Seeing the Face of God in Each Other:

**The Antiracism Training Manual
of the Episcopal Church**

The Episcopal Church
welcomes you

Diversity, Social, and Environmental Ministries Team
Mission Department of the Episcopal Church Center
2011

Dedication

This manual is dedicated to all who work for justice
and all who seek the truth:

Especially to the Chairpersons and Members of the Executive Council
Committee on Antiracism Training,
Diocesan antiracism committees and commissions;
Provincial Coordinators;
Certified Antiracism Trainers;

Altonia B. Lynch
Support Staff Person Extraordinaire
Tireless Worker
Friend;

and

The Rev. Jayne Jones Oasin, Officer for Antiracism and Gender Equality
(2001-2009) for her dedication to these ministries and the predominate role
she took in preparing this document.

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▨ Preface to the 4ᵗʰ Edition

Every new edition of a book or manual necessarily builds upon those that preceded it. Not only do we, as editors, want to include topics for dialogue, exercises, and activities that are still useful and serviceable, but more importantly we want to build upon the collective wisdom of past editors and contributors who pioneered this training methodology and then painstakingly molded it and perfected it for use. The chief editor of the 3rd edition and past chairperson of the Antiracism Committee of Executive Council, The Rev. Dr. Sheryl A. Kujawa-Holbrook said that even though this manual is a "mosaic," one pedagogical value has not changed: Participants in this training methodology (or any other, for that matter) are still responsible for their own learning; the role of the skilled trainer is to lead groups through a multilayered participatory process, and the focus is always on the learner, her or his past experience and not the trainer." Repeatedly, participants are invited to enter this journey of awareness and understanding from any path on which they find themselves and to engage with the materials, other participants, and the trainers to begin to build inclusive communities of justice and equity/equality.

This manual is not the work of two or three editors alone. Rather, the material, the training tips, the activities, the training, and worship resources are drawn from thousands of participants, scores of trainers, and more than fifty antiracism committees and commissions across the country that are steadfastly committed to achieving racial justice for their dioceses and communities. Telephone calls, emails, and face-to-face consultations have shown us that this way works better than that, or that this video or DVD is just perfect to illustrate prejudice, white privilege or institutional racism. Without their input, this revision could not have been possible and would not achieve the goals we have to make this much more accessible to those who sincerely want to be able to train others. To this end we have placed all activities within the section in which they are intended to be used. We have also included information about the electronic resources that we use.

Dr. Kujawa-Holbrook noted that the previous manual was a work in progress. This edition is no exception. I can guarantee that within days and weeks of its publication and distribution, we will discover additional resources which are relevant, either because of a new national development or a newly published book or article

In closing, we are affirmed by the responses we have received when we have presented this antiracism training manual to dioceses for the first time. As lead trainers we acknowledge the learning that we have received, and we sincerely thank all participants, particularly those who came to the training with doubts and fears and considerable hesitation. To witness their 'aha' moments was indeed a joy to our spirits and a balm in Gilead to our souls. When mutual learning happens authentically, God is indeed present.

Finally, there are no words to express my gratitude to and love for my co-editors, Barbara Culmer-Ilaw and Lou Schoen. Over the past eight years, my admiration for them and my absolute dependence on them has grown exponentially. Our faith and our assurance that God is always present when we work for justice has been our 'tie that binds' and our support in the down times. As has been stated by many authors in the past, any brilliance contained in this manual is due to them, and all of the errors to me. What an incredible journey we have had, my friends. Bless you.

The Rev. Jayne Jones Oasin

September 10, 2009
Feast Day of Alexander Crummell
Priest, Missionary, Educator, 1898

▨▨ Introduction

"But Sir, We would see Jesus"

Working for justice is difficult at best, excruciatingly difficult at worst. Most of the time it seems as if the more exact word for this long-hoped-for state of being is 'just-us' and even 'just-me.' It is one thing for churches, and yes, this is true of many denominations, to pass resolutions that repudiate this blight on our nation and repent this personal and institutional sin, to say that we are against racism and exclusion, and that we are working for justice. It is one thing for us to say that we decry the artificial and illegal barriers erected between those who have power and those who seek their rights, between those who enjoy the rich economic resources of this country and those who cry themselves to sleep from continuous hunger and deprivation. It is another thing altogether to be the seeker and the advocate and the trainer and the record keeper and, and… Only the super strong can labor in that vineyard alone. Only the robotic can be immune to the waves of fatigue, self-doubt and hopelessness that frequently assail us as we work to actualize that which everyone professes to want without the pain of getting there.

I submit that we can only do this work with God as our companion and guide. And, to paraphrase Martin Smith from his lovely book and tape, *Co-Creation with God*: God does not intend for us to do any of the difficult work of establishing the Reign of God on earth by ourselves. We are always to say to God, "What shall we make of this?" One truth seems clear: It is a relationship, a partnership, a working together wherein, God and we compact together in a let's-try-this-and-see-how-it-works way of being. Working against racism and for justice is not the work of a Lone Ranger, even with a faithful companion by one's side. Companion is one of the 'C' words that those of us who prefer to work in groups treasure. Collaboration, cooperation, co-ordination all underscore that anything worth doing is worth doing together.

In spite of the fact that we feel in our hearts that God IS on the side of righteousness and justice, the daily implementation of the training programs, the logistics, facing the subtle and not so subtle forms of resistance can wear your heart out. Those deadly seven words: 'We have always/never done it this way' demonstrate the power of institutional obstructionism and inertia. People, in general, cling to the familiar – habits and people – and of course, cling with all tenacity to their power, both personal and institutional. The reaction by the system against attempts to equalize and distribute power can be shocking to those who believe the rhetoric of the resolutions, mission statements and prayers for Christian unity. We enter this work virtually naked, completely unprepared for the systemic push-back that can leave us despondent and unable to continue. Thus, we must be prepared for this struggle for justice. We must find our breastplates of righteousness, our shields of understanding what the true nature of the work is and the fact that, unless we use all of our talents and tools, we will not prevail.

Our forebears understood the power of The Word to provide just this shield and breastplate. The Bible usually lay in a most prominent and honored place in the parlors of many of our parents and grandparents' homes.

It was as if it were a message, a warning to the evil ones that this home was under the protection of God. I suspect that it was also an invitation to all who entered feeling weak and defenseless that in THAT book was the POWER, there for the reading. Many of my older relatives read themselves awake and put themselves to sleep with these protective scriptures. "I rest with God and I awake with Jesus," my elderly friend tells me. "I am not afraid because Daniel wasn't afraid, because Jesus wasn't afraid," she continued.

In our own day, we have equally valiant heroines and heroes who have withstood the assaults of many enemies. We have the witness of Bishop Barbara Clementine Harris, the "This Little Light of Mine" of Fanny Lou Hamer, the Ubuntu theology of Archbishop Desmond Tutu. I suggest that as the powers that promote and perpetuate division gather for the final assault to formulate the strategies that will keep them forever in power personally, institutionally, and systemically, we need to gather ourselves and articulate anew a theology of inclusion and justice for our work in this time and place in our history. I pray that our efforts make a significant contribution to this work that God has given us to do.

Our trainers are certainly not alone in needing spiritual inoculation from the ravages of racism. I have seen a helplessness in the eyes of many of the participants in our antiracism workshops and in the lay and clergy leaders of congregations and dioceses who resist this issue. In spite of General Convention and diocesan mandates requiring training for those who are elected to positions of leadership, the spirit of inclusion and the willingness to embrace change and the pain and confusion that often accompanies change is sadly missing. In spite of Jesus' plea to us to "fear not," and his radical example of inclusive love for all, we cling to the familiar and hold our power all the most tightly. We can do nothing but continue in the struggle for justice and, thus, we must surround ourselves with the resources that will sustain and nurture us on the journey to inclusion.

May we be blessed to see that "great gettin' up morning" when all of God's children can say, "Free at last, free at last, Great God Almighty, we're free at last!"

Jayne Jones Oasin
December, 2009

Introduction to this Manual and the Training Methodology

Thoughts Before You Begin

The Antiracism Training and Action program of the Episcopal Church is a process for dismantling racism in the church and in society. This methodology promotes learning which is both experiential and intellectual. The first goal of this methodology is that participants will be able to analyze the dynamics of power and oppression so that they can engage in the visioning of an alternate reality for the church and society. That vision for us is the creation of the Beloved Community. However, in constructing the foundation of a just and equitable church and society, we must first receive training to understand the building blocks of racism and oppression so that we can truly become antiracists. This will occur on the personal, interpersonal, institutional, and systemic levels.

A second goal of the training program and, indeed, of the Episcopal Church as articulated in its resolutions is the transformation of the racist structures in this church as a means of transforming society. Too often, our church and all institutions of faith have rejected Paul's admonition in the twelfth chapter of the epistle to the Romans and have conformed to the racist, oppressive standards of the world and have not been beacons of transformative light which can lead to full equity and liberation for all. The crux of this second goal is to shine the light of truth on the predominant and historic Euro-centric focus of this country and to change it into the leading antiracist multicultural and fully inclusive country on the face of this planet. Those who are interested in the history of the church's commitment to the elimination of racism are directed to the Archives of the Episcopal Church and the "History of the Church's Commitment to Antiracism" found in the appendix of this manual. We, therefore, affirm that:

1. People are born without any inherent predisposition to be racists, for racism is a learned behavior.
2. In this country, white people need to recognize their white privilege and people of color their internalized oppression as a precursor to working on modifying these corrosive and unhealthy behaviors. Thus, another goal of this training becomes leading participants through the continuing and, at times, painful discernment process which should result in lasting change.
3. Diversity is a gift from our creator God and anything which causes us to overlook, devalue, or denigrate that gift is a sin.
4. Racism (and all of the other 'isms') is prejudice coupled with power. It exists to maintain the power and control of one group over another – to give one group the ability to say who is in and who is out, who is normal and who is abnormal, and who gets the resources and who does not. It is perpetuated by the refusal of the powerful to relinquish or share power and the inability of the powerless to obtain (or even think that they are entitled to) power for themselves. The racist system has intentionally kept us all unaware of the part we play in this system and our power to effect change. Only when we see the overarching role of the racist system can we begin to examine the consequences of racism on all of us and become allies for change, joining together to build a system which honors and values all, is inclusive of all, and models God's reign of justice and peace.

5. This training begins what must be a continuing process and journey for individuals, groups, and institutions. It incorporates ongoing reflection, repentance, reconciliation, and transformation by participants and trainers alike - those who are ordained and those who practice the ministry of the laity.

6. And finally, oppression must be acknowledged. We gain strength for this continuing and daunting task from the prophet Isaiah, who declared that the "spirit of the Lord shall rest upon [them] and the spirit of wisdom and understanding, the spirit of counsel and might and the spirit of knowledge…shall make [them] of quick understanding…" The apostle Paul continued in his epistle to the Ephesians: "In whom we have boldness and access with confidence by the Faith of the Lord, let us speak the truth in love to the powers and principalities of this world." To that end, this training methodology presents exercises, written and audio/visual resources, case studies, and opportunities for discussion to facilitate understanding and to promote reflection and action.

Much has been learned about this training since it was first designed in the early 1990s, and some of it should be shared with you now. First, we want to acknowledge the potential of a deep and powerful emotional reaction to all or parts of this training. This should be predicted and pointed out to participants so that when these reactions occur, participants – those who are reacting and those who are observing – will not be caught unawares.

Other learnings include:

1. Most people come with preconceived notions about what the training will be. Others have been told horror stories of other training events and come reluctantly to the workshop.

2. Many are genuinely surprised by the spirit of openness and affirmation that they find and enjoy the experience.

3. However, along with the learning may come increasing awareness of facts and experiences which are deeply disturbing and troubling. Some are able to embrace this knowledge even with all of its attendant pain, but others cannot and continue to resist the experience. The resistance may take many forms such as refutation of every statement made by the trainers, continuous interruption, attempts at inappropriate humor, angry responses, and a variety of interrupting behaviors designed to delay the progress of the training.

4. Many participants have come to the training because it is required by their dioceses or by resolutions having to do with the ordination process or membership on committees, commissions, agencies or boards. Some feel that being made to come is a veiled accusation of fault against them.

5. Therefore, the initial greeting to the participants is crucial to assure them that all of us are in fact culpable with regard to the issues of prejudice and oppression. Use of the terms discernment and journey may reinforce the idea that all of us are engaged in the process of continuous learning.

6. Finally, there has been a great deal of dispute over the use of certain terms such as antiracism, multicultural, and diversity. Those will be addressed later in this manual. Suffice it to say that it is very counter-productive to engage in it at the beginning of the training. Some may be using this opportunity to stall the training and others for more legitimate reasons, but delaying this discussion until participants have had the opportunity to experience some of the activities may shed some light on that discussion. It is less important what this experience is called than that all are willing to suspend their questions in favor of being fully present and participating.

Getting Organized to Eliminate Racism

The purpose of this document is to assist dioceses in organizing to eliminate the sin of racism. There are three essential steps to be followed when a diocese makes this commitment to focus on the sin of racism and its elimination from the church, the community, and world in which we live. First, there needs to be an organized and functioning antiracism committee; secondly, the support of the diocesan bishop; and thirdly, a comprehensive plan for proceeding with this ministry.

The first two elements of this important journey for racial justice may occur separately or concurrently. Often, a group of committed persons in a diocese will decide to embark on this antiracism ministry in response to what they have read or heard. In other instances the Bishop may, in accordance with General Convention resolutions, convene a group to discuss how best to be in compliance with the requirements of the resolutions: Resolutions D113 (GC '91), A047, B049 (GC '00), A010 (GC '03), and changes to the Title III requirements for ordination (GC '03). (See Episcopal Archives for full text or Resolutions.)

In any event both of these important entities must collaborate to produce the important third element of this equation – the Plan.

A fully functioning antiracism committee does not just happen. It is the product of an understanding of what tasks need to be accomplished when a diocese wants to lift up this issue to its clergy and laity and beyond that to the communities that compose the diocese. One mistake often made is not having an adequate number of people on the committee. There are many tasks to be done, it is a large harvest, and many laborers are needed. Of course, a chairperson is essential. The duties of this office are often most effectively done jointly with another person. The chairperson(s) should understand this position and this committee to be both a ministry and a complex administrative responsibility. Coordinating the tasks that are necessary to accomplish this goal successfully is no small responsibility.

It is suggested that organizing the committee into subcommittees will facilitate the efficiency of the work. The following subcommittees are suggested: training, marketing/publicity, prayer and worship, administration, and budget. In addition, committees may want to have a special event task force to oversee a particular annual celebration or event that uplifts this issue.

The training subcommittee is responsible for making sure that the members of the entire committee have all been trained in the antiracism methodology. As new members are added to the committee, they, too, will need to be trained. All training should be updated annually. The second important task of this subcommittee is to see that those members of the committee who will actually be providing training to others in the diocese receive the additional instruction needed. This usually requires that those persons attend national or provincial training events. The third and key task of this subcommittee is to provide the training within the diocese. The fourth task is the ongoing evaluation of every training and trainer.

Finally, this subcommittee should continually identify resources – print, video, current news items - that are available to support the training.

Much of the success of this effort depends on the preparation and publicizing of the activities and events of the committee. In collaboration with the diocesan bishop and staff, the marketing/publicity subcommittee will continually lift up to the diocese the reasons for this ministry of inclusion, as well as the date and time of each training event planned. The diocesan bishop can be enormously helpful in this regard by writing about antiracism in the bishop's column in the diocesan newspaper, issuing a pastoral letter, preaching and teaching the theological bases for inclusion, and by publicly supporting the efforts of the committee. Pictures should be taken at every event. In addition, current church, community, national or international news items which are related to the issues of racism, oppression, inclusion, and multiculturalism should be noted in diocesan communications.

No training will occur without adequate organization and administrative support. This is the subcommittee who handles the logistics of identifying the place, time, and dates of trainings and keeps records of which individuals and churches have been trained. Since every antiracism program should have a budget from the diocese, the budget subcommittee oversees and reports on all money expended and prepares and submits an annual report for the diocesan convention.

Antiracism training is difficult work to plan, implement, and sustain for the persons who bear that responsibility. Therefore, it is essential to build in prayer in all meetings and events and to hold at least an annual spiritual retreat for the committee/commission members. This will equip them to stay the course over the long period of time that is most assuredly going to be required to see lasting and sustained results.

Once the committee has organized itself, it is time to make a plan for how the training will be implemented. This plan should always begin with a mission statement for this diocesan ministry and written goals for how that mission is to be actualized. It is always ideal for the committee and the bishop if possible and other diocesan staff person who may function as a liaison to the committee to set aside one or two days for this planning activity. Of course, this planning session, like all other activities, should be rooted in prayer and the desire to discern and follow God's will in all that is undertaken. It is enlightening to have a discussion about why you are undertaking this ministry. Is it to include more people in to the church? Is it because of the Gospel? Is it to be faithful to our Baptismal Covenant, or to fulfill the requirements of the General Convention mandate? These are important questions to which the committee and the bishop should respond.

The mission statement should take into account the situation as it exists in the diocese and then lift up the vision of the new "beloved community" that will be possible as the diocese engages in training, praying, conversion, and transformation. Goals will delineate paths to the achievement of the mission and should be specific, achievable, and written. Action steps, with deadlines and personal assignments, help ensure the steady movement toward the achievement of the goals and mission. These should be revisited at least annually as the committee assesses its progress and makes needed midcourse corrections. One other important goal of this planning phase is to produce some information and publicity documents, such as brochures or flyers that can be handed out at all public gatherings and for all churches in the diocese.

Symbolically, it is always preferable to begin all diocesan training with the bishop and his or her staff. This sends a clear message to everyone in the diocese that this is, in fact, a sanctioned and important ministry endorsed by the bishop. Next, key committees such as the standing committee, diocesan council, commission on ministry, and any others must be trained. As previously suggested these training events should be publicized throughout the diocese. For those dioceses that hold clergy conferences and conferences for wardens and vestry members, these are excellent settings in which to, at least, introduce antiracism training. The goals for these latter two training events would be to publicize the existence of the antiracism ministry and committee, perhaps gain members for it, to allow people to express their interest in becoming a trainer, and to get invitations to do training in individual churches. The administrative subcommittee is responsible for gathering and following up on any expression of interest or requests for additional information.

The ultimate publicity event is always diocesan convention, where clergy and laity from all churches are represented. In some dioceses, the bishop has made antiracism the theme of the convention and has keynote speeches, sermons, and workshops based on this theme. At the very least the committee should be prepared to make a report to the convention, as well as have a display table on which publicity materials and sign up sheets are available. Legislatively, several dioceses have passed resolutions requiring training for diocesan leaders in compliance with the General Convention resolutions.

Finally, it is important for all who undertake this ministry of justice and inclusion to know without any doubt that they are not engaged in this ministry alone. At the center of all that we do when we work for justice is God's love and never failing support. Thus, all our work must be grounded in prayer and scripture, or it will not be successful. In addition, the resources and support of other provinces and dioceses are available. It is a great and mighty work that we are doing and our sustaining vision should be **"a church for all races, a church without racism."**[1]

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1. This vision was articulated by The Episcopal Urban Caucus.

Standards for Compliance with the General Convention Resolutions

To be in compliance, attendees should have the following understandings:

- An understanding of cultural differences and an appreciation for those differences

- An understanding of their own socialized ethnocentrism

- Understanding that they can shape and have an impact on culture, nature, and history as well as an awareness of self and church as agents of change

- Understanding that resistance to change is to be expected

- Understanding that it is more comfortable for most people to deny cultural, ethnic, and racial differences

- Comfort in presenting their own opinions in groups with opposing opinions about race, culture, prejudice, and racism

- An understanding of the nature of discrimination and prejudices, and of racism as prejudice plus power

- An understanding of the necessity and a willingness to participate in a visioning process including setting goals and implementing strategies

- An understanding of the necessity for shifting the power balance and a willingness to support that shift in power

- An understanding of the interrelationship between racism and other forms of oppression that nevertheless recognizes the primacy of focusing on racism in this context in North America
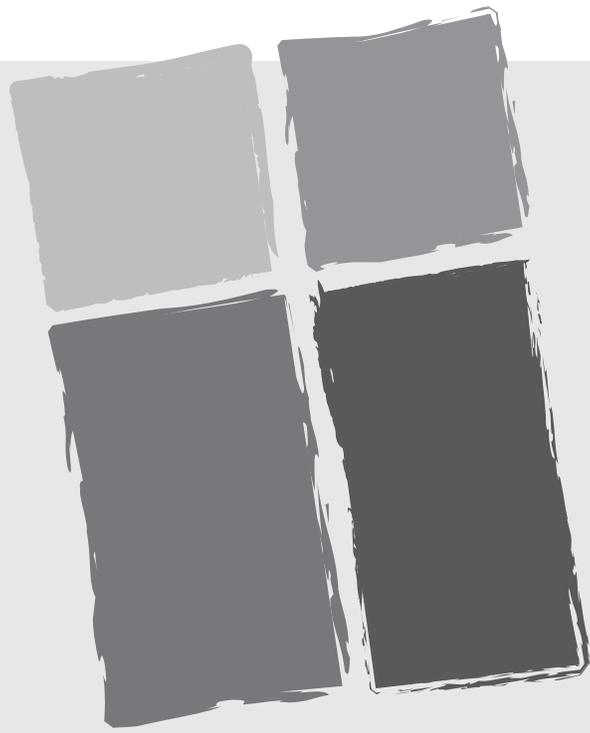
Notes for Trainers

Common Mistakes Made by New Trainers

Time

- Taking too much time on opening exercises
- Taking too much time on prayers
- When working with other trainers, using more than their share of allotted time
- Giving too much time to less important portions thereby having to rush key concepts or segments
- Failing to make sure that the trainer who is not doing the activity is keeping time
- Failing to plan ahead for group activity, ending a segment, etc. (for example, "Take an 11-minute break" or "Turn to others at your table and discuss," etc..

Directions or Omissions

- Giving unclear or confusing directions for exercises
- Omitting the opening exercises to save time
- Failing to ask for feedback after each exercise and activity (What did you discover/how did you feel/what did you learn?) This is especially important after DVDs or videos

Interaction with Participants

- Slipping into debate with participants with whom they disagree
- Failing to remain neutral when hearing an opinion that they disagree with
- Beginning to sermonize when making a point
- Failing to thank each participant for their comment (even if they disagree)
- Not having a strategy for intervening with participants who over-talk (must find a way to affirm the person for participating while controlling their talking)
- Not having a strategy for eliciting responses from those who do not talk
- Singling out a person by asking a question that clearly has a right and wrong answer (ask the entire group)
- Not carefully choosing the words you use (example: "I am going to challenge you on that statement." Better: "Can we talk about what you just said?")
- Not watching the distance between trainer and participant, especially if participants are sitting down
- Losing control of the group
- Assuming information about participants.

Presentation Style

- Speaking too quickly, quietly, or with back to participants when using technology
- Revealing too much of their own personal stories (exceptions: white privilege, internalized oppression)
- Not knowing the material well enough
- Not being flexible in cases when technology doesn't work or a particular exercise doesn't work (ALWAYS have a backup plan – another way of doing each activity)
- Reading material aloud from Power Point or charts
- Neglecting to create transitions between topics

Training Protocol

Length of Time Needed for Training

OPTIMALLY: 14 + HOURS
MINIMUM: 12 HOURS
An overnight is essential for this process to be effective. Preferably, participants should not go to their individual homes but should remain together as a group.

NOTE: Beginning the training after work on Friday evening and serving dinner is a guaranteed way to put all participants to sleep. It is nearly impossible to concentrate at the end of the week. The preferred time to begin if starting on a Friday (and an all day session is not possible) is immediately before or after lunch, which will give a minimum of six hours of training for that day.

NOTE: Any time less than 8 hours should be considered an introduction only. All participants who attend the 14-hour training must stay for the entire training. Providing a sign-in/sign-out sheet is essential for record-keeping. Ask participants to provide their names (printed), signatures, email addresses.

If participants require a record of their attendance to be sent to some diocesan official, provide a sheet of paper where they can give the name of the official, the address, and the date by which they need the notice sent.

Information for Trainers

NOTE: Time is not your friend when doing antiracism training. There is never enough of it, and you will continually be making choices and compromises. Become comfortable with the fact that you will need to interrupt discussions and give inadequate amounts of time for exercises. Remind participants that they can continue discussions during breaks or meals and make plans to call, email, or somehow stay in touch with persons in the training.

When beginning day one it is desirable to know how many units you will cover before breaking for the day. In part, this may also be determined by whether the participants seem to be struggling to grasp the material. Note that it is usually better to present White Privilege and Internalized Racial Oppression on the same day.

Homework reading assignments are given the night between the training days. Our customary handouts are the following
　　Handout 1: Two House of Bishops Pastoral Letters (1994 and 2006 versions) *(pgs 143-150)*
　　Handout 2: "Why As Christians We Must Oppose Racism," by Archbishop Tutu *(pgs 151-158)*

NOTE: The readings must be discussed the next morning after morning prayers.

NOTE: Included in Worksheets are the Participant Worksheet E: "Stereotype Exercise" *(pg 103)*; Participant Worksheet V: "Culture Tree" *(pg 139)*; and Trainer Worksheet 10: "Race to the Wall" *(pg 91)*. These are typically used as participants gather on day 2, but can be used at a beginning or end of a day.

NOTE: After the list of participant worksheets for each activity will be listed the relevant trainer worksheets to be used. They will describe what the trainer is to do for the activity.

NOTE: The diversity or lack of diversity of the group will have a marked effect on the results of most of the activities and exercises. The trainers should point out the lack of diversity and engage participants in discussing the reasons for it and possible ways to increase diversity in future groups. The key question always to be considered by the trainers and asked of the participants is, "Who is not at the table?" **Our efforts should always be directed at ensuring that more and more people of different ethnicities, races, genders, ordination status, sexual orientation, age, ability, and class are at the table which, as always, is God's table.**

Physical Arrangement of the Space and Room Set Up

Antiracism training can be stressful and difficult even for those who chose to attend. Therefore, it is vitally important that the setting of that training be as comfortable, bright, and spacious as possible. We know that people will not and cannot learn if they are physically uncomfortable, so we must become advocates of the participants with respect to such basic issues as lighting, temperature, and space..

When possible and appropriate, hold the training in a place with an attractive outside area where, during breaks or small-group exercises, participants can walk alone or in small groups or where small group meetings can be held. At the very least you need:
■ A large, well-lighted room where people can easily move around
■ Round tables and chairs, and one additional chair for each participant pre-arranged in one section of the room for the first exercise
■ Several long tables for handouts, registration materials, and food
■ Shades or other window covers so that the room can be darkened for videos and DVDs
■ Small table groups should not exceed six to seven per table
■ For very large groups (or a small room), additional break out rooms
■ A registration table at the main entrance to the room with name tags and markers, other information, and sign in sheets
■ Accessible restrooms / note other accessibility issues as needed
■ Food

NOTE: If there will be time for Eucharist at the end, you will need to get all of the necessary elements for the service (in hotels, often it is a roll or bread and some wine).

A/V and other Equipment

- VCR/DVD and large monitor (or projection unit and screen), adequate speakers as needed for projection unit
- Easel, flip chart and markers or dry erase boards
- Overhead projector (for some trainers)
- Microphone and podium (for some trainers)
- Connection unit for power point (for some trainers)
- It is important to verify that the room can be darkened to show the videos.

To be placed on the Small-Group Tables

- 3x5 cards in the center of the table
- At each place:
  - Prayer packet ("Call to Worship" or something comparable)
  - Praying the Baptismal Covenant
  - Participant Worksheets: A. Ground Rules, B. Dialogue v. Debate, C. Questions to Ask Myself
  - Folder for handouts

Opening and Prayers

Welcome participants to the session.
Many participants are apprehensive or hostile about coming to this training so exhibit an upbeat, positive manner. Thank hosts or other appropriate persons for arranging the site. Make other small talk. Comments about the location may also be appropriate.

Often the host (bishop, dean, chair of committee) will introduce the lead trainer and stress the importance of the event (this is preferable).

If you are not introduced, simply introduce yourself and the other members of the training team. Alternately, each trainer can introduce themselves as they come forward to lead a section of the training. Trainer introductions should be done briefly as a model for how you wish the participants to introduce themselves.

- Opening Prayers: Use **"Call to Worship"** *(pg 35)* contained in worship packet and any other appropriate prayers from the packet or from other sources. If there is enough time in the schedule, which is rare, an appropriate Bible passage may be used in addition to "Call to Worship." Limit the discussion and reflection time given.
- **"Praying the Baptismal Covenant"** *(pg 36-37)* reminds participants that the work of antiracism is an act of fulfilling the promises that we have made when we say the Baptismal Covenant.

NOTE: It is always preferable to have participants share in the reading of the prayers for the building of community. However, do not call on anyone to do this, because some people do not read well in public.

NOTE: All participatory activities, however preferable, are more time-consuming than having the trainers themselves do them.

Introduction of Participants

This depends entirely on the amount of time that is allotted for this activity and the size of the group. There are several alternate ways of introducing:

■ Get to know each other at each small table and have one person introduce the table.

■ Pair up with another person and introduce each other to the whole group (the most time consuming choice).

■ Individually – give name, diocese/parish/position in diocese/church.
  A preferred alternate, and one which consumes the least amount of time, is to have participants introduce themselves when they are reading their **Hopes and Concerns** card (next activity).

■ For two-day or three-day trainings, each day can have a different kind of opening that will engage and introduce the participants in a new and different way. (**Example** – "One More Thing" "Tell me one more fact about yourself that nobody here knows." See other examples in the appendix.)

History of the Church's Commitment to Racism: Why we are here

Trainer Worksheet 1: *History of the Antiracism Commitment of the Episcopal Church* (*pgs 65-67*)

This history (contained in the "Trainers Worksheets" section) tells the story of how antiracism became incorporated into the life of The Episcopal Church and should be read immediately after the prayers and trainer introduction. Plan to know the history well enough so that you can paraphrase it as long as the major points are made.

Creating an Atmosphere of Comfort and Trust

> *"If I have defined a place as safe, it means that it is safe for me, not necessarily safe for anyone else. The goal might rather be to create a safely dangerous place with different voices present."*

Participant Worksheet A: *Ground Rules* (*pg 95*)
Participant Worksheet B: *Guidelines for Dialogue vs. Debate* (*pg 97*)
Participant Worksheet C: *Questions to Ask Myself* (*pg 99*)
Trainer Worksheet 2: *Hopes and Concerns Instruction* (formerly known as *Hopes and Fears*) (*pg 69*)
Trainer Worksheet 3: *Personal Inventory Questions* (formerly known as *Concentric Circles*) (*pgs 71-73*)

When planning the training, there may be a temptation to omit these three activities to save time but please include them (See note below)

"Hopes and Concerns Instruction" (see Trainer Worksheet 2).

Say to participants: "Everyone who comes to any new experience, particularly an antiracism training such as this, brings with them their hopes and their concerns about what may or may not happen. We are going to give you an opportunity to voice some of them now."

■ Have 3x5 cards on the tables, one for each person. Tell them the following:
  Write the word "hope" on one side and the word "concern" on the other.
  Write one hope and one concern on the appropriate side.
  - Write legibly because someone else will read your card.
  - Do not sign the card.
  - When you have finished, hold the card up and we will collect it.
  - Have the participants take turns reading the hopes and concerns on their card (and their self introduction if they have not already done so).

If there is limited time, you can say the following after the first few hopes/concerns are read –
"If anyone has anything **different** on their card, please read it."

NOTE: The decision to omit this activity because of time constraints may result in persons not having the opportunity to express themselves and usually those sentiments will emerge anyway at a later and often inappropriate time and manner.

"Ground Rules" (see Participant Worksheet A)

Next turn to the sheet on your table entitled Ground Rules. Explain that these are the Ground Rules that will apply during the training.

Do not ask if that is okay with them.

■ Read the first and then have others volunteer to read the rest.

■ Do not ask if they have questions – if they do have questions, they will ask them anyway.

■ Do not ask if there are other Ground Rules they want to add.

■ Use the "try-on" statement if they seem to have any objections to the Ground Rules by inviting them to just try them on for the period of time of the training.
  - Be prepared to explain what some of the "isms" mean, these are not terms which most people seem to know.

"Dialogue vs. Debate" (see Participant Worksheet B)

■ Begin with any statement about how we all seem to know how to debate, but that dialogue is difficult. Here is a sheet to help us tell the difference between the two. Read the first sentence in each column to model that the sentences should be read in a parallel fashion, one from each column. You may divide the group in half, and have them read the parallel sentences.

■ Have them look at the next sheet, "Questions to ask Myself," and tell them that is for them to use if they begin to have trouble staying in dialogue. Do not have them read that sheet.

"Questions to Ask Myself" (see Participant Worksheet C).

Keep this with you in case you need to enter into debate.

"Personal Inventory Questions" (see Trainer Worksheet 3).
(For those who have done this training in the past this exercise was know as Concentric Circles)

This exercise engages participants physically by having them move around and gets them in touch with some old memories of how they may have been taught attitudes and habits that have subsequently had a positive or negative effect on them. You may begin by saying the following to them:

> **"Now we are going to do something that trainers like to do best –
> we are going to move you!"**

Make getting to the chairs and beginning the activity as fun as possible because it is still early in the training. For example: "Let's see if you can listen to directions and get to the chairs quickly" and "Shake hands with your partner!"

- If at all possible have the chairs set up prior to the beginning of the training, because moving them takes precious training time.
- If you choose, and the room is large enough, put the chairs in concentric circles. Generally, this is done in parallel rows and sometimes requires two or more sets of parallel rows.
- It is important to be very clear about the directions for this exercise:
  - Say first, "This is a listening and speaking exercise"
  - When your partner is speaking, you may **only** listen, not respond. If your partner stops talking, do not begin your turn to answer the question until you are told to do so.
  - Each of you will have an opportunity to respond to each question.
- If time is not a factor, ask all eight questions.
  If time is limited ask at least questions one through six.
- The **debriefing** of the experience is essential for this exercise.
  Ask some version of the following feedback questions:
  - How was that experience for you?
  - Did you learn any new information?
  - What was the most difficult question for you to answer? Why?
  - Add any other questions you have time to ask.

NOTE: There may be some logistical issues with this activity such as:

- An uneven number of participants. In this case, have two persons speak and listen to one person and give that row extra time for speaking
- Someone with physical challenges that prevents them from moving. Move the other row exclusively.
- Persons with sight or hearing losses who need a companion to help them.
- Non-English speakers who require a translator. Have the translator sit next to the partner.

Do not isolate any of the above persons into a separate group or allow them to sit and observe this activity. It is a very important activity for group bonding and self awareness.

Break Usually, a break is given after this exercise.

 # Core Concepts

Note that all sheets referred to in the description of each exercise are in the "Trainer Worksheets" and "Participants Worksheet" sections of the manual.

Definitions

Participant Worksheet D: *Some Dialogue Definitions* (pg 101)
Participant Worksheet E: *Stereotype Exercise* (pg 103). Use immediately after Dialogue Definition ONLY if there is time OR use on Day 2 as an additional warm up exercise or after lunch to stimulate participation.
Video: *The Lunch Date*
Trainer Worksheet 4: *Definitions Activities* (pg 75)

"Some Dialogue Definitions" (see Participant Worksheet D)

Contains five definitions: prejudice, bigotry, discrimination, stereotyping, and scapegoating.

This exercise is very important for dialogue, but since we must always be conscious of the available time, participants will usually not have enough time to complete this activity.

■ Hand out the sheets containing the five definitions and ask them to discuss the definitions that are given on their sheet, and contrast it with the way they have usually used it in the past.

■ Sentences Exercise: Give each table one of the definitions. Ask them to produce two sentences (the table working as a group) that give an example of that definition – one from the perspective of a white person and one from the perspective of a person of color. (Example: Stereotyping: All black people have rhythm; All white people are rich.)

■ Have each table report back on its word.

NOTE: This is difficult for many people. They may try to give another definition rather than an example. Trainers should walk around the room and help them understand the task. Also, we have found that stereotyping is easier for most people to understand, and the example they give of any of the other words will usually be an example of stereotyping.

"The Lunch Date"

■ Then show the video, "The Lunch Date," and discuss it

   ■ Ask the participants to first tell what they actually saw (as opposed to what they felt about what they saw). For example: they may say that they saw a "snobbish, upper class woman" walking into the station. What they actually saw was a woman, and it is only their own feelings that tell them that she is "snobbish" or "upper class." Have them continue to tell you what they actually saw from the beginning to the end.

   ■ Ask them to look for examples in the video of any of the five definitions that they just discussed.

■ Ask them other questions about the video such as:
  ■ Do you think that the woman felt different about her lunch companion after he bought her coffee?
  ■ Was the woman changed (genuine transformation) in any way by her experience?
  ■ Why didn't the counter man tell her of her mistake? Who might he represent?
  ■ What are their feelings about the man who was eating the lunch?

Power

Participant Worksheet F: ***Thoughts about Power*** *(pg 105)*
Participant Worksheet G: ***Sources of Power*** *(pg 107)*
Participant Worksheet H: ***Power / Power Assessment*** *(pg 109-110)*
Participant Worksheet I: ***Donor Center Memo*** *(pg 111)*
Trainer's Worksheet 5: ***Two Power Questions*** *(pg 77)*
Trainer's Worksheet 6: ***Power Activities*** *(pg 79-81)*
Trainer's Worksheet 7: ***Donor Center: Instructions and Debriefing*** *(pg 83)*

This is the lead in to the Power section:
■ Ask the participants what word was not presented in the list of definitions. (Racism)
■ Explain to them that the reason for this is that before they can truly understand racism, they need to understand the issue of power.
■ Other questions:
  ■ Many people have problems with admitting that they have power. Why is that? (Ask for answers.)
  ■ What is the definition of power? (Ask for answers.) In engineering terms, power is the force needed to move an object from one place to another.
  ■ Ask for other definitions of this word. Perhaps the reason that many people deny that they have power is that most of us think of negative power. (Reinhold Niebuhr speaks of "power to" and "power over." Power over may be dominance and many of us reject that kind of power.)
  ■ Another reason people may not like to talk about their power is that with power comes responsibility.

"Thoughts about Power" (see Participant Worksheet F)
Hand out the "Thoughts about Power" sheet.
  ■ Power definition (neutral): Power is the individual or collective ability to be or to act in ways that fulfill our potential. Its purpose is to be used for good, but it can be misused to control, dominate, hurt, and oppress others.
  ■ Most of our religious thought describes power as belonging to God and given to humans as a gift of God. In prayer, many people pray for power as a fulfillment of the will of God.
  ■ Power is the ability to be all we can be.
  ■ Power is the ability to be all that God intends us to be.
  ■ Systemic Power is the legitimate/legal ability to access and/or control those institutions sanctioned by the state.

"Sources of Power" (see Participant Worksheet G)
- Give out the first sheet "Sources of Power," and go over the definitions of the sources listed, asking for examples. Especially, point out two phrases that will be referred to later:
  - "Social Power plus prejudice of any kind creates oppression"
  - "Policies, practices, and procedures of an organization"
- After the group has reviewed the list together, ask them to individually read over the list of powers and put a check mark next to each one that they personally have in any of the ways in which they define themselves. (There are a total of 13 power sources listed.)
- Ask everyone who was able to check ten or more to stand, eight or more, look around to see who they are; three or fewer, and look around. Discuss who was standing and why, if time permits.

NOTE: The power that a person acknowledges in this exercise can be an indicator of many personal and/or professional indicators:
- Occupation
- Gender
- Race/ethnicity
- Lay/clergy status
- Age

Of course, the more diverse the group, the more power differential there is likely to be. If there is time, this should be explored. Again, if there is time, they can do a double row of checks: one for their current life status and one for another time in their lives. This is particularly useful for seminarians, who often have given up a previous status and now find themselves without their previous powerful status.

"Power" Sheet (see Participant Worksheet H-side 1)
Ask the small groups to answer question one and share with the whole group. Assign another question on this sheet if there is time.

"Power Assessment" Sheet (see Participant Worksheet H-side 2)
This sheet should be done by the individual on her/his own time.
Finally, ask them the two power questions, which are for them to ponder individually, sharing with their table mates only if they want.

"Donor Center" Sheet (see Participant Worksheet I)
Pass out "Donor Center" sheet. Refer to directions on Trainer Worksheet: Donor Center Instructions and Debriefing.

White Privilege

Participant Worksheet J: *Some Privileges of Racial Power* (*pg 113-114*)
DVD/Videos available: **What Makes Me White; White Privilege 101; Making Whiteness Visible;**
Tim Wise: On White Privilege (if time allows)

"…I am responsible for the house I did not build but in which I live"
— *Dorothee Soelle*

This segment must be led by a white person if at all possible.

- It is most effective if the white person gives an introduction about his/her own coming to the recognition of their own white privilege. If there are other white trainers, invite them to tell their stories also. The above quotation by the German theologian Dorothee Soelle is meant to remind white trainers and participants that even though they did not establish the system of white privilege, they nevertheless reap its benefits almost every day of their lives.

- One pertinent question in the beginning is who in the group has heard the term "white privilege." If there are those who have not, the next two DVDs may be helpful.

- Show DVDs "What Makes Me White" and "White Privilege 101," beginning with either one that seems most appropriate for the group present. "What Makes Me White" is less than 15 minutes, but since "White Privilege 101" is longer, a short selection should be chosen. Chapter 3 or Chapter 8 often are used as starting points, continuing 10-15 minutes, ending with Francie Kendall giving the banking analogy or with Paul Kivel's description of the impact of housing investment discrimination. Ask the small groups to discuss these two videos and share some of their thoughts with the larger group.

- If there is no white trainer, then you may ask any of the white persons in the group if they would like to share their story of their own white privilege.

NOTE: It is informative to give a brief history of how the white privilege statements were created and to speak about Peggy McIntosh. The Story is as follows:
Peggy McIntosh (director of the Women's Center at Wellesley College) was writing a thesis about Male Privilege and halfway through her writing realized that almost every statement she made about those privileged males could also be made about her as a white person. The fact that white privileges are invisible to one who benefits from them prompted her to call them an "invisible knapsack" of unearned privileges gained through the accident of having been born white in this society.

"Some Privileges of Racial Power" (see Participant Worksheet J)
A sheet is then passed to participants entitled "Some Privileges of Racial Power." Participants are asked to read through these statements individually and to check all to which they can say yes. As with the "Sources of Power" exercise, people should stand if they have said yes to at least 20, then 15, then fewer than 5. The dual goals of this exercise are to first recognize and acknowledge your own privilege and then to see who in the room has that privilege and why. Obviously, this exercise is very different with a group that is racially and ethnically diverse than it is when the group is almost all (or all) white.

Participants should discuss how they felt as they were reading the statements; how they feel when they look around the room to see how many have stood; and the implications of having that privilege.

Notes on DVDs: "What Makes Me White" was written, produced and narrated by Aimee Sands, a former PBS producer from Boston. The Social Justice Office contributed to the making of this DVD. "White Privilege 101" is the compilation of several years of the annual White Privilege Conference which is the creation of Dr. Eddie Moore, Jr.

PROCESS NOTE: It is at this point that the workshop stops being fun for many white participants because they feel accused and guilty. It is especially important to be sensitive to these feelings. When the white trainer is giving his or her story of their coming awareness of white privilege, many of the white participants internalize and relate it to their own ignorance of this issue in their lives and in the lives of other whites. Some white participants may become angry and refuse to participate at this time. Often if there are people of color in the room, they will try to help the white people process their feelings or to say how they feel. Ask them not to comment, and assure them they will have their turn to speak during the next segment.

Internalized Oppression (Racial)

Participant Worksheet K: *Internalized Oppression (Racial)* *(pg 115)*
Videos: *The Way Home; A Girl Like Me; Matters of Race* (Especially for areas that include Indigenous or Latino immigrant populations, the PBS-produced DVD, Matters of Race, includes excellent segments on experiences on the Pine Ridge Reservation in South Dakota, those of native Hawaiian people, and Latina/o people in North Carolina.)

"Internalized Oppression (Racial)" (see Participant Worksheet K)
Fewer have heard the term "Internalized Oppression" than other terms used in the training, so the trainer may first explain the meaning.
Begin by asking if the term is new to them. **Internalized oppression** (and this is true for all oppressions, but the focus today is internalized racial oppression) occurs when the oppressed adopts the oppressor's evaluation of themselves **as if it were true.**
This term could easily be called 'oppression internalized,' because first the oppression happens and then the oppression is internalized.
(Example: When a person of African, Asian, Middle Eastern, or Latin American heritage thinks they are not as good as a white person/when a woman thinks she is not as smart or as capable as a man.)

It is preferable that a person of color lead this segment by telling his or her personal story or other observations about internalized oppression.

NOTE: It is very important that the story not be told as a victim but as a factual account. The trainer is not asking the participants to feel sorry for her/him or to take care or fix things personally.
■ Read a few of the examples of internalized oppression that are listed on the sheet, and expand upon them with your own examples, if you have any.

■ If there are other trainers of color, invite them to give their story(ies) also. Then tell the group to discuss their own examples at their tables, and invite them to share briefly any stories they have.

NOTE: If there are several persons of color in the room, you may have to limit what they say for the sake of time. If there are no persons of color in the room other than the trainers, that is significant in itself and can be commented on.

Class
Note: There is no participant worksheet with this section.
Video: ***People Like Us***
Trainer Worksheet 8: ***Social Class in America*** *(pg 85)*

It is impossible to fully evaluate the effects of race without also exploring class (social class). Dr. James Forbes, Pastor Emeritus of Riverside Church in New York, has described race and class as the conjoined twins of oppression. The following activities have been adapted from the companion booklet to the PBS Video, "People Like Us." Time will dictate how many of these activities can be presented along with the presentation of three vignettes from the video which are about 22 minutes in length.

Pre-viewing discussion:
■ Participants are asked, "What is the meaning of class?" Is it about:
   a. Social and/or economic position?
   b. Income
   c. Education
   d. Prestige
   e. Power and control
   f. One's culture
   g. Taste and lifestyle
   h. Race, religion, or ethnicity?
   i. Job

■ Respond to this statement: "The United States is a classless, egalitarian society." If you say yes or no, please give examples.
■ Discuss the traditional class divisions and whether they are valid or not. Are there additional divisions that could be made?
■ Ask participants to anonymously indicate on a piece of paper, what they think that their class is, and pass them to the trainer. Trainer will record the responses, and tell the group.
■ Additional activity: Put the terms: Upper Class, Middle Class, Lower Class on newsprint and post them around the room (may also post words such as rich, poor, white collar, blue collar, merchant class, assembly line worker, etc.). Have people walk around and write descriptive words that come to mind when they see those particular words. If time permits, have each table group study the words and phrases on one of the sheets and analyze what the words and phrases reveal about the opinions of the participants to that group of people.

Discussion after the video, "People Like Us": observe the many ways that the people in the video define or think about class.

NOTE: Often, participants will laugh when they see the "Redneck Games" and less often, the WASP segments of the video. It may be revealing to ask them why they laughed.

Race

Note: There is no participant worksheet with this section.
DVD: ***Race, the Power of an Illusion***
Trainer's Worksheet 9: ***Presenting the definition(s) of "Race"*** *(pgs 87-89)*

Race is not included in the first five definitions but should be defined and discussed. Trainers should especially emphasize that "race" as a concept is not scientific and has been disavowed by the American Anthropological Society (see sheet in handouts section). Small groups may discuss this concept and share with the whole group.

The DVD, "Race, the Power of an Illusion" has several segments which support this view of the false premises which underlie this concept and yet show its power in our society and in government.

A frequently asked question will arise about the US Census and its continued use of the term "race."

Racism

Participant Worksheet L: ***Definitions of Racism / Forms of Racism*** (two-sided) *(pgs 117-118)*

It is now time to examine the concept of racism. When previously discussing power, we have pointed out that "social power plus prejudice of any kind creates oppression," so this can be a connecting thread to bring them to the discussion of the dynamics of racism. The two-sided sheet we currently use (see attachments) has several dictionary definitions.

"Definitions of Racism" (see Participant Worksheet L-side 1)
1. Say "We have now presented the essential elements which, when combined with prejudice, make up racism. Here is a sheet with several dictionary definitions on it. In your small groups read them, and pick out key words and phrases from each definition (or all of one definition) which seem to significantly capture the essence of what racism is. Ask them to share with the whole group.

"Forms of Racism" (see Participant Worksheet L-side 2)
2. Turn the sheet over to view the "Forms of Racism." This should lead into the final segment on Institutional Racism.

Power to the Third

Participant Worksheet M: *The Power of Racism* (two-sided) *(pgs 119-120)*

Walk together, children, don'tcha get weary. There's a great camp meeting in the Promised Land!

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.
For he is our peace; in our flesh he has made both groups into one and has broken down
the dividing wall, that is, the hostility between us.

> **"The Power of Racism"** (see Participant Worksheet M)
> This is a brief diagram which illustrates the "boxes" into which both the victims of racism and
> the perpetrators of racism are trapped. It then defines the real culprit as the racist system which
> can only be defeated by the combined power of victims of racism (acting as resisters) and racists
> (acting as antiracists) who work together as allies. A fuller explanation of this diagram is given in
> "Racism, The Mindset That Enslaves Us All," which is an essay by Lou Schoen. It is included in the
> group of take-home readings which are given to participants at the end of the training.

When Change Happens Successfully

Note: No Participant or Trainer Worksheet are needed for this section.

"When Change Happens Successfully" does not usually get presented because of time constraints; however,
it is valuable because it reminds participants that positive change can happen and builds confidence of their
own **power** to affect positive change.

- Ask participants to "Think of a time when they needed to change something, or were in an
  organization (church, business, club etc.) when a change was necessary, and it was successfully
  accomplished. Then think of what made the change successful. Turn to the people in the small
  group and discuss the elements of that successful change.
- Ask them to share the elements of success. Trainers should write them on newsprint to be hung
  on the wall. Later, when you ask participants to think about changing organizations, have them
  look at the elements that will make it easier for the change to occur.

Institutional Racism

Participant Worksheet N: *An Antiracist Transformation Continuum for Organizations* *(pg 121)*
Participant Worksheet O: *Assessing your Congregation's Current Place on the Continuum* *(pg 123)*
Participant Worksheet P: *Indications of Institutional Racism* *(pg 125)*
Participant Worksheet Q: *Institutional Levels for Analysis / Institutional Assessment* (2-sided) *(pgs 127-128)*
Participant Worksheet R: *Characteristics of Multiracial Community Assessment* *(pg 129)*

God is not threatened by differences. It's we who are.
We have to change the structures if we want to change the system.

This final unit includes several elements which should lead participants to the visioning of an alternate reality, a manner of living together in community where equity and justice prevail. First, it is important to examine the role of institutions and systems which both prescribe and proscribe the way that we exist together.

The "Antiracism Continuum" gives us a tool to examine those institutions and their characteristics with a goal of identifying the institutions that most closely affect our lives and to develop strategies to move those institutions from being closed and exclusive to fully inclusive and justice-oriented. For most of the participants in this training, the institution on which they will focus will be the church, but this analytical tool can be easily used to examine secular institutions, as well.

The Antiracist Continuum is a tool for analyzing organizations with respect to the degree of their focus on and implementation of inclusive, equitable policies, practices, and procedures. The continuum seeks to discover what kind of institution/organization it is and how it deals with (or doesn't) an increasingly multiculturally diverse world outside of and within itself.
It requires several actions from the participants:
- Look at your sheets, as the trainer explains the continuum to you. The first task is to review this with the small group so that all understand it.
- Task One: select an organization to analyze as a small group (a church, your diocese, a committee or board etc.) **Note:** Trainers may decide it is appropriate and useful to assign a particular organization for them to analyze. Particularly when training in a seminary, it is often instructive to have the seminarians analyze their seminary. Further, when more than one person is from a particular church or diocese, they may sit together and analyze that institution.
- Task Two: decide in what column you would place that organization.
  - Use the Organizational Assessment sheets, if necessary, to look at the various parts of organizational structure and life.
- Task Three: decide where you want to move the organization.
  - Example: It is a 2 and you want to move it to a 3 or 4.
- Develop three concrete (emphasize this!) change strategies to move the institution from where it is to where you want it to be. All strategies and goals should be measurable, achievable, and time limited.
- Appoint someone to report back to the whole group.
- Give the group at least 20 minutes, if possible, for this exercise.

NOTE: The following case studies are instructional in demonstrating how institutional racism operates. One or more may be used if time allows.
Participant Worksheet S: *It Wasn't About Race. …Or Was It?* (pgs 131-133)
Participant Worksheet T: *The Co-op* (pg 135)
Participant Worksheet U: *The Church Historian* (pg 137)

Next Steps

This closing can take many forms. Sometimes it is just a leave-taking and thanking them for their attention. Sometimes you ask if anyone is interested in becoming a trainer, if you see some who are particularly engaged. Some trainers give out evaluations. Sometimes a sheet entitled, "Next Steps" will help participants plan what they will do when they leave the training to further the work that was just begun.

Remind them to take the hand-outs, which should be somewhere in the vicinity of the exit door.

Closing Eucharist

It is always preferable to include a Eucharist along with the training. If placed at the end, it can function as a sending forth to do this ministry. If the bishop is present, ask her/him to be the celebrant. The placement of the Eucharist may have to be altered to suit the bishop. If not, and a priest is available, that person should preside. If there is a deacon among the participants or trainers, have him/her perform the appropriate deacon's functions. If this training is in a seminary, choose a new deacon to assist. If there is no time for Closing Eucharist, always conclude with the closing prayer.

Closing Prayers and Sending Forth

Use **"Dialogue for Beginning on a New Path"** *(pg 61-62)* or some other appropriate sending forth prayer.

Make sure that all workshop participants receive Handout 20: Final Note to Participants as They are Leaving the Training.
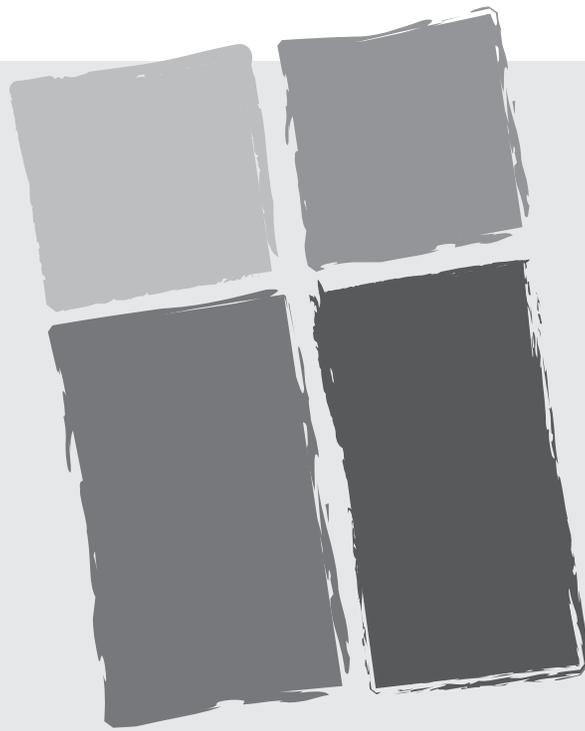
Prayers

▦ Call to Worship

Reader 1: We come into this space,
          as people blessed by the touch of God;
          as people enriched by cultures born into and
               discovered;
          as people wounded by racism;
          as people yearning for healing;
          as people working for the Kingdom.

ALL: God, be with us.

Reader 2: We come into this space,
          with anticipation of the work before us;
          with an openness to discovery;
          with a commitment to working for reconciliation;
          with a willingness to challenge and be challenged;
          with anticipation of discovery.

ALL: Christ, come near us.

Reader 3: We come into this space,
          to spend time with the Scriptures;
          to learn about prejudice;
          to become aware of privilege;
          to explore cultures;
          to encourage each other to action.

ALL: Holy Spirit, bless our time together. Amen.

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Praying the Baptismal Covenant

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

> Our God,
> I know I was not meant to go it alone because you created the church to be a supportive family for your children.
> And I know the church is made up of people like me so it isn't perfect!
> Help me to play my part in the church, so I can learn from the teaching, be encouraged by the fellowship, be renewed in the Eucharist, and find strength for living each day through prayer.

Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?

> Our God,
> You understand that sometimes I do things I never intended to do.
> My sorrow doesn't make it all right and neither can I use my weakness as an excuse.
> Help me to begin anew, to experience your forgiveness and to walk again in Jesus' way.

Will you proclaim by word and example the Good News of God in Christ?

> Our God,
> Help me to live the way Jesus called me to live.
> May my actions speak louder than my words of your love and of new life in Jesus.
> At the same time, help me rise above my own stumbling speech and give me the words to express what I believe. Let me be a witness to the truth.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

> Our God,
> All too often I have looked at people in a very superficial way.
> Help me begin to see them with your eyes, knowing that every person is created in your image, as your child.
> If Jesus died for that person, how can I despise him? Give me a new love that reaches out to everyone because Jesus died for all.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

Our God,
I don't want my attitudes to be shaped by the injustices that mar society, by the discrimination, greed, and lust that spoil relationships.
In Jesus: color does not count, wealth carries no weight, and gender is not important.
Help me to live in Jesus, to see people through his eyes, and work for the harmony that reflects your kingdom. Amen.

Adapted from *Praying the Baptismal Covenant* by Reginald Hollis
Copyright 1993 (May be used with acknowledgement to the Anglican Fellowship of Prayer)

A Creed of Affirmation

Leader: We believe in God, Creator of the World and of all people; and in Jesus Christ, incarnate among us, who died and rose again; and in the Holy Spirit, present with us to guide, strengthen, and comfort.

People: We believe; God, help our unbelief.

Leader: We rejoice in every sign of God's kingdom:
In the upholding of human dignity and community
In every expression of love, justice and reconciliation
In each act of self-giving on behalf of others
In the abundance of God's gifts entrusted to us that all may have enough
In all responsible use of the earth's resources

People: Glory to God on high; and on earth, peace

Leader: We confess our sin, individual and collective, by silence or action;
Through the violation of human dignity based on race, class, age, sex, nation, or faith
Through the misuse of power in personal, communal, national, and international life
Through the search for security through military and economic forces
       that threaten human existence
Through the abuse of technology, which endangers the earth and all
Life upon it

People: Lord, have mercy; Christ, have mercy; Lord, have mercy.

Leader: We commit ourselves individually and as a community to the way of Christ
To take up the cross
To seek abundant life for all humanity
To struggle for peace with justice and freedom
To risk ourselves in faith, hope, and love, praying that God's kingdom may come

All: Thy kingdom come, on Earth as it is in Heaven. *Amen.*

A Prayer for Justice and Reconciliation

(Group divides, repeats petitions alternately and all say italicized words)

For your household with its blessed diversity of races and ethnicities,
We give thanks, O God.

> For your presence with those who suffer the pain of oppression because of racism,
> *We pray, O God.*

For the courage and commitment of those who challenge injustice,
We give thanks, O God.

> For your forgiveness for our denial and apathy when we have
> cooperated with powers of dominance and discrimination,
> *We pray, O God.*

For ears to hear stereotyping in church and community, and the courage to name it,
We pray, O God.

> For eyes to see exclusion in our lives and churches and for resolve to confront it,
> *We pray O God.*

For minds to address what the conscience knows,
We pray, O God.

> For hearts freed of cynicism and despair and renewed with hope,
> *We pray, O God.*

For faith that acts on the certainty of your love for us and on your desire that we
honor our differences and live in harmony,
We pray, O God.

We pray in fellowship with those from this time and beyond time who have witnessed to your call to community. We covenant with you and each other to be your instruments of justice and reconciliation in this time and in this place. In the name of Christ, who is loving, just, and forgiving, we offer our prayer. Amen.

▢▢ **Grant us Peace and Unity**

Single Voice: SV
Many Voices: MV

SV: Dear Friends, let us love one another, because love comes from God. Whoever loves is a child of God and knows God.

MV: **Jesus Christ, the life of the world, and of all creation, forgive our separation and grant us peace and unity.**

SV: The peace that Christ gives is to guide you in the decisions you make for it is to this peace that God has called you together in the one body

MV: **Jesus Christ, the life of the world, and of all creation, forgive our separation and grant us peace and unity.**

SV: With his own body he broke down the wall that separated them. By his death on the cross Christ destroyed their enmity… By means of the cross he united all races into one body… in union with Christ you, too, are being built together with all others into a place where God lives through the Spirit.

MV: **Jesus Christ, the life of the world, and of all creation, forgive our separation and grant us peace and unity.**

SV: Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together. There is one body, one spirit, just as there is one hope to which God has called you.

MV: **Jesus Christ, the life of the world, and of all creation, forgive our separation and grant us peace and unity.**

There is one Lord, one Faith, one Baptism; there is one God who is Lord of all; working through all in all. Amen.

Kaleidoscopic God

O God of radiance, fascinating in your kaleidoscopic diversity, help us to love ourselves as we mirror your image to the world. As we grow tired of this struggle, Lord, and we feel alone in our weariness, strengthen us when we grow faint of heart. Give us a memory for the victories of our ancestors: help us to remember a time when our forebears faced immeasurable pain with the sure knowledge that you were with them. Remind us that we are truly never alone. When we grow faint, gird us with your strength; when we doubt, fill us with confidence that the beauty of our skin, ebony, mahogany, lemon, ivory and taupe is but a mere reflection of the richness of your glory. Help us to understand the gifts we bring into this broken world: the love of color and variety. This we ask in the name of Jesus, who touched all and loved all. Amen.

A Prayer for Diversity

O God, who created all peoples in your own image, we thank you for the wonderful diversity of races, cultures, orientations, classes, and ethnicities in this world. Enrich our lives by ever-widening circles of friendship and show us your presence in those who differ most from us. We know that you have made us according to your special plan. May we use our diversity to spread your message of love and peace to all the world. This we ask in the sure knowledge of your love for all of your children through Jesus Christ our Savior and our Lord. Amen.

■■■■ A Litany of Confession

Before you, O Lord, we are ashamed, for we have brought division into the work of your creation.
Response: Lord, have mercy upon us.

We have drawn boundaries between your children, whether of race or nation or culture or class.
Response: Lord, have mercy upon us.

We have been intolerant and scornful of our Native and Metis brothers and sisters;
we have often sought to triumph over them.
Response: Lord, have mercy upon us.

We have forgotten the beam in our own eye, seeing only the mote in our neighbor's eye.
Response: Lord, have mercy upon us.

We have tried to impose our standards and values on other people and judged them harshly
when they failed to comply.
Response; Lord, have mercy upon us.

Prevent us, O Lord, from resting easy in our state of division. Save us from regarding as normal
that which is an offence against humanity and a rejection of your will.
Response: Unite us in justice and in love.

Deliver us from a spirit of narrowness, bitterness or prejudice. Teach us to recognize the gifts
of other cultures and other ways of living.
Response: Unite us in justice and in love.

By your power, O God, heal the wounds of the past, grant us humility and courage in the present,
and lead us in obedience to a new future.
Response: We ask in Christ's name. Amen.

A Litany of Social Penance

Gathering Prayer

O God, our Creator, who has made us your human children as one family in you, so that what concerns any, must concern all; we confess the evils we have done and the good we have left undone. We have spent our strength too often upon the town of Babel of our own pride. We have forgotten that the city's foundations, builder and maker is You. We have been content that we ourselves should prosper though many might be poor; that a few should feast while multitudes were famished both in body and in soul. O You, who has taught us that whatsoever we sow, that we shall also reap; help us to repent before your judgment comes.

[Silence for individual contemplation]

For the clouded eyes that see no further than our own advantage,
> *We confess our sin, O God*

For the dulled imagination that does not know what others suffer,
> *We confess our sin, O God*

For willingness to profit by injustice which we have not striven to prevent,
> *We confess our sin, O God*

For the selfishness that is quick to gain and slow to give,
> *We confess our sin, O God*

For the unconcern that makes us cry, "Am I my brother's keeper?",
> *We confess our sin, O God*

O You, who are ever merciful, take away the evil of our conscious and unconscious wrongs. Forgive us for our unfaithfulness to the vision of your Kingdom, and grant to us a better purpose for the days to come.

From acquiescence in old iniquities,
> Save us, O God

From indifference to the human cost of anything we covet,
> Save us, O God

From the greed that wastes the lives of men and women through unemployment, poverty, and deprivation,
> *Save us, O God*

From the cruelty that exploits the needy and defenseless,
> *Save us, O God*

From the blasphemy against the Spirit that sells the bodies and souls of children to the golden idol of success,
> *Save us, O God*

From false leadership in business and in government, and above all from feebleness in the people that lets false leaders rise to power,
> *Save us, O God*

Unless the Lord builds the house,
> *Their labor is but vain who builds it.*

But the One who sits upon the throne said,
> *Behold, I make all things new.*

Even so, O God, let your redemptive purposes work through us to build a new and better order on this earth, for the blessing of your people and the glory of your name, through Jesus Christ.
Amen.

Bible Study

African Method of Bible Study

1. Have someone read the selected Bible passage slowly.

2. After a brief silence of at least a minute, each person shares the word or phrase that catches her or his attention.

3. Another person reads the same passage (of a different voice or translation or of a different gender, etc.)

4. After a longer silence, each one shares what Jesus/the Gospel says to him or her personally.

5. Another person reads the same passage (again try to vary the voice, translation etc.).

6. After another silent period, each shares what Jesus/the Gospel is saying to the community, "From what I heard and shared, here is what I think that God is saying to us." "How (and what) does God invite us to change?"

7. When all have spoken who wish to do so, go around the group and each asks for prayer for themselves or for someone else based on what they have heard from the passage.

An African Method of Bible Study is adapted from the Lumko Missiological Institute for Southern Africa.

O God, I Get So Tired of Racism Wherever I Go

O God, as a black man, I get exceedingly tired and so filled up with confronting and fighting racism, that formidable foe. It passes its poison from one generation to another. It has polluted all of the wellsprings of the nation's institutional life. More widespread than the drug scourge, more explosive than nuclear weapons, more crippling than germ warfare – racism has washed up on the shores of every nation of every continent.

O God, I get tired of racism wherever I go – abroad and at home. From stores that let me know that I have gotten "out of place;" from looks of fear that my black manly presence engenders in some, from small insults to major offenses; from polite, subtle, condescending paternalism or maternalism to outright, open hostility, from insulting jokes about my intelligence to curiosity about alleged black sexual prowess; from caricatures and stereotypes to the "you are the exception" syndrome – racism rears its many heads and shows its various faces all the time.

Yet, I bow before you, O God; I pledge to you, to my ancestors who sacrificed greatly so that I might enjoy whatever rights and privileges – however limited or circumscribed – are mine to experience, and to my children and to their children that I will keep up the noble fight of faith and perseverance. I will not go back to the back of the bus. I will not accept the invincibility of racism and the inviolability of its mythical sacred precepts.

I know that greater is the One that is in me than the one that is in the world. May that Spirit's presence and power direct and inspire me now and evermore until victory is won for my people, and all people, and until the kingdoms of this world become the kingdom of our Lord and of his Christ. Amen.

William Donnel Watley, in *Conversations with God: Two Centuries of Prayers by African Americans*, James Melvin Washington, ed., HarperCollins, 1992.

Prayer for Humankind

God of all humanity
You call us to bring about healing and wholeness for the whole world –
     for women and men of all races and cultures and creeds.
Help us to respond to a world that is groaning under the weight
     of injustice
     and broken relationships.
Remind us that differences are a gift,
And interdependence a strength from the same creative God.
Strengthen us to resist the forces that encourage polarization and competition
rather than understanding and cooperation.
We know that your reign is not built on injustice and oppression,
     but on the transformation of hearts –
     new life, not just reordered life.
Teach us forgiveness, O God.
Bring us reconciliation.
Give us hope for the future.
We pray in Jesus' love.
Amen

Sheryl A. Kujawa-Holbrook

▨ **Prayers**

Leader: The Cross
ALL: WE WILL TAKE IT.

Leader: The bread
ALL: WE WILL BREAK IT.

Leader: The pain
ALL: WE WILL BEAR IT.

Leader: The joy,
ALL: WE WILL SHARE IT.

Leader: The Gospel,
ALL: WE WILL LIVE IT.

Leader: The Love,
ALL: WE WILL GIVE IT.

Leader: The light,
ALL: WE WILL CHERISH IT.

Leader: The darkness
ALL: GOD WILL PERISH IT.

▬▬ Morning Prayers

Leader: The World belongs to God,
ALL: THE EARTH AND ALL ITS PEOPLE

Leader: How good it is, how wonderful
ALL: TO LIVE TOGETHER IN UNITY

Leader: Love and faith come together
ALL: JUSTICE AND PEACE JOIN HANDS

Leader: If Christ's disciples keep silent
ALL: THESE STONES WOULD SHOUT ALOUD

Leader: Open our lips, O God
ALL: AND OUR MOUTHS SHALL PROCLAIM YOUR PRAISE.

▬▬ Confession

Leader: Holy God, Maker of All
ALL: HAVE MERCY ON US.

Leader: Jesus Christ, Servant of the poor
ALL: HAVE MERCY ON US.

Leader: Holy Spirit, Breath of life
ALL: HAVE MERCY ON US.

Leader: Let us confess our faults and admit our failings

ALL: Before God, with the people of God, I confess to my brokenness.
          To the ways I wound myself, others and the world
          Thereby wounding the heart of Jesus.

May God forgive us, Christ renew us and the Holy Spirit enable us to grow in love.
Amen.

Prayers for Liberation and Justice

For all the times I have moved against your will;
For all the ways I have been destructive;
For all the people I have manipulated;
For all the truth I have denied;
For all the deeds I have done in ignorance;
That which I have done that has harmed others,
Thereby harming myself,
These acts and thoughts I confess before God.
I acknowledge and I am sorry.
I pray for the strength to change those actions, thoughts
        and words so that I can follow your path more faithfully.
God have mercy, Christ have mercy, God have mercy.

(Occasions of Prayer – Lisa Withrow)

The following are from: Celebrate Life: 24th General Council World Alliance of Reformed Churches, Accra, 2004

Blessing

O Lord Christ, who became poor that we might be rich,
Deliver us from a comfortable conscience if we believe or intend that others should be poor that we might be rich; for in God's economy,
No one is expendable;
Grant us instead that we may be rich in love.
In the name of the trinity of love, we pray. Amen.

Confession

Follow each petition with: **We come with penitent hearts to ask for your forgiveness.**

Lord, we and our sisters and brothers throughout the world have sinned against you and have harmed our fellow human beings.

We have disrespected and mishandled creation, the work of your hands.

Our love for material things has carried us away from your love and as a result we have not loved our neighbors.

We have adulterated our faith with wrong values and have not worshipped you in spirit and in truth.
Lord forgive us and lead us to genuine repentance

God love you and have mercy upon you; through the cross of Christ, pardon you and set you free. God forgives you; forgive others. Forgive yourself; in the name of the Source, the Word, and the Spirit. Amen.

The Creed

We believe in Jesus Christ
Our Savior and liberator,
The expression of God's redeeming and restoring love,
The mark of humanness,
Source of courage, power, and love,
God of God,
Light of light
Ground of our humanity

We believe that God resides in slums,
Lives in homes and hearts that are hurting,
Suffers with us in our loneliness,
rejection and powerlessness.

But through death and resurrection
God gives life, pride, and dignity,
Provides the content of our vision,
Offers the context of our struggle
Promises liberation
to the oppressor and the oppressed
Hope to those in despair,
Vision to the blind.

We believe in the activity of the Holy Spirit
Who revives our decaying souls,
Resurrects our defeated spirits,
Renews our hope of wholeness and reminds us of our responsibility
To usher in God's new order here and now. Amen.

Litany for Racial Justice

Wise and loving God,
you have created – and are still creating –
a world rich with difference and diversity.
You have created all people in your image,
each expressing their being and living their life
in valid, special relationship with you.
For all this, we praise you.

For historic acts of injustice and oppression
perpetuated against Aboriginal communities,
Black, and Japanese and Chinese communities
in this abundant land of the First Nations:
Forgive us, merciful God.

For the times we have failed to recognize racism
in ourselves, in our church, and in our society,
and the times we have failed to take action,
Forgive us, long-suffering God.

For complicity in systems of privilege and power
over those whose skin colour, culture, or creed
differ from those of the majority, even today:
Forgive us, compassionate God.

Grant us courage never to let a racist joke
pass in our hearing,
daring to insist on equitable treatment
of all persons and groups,
including ourselves if oppressed,
even at the risk
of being unpopular or misunderstood;
We beseech you, God of justice.

Grant us patience in enduring periods of non-action,
persistence in resisting the evil of racial oppression,
and faithfulness in working toward racial justice
among your people in the church and in the world:
We beseech you, God hope.

And grant us humility and wisdom to discern
when it is that your Spirit must come to accomplish
that which human beings and groups cannot.
we pray in the name of Jesus, himself, the bread of justice and the cup of solidarity. *Amen.*

Wenh-In Ng, from *That All May Be One: A Resource for Educating toward Racial Justice*
(Justice Global and Ecumenical Relations unit, The United Church of Canada, 2004, p77)

Litany of Freedom and Unity

(Based on the words of the Rev. Dr. Martin Luther King, Jr. and Holy Scripture)

One: "It may get me crucified. I may even die. But I want it said even if I die in the struggle that 'He died to make people free.'"

All: For freedom, Christ has set us free; let us stand fast and never submit again to the yoke of slavery.

One: "The agony of the poor diminishes the rich, the weak enriches the strong. We are inevitably our brother and sister's keeper because of the interrelated structure of reality."

All: Before we are able to love one another we need to learn what it means to respect each other. Lord, teach us that brother and sister-hood begins with respect.

One: "The soft minded person always fears change. They feel security in the status quo, and they have an almost morbid fear of the new. For them, the greater pain is the pain of a new idea." "Change is not accomplished by peeling off superficial layers when the causes are rooted deeply in the heart of the organism."

All: Stir us up, O Lord, who are at ease. Use us so that justice may roll down like waters and righteousness like an ever flowing stream.

One: "The Christian Gospel is a two-way road. On the one hand it seeks to change the souls of people and thereby unite them with God; on the other hand it seeks to change the environmental conditions of people so that the soul will have a chance after it is changed."

All: Grant us faith and courage not to grow weary. Help us to seek strength to overcome the evil that is present all about us.

One: "Nonviolence means avoiding not only external violence of spirit. You not only refuse to shoot a person but you refuse to hate people."

All: Lord, we have discovered through long years what it means to take up the sword and perish by it. Help us to strike out hate from the hearts of all people.

One: There are some who still find the cross a stumbling block and others consider it foolishness, but I am more convinced than ever before that it is the power of God for social and individual salvation.

All: However difficult the moment, however frustrating the hour, a society that cannot live with its conscience will not be long, because truth pressed to earth will rise again

One: How long?

All: Not long, because no lie can live forever.

One: How long?

All: Not long, because we still reap what we sow.

One: Not long, because the arm of the moral universe is long, but it bends toward justice.

We will worship God, my God and your God, the God of Justice and Truth.

Unison Prayer of Confession

In this worship and work we do today and after, we pray for more than conviction. We pray, O Lord, for change. Change the easy peace we make with ourselves into discontent because of the oppression of others. Change our tendency to defend ourselves into the freedom that comes from being forgiven and empowered through your love. Change our need for disguises, excuses and images into the ability to be honest with ourselves and open with one another. Change our inclination to judge others into a desire to serve and uplift others. And most of all, Lord, change our routine worship and work into a genuine encounter with you and our better self so that our lives will be changed for the good of all. Amen.

Assurance of Pardon

Take heart: God's Spirit empowers us to move from the ways of death to the ways of new life. Our sins are forgiven. Let us forgive one another and give ourselves to one another in the joyful community of justice and peace.

▬▬ Worship Resources

1. *Come Among Us, Jesus*

Come among us, Jesus,
You whom the angels worship
And children welcome.
COME JESUS, AND MEET US HERE.

Come Among us, Jesus.
You who hurled the stars into space
And shaped the spider's weaving.
COME, JESUS, AND MEET US HERE.

Come among us, Jesus,
You who walked the long road to Bethlehem
And lit a flame that dances forever.
COME, JESUS, AND MEET US HERE.

2. *Lord, Your Constant Love Reaches the Heavens*

Lord, your constant love reaches the heavens
Your faithfulness extends to the skies
YOUR RIGHTEOUSNESS IS TOWERING LIKE THE MOUNTAINS
YOUR JUSTICE IS LIKE THE DEPTHS OF THE SEA
We find protection under the shadow of your wings
We feast on the abundant food you provide
YOU ARE THE SOURCE OF ALL LIFE
AND BECAUSE OF YOUR LIGHT, WE SEE THE LIGHT
Psalms 36:5-9

3. Opening Responses for a Liturgy For Healing

If you come
In certainty or in confusion,
In anger or in anguish,
THIS TIME IS FOR US.

If you come
In silent suffering or hidden sorrow,
In pain or promise,
THIS TIME IS FOR US.

If you come
And do not know why,
To be here is enough.
THIS TIME IS FOR US.

Come now, Christ of the forgiving warmth,
Come now, Christ of the yearning tears,
Come now, Christ of the transforming touch,
THIS TIME IS FOR US.

4. Invocation

From the corners of the world,
from the confusion of life,
from the loneliness of our hearts,
GATHER US, O GOD.

To feed our minds,
To fire our imagination,
To free our hearts,
GATHER US, O GOD.

5. *Prayer of the Heart*

Come, Spirit of Blessing, anoint me
with your oil of promise.
Do not look on my appearance,
but look on my heart, and
choose me into courage for
the future you have planned.

Come, Savior of grace, heal me
with your mud of spit and dailiness.
Open my eyes that I may no longer
approach life as a beggar,
but publicly claim my release
without me.

Let your oil drip down upon
my hair, my face, my shoulders,
my arms and my fingers –
sweet and war, and
beauty-smelling like
sunset, flowers and sea.
Slick in me a spirit of dancing
and playing and joy,
Soften me, scent me;
let my tears be mixed with
the perfume of you, as I cry,
"I am chosen."

6.

Gracious God, accept our morning prayers of praise
for this dawn's rosy-fingered light,
for this day's blue-green planet's spin,
for this dance circling back from night,
and the awe-filled miracle of grace,
this rising of the sun.

Accept our morning prayer petition for light to shine;
on this day's hidden wound,
on this day's tight-shouldered stress,
on this day's anguish and despair,
and on all your many children
living under the sun. Amen.

7.

One Voice: We come before God with our loves and losses,
with our complicated relationships,
with our almost-given-up hopes,
with our long frustrations and unexpected joys.

Many: Blessed be God who does not leave us in discouragement and
doubt, but lifts up our hearts through the tender care of others.

One: We remember the story of an old woman with no children
and a young woman with no homeland
and how they cared for each other.
We look for the unlikely partnerships God has in store for us
and the blessings which can emerge
even from our saddest times.

Many: Blessed be God who surprises us with our own possibilities
for living life to the fullest.

8. Confession

Gracious God, we confess that we are sinners:

We do things that we regret, and we do not even understand why we do them.
We leave unsaid and undone thing that would be good for ourselves and kind to others.
We compliment ourselves on our religious behavior and are pleased to be seen doing kind deeds.
Our generosity is carefully measured against our abundant resources.
Merciful God, teach us humility, surprise us with forgiveness and ask of us more than we expect
to give. Amen.

Taken from: The Pattern of Our Days: Worship in the Celtic Tradition from the Iona Community, Kathy Galloway, Paulist Press,
An Improbably Gift of Blessing: Prayers and Affirmations to Nurture the Spirit, Maren C Tirabassi & Joan Jordan Grant, United Church Press.

▨ TAKE TIME TO

Work
It is the Price
of Success

Think
It is the Source
of Power

Play
It is the Secret of
Perpetual Youth

Read
It is the Foundation
of Wisdom

Pray
It is Conversation
with God

Laugh
It is the Music
of the Soul

Listen
It is the Pathway
to Understanding

Dream
It is Hitching
our Wagon to a Star

Worship
It is the Highway
of Reverence

Love To Be Loved
It is the Gift of God

Dialogue for Beginning on a New Path

Single Voice (SV)
Many Voices (MV)

SV   Precious God, every day you set us in reality. We see so many things, yet pretend we do not see.

MV   Guide us to see all people, even when they are different from us.

SV   We live our lives of survival, self-preservation, and hard work. We grow tired.

MV   Direct our living so that we might live for you first, and for your will and purpose.

SV   In our churches we seek refuge from our toils. We seek comfort, reassurance, and affirmation. We want to be at peace.

MV   Stretch us when we feel uncomfortable or challenged when people come to worship with us who are not like us. Guide us in our journey to grow each day in our understanding of ourselves, of others, and the messages that shape us.

SV   If we have failed in the past to see all people as your children and our equal sisters and brothers in you, help us to see that this can be a new beginning.

MV   Grant us the gift of your courage that we might confront and overcome our fears and our prejudices. As Jesus died for us, let us die a little each day, to ourselves, that we may know new life in you and with one another.

SV   Without pain there is no reconciliation, for we live in a world of sin.

MV   May we live in your grace, knowing that it may take discomfort, pain, sacrifice, repentance, forgiveness, and healing. Guide us to acknowledge ugliness within us and strengthen us to trust your grace to live as your redeemed children in one church, by one faith and in one Baptism.

SV   The old satanic foe of racism is still woven into the fabric of our lives.

MV   Although, without you, we are not equal to this foe, through your grace, empower us to overcome the forces that break community.

SV   You have created us as your own family. You have called us together.
          The time is now for new beginnings.

**MV   May we do the work we must do in your church and world, while it is still day, before it is too
          late. May we never tire, nor turn our back, nor believe our work is ever done. For each day we
          must begin anew.**

We have tried, O God, to make an offering to you. Walk beside us in our journeying and leave us not alone even to the devices of our minds and spirits, but be in us and about us forever and ever. Brood over us, cleansing and renewing and restoring, to the end that we may face the responsibilities that await us beyond this moment, with strength, with confidence, and with courage. **Amen**
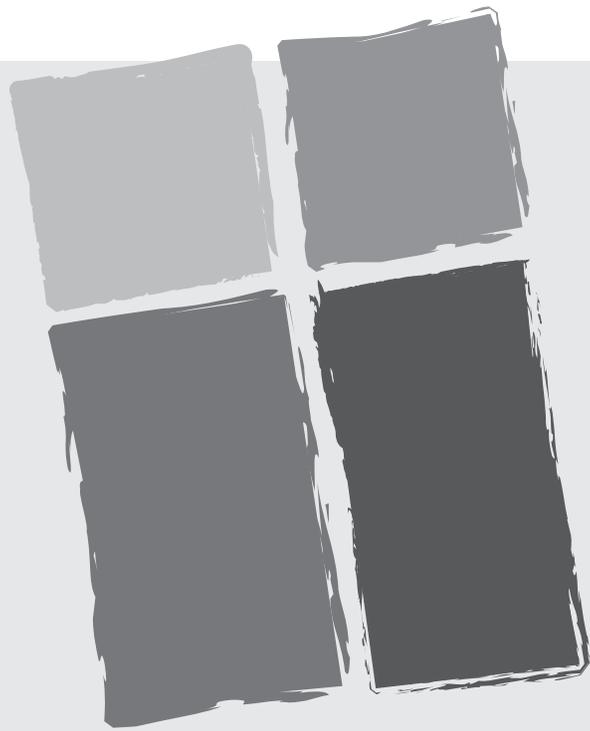
Trainer
Worksheets

History of the Antiracism Commitment of the Episcopal Church

This history of the Church's commitment to being an antiracist church begins in the year 1991. By selecting this year, we do not deny or dismiss the years, decades, and generations of people of color who have literally knocked on the doors of our churches only asking for entry, to be allowed to worship God, and to be considered as equal Children of God. (I add a personal story here about my father who was repeatedly discriminated against. If you have such a story you can add it if there is time).

In 1991 the Episcopal Church gathered in Phoenix, Arizona, for its General Convention. Does anyone know why that meeting place was particularly controversial? (Ask for responses.) The state of Arizona did not recognize the birthday of Dr. Martin Luther King, Jr. as a state or local holiday, so many Episcopalians wanted to go somewhere else. However, Presiding Bishop Browning decided that we would go there to witness against racism. The first of four resolutions was passed.

Resolution D113 committed the church to nine years (three triennia) of repenting the sin of racism and working for its eradication. It was especially significant that they named racism as a SIN and called for us to repent. Little was done immediately to implement this resolution other than the Racial Audit which was given at that same convention. The audit results showed that most white people believed that racism and its effects were over, and most people of color considered it to still be a major factor in their lives and in the lives of this country.

However, two significant things did happen during this first nine year period. In 1994, The House of Bishops issued a pastoral letter entitled "The Sin of Racism," holding themselves to a set of standards for addressing the sin of racism and working for its elimination. They issued an update of this letter in March, 2006, which should have been read in your parish. It once again affirms that the work of antiracism and inclusion are the work of the Gospel and relates the events following Hurricane Katrina and the current immigration conflict to the issues of both race and class.

In 1995, the Rev. Canon Ed. Rodman of Massachusetts issued a challenge to the church to enter into dialogue on the topic of racism in this church and in society. In 1996, the first version of our current antiracism training manual was published. It was entitled, "The National Dialogues on Antiracism."

That brings us to the year 2000, the end of the nine year period defined in Resolution D113. The deputies and bishops of that convention recommitted the church to another nine years of intentionally focusing on the elimination of racism with a particular focus on the abuse of power and privilege. In addition, the convention passed Resolution B049 which requires all national and diocesan lay and clergy leaders, as well as any person serving on a national commission, committee, agency or board, to receive antiracism training. Also, every diocese was mandated to receive antiracism training.

At the 2003 General Convention, Resolution A010 was passed, continuing the commitment to the elimi-

nation of racism and setting this particular training methodology as the standard for Episcopal antiracism training. At that same convention Title III of the Canons (those which concern requirements for ordination) were revised to say that everyone in the ordination process (priest or deacon) must have antiracism training prior to ordination.

At the 2006 General Convention, two resolutions were passed. The first was resolution A123, which focused on the heinous institution of Transatlantic slavery and the church's complicity in maintaining and, in many cases, profiting from that institution. This resolution requests that each diocese research their involvement with slavery. In addition, resolution A127, which is about restorative justice, asks that dioceses make available a place where other people who have suffered from marginalization or oppression that the church did not address can tell their stories and obtain redress of their grievances.

In General Convention 2009, the time period for dioceses to respond to resolutions A123 and A127 was extended to 2012.

▬ Hopes and Concerns Instruction

Each participant will take one 3x5 card from the center of the table.

Instructions:

1. Write the word 'Hope' on one side of the card; write the word 'Fear' on the other side.

2. Write Legibly because someone else will read what you have written

3. Do not sign your name.

4. On the Hope side, write one hope that you have for the training event.

5. On the Fear side, write one fear that you have for the training event.

6. When you have finished your writing, hold up your card so that it can be collected.

7. If you receive your own card from the trainer, do not tell anyone.

Please read what is written on your card when you are asked to do so.

▬▬ **Personal Inventory Questions**

Instructions to Participants:

We are going to start an activity which is both a **listening and speaking exercise** and an opportunity for you to explore those influences, incidents, and people in your past that have shaped your thinking and feelings.

You will be partnered with another person and will be asked a series of questions that you are to answer within a limited time period (2-3 minutes).

The important difference in this activity is that when one partner is speaking, the other may only listen. You may encourage your partner non-verbally with nods, gestures, or facial expressions but only one person may speak at a time.

Each of you will be allowed to answer the same question before you move on to another partner.

This will continue until the last question has been asked. There are generally 5-6 questions asked during this exercise.

At the end of the question and answer period, the whole group will be asked for feedback. This section is very important because it may help you to get in touch with the feelings you have as a result of participating in this exercise.

1. What is your ethnic and/or cultural heritage? What are you most proud of from that heritage?

2. When and how did you first become aware that there was such a thing as racial and ethnic differences, and that people were treated differently on the basis of those differences?

3. Growing up, what contact did you have with people whose racial and ethnic heritage was different from your own. What kind of guidance or models did you have for relationships with those people?

4. How did important adults in your life, such as parents, teachers, coaches, clergy, etc., help you to understand or interpret your experiences with different racial groups, and what was their main advice about these groups?

5. What was the cruelest thing someone from a different race or ethnicity did to you? Today, what is your greatest fear about what someone from a different racial or ethnic group do to you? Where do you think that fear comes from?

6. Name a time when you stood up for your rights or the rights of others. What did you do? What do you wish you'd done? What can you tell us about your experience growing up that would help us understand where you got the courage or strength to do what you did?

7. How has racism kept you isolated and separate from others? If it were possible, how would you limit the effects of racism and prejudice in your life?

8. How do feel about the changing demographics of your parish, diocese, or community? If there have not been any changes, why not?

Discussion: Invite volunteer responses.

How was that exercise for you?

Did you learn or hear anything new?

Did you remember something you had forgotten from you past?

Did you learn anything new about yourself and/or your family?

What was the most difficult question for you to answer?

Was there anything surprising?

Are there any insights from this exercise that you would like to share with the group?

Definitions Activity

In order to facilitate the dialogue process, we need to think carefully about how we frame the conversation about race. We begin with five basic definitions, spelled out on the "5 Definitions" Participant Worksheet D. The suggested procedure for introducing them entails 30-45 minutes:

- First, assure that participants are seated in small groups, preferably 4 – 6 in size.

- Give participants a sheet with the five definitions on them: prejudice, bigotry, discrimination, stereotyping, and scapegoating. Invite participants to say the definitions out loud and then discuss in the small groups any differences between the printed definitions and the ways they have previously used these words.

- Place a card or sheet with one of the five words on each table.
  If there are fewer than five table groups, assign as many of the words as there are tables.
  If there are six or more tables, give the same word to more than one table.

- The task for each table is to give two examples of their word: one from the perspective of a white person, and one from the perspective of a person of color. It is important that they not attempt to redefine the words, just give examples that they have heard or used. Have each small table share their word and sentences with the whole group.

Two Power Questions

To be asked as that last activity of the Unit on Power:

1. Given the powers you have identified that you possess, have you ever intentionally used any of those powers in a negative way against someone who is different from you?

2. Given the powers you have identified that you possess, have you ever intentionally used any of them to advantage your group (however defined) to the disadvantage of another group?

Power Activities

Understanding the concept of power is crucial to the understanding of every other core concept that will follow in the training. Therefore, it is important to allow adequate time to fully process this information. Allow participants to struggle with this issue in order to emerge on the other side with a deeper understanding. Initially, most people will tend to deny that they have any significant power, so taking them through this exercise carefully will support what comes afterwards. There a variety of ways to begin the Power section. You may use Worksheet F "Thoughts about Power" or another introduction that seems appropriate.

This is the suggested order of the Power Sheets.

1. First, using "Sources of Power" (Participant Worksheet G), review each item and ask for examples.

2. After the whole group does this, ask each individual person to go through the list and check each power that they themselves have **in any of the ways they can define themselves**. This is important, because if a person is currently in a non-powerful position or state, they will tend to use that self-evaluation to determine their answers.

3. There are a variety of ways to have people indicate how many they have checked – standing or raising hands; standing is more impactful.

4. Next move to sheet two, "Power" (Participant Worksheet H-side 1). Because of time constraints there is usually not enough time to do all of the items. We think that it is always important to do #1 and then as many other questions as time allows. If the trainer sees a need for an additional focus on individual power, questions #4 and #5 may be selected.

5. Instructions for "Power" sheet: Ask participants to turn to the other members of their group and expand the list of Sources of Power.

6. To further expand this sheet, the following may be asked: "How do any or all of these powers interact and support or contradict each other?"

7. Then hand out "Power Assessment" (Participant Worksheet H-side 2). Participants are asked to read and respond to those questions after the workshop on their own. Emphasize the importance of doing so as a deepening of their understanding of power.

8. Ask the two "Power Questions" (Trainer Worksheet 5). Participants should do this exercise in class and on their own. Ask them to share their responses, if they wish, with the other people in their small group.

9. The "Heart Transplant" exercise will close this session on power and its use. Hand out the "Donor Center" (Participant Worksheet M) and say the following to the group:

    a. You are a member of the Surgical Team Evaluation Committee and you must make a recommendation as to which of six possible candidates will receive a new heart today. The reality is that there are only **two hearts,** and each of the six persons must receive a heart today or they **will not survive**.

    b. The instructions are fourfold:

        ■ Read the sheet carefully

        ■ Make a decision on your own as to which two persons you select.

        ■ Turn to the members of your group and negotiate your selections to come up with only two names.

        ■ Report back to the whole group.

    c. Processing their choices:

        ■ Ask for details about the values or guidelines they used in their selections and decision-making process.

        ■ Especially ask why they **did not** choose certain persons. Reaching back to the definitions sheet, ask about ageism, and other stereotypical reactions and assumptions to terms and words used in describing the candidates. Tell them to **ask themselves what their decisions say about them.**

        ■ Some groups make the decision not to choose. Ask them to explain why.

    d. Processing:

        ■ Ask the following process questions:

          1. When you began to negotiate your choices with the other members of your group, did you feel that your opinion was heard and honored?

          2. Did some one person assume leadership of the group without the consent of others?

          3. Did everyone get a chance to state their opinion?

� Donor Center: Instructions and Debriefing

Trainer says:

Let's learn how you as a group can exercise power. You are members of the Surgical Evaluation Committee and have a decision to make today. There are six persons who need heart transplants and only two hearts available. Each potential recipient must receive the heart today or they will die.

The participants work in small table groups. The instructions are as follows:

1. First, the small group should read the profiles of the potential recipients.
2. Each individual should decide for him/her self which two persons should receive the heart.
3. Then turn to the other members of your small group, and NEGOTIATE to decide which two people the small group will present for heart transplant.
4. Appoint a spokesperson for the table to give the selections and the reasons leading to the choices.

Debriefing:

1. After all of the small groups have worked and reported back their selections, the trainer should process with the whole group who they did or did not select. Probe such issues as:
   a. The gender and race/ethnicity of the candidates
   b. The stereotypical reactions to such words and phrases as:
      - Drug dealing
      - Drug addiction
      - Homosexual, gay-rights advocate
      - HIV positive
      - Former RC priest-daycare center
      - Gambling addiction
      - 70 year old
      - Vietnam vet
      - Community center, healthcare program, disability program, cure for AIDS

2. To explore the process for exerting power and influence among the group members themselves, ask the following:
   a. After you individually made your heart recipient choices and negotiated with the other members of your small group, did you think that your opinion was heard and considered?
   b. Did someone seize leadership of the small group without asking the other members of the group to concur?
   c. How did the group select a decision-making method?
   d. How did it feel to have that much power?

To conclude: most people do not like having that much power in making life and death decisions, but remind them that many of us make life and death decisions frequently such as:

- Who gets hired/fired/promoted/transferred etc.
- Who gets ordained
- Who gets a mortgage, credit line etc.

Often the difference between what feels like a life and death decision and what is considered doing business as usual is which side of the transaction you are on.

Social Class in America*

An analysis of American culture might revel two differing attitudes that prevail: some take their class status for granted, while others refuse to acknowledge that there is such a thing as a set class structure in this country. The fact that there is, in reality, some small fluidity for certain individuals born into the lower class who are able to move into the middle class causes some to question that class is a determining factor in where one lives, works, is educated, and even where one can attend church.

Pre-viewing Activity

■ What is the meaning of class

■ Is it about:
- Social and/or economic position?
- Income
- Education
- Prestige
- Power and control
- One's culture
- Taste and lifestyle
- Race, religion or ethnicity?
- Job

■ Respond to this statement: "The United States is a classless, egalitAryan society."

■ Discuss class delineation and if that is real.

■ Ask participants to anonymously indicate on a piece of paper, what they think their class is. Have one trainer tally the responses and report back to the group at the end of the exercise.

■ Alternate activity: Put the terms: Upper Class, Middle Class, Lower Class on newsprint (or words such as rich, poor, white collar, blue collar, merchant class, assembly line worker, etc.). Have people walk around and write descriptive words that come to mind when they see that particular word. If time, have them discuss with their table groups what they have written.

■ Observe the many ways that the people in the video define or think about class.
- What are their thoughts about what they observed?

Additional Activities

■ If class is something that people want to continue to study and pursue, direct them to the US Census Bureau, National Homeless Organization, the Department of Labor and www.pbs.org/peoplelikeus, which is the website for this video.

Resource: Coleman, James S. *A Paradigm for the Study of Social Strata.*
Adapted from "People Like Us" Teacher's Guide, Andrew Kolker, Louis Alvarez, PBS, Used with Permission.

Presenting the Definition(s) of "Race"

NOTE: This is likely to require 30-45 minutes.

To open the exercise, you might ask**:**
>What's the first thing that comes to mind when you hear the word "race"?

Invite quick responses, then make the point:
>For most Americans, unless they are intimately involved in some form of speed competition, they'll think first of skin color. Yet, in most dictionaries, the speed competition is the first definition; where skin color shows up varies.

(You are encouraged to look it up in more than one dictionary edition, but make the following point.)
>A 2004 electronic version of Webster actually omits skin color entirely until the Thesaurus entry at the definition's conclusion. Even then, skin color is the last item mentioned. Another Webster dictionary claims that systematic racial distinctions only began in the 19th century and were most distinctly cultivated in German Nazi Aryanism. It doesn't even mention any Western Hemisphere expressions.
>
>FOR CLARITY: As the narrowly conceived German citation illustrates, "race" needs to be distinguished from "ethnicity," which reflects historic culture of one's family or group and their national or tribal identity. At the same time, as reflected in most dictionaries, the language is sufficiently ambiguous that the two words are often considered synonymous. Ethnicity is not explicitly defined in terms of skin color, but that association is common in people's minds. In popular thought from the 17th through 20th centuries, roots in Europe defined you as white, roots in Africa as black, in north and east Asia as yellow and south Asia as brown. Indigenous roots made you black in Australia but red in the Western Hemisphere.

Show (via PowerPoint or handout) a 21st century Webster definition, which notes, "origin unknown."
See Handout 18 *On Defining "Race" and Color* (*pg 227-229*).

SHOW VIDEO, *RACE: THE POWER OF ILLUSION,* Scenes 15-16.
>Introduce by noting: "We'll visit a classroom studying biological heritage of students who have volunteered their own DNA samples. We'll hear stories of three students – an African American girl named Gorgeous, a Japanese American girl named Jacquie, and a European American boy named Noah." Scene 8 opens another option, which highlights the modern understanding that all humanity shares common roots in Africa.

Invite brief discussion. If you use Scene 16, it is appropriate to call attention to the reference to Jesse Owens, drawing out or adding reminder that his victory at the Berlin Olympics in 1936 shattered Adolph Hitler's attempt to prove the athletic superiority of the Aryan race, which was considered white.

Then you should note:

According to published records, Caucasians seem first to have been described as "white" in the context of colonization. Although no human being is truly white, the reason for the choice of that term is obvious for a people seeking to claim superiority. Drawing upon pre-historic fears of darkness and celebration of the light, they latched upon and built the metaphorical goodness and supremacy of their new racial identity.

The term "white" showed up in the first law defining citizenship in the Colony of Virginia in 1690. A century later the first U.S. Congress used it to define who was eligible to immigrate and become naturalized. Only "white" people were legally allowed until 1965. (Cite the book by Ian Haney-Lopez, *White by Law*, an outstanding source for reading this history.)

(INVITE PLENARY REFLECTIONS)

Race to the Wall

This exercise is recommended for use, when time permits, as a way of re-energizing participants. It may be especially helpful after lunch, when people may need a small amount of exercise to restore their energy for the afternoon session.

To introduce the exercise, advise participants to stand shoulder to shoulder, holding hands, to symbolize a choice to share power equally. Take a step toward the wall...

Take a step toward the wall...
1. If you have a 4 year post-secondary degree or more advanced education
2. If you are a Christian
3. If you are a man
4. If you are between 25 and 50 years of age.
5. If English is your first language
6. If your annual income, as a family, exceeds the national median of $_____ (about $45,000)
7. If you are free of a mental or physical disability
8. If, as a child, you had 50 or more books in your home and read some of them
9. If you are ordained
10. If you are a native-born citizen of the USA
11. If you can self-identify as "white or Caucasian" in the US Census
12. If you now occupy or have ever occupied a professional position
13. If you have exercised leadership in an organization
14. If you do not have a discernible regional accent
15. If you ever owned a home
16. If you identify as a member of the middle or upper class
17. If you have ever been quoted or pictured in the newspapers, television, YouTube, or some other public venue.
18. If you have or have had an office with your name on a plaque on the door
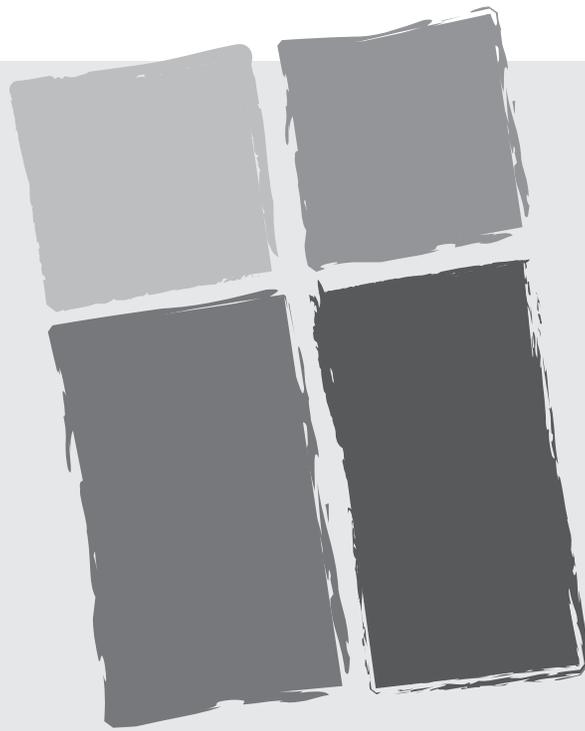
Participant
Worksheets

Ground Rules

We are Each Responsible for Ourselves

Our primary commitment is to learn and achieve understanding from discussion facilitators, from each other, from materials, and from our work.

We acknowledge that racism, sexism, ageism, ableism, classism, heterosexism, and other forms of oppression exist.

We will not Blame or Shame Self or Others

Victims are not to be blamed for their oppression.

We will not demean, devalue, or trivialize anyone or any group for their experiences or perspectives.

We assume that people are doing their best to participate in dialogue and to behave in an antiracist way.

We acknowledge that one of the consequences of racism is the systemic misinformation we have been taught about all groups of people.

We will Appreciate how we are Different

We will be held accountable for repeating misinformation after we have heard and learned otherwise.

We have an obligation to challenge the myths and stereotypes about our own groups and other groups.

We will actively pursue opportunities to learn about all groups of people, yet not enter or invade another's privacy when unwanted.

We will Respect Confidentiality

We agree to respect confidentiality and to request it when needed.

We will not repeat another's story without their permission.

Guidelines for Dialogue vs. Debate

DIALOGUE

is the understanding of myself and others.

- I listen with the view of wanting to understand.

- I listen for strengths, so I can affirm and learn.

- I speak for myself from my own understanding and experiences.

- I ask questions to increase understanding.

- I allow others to complete their communication.

- I concentrate on others' words and feelings.

- I accept others' experiences as valid for them.

- I allow the expression of real feelings in myself and others.

- I honor silence.

DEBATE

is the successful argument of my position over that of my opponent.

- I listen in order to counter what I hear.

- I listen for weakness, so I can discount and devalue.

- I speak based on my assumptions about others' positions and motives.

- I ask questions to trip up or confuse.

- I interrupt or change the subject.

- I focus on the point I want to make next.

- I critique others' experiences as invalid.

- I express my feelings to manipulate others and deny their feelings are real.

- I use silence to gain advantage.

Questions to Ask Myself
if I am Having Trouble Staying with Dialogue

- Am I honoring my own experience as valid?

- Can I trust others to respect my differences?

- Can I trust myself to be permeable, yet maintain my integrity?

- Am I willing to open myself to the pain of others and myself?

- Am I able to live with tension?

- Am I open to seeing God in others?

- Am I feeling defensive when others question me or have different opinions?

- Do I suspect others are forcing me to change?

- Do I fear that hearing other opinions will weaken my position?

- Am I denying pain I really have the strength to face?

- Am I viewing others as the 'enemy' (especially those who disagree with me)?

Some Dialogue Definitions

One of the ways to begin true dialogue is to develop a common language. There are many unhealthy ways in which we continue to separate ourselves from each other. The following terms and definitions are five of those ways.

PREJUDICE is a pre-judgment on insufficient grounds; it can be positive or negative.

BIGOTRY is a more intensive form of prejudice and carries the negative side of pre-judgment. The bigot is usually conscious of his/her feelings, nurtures them, and is often defined by them.

DISCRIMINATION is the act or practice of according negative differential treatment to individuals or groups on the basis of group, class, or affiliation such as race, religion, and gender.

SCAPEGOATING is the act or practice of assigning blame or failure to persons or groups instead of placing it directly on the person(s) to whom the blame or failure actually belongs.

STEREOTYPING is attributing characteristics to a group simplistically and uncritically. Often, there is the assumption that those characteristics are rooted in significant biological differences.

Stereotype Exercise

What you see in others is as much a function of YOU as it is the Other.

"Other Person Perception Exercise I"

- Favorite Color

- Favorite Music

- Favorite Leisure Activity

- Preferred Car If Money Were No Object

- Religious Affiliation

- Political Party Affiliation

- Political Ideology

- Other

Instructions: Go up to a person that you do not know and predict what responses they will give to the questions above. Then ask them the same questions. Record their answers and compare them with yours. Count the number of answers you get correct per person. How do you account for your accuracy or lack of accuracy for each person? Why were you more accurate with some and not others? How does this contribute to your understanding of stereotypes? Are there other terms that you would use to help you understand how you scored on this exercise?

Adapted from Exercise designed by Navita Cummings James, University of South Florida. (Used with permission)

Thoughts about Power

- Power definition (neutral) – Power is the individual or collective ability to be or to act in ways that fulfill our potential. Its purpose is to be used for good, but it can be misused to control, dominate, hurt, and oppress others.

- Most of our religious thought describes power as belonging to God and given to humans as a gift of God. In prayer, many people pray for power as a fulfillment of the will of God.

- Power is the ability to be all we can be

- Power is the ability to be all that God intends us to be.

- Systemic Power is the legitimate/legal ability to access and/or control those institutions sanctioned by the state.

■■■ Sources of Power

There are many sources of power. These are some of them:

Formal Authority. The power that derives from a formal position within a structure that confers certain decision-making prerogatives. Example, the power of a police officer, an elected official, a CEO, a parent, or a schoolteacher.

Expert / Information Power. The power that derives from having expertise in a particular area or information about a particular matter.

Associational Power (Or Referent Power). The power that derives from association with other people who have power.

Resource Power. The power that derives from the control over procedures and protocols, how goods and services are distributed, and how monetary resources are apportioned.

Sanction Power. The power that derives from the ability or (perceived ability) to inflict harm or to interfere with a person's ability to realize his or her interests.

Nuisance Power. The power that derives from the ability to cause discomfort to a party, falling short of the ability to apply direct sanctions.

Habitual Power. The power of the status quo that rests on the premise that it is normally easier to maintain a particular arrangement or course of action than it is to make a change.

Moral Power. The power that comes with an appeal to widely held values; related to this is the power that results from the conviction that you are right.

Spiritual Power. The power of the Holy Spirit working in and through us.

Personal Power. The power that derives from a variety of personnel attributes that magnify other sources of power, including self-assurance, the ability to articulate one's thoughts and understand one's situation, one's determination and endurance, and so on.

Social Power. The combination of formal power, association power, resource power, procedural power, sanction power, and habitual power. Social power combined with prejudice of any kind creates oppression.

Institutional Power. Social power applied to the policies, procedures, and practices of an organization. It can be positive or negative.

Systemic Power. The combined effect of the power of institutions and governments with significant monetary resources which have lasting influence on people and the course of history.

� Power

1. After looking at the sources of power, are there additional sources of power missing?
   Please make a list of them.

2. What are some examples of power used in the church to actually get things done? Who has that power?
   Does it matter whether the person recognizes they have the power?

3. How does race affect which powers we have? How do other oppressions such as class and gender etc.
   influence how we relate to or view power? What effect do class and gender have (positively or negatively)
   on racial oppression?

4. Which of these powers do you have in the Episcopal Church? In this diocese? In your congregation?

5. Select two or three of the sources of power that you identified that you have. Give three concrete examples
   of how you can use your power to make a positive difference in the world.

Power Assessment

This tool is adapted from a conversation with The Rev. Kenneth Leech, East London, recalling remarks of Tony Benn of the Labor Party in England.

These are questions to ask yourself as an individual and as community members when organizing for justice work.

1. What power do you have?

2. Why do you have it? Who gave it to you?

3. In whose interest are you serving?

4. To whom are you immediately accountable, and to whom are you ultimately accountable?

5. How could someone take your power and/or get rid of you?

▬ Donor Center: St. Ethics Hospital Memo

TO: Surgical Evaluation Committee
FROM: Donor Center Director
RE: Heart Transplant
DATE: Today

I want to thank the Surgical Evaluation Committee Members for meeting on such short notice. As I mentioned on the telephone this morning, this hospital is going to receive two healthy hearts today. They are in transit and expected to arrive within the hour.

I surveyed the region and have identified possible heart recipients. I have also added some background information on the recipients for your information. After testing, all recipients have proven to be good matches with the two incoming hearts.

The potential recipients are:

- A seventy-year-old U.S. Senator credited with creating and protecting the nation's first national healthcare plan.

- A person who was in prison for drug dealing. This patient's business supports a community youth center and a family of fifteen.

- A Vietnam veteran and amputee who created a national training program for people with disabilities. This veteran is under investigation for possible embezzlement of program funds to support a known gambling addition.

- A fifteen-year-old who tested intellectually gifted. Prostitution supports this fifteen-year-old's drug habit.

- A scientist/researcher who is known to be closely associated with white supremacy groups and is very close to discovering a cure for AIDS.

- An ex-Roman Catholic priest who works with small children in a daycare center. He is homosexual and a strong gay-rights advocate. His lover recently tested HIV positive.

�åg **Some Privileges of Racial Power**

I am reasonably confident that even in the face of an affordable housing crisis, I can find a neighborhood where I can afford to live, with reasonable assurance that my neighbors will be neutral or pleasant toward me.

I can see many people of my race widely represented in virtually all communication media, in positive and often powerful roles.

When I read or hear about our national heritage or "Western Civilization," I am shown that people of my color made it what it is.

I can be sure that my children will be given curricular materials in school that testify to the existence and contributions of my race.

I can readily find a hairdresser or barber in my community who knows how to deal with my hair.

Whether I use checks, credit cards, or cash, I can be sure that my skin color will not detract from my appearance of financial responsibility.

In my community I can easily buy books, posters, greeting cards, and magazines from nearly every retailer of these items that feature people of my race.

I can take a job with any employer without wondering – or worrying about my co-workers thinking – whether I got the job because of my race.

I am free of implications that my shape, my bearing, or by body odor are reflections of my race.

When I express concern about racism, I tend to be credited with empathy or even charity, generosity, and love for my neighbor, rather than thought of as self-interested – unless, of course, I am totally discounted as being "out of date" or "living in the past."

If I need legal, medical, or other professional help, I can be sure to find a competent professional of my own race within reasonably close distance and that my race will not work against me.

I can be late to a meeting without having my tardiness attributed to my race.

I can arrange my life so that I will never have to experience feelings of rejection owing to my race.

I can do well in a challenging situation without being called a credit to my race.

I can appear unkempt, I can fail to promptly answer letters or emails, or I can curse and be obnoxious without having people attribute these choices to the morality, poverty, or illiteracy of my race.

I am rarely or never asked to speak for all the people of my racial group, or assumed, in my opinions or behavior, to represent my racial group.

Even in an age when diversity is often affirmed publicly, I can remain oblivious to the language and customs of persons from cultures other than my own without penalty or sanction.

With exceptions that remain rare, I can be fairly certain that if I demand to speak the highest authority in an institution, I will be facing a person of my race.

If I am stopped by a traffic police officer or audited by the IRS, I can be pretty sure that I have not been racially profiled.

I can consider a vast range of options – social, political, professional, or imaginative – without needing to ask whether a person of my race would be accepted or allowed to do what I want to do.

I have no difficulty finding a convenient house of worship whose leaders, and all (or virtually all) members, share my racial identity, and where the founders of my faith are portrayed in art as if they could be related to me.

I can generally be assured that my children will learn about history and culture from the point of view that affirms power for people who look like me.

Credit: Inspiration for these come from "White Privilege: Unpacking the Invisible Knapsack," by Peggy McIntosh, its adaptation by the Episcopal Peace and Justice Network in "White Racial Awareness Process: Facilitator Guidelines", and further developed by Paul Kivel in Uprooting Racism: How White People Can Work for Racial Justice. Please do not reproduce without permission.

Internalized Oppression (Racial)

Even those who have heard of white privilege often have not encountered the term "internalized oppression." The phenomenon of internalized oppression occurs when the victims of oppression begin to internalize or take into themselves, their psyches, and self-identification, the opinions of the oppressor **as if they were true**. There are many kinds of oppression, racial, gender, sexual orientation, etc., and all of these can be internalized by the persons who are the targets of the oppression. The focus of this session is internalized racial oppression.

It is important to understand that what first occurs is the oppression; that is, before the internalization can happen, the **oppression must have happened**. The following are examples of some of the behaviors that are manifestations of internalized oppression:

- Feelings of powerlessness and hopelessness
- Criticism and unrealistic expectations of their own group
- Invalidation of children by parents with excessive fault finding and criticism potentially destroying the child's self-esteem and confidence
- Instilling patterns of self-hate and low self-esteem
- Overuse of alcohol and drugs and engaging in other self-destructive activities
- Feelings that some members of their group are more legitimate than others due to superficial physical traits
- Perception that certain behaviors are "acting white"
- Over consciousness of skin tones and hair texture resulting in the placing of a higher value on lighter skin and straight hair
- Feeling that "I" must uphold and represent my group at all costs and that a failure on my part will negatively affect all the members of my group
- Negative self-assessment resulting in dysfunctional behavior which has the potential to undermine relationships
- Feeling pressure to adapt to dominant group standards and norms
- Limiting one's own ability to set or achieve life goals
- Increasingly accelerating angry feelings that may produce violent behavior against one's own group

Definitions of Racism

Webster's (quoted in House of Bishops Letter, 1994)

Racism: Abuse of power by a racial group that is more powerful than another group, and the abuse of that advantage to exclude, demean, damage, control, or destroy the less powerful group; a belief that some races are by nature superior to others; racial discrimination based on such belief. Racism confers benefits upon the dominant group that include psychological feelings of superiority, social privilege, economic position, or political power.

Other *current dictionaries*

Random House Webster's Unabridged (2001)

Racism 1. A belief or doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to rule others. **2.** A policy, system of government, etc., based upon or fostering such a doctrine; discrimination. **3.** Hatred or intolerance of another race or other races.

Older editions reveal growth in scholars' understanding

Webster's 3rd New International (1968)

Racism: 1. The assumption that psychocultural traits and capacities are determined by biological race and that races differ decisively from one another, which is usually coupled with a belief in the inherent superiority of a particular race and its right to domination over others. **2a.** A doctrine or political program based on the assumption of racism and designed to execute its principles. **2b.** A political or social system founded on racism. **3**. Racialism.
Racialism: 1. Racial prejudice or discrimination; race hatred. **2.** Racism

Webster's New Universal Unabridged Dictionary, Second Edition (1955-1983)

Racism: 1. Racialism. **2.** Program or practice of racial discrimination, segregation, persecution, and domination, based on racialism.
Racialism: A doctrine or feeling of racial differences or antagonisms, especially with reference to supposed racial superiority, inferiority, or purity; racial prejudice.

INHERENT IN EACH DEFINITION: A racist political/social system inspires among members of its advantaged group the assumption or belief in their own racial superiority, often subconsciously, and endows them with power and privileges that work both directly and indirectly to sustain the system.

Forms of Racism

1. A conscious or unconscious assumption, or a belief or doctrine claiming one's own racial superiority (individual racism).

2. Acting on this belief when relating to others (interpersonal racism, usually expressed in the form of prejudice, stereotyping, scapegoating, discrimination, or bigotry).

3. A policy, program, or system incorporating this belief (institutional racism).

4. Cultural norms, standards, practices that inherently affirm the privileged group and ignore, exclude, or demean anyone who is not part of it (cultural racism).

5. Power granted and practices perpetuated by institutions, government and culture that favor the advantaged racial group and collectively enforce the racist belief, even when many advantaged group members disagree with it (systemic racism).

Definitive results of racism

6. Victimization and oppression of all those outside the empowered group which define them as victims.

7. Benefits experienced by the dominant racial group (power, privilege) which, as they are accepted, even unconsciously, inherently define members as racist.

◼◼ **The Power of Racism**

P^3 **Racial Paradigm**

Racism = Race Prejudice + the Power of Systems and Institutions
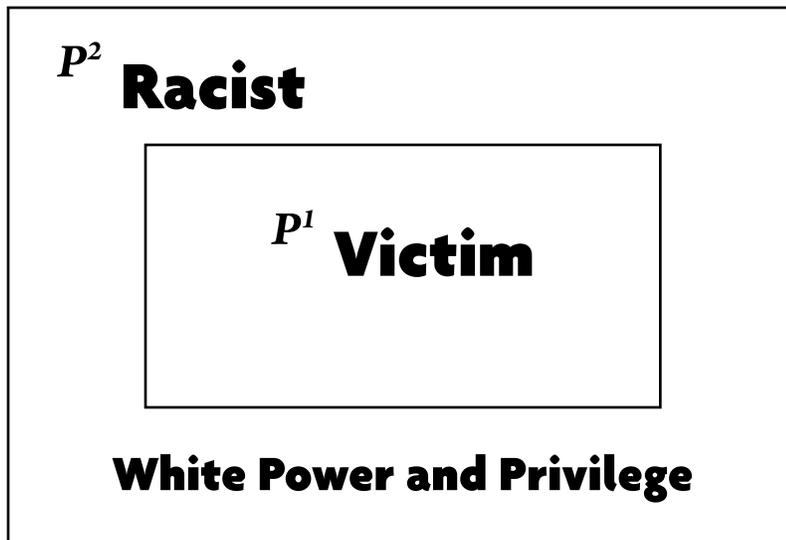
P^2 **Racist**

P^1 **Victim**

White Power and Privilege

The Systemic Portrait

The three exponential dimensions of the power of racism in the USA are:

(P1) Its victimization of people who are not considered white;

(P2) ts grant of power and privilege – and the inherent stamp of "racist" – to people who <u>are</u> considered white;

(P3) its entrapment of all in the belief that the social construct of race is real and a valid, visible framework for human identity. Coupled with the belief that it is unalterable, this paradigm is transformed into an ideology that entraps all within the designated social reality.

� The Power of Racism

P^3 Systemic Change Paradigm

P^2 **Anti-Racist**
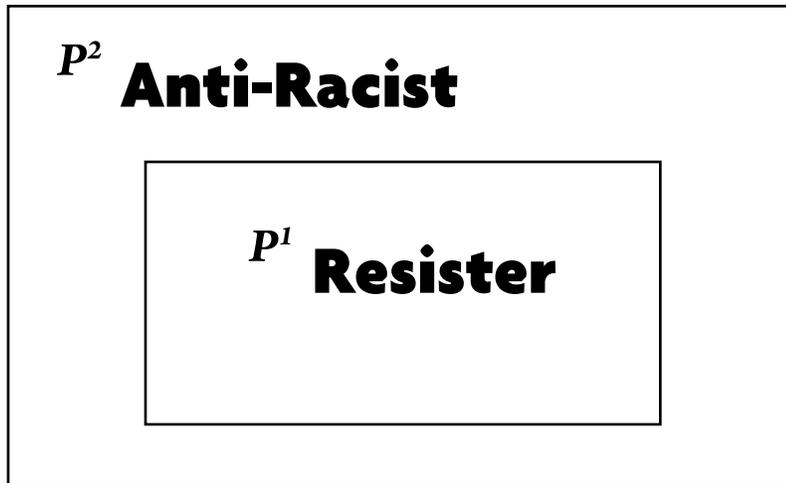
P^1 **Resister**

Systemic change requires

First, re-defining ourselves as fundamentally opposed to the system.
Second, collaborating across racial lines as <u>antiracist resisters</u>, we can join the diverse movement that is strategizing for systemic change.

One important branch of this movement is grounded in the Episcopal Church and closely related to ecumenical and interfaith work, as well as some secular efforts.

An Antiracist Transformation Continuum for Organizations

	1. Exclusive	2. Passive (The Club)	3. Compliant (Affirmative Action)	4. Antiracist	5. Redefining	6. Transformed
CHARACTERISTICS PRACTICES	Supports the racist status quo excludes poc* from policies, practices and decisions at all levels.	Maintains the privilege of those with traditional power, excepting a few poc who are "acceptable" and "exceptional."	Multiculturalism accepted on a symbolic level. Poc must assimilate to white model. Defines itself as "inclusive" but not at level of 'ppp'.**	Some growth in understanding of AR and WP as blocks to authentic multicultural community and strives for deeper understanding and accountability.	Makes intentional decisions to be inclusive; with mission and goals, ppp focused on eliminating the organizational effects of racism and exclusion. Seeks like-minded allies/coalitions.	Holds the future vision in which racism no longer limits human potential and advancement. Institutional life reflects shared power with all diverse groups internally.
ACTIONS	Denies the reality of oppression and espouses and promotes colorblindness.	Is aware of oppression but does nothing to stop these issues within the institution by word or ppp.	Is relatively unaware of ongoing privilege, abuse of power/oppression. Desires to learn and to change institution. Takes AR training.	Commits to life-long process of unlearning racism and oppression but oppressive institutional structures still exist..	Audit and restructure of all aspects of institutional life begun for all. Coalitions formed for mutual feedback and internal / external advocacy.	Full participation in institutional mission, goals and ppp of all people in organization.
SOCIAL JUSTICE	No social justice actions but give money to charity.	Token social justice actions "write-a-check" programs. May focus only on helping people overseas. Paternalistic Colonialistic.	Focus on social-justice projects without personal engagement with oppressed. "Come-to-our-place" programs not directed by oppressed.	Participation in initiatives that address power imbalances and structural oppression through shared power by whites and poc.	A collaborative approach to social justice as allies with oppressed and those with traditional power and privilege. Seek mutual learnings.	Porous borders between institution and wider, diverse community.

Taken from Sheryl Kujawa-Holbrook's adaptation from the works of Avarazian, Branding, Griffin, Hardiman, Harro, Holvino, Jackson, and James.

Keys to Antiracism Continuum

Key: "poc" = People of color;   "ppp" = Policies, practices and procedures.

Monocultural   →   Multicultural   →   Antiracist   →   Antiracist and Multicultural

Racial and cultural diversity seen as negative   →
        Racial and cultural differences recognized and tolerated   →
            Racial and cultural differences seen as assets

Assessing Your Congregation's Current Place on the Continuum

Perspective: You are likely to find experiences of your institution described by characteristics appearing in more than one column of the Continuum. Your challenge is to identify its primary current position as a frame of reference for thinking about changes you would want to consider.

Step 1: Evaluate each column separately with attention to each row in the column. Discuss the following questions with your colleagues, with reference to each characteristic described:

> **QUESTIONS**
> 1) Is this part of our history? When, and in what ways?
> 2) Have we transcended this condition? If so, when and how did it change?
>   Or do we still experience it today?
> 3) Has our congregation experienced the "Change Strategy" noted in the final row of this column?

Step 2: Rate your congregation on each characteristic in each column on the following scale:

> **RATINGS**
> 1) We are most like this; it describes where most of our congregation is.
> 2) We're a lot like this.
> 3) We're somewhat like this.
> 4) Some of our members are here, but the congregation largely has moved past it.
> 5) We're nothing like this (at least, not any more).

Step 3: Now apply the same rating formula separately to each column, reflecting a net assessment of your congregation.

Indications of Institutional Racism

1. The lack of specific commitment, study, and intentional activity to eliminate institutional racism.

2. The relegation of the responsibility for the elimination of institutional racism to persons of color, particularly when there is a conflict.

3. The failure to recognize the contribution of diverse cultures, traditions, and leadership.

4. The failure to express true feelings for fear of being called a racist, thereby blocking the organization's effectiveness in coming to grips with institutional racism.

5. Denial that the elimination of institutional racism has a biblical mandate.

6. Subtle or blatant harassment and/or isolation of persons who have demonstrated a commitment to the elimination of institutional racism.

7. Refusal to discuss racism when a circumstance is so identified by a participant or observer.

8. Statements that deny part of an individual's identity: e.g. "colorblind" statements.

9. Telling jokes demeaning to person and groups.

10. Inflexibility given to worship and music styles that are not European-American in origin.

11. Low regard and priority given to issues and programs that primarily serve people of color.

12. Lack of specific commitment and intentional activity focused on the elimination of racism in the congregation's programs, including religious education for all ages.

13. Lack of focus on the celebration of the history and cultures of people of color.

14. Lack of an intentional strategy to seek new members from communities of color.

Institutional Levels for Analysis

Levels	Characterized by	Questions to ask
Physical Structure	Symbols of identity, purpose and intent.	Does it look friendly, accessible to all, and interculturally interesting?
Personnel	Those authorized to speak and implement programs for the institution; gatekeepers for the constituency and general public; those using assigned authority and responsibility.	Is diversity visible? Are positions of authority occupied proportionally by people not seen as white and by women? Are members/ clients treated well, regardless of race/class/ gender? Are developmental opportunities equal for all employees?
Policies, Programs, Procedures, Practices	Policies prescribe programs and practices, facility allocation/use and budget, how to serve base.	Do policies address issues of race and promote inclusivity in all aspects of institutional life? Are programs culturally inclusive?
Constituency	Present and potential members, clients, customers or others defined by identity documents and policies as objects of service.	Do policies and programs clearly reflect an inclusive view of the constituency? Does constituent participation reflect this aim? Are "outreach" efforts culturally informed?
Communication	Processes and media designed to inform personnel and constituencies on institutional goals, programs, practices of interest to them.	Is the institution intentionally open in its communication practices? Do media contain a wise breadth of cultural perspectives and information? Are communication personnel a culturally diverse group?
Organizational Structure; Assignment of Authority; Decision-Making	Lines of organizational relationships and exercise of authority; defined boundaries and accountability	Do structure and policies encourage diverse participation and outreach to a diverse constituency? Are lines of authority respected without racial variance? Are inclusive programs supported in the budget?
Mission Purpose Identity	The institution and its purpose are defined by its identity documents including constitution, by-laws and mission statement.	Do identity documents make clear a racially inclusive institutional intent? Is this supported with specific, promotable language in the mission statement?
Ethos: Values & Attitudes; Priority For Justice	Ideology, assumptions, belief system, history, tradition may or may not be apparent in identity documents or mission statement; observable only tentatively or speculatively in programs, structure, practices.	Are inclusive belief statements strongly, visibly affirmed? Are contrary elements of history and tradition addressed honestly, as references for a transformed vision? Does action support such a vision?

Institutional Assessment

When investigating an institution, consider at least all of the following organizational elements

- Organizational Mission and Goals

- Ethos: Values and Attitudes

- Program and Resource Development

- Budget and Resource Allocation

- Personnel Policies and Procedures

- Decision Making, Power and Authority

- Priority given to anti-oppression work

- Intentional focus on inclusion

Characteristics of Multiracial Community Assessment

1. Does your institution respect the dignity of all human beings, treat all people with respect, encourage mutuality?

2. Has your institution investigated its history from the perspective of people of various races and cultures? What has the institution learned from its history, and how does this learning impact the future?

3. Does the worship of your institution include a diversity of cultures in language, symbols, music, readings, and content? Is there an openness to work in languages other than English? Are officiants and worship planners respectful and inclusive of other cultures, and do they avoid appropriating others' traditions out of context? Is racism challenged through sermons and worship?

4. Do people from different racial, ethnic, and cultural groups share their stories during worship and programs? Do religious education programs for all ages include material reflective of and relevant to people of various races and cultures? Does pastoral care blend both the pastoral and the prophetic?

5. Is your institution generally grounded in the local community? Are projects planned with, rather than for, the community? Do your members resemble (racially, ethnically, culturally, economically, etc.) the local community, or if not, does the institution actively seek new, representative members?

6. Does the institution provide structured opportunities for all members to explore racism? Are those in leadership positions required to participate in antiracism training? Does the institution have relationships with organizations for people of color for information, referrals, and support? Does the institution advocate at the judicatory, denominational, and ecumenical levels for racial justice for all persons?

7. Is the institution's commitment to being an antiracist multicultural community evident in all of its publications (print and electronic), mission and goals, policies, procedures, and practices?

8. Are all sacred spaces reflective of the multiracial community?

9. Do the governance structures of the institution include people of various races, cultures, and ethnicities in leadership positions? Do the hiring practices and bylaws explicitly state that no one should be denied access on the basis of race, ethnicity or cultural background? Is ordained leadership diverse racially, ethnically and culturally? Is committee membership reflective of all identity groups?

10. Does the institution regularly monitor its antiracism efforts? Are there clear indications of long-term commitment? Does it use media to make its commitment to multiracial community and racial justice known?

11. Is there currently a plan to complete this assessment and take appropriate corrective steps? Who in the institution are involved in this assessment process?

Used with permission and adapted from *A House of Prayer for All Peoples*, Sheryl Kujawa-Holbrook.

▇▇▇ It Wasn't About Race. …Or Was It?

NARRATOR:

Jack Parsons placed the phone back on its cradle and pressed his fingers to his temples. That was his eleventh phone call about what had taken place yesterday between Hope Barrows and Dillon Johnson, two-hard working, valuable members of the firm. Each caller had been very upset and now the firm—or at least all the people under Jack's purview—seemed to be splitting into two angry camps with one group saying, "We won't work in a racist environment!" and the others saying, "If a woman can't feel safe in the parking lot of her own company, that's pretty sad."

The story was really quite simple. The basic facts were not in dispute. Hope, a partner at Fuller Fenton, had gone to the office on Sunday afternoon to get a jump on the workweek, as she often did. When she arrived at the parking garage, she swiped her access card and the exterior door opened. As she drove up to the inner gate - the usual point of security during business hours, when the garage door was open, Dillon pulled in under the exterior door as it was closing. Hope stopped at the gate and, instead of swiping her card, got out of her car and walked over to Dillon. She asked who he was and whether he belonged in the building. Dillon told her he was an associate at Fuller Fenton. Hope asked to see his identification, and he showed her his card. Hope thanked him, went back to her car, and entered the garage. Hope is Asian, and Dillon is black.

Dillon was angry—actually appalled. He had called Jack early that morning. He said that the incident was an indication that the firm was racially biased. Judging from the calls that Jack had received, most of the firm's African-American partners and associates agreed.

Jack asked Dillon to tell him exactly what had happened.

DILLON:

"I was working out at my health club when I received a call on my cell phone from another associate, Shaun Daniels. We had planned to meet at the office later that afternoon. Shaun asked if we could push our meeting because he had to be somewhere at 4:00 p.m. I said 'Sure,' grabbed my things and drove to the office straight from the gym.

"I pulled into the driveway of the company garage behind a new silver Volvo, and started looking through my clothes, which were in a pile on the passenger seat, for my wallet and my access card.

"Then the door opened, the Volvo went through, and I didn't even think: I just followed. Then the car stopped again. I thought, 'What is this?' and I tried to see who was in the car. I could see that it was a woman, and she was looking at me in her rearview mirror. So, I waved to her and then waited.

"She got out of her car, came over to me, and asked me if I work in the building. I said, 'Yes,' and she asked me for my identification. I recognized her, you know—I didn't know her name, but had seen her somewhere in the building.

"I was really confused. I didn't know what her problem was. Then I realized that she thought that I had slipped through the door behind her because I was some sort of criminal. I'm black, and she is Asian. Most people at the company are white. 'Case closed' in her mind.

"I told her my name, found my wallet, and showed her my identification. But Jack, I have to

tell you, at that moment, all I could think was that this wasn't the first time I had been made to feel like an outsider at this company because I am black. When I signed on, I heard a lot of talk about how Fuller Fenton was reinventing itself as an incredibly diverse, versatile organization. But my experience tells a different story.

"During my first week here, one of the administrative assistants saw my wedding photo that I have on my desk. She looked really surprised and then said, 'Your wife is very light skinned.'

"I laughed and said something like, 'Amy is white.' But you should have seen the look I got: it was disapproving, almost like she were disgusted." Dillon's voice becomes quieter. "I know I could cut her some slack: she is one of the older assistants, and she's been here a long time. But it stung. She hasn't talked to me directly since."

Dillon is quiet for another moment. "That was the smallest incident. After four months here, I was going to be on the team for that consumer goods company in Texas. Do you remember that I was put on and taken off within 48 hours? I later found out that the partner heading the team was worried that a black face would put the client off.

"Maybe the guy had a point; that client is a very old-line kind of company. But still, if this company is serious about diversity, is that any way to behave? That is not the kind of company I thought that I was joining, and it is certainly not the kind of company that I'm going to keep working for.

"I called four or five colleagues last night. I asked them if I was imagining this. They said 'no.' This time it can't just be water under the bridge, Jack."

NARRATOR:

Jack knew that the earlier story about the client was correct. In fact, he had argued with his partner about the way Dillon had been treated at that time. And he had hoped then that it would have been one of those things that he could work to prevent from happening again.

Jack reassured Dillon as best he could. He told Dillon that he was a valued employee, that he would do some digging, and that they would all work to resolve the situation. As soon as he hung up the phone, he called Hope and left a message asking her to come see him.

HOPE:

"I tried to call you earlier. I have heard a lot of rumors going around about what happened yesterday, and I have to tell you, I am completely shocked. I didn't ask for Dillon Johnson's identification because he was black. I asked for it because I was freaked out that a man was following me into the garage—a man who didn't seem to have an access card of his own.

"I was only concerned for my own safety. He could have been white, or purple, for all I cared. I thought that there was a good chance I was going to be robbed or even raped. Asking for identification was the fair thing to do."

NARRATOR:

Jack asks Hope to sit down and suggests she start from the beginning.

HOPE:

Hope takes a deep breath. "I often come into the office on Sundays. Occasionally, I will see other cars in the garage, and sometimes I'll see people coming and going.

"But I didn't recognize Dillon's Taurus, and I didn't recognize Dillon. What he thinking, Jack?"

Speaking indignantly, "I'm not the one who was insensitive here. Dillon Johnson was insensitive to me by 'piggybacking' behind me when I opened the garage door. Didn't he know that any woman would feel vulnerable and potentially threatened if any man—or anybody, truth be told—evaded security measures to follow her into a deserted garage? Why didn't he just wait the extra 15 seconds and use his own card?

"You know, I really never should have gotten out of the car. I should have just called security. But I was thinking, 'Better to confront him now than to put myself in the possible jeopardy deep in the garage with no one else around.

"To be honest with you, I was also thinking about two of my friends who have been mugged—one in a parking garage and the other on a subway platform. Neither was hurt. Well, my friend Alice strained her hand trying to twist away from the subway mugger, but she got off easy, considering. And I was thinking about what my husband asked me two years ago when I started coming here on Sundays. He asked if I was sure that it was safe to come in when the building was deserted. He asked me to carry a cell phone in my hand when I got out of the car. I had punched in 911, and my finger was on the send button.

"I did not _recognize_ him, and I didn't recognize his car. He was wearing a tank top tee-shirt, not that that matters, really. No one dresses up here on Sundays. Still, no one usually wears tank top tee-shirts, either. I did feel a little silly, at one point, before I got out of the car. I mean, I was telling myself that whoever it was, was just coming in to work and had been too lazy to get out his card. But being scared overruled feeling silly.

"And in no way—_no way_—was I acting out of any racial prejudice. Come on, Jack, this guy has some personal chip on his shoulder and he is putting all his baggage on me. I was scared, for heaven's sake."

NARRATOR:

Jack listened and, at the end of the meeting with Hope, told her that he would think about what to do. It was clear, he said, that she and Dillon should sit down in the same room to discuss the issue. He would set up the meeting and get back to her.

Questions for Discussion

1. If you were Jack, how would you have handled this situation?
2. Is it about race? Is it about something else?
3. What other elements of difference to you note in the story?

▬▬ The Co-op

Manuel Sanchez is a successful Filipino attorney in a prestigious law firm. His wife, Mary, has an MBA and is a realtor in a major metropolitan area. They are an interracial couple with three grown children. Manuel serves chairs their co-op board in an upscale high-rise. They are a much admired couple and attend the largest Episcopal Church in their city. Recently, Manuel and Mary, along with a number of their fellow congregants, attended an in-depth antiracism training with other ecumenical and interfaith groups in their city. Each gained valuable insights into personal blind spots and structural issues. Each saw potential targets for change in their professional contexts. Mary identified the need to address exorbitant insurance and mortgage costs for aspiring low-income and minority homeowners. Manuel decided to raise pointed questions with his law firm about lack of significant follow through on their firms stated pro bono defense objectives.

While each felt that their learnings had equipped them to pursue these targets for change individually, they also agreed to work together on some policies and practices of their co-op.

After doing an analysis of their membership and the criteria that allowed certain people to be members, they were appalled to discover that while there were no explicit exclusionary criteria, the fact was that the membership included no practicing Jews, Muslims, or persons from sub-Saharan Africa. In addition, it was clear to them that a majority of the membership was, in fact, center-right politically. Furthermore, Mary discovered that the chairperson of the "Welcome to our Co-op" committee included the names of only Christian churches in their information packet. At their last meeting, there had been an unusually frank discussion of the appropriateness of displaying an American flag in the lobby of their building. Manuel had been able to table this discussion by forming a committee to research what other co-ops had done about this and other similar subjects, as well as any legal implications that a change in their policy of no political ads, no explicit religious endorsement, or symbols, etc.

Manuel and Mary were in a quandary as they looked toward the next meeting, scheduled in ten days. While committed to raise some of the concerns they identified after antiracism training, they were not sure that the next meeting would be the best time to raise these concerns. While discerning their actions, they learn that the Consul General of an Islamic republic, a client of Mary's, had applied for membership, with cash in hand to purchase a coop.

Mary stands to make a substantial bonus if the sale is consummated. The co-op board has hesitated deciding on the application.

Under the circumstances, what action, discussions, or additional research would you suggest to Manuel and Mary to increase inclusivity, consistently equitable policies and practices, and avert a discussion about the newest applicant that centers on his ethnicity or religion. How can they assure a reasoned discussion?

Questions for Discussion

What should Manuel and Mary do?

The Church Historian

Dr. Connie Lee is an historian at a major northeastern university and also a member of an historic Episcopal church. The rector has asked Dr. Lee to prepare a history of their parish for the celebration of their bicentennial. He indicates that several of the families in the parish since its inception have donated many ancestral papers about the church's founding and early years. He is particularly interested in the proud history of the church, including as a way station on the Underground Railroad and incubator for several mission congregations in neighboring communities that are now important parishes. Prior histories of the church have highlighted these facts, but without authenticating professional research.

Dr. Lee goes to work, but an alarming story unfolds. Records suggest that much of the money that helped found the church and its endowment came from two prominent families involved in the slave trade. Equally alarming, succeeding generations of those families became involved in the manufacturing of arms. Moreover, and that the principal motivation for founding the mission churches was to provide chapels for working-class families employed in those factories who, the founders stated, "wanted to worship with their own kind."

Dr. Lee comes to the rector and relates the story behind the story, noting that one of the families felt some guilt regarding their progenitors' activities in the slave trade and became abolitionists, in the process encouraging use the utilization of the church for the Underground Railroad. The other family became founders of the colonization society that sought to buy the freedom of slaves to transport them back to Africa. The records indicate that this caused a deep division in the congregation and also helped motivate creation of the missions. None of this information has come to light in the past century of recording church history. Now, the congregation is racially diverse, but still with the economic divisions that spawned the missions in the various guilds and clubs of the church. As a professional historian, Dr. Lee feels compelled to tell the story truthfully and to invite the congregation into a racial-awareness dialogue to confront their past. She is adamant on this point, because the records show that many shares in slave ships were donated to the church by other founding members who were less affluent but saw the slave trade as a good investment.

Displeased with these revelations, the rector asks Dr. Lee to do a less honest historical review. In the meantime, however, she has shared some of her findings with some members of the vestry and other church leaders. They are evenly split between her position and that of the rector.

One final complication has developed, bringing the issue to a head. A younger member of the congregation, descended from both founding families, has begun a documentary film telling the history back to Africa, and has invited members of the congregation to enter into dialogue on its moral responsibility in the 21st century. An interesting sidelight: the current diocesan bishop and two of his predecessors are descendants of these founding families.

Questions for Discussion

1. How would you advise the church to address this situation?
2. What would you advise Dr. Lee to do?
3. What could the rector do to address the fact that this information is already known?
4. What are the implications for the mission churches that had planned to share in the celebration?

Culture Tree

Branches represent cultural, and racial groups that have influenced your life through family by marriage, friends, classmates, workers, neighbors, neighborhood food, vacation, the arts, sports, and so on.
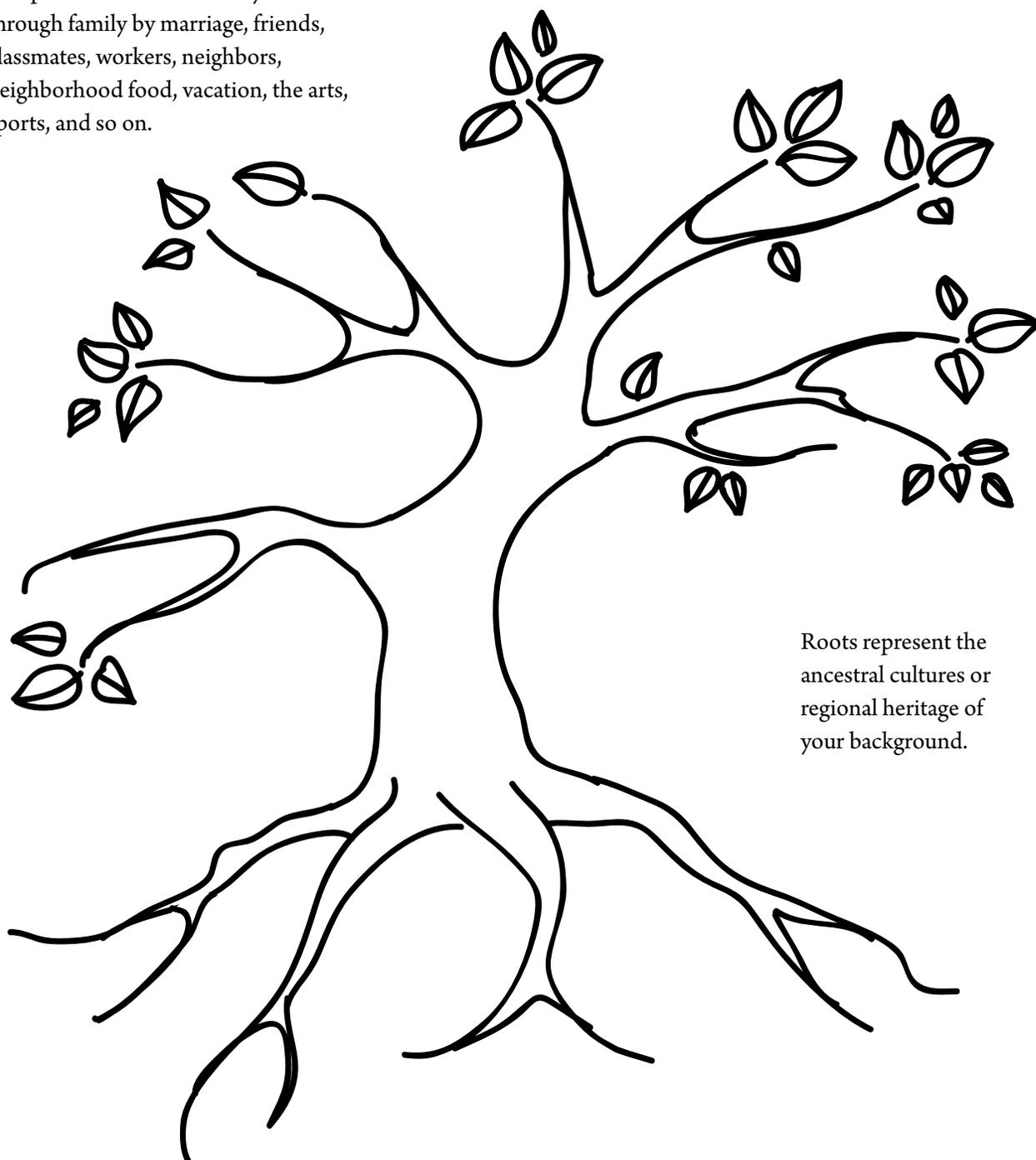
Roots represent the ancestral cultures or regional heritage of your background.
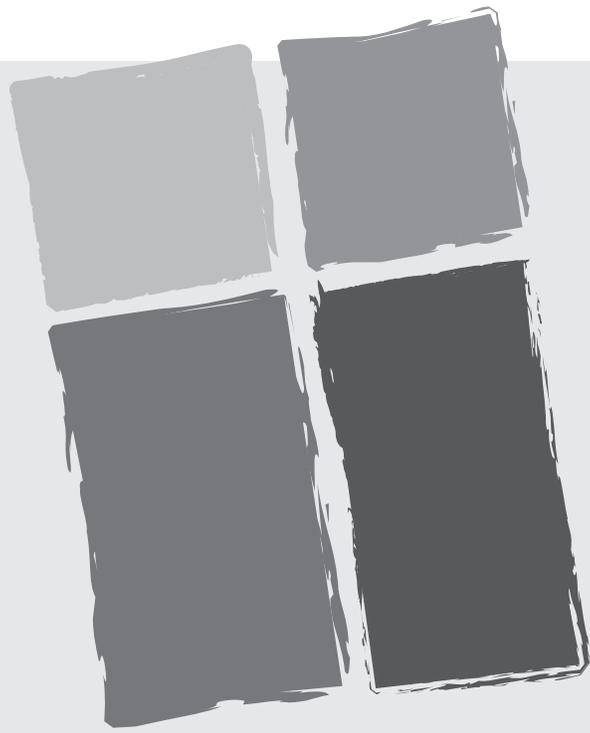
Participant
Handouts

The Sin of Racism: A Call to Covenant
A Pastoral Letter from the House of Bishops
of the Episcopal Church, March 2006

3/12/2006
[Episcopal News Service]

We, the bishops of the Episcopal Church, acknowledged the painful reality of the consequences of racism in the 1994 pastoral letter "the Sin of Racism." In that letter. we stated "the essence of racism is prejudice coupled with power. It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges.' We issue this new pastoral on the pervasive sin that continues to plague our common life in the church and in our culture. We acknowledge our participation in this sin and we lament its corrosive effects on our lives. We repent of this sin, and ask God's grace and forgiveness.

When Jesus entered the synagogue in his first public act of ministry (Luke -I), he read from the prophet Isaiah. The vision proclaimed is known as the desire of God, the peaceable kingdom, a society of justice and shalom, or the city set on a hill. It is an icon of what God intends for all creation — that human beings live in justice and peace with one another, that the poor are fed and housed and clothed, the ill are healed, prisoners set free, and that the whole created order is restored to right relationship. That vision is our goal and vocation as Christians.

The fundamental truth undergirding this vision is that all are made in the image of God. It is in our diversity that we discover the fullness of that image. If we judge one class or race or gender better than another, we violate that desire and intent of God. And when our social and cultural systems exacerbate or codify such judgments, we do violence to that which God has made. Racism is a radical affront to the good gift of God, both in the creation described in Genesis, and in the reality of the Incarnation. Jesus came among us to bring an end to that which divides us, as Paul so clearly identifies in Galatians 3:28, "in Christ there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female."

Whenever individual or community behaviors work against God's vision, we have promised to respond in ways that will serve to heal: "Will you strive for justice and peace among all people, and respect the dignity of every human being? I will with God's help (BCP p 305)." God has created us with skins of many colors. God has created us in thousands of tribes and languages, and none is adjudged more Godly than another. It is our behavior that gives evidence of godliness, not the color of our skin.

The world has witnessed the evil of institutionalized racism and classism in the United States in the aftermath of the hurricanes of 2005. The poor and persons of color were often served last — or not at all — while wealthy and privileged residents had greater resources to escape the immediate danger of the hurricanes and begin the process of rebuilding. We are all shamed by the sin of racism in the reality of inequity in housing. employ meta, educational and healthcare opportunities, and the disaster response.

This House of Bishops, meeting in Hendersonville. North Carolina on 21 March 2006. which is the International Day tier the Elimination of Racial Discrimination, commit ourselves as bishops to discern and confess our own prejudice and complicity in the pervasive sin of racism, to confront it, and make amends for it in intentional ways every time we gather as a House. We ask the Holy Spirit to empower the House to fully live into this covenant, and we invite the members of this Church to covenant with us, in the following actions personally, corporately, and globally. With God's help we will:

- renew our commitment to the 1994 pastoral letter, "The Sin of Racism"; take responsibility, to expose, dismantle and heal those situations of injustice based on racism:
- seek forgiveness for our lack of charity and consciousness in recognizing those situations which degrade the image of God in our neighbors;
- make amends for our undeserved position and benefit as a result of unjust situations both now and in the past;
- empower all members of God's human family, that they may live into the fullness of what God intends;
- encourage the larger church to continue and expand its work of education, spiritual formation, and Antiracism training, that all might discover the riches of God's diverse creation, especially in those who differ from us;
- advocate for the implementation of the Millennium Development Goals by the Domestic and Foreign Missionary Society, our respective dioceses, the parishes which comprise them, and our governments, as well as our own households, that God's desire may become increasingly evident for all of humanity;
- recruit and empower people of all races and ethnic origins as leaders in our church, and as members of all boards, agencies, commissions, and committees;
- dedicate equitable resources for all races and national origins in the funding of theological education for all ministries, lay and ordained;
- advocate for continued response to the sinful legacy of slavery; expose situations of environmental racism and classism which poison and threaten the poorest among us, and seek justice for those communities; and
- advocate for compassionate care of the stranger in our midst, and demand just immigration policies.
- Having entered into covenant with each other to root out the sin of racism in very specific personal and corporate ways, we, the bishops of the Episcopal Church, invite all members of our Church to join us in this mission of justice, reconciliation, and unity. This is an expression of our commitment to the fundamental covenant each of us entered into at the moment of our baptism.

May God give us the will to do this reconciling work, and the power and grace to accomplish it. We ask that this pastoral letter he read in all churches as soon as possible.

The Sin of Racism: A Pastoral Letter from the House of Bishops of the Episcopal Church, March 1994

Preamble

To all the baptized of the Episcopal Church, grace to you and peace in the name of our Lord Jesus Christ.

For decades this church has issued statements, passed resolutions and taken actions which have addressed many aspects of racism and racial justice. While positive changes have occurred at certain times in various situations, racism not only persists in our world, but in many places is powerfully resurgent. The most recent comprehensive attempt to deal with endemic racism in our church and society was initiated by the 70th General Convention in Phoenix three years ago. Among a series of resolutions directed specifically to the church, one required the House of Bishops, in its teaching role, to issue a Pastoral Letter prior to the next General Convention on the sin of racism. In preparation for this responsibility, we have devoted part of the agenda at each of our interim meetings since Phoenix to this pressing concern. As we have sought to sharpen our personal and corporate consciousness, we have discovered that we ourselves have much to learn, relearn and do. Therefore, what we write here speaks not only to the church at large but to us, your bishops, as well.

This Pastoral Letter is the first in a series of teachings addressed primarily to Episcopalians in the United States. It does not attempt to touch on every aspect of racism, but rather to initiate a continuing discussion on a spiritual malady which infects us all.

In this introductory message, we evoke words and images sacred to our tradition. We share with you an analysis of the current dynamics of racism, confess our complicity with that evil, declare a covenant with each other to work to eliminate racism wherever we find it in church and society, and invite all Episcopalians to join us in a mission of justice, reconciliation and unity.

Analysis

> *Take away from me the noise of your* songs; *I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream.* (Amos 5:23-24 NRSV)

Cries for justice in our land and around the world inevitably confront us with the sin of racism. Those cries have not gone away — not from the far corners of the world, not from the communities in which the Episcopal Church ministers, nor from our beloved church itself. Ethnic cleansing in central Europe, apartheid in South Africa, murder of indigenous people in our hemisphere, ethnic violence in the Middle East, India and other Asian nations are all variations on the theme of racism.

Escalating violence in America illustrates the complexity of racism. At the heart of the matter is fear. We fear those who are different from ourselves, and that fear translates into violence which in turn creates more fear. Institutionalized preference, primarily for white persons, is deeply ingrained in the American way of life in

areas such as employment, the availability of insurance and credit ratings, in education, law enforcement, courts of law and the military.

The definition of racism from Webster's Dictionary sharpens the focus for us. Racism [is the] abuse of power by a racial group that is more powerful than another group and the abuse of that advantage to exclude, demean, damage, control or destroy the less powerful group; a belief that some races are by nature superior to others; racial discrimination based on such belief. Racism confers benefits upon the dominant group that include psychological feelings of superiority, social privilege, economic position, or political power.

The handbook of the Episcopal Church's Commission on Racism gives further definitions:
- **Racism**-- the systematic oppression of one race over another. It occurs at the personal and institutional level.
- **Prejudice**-- a judgment or opinion about others, made before one has the facts.
- **Discrimination**-- any kind of action taken to deprive members of a certain group or a person of their civil rights. (1)

The essence of racism is prejudice coupled with power. It is rooted in the sin of pride and exclusivity which assumes that I and my kind are superior to others and therefore deserve special privileges." In our religious tradition the people of the covenant have frequently expressed this attitude. Often we have been challenged by prophetic witness to turn from a life of privilege to a vocation of responsibility and moral rectitude. Jesus, in his time, clearly called the people of God to lives of discipleship and servanthood without boundaries of race or class.

Racism perpetuates a basic untruth which claims the superiority of one group of people over others because of the color of their skin, their cultural history, their tribal affiliation, or their ethnic identity. This lie distorts the biblical understanding of God's action in creation, wherein all human beings are made "in the image of God."(2) It blasphemes the ministry of Christ who died for all people, "so that everyone who believes in him may not perish but have eternal life."(3) It divides people from one another and gives false permission for oppression and exploitation. While our generation is not the first to experience it, racism has surfaced with particular intensity today because pluralism — the inevitable result of a shrinking world — exists on a scale not known before. The challenge of people with differing backgrounds having to live together has never been greater.

The sin of racism is experienced daily in our society, in our church and its institutions, in the House of Bishops. We have listened to first-hand accounts from brother and sister bishops who, in the face of racial prejudice and discrimination, have struggled to maintain a sense of integrity and personal worth. The church in your community is filled with such stories. They are there to be told and heard.

God's response to human sin is to establish a covenant in Christ Jesus that overcomes division and isolation by binding human beings to God and each other in a new way. For Episcopalians, the implications of this new community in Christ are spelled out in the baptismal covenant.(4) Our ability to live into that covenant, personally and in our life together in the church, witnesses to the power of Jesus Christ, with whom we have died to sin through baptism and risen to a new life of joyful obedience.

The House of Bishops and the General Convention as a whole have long rejected the evil of racism and have supported full civil rights for people of color among all races. At the same time, a new appreciation has developed for the plight of all oppressed people and the need for equality in the laws of the nation and in the governance of the church.

Various resolutions in the past have proposed ways for victims of discrimination to participate in the prevailing system. Many have challenged the system itself to become more inclusive. The unspoken assumption of these resolutions is that victims will adapt and assimilate into the existing system. Their message, in essence, has been: "You are welcome to become like us."

Such efforts may have represented progress in their time, but they are seen by many today as the product of a dominant racial attitude, which is at the heart of institutional racism.

Racism may be manifest in any race when it is in a position of power and dominance. In the United States our primary experience is one of white privilege, even in places where whites may be a minority in the surrounding population. This comes as a surprise to many white people, because they do not think of themselves as racist. They may even see themselves as victims of various violent reactions against the dominant culture. Yet there are many in our society at all levels who seem to find a certain security in racially restricted communities, schools, clubs, fraternities, sororities and other institutions.

Questions abound. Can the old melting pot image of assimilation, be replaced by a better metaphor that reflects the value of difference? How can the inherited privilege and unearned advantage of some people be used to bring about the reconciliation of all'? How can the church offer all people the "supreme advantage of knowing Christ,"(5) when too often it is itself a bastion of separation? How can the Episcopal Church, which reflects the dominant culture, be a factor in changing destructive racial attitudes and behaviors? Are we ready to find new common ground on which all may stand together'? Will we trust the grace of God to enable us to bridge our many unhappy divisions?

Confession

> *Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?*
> *l will, with God's help.* (The Book of Common Prayer, p. 304)

As baptized Christians and as bishops in the Church of God, we recognize that racism is endemic in *every* aspect of society, including the church. A poster spotted on a university campus put it this way:
Racism is just about everywhere. It is in our language, customs and beliefs, fears, work, schools and sports. It is virtually everywhere except in those places where people deliberately choose to remove it...on this floor in this hall — on this campus.(6)

One diocese in the church has adroitly adapted this poster for local use by substituting the concluding words with: in this pew in this church — in this community.

We have found the exhortation of an African-American priest of our church to be compelling:

If racism is to be overcome, and our culture attain true inclusivity based on plurality and diversity, there is a great deal of confessing that must go on on all sides: confession that relates to our complicity in the genocide of native peoples, confession by whites of their continued advantage based on unearned privilege, confession by blacks of our co-dependence and participation in that corrupt value system, confession by both blacks and whites of our collusion in the racist dynamic which excludes Asians, Native Americans and Hispanics, confession by all of us of our dependency upon violence as a means of controlling others and settling disputes.(7)

What this observer discerns and diagnoses in a North American context applies, we believe, to every interracial setting, each with its own particular dynamics. Whoever uses power to suppress and demean people of another racial group stands in need of confessing the sin of racism. We recognize that no conscious actions need to be taken to perpetuate this sin. By virtue of its own institutional and systemic character, racism runs on its own momentum. The rooting out of racism requires intentional and deliberate decisions, prompted and sustained by the grace of God.

The fundamental Christian rhythm of resistance, failure, repentance and returning, well stated in the baptismal covenant, reminds us that all stand in need of honest self-examination and continuing discipline to enable us to become converted and convinced anti-racists. Therefore, we the bishops of the Episcopal Church, confess our complicity with racism and pledge to make necessary changes in our personal lives, in our diocesan structures and in the church as a whole.

Covenant

> But now in Christ Jesus you who once *were far off have been brought near by the blood of Christ. For he is our* peace; *in our flesh he* has *made both groups into one* and has *broken down the dividing wall, that is, the hostility between* us. (Ephesians 2:13-14, NRSV)

In the past, through a variety of resolutions and programmatic offerings, the church has attempted to deal with racism in its own life. Now, we believe, a new moment of choice is upon us. This moment is shaped by a fresh understanding of our baptismal calling, as it is expressed in The Book of Common Prayer. This moment is shaped by the persistent and pervasive racism of our day, an evil that clings so closely that it seems to be part of our very flesh.

Determined to move beyond pious but easy resolutions, we, the bishops of the Episcopal Church, commit ourselves afresh to combat racism in church and society and to hold ourselves accountable to this new covenant.

1. As a personal investment in the task at hand, *each one of us will make* an *inventory* of racist attitudes in our feelings. habits and actions toward others. We will use this inventory as a basis for transforming our lives through reflection, meditation, prayer and action. Among specific personal commitments we make are the refusal to participate in racially discriminatory clubs, or other institutions, and the refusal to engage in racially denigrating stories and humor.

2. We recognize that *we* are *part of a body that is itself infected with racism,* which endangers our spiritual health. Those of us who are white acknowledge that our advantaged position inevitably reenforces the racism we seek to dismantle. What gives us hope and courage is our

sure knowledge that all people are created in the image of God and that Jesus Christ breaks down every wall that divides, restoring all to unity and wholeness.

3. We believe that the time has come for us in the dominant culture to be still and listen to those on the margins of society. Attending with care may help us realize that people of color must expend endless energy as they contend daily with the consequences of racism. Sensitive listening may help us understand our complicity with a system that discriminates, oppresses and demeans. To that end we *commit ourselves to be better listeners.*

4. Many people, including members of our own church, live in *de facto* segregated communities with increasingly segregated public schools. Many barely subsist in an economy which affords declining opportunities for many people, most especially people of color. We are particularly challenged by the despair of the young in our society, faced with a culture of drugs, sexual abuse and violence. In the face of these realities, *we believe that our mission involves not only changing* hearts, *but also engaging ourselves in seeking* to *transform a socio-economic system* that drives many into poverty, alienation and despair. In the regular exercise of the episcopal office and at the time of our pastoral visitations to our congregations, *we will share our experiences of racism and will encourage others to do* the same. *We will teach and preach the gospel in ways that sustain a vision of justice and* peace *among all people.*

5. *It is our apostolic and pastoral responsibility to proclaim the vision of God's new* creation *in which the dignity of every human being is honored. As* we are about that task, we discern an emerging new context for mission. The lingering image of the Episcopal Church as essentially white and Anglo Saxon does not serve us well. We are affected by continuous shifts in the domestic population and by the constant arrival of new waves of immigrants. The church's missionary strategy must take seriously the changing complexion of its broadening constituency.

6. In a church which is increasingly diverse, racially and ethnically, we *will* place a *high priority on the development of strategies for the recruitment, deployment and support of persons of color,* including Native Americans, Asians, African Americans, Hawaiians and Hispanics at every level congregational, diocesan, national -- and their inclusion in decision-making positions throughout.

7. As leaders of the worship of the church, *we will encourage the development of liturgical expressions* that *reflect* the *church's racial and ethnic composition and articulate clearly the* good news that *in* Jesus *Christ every harrier that* separates God's *people is broken down.*

8. Finally, in order to be accountable to one another and the church at large, we will *establish a standing committee* of the House of Bishops to implement and monitor the fulfillment of this covenant.

Invitation

> *Will you strive for justice and* peace *among all people, and respect the dignity of every human being? I will, with God's help.* (The Book of Common Prayer, page 30)

The catechism declares that the mission of the church "is to restore all people to unity with God and each other in Christ."(8) Through baptism all Christians are called and empowered to participate in a ministry of

reconciliation and unity. Central to this mission is the intentional transformation of all structures, systems and practices in the church and elsewhere that perpetuate the evil of racism.

Racism in the church subverts the promise of new life in Christ for everyone. Racism stains the church and contradicts the reconciling power of Christ's death and resurrection. Racism is totally inconsistent with the Gospel and, therefore, must be confronted and eradicated.

May God give us the will to engage in this task together and the power and grace to accomplish it.

Notes
1. Episcopal Church Center, 815 Second Ave., New York, NY 10017.
2. Genesis 1:27b.
3. John 3:16b.
4. The Book of Common Prayer. pages 304-035.
5. Philippians 3:8.
6. Syracuse University, Syracuse, NY.
7. Rodman, Edward W., *True to Our God, True to Our Native Land.* Episcopal Urban Caucus, 1993.
8. The Book of Common Prayer. page 855

Why, as Christians, We Must Oppose Racism[1]

By Archbishop Desmond Tutu

> *The following is the text of a speech delivered by Archbishop Desmond Tutu in the Great Hall, Parliament House, Canberra on December 6th, 1994, as the inaugural Dunrossil Lecture. The Dunrossil Lectureship was established by St John's Anglican Church, Reid, Australian Capital Territory in memory of Viscount Dunrossil, former Governor General of Australia. Lord Dunrossil is buried in the churchyard at St John's. The [St. Mark's] Review is grateful to the Church and to its Rector, the Venerable David Oliphant, for permission to publish the lecture.*

Somebody once remarked that we learn from history that in fact we do not learn from history. It is quite staggering that we should read of attacks by louts on foreign workers in Germany simply because they are of a different race. One would have thought that with the memory of the Holocaust fresh in their minds the last thing Germans would want to be guilty of is a resurgence of racism. Unfortunately, neo-Nazism has indeed reared its ugly head with the vicious attacks on *Gastarbeiters* by youths who have no compunction about evoking the memory of Adolf Hitler. We should be careful though that we do not become hysterical and my formulations earlier would be perilously close to the kind of generaijsation that can easily evoke a panic-stricken reaction. We should in soberness give thanks for the fact that tens of thousands of decent Germans have marched in massive demonstrations to protest against this new socio-pathological phenomenon. But we have sadly to admit that there is a new xenophobia abroad. It is a characteristic of periods of transition when familiar landmarks have been shifted or removed, landmarks that have served to help people find their hearings, that almost inevitably there is a nostalgia for the security that comes from having simplistic answers to complex questions and a desire for an absolute certainty.

No wonder there is a growth in fundamentalism, especially religious fundamentalism, especially among Christians and Muslims. These persons are upset that there are often no straightforward answers to the many ambivalences and ambiguities that characterise life as most people experience it. They are impatient with the diversity to be found as in a plurality of ideologies, political options, religious faiths, cultures and ethnic groups. They hanker after. homogeneity. They spew forth intolerant views about issues relating to, for example, human sexuality and particularly homosexuality, about abortion, about interfaith dialogue, about morality, etc. Some of the more horrendous manifestations of this intolerance of diversity are being seen in what has euphemistically been called "ethnic cleansing" in Bosnia and the awful genocide in Rwanda.

The circumstances obtaining today provide fertile ground for the growth of racism. When the economy is not doing too well and people are competing for scarce jobs in a lime of high unemployment and recession and therefore of an increase in crime. then they start Iooking for scapegoats. Foreigners and those who do not resemble the majority in one way or another become ready-made candidates for bearing the blame for

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1. Originally primed in *Si. Mark's Review* winter 1995. Reprinted for inclusion in this resource with the permission of the St. Mark's Renen. British spellings (e.g.. words ending in "-ise" rather than "-ize"). most punctuation, and certain initial capitalizations and lower-casings have been retained for accuracy.

whatever is going wrong. Flitler was cunning in using the prevailing difficult economic situation of the 'day to blame the Jews for the misery that the true Aryan Germans were experiencing. He was on an unbeatable ticket. Nazism, which we all today condemn as so obviously evil and immoral, spread like wildfire, much to the surprise and chagrin of many of us:

We must be ever vigilant because racism is again on the rise and there are those who don't think it is such a bad thing because it can be made to seem innocuous, dressed in the garb of ethnic pride and a legitimate self-determination, It has been possible for a Mr. Duke. known to have been a high-ranking member of the Ku Klux Klan, to he quite unbelievably a credible candidate running for the Governorship of Louisiana. His racist antecedents did not rule him out automatically and categorically as one might have expected. He put up a very good show at the time. And that is quite. quite scandalous, because my dear friends, racism can never be benign. It can never be respectable. It was racism that blotted the world's copybook by giving us slavery—doing commerce in fellow human beings.

It was racism that produced the awful ghastliness of the Holocaust in which millions of Jews were killed after being subjected to the most appalling suffering and degradation. There was nothing benign and nice about putting children into gas ovens after transporting them in inhuman conditions in cattle trucks.

It was racism which produced the awful excesses of the Ku Klux Klan whose emblem was a flaming cross—almost the ultimate blasphemy. and sacrilege—when they made life a sheer hell for blacks through their lynchings. There was nothing benign or respectable about that.

It was racism that gave the world apartheid where people in the land of their birth did not vote just because of the colour of their skin; where children were stunted psychologically, emotionally, intellectually, and physically, not accidentally, but by deliberate government policy; where to oppose such a system earned you a banning order that consigned you to a twilight existence as a prisoner at your own expense, or detention without trial, where you might undergo unspeakable torture, or you died mysteriously in detention, as did Steve Biko. Or you served an unconscionably long prison sentence for having the audacity to claim that you too were human: that you had fundamental inalienable rights: that you had a dignity that should not so callously be trodden underfoot and rubbed in the dust—as had Nelson Mandela, spending 27 years in incarceration, and many others. Or to have to go into exile as happened to Oliver Tambo who, like so many others, was in exile for over 30 years. Or you were the target of sinister hit-squads.

No, my friends, there has been nothing nice and benign and respectable about the racism that was called apartheid. It was. accompanied by harassment of innocent people. by their vilification and denigration in the State-controlled electronic media and in some of what were sycophantic lick-spittle newspapers which were the apartheid Government's lap dogs. Let me add that there were undoubtedly courageous journalists and newspapers which helped to keep the torch of freedom flickering. But the point 1 want to stress is that there is a growing racism abroad and it must he opposed with all the vehemence and determination at our disposal, because racism can ultimately never be benign. nice and respectable. It is always evil, immoral and ultimately vicious and not to be tolerated by Christians and people of goodwill as well as those of other faiths. I want now to show that racism on all scores is immoral, evil, unbihlical and unchristian.

Racism claims that what invests us, each person. with worth is some extraneous arbitrary biological or other attribute, skin colour or ethnicity. and because from the nature of the case such a attribute cannot be a universal phenomenon, possessed by all persons indiscriminately, it thus gives an exalted position to the class that possesses it, to the exclusion and detriment of those others who do not possess it. It is the "Open Sesame" to an exclusive club. access to which gives all kinds of privileges and benefits denied those who have not 'been fortunate to gain admission. The attribute, without any necessary intrinsic value, endows those who have it with an automatic superiority to all those out there who do not possess it. Whether you deserve it, merit it or not, as soon as you belong to the privileged group, you have it made. You do not have to struggle or sweat for the status. That is yours automatically. To us all it seems so odd, indeed thoroughly absurd, that this should be the case, but even someone as smart as Aristotle thought that human personality was in fact not a universal phenomenon because in his view slaves were not persons. .

I do not need to demonstrate at any great length the utter absurdity of the racist position. The Bible and Christianity teach a categorically different position. What endows the human person with worth is not this or that attribute. No, it is the fact that each person is created in the image and likeness of God. This is something that is so for every single human being. It is something that is intrinsic, as coming with the package of being human. It does not depend on status, on gender, on race, on culture. It does not matter whether you are beautiful or not so beautiful, whether you are rich or poor, educated or uneducated. This is something that is true for every human person.

And what does it mean to be created in the image and likeness of God? In the ancient world the sovereign could not be present simultaneously everywhere in his domain, so he caused statues to be set up around his realm. These were his image and likeness and his subjects paid homage and reverence to the statue as to the monarch himself Thus the assertion that we are each created in God's image and likeness is a staggering claim which the Bible makes on our behalf. It is to claim that each one of us is in fact God's representative, God's stand-in, God''s viceroy. The Old Testament prohibited any images to be made of the God the Israelites worshipped because there could really be only this one—the human person.

And to be God's representative means that you have a worth that is lasting and intrinsic. My friends, I have often said that we do not need political or other ideologies to oppose apartheid. They would not have been radical enough. The Bible turns out to be the most revolutionary thing around in a situation of injustice and oppression. Racism opposes God. It is contrary to the Bible. It is contrary to the tenets of Christian faith. In the Christian faith we are taught that each one of us is a temple of the Holy Spirit, we are tabernacles indwelt by the most holy and blessed Trinity. In some of our churches, you have a sanctuary lamp that alerts the worshipper that the Reserved Sacrament is kept in the tabernacle. We then genuflect as we pass the tabernacle and do not just reverence the altar. Strictly, if we took our theology seriously we would not just greet each other. No. we would genuflect before each other because we would be acknowledging that we are God's viceroys, tabernacles indwelt by God.

Therefore, to treat one such person as if they were less than this is not just evil, which it undoubtedly is, it is not just painful, as it often must be for the victim, but it is downright blasphemous and sacrilegious. For it is really like spitting in the face of God. Thus racism is evil, immoral, unbiblical and unchristian comprehensively and without remainder.

HANDOUT 2

1 have sometimes said. "Suppose we did not use skin colour as what gave people their imagined racial superiority, but because I have a large nose, we were to say it is a large nose." And so instead of' signs saying "Whites Only" for this or that facility, we said "Large Noses Only." If you wanted to use a toilet and you had a small nose you would experience some inconvenience. In South Africa there was a time when certain universities were reserved for Whites Only. Academic ability was not the first necessary admission qualification. Suppose then we had said the university was reserved for "Large Noses Only"—if you had a small nose then you had to apply to the Minister for Small Nose Affairs for permission to attend the university. That is patently so utterly ridiculous. What does the size ofiny nose tell you of any significance about me? It cannot let you know whether I am intelligent or warmhearted or humorous. And yet, my friends, we have often used an equally arbitrary and uninformative criterion to form judgements about what kind of life people would be allowed to live, what jobs they might be permitted to do, where they could live, whom they might marry—unspeakable anguish and injustice have been visited on those created in God's image because of our folly.

Christians have no option. In the face of racism they must stand up and he counted as part of a determined and passionate opposition. Not to oppose this evil is indeed to disobey God.

Persons made for community

Racism, because it classifies people on the basis of what are biological and other irrelevancies, splits the human family up into mutually exclusive and antagonistic camps. It claims that we are made for separation, for apartness, for alienation. The different races should not mix except in unavoidable circumstances which are usually strictly controlled, preferably when the member of the purportedly inferior group is in a servile position vis-a-vis the one from the imagined superior caste. Normally the former should always be ostracized as untouchables described in derogatory and self-reinforcing and self-fulfilling stereotypes. Otherwise there should ideally be separate residential areas, separate schools, hospitals and clinics, even separate churches, separate public transport or separate parts on the same bus. Yes, and even separate cemeteries. There must be no miscegenation. Without batting an eyelid, racists have used biblical texts prohibiting mixing as justification for prohibiting racial mixing. That is a remarkable giveaway about what they really think of their "inferior" compatriots—that they are not really as human as the perpetrators of racism.

Others have tried to find a biblical justification of racism's obsession with separation and discrimination in the story of the Tower of Babel, where God declared that human beings will be separate and scattered, unable to communicate since they cannot understand one another's languages, because God has confused the languages. This interpretation ought not really to be taken seriously since it is such bizarre exegesis, except that so many did believe they had biblical support for their unbiblical practice that we have to point out two very obvious points about that story. Originally. God had not intended to confuse human tongues. He was compelled into this action as punishment for the human sin of presumptuousness in wanting to scale heaven and sault the precincts of God. It is odd in the extreme to claim divine punishment as what God had intended from the beginning to be the lot of humankind. Second, for Christians the story of the Tower of Babel is considered to have been reversed in the story of the first Christian Pentecost where St Luke deliberately and of set purpose describes the ingathering of the people of the oikounlene—the inhabited world of that day— in the list of the nations assembled in Jerusalem and by stressing that these people from different nations heard the Good News preached by the Apostles each in his own tongue. They understood and they were gathered into a new community, the followers of Jesus Christ.

Seeing the Face of God in Each Other: Antiracism Training Manual

The Bible tells of profound truths through imaginative stories such as those in Genesis 1–1 1. In the delightful story of the Garden of Eden, Adam is pictured as enjoying an idyllic existence. Everything is lovely in the garden. No, not quite God says, "It is not good for man to he alone." And so God asks Adam to choose a mate from among the animals which come in procession before him. God asks, "What about this one?" Adam says "Nope!" "What about this one?" "Not on your life!" And then God decides to put Adam to sleep and out of his rib forms that delectable creature Eve and when Adam awakes he exclaims, "Wow—that's just what the doctor ordered!"

This lovely story tells us that we are really made for togetherness, for family, for communion, for fellowship. In our African idiom we say "a person is a person through other persons." None of us comes into the world fully formed. We would not know how to think or walk or speak as human beings unless we learned it from other human beings. We need other human beings to help us to be human. The solitary isolated human being really is a contradiction in terms. We are made for interdependence, for complementarily. I have gifts which you do not have and you have gifts that I do not have. God is smart for He does not make us too self-sufficient so that we should know our need for one another. The totally self-sufficient person, if ever there could be one, is sub-human. We have our own gifts and that makes us unique, but the first law of our being is that we are made for interdependence. We are made to exist in a delicate network of interdependence with our fellow human beings and with the rest of God's creation. When we break that fundamental law then all kinds of things go horribly badly wrong.

Not even the world's superpowers can exist in total self-sufficiency. They need other nations if they are to survive, hence concerns about balance of payment. God wants us to know that on a personal, national and international level we are made for family, the human family, God's family, and anything that undermines this global human solidarity is almost certainly bad and perhaps even evil—immoral. If we recognized and lived by the fact that we are one family, how could we ever justify the huge and obscene amounts that we spend in our defense budgets, budgets of death and destruction, when a minute fraction of those budgets would ensure that God's children everywhere would have a supply of clean water, adequate and affordable health care, proper education and housing, and a secure and safe environment? That is why we are striving to persuade the new democratic government of Mr. Mandela to extricate itself as quickly as it can from the arms trade which our Synod of Bishops recently described as obscene. It is quite unbearable to think that South African arms were used in Rwanda, and may be being deployed in the Sudan. In ending apartheid and the manner of its ending, South Africans have come to occupy the moral high ground. This will be undermined and totally subverted by our involvement in the arms trade. Those who supported our struggle are the self-same people campaigning for global peace and an end to the traffic in arms. South Africa's trade is largely within so-called Third World countries whose rulers have tended to be repressive and totalitarian, using scarce resources to maintain armies that do not defend the citizenry from external aggression, but help to keep in power corrupt undemocratic elites who have enriched themselves at the expense of the majority of the people.

God was in Christ
Racism postulates that human beings from different races are ultimately irreconcilable, that humanity is inexorably divided up into fiercely hostile ethnic camps and the best thing to contain the inevitable ethnic conflict that will result is to keep the racial groups apart. That was the basis of the so-called Jim Crow laws in the USA. That was why Jews had to wear yellow arm bands with the Star of David embossed on them to

identify them and to keep them in a kind of quarantine from their superior Aryan compatriots. That was why apartheid was spawned.

But what does the Bible and Christianity teach? We could say that reconciliation is really the heart of the Gospel message. Therefore to say that people are fundamentally irreconcilable is to deny not just this or that peripheral Christian verity. It is really to deny the central tenet of Christianity. Jesus said of Himself. "I, if I be lifted up, will draw all to me." Saint Paul describes the commission of apostles as that of ambassadors to proclaim the central message that God was in Christ reconciling the world to Himself, and to them had been entrusted the ministry of reconciliation. The Epistle to the Ephesians teaches that it was God's intention to bring to a unity, a veritable cosmic unity, all things in Christ, things in heaven and on earth.

Sin is basically in and of itself divisive and fissiparous. It breaks up and alienates. God's activity in Jesus Christ is the precise opposite. Its forces are centripetal, drawing all into a *koinonia*. Jesus becomes our peace who has broken down all 'sorts of middle walls of all kinds of separation and makes of all peoples one people, for in Him there 'is neither Jew nor Greek, slave nor free, male nor female, for we are indeed one in Him.

Thus racism is the ultimate denial of the Gospel and it cannot be but that all believers would oppose vehemently this false gospel that would have people place their hope of salvation in a pseudo-gospel. Saint Paul declared that those who would subvert the gospel are anathema. He, more than most, recognized that ethnicity could not really be set up as a necessary condition or bar to salvation. That was, what was so revolutionary about his teaching and what ultimately led to his death. He was being true to the best Jewish and biblical traditions. Abraham was blessed so that he could be a blessing to all peoples. Israel Was chosen not for her own glorification, but for the 'sake of the nations, to be a light to the gentiles according to deutero-Isaiah. The books of Ruth and Jonah were composed to counter the chauvinist particularism of, for instance, Ezra and Nehemiah.

It is interesting to note the tension in the Gospel according to Saint Matthew between a Jewish particularism and the broader universalisms inherent in the Gospel. Jesus can say that he has been sent to none but the lost sheep of Israel and yet the. Gospel which records those words ends with the commission: "Go therefore to all nations to make them my disciples. Baptize them in the name of the Father and of the Son and of the Holy Spirit and teach them to observe all that I have commanded you" (Mt 28:19-20).

It has been observed that monotheism logically demands the recognition that all are ultimately the children of the one God and therefore form one family. What other conclusion can flow from the fact that we say, "Our Father"? Racism attacks the foundations of the biblical faith and the heart of Christianity. For that reason it is unbiblical, immoral, and unchristian.

Evil consequences from evil causes

Moralists will sometimes, when a little uncertain about the ethical quality of an action or policy, examine its consequences. If the consequences are immoral or evil, then the particular act will be adjudged to be immoral. In the opening of the paper I referred to the awfulness of slavery, to the suffering meted out unjustly to God's children in the honor of the Holocaust. I pointed to the agony suffered by blacks in the persecutions and lynchings carried out by groups such as the Ku Klux Klan in the southern USA, and alluded to the

unnecessary pain inflicted on God's children by the apartheid policies of successive governments in South Africa. For instance, in the years since 1948 over 3.5 million people were forcibly moved from their traditional homes to satisfy the racist obsessions of apartheid. They were dumped. as you dump rubbish or you dump things. in poverty-stricken barren resettlement camps in the unviable Bantustan homelands.

I once visited such a resettlement dumping ground and saw a little girl with her widowed mother and a sister in their hovel. I asked her, "Does your mother get a grant or a pension?" and she replied. "N.r." "What do you do for food?" "We borrow food." 'Have you returned the food you borrowed?'" "No." "What do you do when you can't borrow food?" "We drink water to fill our stomachs."

"We drank water to fill our stomachs" in a land that was a net, exporter of food. Children were starving not because there was no food, not accidentally, but by deliberate government policy. At the time I swore I would tell her story everywhere in the world I could until apartheid was destroyed. I am telling it only so that we should never forget the totally unnecessary suffering inflicted on God's children in the name of racism. I tell it here so that we should never suffer from a convenient amnesia and ever reckon that racism could somehow be a benign thing, that it could be made respectable. I tell it here so 'that it will never happen again to God's children anywhere in the world. Racism is ghastly and evil and immoral and we must stand up against it and oppose it with every fibre of our being.

Economic Nonsense of Racism

Racism makes no sense morally or politically. Wherever it is practiced there will always be strife and turmoil because there are those who are being ill-treated and oppressed. Even a wonderful country like the USA knows that there is always tension lurking just below the surface and, despite all appearances to the contrary, the situation is always volatile and it does not take a great deal to provoke a racial outburst. There are frustrations and anger and bitterness which are not always acknowledged in decent society. But we know that there are subtle forms of racism even in the most egalitarian of societies, and they spawn the black power and black consciousness movements. Why are people so fascinated there with the O. J. Simpson case? In no other situation would they consider that an entire racial group was on trial and yet when a black person gets into that kind of trouble, it is not just an individual. No, it is his people who are also involved. They say of black people that they are really in a "no win" situation. If one of them succeeds at whatever they undertake, then they say "Oh well, he/she is an exception." And if he fails, then they fairly gloat, "What did you expect?"

But racism does not make sense even economically. Generally it means that blacks, those discriminated against, will have the thin end of the stick. They will usually live in the most depressing and unsalubrious areas of our cities—that is, the slums with their squalor, their lack of facilities, their general degradation and deprivation. Now you don't have to be too smart to be able to predict that many of these are going to drop out of school, many of these are going to be delinquents abusing alcohol and drugs, many of these are going to swell our prison population, many of these will have the highest divorce rate, and the largest number of broken and single family homes and teenage pregnancies will come from here. It has all the inevitability of self-fulfilling prophecies. It actually has very little to do with the colour of a person's skin. It is a socio-pathological phenomenon that happens when the socioeconomic circumstances are those of deprivation and squalor as found in the ghettoes. Society then has to pay for all these casualties through welfare programs and in maintaining our prison systems, etc. Whichever way we look at it, ultimately it will cost society dearly.

Why don't we try to approach it from the positive side of investing in people to help them develop their God-given potential? Why don't we discriminate in their favour so that they don't become casualties and thus become a drag on and a charge to the public exchequer? Why don't we try to make them more productive persons who have a dignity that we acknowledge and respect, who have a culture and *Weltanschauung* which are, yes, different, but certainly not inferior, who have a place in the sun and who. if given the chance, will make a wonderful contribution to the body politic?

You in this country have sometimes been castigated for your racist policies, as with your "Whites Only" immigration policy of old, and that has been fully justified. We give thanks to God the many Australians acknowledged that there was something wrong. That is an important' step on the way to finding a solution. I want to commend you for your positive effort's to deal justly with the claims of your indigenous peoples. I want to commend you for seeking to let them speak for themselves through their authentic and recognized spokespersons. I want to commend you for being so forthright about their land rights and want to urge you to work for their rehabilitation, for their restitution and compensation so that your wonderful society, which gave us such magnificent support during our struggles against apartheid, will be seen to be based on justice, equity and fairness to all Australians regardless of race, gender or creed.

God bless you richly always.

An Essay on Power and Identity
RACISM IN THE USA - The Mindset That Enslaves Us All

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Preface

Mounting hope is often heard in the USA today that issues of "race" are being resolved — or, even, that they no longer exist. Conditions are vastly improved since the 1960s and before. There is growing awareness that science has disclaimed validity for the concept of race, as historically understood. Interracial relationships are more common than in the past, especially among people under 30. The 2008 Presidential campaign set new benchmarks. Enthusiastic crowds were heard chanting, "Race doesn't matter!" Barack Obama's election thrilled millions and reflected greatly advanced inter-racial collaboration among political activists and openness among voters. Some commentators claimed that it made us a "post-racial society."

However, the weight of history is profound. It is still expressed in violence and public bigotry; more than 200 incidents were identified in the USA within a week after the election. Heavier impact is evident in the racial gaps in wealth, education, employment, imprisonment and predominant social relationships, among other conditions. Each of these was generated by past — and some current — public policies and practices favoring people of European ancestry. During the 2008 campaign, polls showed that more than a third of "white" voters still said they could not support a "black" candidate. The American white-supremacist ideology clearly is not a thing of the past.

Most housing and social life remain predominantly segregated by "race." Memories and symbols associated with patriotic or scriptural teachings and images still often reflect "whiteness" or European heritage as normative. Uncle Sam is a tall Euroamerican relative. These traditions, even when individually denied, remain in collective social consciousness. They can annul wisdom born of contemporary experience, advanced study and higher values, whether currently attained or bequeathed by historic people. Hence, skin color, hair texture and facial features still seem to separate most people, and mark many for prejudice, stereotyping, scapegoating or, even, discrimination and bigotry.

Leadership is urgently needed in all sectors of society to dismantle racism; but nowhere is it needed more than in religious communities. With token exceptions, Christian worship remains predominantly segregated in spite of most denominations' generally acknowledged call to moral leadership.[1]

A "scale" weighing racial history

British colonial policies and the U.S. Constitution defined citizenship and, even, full humanity as limited to "white" people (and, in its full sense, only to men). Among results: People of African descent have known white racism as a major, basic flaw in American culture from its earliest days. Their first generation survived harrowing voyages on slave ships that were fatal to millions of their family members and comrades, and

demeaning, often brutal conditions ashore. Slavery divided their families, prohibited their education and imposed religious dogma affirming their diminished condition.

Even after "emancipation," the promise of "Reconstruction" was incomplete and short-lived. They were subjected to another century of cultural savagery in the form of "Jim Crow" violence, discrimination and segregation nationwide, often enforced by state and local laws. Even after the mid-20th century Civil Rights Movement, the national culture declined to erase its basic white-supremacist doctrine and reinstituted the racist system more subtly, but equally painfully, in what was characterized as "backlash."

Slavery was a major global phenomenon into the 19th century. Specific victimization of Africans by Europeans began in the 15th century, and served many nations as well as some tribal leaders.[2] Its economic benefits overwhelmed and twisted political ideals and religious values everywhere. The Western slave trade and American colonists in the 17th century added a new demonic dimension, replacing indentured servitude with the "chattel" concept, redefining enslaved Africans as less-thanhuman property. Grass roots organizing in Europe and bitter slave revolts in the West Indies prompted British and French authorities to terminate the legal slave trade in 1807, and to end sugar plantation slavery a generation before the U.S. Civil War.[3]

People indigenous to this land, first friendly to the lighter-skinned newcomers from Europe, soon came to recognize the problem. Their population, likely larger than Europe's, was decimated by European diseases brought by the Columbus voyage and all that followed.[4] Survivors resisted the choice of either slavery or expulsion but, through military power and political chicanery, were forced Westward ahead of advancing settlement. They were targeted by many political and military leaders for genocide, as allegedly subhuman "savages." Treaty commitments to them were repeatedly betrayed.

Church leaders helped to soften the policy somewhat in the mid-19th century but they, too, were slow to accept the full humanity of the tribal people. Several denominations were rewarded with a leading role in implementing the aboriginals' forced assimilation — effective cultural genocide. Continuing Native resistance movements were eventually overwhelmed by Federal power, and much of the land remaining on their reduced reservations was stolen or claimed through questionable means by "white" settlers.[5]

Mexicans saw a major piece of their land forcefully annexed under the doctrine of Manifest Destiny, then redefined as the states from Texas to California. With other Latino/as, predominantly also of Indigenous descent, they found their lives restricted in El Norte.[6] Never off limits to many U.S. entrepreneurs and politicians, lands to the South have been perpetual objects of domination and/or exploitation. Corrupt Latin American dictators often have been sustained and democratic reforms resisted by or in behalf of U.S. capital investors and government leaders deeply fearful of representative democratic socialism anywhere in the hemisphere.

People from Asia, drawn — or often forced — to the USA for work, experienced racism, as well, and were denied basic rights. Chinese workers were imported, exploited, then excluded from Frontier industries. Most with Japanese ancestry were incarcerated during World War II — a security measure imposed on very few of us whose German or Italian ancestry should have made us equally suspect. This offense was recent and obvious enough, after the national consciousness had been raised about human rights, to provoke Congress in

the 1980s to authorize reparations for Japanese families affected. Vietnamese and Hmong refugees, since the 1970s, and other Asian emigrants also have experienced discrimination.

Americans of European ancestry, facing this history today, may encounter a sense of "white guilt," and even confusion about "racial" identity. Unless you resort to extremist "white" supremacist ideology, three principal choices emerge: (1) Disbelief and denial, (2) acknowledgement of history but asserting, "Can't we just be colorblind, get along and look to the future?" or (3) acceptance of history's remaining power in today's culture, with commitment to gain deeper understanding and work for change, to create a more universally free and just society. The first two claims tend to be the most popular among "white" Americans. This essay addresses the growing population considering the third choice.

The Nature of Racism

At its founding, the USA affirmed as formative values freedom and equality for "all men." That ideal flew in the face of deep-seated class divisions that defined European societies and politics. However, it betrayed the founders' denial of their own class consciousness and the supremacist doctrine they brought to and nurtured in the "New World," which favored "whiteness" and wealth defined by land ownership. White-supremacy was used to justify the settlers' territorial greed and the economic "necessity" of slavery. Consciousness of "color," understood as "race," defined class relationships more starkly than economics. It was used to divide working class "white" Americans from the slaves with whom they often shared labor.[7] That framework was established in colonial law and renewed in the Constitution and the first Congress, controverting stated values. "White supremacy" was the bottom line.

Many thousands — including some "white" people — have given their lives in resisting this bitter contradiction. Yet, American racism has continued and evolved, deeply embedded not only in cultural behavior but in the legal system and institutional practices. Courts have helped it adapt to changing laws, mores and popular expectations.[8]

Racism remains intact in individual, cultural and institutional forms, frequently unpredictable. Its presence contradicts claims that it succumbed to cultural color blindness after Civil Rights reforms or in the 2008 Presidential Election. Disparities attributable to race are still visible in almost every measurable segment of American society.[9] Closely coupled with the class-based economic system, still shrouded in denial, racism models oppression as a dominant social value. With individual exceptions, mainly grounded in unusual knowledge, talent or mentoring, families that have been victimized intergenerationally by this duplicitous system struggle to survive. In spite of new colors evident in places of power and showmanship, they can find scant hope to aspire fully to "the American dream" of liberty and pursuit of happiness.[10]

Most education and popular media in the USA have suppressed these realities. With far too few exceptions, mass media exploit differences and conflict. They use polling and other techniques to maximize demographic stereotyping. Corporate control and journalistic naivete combine to minimize serious social criticism. Their references tend to assume that racism represents only personal attitudes, limited to a few extremists — or even to people "playing the race card" politically or against "white victims." Social, economic and educational disparities are claimed to reflect inherent differences or lack of effort. Segregation is assumed to reflect preference, grounded in a universal human compulsion to exclusivity,[11] not in limitations and expectations imposed by laws, customs

and socio-economic discrimination. Class differences, irrespective of skin color, are interpreted as the victim's fault; and change efforts often are translated by the power structure as "class warfare."

Race is used, often subtly, to divide the lower economic class. Like conjoined oppressive twins,[12] racism and classism continue to serve the social and economic power elite of society.

A psychiatrist has defined racism as "a set of beliefs whose structure arises from the deepest level of our lives," reflecting a long history of "destructive, oppressive, and pathological" fears, myths and fantasies, including some derived from primordial perceptions. In the face of the socio-political vision that defines national pride in the USA, he observes: "Our ideals are nourished by corrupt roots and survive by a continually sustained act of self-deception."[13] That, in turn, is why efforts to correct this evil have proven socially traumatic and generated profound but often subtly defined opposition. It is illustrative that the election of President Obama has provided encouragement to racist extremists who seek to mobilize the white-supremacist undercurrent in American society to obstruct his Administration.[14]

A more obvious motivation is fear — not only "white" people's fear of others who "look different." Many also fear social rejection or retribution by those on whom one depends for such routine advantages of life as family love, social acceptance, employment or business income, source of supply for necessities, or political approval and power. The fear is irrational and sustained by silence, by the popular unwillingness of "white" people to discuss "race" in terms of its realistic impact on them. Perhaps more than any other factor, this fear has nurtured and perpetuated the "white" supremacist system.[15]

As it remains in the USA today, racism is a system of oppression grounded in visible physical differences, and is designed to perpetuate the belief that one "race" — defined primarily by its lighter skin tone — is superior to all others.[16] What transforms it from a prejudice into an oppressive system is the reinforcement that it receives from the systemic exercise of collective power, culturally socialized and institutionally organized.

The consistent, defining element of racism is power — not skin color, hair texture or facial features, which vary individually.

The power involved, in a democratic society, does not even depend upon superior numbers. By the early 21st century, "white" racism had survived the population shift to darker majorities in some cities and one or two states. More powerful reinforcement rests in nationally prevailing laws, policies, procedures, cultural norms and in history — the impact of social memory and tradition. Even as a new generation grows with more open relational experiences and ideals, the weight of history retards change.

A simple definition is: "Racism = race prejudice plus power." It incorporates multiple forms of power but, most broadly and decisively, the power of systems and institutions.[17]

The Power of Racism

The concept of "race" as a referent for skin color, distinct from ethnicity, contrasts sharply with the understanding of many other cultures in which race and ethnicity are almost synonymous. Some African languages are said to even lack a term for "race." The Euroamerican racial system, embedded early, was fed

by pseudo-scientific mythology and group power differentials that emerged in the era of Western European colonialism and were ratified by "science" in the period called "The Enlightenment." It was an extension of domestic, class-based systems that served to reinforce European quests for commercial and territorial claims elsewhere —and, more basically, to affirm their own superiority.

Color, Race, Ethnicity and Religion

Cultural assumptions emerge gradually in human experience. As they take root, they are reflected in popular practice and language; then, often later, in laws and institutional policies. The paradigm that centered on the claim of whiteness may have begun emerging during the Middle Ages, when the power of a state or empire often was reinforced by the cultural power of established religion. The frame of reference included prehistoric "light vs. dark" qualitative metaphors, repeated in religious texts and other influential sources. As human imagination developed, the hope and fear inspired by day and night provided common metaphors for many life experiences. Symbolic fantasies extended the metaphor to cleanliness, purity, goodness, health and truth vs. dirt, lechery, evil, disease and falsehood. White and black defined these qualitative extremes even in some biblical references.

To apply the metaphor to skin color was a brief conceptual step for a people needing ego reinforcement, aspiring to power, and seeing themselves as light, if not exactly white. The development of this oppressive consciousness was further fed, in the Christian empires, by the historic anti-Semitism that emerged early in the Gentile church and came to surround the European Jewish Diaspora. These self-proclaimed "Christian" cultures came to associate lighter skin color with Christian "purity." Thereupon, they modeled institutional sanction for prejudice and systemic oppression, explicitly excluding Jews and Muslims (whatever their skin tones) but also, by implication, all darker skinned peoples, considering most of them "pagan savages."[18]

Church-inspired anti-Semitism emerged as early as the first century C.E., albeit contradicting the message of love prominent in both the New Testament and Hebrew scriptures. During the "Christian Crusades" of the 10th and 12th centuries, Northern Europeans are said to have sometimes killed darker Middle Easterners irrespective of their religious beliefs. In the 14th century, as its racial consciousness evolved, the massive epidemic that ravaged Europe was called "the Black Plague," and was widely blamed on Jews. The popular characterization of the then-mysterious disease also reinforced popular fears of darkness, even as these nations were on the verge of rapidly growing exposure to dark-skinned Africans and Southern Asians. Coincidentally, in Italy, the term "razza" emerged, its usage emphasizing Jews; then, it was applied in the Spanish Inquisition. French and English explorers adapted the word as "race," using it in the Age of Exploration to define the people of darker hues and different features increasingly encountered in the nature-friendly cultures of warmer lands.

European ethnicism and nationalism were augmented by emerging racism as tools to inspire patriotic fervor supporting political power, military adventures and economic exploitation at home and abroad. As new lands were colonized, this consciousness anchored the defining social structure of a "white" dominated world. Color consciousness was formally established in colonial Virginia laws soon after the first African indentured slaves arrived in 1619. By mid-century, the slaves were defined as property — distinct from indentured Europeans. Citizenship was legally limited to "white" people in 1690.

The "Age of Enlightenment" spurred deeper, often imaginative inquiry among European and new American academics. Early anthropologists solidified in science the assumption of "white" supremacy. They defined the "races of man" in ways that explicitly elevated "Caucasians" above all others. The premise entered the new U.S. Constitution, and the first Congress adopted it to define citizenship.[19]

Today, "race" is acknowledged as purely a social construct, but nevertheless profoundly defines human relationships and mutual assumptions in American culture and public policy. Its global impact mounted, with the USA's imperialistic reach, inspired by the belief in "Manifest Destiny," expanded globally by late in the 19th century.

Racist historical concepts became embedded in laws and culture in ways that entrap both victims and change agents in seemingly immutable processes. As an example, official church actions in the 15th and 16th centuries defined a "blood quantum" for identifying Jewishness that became a reference in defining the status of slaves in the American colonies and, later, for segregationist policies in most states. It remains in use today in U.S. laws that define membership in "American Indian" tribes. The tribes, using legal/political systems imposed upon them by the U.S. Government, are dependent upon these rules for cultural and economic sustenance. Similarly, U.S. Census racial designations have defined funding allocations for public services that impose dependency on those not seen as "white."[20]

What makes this racial construct so devastating is not the acknowledgement of color-based differences but the enforced group power differentials, grounded in denial of individual color variability. Acknowledging skin color as an individual quality would undermine the system, whose central purpose and defining force remains power for the mostly cream, pink or beige colored descendants of Europe via "white" identity, at some cost to everyone else.

"Race" becomes the primary socio-cultural identity by which every American is known, whether we acknowledge it, deny it or resist it. As a leading example, during the 2008 Presidential campaign, Barack Obama was widely recognized as a native Hawaiian, a Harvard graduate, a former law professor and community organizer, as well as a U.S. Senator. Yet, the leading media focus, when addressing identity rather than issues, was race — and, often, that led to asserting or implying race as an issue.

The Dimensions of Racism's Power

Although with increasing subtlety in many areas, and notwithstanding the growing presence in positions of power of women and people with other than European roots, ours remains a "white," predominantly male-supremacist system. Most of those who govern or lead public and private institutions remain "white," and they tend to manipulate the systems to maintain their capacity to lead. As women and people of darker hues ascend to positions of power, they remain heavily dependent on traditional power brokers. If they stray too far from policies or behaviors affirmed by those accustomed to control, they risk failure, dismissal or even death.

The power of racism in the USA still has at least three dimensions, portrayed as exponential in their relationship to each other, imposing a set of systemic cultural prisons.[21] Specifically:

Power1: Victimization

The most visible and directly painful dimension of the power of American racism is its oppression and inherent victimization of people whose skin tones and features suggest other than Northern European heritage. The darker their skin and less European-like their facial features, the more intensely do they tend to feel its effects. Although its pervasive, direct impact has lessened since the mid-20th century reforms generated by the Civil Rights Movement, it remains a frustrating, often subtle and unexpected but painful and destructive reality, experienced consciously in the 21st century by most people in the USA who are not defined as "white."

In some respects, the pain is intensified by surprise: Many institutional and social contexts claim to be free of oppressive behavior and, most of the time, seem true to their word; then comes the unaware or unconsciously racist word or phrase or joke, or a supervisory preference or a choice for service in favor of someone "white," and another person is reminded of their victimhood — often, more bitterly than if it had been officially prescribed and, therefore, anticipated. However, racism's destructive impact is most sharply illustrated in the many remaining tragic racial disparities in American society: In educational access and guidance for achievement, in access to affordable housing, in racially targeted emphasis of subprime lending in crisis-intensified foreclosures, in employment opportunities and unemployment and poverty, in arrests and incarceration, in out-of-home placement of children in foster care, and in health care, disease incidence and mortality,

Psychological research has suggested that victims of multi-generational oppression, segregated by racism and poverty, often experience a form of post-traumatic stress disorder and pervasive community-wide depression. Many gain education and strength to resist, move out and/or work to change the system, but many turn in despair to crime or to whatever public assistance may be available.[22]

Power2: "White" Empowerment

The second dimension of racism's power is less visible, but of still greater cultural power than the victimization effect. It is racism's grant of unmerited power and privilege to those of us considered in American culture to be "white." It tends to be painful only to those who are aware of it and strongly motivated by concern for social justice. Although many "white" people, learning of these privileges, express surprise, one recent study suggests that most beneficiaries of "white" privilege appreciate and defend it.[23] Either response illustrates the profound dimensions of its power.

The manifestations of "white" power and privilege typically are interpreted by their recipients as either:
(1) meritorious,
(2) a product of the failings of those oppressed by the system,
(3) a right that we cannot believe is denied to others on the basis of skin color,
(4) a privilege of which we are aware and that we protect, either consciously or subconsciously, or
(5) a combination of two or more of the above.[24]

It is a grant that assumes "white" preference in access to economic, social and political power. On the night of November 4, 2008, the global-wide awareness of this American assumption became evident as people everywhere expressed astonishment or extreme delight at the election of a President identified as Black. Its

importance was emphasized by the news that five prior U.S. Presidents had a line of African heritage, publicly unacknowledged.[25]

Some "white" people, of course, also share other social identities wherein they experience another system of oppression such as classism, sexism, heterosexism, ableism or ageism. Prejudice and discrimination under these systems also can be painful and psychologically destructive. Yet, those so targeted still tend to experience preference vis a vis others who share the same additional identity but are not considered "white."

Power3: The Racial Paradigm

The third, still more powerful dimension of racism is its control of all our minds. To illustrate the three dimensions P1 and P2 constitute a set of cultural prisons:

- P3 The belief that color-based "race" is a normal, factual way to define human beingsand that human value and social stature ascend from the darkest to the lightest
- P2 Power and privileges inherently granted by the system to people defined as "white."
- P1 Effects of the race-based system on people seen as other than white.

Whatever our "racial" hue, we are imprisoned by the racial paradigm.

We are socialized, first, to believe that the concept of racial identity is real, even scientific. This teaching was almost universal in American schools until the late 20th century. New scientific awareness is spreading rapidly,[26] but the belief remains widely intact that race, defined by skin-tone, is a real, defining human characteristic. As a social construct, it is popularly believed to shape intelligence, personality and values as well as color and facial features. It typically holds our minds even after we learn that it is a myth. This ideology effectively imprisons people within its assumptions, fomenting discrimination, scapegoating and bigotry. Whatever our "racial group," we are subject to stereotypes that emerge from others' prejudices or from their struggle for self-esteem if they've been victimized by the system.

The ideology empowering this evil system seems beyond the influence of all of us imprisoned by it. Individually, the struggle for change may seem hopeless; but, collaboratively, major social change is attainable. There are many signs that positive change in our culture has begun.

Racial Identity

The racial paradigm imposes on each of us our primary socio-cultural identity. We're asked, at least once every decade in the U.S. Census, to choose which race we accept, among the variety it offers. Countless other documents repeat the demand, year by year. With some institutional variability, categories offered have expanded to as many as a dozen or more. Finally, the "multi-racial" option has appeared, a much belated acknowledgement that many people, for many generations, have mated across "racial" lines willingly or by force.

The designations remain derived from what the first anthropologists called "the Three Races of Man," later expanded to four and, by some scientists, dozens or scores. The basic ones have been described colloquially as the "Oids" — Caucasoid, Mongoloid, Negroid and Australoid. Based on an ancient human skull discovered in the Caucasus Mountains, larger than others previously identified, light-skinned peoples of Europe were designated "Caucasian" and claimed to be intellectually superior. Asians were called "Mongoloid" and

Africans, "Negroid." Later, Indigenous peoples — first acknowledged by the science in Australia — were called "Australoid." Some researchers said "races" other than "white" were different, sub-human species.

Laws were based on this pseudo-science, then extended beyond it, incorporating fanciful interpretations. Early in the 20th century, augmenting the 1790 citizenship law, Congress named 45 immigrant groups other than "white," including Eastern Europeans, Italians and Irish as well as "Hebrews." Courts interpreting the laws came to prefer "common knowledge" over "science," and sometimes shifted identities of particular ethnicities over a period of time and variety of cases.[27]

Biologists began questioning historic teachings on "race" in the 1950s, and the anthropology profession publicly disowned the false "science" in the 1990s.2[8] Modern DNA studies affirm anthropological findings that suggest we all have common ancestral roots in Africa. Still, the basic assumptions of the racial paradigm remain intact in our culture, where the pink, cream or beige-skinned people of exclusively European descent are called "white," those of African descent and some others "black," and many "brown" but most others now usually by a geographic, ethnic, tribal or linguistic reference. Indigenous Americans are rarely called "red" any more. Each group, however, remains commonly described as a "race."[29]

Those with mixed heritage that included some European ancestry were limited historically, in effect, to the "one-drop" blood quantum principle. By implication, the "purity" of "whiteness" had to be protected genetically. As one result, "passing for white" became a strategy for some lighter-skinned "people of color" to confuse the system essentially by conforming to it — yet, thereby, reinforcing it. Since the 1960s, many African Americans have asserted "Black pride" as a new cultural dynamic. Inheriting this milieu, no one has questioned identifying a half-Euroamerican President as black.

In varying situations today, people of greater pigment or non-European ancestry continue to experience racial oppression. Even the President is not immune, for Mr. Obama has been an object of published as well as vocalized bigotry since his election. Racism remains embedded in many institutional policies and practices, in economic distribution derived from past injustices, and in legal systems applied to immigrants. Indigenous people, inner city residents and those in extreme poverty.[30] It has consistently been reflected in past foreign policies, and elements of our racial paradigm have spread worldwide, mixing with other oppressive systems. It is manifest in governmental, corporate and individual behaviors, generating much of the mounting hostility that the USA has faced globally. Its evidence in the shades of a large share of the poorest Americans — such as those stranded in New Orleans following Hurricane Katrina in 2005 — betrays the race/class connection and a governing cultural hypocrisy.

Labeling

In the dominant American culture, persons of other than European descent, here and globally, remain characterized mainly by "race." A geographical base ipso facto implies a racial designation, commonly with value attached consciously or unconsciously. These identities and assumptions confront those migrating to the USA, typically with little or no preparation. They can become an alarming discovery for African or Asian immigrants and for many from nearby Latin American countries.

Immigrants from Europe, including those from lands in the former Soviet Empire, still tend to experience

readier acceptance and be widely viewed as closer to the "American cultural mainstream" than those from anywhere in Africa, Asia or Latin America. They are often seen as closer to the mainstream than even 10th or 12th generation Americans of African descent or people whose ancestors were indigenous to this land for millennia before any "white" people came.

The leading designations in popular use are:[31]

■ Black/African American/African Immigrant: It seems generally agreed that the terms, "Negroid" or "Negro," historically used in the Census and textbooks, are no longer acceptable. The root word was the Latin term for "black," and Africans were the only group originally defined by anthropologists with reference to skin color. Coupled with the color values Europeans commonly understood, this made it easier to dehumanize those being enslaved and to justify conquest and exploitation of their homelands. African immigrants (and often slave descendants who have identified their roots) tend to prefer to be known by their national or tribal heritage. Still, they remain persistently victimized in most Western cultures in domestic and foreign affairs.[32]

■ Asian American or Oriental — the former, like "African," inappropriately generalized, and the latter often perceived as offensive, both are increasingly unacceptable. Still less acceptable are the once popular term, "Yellow," and the original "scientific" term, "Mongoloid." Most people of Asian heritage, like most Euroamericans and most immigrants, seem to prefer to be labeled, if they must be, by their national or ethnic identity. Nineteenth century American courts found Asians confusing because it was hard to define a consistent color label, and some were called "white."[33]

■ American Indian/Native American — occasionally but increasingly today acknowledged as Indigenous to the Western Hemisphere or Aboriginal. They are no longer described as "Australoid," as they were in science classes for many years. There are regional, tribal and personal variables in Indigenous preferences for group identity. Most seem to prefer recognition by the word for "people" in their native language or their indigenous nations as recognized in treaties signed but repeatedly violated by the U.S. Government. Many accept the mis-identity imposed by Columbus.

■ Hispanic or Latino/a — an adaptation referring to people whose heritage is south of the US border — i.e., from Mexico, Central America, South America, Spanish-speaking Caribbean countries, or in regions forcibly annexed from Mexico to become states, from Texas westward to California. The people's names, most often, are derived from Spanish, but many resent the lingual-specific designation, "Hispanic," because of its European roots and the memories it evokes of colonial conquest. Most, of course, have indigenous Western Hemisphere roots, as well. Reflecting this mixed descent, most Mexicans prefer to be known as Mestizaje or Mestizo. Mexican-Americans often prefer the term Chicano and tend to identify collectively as La Raza. The US Census Bureau acknowledges its "Hispanic" classification to include some who are "white" (i.e., presumably of Spanish descent), but offers no guidelines defining that choice. Most Latin American countries also have many citizens with African, Asian, Middle Eastern or even Northern European ancestry — and, of course, "racial" mixtures abound.

■ Arabic and other non-Jewish Middle Eastern people, historically in the USA, were lumped culturally into either the Negroid or Mongoloid categories — depending mainly upon the darkness of their skin — or

Caucasoid, if they were light enough. Increasingly, they have been identified as a separate "racial" group as the USA has admitted more immigrants and refugees from the Middle East. Since 9/11/01, many Americans, bent toward racial prejudice, have branded all non-Jewish Middle Easterners as suspect.

■ Jewish — an identity ambiguously grounded in religious faith and/or ethnicity. Although also known as Semitic, this is a broader regional/ethnic characterization also shared by Arabs.[34] Historically, in Western cultures, Jews became explicitly identified as a race in the Middle Ages. Dictionaries attribute the origin of the term, "race," to the Italian word, razza, in the 14th century, a period following official segregation of Jews in Rome. Most European cultures early in the 21st century still consider Jews a separate "race."[35] In the USA, Jews today are predominantly regarded as "white" — even by those Christians who see them as urgently needing "conversion" — although their "whiteness" was predominantly denied until the late 1940s and, in some locations, into the '60s. It still is denied by bigots, sometimes organized, in the U.S. and Europe, who memorialize Adolph Hitler and the racial vision of Nazi Germany (1930-45).

■ Multi-racial — the category added to some official documents since the 2000 U.S. Census, which first authorized checking multiple options, in reaction to long-repeated complaints about forced unilateral racial self-identification for people of mixed ancestry.

■ People of color (sometimes abbreviated "POC") — a term widely used to encompass all who are not designated "white." It came into use in preference to "non-white" or "minority" — or the still less acceptable "colored people," which predominantly referred to "black" Americans before the 1960s. Each of these terms seemed dismissive or disrespectful, and "POC" now is resented by some as a rhetorical equivalent of terms it replaced.

■ White or Caucasian — the most questionable of all the "racial" terms. The only truly white people have a rare genetic skin disorder, are called "albinos," and can occur in every "race." In truth, we are all people of color. Use of "Caucasian" is no more justified than that of the other pseudoscientific terms derived from the "Oids," which have virtually disappeared. Its use inherently resists acknowledging the power of the racial paradigm. Indeed, most "white" Americans have always tended to think of their skin tone as normative rather than as a race. When confronted by the subject of "race," they tend to think first of people with darker skin ñ a remnant, deep in our subconscious, of the mindset that first applied ìrace" to those most distinctly considered "other" than ourselves.

Naturally, all of these groups — including "whites" — are highly varied in color shading or pigmentation.[36] The power of the racial ideology may be best illustrated in the divisiveness that has emerged among most racially oppressed groups. Jews, for example, identify as Sephardic or Ashkenazi, often with supremacist intent, derived from experiences in the European Diaspora. Tribalism has similar implications among Indigenous Americans, and tribe or nationality among many of Asian descent. "Colorism" has been historically common among African Americans, imposing greater social status or acceptance, within their own segregated community, on those with lighter hues. Sometimes, people were excluded from a gathering — even from some churches or black-owned businesses — if their skin was darker than a brown paper bag. Those who could "pass" as "white," of course, were variously honored or resented, with envy. Some "people of color," in fact, have lighter skin than some who are called "white." Each of these conditions reflected the power of the racial paradigm, grounded in "white" supremacist ideology.

Individual "whites" sometimes claim that they, too, experience racial oppression, based on their fear or, occasionally, experience of discrimination or even violence by a darker-skinned individual or group. However, expressions of bigotry or instances of discrimination by "people of color" against "whites" in the USA must be distinguished from systemic oppression, which is explicitly supported, in various ways, by the dominant culture. Such an episode of personal discrimination can be a specific reaction to what the system has done to the perpetrator(s) and what it has done for the "white" victim.

Relationship to Other Systems of Oppression

Humans experience systems of oppression today and historically in a variety of contexts. Economic class, gender, sexual orientation, physical condition, weight, language or accent and religious beliefs have always been common referents for prejudice and discrimination. In various ways and historical periods, systems have supported such oppression. However, none of these has been embedded in Western — and especially American — cultures as firmly and with as much complexity as "race" in intimate association with economic class. All of the varying systems tend to overlap and interact, so that most people feeling their effects are victimized by more than one. It is therefore incumbent upon those of us seriously engaged in the struggle against racism to be attentive to the other systems at work in society and to stand against them all at every opportunity.

Socio-economic class oppression is the most pervasive system and overlays each of the others consistently, with rare individual exceptions. It must always be engaged when mounting effective reforms. The "War on Poverty" emerged from the Civil Rights Movement in the late 1960s but was undermined by the combined influence of conservative backlash and costly, resource-diverting foreign policy mistakes.[37] A number of civil rights and anti-poverty gains of the 1960s were rolled back in a backlash that clearly reflected the cultural influence of the racial paradigm in combination with a class-based economic ideology.[38]

Class-divisive public policies achieved a new zenith early in the 21st century. The inseparable relationship between class and race was magnified for a global audience as, under watch of remote TV cameras, thousands of poor African Americans tried to find a way out of hurricane-ravaged New Orleans in 2005 or to recover their lives there subsequently; as school segregation patterns intensified in urban centers nationwide; as opportunities for education and jobs leading out of poverty minimized; as victims of mortgage scams lost their homes, and as dark skins, by vast disproportion, dominated jail cells and the crowded corridors and cold streets of the homeless.

The Defining Power of the Racial Paradigm
"Victims"
People who are oppressed by the white racist system are inherently defined by the system as "victims."[39] In response, throughout US history, darker-skinned people have been forced to choose either resistance or compliance. Resistance tends to feed one's own anger; compliance invites self-hatred and depression unless lighter skin or unusual capabilities open the door to acceptance in the "white" culture. Either way, the "victim" label sticks, in popular consciousness — however strongly they may resent it, however firmly they may fight the system and resist internalizing their oppression, or even however fully they may succeed within the system.

Martin Luther King, Jr. emphasized a need to control anger while resisting, by applying the biblical principle of "Love your enemy." Those who attain professional or economic success, in spite of oppression, are likely

to resist the "victim" identity, and may take pride in having overcome it. Many "white" Americans, however, view such success as attained primarily because of skin color in an age of "affirmative action." This belief has both fed and been reinforced by political and legal attacks on equal opportunity laws. Along with popular myths and stereotypes, it helps the system guarantee continued victimization of every dark-skinned person, whatever their achievements. Even the most successful people who have dark skin are not exempt from racial stereotyping, scapegoating or profiling.[40]

Each of the labelled "racial" groups in the USA struggles with these inconsistencies. New populations have been added including refugees, asylees and immigrants from Asia and Africa, and Latina/o people attracted from Southern neighbors to work in agriculture and related industries. Coincidentally, third and fourth generation Americans of Latino/a or Asian descent have become increasingly victimized. People derived from Western Asia, the Middle East and North Africa and religious Muslims from anywhere have experienced bigotry and discrimination.

Poverty-stricken or working class "whites," victimized by many of the same systems and structures that oppress people of darker hues, are likely to be ignored by media for whom "race" defines the exciting conflict that attracts audience. These "white" victims then tend to identify more readily with other, better-off "whites" than they do with people who share their economic status but not their "race." Dark-skinned poor people, naturally, are likely to see all "white" people as better off. It's tough to build low-income political coalitions in this context.

"Racists"

In this American system, of course, anyone considered white is effectively categorized by the racial paradigm as racist ñ even if they are actively engaged in fighting racism — because they experience some of the benefits of "white" privilege. Following is a portrait of the resulting systemic racial prison:

- P3 Racism = Race Prejudice + the Power of Systems and Institutions
- P2
- P1 The Systemic Portrait

The three exponential dimensions of the power of racism in the USA are:

- (P1) Its victimization of people who are not considered white;
- (P2) its grant of power and privilege — and the inherent stamp of "racist" — to people who are considered white;
- (P3) its entrapment of all in the belief that the social construct of race is real and a valid, visible framework for human identity. Coupled with the belief that it is unalterable, this paradigm is transformed into an ideology that entraps all within the designated social reality.

The benefits of "white" identity include the social entitlement to deny or ignore its reality. Most believe that the country has overcome racism, that they personally and the society at large strongly affirm equality of opportunity, and that inequality is attributable to failings of those less privileged. Many think they are "color blind," and see this as a "post-racial" society — a claim heard with increasing prominence since the election of President Obama.

Unconscious of the power, privilege and access that racism grants us, many deny that it exists. As noted earlier, others consider these privileges as entitlements or, even, meritorious.[41] Most decline to discuss them. Whether denied or acknowledged, however, the special privileges granted to us by our culturally defined "whiteness" stamp us unavoidably as racist.[42]

Socializing the Paradigm

None of this can be blamed exclusively on individual judgments, of course. In spite of popular cultural claims celebrating individualism as the ultimate value for identity, we are all products of the socialization that we have experienced as well as our physical, social and economic circumstances. While the choices we make are vitally important, our knowledge, values, ideals, hopes and even prejudices have been shaped predominantly by forces beyond our individual control. As we shall see, however, they are not beyond our capacity to resist and to work for change.

Families are a mighty influence in this process, with extreme variability — but their paradigms, like individuals', are shaped largely by outside forces — including faith systems, of course, but with results often compromised by errant interpretations or destructive theology.[43] Subtly or overtly, the belief system is absorbed from cultural exposure asserting or inferring, if only by implication, that other racial groups are outside one's own, and of lesser dignity. This begins in the family and extends to the full range of contacts to which we are exposed in school, in community and, yes, even (and often especially and most profoundly) in a religious community.[44]

These influences may or may not directly shape prejudices toward others, but they do, minimally, tend to shape one's view of self and one's relationship to the community and the universe. Inherently, they tend to exclude others not part of the same community or institution. Sometimes, they explicitly demean at least some others. Most of these influences strengthen, reinforce or empower the person served.

There is, of course, an extraordinary system of financial rewards that encourages people to identify as "white." Federal housing policy, beginning in the 1930s and, especially, after World War II, comprised a pervasive program of affirmative action for "white" people which shaped much of the modern "wealth gap."[45] More recently, that gap has been widened by continued, albeit formally illegal, discrimination against buyers or owners of housing in predominantly non-"white" neighborhoods, and by predatory lending and subsequent foreclosures that especially targeted those neighborhoods.

The economic manipulation of real estate not only touched off the 2008 financial collapse, but also exposes the racist fears that drive much "white" behavior in the USA. Fears that are unacknowledged and undiscussed are irrational but powerful. Our susceptibility to these fears, as "white" people, illustrates another dimension of "white privilege": It comes to us at some hidden but definable costs. Since self-interest can help in motivating moral behavior, it is important to review some of these.

The Costs of "Whiteness"[46]

The subtle fears that underlie racism also include these that plague us, consciously or unconsciously, fed by media and associates:

- that what I have is unearned;
- that I might lose it if I don't protect it;
- that I am in danger of having some of what I have stolen by others less privileged;

- that my safety, even my life, may be in danger at the hands of someone who is not considered "white";
- that people who are not "white" will attain a majority e'er long and reverse the long American history of privilege and discrimination;
- that people not "white" can see the shallowness of my soul, the ways in which I continue to celebrate my "white" privilege while pretending to openly renounce it, and how I let blatantly racist images, stereotypes and scapegoating periodically drift through my mind.

Some other prices we pay for "white" privilege include:

- However we may disdain it, we are always inseparable from the system of oppression and beneficiaries of it.
- Until we demonstrate otherwise, we are often seen by people who are not "white" as an active, potentially aggressive oppressor.
- We are limited in our capacity to build healthy interracial relationships without explicitly addressing what our culture has done to our social context.
- We are trapped in denial through our normative relationships with other "white" people who resist talking about race.
- In most cities, working with many if not most realtors, I am likely to find it difficult to locate a comfortable home in my price range in a noticeably mixed-race neighborhood.
- My children and I are deprived of a healthy breadth of programming that accurately depicts people whose "racial" identity is other than "white."
- We are routinely misled by associates, media and other institutions into assumptions that devalue other "racial" groups and inherently define ours as supremacist and racist.
- It is likely that my children will be denied fully accurate interpretations of "American" history and will receive limited and often misleading information about other national and cultural groups throughout the world.
- My comfort with commercial arrangements — at my bank, my barbershop or hairdresser, my regular retail outlets, et al — tends to lead me to doubt stories that I hear about discrimination experienced by people not considered "white" at the hands of these suppliers.
- I am prone to overlook the lack of diversity in resources available from a wide range of suppliers and publishers.
- I am likely to find prejudicial stereotypes about people who are not "white" emerging into my consciousness periodically even if I work hard to be deliberately, actively antiracist.
- If a person who is not "white" acquires a job that I had sought, the possibility of a less-qualified affirmative action choice is very likely to occur to me, and I am highly prone to use it to scapegoat my failure.

Resisting the Racial Paradigm

Perhaps the most privileged of all "white" Americans are those of us whose exposure leads us beyond the dominant paradigm to conscious awareness and some understanding of this evil system. Such knowledge is accompanied by a profound challenge and responsibility whose acceptance, in turn, provides perhaps the only hope for changing the system. It offers the opportunity — indeed, the obligation — to join in the struggle for systemic change with other aware "whites" and with the many people of other designations who work daily to resist the system and its stamp of victimization.

For "racist" and "victim" need not be the sole identities of members of our culture. After owning the reality of how the system defines us, we also can choose to become primarily "anti-racist" resisters of the system.

This is an identity that we can claim together, whatever the shade of our skin or the state of our ethnicity, and whatever "racial" identity has been imposed upon us. We must become, foremost, racial change-agents working together while growing personally within the range of choices available to us.

We have a long history of heroes to turn to for inspiration. People of faith may begin with their human or angelic or Divine spiritual icons, characteristically sources of guidance to behave with love or respect toward others of every corporeal manifestation. Historically, there also have been many "white" resisters of the racist system as well as the multitude among its victims. These heroes are models of resistance from whom we can take inspiration.[47]

A vital, growing movement among "white" anti-racists is building self-awareness of a "double identity" — as "white," in contemporary cultural terms, acknowledging our inherent racism, but also as anti-racist. This requires our resistance to the racial paradigm and the racist system, and growth in understanding of our roles as allies of people oppressed by the system.[48] This intentionally parallels the double-identity acknowledged for "black" Americans by W.E.B. duBois early in the 20th century.[49]

Such double-identity is a particularly fitting challenge for faith communities, whose scriptures typically include challenges to faithful, loving counter-cultural action while acknowledging our sinful failures. As people called "white," in a society that marks us for special privileges, it is impossible to give up that identity or to refuse many of the privileges, which are inherent, not subject to individual choice. We can, however, act out — and, thereby, claim — a new identity as a "white" anti-racist activist ally, sharing in the challenge of working for paradigmatic change.

On Paradigm Change

The process required for systemic change is essentially a reverse socialization. The goal is to dismantle the racist system and the "deconstruction of race, so that biological theories of inferiority and hierarchy cannot ever arise again."[50] We must learn to adapt from the modern scientific paradigm an acknowledgement of our common, inter-ethnic roots and celebrate both our unity as humanity and our individuality in facial features, body shape, skin tone, hair texture, etc., rather than accepting a racial identity as inherent. More than most other species, humans symbolize the wondrous diversity of Creation. Even as we acknowledge how history and culture define us, let's identify our true colors and celebrate!

Paradigm change obviously cannot happen over night, but the movement is under way. The model, as we work for systemic change in relation to the power of racism: P3, P2, P1

The most notable symbol in this model of resistance is that the action transcends the walls of the paradigm that imprisoned us. As a collaboration among all anti-racists, whether identified as racist or victim in the current paradigm, we are breaking free! Such a collaboration, of course, requires persistent, intelligently and collectively planned organizing. It is not a new initiative; we can join work under way.

This multi-generational initiative that has been active since the racist system was founded four centuries ago. As noted above, from the earliest days, there have been resisters to colonization and slavery among oppressing groups as well as victims. The movement has made significant gains since the 1950s, when faith communities began more consistently awakening to the implications for race relations in their belief systems. Cultural/

political backlash to the Civil Rights Movement brought setbacks that began especially in the 1980s and have been reasserted since, intermittently.

But the work continues. Strong leadership, strategic coalitions, and careful planning and execution are vital to the change process. We dare not lose hope or heart or commitment, but must strategize with ever greater clarity, unity and determination.

Our strategies must account for divisions of class as well as "race." There is a major, complex challenge in the mix of policies and practices that underlie the wealth gap, the deep racial division among economically oppressed people, and the massive economic crisis. Antiracist resistance strategies must account for these complexities.

Past resisters are appropriate role models. Having laid claim to that identity, we must work together, as a leading priority in our lives ñ collaborating, educating and organizing to change the system.[51]

CAUTION: Unless affirmed in action, "anti-racist" identity is an empty claim whose net effect intensifies both racism and victimization. "White" anti-racists must accept and learn to understand their accountability, in the struggle, to those victimized by the system. Acting this out is both challenging and rewarding. It requires risk-taking with other "white" people who comprise the predominant action objects. It also demands demonstrations of trust-building commitment in the exercise of listening and dialogue skills, in order to develop the inter-cultural relationships that ground such accountability.

Positive social change comes slowly and tends to encounter resistance of its own. We can take hope from history, however. It is instructive to note that the legal initiative that led to the landmark 1954 school desegregation decision began with formation of the NAACP legal defense initiative soon after the U.S. Supreme Court reaffirmed racial segregation in 1896. Similarly, the movement that ended the legal slave trade and slavery in Great Britain in the early 19th century began at a 1787 meeting in a London print shop.[52]

Dismantling Racism

The national challenge today is to renew and grow the movement against racism, poverty, classism and the other prevailing oppressive systems. Failure to respond effectively and to dismantle the American racial paradigm during the first half of the 21st century holds immense destructive potential. Its continuance undermines national security in both global and domestic relationships, with severe impact on people both economically and militarily. Failure to complete significant steps toward systemic change during the Obama Administration would intensify disappointment, anger and division. If the racial paradigm prevails amidst growing racial diversity, it is not unlikely to provoke civil war before the century's end. The manifestations of racism and classism in past foreign policies have ignited many wars.

The special significance of "race" as a focus for deconstruction rests in
(1) its demonstrably false point of reference for meaningful identity,
(2) the depth with which it is embedded in our culture and continues to impose explicit racial disadvantage, especially in opportunities for education at all levels, health care, housing, economics and law enforcement,
(3) the social destruction that it imposes through educational failure, inequitable justice, economic disparities, dysfunctional families and mutual violence,

(4) the rapidly growing "racial" diversity of the U.S. population,

(5) the growing global awareness of American racism and the hypocrisy that it mirrors in relation to our claims of systemic freedom and equality, and

(6) its source and continued empowerment in the lie that people of lighter pigment are "white" and thereby entitled to the blissful metaphorical supremacy embedded in our language. Individual attitudes obviously are important, but racism is maintained most profoundly through cultural habits and the policies and practices of institutions — schools, media, courts, governments, corporations, churches. It is within and through institutions that individuals can work most effectively for systemic change. Dismantling the racial paradigm requires explicit initiatives by the very institutions that historically have perpetuated or even sponsored the racist system. Religious and educational institutions — and, of course, government and media ñ have especially influential roles.

This is, of course, an imposing challenge for individuals. The very high percentage of non-voting Americans demonstrates widespread disbelief in the capacity of individuals to help shape political or social change. This demands continuing focus by educators and religious leaders as well as public officials. The task is, in part, to restore self-confident citizenship; but it must begin with restoring a profound sense of community — an awareness that individual well-being is intimately coupled with the common good.

Religion offers moral leadership for society and, over time, its teachings permeate other institutions and the system of government. Too often, historically and today, religion has allowed itself to be coopted by the culture. It partnered with political structures for most of its history, as it continues to do today in some lands and as some self-styled "Christian" leaders advocate in the USA. Religious teachings have been misrepresented and used to justify policies and behavior that contradict the faith's core beliefs, as illustrated in daily news about extremists from almost every faith system. Christianity allowed the Bible to be misused to justify anti-Semitism, the violent "Crusades," chattel slavery of captive Africans, imperialism, indigenous genocide, oppressive paternalism, war and, even today, perpetuating the doctrine of "white" supremacy either overtly or, indirectly, through inaction.

The church in the USA must lead for paradigm change by living and teaching a Gospel of Hope and Love in the 21st Century. A variety of organizing models has developed to initiate such change.[53] The United Church of Christ and Unitarian Universalists have been among leaders. The Evangelical Lutheran Church in America, United Methodist Church, the Presbyterian Church and Quakers also have launched initiatives, as well as ecumenical institutions.

Of central importance in the Episcopal Church is Seeing the Face of God in Each Other, the dialogue model managed by its Office of Antiracism and Gender Equity.[54] The Episcopal General Convention gave vital direction to that work with a series of resolutions from 1991 through 2006. Since 2000, all dioceses of the church have been obligated to provide Antiracism training for all clergy and lay leaders, and many have begun faithfully to comply. In 2003, the training became a requirement for new ordinands. A commitment was added in 2006 to explore the implications of restorative justice in relation to the church's role and benefits received from slavery, and its part in forced Indigenous cultural assimilation.[55]

The central emphasis in realistic Antiracism training is that training, alone, is fruitless. Growth in understanding of and response to the dynamics of racism is a lifelong challenge for individuals. To be

effective, it also must lead to organized action for change within and through institutions and a vision for cultural change. The systemic character and grounding of racism must be neutralized. Institutional as well as individual strategies for change are included in most Antiracism training.

Building a New Vision

Jeff Hitchcock offered a practical vision in his 2002 study, Lifting the White Veil.[56] He conceptualized a multiracial society that honors all ethnic origins. This needs to be a fundamental goal for all institutions.

Leadership especially is needed from the church. As faith communities respond to major shifts under way today in institutional structures and practices, this should become a major focus. The "Great Emergence" in Christianity, to be faithful to its promise, must incorporate this multicultural vision.[57] The process should begin with critical institutional self-analysis.

A vital resource for analysis is a Continuum that charts characteristics, actions and change strategies in institutions moving from a segregated, "exclusive" state through four other phases to a transformed, anti-racist condition. The Continuum acknowledges the historical development of most American institutions to embody and perpetuate "white" supremacy. It facilitates development of an alternative vision for an organization, and conceptualizing practical steps to move toward it. A faith community adaptation is available. This tool is used in each of the trainings noted in this essay. Its application in churches, educational institutions, governmental agencies and businesses can provide an essential referent for action to reshape the system.[58]

At the same time, strong emphasis is needed on individual growth. Institutions change only upon decision-making and action by individuals, then groups. That's why Antiracism training is so vital. Psychologists identify a variety of stages in individual growth as anti-racists. Individuals and institutions alike must experience change incrementally. Sudden, dramatic change can be profound but, too often, is traumatic and even destructive. The best-planned change tends to encounter resistance; and, when it's strong enough, the result can be retrogression. Change agents must hold the positive vision before the community and continue work for individual and social growth.

Eventually, racial designations must be supplanted with positive referents for all skin-color shadings. We should affirm and celebrate our common roots and wondrous diversity in individual pigmentation and other human differences — gifts from our Creator that enrich our lives. Living in community, we must simultaneously learn to greatly strengthen equity in opportunities for human growth and development, especially through education. In its internal life and external ministry in society, the church must play a central role in leading the change process.

The Ultimate Resource for Transformation

As we of all pigmentations share resistance to this evil system, lest our strategies be misled, it is well to heed that well-known German resister, Dietrich Bonhoeffer. He wrote from a Nazi prison before he was martyred: "I believe that God can and will bring good out of evil. I believe that God will give us all the strength we need to help us to resist in times of distress."

Our role and imperative commitment, as people of faith, is to function as God's agents in this world. Some faithful resisters may give their lives in the cause, as many others have, and as Jesus did. True faith begets

action, and collective action can empower social.transformation. This was the power that generated the mid-20th century Civil Rights Movement. Its renewal today holds potential for recovering the agenda interrupted by the assassinations of Martin Luther King, Jr. and Malcolm X.

Archbishop Rowan Williams accurately characterized the mental and spiritual challenge in this work in his speech at the Bonhoeffer Memorial in Poland, marking the centennial of Bonhoeffer's birth. "Culture is not to be rejected or given theological legitimacy," he emphasized, but "our engagement as Christians must be determined by the question of who or what the culture is currently forgetting, since it is there that we are likely to find God waiting for us....There is nothing to be recommended except the daily development of the mind of the crucified, what some...have come to call "the intelligence of the victim."[59]

Similarly, James Cone advised white Christian theologians to give up whiteness and take on blackness as "the ontological symbol and visible reality which best describes what oppression means in America." By the same token, we need to take on Indigenous perspectives to understand white American and institutional Christian colonialism — to further reveal (Cone) "what the world means by oppression and what the gospel means by liberation."[60] This is another way of describing the needed "double-identity," noted earlier, conceptualized by W.E.B. duBois.

The segregation that remains widespread in Christian communities reflects history; but it also reveals the experience of many who are not seen as "white" that predominantly "white" churches tend to retain palpable remnants of the old supremacist system. Identifying and addressing those remnants is a major challenge confronting Christian churches today. It is a challenge shared, with varying dimensions, by other faith communities. Learning to dialogue effectively about it across racial, denominational and faith community lines is the initial step.[61]

Let us fully open our hearts and minds to the values and inspiration given us by the God of Love.

———•———

"I ask...that they may be one, as we are one..."
> — A prayer of Jesus during a final gathering with his disciples, according to John 17:20, 22.

A Prayer
> Color-loving, people-loving, almighty Creator, may You guide our responses and initiatives as anti-racist resistance and the struggle for systemic change evolve and grow. Enable us, at last, we pray, to replace the racial paradigm with the doctrine of love, to truly "respect the dignity of every human being,"[62] truly to love our neighbors and also ourselves, and to learn the joy of unity within the HUMAN race. In Your diversely understood but singular Holy Name, we pray. Amen.

Notes

1. Dwight Hopkins reminded us, more than 42 years after Martin Luther King, Jr. famously observed it, that Sunday worship remains the most segregated hour of the week. Hopkins' paper, "Theological Basis of Ecclesial Anti-Racist Witness," was presented October 27, 2007, at Seabury-Western Theological Seminary and reprinted in The Anglican Theological Review (Vol. 90, #1, Winter 2008).

2 Portuguese traders were apparently the first to bring African slaves to the Western hemisphere at what is now Brazil. Spanish, Dutch, French and British slave ships soon followed. Arabic slave-gathering raids into Eastern Africa may have begun earlier, and most ancient cultures knew slavery as a loser's price in war. With less official sanction, it remains a major entrepreneurial phenomenon today, as reported by David Batstone, executive editor of Sojourners, in Not for Sale: The Return of the Global Slave Trade and How We Can Fight It (Harper, San Francisco, 2007), among other sources.

3 For an excellent summary of the history of the British dominated slave trade, see Adam Hochschild, Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves (Houghton-Mifflin, Boston, 2005). Some shippers perpetuated the trade for a generation after it was illegal in the USA as well as Europe. The film, Traces of the Trade, and the book by Thomas DeWolf, Inheriting the Trade (Beacon Press, Boston, 2008), present the story of a family whose forebears in Rhode Island were leading slave traders, shipping from Africa at least as late as the 1830s.

4 This disastrous history was documented, with an excellent summary of reliable scientific research, by Charles C. Mann in 1491 (Random House via Alfred A. Knopf, New York, 2005; Vintage Books, 2006).

5 Numerous resources have documented this history ñ most notably, books by Vine deLoria, Jr. One of the first that translated an Indigenous perspective,on the closing years of the struggle was John G. Neihardt's Black Elk Speaks (W. Morrow, New York, and University of Nebraska Press, Lincoln, 1932ff).

6 For key elements of this history and its implications, see the video documentary, Viva La Causa: 500 Years of Chicano History (SouthWest Organizing Project in collaboration with Collision Course Video Productions, San Francisco, 2005).

7 This dimension of American history was summarized well by David R. Roediger in Wages of Whiteness, (Verso, New York and London, 1991).

8 The history of legalized racial oppression in the USA was detailed by Ian F. Haney-Lopez in White By Law: The Legal Construction of Race (New York University Press, New York & London, 1996). Another especially revealing account is Mary Frances Berry's Black Resistance/White Law: A History of Constitutional Racism in America (Prentice Hall, 1971; revised/updated edition, Penguin Books, New York, 1994).

9 These disparities were recently documented in Segregation: The Rising Costs for America, James H. Carr & Nandinee K. Kutty, eds. (Routledge, New York, 2008).

10 People of color often are placed in visible positions such as TV news anchor, with few if any others in supporting professional positions. The advertising industry has greatly increased exposure especially of African American models in recent years, but its own trade journal reported in late 2008 that the industry had recruited few people of other than European descent in professional positions. The very same journal, Advertising Age, had no non-"white" employees, as it published the expose. See "The Minority Report," Advertising Age, Dec. 1, 2008; Andrew McMains, "Diversity Study Takes Ad Biz to Task," New York Times, Jan. 9, 2009; and "The Ignorance at Adweek, Part 2," MultiCultClassics, Dec. 1, 2008. The Obama Administration is being watched for a potential new public model.

11 Implications and contradictions in this compulsion in USA race/class relations were analyzed by the late James A. Tillman, Jr. and Mary Norman Tillman in Why America Needs Racism and Poverty (self-published, Minneapolis and Atlanta, 1969).

12 A characterization attributable to the Rev. James Forbes, pastor-emeritus of Riverside Church, New York City ("No Time for Foolishness," an address before the staff of the Episcopal Church Center in New York on May 23, 2005).

13 Joel Kovel, White Racism: A Psychohistory (Pantheon Books/Random House, New York, 1970), "Introduction." and p. 4. Dr. Kovel directed undergraduate psychiatry education at Albert Einstein Medical College, New York City.

14 The Southern Poverty Law Center has documented a growth of extremist propaganda as well as violent incidents. For resources, including access to its journal, see www.splcenter.org.

15 For a modern psychological analysis of this fear, including the importance for psychological therapists to address "white" consciousness in working with their Euroamerican clients, see Racism and Racial Identity, Lisa V. Blitz and Mary Pender Greene, eds. (Hayworth Maltreatment & Trauma Press, Binghamton, NY, 2006). Note especially Blitz, "Owning Whiteness: The Reinvention of Self and Practice," pp. 241ff.

16 Racism was characterized by the Tillmans (op. cit., p. 40) as a mental illness that pervades "white" society in the USA. Its psychological complexity is transparent even in the process of defining an individual's race; e.g., the physical features commonly described as depicting a race — by legal mandate, in many states in the past — were ignored as any ancestral exception (even "one drop of blood") was used to dismiss one from "the white race." It is true, as sometimes noted defensively by "white" Americans, that racism exists in other cultures, with different paterns and defining characteristics — mostly, ethnic or tribal identity. Many of these today have been influenced by European and American cultures, although they do reflect the exclusivity compulsion, noted earlier with reference to the Tillmans' work.

17 This simplified definition may have originated with the People's Institute for Survival and Beyond, based in New Orleans. It has been used since the 1980's by Crossroads Ministry of Chicago/Milwaukee and, since the '90s, in the Episcopal Antiracism training, Seeing the Face of God in Each Other, among other models.

18 This historical analysis draws upon works of Kovel, op. cit., and James Carroll, Roman Catholic scholar and theologian. See Carroll, Constantine's Sword (Houghton-Mifflin, New York, 2001), pp. 318ff. For a scholarly Jewish perspective on the roots of racism, see Paul Kivel, Uprooting Racism (New Society Publishers, Gabriola Island, BC, 1996).

19 Citizenship naturalization was limited to "white" people from 1790 until 1965. See Haney-Lopez, op. cit. Also, Lerone Bennet traced the roots of American slavery in Before the Mayflower: A History of the Negro in America 1619-1964 (Penguin Books, Baltimore, 1973).

20 Applied to Indigenous tribes today, the process equates tribal identity with "Indian" under U.S. law, effectively depriving mixed-marriage descendants of tribal benefits. The term, "Indian," of course, albeit still in law and common usage, perpetuates Columbus' original, off-course error. The U.S. Supreme Court, however, in recent rulings, has rejected "race" as a category for restorative justice.

21 This concept of three dimensions of the power of racism apparently was first articulated by the Rev. Joseph Barndt, a Lutheran pastor, founder of the Chicago-based Antiracism organizing and training group, Crossroads Ministry, and author of Dismantling Racism: A Continuing Challenge for White America (Augsburg Fortress Press, Minneapolis, 1991, rev. 2007). He described their relationship as exponential: That is to say, each dimension is more powerful than the last by a multiple of itself. The concept was adapted in training by the Minnesota Collaborative Antiracism Initiative (MCARI). I am deeply indebted both to Barndt and to MCARI's co-director, James Addington, for much of my understanding of this analysis. The following display of the characterization is inspired by Barndt's use of the "prison" metaphor.

22 See especially Anderson J. Franklin, Nancy Boyd-Franklin & Shalonda Kelly, "Racism and Invisibility: Race-Related Stress, Emotional Abuse and Psychological Trauma for People of Color," in Racism and Racial Identity, op. cit. Also note conditions described as results of the racial paradigm, on page 13, below.

23 Study of "white" privilege, reported by Prof. Douglas Hartmann, University of Minnesota Sociology Department, in an interview on Minnesota Public Radio, September 9, 2006. See Hartmann at www.soc.umn.edu/faculty/hartmann.html.

24 For an excellent summary of the process of white racial socialization, see Ronice Branding, Fulfilling the Dream (Chalice Press, St. Louis, 1998), especially Chapter 1, pages 13-27. For detailed analyses of its impact, personally and socially, see Frances E. Kendall, Understanding White Privilege (Taylor & Francis Group, New York, 2006), Tim Wise, White Like Me (Soft Skull Press, Brooklyn, NY, 2005), and Robert Jensen, The Heart of Whiteness (City Lights, San Francisco, 2005). The economic impact is highlighted by these authors and also detailed by Roediger, op. cit., and others.

25 For details, see Google, Amazon.com, or "Know Your Six Black Presidents" at diversityinc.com.

26 A 2003 PBS video, RACE: The Power of an Illusion, spread awareness of this reality in an in-depth, three-hour exploration. Public reports of recent DNA studies suggest that a tiny variable in genetic coding may be associated with what we call "race," but without impact on inner qualities or even on physical condition, with limited, environmentally generated exceptions for some disease susceptibility. Genetic variables within each "racial" group are vastly greater than differences between them. The PBS video is available at www.newsreel.org, and resources at www.pbs.org/race.

27 Haney-Lopez, op. cit., Chapters 2 & 3.

28 The American Anthropological Association now is a lead sponsor of the exhibit, RACE: Are We So Different? Which premiered in January, 2007, at the Minnesota Science Museum, and is now in a multi-year national tour.

29 The Wikipedia color chart displays 282 shades of which 100 or more appear likely to be identifiable in some human beings. I noted four at different locations on my own skin, none of them among the seven shades shown as "white," which is my Census identity. See http://en.wikipedia.org/wiki/List_of_colors.

30 Language, of course, is another variable that subjects people to prejudice and discrimination, in many locations, if their own tongue or accent differs from the dominant one in that setting. Nations and communities vary in the aid that they offer to people who want to learn the culturally dominant language.

31 If you feel a need to know how someone identifies themselves within the racial/ethnic paradigm, it's best to ask.

32 A powerful witness to this reality, in foreign affairs, is the film, Hotel Rwanda, and associated documentaries (MGM/United Artists, 2005).

33 Haney-Lopez, op. cit., Chapter 4.

34 The term, "Semite," derives from the Latin and Greek words for Shem, traditionally identified son of Noah, presumed progenitor of these Middle Eastern tribes.

35 Source: Dialogue with members of the Convocation of Episcopal Churches in Europe. Also see Kenneth Leech, Race (Church Publishing, New York, 2005).

36 One African American internet commentator has referred to "white" people as "pigmentally deprived."

37 An additional, powerful force frustrating progressive change throughout the mid-20th century was the FBI under the extremely racist leadership of J. Edgar Hoover (well documented in published FBI records), whose targets included Martin Luther King, Jr. and Eleanor Roosevelt, among many other progressives.

38 The intimate, profoundly destructive relationship between race and class has been well documented. Among vital references are Ira Katznelson, When Affirmative Action Was White (W.W. Norton, New York and London, 2005), George Lipsitz, The Possessive Investment in Whiteness: How White People Profit from Identity Politics (Temple University Press, Philadelphia, 1998), David R. Roediger, The Wages of Whiteness (Verso, London and New York, 1991, revised and last reprinted in 2002), Also see Ida Hakim, ed., The Debtors: Whites Respond to the Call for Black Reparations (Caucasians United for Reparations and Emancipation, Red Oak, GA, 2005).

39 Our system's dominant ideology, of course, denies this victimization — or, under the current Supreme Court, has contended that it applies to anyone of any "race" experiencing "racial discrimination," even if the action was intended to fulfill a law designed to support restorative justice.

40 In one of the more startling instances of being stopped for "driving while black," during the 1990s, a Minneapolis police officer stopped a car driven by an African American who was chief of police in the twin city of St. Paul.

41 Several surveys finding these perspectives are cited in White Men on Race: Power, Privilege and the Shaping of Cultural Consciousness, by Joe Feagin and Eileen O'Brien (Beacon Press, Beacon, MA, 2003). Joe Feagin is a professor of sociology at Texas A&M University, and Eileen O'Brien is an assistant professor of sociology at the University of Richmond in Virginia. Also see Richard Delgado and Jean Stefancic, Critical Race Theory (NYU Press, 2001).

42 The most authoritative, consciousness-raising exposÈ of white privilege is Peggy McIntosh, White Privilege: Unpacking the Invisible Knapsack (Creation Spirituality, January/February 1992, pp. 33-35, originally published at Wellesley College in 1988). An excellent video/DVD resource is White Privilege 101, produced by the White Privilege Conference under the leadership of Eddie Moore, Jr. (For details, see a link at www.whiteprivilegeconference.org.

43 A brilliant albeit complex theological critique is James W. Perkinson, White Theology: Outing Supremacy in Modernity (Palgrave Macmillan, New York, 2004). A brief but excellent theological summary is by Dwight Hopkins, op. cit. Also see Jennifer Harvey, Karin A. Case and Robin Hawley Gorsline, Disrupting White Supremacy from Within (Pilgrim Press, Cleveland, 2004). A collection of essays on racism by Roman Catholic theologians was edited by Laurie M. Cassidy and Alex Mikulich as Interrupting White Privilege (Orbis Books, Maryknoll, NY, 2007).

44 See Branding, ibid., pp. 22-27. Other excellent analyses of this process appear in previously cited books including those by Kendall and Wise, and in White Men on Race and Disrupting White Supremacy from Within.

45 A number of resources offer details on this process, including PBS' RACE: The Power of an Illusion. Also see Ira Katznelson, op. cit. An array of additional systemic advantages for "white" people are enumerated by Lipsitz, op. cit.

46 In addition to my own experience, I draw heavily, in this list, upon inspiration from most of the works cited previously in this essay, and especially those listed in the five footnotes immediately preceding this one. Special importance, of course, must be noted for the seminal work on "white" privilege by Peggy McIntosh.

47 An example of such collaboration, cited during the 2008 Presidential campaign, was President Lyndon Johnson's action in 1964, signing landmark civil rights legislation, inspired by the powerful leadership of the Rev. Dr. Martin Luther King, Jr. and the actions of thousands of other resisters. Several authors and activists have noted the influence of leaders of the Student Non-Violent Coordinating Committee (SNCC), the American Indian Movement (AIM) and others. As young, "white" idealists sought to join these groups, they sometimes heard suggestions that they go home and teach or organize other "white" people to become anti-racist activists. A book that celebrates five potent examples of courageous resistance in the 20th century is Cynthia Stokes Brown's Refusing Racism: White Allies and the Struggle for Civil Rights (Teachers College Press, Columbia University, New York, 2002). Other authors, previously cited, who reported similar inspiration include Joseph Barndt and John G. Neihardt.

48 Major resources in this work include the White Privilege Conference (WPC), op. cit., and the Center for the Study of White American Culture, which has sponsored a White Antiracist Summit, in conjunction with WPC, annually since 2005. Details may be accessed directly, after signing in, at the White Anti-racist Community Action Network (http://www.wacan.org).

49 W.E.B. duBois, The Souls of Black Folk (A.C. McClurg, Chicago, 1903; www.bartleby.com/114/, 1999), Chapter 1.

50 Delgado and Stefancic, op. cit., p. 132. Psychiatrist Joel Kovel, in a thoroughly Freudian analysis, describes the required long-term change process as a continuing interaction between culture and personalities that drives positive adaptation and neutralizes "infantile fantasies, desires and discontents." Kovel, op. cit., p. 284. In What Is Your Exclusivity Quotient? (self-published, Atlanta, 1977), James A. Tillman, Jr. and Mary Norman Tillman explored strategies for Christians to transcend both the exclusivity compulsion and social structures, through deeper grounding in the teachings of their faith combined with a deeper understanding of racism. Most of the modern works cited in this essay explore facets of the transformation process. An inspiring model of rising above the system to find ways to repair its effects is offered in President Obama's books, published by Random House, New York: Dreams from My Father (1995) and The Audacity of Hope (2006).

51 This adaptation of the racial paradigm reflects understandings attributable to Barndt, Addington, Crossroads Ministry and the Minnesota Collaborative Antiracism Initiative, but also to the Episcopal training model, Seeing the Face of God in Each Other. Particular credit is due the Rev. Canon Edward W. Rodman for his leadership in developing the Episcopal model and, especially, in the initiative that led the Church's General Convention to commend such training to all clergy and lay leaders. The challenge and hope affirmed in such training are deeply rooted in the faith and teachings grounded in Christian tradition but are also fully compatible with those of most other major faiths. Notably, numerous other training and organizing models are in action today — both faith-based and secular.

52 In his "Source Notes" for timing of the movement's initiative (p. 373), Adam Hochschild, op. cit., cites an 1843 column by Alexis de Tocqueville. Among other strategies, the movement fomented sugar boycotts and engaged diverse leaders including, albeit quite belatedly in his pastoral career, the Rev. John Newton, the former slave ship captain best known as the author of "Amazing Grace." Hochschild notes, however, that — although the movement had influenced some Royals and members of Parliament ñ the ultimate decisive influence that changed minds in the British power structure was the bitter cost of repeated overt slave rebellions in the West Indies. Without that, the movement would have needed more time.

53 A number of church-based anti-racist organizing efforts were described in a book edited by Susan E. Davies and Sister Paul Teresa Hennessee, S.A., Ending Racism in the Church (The Pilgrim Press, Cleveland, 1998).

54 For information, see www.episcopalchurch.org link to the Advocacy Department and "Antiracism."

55 Members of Indigenous descent also initiated a closely related "reconciliation" movement in connection with the 400th anniversary of the Jamestown settlement.

56 Jeff Hitchcock, Lifting the White Veil (Crandall, Dostie & Douglass Books, Inc., Roselle, NJ, 2002). Hitchcock is director of the Center for White American Culture.

57 This characterization of modern changes is described by Phyllis Tickle in The Great Emergence: How Christianity is Changing and Why (Baker Books, Grand Rapids, MI, 2008).

58 Adapted widely, the Continuum was originated by B. Jackson and R. Hardiman in a 1981 unpublished paper, "Organizational Stages of Multicultural Awareness." (cf. Bailey W. Jackson and Evangelina Holvino, "Developing Multicultural Organizations," Brattleboro, VT, 1994.) Versions designed for church use were adapted in the mid '90s for ecumenical application by Joseph Barndt of Crossroads Ministry and, in 2003, by Sheryl Kujawa-Holbrook for the Episcopal Church, citing the work of Avazian, Branding, Griffin, Hardiman, Harro, Holvino, Jackson and James. The entry, "Continuum on Anti-

racist Institutional Transformation," evoked nearly 2,000 items on Google on February 5, 2008. Most of these entries appeared to reference related tools or training programs making use of the referenced Continuum.

59 Episcopal News Service, February 4, 2006.

60 James Cone, A Black Theology of Liberation (Orbis Books, Maryknoll, NY, 1986). Other theologians more recently have directly challenged white supremacy inherent in much traditional Christian theology and practice, including previously cited works by James W. Perkinson and those edited by Harvey, Case and Gorsline, and by Cassidy and Mikulich.

61 Six case studies of congregations that have engaged this work are reported by Professor Sheryl A. Kujawa-Holbrook in A House of Prayer for All People (Alban Institute, Bethesda, MD, 2002). Kujawa-Holbrook is now a dean at Episcopal Divinity School in Cambridge, MA.

62 Baptismal Covenant of the Episcopal Church.

■ Resolution A047(GC'00)– Racism: Extend Antiracism Commitment another Nine Years

…the 73rd General Convention hereby acknowledges that our acts of commission and omission throughout the history of the Episcopal Church in the United States have perpetrated racism in our church and society…so the Episcopal Church does now commit itself with renewed energy for another nine years to continue the work already begun in the past three triennia in order that we become a church committed to ending institutional and other forms of racism which necessitates the acceptance of abandonment of privilege and the sharing of power within our polity, within our society and throughout the world…[and] that each diocese and congregation recommit itself the work of overcoming the sin of racism [and] continues its work to overcome the historic silence and complicity of our church in the sin of racism…"

As we continue to repent the sin of racism in our midst and recommit ourselves to the struggle of confronting and combating those forces which would keep us alienated from each other, we must indeed recommit. Thus the deputies and bishops of the 73rd General Convention of the Episcopal Church meeting in Denver, reaffirmed its position to strive to be a "Church for all races, a Church to end racism."(EUC) Dioceses and provinces, parishes, committees, and commissions, individual lay women and men and clergy – all of us are called to examine our lives, the structures and communities in which we live to discover the open and insidious forms of exclusion and racial division which make a mockery of the Reign of God and grievously wound the Body of Christ.

What a blessing to be at this place and time when this Church, our Church is calling once again on us to be intentional about our Antiracism efforts. I have returned to many of the readings which have sustained and inspired me over the last twenty or thirty years as I, and other black Americans, have repeatedly called the country to walk their talk of liberty and justice for all. We have also called upon our Church and all people of faith to model the beloved community "for which our fathers [and mothers] sighed" (LEVAS, 1). In the past few days, I have reread "Letters from a Birmingham Jail" and resonate with the deep disappointment that Martin Luther King, Jr., felt when his fellow clergymen implored him to wait, wait, wait… Dr. King stated that justice delayed is indeed justice denied and we know that for too long we have been guilty of delaying our efforts to eradicate the sins of racism and oppression.

But what are we to do? How best can we maximize our efforts, combine our resources to combat and confront? In my work as a trainer I have seen the power of training to empower and enable people "to do the work they have been given to do" (BCP, p365). To this end we will work with dioceses, provinces, and individuals to facilitate training events that will enable us to look into ourselves and to examine and confront racist practices, policies and structures in our Church and in our communities. We know that it takes the combined efforts of all of us calling on the Grace of our loving and forgiving God for strength and courage. In the weeks and months ahead we will urge all of you to form learning partnerships – links in a chain of people working to defeat these sinful practices. Suffragan Bishop Chester Talton of the Diocese of Los Angeles rightly states that some "may not share the commitment" to this issue. It is then that training can make the

difference as we learn and share our learnings, as we are trained to listen with compassion and understanding but also with determination to attain this goal we have set for ourselves.

The Church Center staff is mindful that we are a part of the church and has embarked on a process of discussion, discovering both our mutuality and our differences. These learning journeys, begun last Spring, will extend into 2001 and beyond. As we come to know each other better and to build trust, we can explore those areas where we feel uncomfortable with our differences and react in ways which may cause others pain and to feel undervalued. It is important that Church Center model commitment to this process and that the learning we gain permeate all that we do for and with parishes, dioceses and provinces.

Our learning comes from many sources and much of the most creative work in the church is occurring in places such as Delray Beach, Florida, where African Americans, Haitians and Caucasian Episcopalians are meeting together to find ways to cross the divide which has traditionally separated them in their community and, sadly, in their worship. Valuable work such as this has been occurring throughout this church and we will all be richer for knowing about it. We will reach out to all currently engaged in Antiracism work, exchange ideas and offer assistance when it is needed and receive valuable learning ourselves in the process. We invite all to communicate with us as we, together, continue to strengthen our links of support and caring.

Finally, we realize that some voices have not been heard and understood. For reasons about which we are all too painfully aware, many have been marginalized, discounted, overlooked and forgotten. This must not continue because it weakens us all. Beginning in Spring, 2001, we will conduct five regional Antiracism hearings across the country designed to broaden the number of voices of people of color as they speak about the effect of racism on their lives. Our goal is to deepen the understanding of the whole church and to generate recommendations and resolutions for consideration at the 74th General Convention in 2003.

We must do this good work and we will be successful so long as we remain faithful to our covenant with God restated by the Prophet Amos, "to turn back to me and live…by seeing that justice is done." Then truly, we will "look forward to the day when the Lord comes to judge," because we will follow God's exhortation to "let justice flow down like water and righteousness like an ever-flowing stream."

▬ The Archives of the Episcopal Church
The Acts of Convention 1976-2006

Resolution Number: 1991-D113
Title: Address Institutional **Church Racism in** the Next Three Triennia
Legislative Action Taken: Concurred **As** Amended

Final Text:
Resolved., the House of Bishops concurring, That the Episcopal Church spend the next three triennia addressing institutional racism inside our Church and in society, in order to become a Church of and for all races and a Church without racism committed to end racist in the world, and that greater inclusiveness become one of the Episcopal Church's primary strategies for evangelism.

Resolution Number: 2000-A047
Title: Extend **Antiracism** Commitment for Another **Nine** Years
Legislative Action Taken: Concurred as Amended

Final Text:
Resolved, That recognizing the continuing prevalence of the sin of racism within the Episcopal Church, the 73rd General Convention hereby acknowledge that our acts of commission and omission throughout the history of the Episcopal Church in the United States have perpetrated racism in our church and society; and be it further Resolved, That as the 70th General Convention, D-113 called this church to a nine year commitment to address racism inside our church, within society, and in our world, so this 73rd General Convention does now commit itself with renewed energy for another nine years to continue the work already begun in the past three triennia in order that we become a church committed to ending institutional and other forms of racism which necessitates the acceptance of abandonment of privilege and the sharing of power within our polity, within our society, and throughout the world; and be it further
Resolved, That each diocese and congregation recommit itself to the work of overcoming the sin of racism in its many forms, including but not limited to, its effects on the recruitment and deployment of persons of color as clergy and lay professionals in the church; and be it further
Resolved, That this General Convention charge the Executive Council's Committee on Antiracism to continue its work to overcome the historic silence and complicity of our church in the sin of racism including, but not limited to, its proposed hearings on racism; and be it further
Resolved, That the work at the national office be coordinated through the office of Peace and Justice which will provide methods of support and evaluation for each diocese in its Antiracism work and report annually to the full Executive Council on its progress.

Resolution Number: 2000-B049
Title: Require **Antiracism Training**
Legislative Action Taken: Concurred **as** Substituted

Final Text:

Resolved, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take Antiracism training and receive certification of such training; and be it further

Resolved, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

Resolved, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

Resolved, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions.

Resolution Number: 2003-A010
Title: Continue **Antiracism** Program
Legislative Action Taken: Concurred **as** Amended

Final Text:

Resolved, The Episcopal Church reaffirm its historic commitment to eradicate racial injustice in the Church and in secular society, and that the Executive Council continue the Antiracism program with appropriate staffing and budget, as approved by the 73rd General Convention (A047) and recommend the National Dialogues on Antiracism methodology; and be it further

Resolved, That the emerging provincial network of Antiracism trainers be recognized as an important resource, and its utilization commended to the several provinces, dioceses, and affiliated organizations of the Church; and be it further Resolved, That the 74th General Convention extend its appreciation to the organizers and participants of the Antiracism hearings and call upon the Antiracism committee (Antiracism Advisory Committee of the Executive Council and the Office of Social Justice) to implement a program that responds to the issues raised at the hearings, as appropriate; and be it further

Resolved, That all persons seeking election or appointment to the several standing commissions, other committees of Executive Council, related boards and auxiliary organizations must have had Antiracism training required by the 73rd General Convention (B049) or agree to have this training within a year of their appointment; and be it further

Resolved, That the Office of Peace and Justice be commended for its "Stop the Hate" Campaign, and be encouraged to develop similar programs that address the issues of racial profiling and other abuses of the criminal justice system that have emerged in this post 9111 environment; and be it further

Resolved, That the Antiracism Committee of Executive Council be directed to prepare a report for the other standing committees and commissions of the Church that inform them of the several issues emerging from the Antiracism hearings, and specify what actions each might take to ameliorate the impact of racism in their area of concern.

Resolution Number: 2006-Al27
Title: Endorse Restorative Justice and Antiracism
Legislative Action Taken: Concurred as

Amended Final Text:

Resolved, That the75th General Convention of The Episcopal Church endorse the principles of restorative justice, an important tool in implementing a neutral articulation of the self-examination and amendment of life that is required to fulfill our baptismal covenant; and be it further Resolved, That the 75th Convention, in support of and to enhance Resolution Al23, call upon the Antiracism Committee of Executive Council to design a study and dialogue process and materials in order to engage the people of The Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant; and be it further

Resolved, That in the spirit of inclusion, dioceses also be invited to determine whether their call is to conduct truth and reconciliation processes in regard to other histories and legacies of racial discrimination and oppression that may be applicable in their geographic area, while not diminishing the strong call to focus on the history and legacy of slavery; and be it further

Resolved, That the dioceses will give a progress report to the Antiracism Committee. The Antiracism Committee will report their findings and recommendations to the Standing Commission on National Concerns and to Executive Council and to the 76th General Convention; and be it further Resolved, That the Church hold before itself the vision of a Church without racism; a Church for all races.

Citation: General Convention, *Journal of the General Convention of... The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 665-666.

Resolution for General Convention 2006

Resolved: That the minimum standard for the required time for Antiracism training required by Resolution B049 (GC 2000) and supported by Resolution A010 (GC 2003) will be fourteen (14) hours.

Rationale/Explanation:

1. Racism is so deeply entrenched in both the Church and society that it is impossible to make an impact even on the level of Awareness in less than fourteen hours.

2. The current national Antiracism training program, "Seeing the Face of God in Each Other" based on the National Dialogue on Antiracism methodology was designed to be twenty (20) hours in duration.

3. While this suggested length for training is only the bare minimum necessary, it is in accordance with sound training theory and practice which suggests that for the gradual development and understanding of a topic through the use of both the mind and the heart, a longer period of time is required. Fourteen hours would strengthen the probability that knowledge and insights gained in the first day (seven hours) of training would be reinforced on the second day.

4. In order for the full impact of Antiracism training to be experienced and perpetuated, this suggest minimum length of training is strongly urged.

American Anthropological Association Statement on "Race"

(May 17, 1998)

The following statement was adopted by the Executive Board of the American Anthropological Association, acting on a draft prepared by a committee of representative American anthropologists. It does not reflect a consensus of all members of the AAA, as individuals vary in their approaches to the study of "race." We believe that it represents generally the contemporary thinking and scholarly positions of a majority of anthropologists.

In the United States both scholars and the general public have been conditioned to viewing human races as natural and separate divisions within the human species based on visible physical differences. With the vast expansion of scientific knowledge in this century, however, it has become clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. Evidence from the analysis of genetics (e.g., DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groupings differ from one another only in about 6% of their genes. This means that there is greater variation within "racial" groups than between them. In neighboring populations there is much overlapping of genes and their phenotypic (physical) expressions. Throughout history whenever different groups have come into contact, they have interbred. The continued sharing of genetic materials has maintained all of humankind as a single species.

Physical variations in any given trait tend to occur gradually rather than abruptly over geographic areas. And because physical traits are inherited independently of one another, knowing the range of one trait does not predict the presence of others. For example, skin color varies largely from light in the temperate areas in the north to dark in the tropical areas in the south; its intensity is not related to nose shape or hair texture. Dark skin may be associated with frizzy or kinky hair or curly or wavy or straight hair, all of which are found among different indigenous peoples in tropical regions. These facts render any attempt to establish lines of division among biological populations both arbitrary and subjective.

Historical research has shown that the idea of "race" has always carried more meanings than mere physical differences; indeed, physical variations in the human species have no meaning except the social ones that humans put on them. Today scholars in many fields argue that "race" as it is understood in the United States of America was a social mechanism invented during the 18th century to refer to those populations brought together in colonial America: the English and other European settlers, the conquered Indian peoples, and those peoples of Africa brought in to provide slave labor.

From its inception, this modern concept of "race" was modeled after an ancient theorem of the Great Chain of Being, which posited natural categories on a hierarchy established by God or nature. Thus "race" was a mode of classification linked specifically to peoples in the colonial situation. It subsumed a growing ideology of inequality devised to rationalize European attitudes and treatment of the conquered and enslaved peoples.

Proponents of slavery in particular during the 19th century used "race" to justify the retention of slavery. The ideology magnified the differences among Europeans, Africans, and Indians, established a rigid hierarchy of socially exclusive categories underscored and bolstered unequal rank and status differences, and provided the rationalization that the inequality was natural or God-given. The different physical traits of African-Americans and Indians became markers or symbols of their status differences.

As they were constructing US society, leaders among European-Americans fabricated the cultural/behavioral characteristics associated with each "race," linking superior traits with Europeans and negative and inferior ones to blacks and Indians. Numerous arbitrary and fictitious beliefs about the different peoples were institutionalized and deeply embedded in American thought.

Early in the 19th century the growing fields of science began to reflect the public consciousness about human differences. Differences among the "racial" categories were projected to their greatest extreme when the argument was posed that Africans, Indians, and Europeans were separate species, with Africans the least human and closer taxonomically to apes.

Ultimately "race" as an ideology about human differences was subsequently spread to other areas of the world. It became a strategy for dividing, ranking, and controlling colonized people used by colonial powers everywhere. But it was not limited to the colonial situation. In the latter part of the 19th century it was employed by Europeans to rank one another and to justify social, economic, and political inequalities among their peoples. During World War II, the Nazis under Adolf Hitler enjoined the expanded ideology of "race" and "racial" differences and took them to a logical end: the extermination of 11 million people of "inferior races" (e.g., Jews, Gypsies, Africans, homosexuals, and so forth) and other unspeakable brutalities of the Holocaust.

"Race" thus evolved as a worldview, a body of prejudgments that distorts our ideas about human differences and group behavior. Racial beliefs constitute myths about the diversity in the human species and about the abilities and behavior of people homogenized into "racial" categories. The myths fused behavior and physical features together in the public mind, impeding our comprehension of both biological variations and cultural behavior, implying that both are genetically determined. Racial myths bear no relationship to the reality of human capabilities or behavior. Scientists today find that reliance on such folk beliefs about human differences in research has led to countless errors.

At the end of the 20th century, we now understand that human cultural behavior is learned, conditioned into infants beginning at birth, and always subject to modification. No human is born with a built-in culture or language. Our temperaments, dispositions, and personalities, regardless of genetic propensities, are developed within sets of meanings and values that we call "culture." Studies of infant and early childhood learning and behavior attest to the reality of our cultures in forming who we are.

It is a basic tenet of anthropological knowledge that all normal human beings have the capacity to learn any cultural behavior. The American experience with immigrants from hundreds of different language and cultural backgrounds who have acquired some version of American culture traits and behavior is the clearest evidence of this fact. Moreover, people of all physical variations have learned different cultural behaviors and

continue to do so as modern transportation moves millions of immigrants around the world.

How people have been accepted and treated within the context of a given society or culture has a direct impact on how they perform in that society. The "racial" worldview was invented to assign some groups to perpetual low status, while others were permitted access to privilege, power, and wealth. The tragedy in the United States has been that the policies and practices stemming from this worldview succeeded all too well in constructing unequal populations among Europeans, Native Americans, and peoples of African descent. Given what we know about the capacity of normal humans to achieve and function within any culture, we conclude that present-day inequalities between so-called "racial" groups are not consequences of their biological inheritance but products of historical and contemporary social, economic, educational, and political circumstances.
[Note: For further information on human biological variations, see the statement prepared and issued by the American Association of Physical Anthropologists, 1996 (AJPA 101:569-570).]

AAA POSITION PAPER ON "RACE": COMMENTS?

As a result of public confusion about the meaning of "race," claims as to major biological differences among "races" continue to be advanced. Stemming from past AAA actions designed to address public misconceptions on race and intelligence, the need was apparent for a clear AAA statement on the biology and politics of race that would be educational and informational. Rather than wait for each spurious claim to be raised, the AAA Executive Board determined that the Association should prepare a statement for approval by the Association and elicit member input.

Commissioned by the Executive Board of the American Anthropological Association, a position paper on race was authored by Audrey Smedley (Race in North America: Origin and Evolution of a Worldview, 1993) and thrice reviewed by a working group of prominent anthropologists: George Armelagos, Michael Blakey, C. Loring Brace, Alan Goodman, Faye Harrison, Jonathan Marks, Yolanda Moses, and Carol Mukhopadhyay. A draft of the current paper was published in the September 1997 Anthropology Newsletter and posted on the AAA website http://www.aaanet.org for a number of months, and member comments were requested. While Smedley assumed authorship of the final draft, she received comments not only from the working group but also from the AAA membership and other interested readers. The paper above was adopted by the AAA Executive Board on May 17, 1998, as an official statement of AAA's position on "race."

As the paper is considered a living statement, AAA members', other anthropologists', and public comments are invited. Your comments may be sent via mail or e-mail to Peggy Overbey, Director of Government Relations, American Anthropological Association, 4350 N. Fairfax Dr., Suite 640, Arlington, VA 22201.

 The Global Hierarchy of Race:
As the only racial group that never suffers systemic
racism, whites are in denial about its impact

by Martin Jacques
Published on Saturday, September 20, 2003 by the Guardian/UK

I always found race difficult to understand. It was never intuitive. And the reason was simple. Like every other white person, I had never experienced it myself: the meaning of color was something I had to learn. The turning point was falling in love with my wife, an Indian-Malaysian, and her coming to live in England. Then, over time, I came to see my own country in a completely different way, through her eyes, her background. Color is something white people never have to think about because for them it is never a handicap, never a source of prejudice or discrimination, but rather the opposite, a source of privilege. However liberal and enlightened I tried to be, I still had a white outlook on the world. My wife was the beginning of my education.

But it was not until we went to live in Hong Kong that my view of the world, and the place that race occupies within it, was to be utterly transformed. Rather than seeing race through the prism of my own society, I learned to see it globally. When we left these shores, it felt as if we were moving closer to my wife's world: this was east Asia and she was Malaysian. And she, unlike me, had the benefit of speaking Cantonese. So my expectation was that she would feel more comfortable in this environment than I would. I was wrong. As a white, I found myself treated with respect and deference; my wife, notwithstanding her knowledge of the language and her intimacy with Chinese culture, was the object of an in-your-face racism.

In our 14 months in Hong Kong, I learned some brutal lessons about racism. First, it is not the preserve of whites. Every race displays racial prejudice, is capable of racism, carries assumptions about its own virtue and superiority. Each racism, furthermore, is subtly different, reflecting the specificity of its own culture and history.

Second, there is a global racial hierarchy that helps to shape the power and the prejudices of each race. At the top of this hierarchy are whites. The reasons are deep-rooted and profound. White societies have been the global top dogs for half a millennium, ever since Chinese civilization went into decline. With global hegemony, first with Europe and then the US, whites have long commanded respect, as well as arousing fear and resentment, among other races. Being white confers a privilege, a special kind of deference, throughout the world, be it Kingston, Hong Kong, Delhi, Lagos - or even, despite the way it is portrayed in Britain, Harare. Whites are the only race that never suffers any kind of systemic racism anywhere in the world. And the impact of white racism has been far more profound and baneful than any other: it remains the only racism with global reach.

Being top of the pile means that whites are peculiarly and uniquely insensitive to race and racism, and the power relations this involves. We are invariably the beneficiaries, never the victims. Even when well-meaning, we remain strangely ignorant. The clout enjoyed by whites does not reside simply in an abstraction - western

societies - but in the skin of each and every one of us. Whether we like it or not, in every corner of the planet we enjoy an extraordinary personal power bestowed by our color It is something we are largely oblivious of, and consequently take for granted, irrespective of whether we are liberal or reactionary, backpackers, tourists or expatriate businessmen.

The existence of a de facto global racial hierarchy helps to shape the nature of racial prejudice exhibited by other races. Whites are universally respected, even when that respect is combined with strong resentment. A race generally defers to those above it in the hierarchy and is contemptuous of those below it. The Chinese - like the Japanese - widely consider themselves to be number two in the pecking order and look down upon all other races as inferior. Their respect for whites is also grudging - many Chinese believe that western hegemony is, in effect, held on no more than prolonged leasehold. Those below the Chinese and the Japanese in the hierarchy are invariably people of color (both Chinese and Japanese often like to see themselves as white, or nearly white). At the bottom of the pile, virtually everywhere it would seem, are those of African descent, the only exception in certain cases being the indigenous peoples.

This highlights the centrality of color to the global hierarchy. Other factors serve to define and reinforce a race's position in the hierarchy - levels of development, civilizational values, history, religion, physical characteristics and dress - but the most insistent and widespread is color The reason is that color is instantly recognizable, it defines difference at the glance of an eye. It also happens to have another effect. It makes the global hierarchy seem like the natural order of things: you are born with your color, it is something nobody can do anything about, it is neither cultural nor social but physical in origin. In the era of globalization, with mass migration and globalized cultural industries, color has become the universal calling card of difference. In interwar Europe, the dominant forms of racism were anti-semitism and racialized nationalisms, today it is color: at a football match, it is blacks not Jews that get jeered, even in eastern Europe.

Liberals like to think that racism is a product of ignorance, of a lack of contact, and that as human mobility increases, so racism will decline. This might be described as the Benetton view of the world. And it does contain a modicum of truth. Intermixing can foster greater understanding, but not necessarily, as Burnley, Sri Lanka and Israel, in their very different ways, all testify.

Hong Kong, compared with China, is an open society, and has long been so, yet it has had little or no effect in mollifying Chinese prejudice towards people of darker skin. It is not that racism is immovable and intractable, but that its roots are deep, its prejudices as old as humanity itself. The origins of Chinese racism lie in the Middle Kingdom: the belief that the Chinese are superior to other races - with the exception of whites - is centuries, if not thousands of years, old. The disparaging attitude among American whites towards blacks has its roots in slavery. Wishing it wasn't true, denying it is true, will never change the reality. We can only understand - and tackle racism - if we are honest about it. And when it comes to race - more than any other issue - honesty is in desperately short supply.

Race remains the great taboo. Take the case of Hong Kong. A conspiracy of silence surrounded race. As the British departed in 1997, amid much self-congratulation, they breathed not a word about racism. Yet the latter was integral to colonial rule, its leitmotif: colonialism, after all, is institutionalized racism at its crudest and most base. The majority of Chinese, the object of it, meanwhile, harbored an equally racist mentality

towards people of darker skin. Masters of their own home, they too are in denial of their own racism. But that, in varying degrees, is true of racism not only in Hong Kong but in every country in the world. You may remember that, after the riots in Burnley in the summer of 2001, Tony Blair declared that they were not a true reflection of the state of race relations in Britain: of course, they were, even if the picture is less discouraging in other aspects.

Racism everywhere remains largely invisible and hugely under-estimated, the issue that barely speaks its name. How can the Economist produce a 15,000-word survey on migration, as it did last year, and hardly mention the word racism? Why does virtually no one talk about the racism suffered by the Williams sisters on the tennis circuit even though the evidence is legion? Why are the deeply racist western attitudes towards Arabs barely mentioned in the context of the occupation of Iraq, carefully hidden behind talk of religion and civilizational values?

The dominant race in a society, whether white or otherwise, rarely admits to its own racism. Denial is near universal. The reasons are manifold. It has a huge vested interest in its own privilege. It will often be oblivious to its own prejudices. It will regard its racist attitudes as nothing more than common sense, having the force and justification of nature. Only when challenged by those on the receiving end is racism outed, and attitudes begin to change. The reason why British society is less nakedly racist than it used to be is that whites have been forced by people of color to question age-old racist assumptions. Nations are never honest about themselves: they are all in varying degrees of denial.

This is clearly fundamental to understanding the way in which racism is underplayed as a national and global issue. But there is another reason, which is a specifically white problem. Because whites remain the overwhelmingly dominant global race, perched in splendid isolation on top of the pile even though they only represent 17% of the world's population, they are overwhelmingly responsible for setting the global agenda, for determining what is discussed and what is not. And the fact that whites have no experience of racism, except as perpetrators, means that racism is constantly underplayed by western institutions - by governments, by the media, by corporations. Moreover, because whites have reigned globally supreme for half a millennium, they, more than any other race, have left their mark on the rest of humanity: they have a vested interest in denying the extent and baneful effects of racism.

It was only two years ago, you may remember, that the first-ever United Nations conference on racism was held - against the fierce resistance of the US (and that in the Clinton era). Nothing more eloquently testifies to the unwillingness of western governments to engage in a global dialogue about the problem of racism.

If racism is now more widely recognized than it used to be, the situation is likely to be transformed over the next few decades. As migration increases, as the regime of denial is challenged, as subordinate races find the will and confidence to challenge the dominant race, as understanding of racism develops, as we become more aware of other racisms like that of the Han Chinese, then the global prominence of racism is surely set to increase dramatically.

It is rare to hear a political leader speaking the discourse of color. Robert Mugabe is one, but he is tainted and discredited. The Malaysian prime minister, Mahathir Mohamed, is articulate on the subject of white privilege

and the global hierarchy. The most striking example by a huge margin, though, is Nelson Mandela. When it comes to color, his sacrifice is beyond compare and his authority unimpeachable. And his message is always universal - not confined to the interests of one race. It is he who has suggested that western support for Israel has something to do with race. It is he who has hinted that it is no accident that the authority of the UN is under threat at a time when its secretary general is black. And yet his voice is almost alone in a world where race oozes from every pore of humanity. In a world where racism is becoming increasingly important, we will need more such leaders. And invariably they will be people of color: on this subject whites lack moral authority. I could only understand the racism suffered by my wife through her words and experience. I never felt it myself. The difference is utterly fundamental.

Martin Jacques is a visiting fellow at the London School of Economics. The death of his wife, Harinder Veriah, in 2000 in a Hong Kong hospital triggered an outcry which culminated in this summer's announcement by the Hong Kong government that it would introduce anti-racist legislation for the first time
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On Becoming Allies

We become allies as followers of Christ

- ■ Listen without judgment

- ■ Seek to learn from our allies

- ■ Identify and work to challenge prejudices

- ■ Build relationships with the marginalized

- ■ Work to equalize and share power

- ■ Work for policies that support the marginalized

- ■ Use appropriate language

- ■ Confront inappropriate language

- ■ Ask questions – don't assume

- ■ Take risks

- ■ Accept being corrected with humility

- ■ Stand in solidarity with the marginalized

- ■ Honor the risks taken by the marginalized

- ■ Respect each group's working on its own stuff

- ■ Support our allies

- ■ Act as allies with no conditions attached

- ■ Act courageously even while you're feeling scared

Adapted from "On Being an Ally" by the Rev. Ann Fontaine

Suggestions for Talking about Racism (and other oppressions): A Dozen Strategies

1. Build on an analysis of power and privilege.

2. Work to continually tie together action and reflection.

3. Create a safe place for healthy expression of emotion.

4. Reserve time for cultural sharing and discovery.

5. Discourage discussion that leads to a classification of good and bad people.

6. Encourage the study of history and discuss its implications for our time.

7. Show how racism injures everyone.

8. Be gentle, but uncompromising in speaking the truth as you see it.

9. Ground your discussions in Scripture.

10. Resist all "colorblind" statements and plans of action.

11. Do not fall into the trap of responding to "What do _____ think?" Instead, base all responses on what you think or have experienced personally.

12. In your church or other groups, continually connect the dots between the abuses of power that promotes racism and all of the other oppressions.

Things to Do to Address Racism

Ten Things To Do To Address Institutional Racism

1. Work with a racial/ethnic congregation on a common project.

2. Ask people from a racial ethnic group in your community to tell you about their history and culture.

3. Investigate hiring practices of companies in your community you suspect of doing only token hiring of racial ethnic people.

4. Volunteer to work with the local Human Rights Commission of your community in investigating discrimination in housing.

5. Support legislation which assures that everyone is protected against discrimination in housing and employment.

6. Support organizations which are working for a good education for all children, not just your own.

7. Hold an Antiracism training for your congregation and have an ongoing Antiracism committee to oversee the transformation of the congregation.

8. Find ways to deal with hate groups and support anti-hate legislation both locally and nationally.

9. Hold a candidates' night in your church where they are asked to address the important moral issues such as institutional racism and classism.

10. Do business intentionally with racial ethnic businesses and seek help from racial ethnic professionals.

Suggestions for Beginning the Task of Dealing with Individual Racism

1. Continue to study and learn about both the contemporary nature and historical roots of racism.

2. Be aware of your own racist feelings and thoughts. If possible, ask what in your growing up or past experiences have caused you to have those feelings.

3. Don't let racist feelings/thoughts turn into behaviors.

4. Instead of explaining that a person's behavior (which you don't like) results from his/her race/ethnicity etc., think of other reasons for the behavior.

5. Commit yourself to discouraging and to disagreeing openly with racist jokes, emails, comments and acts that occur around you even among close friends.

6. Educate yourself about the differences in traditions and customs between your racial/ethnic group and those of other groups. Remember that different does not mean inferior. Believe that yourself.

7. Commit yourself personally to the eradication of institutional racism.

8. Be aware of the privilege you have as a white person.

9. Remember that God is redeeming the world and bringing an end to racism. Pray that God may empower you to be a part of God's work and plan.

10. Understand that the colors and races that have been systemically imposed upon us all have limited or no factual grounding; but that the sinful social assumptions they define are deeply influential and often controlling for individual, institutional and cultural behavior - including in the church.

Whom Do We Not Welcome or Serve?

We can come up with an extended list of those who, at one time or another, have not been welcomed, or who have been marginalized, or even rejected outright. These are generally people who have been marginalized and rejected by the dominant culture. As Loren Mead notes: "Christians are divided into the righteous and the unrighteous, and the righteous do most of the dividing." While there are many classes and categories of people who have thus been excluded, among those who are or have been marginalized the commission recognizes four broad categories:

GENDER: Women, for far too long, have been second class citizens in the church. Not until 1969, fifty years after women's suffrage, were females seated as deputies in the General Convention. Not until 1976 did the Episcopal Church ordain women to the priesthood. The pattern persists. Throughout the Episcopal Church, the recruitment, ordination, and placement of female clergy remains a problem.

RACE OR COLOR: People of color have long struggled for recognition in a predominantly white church. The insidious, and spiritually corrosive, sin of racism continues to infect both church and society. Racism affects not only African-Americans, but also Hispanic-Americans, Native Americans, and Asian-Americans. The commission notes with concern the crisis represented by the disproportionate loss of Episcopalians of color.

SEXUAL ORIENTATION: Homosexual men and women have been systematically barred from full participation in the life of the church or have been shunted into marginal communities even when they have not faced outright ostracism.

AGE: At both ends of the scale, the church marginalizes people of different ages. We worship youth, and ignore our children when it comes to involving them fully in the life and ministry of the parish. We claim to respect the wisdom of our older members, but again ignore them when it suits us.

The task of the church, if it is to be true to the precepts of its lord and master who was vilified by the dominant culture because he ate and drank with "tax collectors and sinners" (Luke 5:30), is to reach out to those at the margins of society. This can only be accomplished if the church truly becomes a compassionate community. A caring community is, by definition, a compassionate community.

The compassionate community sees its ministry not simply in the alleviation of pain, but as a means to enlarge its vision and to embrace fully the Great Commission to go out and spread the Gospel to all the world. The theologian Walter Brueggemann speaks eloquently to this point:

Compassion constitutes a radical form of criticism, for it announces that the hurt [of exclusion and rejection] is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition for humanness.

The late Henri Nouwen expands this theme:

> A Christian community is . . . a healing community, not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength.

> Jesus Christ leads us to a new vision. The vision is realized not by retreating into some inner spiritual sanctum where we become detached from the cares and occupations of the world, but by entering into the pain and suffering of the world to minister to that hurt.

What Stops Us From Doing This?

There are many reasons why we do not practice this radical ministry of hospitality to which Jesus Christ calls us. We have a deep-seated fear of "the other." In this we are not unique. The Hebrew community had to be reminded time and again to care for the stranger. So do we. Like them, we find the "we-they" dichotomy all too convenient:

- ◼ "They" are not like "us."
- ◼ "They" are not as hardworking, or as dedicated as we are.
- ◼ We find convenient excuses not to serve "them":
  They are smelly and obnoxious, and they appear to be "dangerous";
  It's their fault - if only they worked harder/weren't so lazy/didn't drink/weren't on drugs

The problem with all these excuses and attitudes is that they run contrary to the vision of human society that Jesus gave us. When he fed the five thousand, he did not institute a means test or ask whether they were somehow "deserving." He simply said, "I have compassion for the crowd, because they have been with me now for three days and have nothing to eat," (Mark 8:2) and then he fed them. That was the vision he gave us of the caring, compassionate community. But we are in danger of losing that vision, and because our vision is no longer intact, we have become a community that has forgotten its intended nature. We have developed rather like the community that arose around the great Hasidic rabbi, the Baal Shem Tov.

The Baal Shem Tov would take his disciples to a quiet place in the forest. There they would light a fire and, as they danced around the fire, the rabbi would lead them in the most uplifting prayers, lifting them into a sublime state of ecstasy. After the death of the saint, the disciples continued to go to the spot in the forest, light the fire and dance. But they could not remember the prayers and in time they forgot the dance, and later no longer even lit the fire. Finally, even the spot where he had led them faded from memory.

In like fashion, we have lost our memory. We join the same Pharisees, whom Jesus berated so severely, in their behavior. We have forgotten what it is like to live eucharistically, to set our lives in a context of thanksgiving. We have forgotten "the gift of joy and wonder in all [God's] works" (Service of Holy Baptism, Book of Common Prayer, page 308). As the recently retired Dean of Westminster notes: "Once wonder goes; once mystery is dismissed; once the holy and numinous count for nothing; then human life becomes cheap and it is possible with a single bullet to shatter that most miraculous thing, a human skull, with scarcely a second thought."

Because we have lost this sense of wonder, our community, our coming together, is largely based on fear. As some cynic has suggested, the church is the biggest fire insurance agency in the world. Our fears are manifold:

We fear the unknown, and because "they" are not like "us," "they" are different from "us," we fear "them." Because we fear "them," we hold "them" at arms' length because only then do we feel safe. We fear change. We live in a changing world where the pace of change has become so rapid that we look at our community of faith to protect us from change. Intellectually, we assent to change, but at heart-we want to stay the same. We do not want to plunge into that world where we encounter change directly and where we might be changed in ways that we would find uncomfortable.

We fear uncertainty. We like things to be stable and certain. We like our liturgy to have no surprises. We reject the prayer of Dom Helder Camara in which he begs God to "Change our lives, shatter our complacency," let alone "Take away the quietness of a clear conscience."

We fear revealing our feelings, and therefore we do not express them. And yet God calls us to "rejoice with those who rejoice, weep with those who weep" (Romans 12:15). Because we do not, this leads us into a rejection of that compassionate response to which Jesus calls' us.

We fear loss. Especially do we fear the loss of security. We have lost the ability to say, with Teresa of Avila, "I thank God for all the things I do not have." We fear losing what we have. When confronted with the "have-nots," we become afraid because we see in them the mirror of our own potential failure.

We have become a community of self-affirmation, not redemption. We have forgotten how to live eucharistically. Less and less do we come together in a re-membering to be broken and shared at the altar and then go out into the world, to give thanks to our gracious Creator and Savior, and to serve in his name. We feel that it is better to be served than to serve and that as long as we service the needs of the members of our congregations, we are serving Christ. We are graciously benign. Our selfishness and self-righteousness have led us to a renunciation of the core values of our baptism. In so doing, we have become practical atheists. All too often we do our works out of a *sense of obligation* rather *than* compassion. *We take refuge in* pious posturings where we prefer hierarchy to relationship, promote stereotypes to defend our positions, and tolerate differences rather than accept them.

Finally, as a church, we have adopted corporate values. Wall Street has come to dominate Jerusalem. We believe, whether implicitly or explicitly, in winning at all costs. We believe that bigger is better, and biggest is best; that success is the measure of the person; that money is the measure of all things; and even that might is right. We dress for success (one has only to look at any Episcopal congregation to see the truth of this). We have come to believe that one is what one does, and that one's professional status, and above all one's wealth, are the marks of one's value to the community. As one commission member noted, "Ours is a struggle for the souls of our people vis-a-vis the values of our culture and the values of our church. We are too absorbed by the values of power and being big. We reward people for being successful in the values of the culture. We need the standards of the servant community, not a success community."

These are the parameters that prevent us from truly ministering to the needy. These are the values that have fomented the "we-they" false dichotomy and which prevent us from seeing those who are materially less fortunate than ourselves as our own brothers and sisters. These are the structures which make the poor among us, the strangers at our gates, all but invisible.

Louis Crew, Diocese of Newark. (Used with Permission)

▰▰▰ Building Bridges

ONE OF THE MOST REWARDING ASPECTS of coalition work is learning about the traditions, cultures and concerns of others. It provides opportunities for deep and lasting relations with individuals from many diverse backgrounds and confronts the isolation in which ethnic groups often find themselves. Many of these groups have a history of courage and dignity in the face of persecution that can inspire and strengthen coalition builders when a situation appears discouraging.

Inadequate understanding of ethnic, religious and class differences hampers multicultural coalition work. To avoid clashes, it is important to remember that members belong not only to different organizations but also to different cultural groups whose values and mores are reflected in their behavior. Blacks, Jews, Hispanics, Irish or others bring to a coalition their distinctive patterns of interaction, some of them self-defeating and counterproductive to coalition work, others valuable for inspiration and for. illuminating problems. Groups will make a unique contribution when their- strengths are taken seriously and their weaknesses are corrected.

The Best Way to View Cultural Differences

Much of American history has either minimized or denied cultural differences.. The old melting pot theory hypothesized that ethnic, religious, racial, class and geographic differences could be subsumed under the inclusive, specific identity, "American." Although that theory has proven untenable, its assumptions continue to exercise influence, and many of the best training manuals on community organizing say next to nothing about˙cultural differences and their importance.

Building Unity Across Ethnic, **Religious** and Class Divisions s*upport* its agenda. Some differences among groups have been used to justify a group's inhumane treatment and persecution of others. Those who have inherited such a history naturally approach another group's organizations and coalitions with suspicion, sometimes *even* fear. Believing that negative stereotypes about them persist, they often cannot realize that some groups are willing to support them in the present. They should be helped to correct existing misperceptions, express their needs and actively seek out allies.

Some *groups* suffer internal *fragmentation* and *friction.* Many coalition workers tend to think that groups compete only with one another to advance their respective self-interests, but that *is only half* the story. Groups may also be fragmented internally: a history of persecution may cause members to vent their resentment on each other. Coalition organizers should learn not only to reconcile diverse groups, but also to understand the special differences and struggles within groups.

Some groups find an excuse to repeat their isolation even in the coalition. Because isolation is familiar and therefore seems "safe," some groups join a coalition that offers the hope of ending it only to find a small point of difference to justify their splitting into subgroups or even their withdrawing *from* the coalition.

Groups *may unintentionally frustrate their* best *allies.* Even after trying very hard to ally themselves with another group, a group or individual occasionally becomes a target of the other's resentment for past years of disappointment and mistreatment. Under such circumstances, many coalition builders need to be reminded that they are given a hard time precisely because they are, in fact, effective allies and safe targets for the rehearsal of past resentments!

Fostering Intergroup Sharing

Coalition leaders should arrange forums where each group can talk about its history, customs, music and rituals, as well as struggles and present concerns. By exposing groups to each other, these forums are effective in blunting intergroup rivalries. Another device for reducing tension is to present special programs drawing on each ethnic group's history. A coalition working on immigration reform, for example, may want to organize a session featuring skits that illustrate the experience of various groups in adapting to this country.

Some members will resent these forums, feeling they dull the group's political edge, but cultural sharing is an important coalition building tool. There is no way to bring together isolated groups with conflicting interests without weaving at least some of their most vital, life-sustaining customs into the fabric of the coalition.

Ultimately, ethnic groups participate in a multiethnic coalition only to the extent that they can be encouraged to be proud of their history and ethnic groups. Group tensions *and* stereotypes have been around for a long time; knee-jerk reactions to disruptive, prejudicial remarks may satisfy an emotional need; but they will not effectively change attitudes. Ethnic, racial, gender-related or other slurs are best handled by calmly challenging the misinformation on which they are based, while communicating respect for the person making the remarks.

By refraining from inducing *guilt.* Many people who belong to "oppressor" groups really want to be allies; they may just need to know more about the history and needs of victimized groups. Stimulating guilt in groups that at one time-mistreated others tends to make them defensive or apt to withdraw. It is better to help such a group reclaim positive aspects of its own identity and to seek out areas where it has been cooperative.

By seeking symbols, precepts and traditions from different ethnic and religious communities. Many potential coalition members have deep roots in synagogue and church life, and can be reached best by under-standing; respecting and communicating with the symbols and languages they understand.

By *encouraging caucusing.* Coalitions trying to resolve a difficult issue generally spend a great deal of time at full group meetings; these are particularly unproductive when there is a history of intergroup rivalries. An alternative worth considering is to let the constituent groups caucus, or meet only with their own members at first, to reach agreement on their position. Most groups need a private, undisturbed environment to vent their disappointments and air their negative stereotypes, even their prejudices, about other groups, without hurting anyone else. After having blown off steam, groups will be more flexible about adapting their agendas to that of the coalition. They can then join the others and report their concerns.

▓▓▓ See Baby Discriminate:
Kids as young as 6 months judge others based on skin color. What's a parent to do?

By Po Bronson and Ashley Merryman
NEWSWEEK From the magazine issue dated Sep 14, 2009

At the Children's Research Lab at the University of Texas, a database is kept on thousands of families in the Austin area who have volunteered to be available for scholarly research. In 2006 Birgitte Vittrup recruited from the database about a hundred families, all of whom were Caucasian with a child 5 to 7 years old.

The goal of Vittrup's study was to learn if typical children's videos with multicultural storylines have any beneficial effect on children's racial attitudes. Her first step was to give the children a Racial Attitude Measure, which asked such questions as:
How many White people are nice? (Almost all) (A lot) (Some) (Not many) (None)
How many Black people are nice? (Almost all) (A lot) (Some) (Not many) (None)

During the test, the descriptive adjective "nice" was replaced with more than 20 other adjectives, like "dishonest," "pretty," "curious," and "snobby."

Vittrup sent a third of the families home with multiculturally themed videos for a week, such as an episode of *Sesame Street* in which characters visit an African-American family's home, and an episode of *Little Bill*, where the entire neighborhood comes together to clean the local park.

In truth, Vittrup didn't expect that children's racial attitudes would change very much just from watching these videos. Prior research had shown that multicultural curricula in schools have far less impact than we intend them to—largely because the implicit message "We're all friends" is too vague for young children to understand that it refers to skin color.

Yet Vittrup figured explicit conversations with parents could change that. So a second group of families got the videos, and Vittrup told these parents to use them as the jumping-off point for a discussion about interracial friendship. She provided a checklist of points to make, echoing the shows' themes. "I really believed it was going to work," Vittrup recalls.

The last third were also given the checklist of topics, but no videos. These parents were to discuss racial equality on their own, every night for five nights.

At this point, something interesting happened. Five families in the last group abruptly quit the study. Two directly told Vittrup, "We don't want to have these conversations with our child. We don't want to point out skin color."

Vittrup was taken aback—these families volunteered knowing full well it was a study of children's racial attitudes. Yet once they were aware that the study required talking openly about race, they started dropping out.

It was no surprise that in a liberal city like Austin, every parent was a welcoming multiculturalist, embracing diversity. But according to Vittrup's entry surveys, hardly any of these white parents had ever talked to their children directly about race. They might have asserted vague principles—like "Everybody's equal" or "God made all of us" or "Under the skin, we're all the same"—but they'd almost never called attention to racial differences.

They wanted their children to grow up colorblind. But Vittrup's first test of the kids revealed they weren't colorblind at all. Asked how many white people are mean, these children commonly answered, "Almost none." Asked how many blacks are mean, many answered, "Some," or "A lot." Even kids who attended diverse schools answered the questions this way.

More disturbing, Vittrup also asked all the kids a very blunt question: "Do your parents like black people?" Fourteen percent said outright, "No, my parents don't like black people"; 38 percent of the kids answered, "I don't know." In this supposed race-free vacuum being created by parents, kids were left to improvise their own conclusions—many of which would be abhorrent to their parents.

Vittrup hoped the families she'd instructed to talk about race would follow through. After watching the videos, the families returned to the Children's Research Lab for retesting. To Vittrup's complete surprise, the three groups of children were statistically the same—none, as a group, had budged very much in their racial attitudes. At first glance, the study was a failure.

Combing through the parents' study diaries, Vittrup realized why. Diary after diary revealed that the parents barely mentioned the checklist items. Many just couldn't talk about race, and they quickly reverted to the vague "Everybody's equal" phrasing.

Of all those Vittrup told to talk openly about interracial friendship, only six families managed to actually do so. And, for all six, their children dramatically improved their racial attitudes in a single week. Talking about race was clearly key. Reflecting later about the study, Vittrup said, "A lot of parents came to me afterwards and admitted they just didn't know what to say to their kids, and they didn't want the wrong thing coming out of the mouth of their kids."

We all want our children to be unintimidated by differences and have the social skills necessary for a diverse world. The question is, do we make it worse, or do we make it better, by calling attention to race?

The election of President Barack Obama marked the beginning of a new era in race relations in the United States—but it didn't resolve the question as to what we should tell children about race. Many parents have explicitly pointed out Obama's brown skin to their young children, to reinforce the message that anyone can rise to become a leader, and anyone—regardless of skin color—can be a friend, be loved, and be admired.

Others think it's better to say nothing at all about the president's race or ethnicity—because saying something

about it unavoidably teaches a child a racial construct. They worry that even a positive statement ("It's wonderful that a black person can be president") still encourages a child to see divisions within society. For the early formative years, at least, they believe we should let children know a time when skin color does not matter.

What parents say depends heavily on their own race: a 2007 study in the Journal of Marriage and Family found that out of 17,000 families with kindergartners, nonwhite parents are about three times more likely to discuss race than white parents; 75 percent of the latter never, or almost never, talk about race.

In our new book, NurtureShock, we argue that many modern strategies for nurturing children are backfiring—because key twists in the science have been overlooked. Small corrections in our thinking today could alter the character of society long term, one future citizen at a time. The way white families introduce the concept of race to their children is a prime example.

For decades, it was assumed that children see race only when society points it out to them. However, childdevelopment researchers have increasingly begun to question that presumption. They argue that children see racial differences as much as they see the difference between pink and blue—but we tell kids that "pink" means for girls and "blue" is for boys. "White" and "black" are mysteries we leave them to figure out on their own.

It takes remarkably little for children to develop in-group preferences. Vittrup's mentor at the University of Texas, Rebecca Bigler, ran an experiment in three preschool classrooms, where 4- and 5-year-olds were lined up and given T shirts. Half the kids were randomly given blue T shirts, half red. The children wore the shirts for three weeks. During that time, the teachers never mentioned their colors and never grouped the kids by shirt color.

The kids didn't segregate in their behavior. They played with each other freely at recess. But when asked which color team was better to belong to, or which team might win a race, they chose their own color. They believed they were smarter than the other color. "The Reds never showed hatred for Blues," Bigler observed. "It was more like, 'Blues are fine, but not as good as us.' " When Reds were asked how many Reds were nice, they'd answer, "All of us." Asked how many Blues were nice, they'd answer, "Some." Some of the Blues were mean, and some were dumb—but not the Reds.

Bigler's experiment seems to show how children will use whatever you give them to create divisions— seeming to confirm that race becomes an issue only if we make it an issue. So why does Bigler think it's important to talk to children about race as early as the age of 3?

Her reasoning is that kids are developmentally prone to in-group favoritism; they're going to form these preferences on their own. Children naturally try to categorize everything, and the attribute they rely on is that which is the most clearly visible.

We might imagine we're creating color-blind environments for children, but differences in skin color or hair or weight are like differences in gender—they're plainly visible. Even if no teacher or parent mentions race, kids will use skin color on their own, the same way they use T-shirt colors. Bigler contends that children extend their

shared appearances much further—believing that those who look similar to them enjoy the same things they do. Anything a child doesn't like thus belongs to those who look the least similar to him. The spontaneous tendency to assume your group shares characteristics—such as niceness, or smarts—is called essentialism.

Within the past decade or so, developmental psychologists have begun a handful of longitudinal studies to determine exactly when children develop bias. Phyllis Katz, then a professor at the University of Colorado, led one such study—following 100 black children and 100 white children for their first six years. She tested these children and their parents nine times during those six years, with the first test at 6 months old.

How do researchers test a 6-month-old? They show babies photographs of faces. Katz found that babies will stare significantly longer at photographs of faces that are a different race from their parents, indicating they find the face out of the ordinary. Race itself has no ethnic meaning per se—but children's brains are noticing skin-color differences and trying to understand their meaning.

When the kids turned 3, Katz showed them photographs of other children and asked them to choose whom they'd like to have as friends. Of the white children, 86 percent picked children of their own race. When the kids were 5 and 6, Katz gave these children a small deck of cards, with drawings of people on them. Katz told the children to sort the cards into two piles any way they wanted. Only 16 percent of the kids used gender to split the piles. But 68 percent of the kids used race to split the cards, without any prompting. In reporting her findings, Katz concluded: "I think it is fair to say that at no point in the prompting. In reporting her findings, Katz concluded: "I think it is fair to say that at no point in the study did the children exhibit the Rousseau type of color-blindness that many adults expect."

The point Katz emphasizes is that this period of our children's lives, when we imagine it's most important to not talk about race, is the very developmental period when children's minds are forming their first conclusions about race.

Several studies point to the possibility of developmental windows—stages when children's attitudes might be most amenable to change. In one experiment, children were put in cross-race study groups, and then were observed on the playground to see if the interracial classroom time led to interracial play at recess. The researchers found mixed study groups worked wonders with the first-grade children, but it made no difference with third graders. It's possible that by third grade, when parents usually recognize it's safe to start talking a little about race, the developmental window has already closed.

The other deeply held assumption modern parents have is what Ashley and I have come to call the Diverse Environment Theory. If you raise a child with a fair amount of exposure to people of other races and cultures, the environment becomes the message. Because both of us attended integrated schools in the 1970s—Ashley in San Diego and, in my case, Seattle—we had always accepted this theory's tenets: diversity breeds tolerance, and talking about race was, in and of itself, a diffuse kind of racism.

But my wife and I saw this differently in the years after our son, Luke, was born. When he was 4 months old, Luke began attending a preschool located in San Francisco's Fillmore/Western Addition neighborhood. One of the many benefits of the school was its great racial diversity. For years our son never once mentioned the color of anyone's skin. We never once mentioned skin color, either. We thought it was working perfectly.

Then came Martin Luther King Jr. Day at school, two months before his fifth birthday. Luke walked out of preschool that Friday before the weekend and started pointing at everyone, proudly announcing, "That guy comes from Africa. And she comes from Africa, too!" It was embarrassing how loudly he did this. "People with brown skin are from Africa," he'd repeat. He had not been taught the names for races—he had not heard the term "black" and he called us "people with pinkish-whitish skin." He named every kid in his schoolroom with brown skin, which was about half his class.

My son's eagerness was revealing. It was obvious this was something he'd been wondering about for a while. He was relieved to have been finally given the key. Skin color was a sign of ancestral roots. Over the next year, we started to overhear one of his white friends talking about the color of their skin. They still didn't know what to call their skin, so they used the phrase "skin like ours." And this notion of ours versus theirs started to take on a meaning of its own. As these kids searched for their identities, skin color had become salient.

Soon, I overheard this particular white boy telling my son, "Parents don't like us to talk about our skin, so don't let them hear you."

As a parent, I dealt with these moments explicitly, telling my son it was wrong to choose anyone as his friend, or his "favorite," on the basis of skin color. We pointed out how certain friends wouldn't be in our lives if we picked friends for their color. Over time he not only accepted but embraced this lesson. Now he talks openly about equality and the wrongfulness of discrimination.

Not knowing then what I do now, I had a hard time understanding my son's initial impulses. Katz's work helped me to realize that Luke was never actually colorblind. He didn't talk about race in his first five years because our silence had unwittingly communicated that race was something he could not ask about.

The Diverse Environment Theory is the core principle behind school desegregation today. Like most people, I assumed that after 30 years of desegregation, it would have a long track record of scientific research proving that the Diverse Environment Theory works. Then Ashley and I began talking to the scholars who've compiled that very research.

In the summer of 2007, led by the Civil Rights Project, a dozen scholars wrote an amicus brief to the U.S. Supreme Court supporting school desegregation in Louisville, Ky., and Seattle. By the time the brief reached the court, 553 scientists had signed on in support. However, as much as the scientists all supported active desegregation, the brief is surprisingly circumspect in its advocacy: the benefits of desegregation are qualified with words like "may lead" and "can improve." "Mere school integration is not a panacea," the brief warns.

UT's Bigler was one of the scholars heavily involved in the process of its creation. Bigler is an adamant proponent of desegregation in schools on moral grounds. "It's an enormous step backward to increase social segregation," she says. However, she also admitted that "in the end, I was disappointed with the amount of evidence social psychology could muster [to support it]. Going to integrated schools gives you just as many chances to learn stereotypes as to unlearn them."

The unfortunate twist of diverse schools is that they don't necessarily lead to more cross-race relationships. Often it's the opposite. Duke University's James Moody—an expert on how adolescents form and maintain

social networks—analyzed data on more than 90,000 teenagers at 112 different schools from every region of the country. The students had been asked to name their five best male friends and their five best female friends. Moody matched the ethnicity of the student with the race of each named friend, then compared the number of each student's cross-racial friendships with the school's overall diversity.

Moody found that the more diverse the school, the more the kids self-segregate by race and ethnicity within the school, and thus the likelihood that any two kids of different races have a friendship goes down. Moody included statistical controls for activities, sports, academic tracking, and other school-structural conditions that tend to desegregate (or segregate) students within the school. The rule still holds true: more diversity translates into more division among students. Those increased opportunities to interact are also, effectively, increased opportunities to reject each other. And that is what's happening.

As a result, junior-high and high-school children in diverse schools experience two completely contrasting social cues on a daily basis. The first cue is inspiring—that many students have a friend of another race. The second cue is tragic—that far more kids just like to hang with their own. It's this second dynamic that becomes more and more visible as overall school diversity goes up. As a child circulates through school, she sees more groups that her race disqualifies her from, more lunchroom tables she can't sit at, and more implicit lines that are taboo to cross. This is unmissable even if she, personally, has friends of other races. "Even in multiracial schools, once young people leave the classroom, very little interracial discussion takes place because a desire to associate with one's own ethnic group often discourages interaction between groups," wrote Brendesha Tynes of the University of Illinois at Urbana-Champaign.

All told, the odds of a white high-schooler in America having a best friend of another race is only 8 percent. Those odds barely improve for the second-best friend, or the third-best, or the fifth. For blacks, the odds aren't much better: 85 percent of black kids' best friends are also black. Cross-race friends also tend to share a single activity, rather than multiple activities; as a result, these friendships are more likely to be lost over time, as children transition from middle school to high school.

I can't help but wonder—would the track record of desegregation be so mixed if parents reinforced it, rather than remaining silent? It is tempting to believe that because their generation is so diverse, today's children grow up knowing how to get along with people of every race. But numerous studies suggest that this is more of a fantasy than a fact.

Is it really so difficult to talk with children about race when they're very young? What jumped out at Phyllis Katz, in her study of 200 black and white children, was that parents are very comfortable talking to their children about gender, and they work very hard to counterprogram against boy-girl stereotypes. That ought to be our model for talking about race. The same way we remind our daughters, "Mommies can be doctors just like daddies," we ought to be telling all children that doctors can be any skin color. It's not complicated what to say. It's only a matter of how often we reinforce it.

Shushing children when they make an improper remark is an instinctive reflex, but often the wrong move. Prone to categorization, children's brains can't help but attempt to generalize rules from the examples they see. It's embarrassing when a child blurts out, "Only brown people can have breakfast at school," or "You can't

play basketball; you're white, so you have to play baseball." But shushing them only sends the message that this topic is unspeakable, which makes race more loaded, and more intimidating.

To be effective, researchers have found, conversations about race have to be explicit, in unmistakable terms that children understand. A friend of mine repeatedly told her 5-year-old son, "Remember, everybody's equal." She thought she was getting the message across. Finally, after seven months of this, her boy asked, "Mommy, what's 'equal' mean?"

Bigler ran a study in which children read brief biographies of famous African-Americans. For instance, in a biography of Jackie Robinson, they read that he was the first African-American in the major leagues. But only half read about how he'd previously been relegated to the Negro Leagues, and how he suffered taunts from white fans. Those facts—in five brief sentences were omitted in the version given to the other children.

After the two-week history class, the children were surveyed on their racial attitudes. White children who got the full story about historical discrimination had significantly better attitudes toward blacks than those who got the neutered version. Explicitness works. "It also made them feel some guilt," Bigler adds. "It knocked down their glorified view of white people." They couldn't justify in-group superiority.

Minority parents are more likely to help their children develop a racial identity from a young age. April Harris-Britt, a clinical psychologist and professor at the University of North Carolina at Chapel Hill, found that all minority parents at some point tell their children that discrimination is out there, but they shouldn't let it stop them. Is this good for them? Harris-Britt found that some preparation for bias was beneficial, and it was necessary—94 percent of African-American eighth graders reported to Harris-Britt that they'd felt discriminated against in the prior three months.

But if children heard these preparation-for-bias warnings often (rather than just occasionally), they were significantly less likely to connect their successes to effort, and much more likely to blame their failures on their teachers—whom they saw as biased against them.

Harris-Britt warns that frequent predictions of future discrimination ironically become as destructive as experiences of actual discrimination: "If you overfocus on those types of events, you give the children the message that the world is going to be hostile—you're just not valued and that's just the way the world is."

Preparation for bias is not, however, the only way minorities talk to their children about race. The other broad category of conversation, in Harris-Britt's analysis, is ethnic pride. From a very young age, minority children are coached to be proud of their ethnic history. She found that this was exceedingly good for children's self-confidence; in one study, black children who'd heard messages of ethnic pride were more engaged in school and more likely to attribute their success to their effort and ability.

That leads to the question that everyone wonders but rarely dares to ask. If "black pride" is good for African-American children, where does that leave white children? It's horrifying to imagine kids being "proud to be white." Yet many scholars argue that's exactly what children's brains are already computing. Just as minority children are aware that they belong to an ethnic group with less status and wealth, most white children

naturally decipher that they belong to the race that has more power, wealth, and control in society; this provides security, if not confidence. So a pride message would not just be abhorrent—it'd be redundant.

Over the course of our research, we heard many stories of how people—from parents to teachers—were struggling to talk about race with their children. For some, the conversations came up after a child had made an embarrassing comment in public. A number had the issue thrust on them, because of an interracial marriage or an international adoption. Still others were just introducing children into a diverse environment, wondering when and if the timing was right.

But the story that most affected us came from a small town in rural Ohio. Two first-grade teachers, Joy Bowman and Angela Johnson, had agreed to let a professor from Ohio State University, Jeane Copenhaver-Johnson, observe their classrooms for the year. Of the 33 children, about two thirds were white, while the others were black or of mixed-race descent.

It being December, the teachers had decided to read to their classes 'Twas the Night B'fore Christmas, Melodye Rosales's retelling of the Clement C. Moore classic. As the teachers began reading, the kids were excited by the book's depiction of a family waiting for Santa to come. A few children, however, quietly fidgeted. They seemed puzzled that this storybook was different: in this one, it was a black family all snug in their beds.

Then there was the famed clatter on the roof. The children leaned in to get their first view of Santa and the sleigh as Johnson turned the page—

And they saw that Santa was black.

"He's black!" gasped a white little girl.

A white boy exclaimed, "I thought he was white!"

Immediately, the children began to chatter about the stunning development. At the ripe old ages of 6 and 7, the children had no doubt that there was a Real Santa. Of that they were absolutely sure. But suddenly there was this huge question mark. Could Santa be black? And if so, what did that mean?

While some of the black children were delighted with the idea that Santa could be black, others were unsure. A couple of the white children rejected this idea out of hand: a black Santa couldn't be real.

But even the little girl the most adamant that the Real Santa must be white came around to accept the possibility that a black Santa could fill in for White Santa if he was hurt. And she still gleefully yelled along with the Black Santa's final "Merry Christmas to All! Y'all Sleep Tight."

Other children offered the idea that perhaps Santa was "mixed with black and white"—something in the middle, like an Indian. One boy went with a two-Santa hypothesis: White Santa and Black Santa must be friends who take turns visiting children. When a teacher made the apparently huge mistake of saying that

she'd never seen Santa, the children all quickly corrected her: everyone had seen Santa at the mall. Not that that clarified the situation any.

The debate raged for a week, in anticipation of a school party. The kids all knew Real Santa was the guest of honor.

Then Santa arrived at the party—and he was black. Just like in the picture book.

Some white children said that this black Santa was too thin: that meant that the Real Santa was the fat white one at Kmart. But one of the white girls retorted that she had met the man and was convinced. Santa was brown.

Most of the black children were exultant, since this proved that Santa was black. But one of them, Brent, still doubted—even though he really wanted a black Santa to be true. So he bravely confronted Santa.

"There ain't no black Santas!" Brent insisted.

"Lookit here." Santa pulled up a pant leg.

A thrilled Brent was sold. "This is a black Santa!" he yelled. "He's got black skin and his black boots are like the white Santa's boots."

A black-Santa storybook wasn't enough to crush every stereotype. When Johnson later asked the kids to draw Santa, even the black kids who were excited about a black Santa still depicted him with skin as snowy white as his beard.

But the shock of the Santa storybook was the catalyst for the first graders to have a yearlong dialogue about race issues. The teachers began regularly incorporating books that dealt directly with issues of racism into their reading.

And when the children were reading a book on Martin Luther King Jr. and the civil-rights movement, both a black and a white child noticed that white people were nowhere to be found in the story. Troubled, they decided to find out just where in history both peoples were.

The Use of Language to Demean: On the Power of Metaphor

Metaphors are an especially powerful elements in language which not only describe reality, but also construct it. Metaphors often have the power to judge, influence and persuade. Examples of these which we encounter in personal, professional, educational and religious settings are as follows:

Black
Dictionary definition: of the very darkest color; the opposite of white; colored like coal, due to the absence of or complete absorption of light; pertaining to the night sky – completely dark due to nonvisibility of the sun, moon, or stars, normally because of dense cloud cover.

Also can be used to indicate dirtiness and at this point takes on an evaluative or judgmental connotation. Black – referring to a member of any human group having dark-colored skin, esp. of African or Australian Aboriginal ancestry.

When coupled with other words can refer to a time of trouble or gloom such as: black day (i.e. Black Friday was the day of the bank failure at the beginning of the Great Depression), black cloud, black feeling or look, or black mood. The indication here is that ANY word coupled with the word black indicates negativity, anger, or hatred.

Used negatively in a religious context to indicate being filled with sin or evilness – such as his soul was black with sin. Indicating a place of danger or uncertainty.

Note also the custom of wearing black as a sign of mourning or great sorrow.

Yellow
Dictionary definition: the color, when mixed with blue, that produces green.

Yellow as an offensive term to describe persons of Asian, especially Chinese or Japanese descent. A disparaging term such as the yellow menace or peril (WW II).

Yellow is also often used to indication putrification of flesh, fruit, material or other substances and as a sign of disease or aging: yellowed skin, eyes, old fabric, leaves on plants.

A disparaging term to indicate cowardice – he was too yellow to fight back.

Red

Dictionary definition: the color at the end of the spectrum next to orange and opposite violet, as of blood, fire, or rubies.

An offensive term for people having or regarded as having reddish skin such as Native Americans or Indigenous persons.

Formerly, a description of persons thought to be connected with the former Soviet Union or with sympathies toward the worldwide communist movement.

A term to indicate: blood, violence, hatred, anger, savagery wantonness, or celebratory ceremonies.
A derogatory term for poor white people who are laborers (red-neck)

Brown

Dictionary definition: a color with reddish or yellowish hues;
dark-skinned or suntanned persons (often indicating ethnicity, race, or occupational status – outside workers

White

Dictionary definition: Free from color or light or pallid in color. Of the color of milk or fresh snow...; the opposite of black.

Figurative morally or spiritually pure; innocent and untainted: she is as pure and white as the driven snow....

Belonging to or denoting a human group having light-colored skin (chiefly used of peoples of European extraction)

In a religious context, used to denote purity and sinlessness. Wash me and I will be whiter than snow.

In the Scriptures often used synonymously with light – step into the light of God's love.

"White man's burden" - the task that white colonizers believed they had to impose their civilization on the black, brown, and yellow inhabitants of their colonies. [ORIGIN: from Rudyard Kipling's *The White Man's Burden* (1899).]

Coupled with other words and terms, has the effect of lessening the impact or damage such as: white lie, whitening, 'white-out,' white-wash.

Electronic Resources used in Training

The Lunch Date (difficult to purchase but available to watch on YouTube)
  http://www.mediaed.org/cgi-bin/commerce.cqi?preadd=action&key=137

People Like Us (PBS Video)
  Download study guide
  http://www.pbs.org/peoplelikeus/about/index.html

The Way Home (The World Trust)
  Download companion/study guide
  Purchase price reduced for non-profit groups
  http://www.world-trust.org/videos/wayhome/order_wayhome.html

A Girl Like Me (ABC News, Good Morning America)
  http://www.understandingrace.org/lived/video/index.html

What Makes Me White (Aimee Sands Productions)
  http://www.whatmakesmewhite.com/Order/index.html

Race, The Power of An Illusion (PBS)
  Discussion guide
  http://www.pbs.org/race/000_About/002_04-discussion.html
  Reduced price for purchase by community/non-profit organizations
  http://www.newsreel.org/nav/title.asp?tc=cn0149

Mirrors of Privilege – Making Whiteness Visible (The World Trust)
  Download companion/study guide
  Reduced price for purchase by community/non-profit organizations
  http://www.world-trust.org/videos/order_visible.html

Tim Wise: On White Privilege
  58 minute talk on YouTube
  http://www.newsreel.org//nav/title.asp?tc=cn0149
  Purchase:
  http://www.mediaed.org/cqi-bin/commerce.cqi?preadd=action&key=137

▉ **Why is this Work Needed in the Diocese?**

- The Church has, for generations, behaved in racist ways

- It is a necessary step in the healing of the wounds of our Church and its members

- To be true to our Baptismal Covenant

- To educate members about the effects of racism on people of color and white people

- The Episcopal Church is an institution in which we can make changes in our lifetime

- We believe that we can influence change in both the Church and Society

- It is necessary for growth of the Church

- To work towards full inclusivity, both racially and ethnically, of the staff of the Diocese, elected lay and clergy leaders, clergy and bishops

- To comply with General Convention Resolutions

- An understanding that racism hurts everyone

- To extend this awareness beyond the physical walls of our churches into the wider community

On Defining "Race" and Colors

(You are encouraged to look up the word "race" in more than one dictionary edition, but it's often useful to make the following point.)

A 2004 electronic version of Webster actually omitted skin color, entirely, until the Thesaurus entry, at the definition's conclusion – and, even then, skin color was the last item mentioned. Another (late 20th century) Webster dictionary claimed that systematic racial distinctions only began in the 19th century and were most distinctly cultivated in German Nazi Aryanism. It didn't even mention any Western Hemisphere expressions. Scholars and many organized groups working for better understanding and resistance of racism ignore the dictionaries and build their own definitions.

So it's understandable that there is a wide variety of understandings and a lot of confusion about this subject.

The introduction of "race" in European languages coincided with the period when anti-Semitic ideology in the church and European society was intensifying. The first Jewish ghetto had been established next to the Vatican in Rome. The Inquisition used "race" to distinguish Jews and Muslims in Spain, and the word found its way into a Papal encyclical in the following century. The principle was established in the 15th century that a single drop of Jewish blood was enough to justify discrimination by many institutions.[1] Although adapted from a word with neutral reference to source, "race" seems very early to have been used to frame negative inferences about a group disdained by the official or popular culture.[2]

Inter-group prejudice, obviously, had always been an issue, although no identity had previously been labeled "race." As to skin color, biblical references suggest that people from Africa were respected equally by those from Israel, the Roman Empire and others. By the Middle Ages, however, there may have been emerging color consciousness among Europeans. Some of the Crusaders were said to have killed darker-skinned Middle Easterners including many who were Christians.

In the 17th and 18th centuries, "race" was given scientific reinforcement as archeologists focused on skull size and came up with the theory that larger skulls reflected greater intelligence. The largest skull found at that time was in the Caucasus Mountains; hence, they said, it symbolized the supremacy of Northern European humanity. *Caucasoid*, their race was called, and contrasted with the Asian *Mongoloid* and the African *Negroid* – the latter, based on the Latin term for "black," illustrating European color-consciousness at the time. *Australoid* was added later to define indigenous people in newly discovered worlds.

Some scientists multiplied the races, one identifying more than a hundred. There was some legal confusion

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1 A straightforward analysis of Catholic teachings in this period – and acknowledgement of Luther's initial invitation but later damnation of Jews – appears in James Carroll's *Constantine's Sword: The Church and the Jews* (Houghton Mifflin, New York, 2001).

2 It should be acknowledged that positive uses now appear. As one example, La Raza now is used as a positive reference by many people of Mexican descent, somewhat comparable to the positive associations with blackness that have been strongly asserted, especially by many young African Americans, beginning in the 1960s.

in the USA in the 19th century when courts temporarily held that a person of Japanese descent and another of East Indian descent were white – but the Supreme Court ultimately decided that "common understanding" should govern and, based on that, non-Europeans were ruled out for citizenship naturalization. (Strange shifts in how U.S. law has addressed race historically were detailed in the book by Ian Haney-Lopez, *White by Law: The Legal Construction of Race.*)

Biologists began to challenge the scientific validity of race in the 1950s. The American Anthropological Association acknowledged it as a myth in the 1990s, and now sponsors an exhibit on national tour, in three editions, portraying the false history of this social construct.[3]

As noted in the suggested introductory remarks, Caucasians seem first to have been described as "white" in the context of colonization, whereas no human being is truly white. (If you think you are, just look at a white piece of paper or some white garment next to your skin. Or check out the Wikipedia color chart on the web.) The color synonyms in Western languages, shown in the handout on the language of color, illustrate the reason for claiming 'whiteness' for a people seeking to claim superiority. Drawing upon pre-historic fears of darkness and celebration of the light, they latched upon and built the myth of metaphorical goodness and supremacy for their new racial "identity."

The English definitions of colors have further evolved in the past four centuries to reinforce their value implications. The term, "white," showed up in the first law defining citizenship in the Colony of Virginia in 1690. A century later, the first U.S. Congress used it to define who was eligible to immigrate and become naturalized: Only "white" people were legally allowed to be naturalized citizens until 1965.

It is important to note that science is profoundly influenced by culture. Biologists in the 1950s first began to challenge traditional assumptions in the science of race. In the 1952 sociology text, *Culture and Society* (Part 3, chapter 12), two Dartmouth professors acknowledged race as a generally accepted "biological term" but "a sociological fact," and added: "Many attempts have been made to present scientific evidence...(that) one group is superior to another." However, they added, "Such evidence as has hitherto been presented is not accepted by reputable scientists. It has yet to be conclusively demonstrated that any racial group is biologically superior....But human beings are neither rational nor scientific," and "Many of our institutions are based upon the tacit assumption that one racial group is biologically superior to another..." The authors then reviewed comparative scientific evidence, noted that some people called "white" were actually darker than some called "black," and concluded: "Biologically, man is one."

There were many academic debates for about 40 years. By 1955, leading biologists asserted that there was no evidence supporting race-based biological differences. In the mid 1990s, the American Anthropology Association acknowledged that the concept was scientific mythology, purely a social construct. In 2007, the association introduced an exhibit, which now has three editions on national tour, that addresses this history

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3 In the 1952 sociology text, Culture and Society (Part 3, chapter 12), two Dartmouth professors acknowledged race as a generally accepted "biological term" but "a sociological fact," and added: "Many attempts have been made to present scientific evidence...(that) one group is superior to another." However, they added, "Such evidence as has hitherto been presented is not accepted by reputable scientists. It has yet to be conclusively demonstrated that any racial group is biologically superior....But human beings are neither rational nor scientific," and "Many of our institutions are based upon the tacit assumption that one racial group is biologically superior to another..." The authors then reviewed comparative scientific evidence, noted that some people called "white" were actually darker than some called "black," and concluded: "Biologically, man is one." By 1955, leading biologists asserted that there was no evidence supporting biological differences

and how "race" was used to misrepresent humanity by creating a color-based social hierarchy.[4]

In the academic world, there has been extensive recent work on "critical race theory," much of it leading today to discussion of the most helpful academic, social – and, ultimately, political – response to the coupled concepts of "race" and "whiteness." Many have noted that the two concepts evolved interdependently, are equally fallacious scientifically, and are socially damaging or, often, destructive.[5]

An emerging argument today is what the wisest course of action would be:
1. to transform the concept of "whiteness," educating people called "white" how to act in anti-racist ways and to work for institutional and systemic changes affirming racial justice; or
2. to seek the abolition of "whiteness," acknowledging that its most destructive characteristic is the presumption of supremacy inherent in its linguistic use, and that, ultimately, the only socially helpful course of action would be to eliminate it as a way to identify human beings.

Some have also made the point that these two goals are not necessarily competitive; transforming individual and group social consciousness is a necessary step toward the ultimate, inter-generational elimination of "whiteness" as we know it.

It is important to use careful judgment about how much of this information is useful to disseminate with a particular audience. Personal introductions and early discussion should provide some hints about the level of awareness present among those entering your workshop. In some instances, it will be most productive to emphasize the basics, and to share information about current academic discussion only with selected individuals, if at all.

On Race vs. Ethnicity

As the narrowly-conceived German citation noted at the beginning of this worksheet illustrates, "race" needs to be distinguished from "ethnicity." Ethnic identity reflects historic culture of one's family or group and their national or tribal identity. In most common usage in the USA, "race" is understood as defined by skin color.

Ethnicity is not explicitly related to color, although that association is common in popular understanding. From the 17th through 20th centuries, "white" color was thought to imply roots in Europe. In later years, it was assumed for anyone of European origins – except when American law denied "white" identity for Irish and Italians. For a much longer period, it was denied to Jews. Roots in Africa always were understood to make you black, in north and east Asia, as yellow, and in south Asia as brown. Indigenous roots made you black in Australia but red in the Western Hemisphere.

Common usage increasingly is merging race and ethnicity. As dictionaries reflect, the language is sufficiently ambiguous that the two words are often considered synonymous. In 2010, the US Census clearly implies that they are.

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4 Dialogue continues among some medical professionals about the predominant propensity for some medical conditions within certain racially identified groups; but there tends to be widespread agreement that environmental factors are the cause rather than inherent racial identity.
5 A number of scholars have traced the development of "race" and the power of language. Some of the leading resources not already noted include *Race, Whiteness and Education* by Zeus Leonardo, *The Heart of Whiteness* by Robert Jensen; *Toward the Abolition of Whiteness* by David Roediger; *Systemic Racism* and *Racist America: Roots, current realities, and future reparations* by Joe Feagin, and the PBS three-hour video series, *Race: The Power of an Illusion*.

▬ "Whiteness" costs

The subtle fears that underlie racism also include these, consciously or unconsciously, fed by media and associates:

- that what I have is unearned;
- that I might lose it if I don't protect it;
- that I am in danger of having some of what I have stolen by others less privileged;
- that my safety, even my life, may be in danger at the hands of someone who is not considered "white";
- that people who are not "white" will attain a majority e'er long and reverse the long American history of privilege and discrimination;
- that people not "white" can see the shallowness of my soul, the ways in which I continue to celebrate my "white' privilege while pretending to openly renounce it, and how I let blatantly racist images, stereotypes and scapegoating periodically drift through my mind.

Some other prices we pay for "white" privilege include:

- However we may disdain it, we are always inseparable from the system of oppression and beneficiaries of it.
- Until we demonstrate otherwise, we are often seen by people who are not "white" as an active, potentially aggressive oppressor.
- We are limited in our capacity to build healthy interracial relationships without explicitly addressing what our culture has done to our social context.
- We are trapped in denial through our normative relationships with other "white" people who resist talking about race.
- In most cities, working with many if not most realtors, I am likely to find it difficult to locate a comfortable home in my price range in a noticeably mixed-race neighborhood.
- My children and I are deprived of a healthy breadth of programming that accurately depicts people whose "racial" identity is other than "white."
- We are routinely misled by associates, media and other institutions into assumptions that devalue other "racial" groups and inherently define ours as supremacist and racist.
- It is likely that my children will be denied fully accurate interpretations of "American" history and will receive limited and often misleading information about other national and cultural groups throughout the world – and, especially, about how the USA has acted toward them historically.
- My comfort with commercial arrangements – at my bank, my barbershop or hairdresser, my regular retail outlets, et al – tends to lead me to doubt stories that I hear about discrimination experienced by people not considered "white" at the hands of these suppliers.
- I am prone to overlook the lack of diversity in resources available from a wide range of suppliers and publishers.

- I am likely to find prejudicial stereotypes about people who are not "white" emerging into my consciousness periodically even if I work hard to be deliberately, actively antiracist.
- If a person who is not "white" acquires a job that I had sought, the possibility of a less-qualified affirmative action choice is very likely to occur to me, and I am highly prone to use it to scapegoat my failure.

                                        - Inspired by Robert Jensen, *The Heart of Whiteness*

Final Note to Participants

When you leave this training, you may find that you are significantly changed. Those changes may take many forms: feelings of being re-energized, more determined to continue what has been started, curious about the full ramifications of injustice and oppression; sadness, anger, and a host of other emotions. When you re-join your colleagues and family, you may see and hear things differently, and we hope that you do. However, those who await you at home or at work are probably the same as you left them and may not be able or willing to understand your changed attitudes. Please be patient with them and ask them to be patient with you and to allow you to process and describe your experiences.

If you have not changed in any appreciable way, that may come in time or not at all. In either case, we hope that you have valued your time in this training, and we pray that God will continue to bless and guide you on your journey.

Thank you.
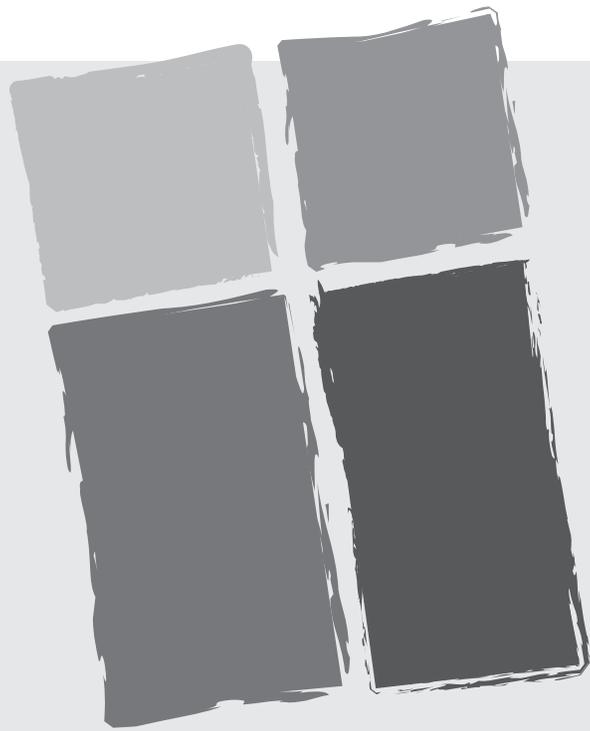
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The Following is the annotated list of films now most often used in the training.

RACE: THE POWER OF ILLUSION - a three hour video/DVD produced by PBS, organized in 48 scenes each of which can readily be used independently, and of which several segments are now used in our workshops. It is available at $99 for community organizations from California Newsreel at http://www.newsreel.org/, which also can be accessed as a link from http://www.pbs.org/race/000_General/000_00-Home.htm, which is described as ìthe online companion to this film series. It includes an immense range of supportive educational materials on race.

MATTERS OF RACE - a comprehensive four-hour collection of episodes from PBS in four parts: (1) "The Divide" features a segment on the Latina/o immigrant experience and two excellent, reflective pieces on the myth of "race," featuring Eric Liu, a Chinese American man; (2) "Race Is/Race Ain't" reviews several experiences of the "black/white" divide including "race" mixing; (3) "We're Still Here" is a series on the Indigenous experience in the USA, featuring the Pine Ridge Reservation in South Dakota and indigenous Hawaiians; and (4) "Tomorrow's America" examines youth culture and the generationally changing racial dynamic. For detailed resources and study guides, go to www.pbs.org/mattersofrace. To order the video for educational use, go to: http://teacher.shop.pbs.org/searchHandler/index.jsp?searchId=30051652023, click "civil rights shop" in the "shop by interest" list, then enter "Matters of Race" in the search space. The price, for either DVD or VCR, is $129.95.

WHITE PRIVILEGE 101 - HIGHLY RECOMMENDED for trainers own depth of perspective, with segments that are widely used to supplement or replace FREE INDEED in the workshop. Cost $140 plus $15 shipping & handling. To order, visit www.whiteprivilegeconference.org.

WHAT MAKES ME WHITE? - Produced with partial support from TEC, further illustrates deep-seated race-based cultural divisions rewarding "whiteness". Order from Aimee Sands Productions, 1 Paul Gore Terrace, Boston, MA 02130. Phone 617-522-3294, e-mail amsproductions@earthlink.net. Cost $125 plus $5 shipping.

THE LUNCH DATE - set in a New York City train station, used in training to illustrate words used in the definitions exercise. Viewable on YouTube.

PEOPLE LIKE US - roughly 90 minute video illustrating various manifestations of the phenomenon of class in the USA, originally produced for PBS. We typically use a roughly 25 minute segment (segment #2). Order PEOPLE LIKE US from CNAM Film Library, PO Box 1084, Harriman, NY 10926, phone 800-343-5540, e-mail info@transitmedia.net. You can link to the order site from www.pbs.org/peoplelikeus, where you can also find a number of related resources. Cost $165.

A GIRL LIKE ME - Less than 8 minutes, a video that illustrates the negative impact of race consciousness on African American children, especially girls, concluding with a small-scale replica of the research on preference by young children for black or white dolls. Included in DVD of MEDIA THAT MATTERS FILM FESTIVAL, available at amazon.com. $39.

THE WAY HOME - 92 minute video of which we normally use the first (about 27 minute) segment, featuring racially defined groups of women reflecting on their experiences illustrating internalized oppression and building attitudes of resistance. Order from World Trust Educational Services, 8115 McCormick Avenue, Oakland, CA 94605, Att. Kanchan Haynes. Phone 510-632-5156. e-mail worldtrust@earthlink.net or order on web at www.world-trust.org. Cost $350.

MAKING WHITENESS VISIBLE - This new film from the producer of THE WAY HOME includes several useful segments, although some duplicate information on other films. It is accompanied by a helpful conversation guide. Order at www.world-trust.org ($150 for community groups).

MYTH OF RACE -19 minutes, it dramatically portrays the pseudo-scientific development of the concept of "race" as a primarily color-based phenomenon in Europe. Available for $15. Mennonite Central Committee, also accessible at DamascusRoad@mccus.org or www.mcc.org/damascusroad.

VIVA LA CAUSA: 500 Years of Chicano History. - This video contains a dramatic summary of the history of Northern Mexico in relation to the United States, and portrays the struggle of U.S. citizens of Mexican heritage to be recognized as equal citizens and, at the same time, to reclaim with dignity their own ethnic history. The film is now available for a modest fee, new or used, at www.amazon.com.

IN WHOSE HONOR? AMERICAN MASCOTS IN SPORTS - 47 minuite video (shown on PBS) illustrating how racist stereotypes are still used for the entertainment of "white" audiences, and how institutions tend to oppress those who resist the system and work for change. It focuses on the University of Illinois, and pre-dates UI's 2007 decision finally to discard its "Chief Illiniwek," under pressure from the NCAA. However, the first segment of about 10 minutes is useful to illustrate resistance as an alternative to internalized oppression; and the NCAA response shows how organized resistance movements can be effective in generating institutional change. Order from New Day Films, 190 Route 17M, Harriman, NY 10926, phone 888-367-9154, e-mail orders@ newday.com or go to www.newday.com. Cost for VCR $105 plus shipping; DVD $240 including additional scenes and extended interview with the Spokane Indian student featured in the film.

TRACES OF THE TRADE - This is a brand new, 86-minute documentary film produced by members and associates of the DeWolf family of Bristol, RI, who discovered that their predominantly Episcopal-connected family (which includes a couple former bishops) began in the USA as the #1 slave-trading family in the nation, and one that continued in that business for many years after it was declared illegal. The film portrays ten family members as they struggled with this discovery, including a trip to ancient slave-trading sites in Ghana and Cuba, a discussion with a group of Africans and African Americans at the former site in Ghana, and participation in the dialogue at the 2006 General Convention on Resolution A123 (on reparations). To order a copy ($75 for faith-based groups), go to www.tracesofthetrade.org.

RABBIT-PROOF FENCE reveals the 20th century history of official oppression of the Aboriginal people in Australia, and those using it have suggested that it is particularly helpful in unpacking experiences of internalized oppression.

CRASH is revealing of both white" privilege and internalized oppression.

THE GREAT DEBATERS is a feature-length portrayal of the debate team for a small, segregated African
American college in Texas in the 1950s that won a national debate championship.

GUESS WHO'S COMING TO DINNER - I recently experienced a still-stimulating discussion reflecting on
the 1960s Sidney Poitier film.

A TIME FOR BURNING - Civil Rights era classic about a white Lutheran congregation in Omaha, NE, in
1966 whose pastor wanted it to reach out to a black Lutheran congregation, and the intervention of
a black barber named Ernie Chambers. Re-issued film includes update on Chambers 40 years later
(after long service in the State Legislature). www.lutheranfilm.org.