional state, and beyond this first field of the future we're now standing in, there's a second field of the future, that's sometimes called the inner temple, the more interior dimension. If you want to, move into that second field of the future, that's beyond this first one. Again, notice everything around you. If the second field of the future is the more significant for you, stay where you are. If you prefer, go back to the first field of the future.

Observe everything around you. As you look around with your inner eye, as you scan the field, ask yourself: Where, in this field of the future I'm standing in, is my real place, the place I feel drawn to most? Notice your connection downwards to earth, upwards and horizontally to all the things surrounding you. Notice how you may feel differently. Who are you, having stepped into your real place? Who is your real self? What is your real work?

And now, imagine the person who was sitting in your chair, just a few moments ago. Remember that person as someone different from your future self. You know that person well, that other part of yourself who's still on the other side of the threshold. Empathize with that person. You know the person in the chair has very good intentions and you also know this person is struggling a little in

terms of the next steps, in terms of how to move forward. Empathize with that person. If you could give that person one or two pieces of advice, from the place you are standing now in the field of the future, what would that be? Empathize, feel the advice arising from your heart, and speak it with your inner voice now.

When you have spoken your advice, attend to your heart again to see whether there is a second element of advice that is arising, and if it does, also speak that with your inner voice. And then when you are complete and there is no more advice arising, open your eyes, take a deep breath, take your journal and write down what advice you have just given to yourself.

COACHING PAIRS

Let's coach each other in pairs about one next thing we might do. As you speak, remember your intention and your sense of how you might respond. We have heard many possibilities in our reading and listening. Here are some ideas for example:

- join an organization that advocates for justice
- join rallies
- speak up, especially when you see something wrong
- vote based on equity and racial justice
- confront, challenge, disrupt, bringing our care and sincerity
- be a compassionate witness, present with what's here
- do some research on the land where you live, its history, and create a ceremony of contrition or apology.

You will have fifteen minutes each. You might describe a little of how this experience was for you, what you discovered that surprised you, and particularly what emerged from your imagination. Please manage your time so that each of you has a full fifteen minutes to share, or to sit in silence with your vision of your desired future.

We also encourage you to arrange a time to share your answers more deeply with another, during the upcoming week, so we can dig into them more fully in Session Seven.

CHECK OUT

For the benefit of the whole circle as we check-out, we invite you to share briefly one thing you sense might be wanting to emerge, as you ascend into the light.

FOR FOLLOW UP

Please continue to journal on these questions through the week.

In our last session next week, you will be creating a collage as a representation of the gifts and commitments you want to make as you emerge back into the world. You may want to scan some magazines or photos for pictures that speak to you and note down any specific ideas that you want to bring to our final workshop gathering. You will also need a piece heavy stock or card – it doesn't have to be large but should be 8 ½ x 11 at least and preferably a bit bigger – and some glue you can use to mount your pictures. A felt pen and some markers are also useful to have handy.

Here is an example of one I did a few years ago:



Listen/Watch: A TED talk by Anne Lamott, the pre-eminent author on hope, talks about the 12 most important things in life at: https://www.ted.com/talks/anne_lamott_12_truths_i_learned_from_life_and_writing?language=en.

Read: Ijeoma Oluo, author of *So You Want to Talk About Race*, interviewed about the impact of her book. And watch her talk about how to intervene in systems for racial justice at: https://www.youtube.com/watch?v=2b_twxTjaoE.

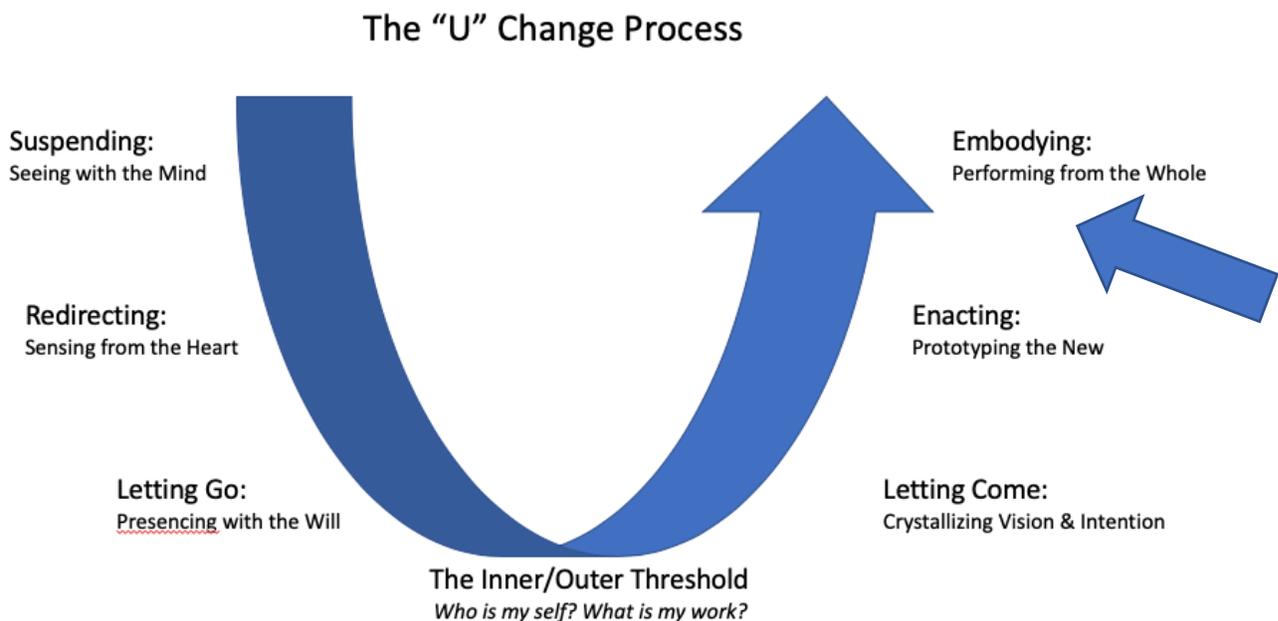
SESSION SEVEN

EMBODYING: BECOMING ONE WITH THE OTHER

CHECK IN

Let's begin with two minutes of silence to settle into ourselves and our circle. As we come to the end of our sessions, what is one thing you have learned or seen differently since we began six weeks ago.

FOCUS FOR TODAY



We are now moving into the final stage, emerging from the dark night journey, continuing to see and sense into our new selves and this new world. You

may be feeling relief, gratitude, a greater wholeness and connection. You may still feel tentative, as though you're going to fall back into the darkness again. Or you may find that your expectations have been too high, that everything is not clear or light as you had hoped. Yet it is time to share your learning, the gift you've been given, with the world, awkwardly perhaps as you take the first tentative steps.

WIDE OPEN

Let's read Dawna Markova's beautiful invocation as we move into our session.

I will not die an unlived life.
I will not live in fear
Of falling or catching fire.

I choose to inhabit my days,
To allow my living to open me,
To make me less afraid,
More accessible,

To loosen my heart
Until it becomes a wing,
A torch, a promise.

I choose to risk my significance;

To live so that which came to me as seed
Goes to the next as blossom
And that which came to me as blossom,
Goes on as fruit.

LOOKING BACK, LOOKING FORWARD

This process, called a **Three Space**, comes from our friend Richard Strozzi Heckler who is known for embodied coaching and leadership. It involves something of a review, a stepping back, then moving into the current moment, and then stepping once again into the field of the future we sensed into last week.

Before we begin, let's get comfortable. Sit upright with your spine straight and your feet flat on the floor. You may want to close your eyes. Attend to your breathing and let yourself relax into your seat. Feel into your body and just be with whatever you find going on. Take a few deep breaths. See our circle here and feel the presence of each one of us sharing the same sacred space. Sit with that for a couple of minutes and then we will begin.

One Space: Please stand in a relaxed and comfortable posture with enough room behind you for one step back. We're going to take a step back into the bottom of the "U", put on the cloak of darkness, and remember what it felt like to be there. Feel the heaviness in your body. What else do you feel? Remember the feelings. Now hold a position that expresses what you remember. Hold that for a moment, just be with it, remembering... Now look at the others around our circle and take in their body postures. Breathe into the circle and the feelings that are being expressed.

Two Space: Take a step forward into the now. Be present to this moment. Maybe a bit of darkness remains but you are mostly in the light. What does it feel like now? Find those feelings in your body and take a couple of deep breaths. Attend to anything that is in the present moment. Spend a couple of minutes with

that. What is here in the now? Let's take another body position that expresses what you are sensing and seeing now. Hold that for a moment. Now look at others around the circle and take in their postures. Notice any differences from the One Space postures.

Three Space: Now take another step forward into the field of the future, three years from today. Drawing on the work we did last week, see and sense into your future in as much detail as you can. What future will you have created personally? Professionally? What will your life be like? Who will be in your community? What will you be engaged in? Be as concrete and specific as you can. Spend a couple of minutes just being in your future, taking a good look around. Attend to how you feel in this future. How does it feel in your body? Now take another posture, one that best expresses how you are here in the future. Hold that for a moment and then look at others around the circle, taking in their postures. Notice any differences from the One and Two Spaces.

In your journal, make a note of the key elements of your three-year future. What do you want to take away from the last six weeks? What are the gifts you want to take forward with you and share as you re-enter the world? What is one commitment you want to make out loud to our group?

VISION BOARDS

On a board or heavy paper stock, place the pictures and words that best express your vision of your future. You can use pictures from magazines, draw or paint, do whatever your creativity suggests. You will have about thirty minutes and that may feel too short, but you can add additional details or specific images

you want later. This graphic representation will be your beacon as you move into your future.

PAIRS CONVERSATION

We will break into pairs to share our vision boards and our commitment to action. You will have fifteen minutes each. You may want to use some of that time to get feedback from your partner about your vision and your next steps.



CHECK OUT

Let's come to a close by sharing our vision boards with each other and voicing one commitment you want to make to the whole circle. You may want to use the phrase, "I am a commitment to..." in order to embody your pledge. You will have two minutes each.

FOR FOLLOW UP

Website: www.strozziinstitute for more on the work of Richard Strozzi-Heckler.

Read: On Being's The Pause. A tribute to John Lewis at:
https://engage.onbeing.org/070252020_the_pause.

And this short essay John Lewis wrote, read at his funeral, at:
<https://www.nytimes.com/2020/07/30/opinion/john-lewis-civil-rights-america.html?referringSource=articleShare>.