



Center for the Healing of Racism

Internalize Oneness

November 2022



The Circle has healing power.

In the Circle, we are all equal.

When in the Circle, no one is in front of you.

No one is behind you.

No one is above you.

No one is below you.

The Sacred Circle is designed to create unity.

The Hoop of Life is also a circle.

On this hoop there is a place for every species, every race,
every tree and every plant.

It is this completeness of Life that must be respected
in order to bring about health on this planet.

~Dave Chief, Oglala Lakota elder

Center for the Healing of Racism - December 2022

P.O. Box 27327 Houston, Texas 77227-7327

Phone: (713) 520-8226

Email: cfhr1@juno.com

Website: info@centerhealingracism.org

Message From the Executive Director

Matilda Joslyn Gage, activist for Native Americans and suffragette for women's equality, has her lifelong motto written on her gravestone: **There is a word sweeter than Mother, Home or Heaven; that word is Liberty.**

After I read this quote sent to me by Marcy Jolosky, who found it while working on the White Ally project, it made me stop and revisit the meaning of the word Liberty.

Definition from Oxford Languages:

1. "The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views."

After thinking hard reading this definition it made me wonder about the word mother, which I have always loved and used with such admiration. The word heaven I have been taught to see as a place where we would have true liberty.

"Give me Liberty or Give me Death" — Patrick Henry's famous words. As I think about these times I wonder how many people living now would utter these words or even see the word liberty as sweeter than what is inscribed on Gage's headstone.

Ms. Gage's words began another dialogue between Marcy and me .

Marcy's additional thoughts on "The state of being free within society from oppressive restrictions imposed by authority on one's way of life,



Cherry Steinwender

behavior, or political views:"

I take this to mean oppressive restrictions imposed by the authority of our government, laws, etc. The right to liberty is guaranteed to us in the constitution, especially via the Bill of Rights. That is something that I cherish, since all countries do not have this guarantee, and many people, including my own parents and grandparents, came to the United States because they had no such guarantee where they came from.

Liberty = freedom, and I think about the idea of "freedom of speech" and how that concept has been twisted all sorts of ways by people who only see the "Freedom" part, but choose to ignore the responsibility that comes with this freedom. Even our courts have decided that we cannot use this freedom in an irresponsible way, like shouting "FIRE" in a movie theater when we know there is no fire. So I believe that freedom DOES involve responsibility, to say and do what we have determined is factual and correct, and not to disseminate lies.

For me the liberty to identify as a Jewish woman is so crucial to me, and also to know that I don't have to practice any particular level of being Jewish and nobody that will harass

me for not being "Jewish enough." I can be who I am as the definition states, and not who somebody else dictates that I must be. My rights as a human being are separate from the laws that govern me as a citizen. I don't need to (or shouldn't have to) answer to the government or the elected officials of my country for anything that is between me and my own conscience or soul, unless it is strictly prohibited by law.

This is a privilege I have of living in the United States. Not all people have this privilege to the same extent, because some people want to dictate to others how to behave, how to BE, and even whether they are 100 percent equal to them. This is against the liberty I expect from living here, and I can see why that word was so sweet to Ms. Matilda Joslyn Gage. She was an amazing woman who, in the times before I had been granted all the equality of white men, was willing to stand up and require people to see her as an equal. I LOVE liberty too!

I mentioned to Marcy that LIBERTY is not free — and can be quite costly. Since 1989 members of the Center have been working on LIBERTY and would like to invite you to commit to a greater role of volunteering with us.

Maybe this could be an early NEW YEAR'S resolution you can make now, regardless of what month you celebrate the NEW YEAR.

Mission Statement

Our Mission is to facilitate the healing of racism through education and dialogue in a safe and supportive environment, in order to empower individuals and transform communities.



Out of Bounds — Dialogue on golf course

By Cherry Steinwender

It is time to be intentional about solving injustices. Structural inequities, defined as the systemic disadvantage of one social group compared to other groups with whom they coexist, are at the heart of systemic racism. Our problem, we often cannot see the very systems we participate in as having racist roots that we may ourselves manifest unconsciously. We have a solution. Come join us.

The sport of golf, an \$84 billion industry, is used as a critical tool for business development. What happens when less than 3 percent of golfers identify as Black?

Many folks are unaware of the perpetual racist structure golfing continues to produce and its role in contributing to the economic injustice faced by those who have not had access to the sport of golf.

With some 24 million active recreational players in this country, nearly a quarter of them are top management executives who have stated that golf is an important business tool for their success. Source: <https://www.theringer.com/2021/4/7/22370057/golf-diversity-issues-history-pga-lpga-the-masters>

Playing a 4-hour round of golf provides an exclusive setting for relationship development not realized in a regular meeting or conference room that leads to advancing business deals, partnerships, and career goals.

There is a root cause for this



With some 24 million active recreational players in this country, nearly a quarter of them are top management executives who have stated that golf is an important business tool for their success.

inequity and Out of Bounds is a critically-designed approach to creating socially conscious business leaders through the play of golf.

As part of the convening experience, learners will study the origins of anti-Black racist structures of golf, the rise of the “Negro League of Golfing” and are challenged to move from the comfort of unknowing about racism, and its impact on individuals and community, to knowing.

Participants will acknowledge their own contributions towards creating and/or sustaining the inequities faced by those without power and privilege. Most significantly, learners will engage in conversation with others around the notion of building a solution channel that focuses on generational impact

through youth development. They will look for areas where they may contribute their own time, talent, and treasure towards building inclusion in their everyday lives.

The information above is just part of the promotional material that was used by Pacific Lutheran University, which is host of the dialogue on the Golf Course.

Christine Harrison and Cherry Steinwender led 40 people in a dialogue in the Club House while 50 people were on the course playing golf and having a conversation around racism as well.

Please click on the link for The People's Golf Gathering video. <https://youtu.be/9zGJCFqpxA8> Maybe you can join us on the golf course in Tacoma, WA, in 2023. Watch for the dates of the event.

Newsletter Team:

Editor

Robert C. Newberry

Copy editors

Tricia McFarlin - Rod Evans

Jackie Newberry

Production

Newberry Communications

Printing and Circulation

Volunteer Staff

Contributors:

Members of the Center
for the Healing of Racism

Executive Director:

Cherry Steinwender

Visit the *Center for the Healing of Racism* **FACEBOOK** page for updates on events, pertinent articles and resources.

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

© 2022 Center for the
Healing of Racism

In memorium — visionary Kevin Locke

By Jackie Newberry

Kevin Locke, whose name in Lakota is Tokaheya Inajin, and translated ‘First to Arise’, was a world-famous visionary Hoop Dancer, preeminent player of the Indigenous Northern Plains flute, traditional storyteller, author, cultural ambassador, Grammy-award-winning recording artist and educator.

He received many grants and numerous awards. He was the 2020 recipient of the Center for the Healing of Racism’s annual Ally award. Plans were for him to come to Houston to present his Hoop Dance and flute music during the Juneteenth celebration, but because of COVID-19, he was officially honored during the event held via Zoom.

With nearly 40 years of performing before hundreds of thousands of people in more than 90 countries, Locke gave presentations at performing art centers, festivals, schools, conferences, state and national parks, monuments, historic sites, powwows, reservations and before world dignitaries including South Africa’s Nelson Mandela, the Dalai Lama, and the King of Tonga.

Eighty percent of Locke’s presentations were performed through the educational system and shared with children of all ages. As a folk artist, he used his talents to teach others about his specific tribal background. His special joy was working with children on reservations to ensure the survival and growth of indigenous culture and language.

Locke was a musical and dance hero to children worldwide. His belief in the unity of humankind was expressed dramatically in the traditional Hoop Dance which illustrates “the roles and responsibilities that all human beings have within the hoops (circles) of life.

When asked in 2012 about his mission in life, Locke said: “All of the people have the same impulses, spirits, and



“Through my music and dance, I want to create a positive awareness of the oneness of humanity...”

— Kevin Locke

goals. Through my music and dance, I want to create a positive awareness of the oneness of humanity...”

Kevin Locke died unexpectedly at age 68 on October 1, 2022 after presenting his final Hoop Dance at the Crazy Horse

Museum in the sacred Black Hills in South Dakota.

He was buried in a remote place of the Black Hills near what is considered a holy burial site of former chiefs and shamans, a befitting place in land that he loved.

Messages to the Center

Good morning, a quick note to again express my appreciation and let you know how thoroughly I/we enjoyed meeting you and the wonderful tour. As the saying is so true, 'knowledge is power'. Our awareness and willingness to act; create the difference. I was very impressed with the great work the Center does! Sending hugs and thank you, have a blessed day!

Marilyn Johnson

Thanks so very much for your recognition of my late brother, civil rights activist and Houston desegregationist Eldrewey J Steranes. It was an honor to be a co-recipient with Dr. Thomas R Cole.

**Rudy Jovan Stearnes
accepted posthumous award**

Dear Cherry, I want to express my deepest thanks again to you and Christie for leading the Sterling team in our recent healing retreat. Being with both of you that day has changed my life – and I am not saying this figuratively. It literally changed my life in ways that will require too many words and feelings to share in an email. Writing and editing it has been part of my own healing, so it has been time well spent. — **Rhonda Horn**

Vision Statement

Our vision is to build One America in the 21st century by connecting people through education and dialogue in a diverse world.

Core Beliefs

The human race is essentially one and racism is a learned behavior that can be unlearned.

A true self-identified Karen event unfolds before me

By **Laura Gallier**

A white woman about my age approached a group of us outside the polling location on election day. I was doing election protection and standing with the mostly Black women who were handing out campaign materials.

"I'm going to be a Karen today," she announced. She let us know that she had already alerted the media and the poll judge about the ways these women were passing out literature.

Sure enough, the Black poll judge left a very busy poll to come out and do her bidding. "Karen" was pointing towards the end of a very long line as where the offense occurred. I followed her accusing arm with my gaze and told her, "where you're pointing, is that where they gave you the literature?"

Indeed it is. "That area is fair game. It's well outside the 100-foot marker, see?" And I showed her the 100-foot marker. "Oh thank you for explaining it," she says to me with a smug smile before turning to the campaigners again to continue harassing them. She made a

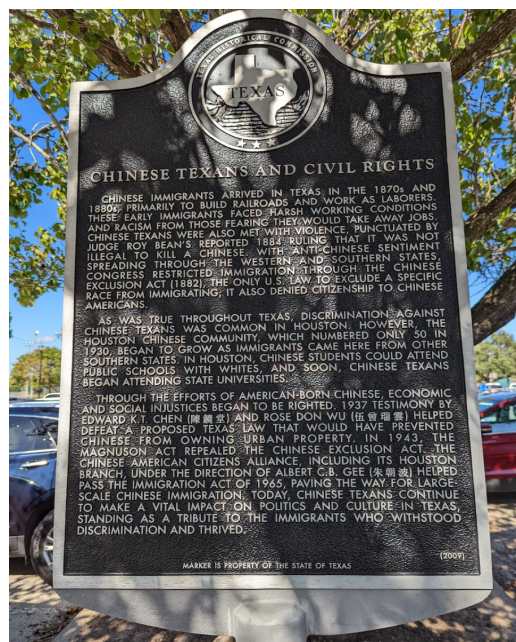
big show of being deferential and grateful to me while continuing to chastise the Black women who were behaving in accordance with the rules.

It turns out "Karen" had voted at 7 a.m. that morning, when the offensive literature was given to her, had gone home, and returned to the poll at noon to, in her words, "be a Karen today." This was not an impulse; she planned it.

I don't ordinarily engage in name-calling; she literally self-identified as "a Karen."

A white friend who was with me had this to say: *"When I walked up and reiterated your message to her, and explained nothing wrong or illegal had happened, she thanked me as well. She never once apologized to the Black women, who she came at aggressively. She was very calm and courteous to me, and was very grateful for me explaining this to her calmly. She couldn't hide her biases, even if she had tried."*

Y'all this is happening. White folks, please intervene.



This State of Texas historical marker recognizes the arrival of Chinese immigrants to Texas in the 1870s and 1880s. Chinese Texans faced racism and harsh working conditions and, in 1882, the U.S. Congress passed the Chinese Exclusion Act, restricting the immigration of Chinese people. The only law to ever exclude a specific race from immigrating, it also denied citizenship to Chinese in America.

Workshops and Presentations

Thank you everyone for all you do to support the Center. Following are the workshops and presentations that your donations made possible.

The Center Celebrated Navajo Code Talkers Day by showing a film telling the story of Navajo people who served in World War II. Their service saved the lives of more than two million Americans.

The Center Celebrated National Hispanic Heritage Month with the film, *A Class Apart*.

The highlight of the year was
The People's Golf Gathering.

THE PEOPLES GOLF GATHERING
*OUT OF BOUNDS CONVERSATION
ABOUT RACE*

Facilitated by Christine Harrison and
Cherry Steinwender

July 29, 2022 in DuPont, WA

Please view the film produced as a
marketing tool to generate sponsors
for the 2023 *The People's Golf
Gathering, Out of Bound
Conversations* [https://youtu.be/
9zGJCFqpxA8](https://youtu.be/9zGJCFqpxA8)

**Racial identity and the Souls of
Black Folks** via Zoom with Ron
Goodwin.

**The Center for the Healing of
Racism** in partnership with the
Holocaust Museum presented a
workshop by Lucille Contreras, a
Lipan Apache woman with the Texas
Tribal Buffalo Project. The event was
held at the Holocaust Museum.

Cherry spoke to members of
LULAC at the organization's
monthly breakfast.

Thirteen *Opening the Breadbasket*
workshops were held at YMCA summer
camps. Salena Braye-Bulls and Sha
Johnson-Falcon were trained by Cherry
to present the workshops and do the
bread shopping. Phonacia Foods
provided some of the bread the students
sampled.

Christine Harrison and Cherry
facilitated a workshop for Houston
Community College by Zoom for their
annual Anti-Racism: A Cross Cultural
Dialogue - DEI Certificate Series.

Cherry was invited to speak to a group
of high school seniors at Zion Hill
youth conference about how they can
support the work of the Center.

Cherry spoke to students in two classes
on the history and purpose of having
non-profit organizations. It was part of
the school's annual career day. The
high school, Houston Academy for
International Studies, is just a few
blocks from the Center's office.

Dave Chief worked for unity

November is considered Native
American, Alaska Native, and Hawaiian
Native Heritage Month.

There is still much that is unknown
and invisible about this nation's
indigenous history. The quote on the
cover page of this publication comes
from respected Lakota elder Dave Chief.
A member of the Oglala Sioux Tribe,
Chief was born in 1930 and grew up on
the Pine Ridge Reservation.

He grew up speaking Lakota, learn-
ing English during three years at a
mission school. He worked for unity of
all people. "Everybody's equal. All
nations. All people can teach one
another. We have to work together, the
four colors... people must be more

Kimberly Milton, professor at
Houston Community College South
Campus brought her class to the office
for a personal workshop and tour of
the office.

For the first time in three years,
Dialogue: Racism was held in the
Center's office over two full-day
Saturdays. Salena Braye-Bulls, our
intern for summer 2022, flew to
Houston from North Carolina both
weekends to attend the events.

Healing Circles workshops are held
second Thursday of each month,
facilitated by Helen Spaw.

Christine Harrison and Cherry
presented a six-hour workshop for the
staff at Sterling Non-Profit.

Cherry met with Assistant Principal
of Cristo Jesuit school to prepare to
work with the students and staff
beginning at the middle of December
and the first of January 2023.

spiritual and less involved in material
things, in getting and keeping for
their own gain," adding, "The
challenge is how to bring people
together again. Not only Indian
nations, but all races. How can we
mend the sacred hoop (circle of life),
and know we'll get help for Indian
people this time?"

He participated in the Trail of
Broken Treaties, which ended in the
takeover of the BIA in Washington,
D.C. He spent several years in prison
for his part in it. Chief worked for
treaty rights for decades, traveling to
the United Nations, the White House,
the U.S. Congress, and other

Continued on page 6

2022 Ally Award ceremony memorable event

By Anne Geyer

This year's 29th annual Juneteenth Ally Award ceremony, held on Saturday, June 18, 2022, was memorable for many reasons. To begin with, thanks to the pandemic, it was the first time we'd been able to hold the event in person since June 2019. And it was the second year we celebrated Juneteenth as a national holiday. Indeed, our smiles radiated right through our masks and oh, how we welcomed those hugs from Center members and friends from whom we'd been socially distanced for way-too-long. And, my goodness, how we'd missed eating that delicious Bar-B-Que together. Yum!

This was the third time we've held the Ally Award Luncheon, our biggest annual event, at St. Paul's United Methodist Church (Fondren Hall) in Houston's Museum District. And what a splendid venue it is!

After checking in and getting their name tags and programs, guests were greeted by an array of bright colors on both sides of Fondren Hall.

On the left, rows of round dining tables popped with alternating colors of plates and napkins around a central flower arrangement in pottery that was hand made by Center member Eiko MacGregor.

On the right, several long tables lined the wall. Each table was piled high with boxes of cupcakes provided by Sprinkles Cupcakes, one of the Center's generous corporate sponsors. And each one of those cupcakes had the Center's logo on the frosting. And, yes, they were delicious.

Our emcees for the afternoon were radio personality Duane Bradley and Andrea Roberts, a former intern for the Center. Moving words about our work were given by Center member and facilitator Laura Gallier; Anna Coffey, CEO of The Women's Home; and Sister Ceil Roeger, Dominican Sisters of Houston. This year's Ally Awards were presented to:

The Society for Justice and Equality for the People of Sugar Land (S.O.J.E.S.), for fulfilling the promise to honor those impacted by convict leasing and for educating the community about contributions of African Americans in Fort Bend County. Among other objectives, S.O.J.E.S. is committed to shining a light on the cruel and inhumane system of convict leasing that effectively continued slavery beyond emancipation.

Eldrewey Stearnes, for foundational work leading sit-ins and demonstrations to desegregate Houston, Texas. Stearnes, a student at Texas Southern

University during the Jim Crow era, organized his peers to spark the desegregation of Houston. Rudy Jovan Stearnes, brother of Eldrewey Stearnes, accepted the award posthumously.

The American Indian Center of Houston, for advancing cultural awareness of the Native American community in the Greater Houston area through personal, social, health and cultural development. It was established by the Tunica-Biloxi Tribe of Louisiana to address the need for programs and services for the estimated 70,000 Native Americans in the Houston area.

The Seven Lakes High School Chapter of Voters of Tomorrow, for its work in distributing banned books to students in Katy Independent School District. In a year when state legislatures and school districts are banning books and curtailing the teaching of history in K-12 schools across the nation, these courageous students are pushing back.

Following the awards presentation, attendees were invited to take photos with Cherry Steinwender, co-founder and executive director of the Center for the Healing of Racism, in front of a backdrop of Center logos.

Lakota elder Dave Chief worked tirelessly for unity

Continued from Page 5

continents. In 1978 he was in the Longest Walk from Alcatraz Island to Washington, D.C., that brought about the Freedom of Religion Act (P.L. 95-341), allowing Native people the legal right to practice traditional spirituality. In 1984, he ran in the Jim Thorpe 54-day run from the Onondaga Nation in New York to Los Angeles, after which Jim Thorpe's nine gold

Olympic medals were returned to his family. He served for many years as spiritual advisor to Leonard Peltier, political prisoner. He worked with Arvol Looking Horse, 19th generation keeper of the Sacred White Buffalo Calf Pipe, supporting his work for world peace and protection of sacred sites. Chief said greed was tearing apart the nation, poisoning land and water, and hurting people, particularly on reservations such as Pine Ridge. "The govern-

ment, they want to give us \$105 million for the Black Hills, but it's not for sale," he said, adding that payment to each tribal member would be very little. "The Treaty of 1868 still stands. The people, the full-bloods, would have that land forever. But the government took everything - water, coal, gold, timber. Now they want to pay us. But we don't want the money." Chief died at the age of 75 in Medford, Ore., on June 10, 2005.

Police accountability - say something

By Laura Gallier

I witnessed a disturbing policing incident in Houston recently. In my concern for the individual, I contacted both Black Lives Matter Houston and Pure Justice to find out what I could do as a bystander. They both strongly encouraged me to report what I saw to the City of Houston Office of Police Reform and Accountability (OPRA).

To report the incident I was required to submit a notarized affidavit to OPRA. That office is required to submit the complaint to the HPD Internal Affairs Office, and they have 180 days to investigate. Following is the contents of my notarized affidavit.

“ON JUNE 8, 2022 at 5:10 p.m. I was driving past Ella Blvd and Judiway Street (across Judiway from Gatlin’s) and observed that there were approximately 12 police cars and an ambulance at the northeast corner blocking one lane of traffic on Ella and also blocking Judiway Street. I could see the police had a person pinned to the ground, so I turned around and went back to bear witness to the incident. The police approached me in my vehicle and informed me that they had been called because this man had been throwing rocks at vehicles. They asked me if he had bothered me and I said no. This happened twice; the first officer who approached me was a man and the second was a woman.

The man did not resist in any way while I was there. It was 99 degrees outside according to the temperature gauge in my vehicle. I did not see the officers offer him water. One officer was kneeling, either beside him or on top of him, I couldn’t tell which. There were about six armed officers standing around the man and at least as many walking around or standing a few yards away. I could not tell for sure because

of the distance, the angle, the movement of the officers, and because I was videoing while watching but it appeared to me that they injected the man with something in his arm. I clearly saw one officer with blue gloves pinch his upper arm in two places, like he was preparing to inject him. The man’s rear-end was exposed; for the sake of his dignity I wish that one of those many officers would have pulled up his pants. After at least 1/2 hour of restraining the man by pinning him to the ground and pushing him into various positions while he offered no resistance, the police hogtied him and put him on a stretcher and into an ambulance (one of two that arrived) at about 5:40. Thank God we (the other witnesses and I) saw the man lift his head; we thought he was dead and we were concerned that he might not survive his time in custody.

I SPOKE TO some of the other witnesses who all expressed concern about the actions of the police. I thought I had the contact information for one, but when I tried to call, they had given me a wrong number.

I have video, which is not very good quality because I am not a great videographer. One of the videos is narrated by another witness who had been there for 20 minutes when I arrived. I don’t know how to send the video because it’s too big and I’m not technologically proficient but I will try to email it to Ms. Okorafor.

AT THE VERY least this seemed like a waste of taxpayer money, and at worst excessive use/display of force. It didn’t make any of the bystanders I spoke with feel safe(r).

The first page of the affidavit refers to Local Code Section 143.123, which defines a complainant as “a

person claiming to be the victim of misconduct by a fire fighter or police officer.” Crystal Okorafor in the City of Houston Office of Police Reform and Accountability assured me that my complaint as a bystander/witness was valid and would be investigated.

I would like you to investigate to find out:

- Why so much taxpayer resources, police officers, police vehicles, and ambulances responded to the scene of a man throwing rocks at cars
- Why officers and ambulances remained there so long
- Why there was overwhelming force for a non-violent offense
- Whether this situation merited blocking rush hour traffic so long
- Why he was pinned to the ground for so long
- Why he was not given water
- Why his pants were down, exposing his rear-end
- Why no officer pulled up his pants when he was helpless to do it himself (he was pinned down)
- Whether and why he was injected
- Why he was hog-tied
- Whether they could have gotten him into an ambulance without hogtie-ing him
- Whether he sustained any injuries during this police encounter
- If he wasn’t injured, why he was loaded into an ambulance
- Why he was capable of throwing rocks, presumably from a standing position, when the police encountered him but had to be removed in an ambulance after the police were finished with him
- Whether any policing standards were violated
- Whether any of this man’s rights were violated”

Looking deep into my racial conditioning

By Rhonda Horn

I was born eight months after the Fair Housing Act (also known as a second Civil Rights Act) of 1968 was passed.

I grew up in Seymour, population 2,500, in north Texas.

Seymour was 89 percent white, 10 percent Latino, and 4 percent Black. The Asian population was .72 percent. Twenty percent of Seymour's citizens were below the poverty line.

My parents were poor – really poor. When my dad graduated from high school in Oklahoma in 1962, he worked his way through college and earned two bachelor's degrees. My mother grew up poor and Catholic and went to nursing school when I was four years old.

OUR FAMILY moved to Seymour in 1969 when my dad, at the age of 25, became the first administrator of the hospital there. He went on to own the largest manufacturing company in the county. He is, by every definition, a successful man – and my mother more than did her part, working full-time until the day she retired in 1996.

In Seymour schools, kids of color and white kids played on sports teams together, but socially, we were completely separate. I confess that I thought nothing of it at the time. At the time, I did not question it or wonder about it. That's just the way it was. I knew nothing different.

ALTHOUGH I DID NOT know it at the time, I now know that I had an *incomplete* and *incorrect* education in Seymour schools. I was taught that the primary conflict in the Civil War was not over slavery; it was over states' rights. I was taught that the "Indians" were hostile to white settlers; not that our government used smallpox as a biological weapon or that it stole their

I am learning that some things are buried very deeply in the recesses of my mind...

land and gave it to white people. I was never taught about the Holocaust, and I never met a Jewish person until I was in college. I had no idea what being gay meant.

FAST FORWARD 35 years.

Living and working in the diverse city of Houston, I have learned a lot. My life took a significant shift in 2013 after my daughter finished cancer treatment. My daughter's illness and the devastation that it wreaked, not only on her but also on my other children, my marriage, and my own psyche leveled me, and I have never seen the world the same since.

I wish I could say that my life experience up to this point has fully opened my eyes – but I am learning that some things are buried very deeply in the recesses of my mind, and my awakening has happened over a period of many years, and is still in process.

IN THE SUMMER of 2020, the Black Lives Matter movement was in full force, and I read a NYT Magazine article entitled "What Is Owed." It outlined America's shameful history of economic injustice and argued that if black lives are to truly matter, the nation must pay its debts through reparations. I learned that generations ago, the opportunity to build wealth was outright denied to Black people and was handed to white people through land rights.

This was the first time the depth

of my white privilege really came to light.

My parents *did* grow up poor, and their success can certainly be credited to their high intelligence, strong work ethic, and impeccable business acumen. But I have learned that their financial success is largely attributable to the fact that they are white. My parents had access to college because they are white. They built wealth because they are white. And I was and am privileged because I am white.

In a recent retreat with the Center for the Healing of Racism, I learned that the racism and prejudice that is buried deep in my brain is from being brought up in a town where they were blatant. But my own racism and prejudices rose to the surface of my mind more than three decades ago – and now I know. It is therefore now *my responsibility* to keep my own ingrained prejudices top of mind.

I AM ON A JOURNEY – a lifelong journey from ignorance to understanding. The voice in my own mind, the one that knows what is good and right ... the one that my parents cultivated in me, despite the environment I grew up in ... that voice is strong. And I will let it speak the truth to me over and over in my mind so that I can heal.

As I heal my own mind and spirit, that voice becomes ever stronger, and I use my voice to speak out and speak up against prejudice, hate, and racism.

My friends at the Center emphasized that I cannot change anyone but myself. So, my focus is on my own thoughts, my own behavior, my own heart, and my own healing.

May the healing never end.

My first Dialogue: Racism did not disappoint

By Salena Braye-Bulls

Like others, I love a good comeback story. Whether in the literal sense of the prodigal son or the metaphorical sense of a last-minute sports victory, these events always inspire a sense of wholeness.

Recently, I had my *own* comeback moment. After completing my profoundly impactful internship with the Center this summer and returning to my university for the fall semester, I came back to Houston last month.

I came with a specific purpose: I wanted to attend the Center's signature program, Dialogue:Racism. Throughout my internship during the summer, I had frequently heard stories of people's lives being completely changed through their participation in the workshop.

I told Cherry Steinwender that I'd find a way to make it to the next sessions. And not only did I have the opportunity to travel and attend, I also had the honor of delivering the dialogue's opening statements. They were the following:

It has been three years since the Center has held Dialogue:Racism, and we are living in a different world than we were before. Replacement Theory and white-supremacist conspiracy theories have risen to prominence. Houston's population is now 50 percent Latin. A global pandemic has killed more people in the United States than the HIV/AIDS epidemic and further revealed the healthcare system's racist and classist operations. Last year alone,

there were 693 mass shootings that left 703 people dead and 2,842 people injured. Disgust and bigotry about comprehensive education about slavery, the holocaust, and the genocide of indigenous people have been manifested as attacks on "critical race theory," and many states - including Texas - have strict laws banning books, ideas and discussions about real history. George Floyd's murder at the hands of Derek Chauvin, other Minneapolis police officers, and the United States' brutal and anti-Black policing institution prompted nationwide protests that spanned hundreds of cities and brought 15 and 26 million people to the streets.

Today, America's "racial reckoning" has slowed down and many of the folks rallying for changes two summers ago are quiet now. I understand that many folks demonstrated out of anger, rage, disappointment and frustration. These emotions have places in change-making and work towards justice, but they cannot sustain a movement alone. People and emotions burn out. But with passion, determination, commitment and hope, we can sustain a movement meant to work, last, and succeed.

Even during the periods of lockdown and being at home, the Center kept going. The Center did 130 workshops (online and in person) over three years, hosted two Juneteenth Ally Awards celebrations by Zoom, Cherry received the Anti-Defamation League Civil Rights Award, and more. Though many have stopped talking, the Center has never been more vocal.

Now, I have my own chance to be vocal about how I was affected by attending Dialogue:Racism.

Though I was familiar with structures of racism and the Center's philosophy of healing racial conditioning, it was still extremely impactful.

For me, being able to share so openly, deeply, and authentically with folks that look and *don't* look like me was truly freeing. I was mentally and emotionally touched by the sort of radical empathy that the space, structure of the program, other attendees and poised facilitators (Cherry Steinwender and Laura Gallier) provided.

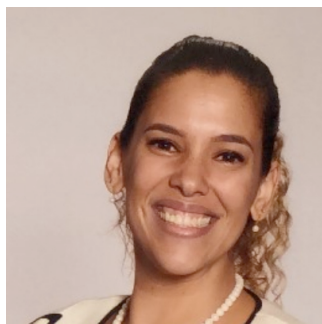
It is one thing to experience a form of oppression, but it is another thing to begin to process those instances in truly affirming environment. Please, believe the hype! Dialogue:Racism is powerful.

You don't have to take my word for it though – be on the lookout for information about the next time the Center is hosting this workshop. If you've been away from the Center for a while, attending Dialogue:Racism is a perfect opportunity for *your* own comeback moment.

Director and Board Members



Cherry Steinwender
Executive Director



Juliana Spinola
Board Chair



Eiko McGregor
Vice-Chair



Tracy Nong
Treasurer



Ruba Ahmad



Javier Carmona, Jr.



Anna Coffey



Kelly Johnson



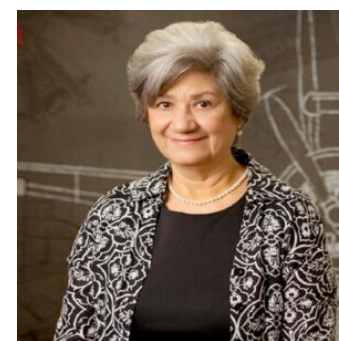
Lynden Marshall



Gautam Nayer



Ralph Polley



Judge Josefina Rendon

Dialogue on the plantation bus trip to Louisiana

On March 11-12, 2023, the Center will visit three plantations in Louisiana. Keep your eyes open for the flier. It is our hope you will be on the bus.



Sonya Sneed



Myron Zeitz

The Center's Board of Directors, along with Executive Director Cherry Steinwender, wish you a great 2023!

Emeritus Board

Sandy Boyd
Barbara Hacker
Lenny Hoffman, M.D.
Michael Ingram

Debra Jones
Susan Kennedy
Nancy Linden
Lucy McLaughlin

Melanie Mouzoon, M.D.
Bobbie Osadchey
Jeny Sorto

