

# *Rupturing* **Anti-Black Racism:** *Planning & Facilitation Guide*

Modelled on Work with  
the Women and HIV/AIDS  
Initiative (WHA1)



2024

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# Acknowledgements and Land Responsibility

WHA! acknowledges that this work has been conducted on the various unceded, occupied lands traditionally belonging to the many First Peoples across Ontario, including the ancestral and current lands of a diverse range of First Nations, Métis and Inuit peoples. We honour the many treaties, views and practices of First Peoples living on this land now and throughout history.

We ground our ongoing work in listening, reflection and actions of solidarity in support of movements of justice and self-determination for First Nations, Métis and Inuit peoples across the lands where we work. We bridge our immigrant experiences and histories on the land with feminist transnational movements seeking freedom from settler occupation and colonialism.

We acknowledge that the inception of this work was historically driven by Black, African and Caribbean ancestors and activists whose fight for racial, gender and health justice laid the blueprint for contemporary iterations of this work across WHA!. Our commitment to rupturing anti-Black racism (ABR) is in solidarity with Indigenous land sovereignty, and occurs in a political and cultural climate invested in white supremacy.

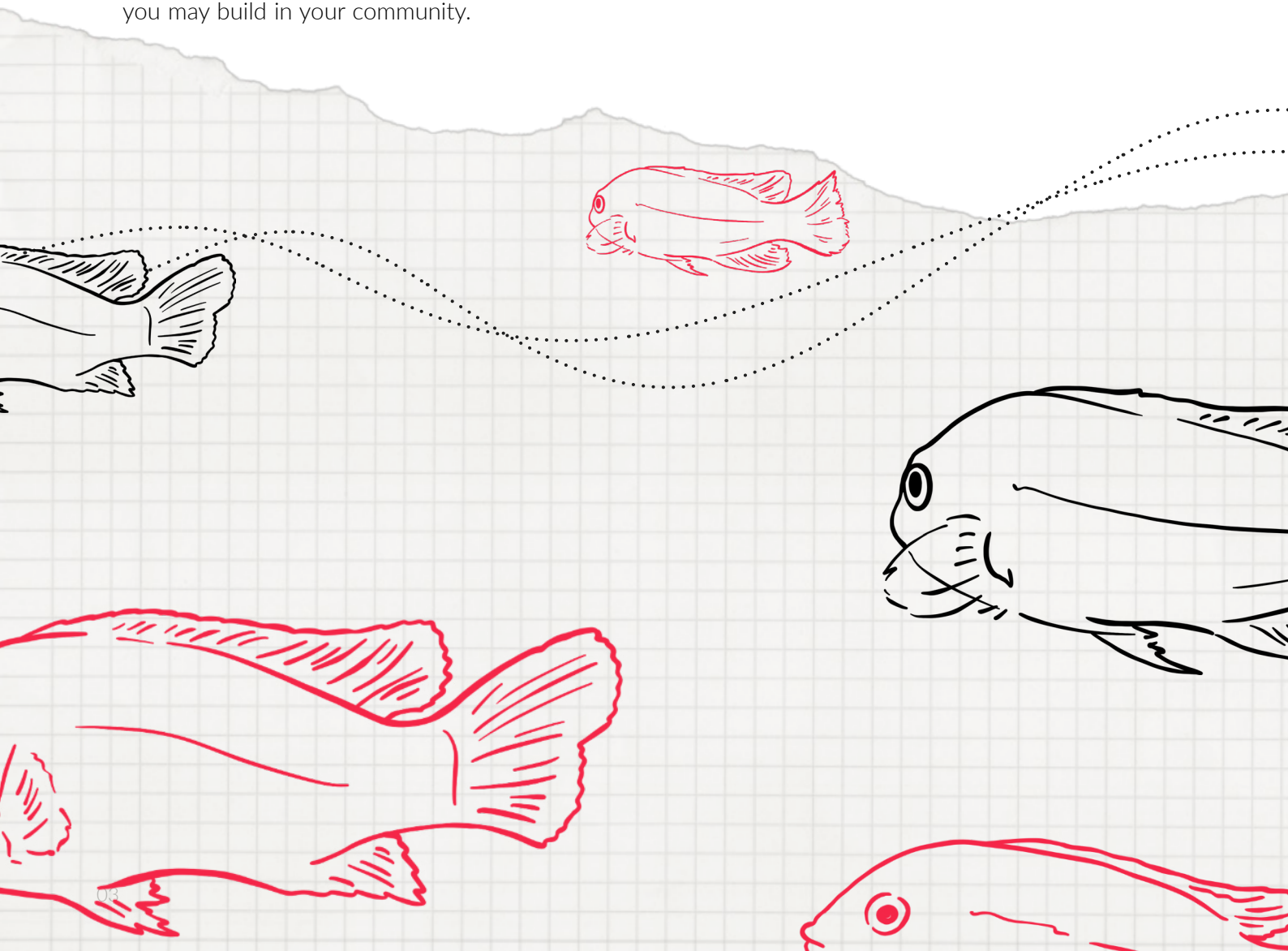
Through this work, we acknowledge the leadership, commitment to asking hard questions and dedication to longitudinal change-making in AIDS Service Organizational culture and communities across Ontario, through the collaborative visioning of Drs. Rai Reece, Sarah Switzer and Lori Chambers, alongside Vijaya Chikermane, Snjezana Pruginic and Molly Bannerman.

# \* Design Note

Many visual and story based analogies were used to think through, plan and focus learning around anti-Black racism. One of the analogies that frequently came up in discussion was based on a spoken word poem by poet Kyle “Guante” Tran Myhre who writes, *“white supremacy is not a shark; it is the water.”* The facilitators of this work effectively applied this visual to build critical understanding and dialogue.

The design of the guide springboards off this analogy with the visual of a fish moving against the current that symbolizes white supremacy, and how it is woven into all of the institutions and systems across our work. The fish reminds us to be conscious and intentional about moving against the current, and how rupturing systems of white supremacy is an ongoing practice that must be woven into every element of our work and existence.

The fish is designed in colours that complement the look and aesthetic of the WHAI network and is depicted through the pages of the guide to reflect the content and serve as a reminder of the analogy. Other design elements such as notepaper, mark-ups, and arrows are used to emphasize the need to plan, collaborate and learn. These design elements are part of the work, not just an add on. This work is bolstered by analogy, storytelling, symbolism, and the process of taking pause to recognize intuition, deepening our work together. We encourage you to take time to pause and reflect on these design elements as you read through this resource and think about work you may build in your community.



# Section 01:

- ↳ Learn
- ↳ Adapt
- ↳ Plan

# Introduction

This planning and facilitation guide for anti-Black racism (ABR) work builds on WHAI's continuing efforts to meaningfully recognize and rupture white supremacist structures that impact our organizations and communities. WHAI is a community-based response to HIV and AIDS among Cis and Trans women, 2-Spirit and Non-Binary people in Ontario.

WHAI anchors to anti-racism (AR) and anti-oppression (AO) frameworks to critically reflect, strategize and act on the intersecting factors that increase women's risk for HIV.

Through a network of 17 Coordinators located in 16 AIDS Service Organizations (ASOs) throughout Ontario, WHAI aims to:

- Reduce HIV risk for women disproportionately affected by HIV and AIDS;
- Enhance local community capacity to address HIV and AIDS; and,
- Build safe environments to support women's HIV and AIDS related needs.<sup>1</sup>

## Background

WHAI began intentional and focussed network conversations identifying the need to strengthen its ABR work in 2020 following the police violence and murders of George Floyd, Breonna Taylor, Ahmaud Arbery, Regis Korchinski-Paquet and many others. Since then WHAI has enlisted the expertise and wisdom of multiple community leaders including Drs. Rai Reece, and Sarah Switzer,<sup>2</sup> Snjezana Pruginic, Dr. Lori Chambers and Vijaya Chikermane to grow this work with WHAI.

After an initial consultation with WHAI and subsequent report in 2020–2021, Drs. Rai Reece and Sarah Switzer co-designed and co-led a series of 10 facilitated sessions in two groups, one for Black, Indigenous, Brown, Asian and other racialized WHAI Coordinators, which was facilitated by Dr. Rai Reece, and one for white Coordinators, which was facilitated by Dr. Sarah Switzer. These were held throughout 2021-2022.

Groups were planned pairing the Black facilitator with the racialized group and the white facilitator with the white Coordinators. The aim was to create space for honest, supportive and confidential discussion, and to be thoughtful about the burden of labour on Black and racialized communities.

An evaluation of this work by consultants Dr. Lori Chambers and Vijaya Chikermane found that participants in both groups demonstrated highly positive and often transformative outcomes.<sup>3</sup>

The unique structure, planning and facilitation processes undertaken by Drs. Reece and Switzer were identified as ones to be modelled with ASOs and others in the sector to the collective benefit of our communities.

The next iteration of these sessions were facilitated by Dr. Reece and Snjezana Pruginic and took place in 2023–2024, building on the initial work.

Subsequently, recommendations stemming from the evaluation included the development of a guide that could be offered to ASOs and others invested in strengthening their ABR response.

The guide shared here is a culmination of this critical and continuing work. The content is structured in two key sections. The first section focuses on the frameworks, language and considerations that can support you in planning, adapting and implementing ABR work in your organization.

Included here are some key terms to learn and reflect on to gain a strong understanding of ABR, white supremacy, privilege, allyship and more. Key considerations for applying and adapting the work are also outlined. The second section includes a guide to carry out the work. Additional resources are shared at the end for reference and easy access.

1. whai.ca/work

2. Dr. Sarah Switzer conducted the majority of this work as a consultant. Later, this work was done as part of her role at the Centre for Community Based Research

3. A Collaborative Evaluation of the Women and HIV/AIDS Initiative's Anti-Black Racism (ABR) Work, 2023



## Goals of the guide

- To create a blueprint of WHAI's work in terms of documents, tools, sessions, structures, processes and other key aspects, that can serve as a guide and support others in developing their own related ABR work
- To offer pathways for organizations to reflect, model and adapt the processes undertaken at WHAI to further ABR goals
- To support the new and ongoing commitments to ABR work undertaken by organizations in the ASO sector
- To facilitate meaningful collaborations and strengthen community capacities to grow ABR work in the sector

## Is this guide for you?

This guide has been developed with the following groups in mind as its primary audience:

- ASOs and Priority Population Networks supported by the provincial HIV/AIDS Action Plan in Ontario
- Other provincially mandated HIV networks and organizations
- WHAI Coordinators who have engaged in this work and may build on it within their communities
- Community facilitators or potential community leaders interested in building their capacities in this work

## Why do this work?

Recognizing the harmful and debilitating impacts of white supremacy on our organizations and communities, we are deeply committed to thoughtful, collective actions that help rupture these systems of supremacy. We believe commitments to ABR work in organizations must go beyond one-time training sessions or reactionary policies. They must translate into tangible, and meaningful action that is ongoing and grounded in honesty, self-reflection and structural change work. These commitments must recognize the nuances of internalized oppression, burnout, strains on personal relationships, the difficulties of challenging systems of leadership or demanding accountability.

We build on the work of Tema Okun and Kenneth Jones, authors of the *Dismantling Racism Workbook*, on how white supremacy operates in our organizations, and collectively work to challenge it. We do this not only because it is good for our organizations; but also because we need to address the conditions that cause disproportionate health risks for racialized populations.

We seek to rupture white supremacy also because we want to build a future where Black, Indigenous, Brown, Asian and all racialized people live in a society that is invested in critical anti-racism and equitable decolonial practice. We also engaged with Layla Saad's book *Me and White Supremacy* (see *resource list for more links*), which added much value to WHAI's ABR capacity-building work. Particularly for white people, we encourage further reading of her work and hope that you find these writings helpful in building similar strategies that aim to rupture anti-Black racism in your organizations.

The model for ABR work detailed here is one that encompasses this vision for the future, and we share it because we are committed to co-creating, supporting and investing in tools and spaces that can help realize this future.

4. <https://laylafaad.com/meandwhitesupremacy>, also includes lists of her other texts and resources such as podcasts

## *Adapting and implementing ABR work*

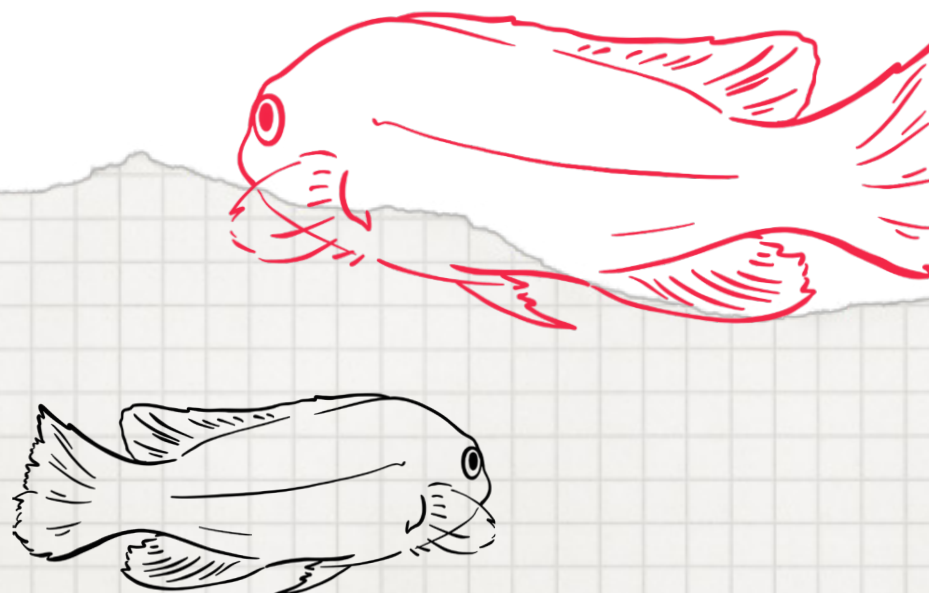
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The work at WHAI continues to evolve based on the changing landscape of anti-Black racism realities, evolving understandings of language, team turnover and the growing bank of inspiring resources available. Ongoing updating, reflection and adaptation of the work is critical to keep it current and relevant, and to build on the ongoing realities of change in our work and communities. As other groups curate their own sessions, it is important that work they take part in be transformative, engaged, living and also be backed by systems of accountability and policy.

Given changing realities, adaptation is necessary and encouraged to meet the contextual specificities of your organizations and/or communities. There are, however, some aspects of the work modelled at WHAI that were key in enabling the outcomes that were achieved. These aspects were also highlighted as especially valuable in the evaluation. For example, the separation of the groups by racialized and white Coordinators was identified as creating spaces for deeper, honest, and transformative work that recognize how groups engage and struggle with ABR differently. Particularly, how the hard labour of anti-racism work often falls on racialized people who, given their racial identification, are over-tasked with educating others about racial harm. Additionally, while expected and made to do the work of anti-racist education, racialized people are frequently burdened with white fragility, consciously and unconsciously, when white people become uncomfortable with naming how unearned white privilege has been a key navigational tool in shaping their life.

The separation of Coordinator groups enabled deeper unpacking of these conditionalities, with relevant content tailored for each group. Additionally, having sessions that ran over 8 to 10 weeks was seen as highly positive, and a welcome change from one-time training. We would discourage any conflation of the content into a shorter or more fragmented model such as a one-day retreat or half-day training, for example. The commitment of time and journeying together were fundamental to the transformative outcomes of this work.

As you read through the guide, we ask that you deeply reflect on how this work may be adapted to your facilitation style, organization and community while also considering the aspects that made the original model so unique and valuable. You may find that the aspects that yield transformative results are also the ones that might cause deep discomfort that you or your group may need to work through. We encourage you to thoughtfully lean into the discomfort wherever possible, as these are often the places of invaluable transformation. If this is something you would like to talk about further, please connect with the makers of this guide. We are here to engage in honest and supportive dialogue.





# Language and Terminology

The words we use to talk about race and racism evolve over time. We change language, and language changes us and the way we understand the world. As we work toward rupturing anti-Black racism in our workplaces, in personal relationships and in society more broadly, we encourage each other to lean into conversations about changing language as an entry point for thinking deeply about race and racism, rather than becoming overly prescriptive or fearful of saying the wrong thing.

The terms below are used throughout the guide. The descriptions are aimed at building a common understanding as we move forward in rupturing anti-Black racism. We encourage further study and reading to facilitate ongoing reflection and dialogue and to adapt the language you use to reflect the current time, community and understandings of those involved.

## ***Anti-Black Racism***

This term was originally coined by Professor Dr. Akua Benjamin<sup>5</sup> and is used to specifically describe the unique racial discrimination, violence and harms imposed on and impacting Black people. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger society. Anti-Black racism is manifested in the current social, economic and political marginalization of African Canadians, according to the Black Health Alliance this includes unequal opportunities, health inequities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the legal system.<sup>6</sup>

## ***Caucuses or Affinity Groups***

Caucuses or affinity groups can be made up of individuals who share a common interest. In the case of anti-racism work, it refers to groups of people who share common or similar racial identity. These groups are self-identifying and meant to create spaces where individuals can explore lived experiences with people of similar shared lived experience. They can be of great support in learning, unlearning, debriefing, healing and creating spaces for courageous conversation. Doing the work of rupturing anti-Black racism in racially-driven affinity groups is also a key element of Layla Saad's work as outlined in her book, *Me and White Supremacy*.<sup>7</sup>

As described in the previous section, the ABR work at WHAI was done through sessions with two separate affinity groups, one with Black, Indigenous, Brown, Asian and racialized Coordinators, and one with white Coordinators, led by facilitators reflective of the respective groups. The sessions were planned and categorized in this way based on suggestions by racialized Coordinators, in consultation with facilitators and through ongoing discussion with all Coordinators. Affinity groups can look different than the ones WHAI organized, as they may take into account the differences between racialized groups, people from mixed race communities and nuanced ways in which people identify with race. We recommend affinity groups be set up through ongoing consultation and discussion with people participating in the work.

## ***BIPOC and Racialized***

**BIPOC** is an acronym that refers to individuals who identify as Black, Indigenous and People of Colour. The term BIPOC is commonly used in North America to describe members of these communities. In our work, the term **racialized** was preferred to denote the process of ascribing racial identities to these groups resulting in oppression and exclusion. The use of the term BIPOC has also been challenged<sup>8</sup> for failing to articulate that racism and structural oppression do not impact these groups universally, and members of these groups have varying degrees and distinct experiences of racism. Throughout this guide we have adopted the term racialized.

5. Dr. Akua Benjamin is Professor Emeritus and former Director of Toronto Metropolitan University's School of Social Work. Read more about Dr. Benjamin on the Ontario Association of Social Work website: <https://www.oasw.org/>

6. Black Health Alliance; see list of resources and research on their website <https://blackhealthalliance.ca/home/antiblack-racism/>

7. <https://laylafaad.com/meandwhitesupremacy>

8. Why BIPOC Is An Inadequate Acronym, article by Daniel, K: <https://chatelaine.com/opinion/what-is-bipoc/>

## ***White Supremacy, Whiteness and White Privilege***

**White Supremacy** refers to a society that is designed for and informed by white people, and organized around the belief that white people are superior and deserve preferential access to power and privilege. 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. White privilege, white fragility, tone policing, white silence and white exceptionalism are some of the characteristic ways in which white supremacy is embodied, upheld, internalized and maintained. In her book *Me and White Supremacy* Layla Saad unpacks these characteristics. We recommend these sections of her book, found on pages 229-230, for essential reading, reflection and action.

**Whiteness** refers to the multiple ways in which the normalization of white racial identity is a marker of privilege in our society as well as the means through which that privilege and power is upheld. People who are white-presenting or lighter skinned may have greater access to social, political and cultural spaces, opportunities and benefits because of their proximity to whiteness. Critical Whiteness Theory asserts that the norms, customs or social order present in North American and European cultures is seen as the default, or the norm, actively “othering” the experiences of those who are not white, or do not abide by whiteness.<sup>9</sup>

**White Privilege** refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people because they are white. Generally, white people who experience such privilege do so without being conscious of it.

## ***Rupturing***

Throughout WHAI work we used the concept of rupturing to stress the importance of going beyond a “dismantling” of white supremacy. To rupture white supremacy is to eliminate it in lasting ways so that oppressive systems of power cannot reassemble it. In critical anti-racism work, the concept of rupturing is articulated as “*rupturing racist colonial stories of dispossession that distort racial identity as a result of ‘colonial compulsory [w]hiteness’*”.<sup>10</sup> Rupturing is a decolonial framework and action-oriented practice. It calls for those engaging in anti-racism work to self-reflect on the ways in which they may be compliant and complicit in structural oppression, and work toward accountability and repair in a move toward transformative social justice. The concept of rupturing is not fixed; it moves and changes depending on the political and social climate, and centres the intersectional experiences of Black, Indigenous, and racialized people.

## ***Critical Allyship, Performative Allyship and Co-Conspirators***

**Critical Allyship** focuses on someone with power and privilege taking a stand to support an individual or group experiencing forms of oppression and racism. Critical allyship can also be practised among folks who share a common ground of oppression. Unlike **performative allyship**, where an individual or an organization performs an action only for optics, critical allyship requires a commitment to deep, sustained action in order to offer support that centres the narratives and experiences of Black, Indigenous and racialized people. In the context of ABR work, being a **co-conspirator** means that one believes in achieving equity, opportunity and racial justice for Black communities, and consciously working alongside and taking guidance from Black folks to demonstrate and uphold these values.

9. *The Emperor Has No Clothes: Teaching about Race and Racism to People Who Don't Want to Know*. Tema Okun. Charlotte, NC: Information Age Publishing, 2010.

10. Mucina, D. D. (2011). *Ubuntu: A Regenerative Philosophy for Rupturing Racist Colonial Stories of Dispossession*

# Key Considerations

Before you undertake the ABR capacity-building work your organization is invested in, we encourage careful consideration in the areas outlined below. For each consideration we have offered some descriptive context, a brief outline of how this was used to inform WHAI's process and ABR work, and some takeaways that can be gleaned for future planning.

## 1. Clarify Roles and Responsibilities Upfront:

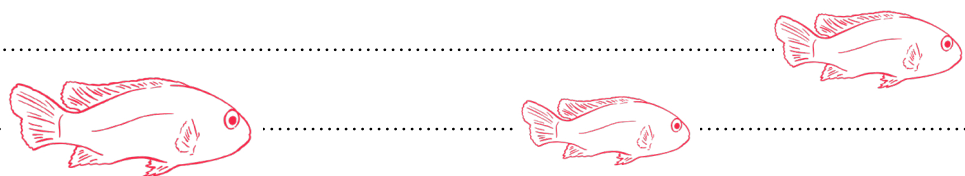
The who, where and how of the work may differ depending on the organization or unique community needs, capacities and contexts. Clarifying roles and responsibilities upfront is important for accountability, transparency, communication and sustainability. Developing roles and responsibilities as a group is a way to incorporate varying perspectives and elevate a sense of shared ownership and commitment.

### What we did at WHAI

WHAI crafted a "Living Agreement" to outline roles, responsibilities and commitments. An important part of creating a Living Agreement is that it is shaped by group members, reviewed and revised on an ongoing basis to keep our work together responsive and iterative. This collective action holds group members accountable to each other, themselves and the process of doing ABR in a thoughtful and meaningful way. WHAI defined key roles for facilitators, participants (Coordinators) and the Director. The facilitator and participant roles were categorized to recognize that the racialized group and the white group had different goals and ways in which to engage in content and discussion. The Director's role emphasized support to the internal planning, implementing ABR work at WHAI and bridging learnings to the sector. Crafting the agreement in this way, with feedback from participants helped instill a sense of ownership in the process. (*The Living Agreement is detailed in section 02*)

### Possible Takeaways

- Document and describe the roles of the people involved in your ABR work as a group and share them with all involved for open communication and transparency
- Identify how you might review the roles and progress of the work on an ongoing basis to ensure an iterative and responsive process that can pivot according to needs



## 2. Shift from Training to Collective Learning

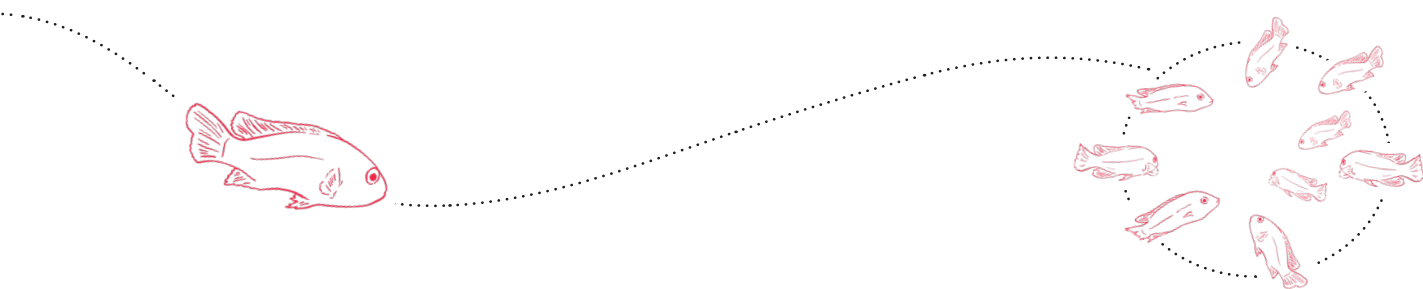
Collective Learning Models (CLM), which also can be referred to as Learning Actions (LA), focus on group learning through sharing, discussion and collective knowledge-building over time. In emphasizing the importance of shared time and space to catalyze group learning, CLM are in some ways the anti-thesis to one-time training modules. While one-time training can be useful for skill development, we do not recommend it for deep ABR work, which requires an ongoing commitment to learning and growth.

### What we did at WHAI:

Based on this CLM, external facilitators emphasized that the sessions we held were not workshops or trainings, but rather spaces to come together to discuss, dialogue, troubleshoot, share, heal, learn and in some situations work toward actions-of-implementation for rupturing ABR. This also required facilitators to contribute to conversations where appropriate. For groups with racialized Coordinators, collective learning enabled the space and time to recognize participants' unique positionalities and how these positionalities inform their experiences of racism. For the sessions with white Coordinators, collective learning meant time to unlearn, make mistakes and break the cycle of fear and fragility often bound up with conversations about race for white people. For both groups, collective learning offered time to build trust and encouraged strategic acts of disclosure to model vulnerability, trust and ongoing reflection by all.

### Possible Takeaways

- Consider what a Collective Learning Model might look like for your organization in building ABR capacities
- Approach and engage with facilitators who are familiar with and support this approach to learning
- Plan for the time and space to carry out this form of long-term deep learning in your organization



## 3. Co-Designing Thoughtful and Engaging Session Content

The term “co-designing” refers to meaningfully engaging partnerships in the planning and implementation of the work. While participatory approaches are not necessarily new in the ASO sector, adopting this approach may increase the likelihood of participants feeling ownership over relevant sessions. This is especially important in the context of deep, transformative anti-racism work. The use of multidisciplinary content (e.g., videos, podcasts, readings, arts-based and somatic activities) is also encouraged to support creative learning environments that recognize multiple forms of knowing and being.

### What we did at WHAI:

Co-designing the session content was a foundational element to the work at WHAI. The facilitators and Director worked together to curate sessions that reflected the input of Coordinators, and cross-pollinated relevant components across respective groups and initiative-wide work. This enabled us to weave common learnings and growth across both groups and through the broader network. In the group for Black, Indigenous, Brown, Asian and racialized Coordinators, after brainstorming session topics that intersected with ABR, the group sought to cultivate a space for healing, solidarity and support.

This group, unlike the group for white Coordinators, did not have Coordinators co-facilitating sessions. The white Coordinator group decided to read and discuss Layla Saad's book *Me and White Supremacy*. This idea came directly from the group, which resulted in Coordinators being more engaged in co-facilitating, and

signing up to lead group discussions.<sup>11</sup> Both groups engaged in work that tackled fear and action, but given the differing needs of each group, the end results were different in some situations, and similar in others.

Co-designing required the facilitators to meet before and after each session, as well as hold ongoing meetings with each other and the Director. To protect confidentiality in both groups, these meetings and discussions focused on broad themes, organizational planning and emerging themes. Tools and activities such as parallel and collaborative brainstorming, replicated exercises and shared resources (e.g., podcasts, quotes, videos) were used to facilitate the process. Given the way in which the labour of fighting anti-Black racism often falls disproportionately on Black staff within organizations, thinking about workloads upfront was an important consideration for both critical allyship and sustainability. (*Session content is detailed in section 02.*)

Much of our collaborative and co-designing work was done by fostering a culture of care. This was foundational to ensuring meaningful and transformative work. It included facilitators caring for participants, participants caring for each other, and the provincial team / Director caring for the facilitators. It was woven into meetings and check-ins during, and in between sessions, in the Living Agreement, and was reflected in session outlines. Actively fostering care practices in our work was critical to creating supportive communities that rupture hierarchies of white supremacy, and to modelling future work.

### **Possible Takeaways:**

- Plan for regular meetings and debriefs that engage multiple voices; share workload capacity
- Consider which tools may help to support your co-design process, such as online visual collaboration tools, spaces for shared resources and more
- Be mindful to acknowledge and recognize the different ways in which people embody knowing, wisdom and learning

## **4. Ownership and Shared Responsibility**

Creating group ownership is a central aspect of collective learning, and essential in sharing responsibility and leadership for the work. When groups are meaningfully invested in the processes of their learning through shared ownership, they are more likely to produce strong outcomes. Distilling a sense of shared ownership and responsibility is also important for the continuance of the work, amidst staff turnover.

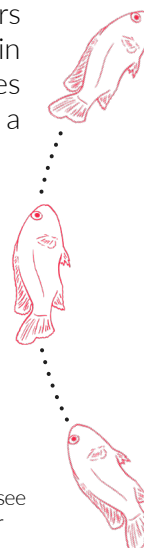
### **What we did at WHAI:**

In sessions with Black, Indigenous, Brown, Asian and racialized Coordinators, participants were asked to brainstorm topics that interconnected with their work and personal life. Topics such as lateral violence, the intersections of white supremacy and ABR, and race-based trauma in organizational culture were some of the issues discussed. In sessions with white Coordinators, participants took a leadership role in facilitating discussions based on the book *Me and White Supremacy* by Layla Saad. Coordinators worked together in pairs to take on a chapter to cement the idea of shared accountability, and strengthen the practice of talking about anti-racism and white supremacy in a supportive space. To attend to the issue of staff turnover among Coordinators, a practice adopted by both groups was to have one group member meet with new members to orient them, and share group agreements and resources prior to joining. This was an important step in sharing responsibility, and it also encouraged staff to take a leadership role in challenging larger structures of anti-racism and white supremacy, without relying on an external facilitator who may be involved for a time-limited period.

### **Possible Takeaways:**

- Plan for collective entry points throughout the work where participants can share in the process and brainstorm ongoing learning actions
- Consider how you might build participant capacities to move the work forward outside of the planned sessions

11. In the Appendix section of Layla Saad's *Me and White Supremacy*, clear guidelines are shared to support group planning of the circle facilitation method; see pages 224-225. This informed decisions to not pay facilitators and instead adopt the approach of cultivating, as referenced in the book, a leader in every chair



## 5. Reflect on Modes of Participation (and non-participation)

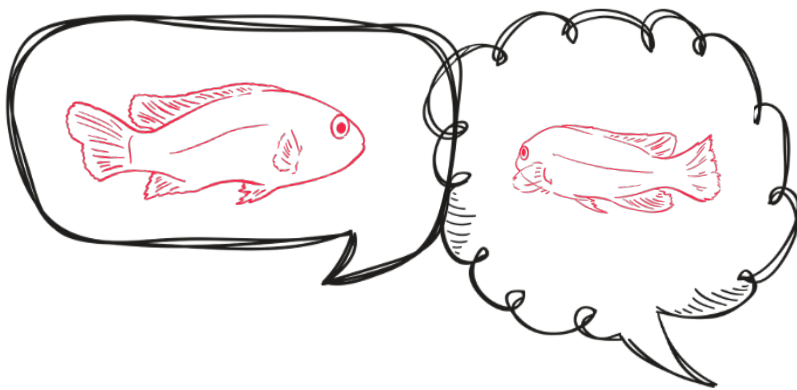
With ever-changing work environments, reflecting on modes of participation is particularly important. Online, in-person and hybrid modes of participation have strong advantages and also pose some challenges. While online participation may provide people with increased agency over how to participate, it may also take longer to build trust or group cohesion. In-person sessions may pose issues of access but may also foster greater group dynamics and engagement.

### What we did at WHAI:

Because WHAI is a provincial initiative, groups were facilitated online. Facilitators regularly debriefed about the role of silence and participation as connected to group guidelines. For some, staying silent and thinking about what's being discussed quietly was a mode of engagement. For others, silence (especially on Zoom) when accompanied by cameras off was a mode of disengagement. In all cases, it was the responsibility of the whole group to uphold and contribute to a shared space that adhered to group guidelines. To foster group trust and greater engagement, facilitators leaned into a variety of popular education-informed activities to engage participation in discussion.

### Possible Takeaways:

- Consider the pros and cons of different modes of participation and adapt material for specific settings
- Engage groups in conversations about participation upfront when discussing group guidelines, recognizing the contextual specificities and differing goals of each group. Keep in mind that expectations are going to look slightly different for each group (e.g., silence for white Coordinators is coded in a particular way, whereas silence for racialized Coordinators in another)



# Section 02:

\* Act  
Reflect  
Repeat

# Creating a Living Agreement

A living document is one that remains open to continuous review and revision, growing in tandem with the project work and responsively adapting to changing circumstances over time. Living Agreements can encourage open collaboration and necessitate on-going communication between those working together. Varying frameworks can be applied to Living Agreements based on the people involved, for example, some groups may decide that certain aspects of the work should not change over time, whereas others should remain more malleable. Groups may decide how often a document is reviewed and the process of agreement needed to make changes.

A Living Agreement was co-designed to guide the ABR work at WHAI by the facilitators, participants (Coordinators) and the Director, and was revisited throughout the facilitated sessions to ensure relevance.

Content included information about confidentiality, outlined roles and shared responsibilities, and fostered a commitment to attendance, engagement and accountability. Thoughtful attention was given to the disproportionate burden of anti-Black racism work on Black communities, and in response, how to ground the group in a model of co-care, shared leadership and support. A shared commitment to invite new people in with care was also included. This approach was particularly helpful to ensure the significant amount of staff turn over meant new people were welcomed in with care and thoughtfulness by everyone. *(See Appendix A for a sample Living Agreement)*

Creating a living document to ground your ABR work is a highly recommended step. It is a critical document that will reflect the current and contextual realities of the work and integrates input from those participating. Spending some time at the front end of your sessions to determine roles, responsibilities and group guidelines and agreements is recommended.





# Session Guidelines

Facilitating group discussion is thoughtful and intentional work. Facilitation requires building trust over time, leaning into vulnerability, working through personal discomfort, and prompting reflection and action. How we enter and ground ourselves in anti-racism work requires careful consideration.

Facilitators of the sessions, alongside WHAI Coordinators, focused on creating a space marked by the following approaches:

- Practising and deeply honouring confidentiality
- Encouraging honesty and truth
- Engaging self-reflection on positionality, power and social location
- “Calling in” people to the work vs. “calling out”
- Supporting and encouraging shared Coordinator leadership
- Collectively creating group guidelines that honour individual autonomy for what a caring space means to each individual

In terms of logistics preparation and planning, the following can be used as a guide based on WHAI’s model and experience.

Table 01:

	<i>Details</i>	<i>Notes</i>
<b>Time frame for each session</b>	Two hours plus a 10-min break	Participants were encouraged to take self-directed breaks
<b>Number of sessions in total:</b>	This guide is built for up to 8 or 10 sessions.	<p>WHAI decided that 8 sessions were more manageable to allow months off (i.e., December and August) but this process can be adapted to 10. Some groups may want more time to delve deeper into certain topics or to leave room for unstructured courageous conversations.</p> <p>This work can bring up a lot of emotions, having the flexibility around how much time may be needed for processing is helpful.</p>
<b>Attendance</b>	Attendance was required and meetings were booked for times that worked for all participants	<p>Attendance was required as part of a commitment to acknowledge that we do not get to opt out of systems of white supremacy, and that doing this work is everyone’s work.</p> <p>Group members also committed to following up with each other if they missed a session.</p>
<b>Platform</b>	Online on Zoom	While both online and in-person spaces have value ( <i>see key consideration 05</i> ), WHAI’s sessions were primarily held on Zoom. As recommended by the evaluation, an in-person session was held in the second iteration of the work, which Coordinators felt was highly valuable.
<b>Climate Check-in and Check outs/ Temperature Checks:</b>	Take time at the beginning of each session for a check-in with each other about events or situations that impact participants. Similarly, allow time for check outs to help close the space with care.	Sharing was optional and facilitators were able to stay on afterwards if participants needed to debrief.

## Content and Facilitation Approach:

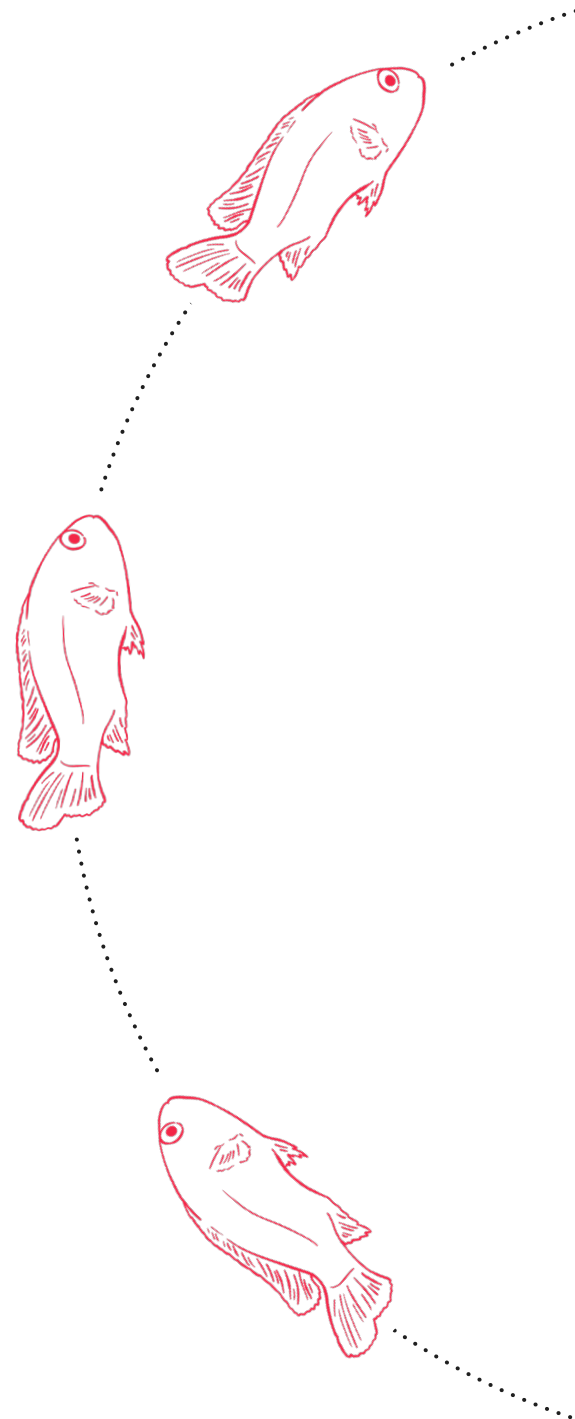
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As discussed in the previous section, co-designing the session content was a key element of our work. The facilitators and Director worked together to curate session topics based on suggestions by group participants.

While sessions were specifically planned and topic driven, the unfolding of learning remained organic. To that end/beginning, some sessions strayed off topic and conversations flourished that were unrelated to the planned topic, but intimately connected to our social/political/cultural experiences. The facilitators approached these cases with flexibility and supported the exploration of the group.

In recognition that people embody learning and knowing differently, facilitators also applied creative approaches to the content of the sessions such as using visual and storied analogies, or repetition as a narrative structure and metaphor for anti-racism work. For example, a visual analogy from poet Kyle “Guante” Tran Myhre was used by facilitators to talk about white supremacy: “*white supremacy is not a shark; it is the water.*” These approaches were critical to building understanding and dialogue.

The facilitators also offered personal stories from their experiences to build a space of honest sharing and trust. Where possible, facilitators ensured various styles of learning were supported through diverse forms of engagement, such as audio, visual, text, interactive, reflection based, small group, large group, take away learnings, etc.



## Art-based and/or Somatic Exercises to Support Facilitation:

The select list of art, somatic and creative activities below are ones that facilitators of the WHAI ABR work conducted during session check-ins and check outs, or when fostering dialogue. Art-based activities may offer powerful and emotive ways to support groups to work through complex concepts, systems thinking or deep, personal work. These activities may incorporate visual art, collaging or writing practices to enhance dialogue and relational learning.

Somatic practice engages participants in movement that connects mind, body and brain, and can range from simple breath exercises to more active work. The list below is non-exhaustive and briefly outlines the activities facilitators found helpful. We encourage further research and hope that you will grow this list with exercises that appeal to your facilitation style and approach.

Table 02:

Activity	Description and Example
<b>Drawing Your Response</b>	Involves documenting a visual response to any given prompt. Participants can do this with available materials in person, on a whiteboard, or an online platform. Drawings would be shared or discussed as a group.
<b>Network Mapping</b>	Involves mapping the points of interest on any given request to create a visual sense of interconnectedness. In the ABR sessions this was facilitated with the white Coordinator group where folk were asked to identify people, structures or places they had influence over.
<b>Personal Letter or Free Writing</b>	Involves participants writing a letter in response to a question or prompt. The letter may be addressed to themselves, someone in their life or a fictional subject. This exercise was conducted with both groups during the first session as part of grounding in the space where participants were asked to locate their hopes, fears, possibilities and intentions in a letter to themselves. These letters were later revisited in the last session on self-evaluation.
<b>Inviting Mindfulness</b>	Involves a range of exercises that encourage participants to connect with body and mind. This might include a practice of collective breathing for a set time, either before or after discussion, to help ground thoughts or feelings that arise.
<b>Shared Intention Setting</b>	Involves an exercise where each person takes turns to invite group members to set an intention for themselves. The facilitator rotates weekly. This is a good check-in exercise to enable participants to thoughtfully engage in the space.
<b>Building a Container of Care</b>	Involves a visual exercise that asks participants to identify or speak to the item(s) or activities that they use to ground themselves during/in challenging times. This was facilitated with the Black, Indigenous, Brown, Asian and racialized group in one of the sessions.
<b>Resonating and Percolating</b>	Involves a check out activity where participants reflect and respond to one thing from the session they are thinking about. A series of resonating and percolating activities were facilitated with the Black, Indigenous, Brown, Asian and racialized group toward the end of their discussions about what resonated for them or what ushered in a new/different way of thinking.
<b>My Grandmother's Hands</b> by Resmaa Menakem	Involves a somatic activity that takes participants through the self-reflection practice as described in the book <i>My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies</i> by Resmaa Menakem.
<b>Songs, Poems or Videos</b>	Involves selecting a poem, song, video or quote to deepen reflections on a particular subject or experience. This approach offers a container to connect with emotions and reflections by using external inspiration. Participants can share in small groups, or through a circle round. Participants can also reflect on what resonates with them and why.

# Sample Session Outline

The following outlines illustrate sample sessions adopted at WHAI that include topics for discussion, resources and tools used to support dialogue and art or somatic activities. Organizations may adapt as necessary based on the needs and ideas of the group. More detailed session outlines are provided on the following pages.



## Session Plan at a Glance:

Session	Black, Indigenous, Brown, Asian, and Racialized Group	White Group
01	<b>Orientation Session:</b> Opening the Space and Creating a Living Agreement	
02	<b>Moving Forward into This Work:</b> Taking Radical Inventory of Yourself: Building a 'Container of Care'	<b>Moving Forward into This Work:</b> Rupturing and Dismantling of White Supremacy as a Conceptual Framework
03	<b>White Supremacy:</b> Impact of Whiteness and White Supremacy in Our Work	<b>White Supremacy:</b> Confronting all its Characteristics, White Fragility, White Exceptionalism, White Silence, Tone Policing, Tokenism and More
04	<b>Navigating Fear:</b> Advocating Against ABR to Management, Risk and Reward	<b>Navigating Fear:</b> Stepping into our Role as Co-conspirator
05	<b>Iterations of ABR:</b> When Everyone in Your Skin Isn't Your Kin: Lateral Violence, Colourism, Texturism and Featurism	<b>Iterations of ABR:</b> Divorcing White Supremacy Characteristics in Our Lives and Organizations
06	<b>Having Difficult Conversations:</b> Peers and Management	<b>Having Difficult Conversations:</b> ASOs and Beyond
07	<b>Leadership and Change Work:</b> Measuring Strategies for Organizational and Operational Change	<b>Leadership and Change Work:</b> Allyship, Leadership and Bringing Others into the Work
08	<b>Self Evaluation and Closing</b>	

# Sample Session Plans

## 01: ORIENTATION

<p><b>Black, Indigenous, Brown, Asian and Racialized Group</b>  <b>Focus:</b> Opening the Space and Creating a Living Agreement</p>	<p><b>White Group</b>  <b>Focus:</b> Opening the Space and Creating a Living Agreement</p>
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Pass the mic: Ask participants to share hopes, fears and intentions about joining these sessions or facilitate a grounding art-based activity such as the letter writing exercise listed in table 02

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>Introduce and review the Living Agreement the group makes together; ensure areas on confidentiality, sharing and disclosure are comprehensive and well understood, and note down how we show up for and in the work</li> </ul> | <ul style="list-style-type: none"> <li>Discuss potential resources (e.g., podcasts, videos, books, poetry, etc.) to weave into sessions for discussion and sharing</li> <li>Discuss potential topics and plans to group read a relevant book of the group's choice</li> <li>Ask each Coordinator to sign up for shared readings, activities and/or check-ins/outs</li> </ul> |
|---|--|

What's Next: Review of activities in preparation for the next session

## 02: MOVING FORWARD INTO THIS WORK

<p><b>Black, Indigenous, Brown, Asian and Racialized Group</b>  <b>Focus:</b> Taking Radical Inventory of Yourself: Building a Container of Care</p>	<p><b>White Group</b>  <b>Focus:</b> Rupturing and Dismantling of White Supremacy as a Conceptual Framework</p>
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Begin with a group check-in and review session plan or any updates to the Living Agreement

- Possible resources to draw on:
- Introduce the concept of "Rupturing" (*see Mucina in references*)
  - Listen to Episode 5 of Step Forward (Ontario AIDS Network): Step Forward podcast with Beth Jordan

<p>Facilitate art-based activity; we recommend "Building a Container of Care" listed in table #2</p> <ul style="list-style-type: none"> <li>Engage in group discussion</li> <li>Resonating and Percolating activity to identify one action commitment or new way of thinking based on discussion in the group</li> </ul>	<p>Facilitate an arts-based activity; we recommend "How does our body experience white supremacy" (from My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies by Menakem, R. (2021), listed in table #2</p> <ul style="list-style-type: none"> <li>Group discussion, with focus on rupturing / dismantling as a conceptual framework</li> </ul> <p>Confirm group facilitation schedule*          *note: this group is run by the facilitator, but future sessions are co-facilitated by group members as part of shared ownership and leadership in the work.</p>
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What's Next: Review of activities in preparation for the next session

Note: Facilitators debriefed the discussion after listening to the episode of Step Forward to cross-pollinate themes and learnings shared within the session and examine pedagogical congruences between the two groups. Individual responses were not shared to honour confidentiality.

### 03: WHITE SUPREMACY

**Black, Indigenous, Brown, Asian and Racialized Group**

**Focus:** Impact of Whiteness and White Supremacy in our Work

**White Group**

**Focus:** Confronting all its Characteristics, White Fragility, White Exceptionalism, White Silence, Tone Policing, Tokenism and More

Begin with a group check-in and review session plan or any updates to the Living Agreement

Excising the burden of white fragility

- How do we work with the various manifestations of white supremacy in this work? What does this look like?
- (Micro)/daily-aggressions are not so micro in the workplace
- Assessing the role of white supremacy in service delivery as a not-for-profit service (NFPS)

Resonating and Percolating activity: How do racial aggressions impact your sense of self?

Discussion on how white superiority and fragility show up' in our lives, personally and professionally

- Somatic or arts-based activity for grounding (Facilitator run and/or group members who self-selected based on their experience)
- Discussion of weekly reading and journaling (activity facilitated by group members)
- Art-based check out as per theme

What's Next: Review of activities in preparation for the next session

### 04: NAVIGATING FEAR

**Black, Indigenous, Brown, Asian and Racialized Group**

**Focus:** Advocating Against ABR to Management, Risk and Reward

**White Group**

**Focus:** Stepping into our Role as Co-conspirator

Begin with a group check-in and review session plan or any updates to the Living Agreement

*This session is recommended to be facilitated in-person with the possibility of bringing the groups together for a part of the session*

- How does fear show up in your work?
- Discussion: How do we manage situations when risk and fear are simultaneously felt in rupturing ABR?
- Learning Action: How can we advocate for ABR work to management?

Resonating and Percolating: How do we address performative allyship from our co-workers?

Reading recommendation for next session: The Combahee River Collective Statement (1977)

- Exploration of what is fear (what we think of it) and (what we feel), somatic activity
- Exploring fear and doing anti-Black racism work "when I engage in ABR work I am afraid of..." and "I am afraid of this because I am afraid..."
- Inclusion of arts-based or somatic activity

Option: Coming together with the Black, Indigenous, Brown, Asian, and racialized group to explore the answers to the above questions together and reflect / debrief, as well as share how we feel when engaging in anti-Black racism work.

Reading recommendation for next session: Divorcing white supremacy website by Tema Okun and characteristics of white supremacy

What's Next: Review of activities in preparation for the next session

Note: that this might be a good time for a check-in and review meetings with facilitators

## 05: ITERATIONS OF ABR

**Black, Indigenous, Brown, Asian and Racialized Group**

**Focus:** When Everyone in Your Skin isn't your Kin: Lateral Violence, Colourism, Texturism and Featurism

**White Group**

**Focus:** Divorcing White Supremacy Characteristics in our Lives and Organizations

Begin with a group check-in and review session plan or any updates to the Living Agreement

There are several iterations of anti-blackness such as colourism, classism, featurism, texturism, etc.

- How do we identify internalized racial biases?
- What is our role as racialized peoples on Indigenous land? How have we been complicit and complacent in white adjacent proximity to whiteness?
- (How) have we caused and participated in lateral violence within our own communities and against other Indigenous, Black and racialized communities?
- How do non-Black people specifically perpetuate anti-Blackness?

Resonating and Percolating: What were some challenging thoughts from today's session. How do we take action against lateral violence and heal?

Discussion on white supremacy characteristics

- White supremacy characteristics: which are most prominent in our organizations?
- What does it mean to divorce white supremacy? What does it look like as a day-to-day practice?
- Where can we interrupt / rupture white supremacy in our day-to-day work? (Map (service delivery, leadership, etc.)

Debrief on readings and resource reviews  
Arts-based or somatic check out

What's Next: Review of activities in preparation for the next session

## 06: HAVING DIFFICULT CONVERSATIONS

**Black, Indigenous, Brown, Asian and Racialized Group**

**Focus:** Peers and Management

**White Group**

**Focus:** ASOs and Beyond

Begin with a group check-in and review session plan or any updates to the Living Agreement

What are some of the challenges in having challenging/ difficult conversations with co-workers and management?

- How do we address isolation in our work?
- How do we sustain this work?
- (How) do we remain strong while supporting women affected by racism and social injustice?
- How do we minimize harm in our work, when unintentional harm is caused?

Resonating and Percolating: Identify one way to incorporate rest for yourself in this work.

Share a resource as a starting point. We recommend: Talking about Race at Work podcast by Kwame Christian

- What resonated with you?
- What are the strategies you found helpful?
- Debrief on how to sit in the discomfort and still do the work
- Collective skill share and trouble-shooting on sticky scenarios in our workplaces

What's Next: Review of activities in preparation for the next session



## 07: LEADERSHIP AND CHANGE WORK

**Black, Brown, Asian, Indigenous and Racialized Group**  
**Focus:** Measuring Strategies for Organizational and Operational Change

**White Group**  
**Focus:** Allyship, Leadership and Bringing Others into the Work

Begin with a group check-in and review session plan or any updates to the Living Agreement

Measuring Strategies for Change

- How do we measure the metrics of the work that we have done? Why is this important for the sustainability of this work?
- How do we avoid tokenism in our work?
- How do we become allies with other Indigenous, Black and Racialized folx?

Discussion on organizing for collective action and collaborating with other ASOs and community groups

Resonating and Percolating: Discussion with group to determine if joint session is desired

Exploration of “allyship” and “performative allyship / optical allyship” within the work

- Exploration of strategies for “calling in our fellow white peers when performing allyship” (Having the hard conversations)

Recommended reading: Showing Up for Racial Justice – Toronto website. Potentially ask participants to share back one toolkit/ action that connects and can be translated to the work

What’s Next: Self-evaluation and review session

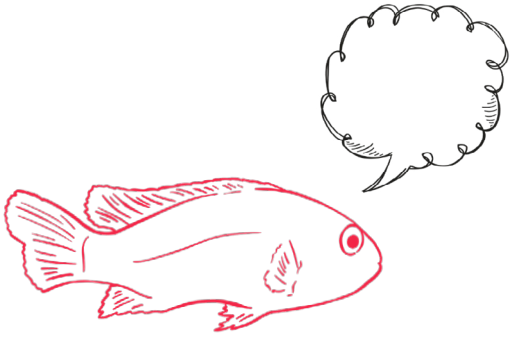
## 08: SELF EVALUATION AND CLOSING

**Black, Brown, Asian, Indigenous and Racialized Group**  
**Focus:** Self-Evaluation/Closing

**White Group**  
**Focus:** Self-Evaluation/Closing

- Now what? Tackling Fear and Burnout and Feeling Energized
- How do we actually do the hard work of moving toward justice?
- How do we encourage, but not carry the burden of this work when we are tired?
- How do we (white folx) not place this burden on folx experiencing racism and learn to move beyond performative allyship into being a co-conspirator?
- What does accountability and self-reflectivity look like?
- What might the next iteration of this work look like?
- How can we continue to support planning and implementation work that aims to rupture white supremacy?

Letter Reflection Review (*see exercise from session 01*)





# Resources and References

Below is a non-exhaustive list of resources and references that were valuable to the development and workings of the WHAI ABR model.

While we hope that these resources will meaningfully inform your future work, we urge you to add to, and grow this list with emerging tools and analysis that reflect the evolving nature of this work.

## Resources:

- Black Fatigues: How Racism Erodes the Mind, Body, and the Spirit, Mary-Frances Winters, 2021
- Dismantling Racism: A Workbook for Social Change Groups, Tema Okun and Kenneth Jones, ChangeWork, 2001.
- Divorcing white supremacy website, Tema Okun
- Get Comfortable with Being Uncomfortable, Luuvy Ajayi Jones
- How To Be an Antiracist, Ibram X. Kendi, 2020
- Me and White Supremacy, Layla Saad
- My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies, Resmaa Menakem, 2017
- On White Fragility, Robin DiAngelo Big Speak Speakers Bureau
- Racial Equity Tools, <https://www.racialequitytools.org/>
- Righting Relations, Non-Profit Sector Toolkit: Addressing toxicity in non-profits
- Showing Up for Racial Justice, Toronto Chapter, <https://www.surjtoronto.com/>
- Step Forward podcast with Beth Jordan, Episode 05 of Step Forward series by the Ontario AIDS Network
- Talking about Race at Work podcast, Kwame Christian
- The Combahee River Collective Statement, 1977

## References:

- Black Health Alliance, <https://blackhealthalliance.ca/home/antiblack-racism/>
- Chisholm, J. N. (2020) What's the Right Term: POC, BIPOC, or Neither?
- Chikermane, V. & Chambers, L. A. Collaborative Evaluation of the WHAI ABR Work report
- Daniel, K. (2020) Why BIPOC Is An Inadequate Acronym
- Mucina, D. D. (2011). Ubuntu: A Regenerative Philosophy for Rupturing Racist Colonial Stories of Dispossession
- Okun, Tema The Emperor Has No Clothes: Teaching about Race and Racism to People Who Don't Want to Know, Charlotte, NC: Information Age Publishing, 2010.
- Saad, L., Me and White Supremacy, 2020

## Appendix A: Living Agreement Document: Confidentiality, Sharing and Disclosure

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### **Context:**

The facilitated sessions with xx aim to create space for honest, supportive and confidential discussion with the ultimate goal of strengthening our commitment to work against anti-Black racism and participate in anti-oppression work as a foundational element of our community development work, and deconstructing systems of white supremacy and white privilege.

### **Confidentiality:**

These facilitated spaces will honour confidentiality and be held as space for honest exchanges between attendees. Details, including identifying information, stories and content of discussion will be confidential within the group and facilitators.

In the spirit of co-creation, the facilitators xx will meet regularly to debrief and design sessions. Debriefing will be aimed at supporting facilitation, collaborative planning and integrating learnings into initiative-wide work to strengthen anti-Black racism and anti-oppression work as a foundational component to the organization's work. Facilitators will periodically meet with the Director, xx- (and the xx team where relevant) to provide updates on the sessions, and support the broader integration of key learnings. The debriefs between facilitator(s), the Director and team will be general, and not disclose private or identifying information.

### **Roles:**

**The Director's role is to:** support facilitation/facilitators, and the overall strengthening of xx commitment to working against anti-Black racism and fostering anti-oppressive work. This includes examining and deconstructing systems of white privilege and white supremacy through a collaborative approach.

If there are topics or discussions that are important to bring forward to the Director or the other facilitated group members in order to address concerns, foster skills building and/or strengthen our commitment to working against anti-Black racism, this will be decided as a group, with guidance from the facilitator(s). Where helpful and if decided collectively, the Director is also willing to support these conversations. Any sharing should be agreed on by members, and be oriented toward addressing white supremacy and strengthening xx commitment to working against anti-Black racism, and fostering our overall foundational anti-oppression commitments.

**The Facilitators roles are to:** provide a container for discussion to strengthen anti-Black racism work within xx; to support the forward movement of the discussions, to share knowledge and cross-pollinate the learning between the groups and broader initiative, and to discuss and debrief the sessions. The facilitators will also mediate conflict if it arises within the group or across the groups, on a case-by-case basis, and offer transparency and accountability in decision-making processes.

**The Participants' roles are to:** attend and contribute to the sessions, and engage in honest and respectful discussion, participate in shared accountability to the learnings and attendance in the sessions, participate in a shared commitment to engagement in the work underway, as well as to recognize the heterogeneity of identities and experiences amongst the group.

For racialized Coordinators, this work is often self-imposed and labour intensive; as such our aim is to journey toward healing and a deep self-reflection about what our needs are in order to examine the ways in which racial trauma impacts our personal and professional lives. In doing this work, we also bear the responsibility of coming to terms with internalized oppression and identifying what it means to be a racialized settler on colonial land. The complexity of this work offers up spaces for healing, mobilization and collaboration across differences.

Racialized communities often take on the extra burden of having to both experience and fight against racism. For white Coordinators, it's the responsibility of white people to take a leadership role within work and their communities to challenge larger structures of white supremacy. It is also essential for white Coordinators to commit to reflective work, without relying on the continued labour of racialized Coordinators. These sessions will focus on reflection while also keeping social action at the forefront, as we work to dismantle larger systems of anti-Black racism and white supremacy in workplaces, communities, personal relationships and beyond. Our aim is to journey toward becoming co-conspirators and collaborators in the fight against ABR while ensuring that this work prioritizes the experiences, needs and leadership of racialized folk.

***Shared Commitments to Attendance, Engagement and Accountability:***

These sessions have been positioned as “required.” With this comes an understanding that this work is supported by Coordinator supervisors, is located in their program plan / work plan and is also supported by the funder. Positioning the work in this way acknowledges that anti-Black racism work, and anti-racism work as a whole, is everyone’s work, and is work that is a breathing, living and dynamic embodied process.

It recognizes that work disproportionately often falls to Black, Indigenous, Brown, Asian and other racialized people, and also recognizes the ways that white supremacy impacts all races, including its linkages to lateral violence and intersectional identity experiences. As such, this work is intended to foster a sense of shared attendance, engagement and accountability, and to explore and strengthen solidarity across the work.

***Shared Support to Invite New People In with Care:***

Given that this work is scheduled to happen over a fiscal year, and the history of turnover across **xx**, Coordinators will work together to support the integration and welcoming of new Coordinators with thoughtfulness, care and support. This may include pre-meetings to provide insights and an overview of the work, sharing of resources the group has drawn on, and checking in during the early stages of joining with thoughtfulness and care.



For more information please connect with [whai.info@whai.ca](mailto:whai.info@whai.ca) or visit [whai.ca](http://whai.ca)