

Becoming the Beloved Community



Antiracism Resource Packet

**Prepared by the Antiracism Committee
of the Presbyterian Women Churchwide Coordinating Team**

**Presbyterian Women in the Presbyterian Church (U.S.A.), Inc.
Louisville, Kentucky**

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Introduction

The Purpose of this Resource Packet

This packet is designed to help individuals and Presbyterian Women groups engage in the racism issue, individually or collectively, in the hope of becoming a beloved community. The members of the Antiracism Committee of the Churchwide Coordinating Team of Presbyterian Women who have produced this resource packet invite you to join us on this exciting journey of building the beloved community. We pray that the articles, tools and resources included in this packet will make your journey easier and more rewarding.

We expect this packet to grow in quality and volume as we journey together, exchanging ideas and identifying emerging needs. For this reason, we have decided not to publish it as a bound volume. We have included an evaluation form at the end of the packet. Please let us know what you have found helpful or unhelpful, and tell us about other resources you would like to see included by completing and sending the form to us. We will do our best to respond to your needs.

Using the Packet

This resource packet comes in two versions. One version includes the DVD titled, *Becoming the Beloved Community*, as well as printed materials divided into three sections: articles, tools and other resources, including articles from The Thoughtful Christian. The other version does not include the DVD. If you have bought the version without the DVD and wish to purchase the DVD, please order it through PDS at 800/524-2612.

Each section of the printed material includes several pieces, and the order of the pieces in each section is of no particular significance. Since racism is a complex issue, and everyone's experience with it varies, it is strongly recommended that users first review the packet in its entirety, then begin the educational process with the pieces that provide them their best point of entry for the journey. For a group process, feel free to tailor your own program by picking and choosing pieces from all three sections. The following describes each section.

Understanding Racism

This section includes pieces that articulate the experience of racism that impacts both whites and people of color, thoughtful reflection on such experience, and suggestions for transforming the reality of racism. One of the difficulties of talking about racism is that misinformation and misperceptions abound. These articles will be helpful in establishing some shared understanding of the issue of racism, the necessary conceptual framework and a common vocabulary. Included are four articles from the *Racism Study Pack* published by The Thoughtful Christian, an online educational program of Westminster John Knox Press. These articles are included by permission of The Thoughtful Christian. A leader's guide for facilitating group process accompanies each article. Articles included in The Thoughtful Christian *Racism Study Pack* that are not included in this resource packet are: "The Bible and Racism," "A History of Racism in the United States" and "Is Affirmative Action Still Needed?" If you are interested in reading these articles, please visit www.thethoughtfulchristian.com.

Tools for Dismantling Racism

Racism persists because it is very much a part of our social organization, culture and institutional structures. We all are affected by it, and we participate in it in one way or another. In order to uproot racism from our society, culture and institutions, including the church and Presbyterian Women, we need to begin with self-understanding. Therefore, assessment tools are included in this section. Because racism is a social issue, learning about this issue is best done in community. Exercises about mutual invitation, race and culture, *conocimientos* and identity introspection are included to foster a learning community. Another tool in the packet, "Crossing Boundaries through Dialogue," describes a step-by-step process that moves participants from group formation to consciousness-raising around racism and to developing action ideas for dismantling racism. As people of faith, this learning cannot be

apart from faith development. Therefore, a Bible study piece on understanding the term “beloved community,” as used by the late Martin Luther King Jr., is included. Finally, “We Don’t Have a Problem with Racism Here” is a piece developed specifically for white communities who deny that racism exists.

**Resources for Our Journey
to Becoming the Beloved Community**

Resources on racism and antiracism abound, and the resources included in this section are only a few. Please use the glossary to build common vocabulary, the worship resources to make this learning meaningful to your faith, the facts on racial disparity to understand our current reality, and the chronology to gain historical perspective. Finally,

please use “Resources for Building the Beloved Community” to contact human resources at the Presbyterian Center, for research and to build your own resource library.

In partnership,
The PW Antiracism Committee

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Understanding Racism

- U-1 • Testimonies
- U-2 • Our Call to Becoming the Beloved Community:
What Does Our Faith Tradition Say?
- U-3 • Why Is It So Difficult to Talk about Racism?
(from The Thoughtful Christian)
- U-4 • Racism 101 (from The Thoughtful Christian)
- U-5 • White Privilege (from The Thoughtful Christian)
- U-6 • Do Segregated Churches Imply Racism?
(from The Thoughtful Christian)

My first experience with racism was as a fifth grader. My family moved into a different school district and, when I got to my new school, I was enrolled in a class where all the faces were my color—nothing to do with my grades. The following year, however, I was in what was considered the highest sixth grade class with most of the faces not my color.

I went on to become president of my high school's student council. Still, in high school I was never counseled and encouraged to attend college, because I was a Mexican American girl. As an adult, I have experienced racism more in the church than in any other institution, which makes me wonder why I continue to be involved with this institution. But faith is in God, and not the institution.

—*A young woman very involved with Hispanic Presbyterian Women and in a Presbyterian church in San Antonio, Texas*

I feel a combination of hurt, of fear because of the impact of racism. I think that continues to this day. I only answer when I am spoken to. Even today, I find myself being quiet. When I think about that, I think it is probably because I didn't really have opportunities for social interaction while growing up. It has had a real impact on me. I feel very uncomfortable getting in front of people, much less on camera. It's people like you guys who are making an effort to take that second step that has helped me to open up a lot.

—*Eveline Steele, Broken Bow, Oklahoma*

I remember during World War II, my junior Sunday school teacher telling us, as we sang the song "Jesus Loves the Little Children"—"all the children of the world," and she took great pains to explain to us that Jesus loves the Japanese children and the German children just like Jesus loved us.

—*Wilma Bennett, Louisville, Kentucky*

I happen to serve on a number of boards and commissions in my local community, and I am concerned that, still, many times, I'm the only African American in the room. I had a gentleman—he was on the city council—say to me one time, "Well, Catrelia, why is it so difficult to get other black people to come and to participate and to become involved and share their opinions?" And I told him, "When your personhood is questioned every day of your life, it's difficult for you to engage in other activities that

seem meaningless at times." Life is just—has been—difficult. Just yesterday, upon my leaving home, one of the headlines in the newspaper was that African Americans in our community have been charged higher interest rates than whites within the last decade. It's unimaginable that that could still be happening, but it is. And it's a sign that institutionalized racism still exists.

—*Catrelia Hunter, Cleveland, North Carolina*

I am a white, 67-year-old Presbyterian woman who has had the great opportunity of doing antiracism work for the last ten years, primarily through the Presbyterian Church. Before doing any antiracism work, like many white people, I routinely assumed and acted on white superiority, privilege and rightness without even being aware of it and often ignored or denied the presence, information, gifts and talents of people of color. For example, in the 1970s, when we chose to live in a racially, religiously and economically diverse community, and our children participated in a voluntary busing plan for school desegregation, I was oblivious to all of the assumptions of white superiority that were the foundation of the program. Today, my consciousness of the damage racism has caused others from denied power and opportunities, and me from internalized white superiority, continues to grow.

At the same time, I struggle to understand and be effective in changing the institutions and structures in our church and society that maintain and perpetuate the power of racism. Presbyterian Women is the only organization that I know of that has completely restructured to eliminate racist power arrangements, and I am proud to be a part of its work. My antiracism colleagues in my presbytery have sensed the difference in Presbyterian Women and have acknowledged it. Thanks be to God for forgiveness, mercy and the possibility of transformation for this sin of racism.

—*Barbara D. Smith, Detroit, Michigan*

I think my experiences of realizing that people were treated differently from me occurred much more as I reached high-school age. I became part of a selection committee for a pastor at our church, and the person that we selected was Japanese American, a *Nisei** man. And we brought his name before the council. The council of adults and leaders of the church were quite alarmed. They said things like, "Well, we know he's a really fine person, but . . ."

Luckily, we did gain enough support so that that man, Jack Takione, did become our youth minister. That was a wonderful experience for us—to learn how he had been treated. He had been in an internment camp as a Japanese American, and he taught us how his family’s worldly goods were completely taken away from him—and that was a very eye-opening experience.

—Ann Beran Jones, Chicago, Illinois

Why didn’t I think my Christianity dealt with issues of race? I had a moment when I was just praying about it and lying in bed, just thinking about that and talking to God. And I realized I didn’t think God was anything but white, and so I didn’t think that he would care or understand issues that I cared about—issues like my being an Asian. When I entered seminary, I had the language—the theological language—to understand why that was. And that resulted from what I believe to have been a sort of understanding of God that was restricted to personal piety; just relating to God as an individual—a one-to-one relationship only—and the sort of issues that you needed to think about then. It didn’t give me the tools to think of God in a much bigger sense as a being who cares about the whole world and all the injustices that happen in the world, and not just my own sin. So that was a very powerful lesson for me.

—Eun Hyey Park, Louisville, Kentucky

I decided to go and work at a local level in Austin, Texas, and I was asked to serve in this mission called *Manos de Cristo*, “Hands of Christ.” Over the last two years, the police had begun harassing the day laborers, and then began picking up people, just based on color. We tested them by having some of my staff do exactly the same violations that police were picking up the day laborers for, but the staff were white. We did it on 20 occasions. They were never told anything, but the minute a person of color—mainly, the Mexican immigrants—crossed the street illegally or did anything, they were immediately picked up.

So I decided then, it’s time for us to take a stand and do something about the issue. So, we began defending them, going to talk to the judges. The beauty of that is that that’s when you really do call forth on your faith. You have to quote scripture; you have to look at the *Book of Order* about what it means to proclaim the gospel in word and deed. . . . At least that corner where the

men congregate has become a safe haven. But I would like to see that little safe haven go throughout the whole United States. Some of these men are now old and I am thinking, “What’s gonna happen to them when they can no longer work since they don’t have access to any services in the United States?” They will be asked, “Are you legal?” “No. I’ve been just building up your country for 32 years or longer, but no, I’m not legal.”

—Lydia Hernandez, Austin, Texas

When Presbyterian Women made the announcement that they would like to train at least four people from each synod to do antiracism training back home, I decided, “Gee, that’s something I’d like to do.” What I liked about the training was that it gave me some tools to work with that had some basis in fact. And the fact is that racism is not ordained by God, nor is it something that’s built into our genes; it’s something society has decided—that it is the way they will organize things. But we still find people who say, “I don’t have a racist bone in my body.” Well, maybe that’s true. That’s not the problem. The problem is racism is a systemic problem. It is about people in power able to work the system for their benefit. And it doesn’t have to be the majority. We can look at South Africa, a few years ago, where it was a small minority of people who had all the power. So what we need to do is recognize how it affects us as individuals, as a church, as a presbytery, as a synod, as the whole church, as the nation, as the world.

—Jo Smith, Irvine, California

Having grown up in a society segregated by law, I feel that racism has impacted my life greatly, mainly in my educational endeavors. Rather than staying in North Carolina and going to the University of North Carolina, which would have saved me a lot of money, I chose to go to Columbia University in New York, in summer, and continue to teach in the regular school year. Racism also has impacted me as an adult economically. Had it not been for racism, I might have decided to go into the field of law or even medicine. I think, subconsciously, I’ve been reluctant to sometimes speak out and to really express my true feelings.

—Grace Atkinson, North Carolina

*Editor’s Note: *Nisei* means “second generation” in Japanese.

Redemption, Reconciliation, Reformation

It was November of 1956. At last, the yearlong Montgomery bus boycott came to an end because the U.S. Supreme Court had declared that race-based segregation on public buses was unconstitutional. In response to this historic decision, Martin Luther King Jr., a young pastor who was catapulted to a position of leading this boycott, said in his speech, “The boycott is not an end within itself. . . . It is merely a means to awaken a sense of shame within the oppressor and challenge his false sense of superiority. But the end is reconciliation; the end is redemption; the end is the creation of the beloved community.”¹ Dr. King was not the first person to use the term “beloved community.” He, however, contributed much to popularizing the term originally coined by Josiah Royce, who founded the Fellowship of Reconciliation in the early days of the twentieth century. For King, “beloved community” meant much more than blacks and whites having equal access to seats on buses; it was about redemption and reconciliation.

We can see glimpses of King’s vision of the beloved community in the words that followed “the creation of the beloved community” in his speech. He said, “It is this type of spirit and this type of love that can transform opposers into friends. It is this type of understanding that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love that will bring about miracles in the hearts of men.”² By “this type,” he was referring to the nonviolent form of resistance to injustice that is empowered by the Spirit—that transforms hearts and relations and equips one with strength to love, that turns opponents to friends and grounds one in a profound understanding of God’s will, which turns sorrow into gladness and promises abundant life for all of God’s children. With these words, King reminded those in the freedom movement and the world that “their goal was not only the

right to sit at the front of the bus or to vote, but to give birth to a new society based on more human values.”³

For King, the beloved community went beyond racial desegregation by law. For King, it meant “a concrete reformed America,” an ideal society where everyone’s physical and spiritual needs were met and where genuine interpersonal and intergroup relatedness is achieved. It meant the kingdom of God at a concrete level, on earth, toward which the movement was supposed to struggle.

Our Faith Tradition

In 1999, the 211th General Assembly of the Presbyterian Church (U.S.A.) adopted a definitive policy paper titled “Facing Racism: A Vision of the Beloved Community.” By taking this action, the church acknowledged that the problem of racism is still prevalent and is a scandal to the gospel of Jesus Christ. By invoking this vision of King’s beloved community as the church’s antiracism vision, the

church has summoned us to live into this vision by living out our faith. Faith led by this kind of spirit, love, understanding and determination brings about redemption, reconciliation and creation of a new reality.

Fundamentally, this vision of beloved community is about realization of God’s purpose for humanity. It is a vision about who we are meant to be in God’s reign, individually and in relation to one another. Our faith tradition has much to say about this. The Hebrew Bible begins with a story of God’s creating us as one humanity in the image of God (*Gen. 1:26*). According to a psalmist, God made us “a little lower than God and crowned [us] with glory and honor” (*Ps. 8:5*). As we are created in the image of God, we are to be like God, who is just and merciful, especially to the oppressed.

Both the Hebrew Bible and the Christian Bible are consistent in that God’s greatest commandment for us is that we love God with all our heart,

***But the end is reconciliation;
the end is redemption;
the end is the creation of a
beloved community.***

soul and might, and love our neighbor as we love ourselves (*Deut. 6:5; Lev. 19:18b; Mk. 12:28–34; Mt. 22:34–40; Lk. 10:25–28*). Such neighborly love requires that we do justice in our relationships with one another (*Mic. 6:8; Jer. 22:03; Amos 5:24; Deut. 16:18 and 24:15; Isa. 58:6–7; Mt. 25:31–46*). Throughout the ages, we have wandered off this path of right relations time and again. Throughout the ages, God has sent us prophets time and again who called us to “return to right relationality” with God and with neighbors.

The world to which Jesus came was a very broken world. It was a highly stratified world characterized by a system of privilege and discrimination built on valuation of differences in one’s ethnicity, gender, property ownership, religion, and more. The human community was broken into free and enslaved; some had power, some did not; some were righteous, some sinful. In such a world, some had life, others feared for their lives. Jesus came into such broken world and proclaimed that he came so that we “may have life, and have it abundantly” (*Jn. 10:10b*). Ultimately, the Christian scripture tells us that the gospel of Jesus is about the restoration of “the rule of love and justice in the community.”⁴

The early church testified that “he [Jesus] is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (*Eph. 2:14*). It understood at the core of its faith that we as a new creation are all equal, regardless of our differences. Thus, the first-century Christians understood diversity as God’s gift and that that difference is to be celebrated and engaged, rather than to be feared or eliminated. At every baptism, the gathered community recited the passage, “Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman” (*Gal. 3:28, CEV*). At the same time, they put a great emphasis on the oneness of the community despite its members’ differences. In other words, they understood that they were united in one body not because of their sameness but in spite of their differences. As members of the one spiritual community, they said, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (*1 Cor. 12:26*). They even

shared everything in common, and there was not one in need (*Acts 2:44–45*).

The Presbyterian Church (U.S.A.) historically has affirmed these biblical principles in its confessions and polity, and has understood racism as a sin, a spiritual problem. In the middle of the civil rights struggle of the mid-twentieth century in the United States, the church as a faith community solemnly accepted its responsibility to work against the sin of racism and for reconciliation, by adopting The Confession of 1967. We confessed that

God has created the peoples of the earth to be one universal family. In his reconciling love, God overcomes the barriers between sisters and brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring all people to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize others, however subtly, resist the Spirit of God and bring contempt on the faith which they profess.⁵

The reunited church reaffirmed the undergirding principle of the 1967 confession by stating that “God created the world good and makes everyone equally in God’s image, male and female, of every race and people, to live as one community.” Further, “. . . we violate the image of God in others and ourselves” when we ignore this commandment and exploit our neighbors.⁶

Our Calling to Antiracism

Racism is an affront to Jesus’ gospel of love. Therefore, as followers of Jesus, we are called to do antiracism work. In the true beloved community, when one suffers, all suffer. In the beloved community, when one is honored, all rejoice. In King’s beloved community, we will experience the most authentic form of interrelatedness based on equality and mutual respect. The road to King’s

beloved community will not be devoid of conflict, but conflicts will not be resolved through violence. Rather, they will be resolved by the strength of love. We will not retaliate, but seek reconciliation through repentance and forgiveness. In our journey toward King's beloved community, we will practice neighborliness, and that will include practicing loving even our enemies. In King's beloved community, race as a category will be irrelevant. In King's beloved community, we will experience the exuberant gladness of the new age.

Notes

1. Martin Luther King Jr., in his speech, "Facing the Challenge of a New Age," December 3, 1956, Montgomery, Alabama, as quoted in *Ring Out*

Freedom by Fredrik Sunnemark (Bloomington, IN: Indiana University Press, 2004), 71.

2. King, "Facing the Challenge."
3. Grace Lee Boggs, "The beloved community of Martin Luther King," *Yes!* www.yesmagazine.org/issues/a-conspiracy-of-hope/704 (accessed July 23, 2009).
4. "Facing Racism: A Vision of the Beloved Community," a policy paper approved by the 211th General Assembly (1999), Presbyterian Church (U.S.A.), 2.
5. The Confession of 1967 (Inclusive Language Text), 9.44a.
6. "A Brief Statement of Faith," *Constitution of the Presbyterian Church (U.S.A.)*, Part 1, *Book of Confessions* (Louisville, KY: Presbyterian Church (U.S.A.), 2004), 10.3.

2

Tools for Dismantling Racism

- T-1 • Mutual Invitation
- T-2 • *Conocimientos*
- T-3 • Race and Culture Exercise
- T-4 • Identity Introspection Exercise
- T-5 • Cultural Proficiency—When Difference
Makes a Difference
- T-6 • Crossing the Boundaries Through Dialogue
- T-7 • The Bible and the Beloved Community—
Lesson Plan for the Leader
 - The Bible and the Beloved Community—Addendum
- T-8 • Is Your Congregation or Organization Antiracist,
Multicultural?
 - Continuum on Becoming an Antiracist, Multicultural
Organization

Mutual invitation is a process for discussion that allows everyone to participate in dialogue as equals.* The process is designed to ensure that everyone who wants to share has the opportunity to speak. It proceeds in the following way:

The leader or a designated person shares first. After that person has spoken, she or he invites by name another person to share. This does not need to be the person beside the speaker.

The person who has been invited has two options:

1. To speak and then invite the next speaker
2. To pass and then invite the next speaker

Eric Law suggests that this process works best with groups of between 4 and 15 people. It may be awkward at first and may require persistence.

This process addresses differences in the perceptions of personal power among participants. Some people will be eager for their turn, while others will be reluctant to speak when invited. If someone speaks very briefly and forgets to invite the next speaker, do not make the invitation for him or her. The leader should simply point out that the person has the privilege to invite the next speaker. This is especially important when someone passes. By ensuring that this person still has the privilege to invite, that person is affirmed and valued independent of their verbal input.

Mutual invitation provides a means of sharing power in groups where participants have different perceptions of their personal power. People who perceive themselves as powerful are asked to refrain from using their power freely. They are asked to wait their turn. They are asked to listen to others

and not worry about controlling and directing the movement of the group. They are asked to exercise humility. But they are also given their share of time and space to exercise power and so maintain their sense of power. Doing this consistently allows them to become more sensitive to others in the group who might not have as strong a sense of power. This helps them appreciate others based on what they have to share and contribute to the group. Mutual invitation provides a structured way for people who do not consider themselves to be as powerful to participate.

Some Other Thoughts

1. Mutual invitation also supports power sharing as the entire group comes to take responsibility for making sure that all participants have their turn.
2. Mutual invitation may be used for an entire discussion. It may also be used the first time a topic is introduced so that everyone has a chance to speak once (or to pass). Then discussion can continue in a whoever-wants-to-talk-can-talk way.
3. When a new topic of discussion is introduced, the person who was invited last on the previous topic may be asked to go first on the new topic.

*Note: Mutual invitation is a process designed by Eric H. Law, and it is described in his book, *The Wolf Shall Dwell with the Lamb* (St. Louis: Chalice Press, 1993). The Racial Justice Office of the Presbyterian Church (U.S.A.) prepared this piece, which is found on page 35 of *Facilitator's Guide for Antiracism Events* at the Presbyterian Center (Louisville, Ky.: General Assembly Mission Council, 2003).

Getting to know one another despite differences is not as easy as one may think. It is largely because systems of oppression such as racism seek to separate us—to disconnect us. Whether it is around race or class or gender or age or language or some other difference, real or imagined, the message is similar: some belong and some do not; some are worthy and some are not; some deserve privilege and some can be exploited. Consciously and unconsciously, we internalize this message as we are socialized, and this knowledge plays into how and why we choose to relate or not relate to certain people.

Conocimientos is a Spanish word that means knowledge of people and places. It refers to a process of introduction, to build an intentional community of equals transcending our differences in terms of race, gender, age, status, and more. It is a process devised by Eric Law, an Episcopal priest and a consultant in the area of multicultural leadership and organizational development. Law adapted this process from the work of the Los Angeles Regional Office of the national Conference for Community and Justice, and it is found in a dialogue program in his book *The Bush Was Blazing But Not Consumed: Developing a Multicultural Community Through Dialogue and Liturgy* (St. Louis: Chalice Press, 1996).

The following describes the process a facilitator may use for people to introduce themselves to each other and the group.

1. Before anyone has arrived, post the *conocimientos* categories on newsprint, one category per page, next to each other across the board. Categories:
 - Your name
 - Meaning of your name
 - Your birthplace
 - Your grandparents' birthplaces
 - One value you learned from your elders that you will pass on to future generations
 - One thing you will not pass on
2. Say: "Welcome. We will take the next hour getting to know one another across racial differences, and we will do it by using a process called *conocimientos*, devised with the intention of building a community across our differences. The focus is on "racial" difference in this case, but it can be replaced by other types of difference that divide us."
3. Explain the process using the two introductory paragraphs at the top of the page. Adapt them in any way you want.
4. Review the *conocimientos* categories.
5. Say: "I will begin by introducing myself using these categories. We will move the process around the circle until everyone has been introduced. Each person will have one minute (or other length of time, depending on the number of participants). Are there any questions about the process?"
6. If the group is small enough to sit in one circle, it is helpful for the facilitator to also serve as a scribe and write the responses of each participant under each category on the newsprint.
 - Note: The *conocimientos* questions provide a powerful type of introduction. However, they do take time. If there are more than 20 participants, divide the group into small groups. Setting time limits also is helpful.
7. After everyone has introduced himself or herself, debrief the experience by asking questions such as:
 - How did it feel?
 - How did it compare to other forms of introductions?
 - What have you learned about yourself and others through this sharing?
 - What do you see as the strengths of the *conocimientos* categories?

Some of the strengths you might want to point out include:

 - Human rather than functional—asks about who we are rather than what we do
 - Connects us to our past—we are related to those who have gone before us
 - Connects us to each other as we hear similarities
 - Points out diversity among us
 - Reminds us that racism is taught (we pass things along)
 - Reminds us that we are not bound by the past (we don't have to pass everything along)
 - May begin to raise issues of racism

This is an adaptation of material included in the *Antiracism Training Manual*, first edition, prepared by the Racial Ethnic Ministries Program Area, Presbyterian Church (U.S.A.), in 2002, 228–233.

"*Conocimientos*" is reprinted here with the permission of Eric Law and Chalice Press.

Purpose of the Exercise

We often use the words *race*, *culture* and *ethnicity* interchangeably. When we engage in discussions and try to understand one another, it is helpful if we ourselves are clear about what we are talking about and how we are influenced by these concepts.

Goal

To explore our understanding of race, ethnicity, and culture

1. Take a sheet of paper and fold it in thirds length-wise.
2. Open it up and draw a line down the creases.
3. Label the left column “race.”
4. Label the middle column “ethnicity.”
5. Label the right column “culture.”
6. In the left column, write/list as many of your racial characteristics as you can in the next two to three minutes.
7. In the middle column, write, list as many of your ethnic characteristics as you can in the next two to three minutes.

8. In the right column, write/list as many of your cultural characteristics as you can in the next two to three minutes.
9. Take a few moments to reflect on the columns.
10. Form dyads and discuss the following:
 - The role you played in determining your race and how you maintain your racial heritage
 - The role that your country, community, church and family played in determining and maintaining your race
 - The role you played in determining your culture and how you maintain your culture
 - The role you played in determining your ethnicity
 - The importance you place on maintaining your racial heritage
 - The importance you place on maintaining your cultural heritage
 - The importance you place on maintaining your ethnic heritage
 - The meaning of race
11. Come together in the main group and share what you learned. Begin your sharing with either “I learned . . .” or “I learned that I”

Identity Introspection Exercise

Below is a list of identity markers. Rank them in order of significance to you in defining/describing who you are.

<i>Identity Marker</i>	<i>Rank</i>	<i>Questions</i>
• Name	_____	• How do you want others to identify you?
• Race	_____	
• Ethnicity	_____	• How do you identify yourself?
• Nationality	_____	
• Family	_____	• How do you identify others?
• Species	_____	
• Gender	_____	• Write several statements beginning with “I learned . . .” and “I learned that I”
• Religion	_____	
• Ancestry	_____	
• National origin	_____	
• Organization membership	_____	
• Sexual orientation	_____	
• Profession/work	_____	
• Political affiliation	_____	

An important component of every community is its ability to identify, acknowledge and understand its diversity and the cultures connected to that diversity. Diversity is defined as the multiple ways humans are different. This is inclusive but not limited to social and economic class, gender, sexual orientation, mental and physical ability, age, language, race and ethnicity. Culture is generally defined as the shared, learned behaviors, thoughts and values of a group, and is the dominant force that shapes their values and behaviors. Culture, fundamentally, is about “groupness.” In essence it’s about what we learn and pass on. The cultural variations that emerge from human diversity are informed by the societies in which we live and our group history in those societies. Not unlike larger society, our faith communities have been a place where group membership and culture matter in various ways.

Historical memory reminds us that being perceived as “less than” has certainly been the experience of women in many societies. In addition, living in a “racialized” society, such as the United States, where access, benefits and opportunities have been and, for many, continue to be, connected to racial and ethnic group membership, provides a particular context for the relationships of women with men and with each other across gender and racial diversity.

Overall, the well-being of women in a cultural context continues to be affected by the social stressors of sexism, classism and racism. However, oppressive racial experiences supersede all other oppressive experiences for many people of color (the collective of individuals who do not identify as white) in the United States.¹ This factor promotes understanding of the prominent role racial group membership has in shaping perspectives, interactions and relationships. Different cultural values among women related to class, gender and race, and the intersectionality of women’s varied experiences within and across diverse social groupings, inform the issues emerging from difference and highlight the pertinence of having contextual lenses. The ability to recognize the similar and the dissimilar cultural histories of women as a collective, enables us to work more effectively across cultural boundaries and assists us in being culturally proficient. Women, by utilizing the tools and resources shared among them, are a creative force who can facilitate the develop-

ment and nurturing of a beloved community within and beyond the church.

Knowing Where and When I Enter

The journey of building authentic crosscultural relationships begins with self-assessment. It is important for you to know who you are, why you feel or think a certain way, what you don’t know, and how all of this influences self and those you come in contact with. Many of us have acquired skills for coping with the discomfort and uncertainty of engaging difference. As a person whose work has primarily focused on race-related issues, I am often confronted with decoding messages about racism. These messages usually take the form of statements such as “I don’t see color” or “We’re all the same” or “Race wasn’t in the room until you brought it in.” If we were to replace race with gender, class or any other diversity, the results would be the same; intentionally or unintentionally, we have developed coping strategies for living with privilege and oppression. These strategies assist in making us comfortable with the dissonance generated by what we say, and the reality of the inequities evident in individual, systemic, and institutional attitudes, behaviors, policies and practices.

As we move individually and collectively toward building community, gaining a deeper understanding of our cultural differences and the essential elements that will lead to the development of a culturally proficient mindset is important. This includes assessing our own cultural knowledge, valuing and adapting to the diversity we encounter, developing an ability to manage the dynamics of difference and utilizing the cultural knowledge we gain.²

Cultural Proficiency Exercise³

The following exercise will help you identify where you might enter the conversation about cultural proficiency. Be candid in your responses.

Indicate the numbers that best reflect your responses to the questions:

- Rarely = 1
- Seldom = 2
- Sometimes = 3
- Often = 4
- Usually = 5

Assess Culture: Name the Differences

1. I am aware of my own cultural identities.
1 2 3 4 5
2. I am comfortable talking about my cultural identity related to race and/or ethnicity.
1 2 3 4 5
3. I am comfortable receiving guidance from someone who is of a different culture (e.g., gender, age, race, class, other) from myself.
1 2 3 4 5
4. I know the effects my cultural values may have on the people in my work and/or worship setting.
1 2 3 4 5
5. I seek to learn about the cultures of those I work and/or worship with, or serve.
1 2 3 4 5
6. I anticipate how members, employees and related institutions of the PC(USA) will interact with, conflict with, and enhance one another.
1 2 3 4 5

Value Diversity: Claim Your Differences

7. I welcome a diverse group of colleagues at work.
1 2 3 4 5
8. I create opportunities at church and/or work for us to be more diverse and more inclusive.
1 2 3 4 5
9. I appreciate both the challenges and opportunities that diversity brings.
1 2 3 4 5
10. I share my appreciation of diversity with others.
1 2 3 4 5
11. I make a conscious effort to teach the cultural expectations of my church, committee, organization, ministry area, group, to those who are new or who may be unfamiliar with its culture.
1 2 3 4 5
12. I proactively seek to interact with people from diverse backgrounds in my personal and professional life.
1 2 3 4 5

**Manage the Dynamics of Difference:
Reframe the Conflicts Caused by Differences**

13. I recognize that conflict is a part of life.
1 2 3 4 5
14. I work to develop skills to manage conflict in a positive way.
1 2 3 4 5

15. I help my colleagues understand that what appear to be clashes in personalities may in fact be conflicts in culture.
1 2 3 4 5
16. I help the people I serve understand that what appear to be clashes in personalities may in fact be conflicts in personal or organizational culture.
1 2 3 4 5
17. I check myself to see whether an assumption I am making about a person or group is based on facts or on stereotypes.
1 2 3 4 5
18. I accept that the more diverse our church becomes, the more we will change and grow.
1 2 3 4 5

Adapt to Diversity: Change to Make a Difference

19. I realize that once I embrace the principles of cultural proficiency, I must change.
1 2 3 4 5
20. I am committed to the continuous learning that is necessary to address the issues caused by differences.
1 2 3 4 5
21. I seek to enhance the substance and structure of the work I do so that it is informed by a culturally proficient lens.
1 2 3 4 5
22. I recognize the conferred or unsolicited privileges I might enjoy because of my group memberships (e.g., title, gender, age, sexual orientation, physical ability, ethnicity, or other).
1 2 3 4 5

**Institutionalize Cultural Knowledge:
Teach about Differences**

23. I speak up if I notice that a policy or practice unintentionally discriminates against or causes an unnecessary hardship for a particular group.
1 2 3 4 5
24. I take advantage of teachable moments to share cultural knowledge or to learn from my colleagues.
1 2 3 4 5
25. I take advantage of teachable moments to share cultural knowledge and learn from the people I serve.
1 2 3 4 5

Once you have completed the exercise, review your responses to determine which appears most frequently. The answer will indicate how you generally engage cultural issues.⁴

Equipped to Journey Together

The capability of women working together and supporting one another to address issues of social justice and equity is well documented. However, such endeavors among women within the church and across other sectors of society often have encountered challenges stemming from the diversity women bring and the differential in social equity that diversity represents for their lived experiences across class, gender, and racial cultural lines. When we fully recognize that what we know and how we know it, what we create, and what we experience is shaped by culture(s), then we will be better equipped to engage one another. It is in understanding these dynamics that the relationships of women are informed and authentic relationships across cultural differences based on honesty, mutual respect, and deeper self-awareness can allow movement toward cultural proficiency.

The cultural proficiency exercise helps women seeking community to identify those affirming and nonaffirming behaviors that can enhance or impede cultural proficiency. The Cultural Proficiency Continuum Chart⁵ (page 20) measures our attitudes related to cultural diversity through our behaviors.⁵ The points along the continuum include cultural destruction, cultural incapacity, cultural indifference, cultural precompetence, cultural competence, and cultural proficiency. Reflecting on the self-assessment information from the previous exercise, numbers 1 and 2 can be associated with the lower points on the continuum: cultural destruction and cultural incapacity. Number 3 can be associated with cultural blindness or indifference, and numbers 4 and 5 with the higher points on the continuum—cultural precompetence and cultural proficiency.

After identifying where you fit along the

continuum (determined by the most frequent number occurring in your answers from the previous exercise), read and reflect on the implications of the described behaviors.

For Reflection or Discussion

1. How have I or how do I continue to perpetuate or participate in devaluing the cultural backgrounds of other women?
2. What behaviors might I change that can move me toward being culturally proficient regarding women and their concerns locally, nationally, and globally?

Conclusion

Building the beloved community begins and ends with the relationships between and among community members. Recognizing that the differences among women are informed by the context of their cultural identities and lived experiences facilitates a deeper understanding of the role culture, privilege, power and other disparities among women have on their relationships. It is hoped that we can move forward with a deeper awareness of self and better equipped with the knowledge of how, why and when difference makes a difference.

Notes

1. Richard Dana, "Mental Health Services for African Americans: A Cultural/Racial Perspective," *Cultural Diversity and Ethnic Minority Psychology* 8, no. 1 (2002): 3–18.
2. Randall B. Lindsey, Kikanza Nuri Robins, Raymond D. Terrell. *Cultural Proficiency A Manual for School Leaders*, 2nd edition (Thousand Oaks, CA: Corwin Press, 2003).
3. Veronica G. Thomas, "The Psychology of Black Women: Studying Women's Lives in Context," *Journal of Black Psychology* 30 (2004): 3.
4. Adaptation of Cultural Competence Self-Assessment in Lindsey, Nuri Robins, and Terrell, 154–156.
5. Adaption of the Cultural Proficiency Continuum Chart in Lindsay, Nuri Robins, Terrell, 97–101.

Cultural Proficiency Continuum Chart

Continuum	Practice
<p><i>Cultural Proficiency</i> Aware of difference; respond positively; engage and adapt</p>	<p>Extent to which you advocate, provide and share leadership, address needs, and include the perspectives of different cultural groups, such as women, racial ethnic people, people with disabilities, and others</p>
<p><i>Cultural Competence</i> Aware of difference, understand the difference that difference makes</p>	<p>Extent to which you accept and respect difference, self-monitor for learned external and internal coping strategies connected to privilege, power, and oppression, and continue development of knowledge about your own cultural groups and other cultural groups: racial ethnic women, people of different faith groups, migrant workers, and others</p>
<p><i>Cultural Precompetence</i> Aware of difference; respond inappropriately</p>	<p>Extent to which you understand what you don't know, have a desire for fair and equitable treatment for all women and other historically excluded groups, but make choices or create situations that address cultural issues in superficial and/or inadequate ways</p>
<p><i>Cultural Indifference</i> Aware of difference; act like you're not</p>	<p>Extent to which you believe that human diversity based on class, gender, race, ethnicity and sexual orientation, and the cultural differences connected to each have no influence on or consequences for the lived experiences of women, racial ethnic persons, sexual minorities, and others</p>
<p><i>Cultural Incapacity</i> Aware of difference; make it wrong</p>	<p>Extent to which you disempower people who are culturally different from you</p>
<p><i>Cultural Destruction</i> Aware of difference; stomp it out</p>	<p>Extent to which you promote assimilation or disregard, disrespect and/or make invisible the cultural diversity of people different from you to enhance your own</p>

Supported by Presbyterian Women at the church-wide level, about 25 women of various racial ethnic backgrounds in the Presbyterian Church (U.S.A.) have been meeting annually since 1998 for the PW Racial Ethnic Dialog. The Dialog’s benefits have been many. For some, it has increased participants’ capacity to listen to stories that are hard to hear. For others, it has allowed them to make themselves vulnerable and bear their wounds. For some, it has corrected their misunderstandings and assumptions about others. For many, it has given them permission to speak the truth. Together, boundaries have been crossed, connections have been made and strengthened, and the desire to make change for mutual benefit has been made stronger. Since 2005, several synods also have begun dialogue groups, and some successful dialogue groups are continuing to meet.

Dialogue as a Tool: What It Is and What It Offers

We as humans have a need to communicate. Most of us communicate with one another by talking to each other. There are, however, some things that are hard to talk about. Racism is one of them. Dialogue is being recommended here as a tool to facilitate communication on the difficult issue of racism.

Why dialogue? If conversation were a casual way of “turning to one another” in language, dialogue is a facilitated process of turning to each other in a small group. It is just a more formal, intentional way of talking together. Dialogue is nothing new. It is an age-old practice. Council meetings of Native Americans that are facilitated using a talking stick reflect this practice. Presbyterian Margaret Haney provides us with a very helpful definition of dialogue:

Dialogue literally means “through the word.” It suggests a stream of communication and meaning flowing among and through people. Dialogue is intended to provide a safe environment for openness to hearing the truths of others and telling our own truths, that together we might grow in understanding of ourselves and each other, and move to action.

Unlike other forms of talking together, such as “discussion” and “debate,” that often pit the speakers against each other and drive them to win an argument, dialogue, when it is done right, allows everyone to speak with dignity and to be heard with respect, thereby contributing to the

whole of deepening conversation.

In talking about racism, an emotionally charged topic that can sometimes turn people hostile to one another, dialogue offers a process and an environment that keep people engaged with one another despite differences in opinion and experience. Dialogue is an intentional learning process that has the capacity to increase understanding of oneself and others and move us to act, if one allows herself to stay in the process and open for possibilities of change.

Thus, in dialogue:

- One listens with a view of wanting to understand.
- One listens for strengths, so as to affirm and learn.
- One speaks for oneself from his or her own understanding and experiences.
- One asks questions to increase understanding.
- One allows others to complete their communications.
- One concentrates on others’ words and feelings.
- One accepts others’ experiences as real and valid for them.
- One allows the expression of real feelings (in herself and in others) for understanding and catharsis.
- One honors silence.

In dialogue, listening is as important as speaking. In dialogue, one listens with her heart, not just with her ear. Dialogue invites us to see God in the faces of others.

Organizing a Dialogue

Think about what is going on in your PW group, church, neighborhood, schools or city that a dialogue could address. A racial incident that catches your community’s attention offers a good entry point for dialogue. Is your PW group primarily white, while you know there are women of different races and ethnicities worshiping in Presbyterian churches in your community or presbytery? It may be a time for you to consider organizing a dialogue to connect with others across racial lines. Does your PW group depend on the same few racial ethnic women for leadership year after year who are getting burned out? Now may be the time to engage in a dialogue.

Before the Dialogue

- If you want to start a dialogue on race, find at least one other person, preferably of another racial ethnic background, willing to work with

you. Forming a core group to start a dialogue helps broaden your network and create a resource pool to support your dialogue.

- Conduct informal assessment to learn the level of interest in dialogue. If there is enough interest, engage leaders in your presbytery's PW group, neighborhood churches and/or community agencies, and seek their support.
- Think about your goals, which may include:
 - Building new relationships
 - Creating possibilities of cooperation between churches of different racial ethnic backgrounds that usually do not work together
 - Changing your PW group into one that is more welcoming of racial ethnic women
 - Building trust across racial lines
 - Resolving a particular conflict around race
 - Increasing crosscultural understanding
- Think about who should be included in the dialogue. This will depend largely on your goals and the kind of change you want to effect. If you want to see change happen in an organization, it is advisable to include a couple of leaders of the organization in the dialogue. If there is a conflict that needs to be resolved, stakeholders have to be invited into the dialogue.
- Determine how many times and for how long the group should meet. This too will depend on your goals. However, the group probably will have to meet for several two-hour dialogue sessions to make change happen.
- Once these are all determined, invite 8 to 12 participants from varied backgrounds who are interested and willing to make a commitment to staying in dialogue, from the beginning to the end of the dialogical process. It is good to have varied backgrounds represented, but it is not a must. Begin with what is possible. A dialogue on racism can begin even with one racial ethnic group. Participants should live close to one another so that the cost for travel does not become an issue.
- Secure some resources to help you design a process. Helpful resources:
 - *Building an Inclusive, Caring Community through Dialogue*, a PW resource similar to this one but more detailed. Order item PWR-03-121 from PDS (800/524-2612)
 - *Living the Gospel of Peace*, a six-session curriculum resource produced by the PC(USA)'s Peacemaking Program to help build more inclusive community. Order item 70-270-04-014 from PDS.
 - *Facing Racism in a Diverse Nation*, a six-session curriculum resource put out by Everyday Democracy (formerly Study Circles) that can serve as an excellent guide for facilitators leading a dialogue process. Free download from www.everyday-democracy.org.
 - *Becoming the Beloved Community DVD with a study guide*. Produced by PW to encourage meaningful dialogue about racism and action, the DVD has four 15-minute segments featuring Presbyterian women responding to questions. The brief study guide offers a suggested format for conducting dialogue using this resource. Order item PWR-06-120 from PDS.
 - *Resources for Fostering Community and Dialogue* (for use by groups within synods, presbyteries, congregations, and seminaries) available at www.pcusa.org/peaceunitypurity/resources/fostering.pdf
 - *Conducting an Effective Community Dialogue on Race* is a succinct resource for organizing and leading a dialogue on race in community. Free download from clinton4.nara.gov/textonly/Initiatives/OneAmerica/ch3.html
- Choose facilitators. A facilitator is someone who helps manage the dialogue, making sure that everyone speaks and is heard, and that the dialogue keeps moving and stays on track. He or she does not have to be an expert on the issue.
- Secure a place to meet. Since racism is a hard topic, a nurturing and inviting space is recommended.
- Think about what other planning issues you may want/need to consider.

Holding the Dialogue

The dialogue is usually led by responding to some predetermined questions that are asked by facilitators. The content of these questions may vary from group to group depending on why the dialogue is organized. The four-phase process that is presented here describes a more generic dialogue on race, and it is an adaptation of the process presented in *Facing Racism in a Diverse Nation* and the *Community Dialogue Guide: Conducting a Discussion on Race*, a resource prepared by the Community Relations Service of the U.S. Department of Justice, 2003, available at www.usdoj.gov/crs/pubs/dialogueguide.pdf (accessed March 3, 2010).

Phase 1: Who are we?

This phase sets the stage for dialogue. It is important that the dialogue that happens in this phase

helps participants make connections and build trust.

- Welcome and opening devotion
- Introduce the purpose of the dialogue by organizers
- Introduce one another using mutual invitation. Mutual invitation helps level the playing field among dialogue participants and equalizes their access.

Mutual invitation is a process developed by Eric Law, an Episcopal priest, as a tool to ensure equitable participation of all involved. The process allows everyone to have shared airtime and equal opportunities to exercise power. In the process, the facilitator usually shares first. When she is finished, she invites another person to speak. If the person invited to speak does not want to say anything, she may say “pass,” and then invite another person. The process continues until everyone has been invited. The purpose of mutual invitation is to have everyone heard. Therefore, it is good to limit the length of speaking time. For more about mutual invitation see T-1, page 14.

- Describe your role as facilitator.
- Explain what a dialogue is and review the overall dialogue process.
- Develop guidelines for respectful communication. It is best for the group to develop these guidelines themselves, taking responsibility for the way they participate in the dialogue. The following guidelines are provided by Eric Law.

R Take Responsibility for what you say and feel without blaming others.

E Use Empathetic listening.

S Be Sensitive to differences in communication styles.

P Ponder what you hear and feel before you speak.

E Examine your own assumptions and perceptions.

C Keep Confidentiality.

T Tolerate ambiguity because we are *not* here to debate who is right or wrong.

- Start the dialogue by asking questions that elicit personal stories.
 1. Do not focus on race at first. Give people a chance to get to know one another as individuals. Examples of questions may include:

—How long have you lived in this area and what do you appreciate about this community/city? or How long have you been a member of this church? What do you appreciate about this faith community?

—What are some of your personal interests?

2. Ask more exploratory questions about participants’ connections to race. Examples of questions may include:

—What is your racial or ethnic background?

—Growing up, what kind of contact did you have with people from different racial and ethnic backgrounds?

—What are some of your earliest memories of people being treated differently because of race?

Suggestion: Consider using the *Becoming the Beloved Community* DVD and study guide for this portion and the next sessions. The study guide offers questions to guide a dialogue after viewing each segment of the DVD (PDS item PWR-06-120).

- Evaluate the dialogue by asking questions such as:
 1. How did it feel to take part in this conversation?
 2. Is there anything you would like to change?
- Close with a song or prayer.

Phase 2: Where are we?

This phase is an exploratory stage. It is intended to help participants increase their awareness of how race and racism affect people differently and how their own perceptions of race and racism are shaped by their own particular experiences and circumstances. The length of this phase will vary from group to group. This phase should involve three dialogue sessions, at a minimum. Be prepared for the level of the conversation to intensify during this phase.

- Open with prayer.
- Do a short community building exercise.
- Review the guidelines.
- Guide the dialogue by asking questions that help people to talk about their experiences with racial relations and racism. Some examples may include:
 1. Is it easier or harder now than when you were growing up to make friends of other races? Why is that so?
 2. Do you worship in a monoracial/ethnic church or a multiracial church? Please explain your choice.

3. What challenges do you or your group have related to your racial ethnic background?
 4. What opportunities do you or your group have related to your racial ethnic background?
- At some point, review key words such as *race*, *racism*, *institutional racism*, *discrimination*, *prejudice* and *stereotyping*. Invite them to share how they understand these terms first. Then refer to the glossary included in this packet.
 - Evaluate by asking:
 1. How is the dialogue going so far? Is there anything you have heard for the first time? How did it make you feel?
 2. What have you heard that inspires you? What have you heard that concerns you?
 - Build the next sessions in this phase by drawing on the responses to questions 1 and 2 above.
 - Close with prayer.

Phase 3: Where do we want to go?

The goal of this phase is to move away from sharing experiences and to start talking about what we can do to change our attitudes, values, perceptions, and structures that perpetuate racial inequity.

Allow as many ideas as possible to come up without making a value judgment.

- Open with prayer.
- Review the guidelines.
- Explain the purpose of this session and begin the dialogue by asking questions such as:
 1. How would your life be different if you were not affected by racism? What kinds of things would we see in PW? In our churches? In our workplace? In our neighborhood?
 2. What are some of the forces in our communities that can help us see that type of change?
 3. What are some of the forces in our communities that may hinder us in seeing that type of change?

4. What things are already happening that give you hope for change?
 5. Where do we want to see change happen first? What kind of change do you want to see? What would it take to make that change happen? Consider different approaches.
- Brainstorm different approaches for effecting change at different levels. Name players who can help effect change.
 - Build consensus around approaches and foci that most can agree on. Delineate a few action ideas that the group is most interested in.
 - Close with prayer.

Phase 4: What will we do, as individuals and with others, to make a difference?

In this phase, participants in the dialogue will come up with specific concrete actions for themselves and others to make a difference.

- Open with prayer.
- Review the guidelines.
- Review what was agreed on at the end of Phase 3.
- At this point, the facilitator may invite participants at this point to sign up for an action idea.
- Participants meet by small groups, each small group organized around one action idea to begin work as an action group. Each action group develops a detailed plan for action.
- Small groups report to the larger group.
- In closing, ask:
 1. Should we continue and expand this dialogue—get more people involved?
 2. How can we ensure follow-up on what we have decided to do?
 3. How can we assess the change that is happening?
 4. How do we tell the story?
- Close with prayer.

Goals of the Session

Participants will

- explore the affective dimension of their engagement of the terms *beloved* and *beloved community*;
- individually and collectively define and reflect on the term *beloved community* as informed by the study of biblical texts;
- examine what is required of the faithful to build a beloved community; and
- consider ways to become agents of building the beloved community.

Materials Needed

- Bibles, one per participant; preferably the New Revised Standard Version.
- Newsprint and markers
- Printed copies of this lesson plan for small group facilitators
- Printed copies of the addendum for participants to take home
- Audio player
- A CD or tape with Martin Luther King Jr.'s speeches

Preparing for the Session

- Prepare the learning space by displaying some pictures of the late Rev. Dr. Martin Luther King Jr. around the room.
- Arrange the room in such a way that chairs can be moved around with ease to form smaller groups, and then rearranged into the large group configuration.
- Place an easel with newsprint in each corner of the room (assuming there are to be four small groups and you have enough easels to go around). On one page at each easel, write down the biblical texts to be studied by each group. On another page, write down the questions, leaving room to write responses between the questions.
- Start playing the CD or tape as participants begin to gather.

Lesson Plan**Gathering**

Begin with a prayer for openness for God's illumination.

Introduction to the Study (5 minutes)

Welcome participants and tell them they are about to

explore the biblical texts that shaped the notion and vision of the beloved community as the late Martin Luther King Jr. understood it. Say, "Dr. King first used the term 'beloved community' in an address delivered on August 11, 1956, while the Montgomery bus boycott was going on. He said, 'the boycott is not an end within itself . . . the end is the creation of the beloved community.'" Using mutual invitation, invite each person to share an image, a feeling or a thought that the term invokes in them.

Engage the Bible

30 minutes of small group and 30 minutes of large group reflection

Say, "Dr. King's notion and vision of the beloved community were shaped by his faith, most critically by his understanding of the biblical vision of the kingdom of God. We will now spend some time in small groups (a group of five or six) exploring some of the biblical principles that undergird this biblical vision as articulated in some texts in the Bible."

Suggested Texts

Note: These texts are clustered around particular themes. Each small group will explore different themes. If the Bible study participants want to study all the texts presented here, this study could be extended to two, three or four sessions.

Group 1 1 John 4:4–11, Genesis 1:27, John 13:34, Acts 10:1–16, James 2:1–9, Matthew 5:43–48

Group 2 1 John 4:4–11, Deuteronomy 16:18–20, Isaiah 58:6–9; Matthew 25:31b–40; Acts 2:44–45

Group 3 1 John 4:4–11, Matthew 5:23–24, Ephesians 2:11–22, Matthew 18:21–22, Colossians 3:12–17, Luke 19:1–10

Group 4 1 John 4:4–11, Acts 2:17–21, 2 Corinthians 5:17–19, Galatians 3:26–29, Ephesians 4:14–16, 1 John 4:16–21

Small Group Reflection (30 minutes)

Please follow the following process:

1. Have each group select a dialogue facilitator and a recorder, unless the facilitator does not mind serving also as a recorder.
2. Each group has been given several texts to

explore. Have each member volunteer to read one of the passages and allow them time to locate their passage in the Bible.

3. Invite members of the small group to read their passage aloud in turn.
4. Allow a moment of silence after each.
5. Invite members of the small group to reflect on the passages by responding to the following questions. It is recommended that the group consider one question at a time. Questions can be written on newsprint before the session begins; the recorder writes the responses next to each question.
 - How does it feel to be addressed as the “beloved”?
 - How does a particular passage inform us about who we are to God and to each other?
 - How do these passages inform us about the notion or vision of the beloved community? How do your responses affirm or differ from the responses you had given at the beginning of this session? Are there any surprises?
 - What would it take to build a beloved community? What resources do we have as a community of faith? What are our challenges?

Large Group Reflection (30 minutes)

1. Each small group shares with the larger group what was shared in the small group, using the newsprint page that records the group’s reflections. It is best to limit the sharing to a few key insights and discoveries. (20 minutes)
2. Since the texts that each group has studied were clustered around a particular theme, spend some time as a large group reviewing what each small

group shared, developing a more comprehensive understanding of the notion/vision of the beloved community, and identifying both resources and the challenges we all face, personally and collectively. (10 minutes)

Building the Beloved Community (25 minutes)

Return to the small groups for another dialogue. Say, “Reverend King said, ‘the boycott is not an end within itself. . . the end is the creation of a beloved community.’ For Reverend King, building the beloved community was a realistic, achievable goal.”

- In small groups, discuss the following:
- How would you characterize the way he tried to build the beloved community?
 - Where in today’s context do you see people making efforts toward this goal? Do you see it happening in your neighborhood? In your church? In your PW group?
 - Where it is happening, what do you think is making it happen? Where it is not happening, why do you think it is not?
 - Name three concrete steps we can take individually or collectively to help build the beloved community in our own setting.

Reconvene Large Group

Come back as a large group and share each group’s findings.

Closing

- Thank everyone for participating in the study.
- Pass out copies of the addendum (follows).
- Close by leading a community prayer in a circle.

The Bible and the Beloved Community—Addendum

Biblical Texts to Consider when Exploring the Notion/Vision of the Beloved Community

Romans 1:7	To all God’s beloved	John 13:34	Love one another.
Romans 9:25–26	Her, I will call “beloved.”	Leviticus 19:17b	Love your neighbor.
1 John 3:2–4	Beloved, we are God’s children now.	James 2:1–7, 8–9	Love your neighbor without partiality.
1 John 4:4–11	Beloved, let us love one another.	Matthew 5:43–48	Love your neighbor, even enemies.
Genesis 1:27	We’re all created in the image of God.	Deuteronomy 16:18–20	Pursue only justice.
Acts 17:24-26	God is creator of all things.	Micah 6:8	Do justice, love kindness and walk humbly with your God.

The Bible and the Beloved Community—Addendum, continued

Biblical Texts to Consider when Exploring the Notion/Vision of the Beloved Community

Isaiah 58:6–9	Loosen the bonds of injustice.	Luke 19:1–10	Offer opportunities for repentance; God forgives those who repent.
Matthew 25:31b–40	Respond to the needs of the hungry, thirsty, naked, and stranger.	Acts 2:17–21	I will pour out my Spirit upon all flesh.
Acts 2:44–45	The community shares everything in common.	2 Corinthians 5:17–19	In Christ, there is a new creation.
Matthew 5:23–24	Be reconciled with your neighbor before coming to God.	Galatians 3:26–29	In Christ, all are equals.
Ephesians 2:11–22	We have been reconciled in Jesus Christ.	Ephesians 4:14–16	The community builds itself up in love.
Matthew 18:21–22	Forgive seventy-seven times.	1 John 4:16–18	Perfect love casts out fear.
Colossians 3:12–17	As God’s holy and beloved community, we must forgive and practice living with love in perfect harmony.	1 John 4:20–21	To love God you must also love God’s people.

Bible Passages that Speak Against Racism

Genesis 1:27 • So God created humankind in [God’s] image, in the image of God he created them; male and female he created them.

Exodus 22:21 • You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt.

Leviticus 19:18b; Matthew 22:39 You shall love your neighbor as yourself.

Deuteronomy 10:19 • You shall also love the stranger, for you were strangers in the land of Egypt.

Song of Solomon 1:5 • I am black and beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

Isaiah 58:6 • Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs

of the yoke, to let the oppressed go free, and to break every yoke?

Micah 6:8 • God has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

Luke 10:25–37 • The Good Samaritan shows mercy.

Mark 7:24–30; Matthew 15:21–28 The Syrophenician woman says, “even the dogs eat crumbs that fall from the master’s table.”

Acts 8:27–40 • Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. . . [he] went on his way rejoicing.

Acts 10:15b • What God has made clean, you must not call profane.

Galatians 3:28 • There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Colossians 3:11 • In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

James 2:9 • But if you show partiality, you commit sin and are convicted by the law as transgressors.

1 John 2:9 • Whoever says, “I am in the light,” while hating a brother or sister, is still in the darkness.

As people of faith, we all agree that we need to treat everyone equally without prejudice, and we do the best we can to live this out in our faithful living. Being involved in this process of education about becoming a beloved community requires, however, that we look beyond our personal prejudices, misperceptions, and ways of thinking. Because of the systemic nature of racism in our country, we also need to look at how the groups to which we belong think and behave. This tool is provided for you to use in assessing groups, such as your congregation or PW group, in light of your antiracist vision. We can change only when we know ourselves. We hope this tool will help you begin the wonderful process of transformation—from discovering yourselves as an organization toward becoming the multicultural and antiracist community that God has intended.

On a scale of 1 to 5, rate the degree to which you agree with each of the statements below: 1=Disagree, 2=Disagree somewhat, 3=Agree with some reservations, 4=Agree, 5=Strongly agree

- | | |
|--|---|
| <p>1. People from diverse traditions find my congregation inviting because they see themselves represented in the art, posters and announcements throughout the building.
1 2 3 4 5</p> <p>2. The decision-making body of my congregation represents people of diverse backgrounds.
1 2 3 4 5</p> <p>3. My congregation’s paid leadership is made up of people diverse in their racial/ethnic backgrounds, and people of color are not only found among the support staff or custodial staff.
1 2 3 4 5</p> <p>4. The worship of my congregation is reflective of diverse cultures and peoples’ experiences, through language, symbols, music, readings and content.
1 2 3 4 5</p> <p>5. People of different racial, ethnic, and cultural groups have opportunities to tell their stories during worship and programs in my church.
1 2 3 4 5</p> <p>6. The church choir routinely includes music originating from various racial ethnic traditions.
1 2 3 4 5</p> | <p>7. The composition of my church membership is reflective of the people who live in the local community racially, ethnically, culturally, and economically.
1 2 3 4 5</p> <p>8. My congregation purchases and promotes resources for the church library that tell the histories of different racial ethnic peoples such as African Americans, Asian Americans, Hispanic Americans, Native Americans, Arab Americans, and new immigrants.
1 2 3 4 5</p> <p>9. The pastors, staff, church officers and members seek feedback from people who represent racial ethnic or socioeconomic groups other than their own.
1 2 3 4 5</p> <p>10. The leadership in my congregation encourages church members to learn about issues related to racial and social justice.
1 2 3 4 5</p> <p>11. In my congregation, the pastors, staff and church officers make an intentional effort to confront covert and overt attitudes, policies and practices that discriminate against people based on external characteristics.
1 2 3 4 5</p> <p>12. My congregation provides structured opportunities for members of the congregation to regularly engage in conversations about racism and the church’s responsibility for dismantling it.
1 2 3 4 5</p> <p>13. The congregation provides, or is prepared to provide, translation services at least in one language other than English when people who speak that language worship with us.
1 2 3 4 5</p> <p>14. My congregation engages in joint programs with churches whose membership is composed of other racial ethnic groups.
1 2 3 4 5</p> <p>15. My congregation attempts to share and/or understand the gospel and word of God from the perspectives of other racial ethnic groups.
1 2 3 4 5</p> |
|--|---|

16. The pastors and session respond to issues of social and racial justice on behalf of the congregation.

1 2 3 4 5

17. My congregation gives the pastor/s and session permission to speak out on issues of social and racial injustice in church and society.

1 2 3 4 5

18. My congregation's bylaws and hiring practices state explicitly that no one should be discriminated against based on race, ethnicity, gender, culture and ability.

1 2 3 4 5

19. When you individually or collectively review the results of this simple resource, you may discover whether or not your congregation can benefit from doing work to be an inclusive, culturally proficient, antiracist congregation. There is one more matter that you might want to consider:

I am willing to work with my pastor(s), staff and congregation toward becoming an inclusive, culturally proficient and antiracist congregation.

1 2 3 4 5

After reviewing the results of this evaluation, please continue to engage in dialogue using the "Continuum on Becoming an Antiracist, Multicultural Institution" on page 30.

Continuum on Becoming an Antiracist, Multicultural Organization

Whether it is a PW group or a congregation, the group's history has involved some type of organizational development. The assessment you have just completed has given you some idea about where your organization is on the continuum. How is your organization? Is it by chance an all white organization? Does it have a few specks of people of color? Is it all racial ethnic? Regardless of what it looks like right now, how does your organization deal with difference? If you have a racial ethnic couple join your almost all-white church, does their difference impact your congregational life,

including worship, in any way? Or are they simply expected to accept the culture of your congregation and behave accordingly? These are some of the questions one is invited to ask in working to become a multicultural and antiracist organization. In other words, what difference does difference make in your organizational life? Now, turn the page and go over the continuum. Where would you put your organization in this continuum? What needs to happen for your ongregation/organization to move in the direction of becoming an antiracist congregation/organization?

Continuum on Becoming an Antiracist, Multicultural Organization

Monocultural → Multicultural → Antiracist → Antiracist Multicultural

Racial and Cultural Differences Seen as Defects		Tolerant of Racial and Cultural Differences		Racial and Cultural Differences Seen as Assets	
Stage 1 Exclusive A segregated organization	Stage 2 Passive A “club” organization	Stage 3 Symbolic of Change A multicultural organization	Stage 4 Analytic Change An antiracist organization	Stage 5 Structural Change A transforming organization	Stage 6 Fully Inclusive A transformed organization in a transformed society
<ul style="list-style-type: none"> Intentionally and publicly excludes those who are not of the dominant racial group through its teachings, decision-making, policies, employment, and informal practices on all levels. 	<ul style="list-style-type: none"> Does not intentionally exclude people of color, but remains usually an all-white club. Often very nice, but paternalistic toward people of color. Allows diversity in the form of tokenism. Those people of color who are “like them” are tolerated. May say, “We don’t have a problem” or laments that people of color are not interested in joining their organization without first checking their cultural assumptions and realizing their need to change the organizational culture. 	<ul style="list-style-type: none"> Makes a commitment to inclusivity and realizes that it needs to change. Carries out intentional inclusiveness efforts, often at the symbolic level, that is, recruits “someone of color” for committees or office staff. Is still relatively unaware of continuing patterns of privilege, paternalism and control. Therefore, power continues to stay with the racially dominant group. 	<ul style="list-style-type: none"> Understands the institutional nature of racism and develops analysis of the organizational structure and culture. Sponsors programs of antiracism training. Growing consciousness of white privilege and power. Expands view of diversity beyond race to other socially oppressed groups such as women and people with disabilities. Begins to develop accountability to racially oppressed communities. Increasing awareness of racism as a barrier to authentic community formation and effective diversity. Increasing commitment to dismantling racism and eliminating white privilege. Decision makers still conform to norms and practices derived from the dominant group’s experience. 	<ul style="list-style-type: none"> Begins to appreciate the benefits of a broader racial and cultural perspective in its ministry and mission. Commits to process of intentional organizational restructuring, based on antiracist analysis and identity. Commits to creating structures, policies and practices that promote power sharing and openness to participation and contributions of racial and ethnic peoples at all levels. Builds in its structure and policies accountability to racial ethnic people. Redefines and rebuilds all relationships and activities based on antiracist commitments. Commits to struggle to dismantle racism in the wider community. Helps white people to work together and challenge each other around issues of racism. 	<ul style="list-style-type: none"> Diversity is understood as an asset. Future vision of an organization that has overcome systemic racism. A sense of community and mutual sharing is seen and felt. Reflects contributions and interests of diverse racial, physical ability, age, gender, cultural and economic groups in determining its mission, ministry, policies and practices. Full participation of all in decisions that shape the organization. Actively engages in confronting and dismantling racism in congregation and broader community. Allies with others in combating racism.

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3

Other Resources for Our Journey to Becoming the Beloved Community

- R-1 • Glossary of Terms
- R-2 • Worship Resources
- R-3 • Facts about Racial Disparity
- R-4 • Chronology of Racial Justice History in the United States,
the PC(USA) and Presbyterian Women
- R-5 • Resources for Building the Beloved Community

This glossary includes a list of terms that have been created and used over time in our efforts to understand racism, and to transform ourselves and the systems that have been shaped by racism. It is a working document and by no means exhaustive. We hope having a common language will strengthen your ability to engage in efforts aimed at building a beloved community.

Affirmative action: A set of public policies and initiatives designed to help eliminate past, present, and potential future discriminatory practices based on race, color, religion, sex or national origin.

Antiracism: An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.

Bigotry: An intense, irrational hatred of a particular group emerging from a blind devotion to one's views (PC(USA), 2003, 44).

Crosscultural: Communications and interactions that understand and respect the difference culture makes in relationships.

Culture: A social system of meaning and custom that is developed by a group of people to ensure its adaptation for survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication (IDR&PC, 1999, 32).

Cultural identity: Seeing oneself in relation to one's own ethnic or cultural group. There are many different affiliations one holds that come together to create a unique cultural identity for each person.

Cultural proficiency: The policies and practices of an organization, or the values and behaviors of an individual, that enable an organization or person to interact effectively in a culturally diverse environment. Cultural proficiency is a "way of being" that is reflected in the way an organization treats its employees, its clients and its community (Lindsey, Robins, & Terrell, 2003, 97).

Discrimination: The differential allocation of goods, resources and services, and the limitation of access to full participation in society based on individual membership in a particular social group (Adams, 1997, 88).

Diversity: A general term for the wide range of categorical differences present in an organization or group. Diversity usually refers to differences in ethnicity, language, gender, age, ability and sexual orientation and all other aspects of culture (IRD&PC, 1999, 32).

Ethnicity: A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base (Adams, 1997, 88).

Institutional racism/sexism: Refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites, and oppression and disadvantage for people from groups classified as non-white (Potapchuk, Leiderman, Bivens, and Major, 2005, 39).

Intersectionality: A conceptual framework based on an understanding that everyone lives at the intersection of multiple identities, intersectionality refers to the ways in which one's social identities such as race, gender, class, age, ability and sexual orientation interact and intersect in lived experiences. Intersectionality is a recognition that women of color experience racism differently than men of color; it is a recognition that women of color experience sexism differently than white women.

Multiculturalism: The preservation of different cultures or cultural identities within a society or nation, holding each as equally valuable to and influential upon the members of society. Multiculturalism differs from cultural proficiency, in that it reflects a state of being, whereas cultural proficiency is a process or a way of being (Randal, et al. 2003, 12).

Mutual invitation: A process designed by Eric Law to ensure that everyone who wants to engage in a dialogue has the opportunity to speak and be heard in a group setting. Participants invite other participants to share. Without mutual invitation, the dynamics of power can be played out in such a way that some may dominate the conversation while silencing others.

Prejudice: A prejudgment or an unsupported generalization; usually, negative attitude on the part of individuals or groups toward another group and its members (IDR&PC, 1999, 33).

Privilege: An invisible package of unearned assets, advantages and benefits that individuals inherit based on their circumstantial membership in the society's "dominant" group. Generally those who experience such privilege do so without being conscious of it. Hierarchies of privilege exist even within the same group in power (IDR&PC, 2009, 33).

Race: A social construct developed during the period of European colonial expansion that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, and others. Racial categories subsume ethnic groups (Adams, 1997, 88; PC(USA), 2003, 44).

Racial ethnic: The Presbyterian Church (U.S.A.) in 1987 defined "racial ethnic" as a term to refer to an ethnic group of people that is divergent from the dominant group (PC(USA), 199th GA minutes, Part I, 1987, 564).

Racial and ethnic identity: An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him- or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience (Adams, 1997, 88).

Racialization: The social processes by which a group of people is set apart according to race. It involves an imposition of racial identity based on a set of assumptions or stereotypes, both positive and negative.

Racism: Racism results from a merger of social power and racial prejudice to create systems that treat people differently whether intentionally or unintentionally. It shapes institutions and structures so that they provide privileges for some while oppressing others. It involves inequality and unfair access to the distribution of such resources as money, education, information and decision-making power between dominant and dominated groups. In simple terms, it can be defined in two ways:

- An interlocking system of advantage (as well as disadvantage) based on race.

- Racial prejudice plus institutional power ("Racism 101," 2009, 1; PC(USA), 2003, 44).

Stereotyping: Attributing characteristics to a group simplistically and uncritically, often based on an assumption that those characteristics are rooted in significant biological differences (PC(USA), 2003, 44).

White privilege: The unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it (McIntosh, 1988, 5).

Sources

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Call to Worship

One: We gather to worship God,
All: who creates us and loves us;
 One: who gifts us with diversity and makes us
 for community;
**All: who gives Jesus Christ to show us how
 to live;**
 One: who inspires children, youth, young adults
 and people of all ages,
**All: to seek justice, share power, and live
 together in love and equality;**
 One: who invites us to join the struggle for
 wholeness and wellbeing for all,
**All: and whose presence, grace and love
 sustain us in our living.**
 One: We gather to worship God.
All: To God be all glory, honor and praise!¹

Prayer of Commitment

One: God created all the races and nations of
 the world and willed that we live together
 in peace and harmony.
People: We were made to be family.
 One: There is strife in the human family.
 Injustice such as racism still abounds.
People: We are a divided people.
 One: We have been called to let justice roll
 down like waters.
**People: The gulf between us must be bridged,
 injustices that oppress us must be
 overcome, and the broken community must
 be made whole.**
**All: Convict us to do what we can so that we
 can be the change we want to see. Grant
 us the courage to accept what we cannot
 change. And give us the wisdom to know
 the difference. Amen.²**

A Litany on the Beloved Community

One: More than three thousand years ago, God
 said to God's people, "You are my
 beloved."
**All: God said, "I will walk among you, and
 will be your God, and you shall be my
 people" (Lev. 26:12).**
 One: We are God's beloved.

**All: God calls us into the beloved community,
 when we fellowship as those beloved by
 our creator.**
 One: We are God's beloved.
**All: As followers of Jesus, who has reconciled
 us to God, we are heirs to this promise of
 the beloved community.**
 One: We are God's chosen ones, holy and
 beloved.
**All: Therefore, the apostle Paul tells us, ". . .
 clothe yourselves with compassion,
 kindness, humility, meekness and patience.
 Bear with one another and, if anyone has a
 complaint against another, forgive each
 other; just as the Lord has forgiven you, so
 you also must forgive. Above all, clothe
 yourselves with love, which binds
 everything together in perfect harmony"
 (Col. 3:12-14).**
 One: In this beloved community we are
 challenged to embrace any and all whom
 God has called and claimed in Christ
 Jesus.
**All: There is no longer Jew or Greek, there is
 no longer slave or free, there is no longer
 male and female; for all of you are one in
 Christ Jesus (Gal. 3:28).**
 One: We affirm the beloved community
 whenever we acknowledge God's
 sovereignty in our hearts with acts of love,
 compassion and forgiveness, lifting up
 "whatever is true, whatever is honorable,
 whatever is just, whatever is pure,
 whatever is pleasing, whatever is
 commendable" (Phil. 4:8).
**All: Let us build together the beloved
 community with our hearts, with our
 words, with our actions, and with our
 lives. Amen!**

Litany of Confession and Assurance

One: God makes us all.
All: God loves us each.
 One: God creates us for each other,
All: to live together.
 One: And when we draw lines to say
All: who belongs and who does not,
 One: who has privilege and who does not,

All: who is in and who is out,
One: who has value and who does not,
All: God acts.
One: Gently, patiently and firmly,
All: God wipes away the lines we draw.
One: God affirms that our worth comes
All: because we are God's children.
One: God gives Jesus to free us and to show us
All: how to live together in love.
One: The Holy Spirit gifts us for ministry,
All: for living in a world without lines.

Silent Prayer

One: God does not delight in holding it against us
when we go astray.
God longs for our return.
God aches for us to realize that we are
beloved.
God yearns for us to love God and one
another, singing and dancing in God's new
creation.
Friends, believe the Good News.
All: In Jesus Christ we are forgiven.
Thanks be to God.³

A Litany of Confession

One: Gracious and Living God, you make us for
life that is full and joyous; you make us for
love; you make us for community; you
make us to be free. Too often, we turn from
your ways, and oppression results for us
and for our sisters and brothers. God of the
Exodus, act anew in your world.
All: Liberate us from the oppression of
selfishness, for the freedom of sharing.
Liberate us from the oppression of anger
and hate, for the freedom of peace.
Liberate us from the oppression of guilt, for
the freedom of forgiveness.
One: God of the Exodus, liberate your children.
Restore us to freedom.
All: Liberate us from oppression based on skin
color or other external characteristics, for
the freedom of living together as your
children.
Liberate us from the oppression we have
learned to carry within our heads, for the
freedom of claiming our identity as your
beloved.
Liberate us from the oppression of false
privilege, for the freedom of knowing who
we truly are.

One: God of the Exodus, liberate your children.
Restore us to freedom.
All: Liberate us from the oppression of fear, for
the freedom of faith.
Liberate us from the oppression of cheap
cynicism and false optimism, for the
freedom of hope.
Liberate us from the oppression of isolation
and indifference, for the freedom of love.
One: God of the Exodus, liberate your children.
Restore us to freedom.
All: Fill us with your Holy Spirit, that we may
join your efforts to liberate ourselves, liberate
each other and live together in love as your
children. We pray in Jesus' name. Amen.

Assurance of Pardon

One: To all of us,
Jesus issues a simple invitation:
All: come to me.
One: When we seek our own way, leaving God's
intentions:
All: come and know the mercy of God.
One: When we violate our sisters and brothers:
All: come and know the compassionate justice
of God.
One: When we say who does and does not
belong:
All: come and know the welcome of God.
One: When we are wounded and oppressed:
All: come and know the healing liberation of
God.
One: In all things and at all times, Jesus says:
All: come to me;
come and know the gracious, unending love
of God;
come and live anew. Amen.⁴

Notes

1. Excerpt from the 13th Annual Martin Luther King Jr. Celebration, Presbyterian Church (U.S.A.), January 2007; available at www.pcusa.org/racialjustice/pdf/mlk-2007-program.pdf.
2. Adapted from the Call to Worship included in the Peacemaking Program's Martin Luther King Jr. Day worship resources, PC(USA), available at www.pcusa.org/peacemaking/worship/mlk.htm#1
3. From "Worship Resources" in *Facilitator's Guide for Antiracism Events at the Presbyterian Center* created by the Antiracism Program of the Racial Ethnic Ministries Program Area of the Presbyterian Church (U.S.A.).
4. From "Worship Resources," PC(USA).

Facts That Show the Impact of Structural Racism in the United States

Unless otherwise noted, all statistical information comes from *The State of Black America* (New York: National Urban League, 2009).

Do you know?

As of the U.S. Census of 1870, a black household held 2.5 cents of wealth for every dollar of wealth held by a white household. By 1995, the average black family had 17 cents of wealth for every dollar of wealth held by a white household.¹

As of 2001, the typical or median black household had a net worth of \$19,000 compared to \$11,000 for a typical Latino household and \$121,000 for a typical white household.²

The median household income for whites is \$52,115 as compared to \$33,916 for blacks.

8.2 percent of the white population is living below the poverty line as compared to 24.5 percent of the black population, while for children, 10.1 percent of the non-Hispanic white population under 18 is living in poverty as compared to 34.5 percent of the black population under 18.

As of 2001, 70 percent of white households owned homes compared to 55 percent of Asians, 49 percent of Hispanics, and 46 percent of blacks.³

10.5 percent of white homeowners had higher-priced home loans (more than 3 percent above comparable Treasury securities) as compared to 34 percent of black homeowners.

As of March 2010, the unemployment rate of whites was 8.8 percent in comparison to 15.8 percent for blacks and 12.4 percent for Hispanics.⁴

Life expectancy at birth is 78.3 years for whites as compared to 73.2 years for blacks.

The mortality rate for male infants under one year of age is 625.7 out of every 100,000 for whites as compared to 1,437.2 out of every 100,000 for blacks. The mortality rate for female infants under one year of age is 496.5 out of every 100,000 for

whites as compared to 1,179.7 out of every 100,000 for blacks.

In 2000–2002, the mortality rate of Native American and Alaska Native infants was 8.5 per every 1,000 live births as compared to 6.8 per 1,000 for the U.S. all-races population.⁵

Native Americans and Alaska Natives die at higher rates than other Americans from tuberculosis (600 percent higher), alcoholism (510 percent), diabetes (189 percent higher), and suicide (62 percent higher).⁶

As of September 2009, about 16 percent of white Americans lack a usual source of health care as compared to 20 percent of black Americans and 30 percent of Hispanic Americans.⁷

Hispanic children are nearly three times as likely as non-Hispanic white children to have no usual source of health care.⁸

Among preschool children hospitalized for asthma, only 7 percent of black and 2 percent of Hispanic children, compared with 21 percent of white children, are prescribed routine medications to prevent future asthma-related hospitalizations.⁹

The length of time between an abnormal screening mammogram and the follow-up diagnostic test to determine whether a woman has breast cancer is more than twice as long in Asian American, black and Hispanic women as in white women.¹⁰

90.6 percent of the white population has graduated from high school as compared to 82.3 percent of the black population.

31.8 percent of the white population has a bachelor's degree as compared to 18.5 percent of the black population.

332 white persons per 100,000 population are incarcerated as compared to 2,142 black persons per 100,000 of population.

8.3 percent of whites arrested become prisoners as compared to 23.5 percent of blacks arrested.

3.3 whites per 100,000 are killed by homicide as compared to 20.6 blacks per 100,000.

While 27.6 percent of murder victims are white, 80 percent of execution in California have been for those convicted of killing whites.¹¹

Those who kill non-Latino whites are over three times more likely to be sentenced to die than those who kill blacks.¹²

Those who kill non-Latino whites are more than four times more likely to be sentenced to die than those who kill Latinos.¹³

In cases where only one victim was killed and no felony was involved, those who kill non-Latino whites are over seven times more likely to be sentenced to die as those who kill blacks.¹⁴

In cases where only one victim was killed and no felony was involved, those who kill non-Latino whites are over eleven times more likely to be sentenced to die as those who kill Latinos.¹⁵

Safe and adequate water supply and waste disposal facilities are lacking in approximately 12 percent of American Indian and Alaska Native homes, compared to 1 percent of the U.S. general population.¹⁶

African Americans are 79 percent more likely than whites to live in neighborhoods where industrial pollution is suspected of causing the greatest health dangers. 98 percent of African American children who live in inner cities have unsafe amounts of lead in their blood.¹⁷

Notes

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4. Bureau of Labor Statistics, "Employment Situation Summary," (Washington: U.S. Department of Labor, 2010), www.bls.gov/news.release/empsit.nr0.htm (accessed March 5, 2010).
5. Indian Health Service, "Facts on Indian Health Disparities," January 2006, info.ihs.gov/Files/DisparitiesFacts-Jan.2006.pdf.
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7. U.S. Department of Health and Human Services, "Addressing Racial and Ethnic Disparities in Health Care," 1, www.ahrq.gov/research/disparit.htm (accessed March 5, 2010).
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11. DeathPenalty.org, "Racial Disparities," 4. www.deathpenalty.org/article.php?id=54 (accessed October 14, 2009).
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38 Chronology of Racial Justice History in the United States, the PC(USA) and Presbyterian Women

Racial Justice and the United States

- 1943 Congress repeals Chinese exclusion acts, granting Chinese naturalization rights and small immigration quota.
- 1944 Supreme Court (*Smith v. Allwright*) rules that “white primaries” that excludes blacks are unconstitutional.
- 1954 U.S. Supreme Court in landmark *Brown v. Board of Education* declares segregation in public schools unconstitutional. The doctrine of “separate and equal” loses legitimacy.
- 1960 President Dwight D. Eisenhower signs Civil Rights Act of 1960, introducing penalties against anybody who obstructs someone’s attempt to register to vote or actually vote.
A Civil Rights Commission is created.
- 1964 The Civil Rights Act of 1964 prohibits discrimination in jobs and public accommodation on the basis of race, gender, creed, or ethnic background and establishes affirmative action programs to remove discrimination.
- 1965 Civil rights march takes place between Selma and Montgomery, Alabama.
American Indian National Congress executive director and tribal representatives testify before U.S. Senate subcommittee against the termination policy, which “terminated” tribal sovereignty, resulting in economic and cultural hardship for the Native Americans.
President Lyndon Johnson signs Voting Rights Bill authorizing suspension of literacy tests and sends federal examiners into the South.
The Immigration and Naturalization Act of 1965 abolishes “national origins” as a basis for allocating immigrant quotas to various countries. Asian countries are now on equal footing with Europeans for the first time. Mexico has an immigrant quota for the first time in U.S. history.
César Chávez and the National Farm Workers Association begin a grape boycott.

Racial Justice and the Presbyterian Church

- 1944 PCUSA General Assembly renounces discrimination and segregation on the basis of race, creed or color as undemocratic and unchristian.
- 1945 PCUSA General Assembly declares its goal of a “non-segregated Church in a non-segregated society.”
- 1950 PCUS General Assembly designates a Race Relations Sunday.
- 1950 PCUSA General Assembly declares its goal of a “non-segregated Church in a non-segregated society.”
- 1954 PCUS General Assembly renounces enforced segregation of the races as out of harmony with Christian theology and ethics.
- 1959 PCUS General Assembly calls on the church to become an agent of racial reconciliation.
- 1967 UPCUSA General Assembly adopts The Confession of 1967, which confesses that “God has created the peoples of the earth to be one universal family.”
- 1968 UPCUSA establishes the Council on Church and Race.
UPCUSA General Assembly declares that there shall be no discrimination in employment based on sex, marital status, ethnic origin, color, or religious affiliation.
- 1971 UPCUSA General Assembly urges all boards and agencies to implement affirmative action policies in employment practices.
- 1973 The Third Women’s Coordinating Committee is organized to develop a way within the church’s structure to address issues and concerns of women of color in the church and society (UPCUSA).
- 1973 Council on Women and the Church (COWAC) is formed with representation from women of color as a member-at-large (UPCUSA).
- 1976 PCUS issues a policy statement on Native American rights.
- 1979 UPCUSA General Assembly reaffirms its commitment to the human

1967 President Johnson establishes the Inter-Agency Committee on Mexican American Affairs.

1968 The American Indian Movement (AIM) is founded by Dennis Banks and Russell Means.

1969 President Richard Nixon signs an executive order establishing the Office of Minority Business Enterprise.

1974 Affirmative Action policies are implemented nationwide.

1975 Congress passes the Indian Self-Determination and Education Assistance Act.

1976 President Gerald Ford rescinds Executive Order 9066 that authorized the internment of Japanese Americans in 1942.

1978 President Jimmy Carter signs the American Indian Religious Freedom Act (AIRFA) as a declaration of Federal policy "to protect and preserve for American Indians their inherent right of freedom to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians." ...

1982 Voting rights Act of 1965 renewed.

1988 Congress passes bill publicly apologizing for the internment of Japanese Americans during WWII and paying \$20,000 to each eligible former internee.

1990 Congress enacts the Tribally Controlled Vocational Institutional Support Act, Indian Environmental Regulatory Act, and Native American Languages Act.

1992 The "Environmental Justice Act of 1992" was introduced into Congress by Representative John Lewis (D-GA) and Senator Albert Gore (D-TN), addressing environmental racism.

1993 Senate issues a resolution apologizing for the "illegal overthrow" of the Kingdom of Hawaii in 1893.

rights of Native Americans and adopts a policy statement on ministry with Native Americans.

1981 Committee of Racial Ethnic Women (CREW) is formed (PCUS).

1982 PCUS resolves to train and recruit leadership capable of providing direction to the church as it struggles with its white racism.

UPCUSA General Assembly affirms the constitutional and civil rights of all persons within the U.S., including undocumented immigrants and speaks against using racial ethnic persons as scapegoats for broader economic problems.

1984 General Assembly adopts a Minority Vendor Policy to increase the purchase of goods and services for the operation of its national agencies from businesses owned by racial ethnic people.

1985 General Assembly adopts a Churchwide Plan for Equal Employment Opportunity and Affirmative Action (EEO/AA).

1987 General Assembly calls the church to become involved in the renewal of public education.

Racial Justice and Presbyterian Women

1988 Committees of Women of Color (CWC) organized throughout the reunited church; the church speaks against the so-called Christian Identity movement.

Presbyterian Women creates racial ethnic member-at-large positions for Asian, Black, Hispanic/Latin, Native American women.

1991 In response to racial violence that erupted following the Rodney King verdict, the church establishes an interunit task force on Racism and Racial Violence.

1993 Committee of Women of Color is phased out at the national level along with Justice for Women and Women Employed by the Church advocacy networks.

1988 At the establishment of Presbyterian Women (PW) with the merger of United Presbyterian Women (UPW) and Women of the Church (WOC), PW creates racial ethnic member-at-large positions for Asian, Black, Hispanic/Latin, and Native American women.

- 1994 In February, President Bill Clinton issues Executive Order 12898, "Federal Actions to Address Environmental Justice in Minority Populations and Low-Income Populations."
- 1998 Kentucky becomes the first state to pass legislation that outlaws the use of race as a factor in deciding who should get the death penalty.
- 1995 Advocacy Committee for Racial Ethnic Concerns is established in the PC(USA).
General Assembly approves the resolution titled "Toxic Waste, Race, and the Environment" and a resolution on "Race and Public Education."
- 1999 General Assembly adopts "Facing Racism: A Vision of the Beloved Community" as its policy and declares PCUSA to be an antiracist institution.
- 2000 Stating that "the death penalty is applied in a racist manner," and citing the January 31, 2000 moratorium on executions of Illinois Death Row inmates, General Assembly reiterated the PC(USA) stance against the death penalty and called for an immediate moratorium on all executions in the United States.
- 2001 General Assembly directs the Advocacy Committee for Racial Ethnic Concerns to create a task force to review the policies and programs of the PC(USA) agencies in relation to the racial ethnic members in the PC(USA).
General Assembly makes a confession about the church's corporate guilt for the evils of slavery and requests forgiveness from God and from all God's children whose lives have been damaged by these sins.
- 2003 Justice Department issues new guidelines against racial profiling.
- 2004 General Assembly directs the church to establish an Anti-racism Institute, foster the development of a theology for racial justice, and provide programs and resources.
- 1997 At its Churchwide business meeting, Presbyterian Women approves a resolution to seek to eradicate racism.
- 1998 PW Racial Ethnic Dialog is officially organized and has met annually since.
- 2000 At the Churchwide Business meeting, PW approves a resolution declaring Presbyterian Women in the Presbyterian Church (U.S.A.) as an anti-racist organization and charges the CCT to appoint a task group to examine the organization's structure and programs from an antiracism perspective and train antiracism training facilitators.
- 2002–2005 PW trains 75 of its members to become antiracism facilitators.
- 2002–present CCT has been engaged in the process of transforming PW into an antiracist organization by implementing the recommendations of the Structure Review Task Group
- 2003 At the Business Meeting, the report and recommendations of the Structure Review Task Force are approved.
Two additional racial ethnic member-at-large positions are created for Korean and Middle-Eastern Presbyterian women on CCT.

General Assembly approves the Report of the Task Force to Study Reparations. The report recommends all members and entities in the PC(USA) to remember the past and celebrate examples of repair, restoration, reconciliation, and renewal on issues of reparations and reconciliation.

General Assembly approves the Report on Climate Change in the PC(USA). The report calls for utilization and implementation the tools of Cultural Proficiency or some other comparable approach throughout PC(USA).

General Assembly approves a resolution calling for a comprehensive legalization program for immigrants living and working in the United States.

For the first time since the Committee of Women of Color Consultation was phased out in 1993, women of color come together for a consultation in Atlanta.

2006 A task force is created by an action of the General Assembly to respond to the recommendations that emerged from the 2004 Women of Color Consultation.

PW produces a resource titled *Building an Inclusive, Caring Community through Dialogue*.

2004 With financial support of PW at the churchwide level, the PW in the Synod of Northeast begins “Sisters Stand and Walk Together” (SSWT) program in response to a call made at the 2003 Business Meeting that PW groups in presbyteries and synods include more racial ethnic women in leadership. SSWT program is a leadership development program for immigrant and racial ethnic women, and PW CCT adopts it as its pilot project.

2005–2007 PW administers racial ethnic dialog grants to synods. Women in nine synods receive the grant and start up racial ethnic dialogs.

2006–2009 CCT conducts antiracism education at every CCT meeting and provides financial resources for women to participate in anti-racism education offered at the Ghost Ranch.

The Leadership Enhancement Committee makes a decision to include antiracism education in every leadership training event, and antiracism education is offered to all participating in the churchwide leadership training event in March 2007.

2006 PW produces a DVD with a study guide titled *Becoming the Beloved Community: People of Faith Working Together to Eradicate Racism*.

CCT adds two positions for young women representing the Racial Ethnic Young Women Together (REYWT).

<p>PW adopts immigration as its emphasis for the 2006–2009 triennium at the Business Meeting.</p> <p>2007 (July) The Antiracism Initiative Review Task Force meets in Louisville, KY, to review the 2003 and 2006 Business Meeting referrals that have to do anti-racism. The Review Task Force recommends to CCT creating a PW Antiracism Committee as a working committee.</p>		
<p>2008 (March) CCT approves the establishment of the Antiracism Committee as a working committee.</p> <p>Motivated by the success of the Sisters Stand and Walk program of the Synod in the Northeast, the Leadership Enhancement Committee secures \$15,000 from the CCT and administers “Sisters Stand and Walk Together” grants, and three synods receive a grant.</p>	<p>2008 General Assembly approves the report of the Women of Color Consultation Task Force. The report calls for all church members, entities, and agencies to pay close attention to the intersection of gender and race where women of color are found and respond to their particular needs while valuing their gifts.</p> <p>General Assembly approves a resolution to take the first step toward including the Belhar Confession in <i>The Book of Confessions</i>. The Belhar Confession is a statement of faith and belief that was adopted by the Dutch Reformed Mission Church in South Africa in 1986 in response to the system of apartheid.</p> <p>General Assembly approves a recommendation that a Climate for Change Task Force be appointed to lead the process of bringing about the changes in PC(USA)’s policies and practices as recommended in the Climate for Change report.</p>	
<p>2009 PW establishes the PW Grant for Theological Education, particularly directed at women of color pursuing a theological education. The 2009 Churchwide Gathering Offering provides the seed money to establish this supplemental grant.</p> <p>A New Immigrant Women’s representative is added to CCT.</p>		<p>2008 House of Representatives issues an apology for slavery and Jim Crow injustices.</p> <p>Election of Barack Hussein Obama as the President of the United States of America.</p> <p>2009 U.S. Senate passes a resolution apologizing for slavery.</p> <p>Supreme Court narrows but preserves the 1965 Voting Rights Act.</p>

PC(USA) Resources

To order PC(USA) printed and audiovisual resources, call **Presbyterian Distribution Service** at 800/524-2612 or order online at www.pcusa.org/marketplace.

Audiovisual Resources

- *Becoming the Beloved Community: People of Faith Working Together to Eradicate Racism* is a DVD produced by Presbyterian Women. It is accompanied by a study guide that is designed to encourage meaningful dialogue about racism and to equip people of faith to work together to eradicate racism and bring about the beloved community that God intends. The DVD has four 15-minute segments. The accompanying study guide includes questions for reflection and dialogue. \$20; PDS item PWR-06-120
- *Connecting Diversity in Community: Race, Class, Gender, and Religion* is a DVD produced by the Advisory Committee on Social Witness Policy. The DVD shows how some congregations and ministries who have made a commitment to the task of breaking down barriers have used their faith to make meaningful connections despite differences and divisions. \$9.95; PDS item 68-600-03-001

Printed Resources

- *Building an Inclusive, Caring Community through Dialogue* is a PW resource that guides learners through the step-by-step process for beginning a dialogue group for building communities across differences. \$3.50; PDS item PWR-03-121.
- *Facing Racism: In Search of the Beloved Community* by Reverend Lonna Chang-Ren Lee, Presbyterian Peacemaking Program, 1998, is a five-session study for youth was developed to help youth confront racism and work to build the “beloved community.” \$1.25; PDS item 7027098002.
- *Living the Gospel of Peace: Tools for Building More Inclusive Community* by Eric Law, published by the Presbyterian Peacemaking Program, Presbyterian Church (U.S.A.), in 2004, is a six-session study that teaches communication guidelines, mutual invitation, community Bible study and more. The study explores how to use these tools to build community in the face of racism

and other factors that divide us. \$3.00; PDS item 7027004014.

- *On the Road: A Storytelling Journey with Luke* by Kikanza Nuri Robins and Anna H. Bedford is a workshop companion to the 2008–2009 *Horizons* Bible study on Luke’s Gospel, and is designed to help participants deepen their understanding of the dynamics of inclusion and exclusion. \$5.00; PDS item HZN-08-104.
- *The Racism Study Pack*, from The Thoughtful Christian, an online study project of Westminster John Knox Press. It covers a variety of topics related to racism. Some of the pieces are included in this packet; some are not. To order, visit www.TheThoughtfulChristian.com.

Human Resources

- DeBorah Gilbert White, associate for cultural proficiency, deborah.gilbertwhite@pcusa.org, 888/728-7228, ext. 5050
- Mark Koenig, coordinator, PC(USA) Peacemaking Program; mark.koenig@pcusa.org, 888/728-7228, ext. 5936
- Raafat Girgis, associate, Multicultural Ministries Support; raafat.girgis@pcusa.org, 888/728-7228, ext. 5233
- Unzu Lee, associate, PW Leadership Development; unzu.lee@pcusa.org, 888/728-7228, ext. 5778
- Jean Coyle, church specialist for gender and racial justice; jean.coyle@pcusa.org, 888/728-7228, ext. 5476

Training Opportunities

- Multicultural Church Institute at the Ghost Ranch Conference Center, www.ghostranch.org
- Multicultural Church Institute at the Stony Point Conference Center, www.stonypointcenter.org

Web Pages

- www.pcusa.org/racialjustice, managed by the Racial Ethnic & Women’s Ministries/PW
- www.pcusa.org/peacemaking, managed by the Peacemaking Program
- www.pcusa.org/multicultural, managed by the Office of Multicultural Congregational Support
- www.pcusa.org/pw, managed by Presbyterian Women
- www.pcusa.org/acrec, managed by the Advocacy Committee for Racial Ethnic Concerns

- www.pcusa.org/culturalproficiency, managed by the Office of Cultural Proficiency

Ecumenical and Secular Resources

Curricular Resources

- *America's Original Sin: A Study Guide on White Racism*, by Bob Hulten and Jim Wallis, eds. (Washington, DC: Sojourners Resource Center, 1992).
- *Breaking the Bonds: A Workshop on Internalized Racial Oppression* (2004). A training manual available from the Evangelical Lutheran Church in America (ELCA) Distribution Service, 800/328-4648. The resource is intended to help people of faith in dominated groups get in touch with the negative messages they have internalized about themselves and others over the years from the oppressive system of racism.
- *Cultural Proficiency: A Manual for School Leaders*, 2nd edition, by Randall B. Lindsey, Kikanza Nuri Robins, Raymond D. Terrell, (Thousand Oaks, CA: Corwin Press, 2003). A user-friendly manual and facilitator's guide for developing cultural proficiency in an organization. It includes structured activities and tools of cultural proficiency.
- *Even the Stones Will Cry Out for Justice: An Adult Forum on Institutionalized Racism* (Cleveland; Augsburg Fortress, 1999). A resource for congregations who want to reach out to people across racial/ethnic/cultural lines through Bible study. Augsburg Fortress, item 9786-0001-0761-1: \$4.95 per copy. Call 800/328-4648 to order.
- *Facing Racism in a Diverse Nation: A Guide for Public Dialogue and Problem Solving* is a 56-page resource developed to help people solve the problem of racism through a six-session community dialogue. It has excellent group exercises for participants and a facilitator's guide. Download free from www.everyday-democracy.org, or purchase from Everyday Democracy for \$5 a copy. Available in Spanish.
- *From Beloved Community to Communities of Hope* is a small-group study guide for engaging reconciliation in a faith community across racial lines. Available from the Christian Church (Disciples of Christ). Free download at www.reconciliationministry.org.
- *Troubling the Waters for Healing of the Church: A Journey for White Christians from Privilege to Partnership* (2004). A training manual available

from ELCA Distribution Service, 800/328-4648. A companion to *Breaking the Bonds*, this resource is developed to help white Christians understand the role of white privilege and to equip them with tools to address and break the cycle of socialization that perpetuates white dominance.

- *Steps Toward Wholeness: Learning and Repentance*. Prepared by Caroline Henninger Ochler. (New York: The United Methodist General Commission on Christian Unity and Interreligious Concerns, 2000). Free download from www.gccuic-umc.org/web/webpdf/studyguide.pdf.

Print Resources for Reading

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- Jensen, Robert. *The Heart of Whiteness: Confronting Race, Racism and White Privilege*. San Francisco: City Lights, 2005.
- Kendall, Frances E. *Understanding White Privilege: Creating Pathways to Authentic Relationships Across Race*. New York: Routledge, 2006.
- Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice*. Gabriola Island, BC: New Society Publishers, 2002.
- Kujawa-Holbrook, Sheryl, ed. *Seeing God in Each Other*. Harrisburg, PA: Morehouse Publishing, 2006.
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- Law, Eric H. F. *The Bush Was Blazing, But Not Consumed: Developing a Multicultural Community Through Dialogue and Liturgy*. St. Louis: Chalice Press, 1996.
- Law, Eric H. F. *Inclusion: Making Room for Grace*. St. Louis: Chalice Press, 1996.
- Law, Eric H. F. *Sacred Acts, Holy Change: Faithful Diversity and Practical Transformation*. St. Louis: Chalice Press, 2002.
- Marable, Manning and Leith Mullings, eds. *Let Nobody Turn Us Around: An African American Anthology*, 2nd edition. Lanham, MD: Rowman and Littlefield, 2009.
- Matsuoka, Fumitaka. *Out of Silence: Emerging Themes in Asian American Churches*. Eugene, OR: Wipf and Stock, 2009.

- McKinney, Karyn D. *Being White: Stories of Race and Racism*. New York: Routledge, 2005.
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- McIntosh, Peggy. "White Privilege: Unpacking the Invisible Knapsack." This article can be found online: www.nympb.org/reference/whiteprivilege.pdf
- Pak, Su Yon, Unzu Lee, Juna Ha Kim and Myung Ji Cho. *Singing the Lord's Song in a New Land: Korean American Practices of Faith*. Louisville, KY: Westminster John Knox Press, 2005.
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- Smedley, Audrey. *Race in North-America: Origins and Evolution of a Worldview*, 3rd edition. Boulder, CO: Westview Press, 2007.
- Stroupe, Nibs and Caroline Leach. *O Lord, Hold Our Hands: How a Church Thrives in a Multicultural World*. Louisville, KY: Westminster John Knox Press, 2003.
- Takaki, Ronald. *A Different Mirror: A History of Multicultural America*. New York: Back Bay Books, 1993.
- Talvacchia, Kathleen T. *Critical Minds and Discerning Hearts: A Spirituality of Multicultural Teaching*. St. Louis: Chalice Press, 2003.
- Tatum, Beverly Daniel. "Why Are All the Black Kids Sitting Together in the Cafeteria?" *And Another Conversation About Race*. New York: Basic Books, 1999.
- Tinker, George. *Missionary Conquest: The Gospel and Native American Cultural Genocide*. Minneapolis: Fortress Press, 1993.
- Washington, James M., ed. *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* New York: Harper-Collins Publishers, 1990.
- Wellman, David T. *Portraits of White Racism*, 2nd ed. New York: Cambridge University Press, 1993.
- *Becoming American: The Chinese Experience* 6 hours; DVD
What does it mean to become an American? This three-disc video explores this question from the perspective of the Chinese experience. Produced by PBS. Available for loan from PW.
- *Clown* 14 minutes; VHS and DVD
This video, produced by Coastal Human Resources, can be used for training on biases, stereotypes and prejudice. Available from PW.
- *Color of Fear, The* (1994)
Powerful documentary examines issues of race, prejudice, privilege, and fear through the eyes of a group of eight men from various racial ethnic backgrounds who come together for a weekend to talk honestly about race across race. From Stir-Fry Productions, 510/204-8840.
- *Complete Blue Eyed, The* (1996)
An effective tool for helping adults understand the pressures they and society at large place on certain classes of people—namely, racial ethnic persons, women and people with disabilities. Produced by California Newsreel. Available for loan from PW.
- *Eyes on the Prize: America's Civil Rights Movement* 2-hours each, seven discs: DVD
An award-winning documentary series on the civil rights movement that brilliantly illuminates the struggle for racial equality and social justice. Produced by Blackside, the series uses compelling human stories to engage viewers in the landmark events of 1954 to 1985. *Eyes on the Prize* teaches essential lessons about race, leadership and justice for all. Available for loan from PW.
- *In Whose Honor? American Indian Mascots in Sports* (1997) DVD
This documentary focuses on Charlene Teters, a Native American of the Spokane Nation, who waged a campaign against Chief Illiniwek, the University of Illinois' beloved mascot. Distributed by New Day Films; 888/367-9154. Order at www.newday.com; \$240. Available for loan from PW.
- *Mirrors of Privilege: Making Whiteness Visible* 50 minutes; DVD
A documentary that features the experiences of white women and men who have worked to gain insight into what it means to challenge notions of racism and white supremacy in the United States. A must-see for all people who are

Video Resources

Some of the videos that are listed below are all available from PW. To borrow, email unzu.lee@pcusa or call Unzu Lee at 888/728-7228, ext. 5778. For a longer list of the videos, visit www.pcusa.org/pw

interested in justice, spiritual growth and community making. Available for loan from PW.

- *Race—The Power of an Illusion*, The three-part series on three discs (2003) 56 minutes each DVD
Challenges one of our most fundamental beliefs: that human beings come divided into a few distinct groups. This definitive series is an eye-opening tale of how what we assume to be normal, commonsense, even scientific, is actually shaped by our history, social institutions, and cultural beliefs. Available from California Newsreel for \$295; www.newsreel.org (downloadable study/facilitator's guide). Available for loan from PW.
- *Tales from Arab Detroit* (1995)
46 minutes; VHS
Arab American identity, Arab Americans, youth. Distributed by New Day Films, 888/367-9154; order from www.newday.com; \$189. Available for loan from Presbyterian Women.
- *This Far by Faith: African American Spiritual Journey* (2003)
6 hours; DVD
Produced by PBS, *This Far by Faith* celebrates the triumph of the African American religious experience from the arrival of the early African slaves, through the Civil War, Reconstruction, Jim Crow era, the Great Depression, the Civil Rights era, and into the twenty-first century. It explores the epic struggle of a people whose faith was continually tested, and how that faith became a force for social change that helped transform America socially, politically and culturally. Six hours of dramatic storytelling on five DVDs. Available from PBS.org for 199.95. Available for loan from PW.
- ¡*Viva La Causa! 500 Years of Chicano History* (Parts 1 and 2, 1995) VHS
A joint product of the Southwest Organizing Project and Collision Course Video Production, this film is sympathetic to the issues of Chicanos, and other oppressed peoples, without flinching from difficulties facing “*el Movimiento*.” It addresses issues including class, sexism, interracial unity and homophobia. Obviously, the filmmakers' refreshing look flows from their commitment to not just documenting the world but to playing a role in changing it for the better. Available for loan from PW.

Websites

- www.antiracism.net
An online resource for the activist community and a portal offering information about antiracism activities to the general public.
- www.civilrights.org
This web site is sponsored by the Leadership Conference on Civil Rights, a broad coalition of national civil rights and labor organizations.
- www.colorlines.com
This site is the portal for a national news magazine on race and politics published quarterly by the Applied Research Center.
- www.everyday-democracy.org
Managed by Everyday Democracy (formerly Study Circles), this site includes materials and tools that can be downloaded and used to create community dialogue on a number of different topics.
- 216.104.171.229/ki/
Homepage of the Kaleidoscope Institute, which is a faith-based leadership educational agency for developing competent leadership in a diverse, changing world. The site offers tools including the Kaleidoscope Bible study process and antiracism orientation, a monthly e-newsletter, and information about training.
- www.race-democracy.org
Homepage of the Institute for Democratic Renewal and Project Change antiracism initiative. It offers resources such as toolkits that are downloadable.
- www.tolerance.org
Teaching Tolerance is a project of the Southern Poverty Law Center that supports antibias education in every aspect of life, helping people dismantle attitudes and systems of prejudice and create communities that value difference.

Evaluation

The Antiracism Committee of Presbyterian Women's Churchwide Coordinating Team has prepared this packet. Please complete this brief evaluation of the packet to help us in continuing to provide resources to Presbyterian Women in all parts of our church. Return it to Unzu Lee at 100 Witherspoon St., Louisville, KY, 40202. For each question, please circle all the answers that are accurate for you, or write in your answer.

1. How did you hear about this packet?
 - a. Sampler in the 2009 Churchwide Gathering tote bag
 - b. PW quarterly newsletter
 - c. PW web site
 - d. Other (please explain)_____

2. How did you receive this packet?
 - a. by mail
 - b. from my synod moderator
 - c. from my presbytery moderator
 - d. other (please explain)_____

3. Which of the following best describe who you are?
 - a. PW antiracism facilitator
 - b. Synod moderator
 - c. Synod vice moderator for justice and peace
 - d. Presbytery moderator
 - e. Presbytery vice moderator for justice and peace
 - f. Moderator in the congregation
 - g. Vice moderator for justice and peace in the congregation
 - h. other (please describe)_____

4. Have you reviewed
 - a. All of the packet
 - b. Half or more
 - c. Less than half

5. Which sections of the packet do you plan to use with others?
 - a. All of the packet with the DVD, *Becoming the Beloved Community* and The Thoughtful Christian material
 - b. All of the packet without the DVD and The Thoughtful Christian material
 - c. Parts of the packet marked with a check.
Understanding Racism
___ Testimonies
___ Why Is It So Difficult to Talk about Racism?
___ Racism 101

- White Privilege
- Do Segregated Churches Imply Racism?

Tools for Dismantling Racism

- Mutual Invitation
- Conocimientos*
- Race and Culture Exercise
- Identity Introspection Exercise
- Cultural Proficiency—When Difference Makes a Difference
- Is Your Congregation or Organization Antiracist, Multicultural?
- Crossing the Boundaries through Dialogue
- Identity Introspection Exercise
- Race and Culture Exercise
- The Bible and the Beloved Community

Other Resources for Our Journey to Becoming the Beloved Community

- Glossary of Terms
- Worship Resources
- Facts about Racial Disparity
- Chronology of Racial Justice History in the United States, the PC(USA) and Presbyterian Women
- Resources for Building the Beloved Community

d. Becoming the Beloved Community DVD

e. None of the packet

5. What did you find most helpful in the packet?

6. What sections did you find least helpful?

7. What other types of resources do you suggest for the next antiracism packet?

8. Anything else that you would like to let the committee know?

Thank you for completing the evaluation form.

Please send your completed form to Unzu Lee at 100 Witherspoon St. Louisville, KY 40202.