

Examining White Supremacy Culture in Intentional Community

Workshop Description

Most intentional communities are predominantly if not entirely white. Even if this isn't intentional, this isn't an accident or coincidence. There are myriad barriers to creating and joining intentional communities, and those barriers are higher for Black, Indigenous, and People Of Color. Living in an intentional community is a privilege, and more and more people are recognizing the need to make their communities more inclusive and accessible.

As white people, most of us are just beginning to learn about how the culture of our communities, as well as other barriers like finances, policies, and procedures, prevent having the kind of diversity we think we want and what it would actually take to change. This is hard, uncomfortable work that will take time, and we need to support and learn from each other.

In this online workshop we'll take a look at what white culture is, how it manifests as white supremacy within our communities, and share ideas and stories about how to affect meaningful change. This workshop is open to all participants but is geared towards white people.

Outline

- Personal Intro
- White supremacy in the Intentional Communities Movement
- How to be with each other in this work
- What is culture?
- What is white supremacy culture?
- How does white culture and supremacy manifest in intentional communities?
- Ways to make intentional communities more inclusive and accessible
- Dealing with instances of racism
- What we are called to do
- Where do we go from here?

Introduce collaborative notes doc

<https://docs.google.com/document/d/17bMiVRaJc-xmqilkJ3ArN7iGbT8faq5W08FqgIESpe4/edit?usp=sharing>

Intro

Thanks Avi.

First off, I want to thank both Avi and Crystal for supporting me around this workshop. If you weren't there, Crystal did a workshop two weeks ago on Creating Diverse Communities, and will be doing another on Anti-Racism in Action in two weeks. Both reviewed the material for this workshop and talked through things with me. I wanted to acknowledge this because I think it's important for white people to have relationships with POC who we can ask to check us in our work for racial justice. And I've also asked both of them to jump in with comments or to respond to questions as they feel inspired.

Next I want to thank all of you for joining this workshop. I am excited and terrified to be doing this. I don't think I'm an expert on this topic. I think I've done some decent work around it over the last 4 years, and I know a lot about intentional community, I know how to give workshops and presentations, and so this seemed like something I could offer.

I also want to be clear that in this workshop I'm primarily speaking to white people living in intentional communities, not to be exclusive, but because that's the perspective and experience that I feel equipped and qualified to speak from and to speak to. And I hope this can be part of the work white people need to be doing with each other to confront racism.

And to give you a little more of a sense of where I'm speaking from, I'm 40 years old. I'm a parent; I have a son who turned 18 this year. I'm white. My class background is college educated working class hippie. I'm a college drop out. I'm male bodied, presenting, socialized and privileged, though I do experience myself as gender queer and identify as such when it feels appropriate. I'm able bodied. I'm an atheist. I'm born in the US and my first language is english.

I've been living in intentional communities, working for different intentional community organizations, and involved with other kinds of cooperative groups and community organizing for over 20 years now. If you're interested to find out more about my background and experience as well as videos, writings, and photos I've created over the last few years, you can check out my website, incommunity.us.

So, for a little background, when I took on the role of Executive Director of the FIC in 2015 I did so with misgivings at being yet another white male to take on a central leadership role. This was around the time the killings of Treyvon Martin, Freddie Grey, and Philando Castile, and I really started asking myself, okay, it's not enough to just be aware of this stuff and have good intentions, what can I do?

A couple things became clear. One, part of having privilege is being able to be unaware of it. I knew I would have lots of opportunities to speak and write and so I decided that I would address privilege and oppression every chance I had, and make sure that the FIC was always looking at things with that lens. Two, when I was organizing events I needed to make sure that there were presenters, facilitators, and speakers, especially keynote speakers who were POC, and that racial justice was being addressed in the content of the event. Three, there needed to be a decisive shift in the networking and narrative that I was part of crafting for the FIC and the movement as a whole.

In all of this, a couple key things I learned are that it's a lot about showing up, going to spaces that are defined and led by POC. And it's a lot about relationships, being authentic and vulnerable, making personal connections, and being friends.

Share screen

White Supremacy in the Intentional Communities Movement

So, is there white supremacy in the intentional communities movement? It was shifting the focus of networking and narrative really helped me claim that there is. And I don't mean particular individuals or communities out there that hold those attitudes in a more explicit way, which does exist. I mean that it's part of the DNA of the movement. Here's how I came to understand it.

Accessing all the different kinds of resources necessary to start intentional communities takes privilege and is more accessible to white people. When white people start intentional communities they are going to make them, even if unintentionally, so that they are more comfortable for other white people. They are also going to face less discrimination and hostility and be more likely to broadcast their presence. As communities start networking it's going to tend to be white communities that connect with each other and support each other. And when organizations start forming out of this network it's going to be white people who end up in leadership positions. This means that the movement is going to focus on the concerns of white people, and it's the experiences and stories of white people that define what the movement is about, and it's primarily white people that are going to see it as something for them and be drawn to it.

This is a self-reinforcing dynamic.

This is what's happened in this movement. And this white supremacy in action.

Another aspect of white supremacy is around the lineages we acknowledge, and I want to acknowledge a POC who emailed FIC about this workshop with some comments about this. I think people in this movement are pretty unaware of the history of intentional community as a model in general, and that absence of history or understanding how things got to be the way they are is another part of white supremacy. There are direct lineages from Europe that intentional community can be traced back to, though of course various of those are problematic in their own ways, and all of them are problematic to extent that they were perpetuating the dispossession and disenfranchisement of POC, but there is something that I think white people can claim, and to some extent be proud of. For example, intentional communities in the 1940's were in part coming out of a movement of Cooperative Communities, which were following the Rochdale Cooperative Pioneers in England, who were struggling against the enclosure of the commons there and the wide spread forcing of people into wage labor during the industrial revolution. But also I think we know how much our ideas about what we're trying to do in creating intentional communities, what we're trying to rebuild or reclaim, has come indogenous and traditional peoples and POC all of over the world, people who haven't had their communities and cultural traditions broken down to quite the same extent that people of European descent have, and we don't acknowledge this very much. And again, it's the lack of awareness and acknowledgement of all of this that's another aspect of white supremacy that's present in this movement.

Slide change

How to be with each other in this work

Slide change

Safer Space

Safer space is a place where people can come as they are to discover, assert, and empower their voices, and to encounter and listen deeply to the voices of others. Safer space is grounded in respect; it is a place where we assume positive intent. People within safer spaces are working toward developing trust over time and are seeking to understand first. Safer spaces require continual work and mindfulness -- a seemingly safe space can turn unsafe within moments. How we handle those moments is what really determines the safety of the space. Spaces are safer when we take responsibility for what we say, feel, and think to the extent that we can and admit when we cannot.

<https://www.dismantlingracism.org/>

Slide change

Call In Culture

I also want to acknowledge that work is confronting for white people. It can bring up a lot of fear and discomfort, needing to walk on eggshells, be hyper-vigilant, and deal with people saying things to us that we might find uncomfortable but we don't really feel like we can respond.

What I try to keep in mind is that this is how other people feel much of the time and have to deal with on a daily basis. That takes up a lot of mental and emotional energy, and does sometimes represent real danger. My job is to develop the strength and compassion to be able to recognize and acknowledge when I've done harm and figure out what I need to do to learn, heal, and reconcile.

But this is still hard, scary work, and this brings us to call-in culture, which is something SURJ has done a lot to articulate.

Call-out culture can tend towards shame, guilt, blame, and self-righteousness, who is woke enough to be *in* and who gets called *out*.

Call-in culture recognizes that we all have baggage and we all mess up. It doesn't mean that unacceptable behaviors are tolerated. But when they happen, they are acknowledged, the impacts are recognized, and folks get the support they need. Call-in culture is about fostering a community that can hold and support this process.

I also want to address what's been called "being the least racist white person in the room," or the 'find the racist' game. Generally speaking, I believe that if a POC has something to say to me about race and racism, my job is to shut up and listen. But I think some of the fear that white people feel has more to do with what they get from other white people.

Slide change

The find the racist game is "when one or a few members of the group target another group member for inappropriate comments or ideas, leaving those doing the 'accusing' feeling righteous but actually closing down any opportunity for meaningful discussion."

<https://www.dismantlingracism.org/>

What I'm trying to point out is this performative indignant self-righteousness that white people can get into and start attacking other white people for not getting it. I'm totally guilty of this. I definitely get how easy it is to get on my high horse when I feel like there's something I get that you aren't getting and feel totally justified in getting angry and making you wrong. It was really hard and good for me when someone called me on this and said, hey, how about you bring us along instead of tearing us down.

I'm condoning what's referred to as tone shaming, where we're actually saying, oh, you need to tone it down or say things in the right way because I don't like what you're saying. It's about being effective in making change by building relationships and creating openings for people to learn and understand.

It's about recognizing that while I may have had an awakening and feel a sense of urgency, this shit has been going on for a very long time. I'm just late to the party, and my sense of urgency and righteousness can actually harm the movement. If we're not intentional about how we're relating to each other it's going to compromise our ability to come together to address white supremacy, and this just perpetuates white supremacy.

At the same time, I also think that just because a white person might be saying something in an unhelpful way doesn't necessarily mean that the content of what they're saying is wrong or invalid, and even if I want to give them feedback about how I see them showing up, or I don't agree with some of the specifics of what they're saying, they might still be pointing at something and I have a responsibility to look and see what might be true about what they're saying.

Slide change

What is Culture and how do we change it?

The focus of this workshop is on culture, because while race is a political construct, apart from the massive political, economic, and social oppression that POC experience that white people do not, the divisions we experience have a lot to do with culture, and how culture guides the formation of other things like how we communicate, make decisions, or manage finances.

Forgive me for this, but this is what wikipedia has to say about culture:

Slide change

***Culture** is an umbrella term which encompasses the social behavior and norms found in human societies.*

Humans acquire culture through the learning processes of enculturation and socialization.

A cultural norm codifies acceptable conduct in society; it serves as a guideline for behavior, dress, language, and demeanor in a situation, which serves as a template for expectations in a social group.

Culture is the air we breathe. It's what we take for granted, what we assume, it's the way things are and the way they're done. You can hear it in how sometimes when parents are scolding their kids and say "we don't do that."

So how do we go about bringing culture into our awareness and be intentional about what kind of culture we're cultivating? What I'm essentially going to briefly present here is a **theory of change**, which is a popular concept in social change organizations right now, but is also very applicable to intentional communities. There's some good stuff at <https://www.theoryofchange.org/what-is-theory-of-change/>, link in the chat.

Slide change

There's a very personal aspect of choice to culture change. I have to decide that "what is" isn't working, believe that something else is possible, and be willing to make different choices and take different actions than what I'm used to.

And then there's the collective aspect of this, because what we're talking about is the culture of groups of people. If culture defines what is acceptable there has to be at least tacit or implicit agreement about what is acceptable. If we want to **change** culture there has to be explicit collective agreement about what we want to be different.

Slide change

And the personal and collective aspects are two sides of the same coin. We have to become aware of our culture both personally and collectively, be explicit collectively about what needs to change and what it will take, each of us choosing to take that on personally, and collectively use social pressure and institutional structures to reinforce those changes over time.

What is white supremacy culture?

Stop screen share

There's work that's been done to begin to distinguish white supremacy culture from European cultural heritage, or to some extent the kinds of alternative cultures we're creating in community. It's hard to parse out what aspects of culture are inherently problematic and what are more legitimate expressions of culture, because often they're mixed, or just because an expression of culture isn't necessarily problematic, the structures and processes around it, or who gets to decide what is acceptable might be problematic.

But I've found it useful to think about white and whiteness as part of a legacy of imperialism and colonialism going back to the Greeks and Romans. From that perspective the first victims of white supremacy culture were the traditional cultures of Europe. I think of the Inquisition in the middle ages as being one of the last campaigns of subjugating the vestiges of what you might call indigenous culture in Europe.

I also think about white supremacy culture as being like a virus that's infected all of us. From what I've seen POC groups are not immune to this stuff either. I've been surprised to be in POC spaces and see them playing out dynamics or struggling with things that I'd thought were just things white people did. The awareness of these dynamics, the critical analysis, and the efforts to address them were certainly several steps further along than white groups, but they were still there. We're all infected with this shit.

Share screen

So, playing with this idea that white supremacy culture is like a disease is particularly poignant right now. Avi referenced to me seeing this picture about how racism is like covid, and we did a little more brainstorming of the similarities:

- You can be asymptomatic and still spread it to others
- It has spread everywhere, lasts a long time, and is hard to get rid of
- If you get it you don't always know where you got it from
- It infects everyone but it does impact some people disproportionately
- It goes by various names and is both a personal experience and something we're experiencing as a society
- It has many symptoms that show up differently in different people
- There's a lot of misinformation and conflicting information about it and it takes a lot of work to educate ourselves
- In addition to doing things to protect others, it's important to do our work to keep ourselves healthy so that we're more able to support others or deal with it if we get it

Slide change

What is white supremacy culture?

White supremacy culture is the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to those of People of Color. White supremacy culture is reproduced by all the institutions of our society.

<https://www.dismantlingracism.org/white-supremacy-culture.html>

At its core, white supremacy culture has to do with the mentality that some people and some ways of doing things are better than others, and teaches us who is better than and who isn't. Not that this is necessarily conscious. I don't necessarily go around thinking that I'm better than a POC. But a way I've seen this is to think about how much we trust our thinking and perspective on things compared to other people. I first clued into this around gender issues. At some point it became apparent that as someone who's been socialized male I just trust my thinking, feel confident asserting my ideas, and feel comfortable arguing against other people's ideas in a way that people socialized female are much less likely to feel. The same holds true for race, as well as class, and other forms of privilege and oppression.

Slide change

Aspects of white supremacy culture

- Perfectionism
- Sense of urgency
- Defensiveness
- Quantity over quality
- Worship of the written word
- Only one right way
- Paternalism
- Either/or thinking
- Power hoarding
- Fear of open conflict
- Individualism
- I'm the only one
- Progress is bigger, more
- Objectivity
- Right to comfort

<https://www.dismantlingracism.org/white-supremacy-culture.html>

There's a great write up you can download with details on each of these and ideas for antidotes, again using the virus metaphor, on that website.

How exactly these things play out can look a lot of different ways, and a great exercise you can do with your group is read through the list and see how they apply to your community.

Slide change

I also want to share this document, The Blackspace Manifesto. **Read some of the ideas.** I share this because I think it's a really powerful expression of culture coming from outside white supremacy culture. There's a link to this in the resource sheet you'll be getting in the follow up email to this workshop.

Slide change

How does white supremacy culture manifest in intentional communities?

In a couple minutes we're going to get into breakout groups to discuss this question, but I want to prime the pump. I'm not saying all white communities do all these things, and I'm not saying

only white people do these things, but these are some things that I've seen or have been pointed out to me as patterns that I think are manifestations of white supremacy culture.

Slide change

- Microaggressions and tokenizing
- What kinds of foods are made available; what kinds of hair or skin-care products are made available
- Things being dirty and disheveled
- Making things more complicated than they need to be, that people have time for, or that allows for ease of understanding, particularly in governance and management
- Needing to formalize feedback rather than just giving it directly, or talking behind people's backs
- Using bureaucratic structures and formal roles to intermediate relationships and interactions rather than working things out together
- A focus on policies and rules of the institution rather than on agreements that come out of relationships and understanding
 - You can hear in some of these things a similarity to how white people tend to relate institutions as being there to serve and protect us.
- Coming up with a solution to a problem before the group is on the same page about what the problem is or that there even is a problem
- Adherence to status quo and resistance to change, both from individuals and reinforced by the structures of the community, and a lack of participation in community process
- Assuming that I'm seeing things clearly and completely and know what we should do
- Gossip, passive-aggressive communication, conflict avoidance
- Us vs Them mentality, camps and taking sides in community controversies and conflicts
- Failing to fully resolve and learn from conflict as a group
- Needing to use the right terms, say things in the right way to get something addressed
- Making it not okay to have emotional expression when addressing issues
- Personal attacks as a way to deflect or manipulate
- Using process or attacking the process as a way to deflect or manipulate
- Buy-in or other costs (avg white family is 7 times wealthier than avg black family)
- Lack of connections or relationships with POC and POC communities and organizations
- Isolation for rural communities, or being in mostly white areas of cities for urban communities

Slide change

Introduce collaborative notes doc

<https://docs.google.com/document/d/17bMiVRaJc-xmqilkJ3ArN7iGbT8faq5W08FqgIEspe4/edit?usp=sharing>

Not asking for a designated notetaker. Each of you can add notes as you feel inspired.

I am asking you to designate someone to share a few key points from your group's discussion when we come back.

Questions for group discussion:

- How have you seen white supremacy culture manifest in your community?
- How do aspects of your community reinforce white supremacy?

Stop screen share

Report backs

Start screen share

Making intentional communities more inclusive and accessible

The starting point shouldn't be marketing or outreach, though certainly **where** you're reaching out to and **how** you're reaching out can make a big difference in terms of **who** you reach and whether or not people feel like you're reaching out to **them**. In other words, you might be signaling the kind of group you are and be unwelcoming to POC without realizing it. You also don't want to make yourselves seem more diverse than you are. So, it's tricky.

I think this is also where relationships are key. Word of mouth is huge, and if you're an all white community and none of you have any friends who are POC, if there are openings in the community it's that much less likely to be filled by a POC.

Where I think we need to focus more is the unconscious culture expectations, as well as things like policies and processes, that create barriers for POC. Not that POC are a monolithic group that all experience things the same way or are comfortable or uncomfortable with the same things. But what can we see that **might** be barriers and how can we shift things or be more flexible, even if it feels uncomfortable or destabilizing, which it will. This is about the work we can be doing in our communities before a POC even steps foot on the property so that if and when they do it feels less uncomfortable and more like a place they might feel like they can belong.

The homework is for you to get your group to look at the generalized lists of how white supremacy culture manifests, that I've presented here or that you can find elsewhere or come up with on your own, and talk through how they apply specifically to your community and what you can do to change them.

We're going to get into breakout groups again in a minute to share ideas about this, but I'm going to prime the pump again.

Slide change

A few examples:

- Include bridge-building and emotional labor in fulfilling labor requirements for POC
- Make space available for organizing and movement building that's being led by POC or addresses racial injustice
 - Provide meeting space, host events, office space, workshops, whatever space you have available that might be useful
 - This is about leveraging privilege to offer material support, but is also about relationship building and creating opportunities for POC to develop a relationship with your community, which could lead to them wanting to live there. For communities with land it's also about creating opportunities for POC to develop a relationship with land, which they're less likely to have access to.
- Designating spaces or buildings that POC-only
- Race quota, i.e. limiting how many white people you accept until you have more POC
 - With this and if you're designating residences as POC-only, you need to be aware of Fair Housing Law, which is suppose to help stop discrimination, but also doesn't allow for the correction of injustice. So, these things might technically be illegal, so, keep that in mind.
- Reduce financial barriers
 - Again, the average white family is about 7 times wealthier than the average black family. Obviously this relates to class as well as age diversity as well.
 - This can be hard because this might impact income from members that the community relies on, or for communities who's housing is sold on the open real estate market. So this might take pooling resources, or self-taxing, or pushing yourselves to make more money to be able to cover things.
- Make sure your finances are transparent and budgeting is done democratically
- Look for ways that your decision-making processes are difficult to understand or navigate
- Increase direct communication and develop your conflict resolution skills
- Reading/discussion groups, and bring in trainers and facilitators
 - Again, this is less a specific change you can make and more about laying the groundwork to see what needs to change and developing the willingness to change. And it might be meaningful to POC if they feel like the white people in the community are taking this work seriously.
- Caucus work
 - Having people from different identity groups talk and work through stuff, and then when it's appropriate have them come together to share.

- Having there be a white caucus is important because white people need to do a lot of this work with each other and not rely on POC to help them, and because it helps decenter being white as the norm or the standard.

Slide change

Collaborative notes doc

<https://docs.google.com/document/d/17bMiVRaJc-xmqilkJ3ArN7iGbT8faq5W08FqglESpe4/edit?usp=sharing>

Again, anyone can add notes, but please designate someone to share for your group.

Questions for group discussion:

- What are ways your community could change to be more inclusive and accessible?
- What are things your community or other communities have done that made them more inclusive and accessible?

Stop screen share

Report backs

Start screen share

Dealing with instances of racism

So I'm going to offer a few thoughts on this topic and then we'll start wrapping up. This seems to be a big thing that communities are starting to grapple with more. I was going to have this be another breakout session, but it seemed like too much for one workshop.

Slide change

There seem to be a few kinds of incidents that communities are dealing with.

- Someone experiences an explicitly racist incident
- Someone experiences a pattern of implicitly racist incidents
- There are ongoing issues around a POC that don't on the surface seem to be race-related but could be
- Someone tries to get the group to look at implicit racism present in the community, like microaggressions, barriers related to the requirements of membership, cultural barriers, etc.

Some things that seem to be factors in these incidents are:

- Whether it's a POC or white person pointing them out

- How many people are speaking up
- Existing communication and conflict resolution culture in the community
- Existing institutional willingness and ability of the community to address systemic issues and consider changes
- Existing levels of trust and social cohesion between members

Slide change

There was a question that came up in the chat during Crystal's workshop that didn't get a direct response that I wanted to look at.

"When there's conflict with a person of color, how do we (as a predominantly white community) handle conflict resolution when our concerns are written off as racist? "

Stop screen share

I think there is behavior which is just not acceptable, and then there's a big grey area between acceptable and not acceptable.

I think when someone feels like some behavior has crossed a line, they should speak up, because I think we want a culture where people feel like they can speak up, and because even if the rest of the group doesn't agree with them it will help the group become more aware of its cultural norms and help the group have a greater shared understanding of what is and is not acceptable.

But whether some behavior has clearly crossed a line or is in the grey area, if it's a POC, you should start from the assumption that how the behavior is being seen and how it's being responded to does have an element a racism, because if there is, and there's a good chance there is, you'll be more likely to see it.

White people don't want to seem racist and we will want it to not be about race. And even if on the surface the issues with a POC don't seem to be race related, maybe because white people have had the same issues or the same things have also happened to white people, there's still a context we have to be aware of.

POC in predominantly white communities have probably experienced microaggressions, or being tokenized or singled out, or experienced being more scrutinized or overcorrected. We have to consider this when things happen and we try to sort them out.

For example, there was a black woman at Twin Oaks a while back that had various issues in the community that didn't necessarily have anything to do with race, but at some point she was told by a white woman "the only things you're good at are taking care of children and making fried chicken." I don't have to deal with that kind of shit or worry that I might have to deal with it,

which means I have more mental and emotional energy to be able to make things work for me in the community.

And again, when something happens with a POC there might have been some unacceptable behavior that doesn't necessarily have anything to do with race, that the community needs to clarify and address. But again, there probably is some element of racism present that we have to look at as well. POC don't start from a place of trust that white people are aware of their behavior or willing to look at it, and as white people we need to do things to give them a reason to trust us.

What we are called to do

As we start to wrap up I wanted to offer a few thoughts on what we're being called to do right now as white people who believe in intentional community as a good thing in the world.

In an ideal world, we would all be able to just live good lives. But that's not the world we live in. Not everyone gets to, and if we get to it's because others don't. If we believe that intentional community should be available to anyone who wants it, and if it's a privilege to access it we have a responsibility to leverage our privilege. Also, if we're trying to create responses to the problems of the world we should be centering the experiences and voices of people most affected by those problems.

There's also an extent to which I think most communities that are predominantly white, even if they do some good work on this stuff, are probably going to stay at least majority white and simply won't be as comfortable for POC as a predominantly POC community is going to be. Along with doing this work I think white communities should also be finding ways to support POC creating community on their own terms. Again, you'll get a resource sheet that will have lots of groups worth supporting.

I think it's also good to remember that at the end of the day, this stuff is all soooooo situational and you have to deal with the particular circumstances and individuals of each situation. All the generalizations and theories are important but how exactly things play out and the right way to deal with a situation is going to have to be figured out at the time. It's gonna be messy, we're gonna get hurt and hurt each other, we just gotta keep showing up and be willing to learn and grow.

At its core, this is about me doing my own work and then assertively bringing that to my community with vulnerability and compassion.

Before we wrap up Avi wants to share a few thoughts on healing in this work.

Where do we go from here?

I want everyone to take a couple minutes and think about actions you can commit to and share it in the chat. (Do this as a short breakout if time)

Collaborative notes doc

<https://docs.google.com/document/d/17bMiVRaJc-xmqilkJ3ArN7iGbT8faq5W08FggIESpe4/edit?usp=sharing>

You're going to get a follow up email from this workshop, which, along with the link to the recording of this workshop you'll get links to my notes and slides for the workshop, and a link to a resource sheet that includes webinars, podcasts, books, and more, as well as POC led intentional communities and organizations.

Crystal will be giving another workshop.

If you thought this was useful and you're interested in me doing this workshop or one like for your group please let me know. I'm also open to feedback about this workshop, so please let me know if you have any.

I'm looking at doing another workshop focused on dealing with instances of racism and going more into ways to make communities more inclusive and accessible, so stay tuned or get in touch if that's something you're interested in or have experiences you'd like to share.

Thanks everyone for participating!

