Tools for Leaders: Resources for Racial Justice
Contents

Introduction ........................................................................ 4
Living the Charter ....................................................... 6
  • Charter for Racial Justice ......................................... 7
  • What Does Community Look Like? ......................... 8
  • Radical Welcome .................................................. 10
  • Picture of Radical Welcome ..................................... 11
Bible Studies ............................................................... 12
  • The Good Samaritan: A Role-Play
    Exploring Racial Justice ........................................... 13
  • What Acts of Faithfulness Do You Choose ............... 15
  • How Are We “Raced”? ............................................ 17
  • Bible Study Narratives ............................................. 27
  • Laborers in the Vineyard ........................................... 33
Worship .......................................................................... 38
  • The Charter for Racial Justice Worship .................. 39
  • Worship Service on the Good Samaritan ............... 42
  • A Service on the Charter for Racial Justice .......... 44
  • Charter for Racial Justice Policies:
    Listen! Listen! Listen! ............................................... 46
  • There is No Religion but Social Religion:
    The World Methodist Social Affirmation ................. 49
  • Selected Hymns for Racial Justice Themes ............. 51
Workshops and Programs .............................................. 54
  • Building an Antiracist, Multicultural,
    Multilingual Conference .................................... 55
  • Modelling Radically Welcoming Leadership .......... 63
  • Because We Believe: Life Within United
    Methodist Women .................................................. 67
  • Dialogue With the Charter for Racial Justice ...... 89
  • Community Dialogue on Immigrants and
    Immigration Laws ............................................... 106

United Methodist Women in Action .................. 109
  • Alaska: Examining White Privilege ......................... 110
  • Louisiana: Racial Justice Advocacy to Ensure
    Education for All .................................................. 112
  • Missouri: Community Discussion of The Help
    —Realities Then and Now ..................................... 113
  • West Michigan: Charter for Racial Justice and
    the Climate of Hate ............................................. 114
  • Wisconsin: Racial Justice Mission Today .............. 116
  • Speaking Out for Compassion and Against
    Hate (United Methodist Women Board of Directors
    2012 resolution) .................................................. 119
  • The Criminalization of Communities of
    Color in the United States (United Methodist
    Women Board of Directors 2012 resolution) .......... 121
Issues ............................................................................. 127
  • Race, Ethnicity and Language Matter
    —Some Statistics .................................................. 128
  • Climate Justice ....................................................... 132
  • Domestic Violence .................................................. 136
  • Human Trafficking .................................................. 142
  • Immigrant and Civil Rights .................................... 150
Resources ..................................................................... 158
  • Bylaws (2009-2012): Charter for Racial
    Justice Committee ................................................. 159
  • United Methodist Church Resolutions
    Related to Race ..................................................... 160
  • Partner Organizations Working on
    Racial Justice ...................................................... 162
  • United Methodist Women Programs on
    Racial Justice 2008-2012 ..................................... 165
  • Reading Program Books on Racial Justice
    2007-2012 .......................................................... 167
  • Additional United Methodist Women Racial
    Justice Resources .................................................. 172
Introduction

The United Methodist Women Racial Justice Office is pleased to share with you Resources for Racial Justice: Tools for Leaders. It offers you many ways to get involved in implementing the Charter for Racial Justice, including Bible studies, worship, programs, workshops, displays, issues and action ideas.

The Charter for Racial Justice has guided United Methodist Women for more than 60 years. But in each decade we have had to speak to new realities and new challenges. The growing diversity of our world and our organization pushes us to work to realize the vision of becoming an antiracist, multicultural, multilingual organization. We are affirming anew the charter’s wisdom that “our strength lies in our racial and cultural diversity.”

More than 30 years after the charter was adopted by General Conference and more than 60 years since its creation, United Methodist Women is accepting the call to become a radically welcoming community that is hospitable, reconciling, open to conversion, intentional, comprehensive, compassionate and faithful.

These resources offer a way to explore our biblical and theological roots for racial justice, to understand the meaning of racial justice in light of current realities and to discern how we can continue to take faithful action for justice.

The resources in this book have been created through United Methodist Women racial justice work with members across the United States and with partner organizations. We are grateful to all for the insights and activities you have shared to make this resource possible.

This resource is designed for use at the local, district, conference and national level. Feel free to reproduce materials (without adaptation and for noncommercial purposes), citing the source and United Methodist Women as producers. The materials are also available at the United Methodist Women website at www.unitedmethodistwomen.org/racialjustice for further circulation.

Please share your ideas, concerns and feedback with us! This will help us to collectively shape how we move forward together for racial justice. We want Resources for Racial Justice to be a living tool with new material being regularly added. If you have a program or idea that you wish to share, please send it to RacialJustice@unitedmethodistwomen.org and it will be posted and added to the racial justice website. At the back of this booklet is an evaluation form. You can fax or mail it to us with your comments or send the questions and your answers in an e-mail.

We honor your commitment to being faithful Christian witness in our world and working for racial justice.
Racial Justice Symbol

This image represents United Methodist Women’s commitment to work for racial justice. It symbolizes a world of racially and ethnically diverse peoples working together side by side to create a world in which every person has a voice, rights and opportunity for abundant life. Within the image are two hands joined together to work for justice for all God’s children. Feel free to use it to help identify your racial justice efforts. It is available for download at www.unitedmethodistwomen.org/racialjustice.
Living the Charter
A CHARTER FOR RACIAL JUSTICE

Updated by the Women’s Division of the General Board of Global Ministries of The United Methodist Church in 1978.
Adopted by the 1980 General Conference of The United Methodist Church.

Because we believe

1. That God is the creator of all people and all are God’s children in one family;
2. That racism is a rejection of the teachings of Jesus Christ;
3. That racism denies the redemption and reconciliation of Jesus Christ;
4. That racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation;
5. That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed;
6. That in our common humanity in creation all women and men are made in God’s image and all persons are equally valuable in the sight of God;
7. That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured; and
8. That our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state;

We commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group of person. Therefore, as United Methodist Women in every place across the land …

We will unite our efforts with all groups in The United Methodist Church

1. To eliminate all forms of institutional racism in the total ministry of the church with special attention given to those institutions that we support, beginning with their employment policies, purchasing practices and availability of services and facilities.
2. To create opportunities in local churches to deal honestly with the existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together.
3. To increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination.
4. To create workshops and seminars in local churches to study, understand and appreciate the historical and cultural contributions of each race to the church and community.
5. To increase local churches’ awareness of the continuing needs for equal education, housing, employment and medical care for all members of the community and create opportunities to work for these things across racial lines.
6. To work for the development and implementation of national and international policies to protect the civil, political, economic, social and cultural rights of all people such as through support for the ratification of United Nations covenants on human rights.
7. To support and participate in the worldwide struggle for liberation in the church and community.
8. To support nomination and election processes that include all racial groups employing a quota system until the time that our voluntary performance makes such practice unnecessary.
WHAT DOES A COMMUNITY LOOK LIKE?
BY MARISA VILLARREAL

United Methodist Women is a community of women in which every woman can find a place, interest or passion. This community is organized for mission, and every woman can find a way to serve, learn and be in community with one another.

Who is a member of your community, church or United Methodist Women? How are the members of these groups different? How ethnically diverse are these communities? Is it possible that there is great diversity in your community but not so much in your church? How can we work to make sure that our communities of faith resemble our communities of residence?

The organization of United Methodist Women has focused on ways to expand the diversity at all levels of the organization. In the organization document “Affirming Inclusiveness and Diversity” it is stated:

For United Methodist Women, inclusiveness is the freedom for total involvement and participation of all women in the membership and leadership of the organization at any level and in every place. It is the acceptance of that freedom by all United Methodist Women members not only as the basic right of every woman but also as a basic and inherent need for the life, growth and vitality of the organization.

Yet regardless of this sentiment and intention, most of us still find ourselves in homogeneous communities, groups and teams. The question is: how do we become an ethnically diverse community? Of course there is not one simple answer. However, some practices that might reveal the benefits of creating a community of Pentecost in our United Methodist Women groups are worth exploring.

Create Relationship
Be intentional to start relationships with women of a different cultural background. In many of our churches, services in different languages are held. Do you know the women of these congregations? One way of getting to know them is to occasionally attend these services, and as you get to know them, invite them to your service. As you invite them to United Methodist Women’s programs, be specific about the theme of the program, avoid inviting people to “unit meetings” and make the programs as exciting and enticing as you know they can be. New women will be more apt to take a risk when they see that you were willing to do so.

Expand the Circle
As a leader in your group, explore ways to include women of different ethnicities in the overall work of mission. If their interests differ from what you are working on, find ways to expand your mission work. Avoid inviting new women of different cultures to a special event to be part of the entertainment; invite them as participants.

Some of the women may be younger and employed. Explore ways to meet their needs, such as providing child care or having programs that are child-friendly. Make this approach only when your group members are ready to do.

Building Community
Share with one another the different opportunities through United Methodist Women, such as Schools of Christian Mission, spiritual retreats, etc. Being sensitive to the financial requirements, find creative ways to promote and sponsor such events—very few people are looking for a handout. In building community, you might want to explore ways of fundraising that is on behalf of the whole group.
As you explore ways to expand your United Methodist Women community to become more diverse, it is important to consider the following:

1. What resources can you or your team dedicate to creating relationships and working together?
2. Are there any unresolved tensions among the group members?
3. Are there existing relationships?
4. Have there been any previous attempts for collaboration?
5. Identify key leaders; you might need to look beyond elected positions.
6. Know who affirms the cross-cultural collaboration, and also be aware of opposition and why.
7. Explore the common interests and benefits—what are your group’s contributions and expectations?
8. What are the risks for you and the members of the other group?
9. Be sensitive of the other group’s interests.
10. Will the coming together be beneficial to all involved?

It is about radical welcome, not inclusion or assimilation. We will not become the same but will retain our uniqueness so that together in community we can explore new ways of being in mission. Recommend and have available resources of interest in the language of the new members of your community. As you plan for the future, imagine what your group can be like. It all starts with you.

Marisa Villarreal is United Methodist Women executive for language ministries.
RADICAL WELCOME

Radical welcome is spiritual practice that combines the ministry of welcome and hospitality with a faithful commitment to doing the theological, spiritual and systemic work to eliminate historic, systemic barriers that limit the genuine embrace of all groups especially those who have been historically marginalized.

To radically welcome means to understand that each group brings gifts and perspectives that help the whole organization to fulfill god's dream and purpose.

A radically welcoming community is:

• Hospitable: A warm space for all people.
• Reconciling: Works to build mutually transforming relationships.
• Open to conversion: They listen carefully, make room for, share power with and learn from one another.
• Intentional: They engage in conscious and contextually appropriate efforts to address individual, congregational and systemic change.
• Comprehensive: They recognize radical welcome as a way of being cultivated through worship, mission, leadership development and all other areas in the life of the organization.
• Compassionate: They prioritize the work of creating “space for grace”—settings where people can express and grow their dreams, stories and fears.
• Faithful: They are driven to be faithful disciples of Jesus Christ, who welcomes and heals all people and invites us to tell a new story of resurrection life together.

Adapted from Bread for the Journey: An Online Companion to Radical Welcome, Embracing God, the Other and the Spirit of Transformation by Stephanie Spellers (New York: Church Publishing, 2006),
www.churchpublishing.org/media/5205/Session1Handout_RWDefined.pdf.
# THE PICTURE OF RADICAL WELCOME

<table>
<thead>
<tr>
<th></th>
<th>Inviting</th>
<th>Inclusion</th>
<th>Radical Welcome</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Message</strong></td>
<td>“Come, join our Community and share our cultural values and heritage.”</td>
<td>“Help us to be diverse.”</td>
<td>“Bring your culture, your voice, your whole self—we want to engage in truly mutual relationship.”</td>
</tr>
<tr>
<td><strong>The Goal</strong></td>
<td><strong>Assimilation:</strong> Community invites new people to enter and adopt dominant identity.</td>
<td><strong>Incorporation:</strong> Community welcomes marginalized groups, but no true shift in congregation’s cultural identity and practices.</td>
<td><strong>Incarnation:</strong> Community embodies and expresses the full range of voices and gifts present, including The Other.</td>
</tr>
<tr>
<td><strong>The Effort</strong></td>
<td>Systems and programs in place to invite and incorporate newcomers into existing structures and identity; rejections or marginalization of those who do not assimilate.</td>
<td>Stated commitment to inclusivity but less attention to ongoing programs, systemic analysis of power; emphasis on individual efforts.</td>
<td>Systems and programs in place to invite and welcome people, including those from the margins; to ensure their presence, gifts and perspective will be visible and valued; and to ensure that these new communities, gifts and values influence the congregation’s identity, ministries and structures.</td>
</tr>
<tr>
<td><strong>The Result</strong></td>
<td>Healthy numbers (perhaps with some members who claim marginal identity) but institution and its membership is overwhelmingly monocultural.</td>
<td>Revolving door, with people coming from margins only to stay on fringe or leave; institutional structure remains monocultural, with some pockets of difference.</td>
<td>Transformed and transforming community with open doors and open hearts; different groups share power and shape identity, mission, leadership, worship and ministries.</td>
</tr>
</tbody>
</table>

Bible Studies
THE GOOD SAMARITAN:
A ROLE-PLAY EXPLORING RACIAL JUSTICE
BY ELMIRA NAZOMBE

Goal
To look at biblical imperatives regarding racism, including what perspectives we bring to reading the Bible and how we position ourselves in our reading of the Bible.

Time
90 minutes

1. Facilitators read two versions of Luke 10:25-37. Before reading, ask people to listen actively and to think about:
   - Whom do we tend to identify with?
   - Where else might we be positioned in this story?
   - What would it mean to think about ourselves in the different roles?

2. Divide the group into small groups of seven. Groups are to imagine that the events in the story happened today in your community. The person who is hurt is of a different race or ethnic group than the person who helps, the religious people who pass by, and the innkeeper. Have five people at your table take the part of the people in the story: Levite, Rabbi, Samaritan, Wounded Person, Innkeeper. Have a recorder take notes and one person who will observe the role-play. The task of each group is to portray the story and add dialogue that the Bible does not give us.

   The first action will be monologues. Each person will carry on a conversation herself about how she feels about the situation, within her role. She might recall the history of relationships with that racial/ethnic group in general, any personal experiences she may have had with that group, and any hesitations she may have about getting involved with someone of that race. Feel free to identify the racial groups involved since there are different kinds of attitudes toward different racial and ethnic groups. Get into your roles!

3. Observers can be writing down some of the attitudes about race that emerge. What other issues come up? Share these with the group.

4. The characters then move to dialogues between one another: the wounded person speaks with the Samaritan, the Samaritan with the innkeeper, the rabbi with the wounded person, etc. Keep in mind the attitudes expressed in the monologues. Characters should maintain these attitudes but still try to have a conversation with the other person. Each dialogue could be about two minutes. Some observers might want to change places with the actors for this part.

5. Come back together. Invite one of the small groups to present their scenario to the large group. How might the situation be changed? Instead of answering, an audience member is invited to step into one of the characters. As the actors replay the improvisation, the new player helps to make change in the situation through dramatization. Depending on time, ask a second group to present a scenario.
6. Discussion: Following the dramatization, discuss the following:
   - What are some reactions to the exercise?
   - What new insights?
   - What does it say about how we are “raced”?
   - What did you learn about being a Good Samaritan when the person we might help or receive help from is from another racial group?

elmira Nazombe is retired United Methodist Women executive for racial justice.
WHAT ACTS OF FAITHFULNESS DO YOU CHOOSE?
A BIBLE STUDY BY ELMIRA NAZOMBE

This Bible study will focus on Isaiah’s call for acts of social justice as the true meaning of fasting as God’s preferred demonstration of faithfulness. At the time of Isaiah, Jews fasted as a sign of their obedience to God. In this Bible study, you will be asked to consider several questions related to injustice: (a) where do you see injustice in your own community as well as in the broader society? (b) Is it experienced differently by different racial and economic groups? (c) Are you prepared to take up Isaiah’s challenge?


2. Ask a member of the group to read verse 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?*

Consider and discuss the following questions:
- Does injustice have colors and ethnic identities?
- Who are the oppressed? Who might they have been in Isaiah’s time? Who are they today?
- What does it mean to “let the oppressed go free?”
- What are the yokes that need to be broken in your community? In our nation?

3. Ask a member of the group to read verse 7:

*Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?*

Consider and discuss the following questions:
- Who are the hungry in your community?
- Who were the homeless poor in New Orleans and the Gulf Coast during the time of Hurricane Katrina, and what has happened to them?
- Did you feel differently about those people affected by Hurricanes Katrina and Rita than those affected by the 2004 tsunami in Thailand?
- How are all of us implicated in what happened to the homeless poor in the Hurricanes Katrina and Rita crises?
- What are some ways you are sharing your bread with the hungry?

4. Focusing on verses 9b-10a, notice how Isaiah points to bad personal practices as part of the problems of the faithful.

*If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted …*

- How do we point the finger at the poor?
- Whom do we blame for poverty?
- When are we satisfied to offer crusts of bread rather than enough to satisfy hunger?
5. Finally, ask one member of the group to read aloud verses 10b-14. Ask members of the group to consider God’s wonderful promises to those who choose acts of justice as their proper fast.

then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken.

elmira Nazombe is retired United Methodist Women executive for racial justice.
HOW ARE WE “RACED”?
A BIBLE STUDY BY LOIS M. DAUWAY

Leader Preparations
1. Set this Bible study in the context of worship; begin and end with prayer and song.

2. Copy and print the handouts for each biblical passage (Esther 3:1-6, Deuteronomy 17:14-15, Matthew 2:16-23, Exodus 1:8-14, Luke 10:29-37). The page will include one scripture passage and questions to be answered using its perspective. Divide participants into at least five small groups to explore each of the five passages, one passage per group. If there are a large number of participants, several small groups can explore the same Bible passage.

3. Distribute copies of Carolyn Johnson’s quotation.

4. The study will take 90 minutes to 2 hours.

5. Ask several people before the study begins to assist with the reading.

Reminder to the leader: Have copies of one of the five biblical passages and questions as well as Carolyn Johnson’s quotation on each table when participants arrive so that each group has its own passage/questions to consider. Following the discussion thank participants for their reflections and state that you hope they will continue to struggle with the question of how we are “raced” and the implications of this for the organization of United Methodist Women.

Process
Facilitator reads the introduction to the class. Invite a reader to read the quote from Carolyn Johnson, former president of the Women’s Division. The facilitator may wish to share reading responsibilities among participants. (15 minutes)

Facilitator invites each small group to read its Bible passage and discuss the questions in the context of how we are raced. (25 minutes)

After the groups have finished their discussions, the facilitator will read each Bible passage aloud and then invite the small group assigned that text to share its answers, insights and reflections. Allow ample time for discussion of all five passages. Facilitator should be prepared to respond to questions and concerns that arise and to help build on insights from one group to the next. (40+ minutes)

Invite a few of the women to briefly share their observations on what they learned from the Bible study. (10 minutes)

Introduction
Among the issues we will be exploring is an intriguing question raised by Carolyn Johnson, a former Women’s Division president. The question is, “How are you ‘raced’?”

This means: How were you taught about who you are and how it impacts your relationships with those around you, whether they are like or different from you? Johnson said at Women’s Division Board of Directors meeting in October 2004:
For the Women’s Division, there have been so many women whose names are known and unknown who have done very courageous things. It means that all of us United Methodist Women members have to ask ourselves a series of things and be willing to deal with them very honestly.

One, we really have to know our own personal story in how we were “raced.” Now, people will ask you how you were r-a-i-s-e-d. I want you to also think about how you are r-a-c-e-d. And then you have to say to yourself, “Which aspects of that am I going to find, to correct, to let go?”

Another issue is if you have the willingness to act when action is needed, even if that action is something you have to do by yourself. Sometimes, the moment when you will have to speak is not a moment when the rest of your sisters will be with you. If you find yourself in a “woulda, coulda, shoulda” position, then you did not act at the moment. United Methodist Women still has to have moments when it acts corporately, but there are also times when we as individuals have to be courageous in the moment.

We also have to continue to say that we will try to continue to discover and understand the complexities and the dynamics of racism. We have to continue to engage with one another and with other people around the issue of racism. We have to continue to learn.

Our Bible study will invite us to dig deeply, to explore the question for ourselves and for the organization of United Methodist Women.

Begin with a basic premise: If you were born in this country or if you immigrated and have lived in the United States for more than five minutes, you have been “raced.” [Repeat this sentence.]

Racial oppression in this country has occurred historically by the identification and treatment of some groups—such as African Americans, Hispanics/Latinos, Asian/Pacific Islanders and Native Americans—as “less than.” Sexism, ageism and classism are examples of additional forms of systemic oppression. Specific groups are systemically identified or treated as “less than” or “different from” because of their gender, age, sexual/affectional preference, and role or job status. It is important to recognize that we are called to struggle against all forms of oppression. To paraphrase Martin Luther King Jr., “None of us are free until all of us are free.”

The focus of this Bible study is on racism. This is because racism hits us at the visceral level. If you call a man a sexist, he may laugh and say, “Yes, my wife is always telling me that!” The challenge to his behavior is minimized. If, however, you call someone a racist, he or she tends to react with real anger. In other words, a charge of racism hits hard. Learning methods for addressing racism can provide us with a model for teaching the process of becoming multicultural. Many of the methods and learnings can be applied to efforts to confront sexism, ageism, classism, etc.

Before we move further, let’s look at some definitions so that we can approach this Bible study on some common ground.

The harboring of negative feelings toward people of other groups is personal-level prejudice and is often the result of—and reinforces—institutional racism. The institutionalization of oppression has several levels. At the personal level, whites and people of color consciously or unconsciously learn to be either perpetrators of oppression or perpetrators of the victim position. No human being is born with racist attitudes and beliefs.

Are you familiar with the song from South Pacific titled “You Have to Be Carefully Taught?” If so, you understand that we are “raced” at an early age. We are carefully taught.
Children of African descent, for example, are “raced” with a particular set of coping skills in order to maneuver their way around and past the barriers that society presents. The coping skills for young Latina are different, as are those for Native American girls or a young immigrants from the Asian continent. Young white girls are also taught skills, “raced,” for making it in society. This may include privilege. We are all developmentally impacted by issues of race in this country.

Such information is acquired involuntarily at an early age through a conditioning process that is both emotionally painful and harmful. There are personal costs for all groups. This is not to say that the emotional experiences of Native Americans and whites are the same. One way, however, that white people come to empathize with the pain of oppression for target groups is to acknowledge the pain that results from their own prejudices. Reclaiming one’s ethnic background is part of this process.

For example, persons of Irish descent need to learn about the discrimination that was perpetuated against the Irish in the United States in the 19th century. Signs were hung: “No dogs or Irish allowed.” Does that communicate? The challenge is not to compete with one another around the question of whose pain is deeper or more valid. We are committed to soothing the pain of all who hurt. It is counterproductive and indeed offensive to attempt to compare pain. Pain hurts—that is enough to spur us to action.

Two more definitions and then you can go to work!

Racism is the systemic oppression of people of color. It occurs at the individual, interpersonal, institutional and cultural level. It may be overt or covert, intentional or unintentional. Racism is different from racial prejudice, hatred or discrimination. Racism involves having the power to carry out systemic discriminatory practices through the institutions of our society.

Modern racism suggests that the character of racial prejudice in America has changed. Rather than engaging in overt manifestations of racism, many people currently use non-race-related reasons to continue to deny racial-ethnic persons equal access to opportunity.

Modern racism is an interesting term. Here’s an example of how it works. In Boston, those who opposed school desegregation in the 1960s and 1970s did not say that they were against black children going to school with their white children. They said instead that they were against “busing” (which was necessary in order to integrate schools).

Now we are going to look at the Bible in relation to the issue of being “raced.” The racial-ethnic groupings of today are not analogous to the kinds of oppression that occurred in biblical times. However, we can learn from examining Bible stories.

Many would argue that modern racism is not “modern” at all. Let’s look at the Book of Daniel, Chapter 6.

Jerusalem was conquered by the Babylonians. Babylonian King Nebuchadnezzar commanded that “Israelites of the royal family and of nobility, young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king’s palace” (Daniel 1:3) be trained to serve the needs of the king. Daniel was such a man, and because he was an astute and forthright man, he began to rise up within the government structures.

Daniel was a Jew. He was raced as a Jew. He was a person on the margin but was raised as a person of privilege. An interesting dilemma!
Resenting Daniel’s favored position within the structure, Babylonian bureaucrats wanted to get rid of him because he was not “one of them.” They realized that it would be unwise to engage in overt anti-Jewish behavior and, therefore, plotted to use institutional procedures to eliminate their rival. They intentionally established policies and procedures that Daniel, a devout Jew, would be unable to comply with.

Then they convinced the king to mandate that anyone who did not worship the golden idol, fashioned in the image of Nebuchadnezzar, would be thrown into the lion’s den. Aware that Daniel would worship only his God (because that is how he had been raced) his enemies knew that he inevitably would suffer the penalty for disobeying the king. No racial slurs were heard nor were “Babylonians Only” signs displayed. Simply, the structures of the times were in place to keep those who were different from assuming too much power.

Does that communicate?

Another example: Think of a young African-American girl hearing the passage from the Song of Solomon “I am Black, but comely” (from the King James Version). For young people who may believe that God wrote every word of the Bible (instead of human beings writing it in a particular social context), this passage communicates that even God is racing people, that blacks are less beautiful, less worthy, even rejected.

Now it is time for you to do some reflection. On your table are sheets of paper with a biblical passage and a few questions written on them. Within your table groups, read the passage and respond to the questions. You will have approximately 15 minutes for discussion and then we will take a few minutes to hear from your tables.

Lois M. Dauway is former United Methodist Women staff member and former interim Deputy General Secretary.
HOW ARE WE RACED? BIBLE PASSAGE AND QUESTIONS

Esther 3:1-6
After these things King Ahasuerus promoted Haman son of Hammedatha the Agagite, and advanced him and set his seat above all the officials who were with him. And all the king’s servants who were at the king’s gate bowed down and did obeisance to Haman; for the king had so commanded concerning him. But Mordecai did not bow down or do obeisance. Then the king’s servants who were at the king’s gate said to Mordecai, “Why do you disobey the king’s command?” When they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai’s words would avail; for he had told them that he was a Jew. When Haman saw that Mordecai did not bow down or do obeisance to him, Haman was infuriated. But he thought it beneath him to lay hands on Mordecai alone. So, having been told who Mordecai’s people were, Haman plotted to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

1. How was Mordecai “raced”?

2. How were the servants “raced”? Haman?

3. Although Haman had a conflict with just one person, his solution was to destroy all Jews. Can you identify instances in which whole groups of people are characterized by the actions of one member of the group?
HOW ARE WE RACED? BIBLE PASSAGE AND QUESTIONS

Deuteronomy 17:14-15

When you have come into the land that the Lord your God is giving you, and have taken possession of it and settled in it, and you say, “I will set a king over me, like all the nations that are around me,” you may indeed set over you a king whom the Lord your God will choose. One of your own community you may set as king over you; you are not permitted to put a foreigner over you, who is not of your own community.

1. How were the Israelites raced?

2. These were people who had been oppressed, but were now occupying another people’s land. How did the manner in which they were raced inform their relationship with others?

3. How could those who have been oppressed exclude others so easily?
HOW ARE WE RACED? BIBLE PASSAGE AND QUESTIONS

Matthew 2:16-23
When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah: “A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.” When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazorean.”

1. How did the circumstances of Jesus birth and early childhood—Herod’s edict and his family’s sojourn in Egypt—impact the manner in which Jesus was raced?

2. How do you believe that the manner in which Jesus was raced in childhood affected his adult ministry?
HOW ARE WE RACED? BIBLE PASSAGES AND QUESTIONS

Exodus 1:8-14
Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

1. How were the Egyptians raced?

2. As a result, how were the Israelites raced?

3. How were structures used to perpetuate the status of the Israelites?

4. Do we have systems in the church to “keep people in their place?” If so, name some.
How Are We Raced? Bible Passages and Questions

Luke 10:29-37
But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

1. How do you believe these different men—the man who fell among robbers, the priest, the Levite, and the Samaritan—were raced?

2. How did the way each was raced inform his responses to the crisis, as related in the story of the man who fell among thieves?
For the Women’s Division, there have been so many women whose names are known and unknown who have done very courageous things. It means that all of us United Methodist Women members have to ask ourselves a series of things and be willing to deal with them very honestly.

One, we really have to know our own personal story in how we were “raced.” Now, people will ask you how you were r-a-i-s-e-d. I want you to also think about how you are r-a-c-e-d. And then you have to say to yourself, “Which aspects of that am I going to find, to correct, to let go?”

Another issue is if you have the willingness to act when action is needed, even if that action is something you have to do by yourself. Sometimes, the moment when you will have to speak is not a moment when the rest of your sisters will be with you. If you find yourself in a “woulda, coulda, shoulda” position, then you did not act at the moment. United Methodist Women still has to have moments when it acts corporately, but there are also times when we as individuals have to be courageous in the moment.

We also have to continue to say that we will try to continue to discover and understand the complexities and the dynamics of racism. We have to continue to engage with one another and with other people around the issue of racism. We have to continue to learn.

—Carolyn Johnson
Former Women’s Division President
October 2004
BIBLE STUDY NARRATIVES
BY HWA RYU AND ELMIRA NAZOMBE

BIBLE STUDY ON BOOK OF JONAH

Goals
- To learn how the experience of racism affects our ability to respond to God’s call.
- To learn again about the breadth of God’s love and what a challenge it is for our life in the community and in the world.

Guidelines for the Bible Study
Participants shall read the Book of Jonah as preparation for the Bible study. Make a brief outline of the major events of the story on a chalkboard or on newsprint.

Focus
This Bible study focuses on Jonah’s call, his personal problem in following God’s call, and what was behind Jonah’s refusal to answer God’s call.

Steps
1. Ask a member of the group to read Jonah’s personal story (in the section “Jonah’s Story”) as if Jonah were speaking to the group.
2. Ask group members to take a few minutes to think in silence about their feelings and their first reactions to what they have heard.
3. Ask members of the group to share their feelings and reactions and write them on newsprint as they are verbalized.
4. Choose several questions for further discussion on racial justice.

Jonah’s Story
When God told me to preach in Nineveh, I was stunned. How could God ask me to do that? It was not only risky for me because I am a Jew, but the people of Nineveh were not God-fearing. I felt this was absolutely the wrong thing for me to do. The Ninevites had everything they needed—all the blessings of the earth as far as I was concerned, based on their abusive attitudes. They had no interest in Jewish religious culture, nor did they respect our social culture. How could God want me to speak to these people, this oppressive majority? And why would God want to speak through me? I felt the only thing that I could do was to run away. I could neither preach nor prophesy to the Ninevites. I figured God would find somebody else.

My first attempt at escape was a complete failure. All I managed to do by boarding a ship going in the opposite direction was to endanger the lives of other passengers. To make it worse, even the sailors realized that I was the problem. They weren’t Jews, but they understood that the ocean was troubled because of me. I didn’t want to endanger the others, but neither did I want to answer God’s call. This time I felt the only thing I could do was die. To die was better than trying to preach to people who didn’t want to hear me and to whom I didn’t want to preach. I couldn’t hide my prejudice and hatred against these people, even if God might consider them to be forgiving. I knew I could not love these people. So God, in order to save the others, pitched me into the sea, where I came to live in the belly of a huge fish for three days. Sitting there in the
dark, I didn’t know what was going to happen to me, but I realized my love for my own people was standing between me and the mercy that God wanted to show to the Ninevites.

After three days in the belly of that fish, God forced it to spit me out. God wasn’t finished with me; I still couldn’t escape. In the end, I went to Nineveh and preached as God had asked. You know, all the things that I feared never happened. The people heard God’s message through my preaching, and they repented. They put on sackcloth and ashes, and God forgave them. I still couldn’t understand why God was forgiving them instead of punishing them. We Jews have been punished by exile for our sins. Why wasn’t God doing that to the Ninevites? I couldn’t hide my own feelings as I watched God’s forgiveness to those people, so I decided to sit down alone, by the side of the road, and just watch. I wanted to see what was really going to happen. I still felt that something was not right.

As it turned out, God still had another lesson to teach me. As I was sitting by the road in the sun, God planted a vine that grew and gave me shade. I thought, “Well, maybe this is something that can come out right.” But during the night God caused the vine to die, so there I was the next day, scorching in the sun again. Then God asked me if I felt that I had the right to be angry because the vine had withered.

God taught me the rest of the lesson. I had taken God’s goodness and God’s gifts for granted. I took for granted the vine that shaded me, imagining that I deserved it. It was then that God asked me the question that I couldn’t answer: If I were worried about one vine that I had not grown myself, that was a gift from God, how could God not be concerned about all of the people who live in Nineveh and who still need God’s forgiveness?

Questions for Discussion

1. Have you ever felt like Jonah, having difficulty loving a person of another race because you had negative personal experiences with that race, or because you feel they might be a danger to your community or your nation? Focus on that experience for a moment. How did you feel about your own inability to love or show kindness to that person in the way that God expects?

2. What does Jonah’s story tell us about the source of forgiveness? In Jonah’s experience, do we learn anything about the difference between God’s limitless forgiveness and our own conditional forgiveness?

3. Can you think of examples when we sometimes project our own racism on God, insisting that God loves us but not our enemies? Share some recent examples of that experience. There are people who feel that they are not racist but still don’t want to associate with people of another race. What you think of them? Is racism hidden in there somewhere?
BIBLE STUDY ON THE BOOK OF RUTH

Goal
• To share experiences about making friends with a person of another race and learning what the price of that friendship may be.

Guidelines for the Bible Study
Ask members of the group to read the Book of Ruth and Chapters 9 and 10 of the Book of Ezra prior to the study. Make a brief outline of the major events of the story on a chalkboard or on newsprint.

Focus
This Bible study focuses on Naomi’s relationship to her two Moabite daughters-in-law and how, because of her faithfulness, Ruth, a foreigner, counted David and Jesus among her descendants.

Steps
1. Ask three members of the group to read Ruth’s story (have three copies available), taking the roles of Ruth, Naomi and Orpah.
2. Allow group members to have several minutes of silence after the story is ready to gather their thoughts and feelings about what they heard.
3. Ask members to share these feelings and write them up on the chalkboard, whiteboard or newsprint.
4. Discuss some of the questions as they are related to racial justice.

Ruth’s Story

RUTH: My name is Ruth. I am a widow, and my home is in Moab. For the past 10 years I was married to Mahlon, a Jew from Bethlehem in Judah. Mahlon came to Moab with his mother, Naomi, his father, Elimelech, and his brother, Chilion, during a time when there was a famine in Judah. After a while, Elimelech died, but his sons Chilion and Mahlon married women from Moab—Orpah and me. From the beginning, we got along very well together.

I am a friendly person—after all, my name means “friend.” I became close to both Naomi and Orpah. Tragically, after 10 years of marriage, both my husband and Orpah’s husband died, meaning that Naomi, Orpah and I were left alone. We comforted one another as we mourned for our husbands.

Eventually, Naomi decided it would be better if she returned to her home in Bethlehem. Orpah and I had to decide if we should stay or go with Naomi. We had a conversation about our futures.

NAOMI: Ruth, you and Orpah should stay here in your own country. I am an old woman and can’t bear any more sons for you to marry, so you have no need to stay with me. You will do better to stay with your own people so you can marry again. I don’t think that I can live in Moab anymore because it reminds me too much of my husband and my sons. I still have relatives in Judah. I think they will help me when I get there. Right now, I feel only bitterness because I believe that God has turned away from me.

RUTH: (To audience) I knew it will be difficult for Naomi to survive alone. I didn’t know whether people in her home community would help her. I wondered if I should I go with her.
ORPAH: We should go with you, Naomi, at least until you settle on your own. We know it will be difficult for us, but we also know we need to help you. We love you.

NAOMI: I can’t promise that you’ll have an easy life in Bethlehem, because people will blame the Moabites for all that had happened to my family. From the time of Ezra, we Jews have been forbidden to marry people of other races and religions so we would not forget our own faith.

RUTH: (To audience) What Naomi said made me feel very afraid. What if I get there and nobody liked me? What would happen if they shunned Naomi because of me? I thought about it for a long time.

RUTH: Naomi, I know that it will be difficult for you, but I have made my decision. I will go where you go. I will stay where you stay. Your people will be my people, and your God my God.

ORPAH: I’m not so sure that that’s a good idea, Ruth. We don’t know what’s waiting for us there. I think I cannot go. I love Naomi, but I feel my duty is to stay with my own people.

RUTH: I will go with Naomi so she is not alone. I feel this is what God wants me to do. My parents don’t need me as much as Naomi needs me.

RUTH: You and I have been through a lot together, Naomi, and I have seen something of your God. I cannot explain it, but my answer stays the same: Where you go, I will go. Where you stay, I will stay. Your people will be my people and your God, my God. Where you die, I will die, and there I will be buried.

RUTH: (To audience) Naomi did not question me again. This was the hardest decision in my life, but I knew in my heart that it was right to help her. I knew I would live a different life if I stayed at home.

Questions for Discussion

1. Have you ever been in a situation such as Ruth’s, a friendship with a person of another race, in which you had to make some difficult decisions? What was that friendship like for you?

2. As a United Methodist Women member, knowing the prejudice that you might have to face, can you understand Naomi’s advice to Ruth? Have you ever received advice like that?

3. What happens to people in your community who marry across race or ethnic lines? What have been the reactions of people in your church to these marriages?

4. What do you think were some of the factors that made it possible for Ruth to make a decision to go with Naomi, even though it meant facing racism herself? What made the marriage of Ruth and Boaz different from the marriage of Ruth and Mahlon?

5. What can we learn from the fact that, in spite of the prohibition against intermarriage, the descendants of Ruth and Boaz included David and Jesus?
BIBLE STUDY ON THE STORY OF HAGAR

Goals
- To understand how racism can breed both insecurity and a sense of superiority at the same time.
- To understand how racism can lead to disruption of personal relationships, especially in the face of demands for equality.
- To learn to understand the complexity of those who face victimization by racism.

Guidelines for Bible Study
Participants should read Genesis 16:1-16, Genesis 21:1-21 and Genesis 25:9-11. Before the study, outline the key events of the story on a chalkboard or newsprint for all to see.

Focus
This Bible study focuses on the relationships between Hagar the slave woman and her mistress Sarai, the wife of Abraham, the father of the Jewish people. It explores how feelings of superiority and inferiority can poison relationships.

Steps
1. Ask one member of the group to read Hagar’s personal story as the voice of Hagar.

2. Take a few minutes for silence to allow group members to gather their feelings and thoughts about the story they have just heard.

3. Take a few minutes to share and write down some of the group’s feelings about the story. For example, do they have sympathy for Hagar or Sarai?

4. Answer the questions for discussion, reflecting on Hagar in light of issues of racial justice in your neighborhood.

Hagar’s Story
My name is Hagar, and I am from Egypt. I spent much of my life as a slave. I still feel bitter whenever I am reminded of my experiences with Sarai and Abram. I was Sarai’s slave when they lived in Canaan. At first it seemed that we had a good relationship. We became close friends, even though she was an elderly woman, more than 60 years older than I. But that is how the trouble began. Even in her youth, Sarai had never borne children, and as she grew older, she decided that I should bear a child by Abram for her. She made this suggestion to Abram and he agreed. I didn’t realize how this event was going to turn my life upside-down.

After I bore my son Ishmael, Sarai felt insecure, and it seemed she couldn’t find any peace. She realized that Abram and others would consider me the mother of the heir of Abram. I must admit that I felt very proud that I had borne a child for Abram. It wasn’t right for Sarai to blame me—after all, it had been her idea! If she had to blame anyone, she should have blamed herself for her lack of faith. She didn’t have faith that God would give her a son in her old age.

Things got worse every day, and soon a big family conflict erupted. Sarai imagined that it was my fault that I had borne Abram a son, and now she wanted to throw me out of the household. It didn’t matter to her that leaving me in the wilderness would be a death sentence for me and my young son. How could we survive? Unfortunately for me, Abram chose peace within the family rather than protecting me or his child. He told Sarai that she could do whatever she wanted. He didn’t want to be a part of any of this conflict. So, I became
the scapegoat. My son and I were sent out, with only a little water and food, to die in the desert. Thankfully, God came to me in the desert and saved our lives. God also told me that my son Ishmael would be the father of a multitude of offspring. Unfortunately for me, God also told me that I had to go back into Abram’s household as a slave and obey Sarai. Having no other option but to go back or to die, I chose to return.

However, that wasn’t the end of my troubles because, amazingly, at over 80 years old, Sarai bore a son. It was then that God changed her name from Sarai to Sarah and Abram to Abraham as signs of God’s covenant with Abraham. Sarah’s son was called Isaac and he became Abram’s favorite, even though Ishmael was there with me, playing around the encampment every day. I feared my son and I were in danger. I was right. One day, Sarah saw Ishmael playing with Isaac, and she became furious. Once again, because she didn’t want anyone jeopardizing Isaac’s inheritance, Sarah demanded that we be cast into the wilderness.

So, there we were, out in the wilderness again. This time, we had neither water nor food, and I believed that Ishmael and I would certainly die. He was crying so much that I placed him on the ground at some distance from where I was sitting because I couldn’t bear to watch him die. God heard his crying and saved us. God led me to water, and Ishmael and I drank. This time, thankfully, we were not sent back to Abraham’s camp. Once again, God promised that Ishmael would be the father of a great multitude. It became true.

Questions for Discussion

1. Can you think of times when you have been in Sarai’s shoes? Think of any examples of times when you invited a person of another race or nationality in to be a part of your fellowship and then were surprised or frustrated when that person actually took leadership. What did it feel like to go from being the dominant person to a person feeling the insecurity of no longer having that domination?

2. Can you think of examples when new persons in United Methodist Women or in the community have been accepted and then ostracized because they spoke up for their rights or didn’t display the expected subservience to veteran United Methodist Women members or longtime residents of the community?

3. Abram didn’t seek justice from Sarai when he saw Hagar’s troubles. What might another leader have done in a similar situation? What could members of the United Methodist Women do in such a situation?

Hwa Ryu was racial justice office intern and a doctoral student at Union Theological Seminary at the time of writing. Elmira Nazombe is retired United Methodist Women executive for racial justice.
LABORERS IN THE VINEYARD

A BIBLE STUDY BY ELMIRA NAZOMBE

Goals
- To think about the reactions of the groups of different day laborers in the parable.
- To consider God’s perspective on the “equality” of the workers.
- To think about the similarities and differences between the parable and our communities today in which groups feel they should have different rights based on how long they have been in the community.

Focus
This Bible study focuses on the differences between God’s understanding of fairness and equality and our own.

Preparation
Arrange chairs or tables in the room so that the group can be subdivided into five groups representing the five groups of laborers in the parable:
1. Early morning
2. Nine o’clock
3. Noon
4. Three o’clock
5. Five o’clock

As participants enter the room, hand out slips of paper numbered 1-5. Ask all persons with the same number to sit close to one another. Prepare copies of handouts “Laborers in the Vineyard” and “Mutuality” for each person (found at the end of the instructions). Post on newsprint the task of each small group. Then outline key points about the situation from the perspective of your group of workers.

Introduction (5 minutes)

Facilitator 1
Our Bible study today will be on Matthew 20:1-16, the parable of the laborers in the vineyard. It is a parable that has some interesting parallels with current reality in the United States. Jesus told this parable shortly before his entry into Jerusalem. In the conversation that precedes this story, the issue was raised about achieving eternal life. One young man went away sad because he found it too difficult to contemplate the price of giving up all his possessions. Peter also voiced his concern about the future of the disciples who had given up everything to follow Jesus. Jesus’ reassurance to Peter was not necessarily any easier. The story of the laborers in the vineyard provided an illustration of its meaning.

Facilitator 2
Listen to Matthew 20:1-16. [Read the entire text.]

PART I: THE DAY LABORERS

Small Group Discussions (10 minutes)

Facilitator 1
In each group, please take five minutes and share your feelings about the outcome of the parable, listing key points to share with the larger group. Each table has been assigned the identity of one of the five groups of
laborers in the story based on the time of day that they began work. Discuss the following questions [consider posting these questions for the class to see or ask them one at a time]:

- How long has your group been in the community?
- How do you feel about what happened to your group of laborers?
- If these were laborers in your own community, what might be the racial and ethnic identity of different groups?
- How are your feelings affected by your group’s past in the community?

You have 10 minutes for your discussion.

**Reporting Back (10 Minutes)**

Facilitator 2 begins with the group(s) identified as “early morning” and asks for their brief comments. The facilitator asks reporters not repeat what others have said but to add additional insights. Take reports until all groups have had a chance to speak. Facilitator 1 may take notes on the groups’ views on newsprint.

---

**PART II: MUTUALITY**

**Introduction** (5 minutes)

Facilitator 1

Let’s read verses 13-16 again. [Facilitator 2 rereads verses 13-16.] What do we learn about God’s principles of equality and fairness that seem to be at odds with the reactions of the labor groups that we have just heard? [Give time for a few brief responses. Facilitator 2 may record the responses on newsprint.]

**Small Group Discussion** (10 minutes)

Facilitator 2

Do you think these workers have a common stake in what happens? Take out the handout titled “Mutuality.” For the second part of this Bible study, think about what would occur if the workers thought about ways to work together—mutuality—as a way in which all might benefit. These statements are taken from the book *Mutuality in Mission* written by Glory and Jacob Dharmaraj. Glory is on staff of United Methodist Women, and her husband is a pastor in a local church.

Here are the tasks for your second small group discussion: Each table should first pick two principles of mutuality that apply to its situation. Then think about what your group might do differently with these concepts of mutuality in mind. How might these principles inform our response to immigrants and immigrant rights in the United States today? You have 10 minutes.

**Reporting Back** (10 minutes)

Facilitator 1

Select a representative from each table to share one insight from your discussion, telling how it may help United Methodist Women at the local, district, conference and national levels think about its approach to immigrant rights issues. (10 minutes)

**Wrap-up** (5 minutes)
Facilitator 2
We hope that this Bible study has given you new ideas as you examine issues concerning immigrant and refugee rights, especially as they challenge us to act. We must keep what we have learned about God’s understanding of fairness and equality as a guide for our actions and strive to put principles of mutuality in mission into practice.

Closing Prayer or Song (5 minutes)

elmira Nazombe is retired United Methodist Women executive for racial justice.
LABORERS IN THE VINEYARD HANDOUT

The Laborers in the Vineyard: Matthew 20:1-16

For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, “You also go into the vineyard, and I will pay you whatever is right.” So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, “Why are you standing here idle all day?” They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard.” When evening came, the owner of the vineyard said to his manager, “Call the laborers and give them their pay, beginning with the last and then going to the first.” When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.”

But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” So the last will be first, and the first will be last.
LABORERS IN THE VINEYARD HANDOUT

**Mutuality**

*If you come to help me, you can go home again. But if you see my struggles as part of your own survival, then perhaps we can work together.*

—Lila Watson, Aboriginal woman from Australia

Mutuality is an attitude. It is an environment. It does not form on its own. It evolves when the partners realize there is love, trust and acceptance.

Mutuality is sharing power in such a way that each person is called forth more fully into becoming who she or he is—a whole person.

Mutuality is committed to a culture of equality.

Mutuality opens a dialogue. It enables partners to communicate honestly and behave with integrity. We see the world from the other’s perspective.

Mutuality enables people to change their view of those who are different.

Mutuality means understanding, acknowledging and respecting cultural and racial differences.

Mutuality does not provide room to control the other.

Mutuality has no room for the spirit of narrow patriotism. It transcends jingoism, individualism, political idealism and economic greed.

Mutuality acknowledges that authentic mutual relations will not be created in the absence of justice.

---

Adapted from *Mutuality in Mission* by Glory and Jacob Dharmaraj (New York: The General Board of Global Ministries, The United Methodist Church, 2001).
Worship
CHARTER FOR RACIAL JUSTICE WORSHIP

BY ELMIRA NAZOMBE

Call to Worship
LEADER: This is the day that our God has made.
PEOPLE: Let us rejoice in the marvelous diversity and infinite possibilities that God has created in us and our world.

Opening Hymn
“For Sake of Life,” Global Praise 1 #25

Racial justice theme verses to add to end of hymn
For the sake of life we dare to cross the boundaries,
For the sake of life race can’t erect a wall,
For the sake of life we are not nation’s prisoners,
God’s children are we all for the sake of life.

For the sake of life we celebrate each color,
For the sake of life a wondrous tapestry,
For the sake of life we rise against injustice,
Standing together here for the sake of life.

Verses by permission of Per Harling © 2006 Per Harling. Administered by the General Board of Global Ministries t/a GBGMMusik, 475 Riverside Drive, New York, NY 10115. All rights reserved. Used by permission. These words may be used under CCLI or OneLicense.net.

Scripture Reading

Reading of the Charter for Racial Justice Policies
ALL: Because we believe that God is the creator of all people and all are God’s children in one family, that racism is a rejection—

SPEAKER 1: (Interrupting the reading) Hold on! Hold on a minute! I know that it says those things in the charter and they may have sounded good in 1980, but the people who wrote those words didn’t have to deal with what we are dealing with today.

SPEAKER 2: What do you mean?

SPEAKER 1: Can you all sit down for a minute? I don’t think we can go any further until we talk about a few things.

SPEAKER 2: OK, where do you want to start?

SPEAKER 1: Let’s think about this being in one family. Do you understand that means we are in the same family with suicide bombers and illegal immigrants who come here and take our jobs?
SPEAKER 2: But do you remember what we just heard in the scripture from Acts, how the circumcised believers were criticizing Peter because he was preaching to the Gentiles?

SPEAKER 1: Do you think any of those Gentiles could have been people who either had grievances against Jews or wanted to move into Judea?

SPEAKER 2: I don’t know, but the scripture says that the gift of the Holy Spirit was poured out on the Gentiles and they were heard to be speaking in tongues and extolling God.

SPEAKER 1: Well, maybe it happened to Peter that way, but I am not so sure that it could happen now. Those people don’t even want to speak our language. What about the jobs that we are losing because they are being taken by immigrants?

SPEAKER 2: I know a lot of people are suffering in this community, but the problem may not be that simple. The charter says that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

SPEAKER 1: Well, I suppose some of those people come to this country because they have experienced social, economic and political exploitation in their own countries. Sometimes, this is rooted in the policies of the U.S. government and U.S. companies that exploit their countries. They say that is why they need to immigrate—because they have no jobs at home.

SPEAKER 2: Peter was criticized for eating with people who were not Jews. I often wonder if we won’t get criticized if we try to reach out to these newcomers in our community. You know, most of our people have never been completely comfortable with them. We’ve tried to reach out to women of other races, even the ones who have lived in our community since we were born. We sometimes even blame people who are poor for their own poverty, especially when they are different from us.

SPEAKER 1: But, after all, this is our community; my family has been here for nearly 100 years, and we have a right to criticize whomever we want.

SPEAKER 2: Your family and mine, too, originally came from someplace else, and there may have been a time when they were considered outsiders and perhaps not fit to eat with. Maybe we will need to remember that and take the advice of the charter and confess our racism to God and to anyone we have wronged.

SPEAKER 1: But still, so many people are really different from us. I don’t care if they come from other countries or were born here but are of a different race or ethnicity. It is just hard to feel comfortable in the midst of difference.

SPEAKER 2: That passage from Acts makes me wonder if we are wrong in thinking about them as so different if God has let the Holy Spirit pour down on them the same as on you and me. Do you remember Peter said, “Can anyone withhold the water of baptizing these people who have received the Holy Spirit just as we have?” [Acts 10:47]

SPEAKER 1: Maybe we can’t say that the Holy Spirit is just for us.

SPEAKER 2: Maybe we’ve learned to accept that men and women are equally valuable in God’s sight, just as it says in the charter. Maybe we’ve learned how it has opened the way for many women to get a chance to demonstrate their gifts. Maybe we need to find new ways to see if the charter is right about our strength being in our racial and cultural diversity.
SPEAKER 1: I guess the charter is right. We are going to need new attitudes, understanding and relationships that are reflected in both church and state.

SPEAKER 2: Do you remember Acts 11:26? “So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called ‘Christians.’”

SPEAKER 1: I see where you are going. If we attempt to live out the things that the charter challenges us to make real, perhaps the people in our community will know we are Christians.

SPEAKER 2: Let us all rise and repeat together the commitment statement of the charter:

ALL: We commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group of persons.

Hymn
“They’ll Know We Are Christians by Our Love,” The Faith We Sing #2223

Prayers of Intercession
Leader: In order to prepare ourselves for prayers of intercession, please turn to your neighbor and take a few moments to look at the eight tasks on which the charter asks us to work. With your neighbor, discuss one specific thing that you could do to fulfill one of these tasks. If what you need to do doesn’t fit within the task, add it to the list of what you want to do. Write it on one of the cards you will find at your seat. After five minutes, we will begin our prayers and share our tasks. Allow worshippers to complete the task.

LEADER: I invite anyone who wishes to share her action on behalf of the charter to speak now. After each sharing is completed, say together the following responses:

ALL: O God, help us to remember the lessons of the first Christians—Holy Spirit, pour out on us. O God, help us to understand that all are clean—Holy Spirit, pour out on us. O God, help us to recognize that all races and all nations belong to you—Holy Spirit, pour out on us. Amen.

Closing Hymn
“Help Us to Be Peace-makers,” Global Praise 1 #29
or “Help Us Accept Each Other,” The United Methodist Hymnal #560

Benediction
ALL: As the first Christians, we go forth, called to join in God’s blessing of all peoples and the whole creation. Amen.

elmira Nazombe is retired United Methodist Women executive for racial justice.
WORSHIP SERVICE ON THE GOOD SAMARITAN
BY ELMIRA NAZOMBE

Created as a closing worship to accompany the Good Samaritan Bible study.

Opening Hymn
"What Does the Lord Require of You?" The Faith We Sing #2174

Prayer of Confession
RIGHT: O God, we confess our day-to-day failure to be truly a good neighbor.

ALL: We confess to you.

LEFT: O God, we confess that we fail to love extravagantly because we do not fully understand what loving means and because we are afraid of risking ourselves.

ALL: We confess to you.

RIGHT: O God, we cut ourselves off from those in our communities and around the world and we erect barriers of division.

ALL: We confess to you.

LEFT: O God, we confess that by silence and ill-considered word.

ALL: We have built walls of prejudice.

RIGHT: O God, we confess that we have sought our own security first.

ALL: We have blamed others for their struggle for security.

LEFT: O God, we confess that we have denied the reality of the pain of racism.

ALL: Even when it confronts us. Holy Spirit, speak to us. Help us hear your words of forgiveness, for we are deaf. Come fill this moment and show us the path of the Samaritan. Amen.


Hymn
"Help Us Accept Each Other," The United Methodist Hymnal #560

Prayer of Intercession
LEADER: O God we lift up the names of those who are in need of, and require us to be, the neighbor.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible study. As each name is called,

ALL: Help us, O God, to love as the Samaritan did.
LEADER: O God we lift up the names of those to whom we need to be a neighbor in order that community and national problems might be addressed.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible study. As each name is called,

ALL: Help us, O God, to recognize and accept the love of the Samaritan.

Closing Hymn
“What Does the Lord Require of You?” The Faith We Sing #2174

Benediction
ALL: We go forth to love the neighbor and to receive love from the neighbor. Amen.

elmira Nazombe is retired United Methodist Women executive for racial justice.
A SERVICE ON THE CHARTER FOR RACIAL JUSTICE

Call to Worship
Great and rich is the legacy we bring. Many are the gifts we offer to one another. We are a rainbow of colors, a mosaic of cultures. Jointly we are a tower of wisdom and a fellowship of strength. Male and female, we are created in the image of one eternal God!


Hymn
"Where Cross the Crowded Ways of Life," The United Methodist Hymnal #427, verses 1-4

Scripture
Matthew 25:31-46

Prayer of Confession

LITURGIST: O Lord, you created us as equal, yet we have treated one another unjustly.

PEOPLE: Forgive us, O God.

LITURGIST: You created us in your holy image. Yet we have failed to recognize the dignity and sacredness of your image in every person.

PEOPLE: Forgive us, O God.

LITURGIST: Some of the old wounds of injustices are still bleeding, and the callousness of our scars prevent us from being as sensitive to others as we ought to be.

PEOPLE: Heal us, O God.

LITURGIST: Help us listen to those to whom injustices have been done until we hear your cry in theirs and feel your pain in theirs.

PEOPLE: Help us, O God.

LITURGIST: As new, tender skin emerges from under old scars, create in us a new humanity through the brokenness of our experiences.

PEOPLE: Create in us, O God, a new humanity.

LITURGIST: That we may celebrate together the dignity and sacredness of humanity in one another for the sake of your glory.

PEOPLE: For the sake of your glory. Amen.

Hymn
“For the Healing of the Nations,” The United Methodist Hymnal #428

Prayer of Commitment

ALL: We believe …

LEFT: that God is the creator of all people and all are God’s children in one family;

RIGHT: that racism is a rejection of the teachings of Jesus Christ;

LEFT: that racism denies the redemption and reconciliation of Jesus Christ;

RIGHT: that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation;

LEFT: that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word and deed;

RIGHT: that in our common humanity in creation, all women and men are made in God’s image, and all persons are equally valuable in the sight of God;

LEFT: that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured; and

RIGHT: that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

ALL: As United Methodist Women members, we commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group persons.

Hymn
“Marching to Zion,” The United Methodist Hymnal #733

Benediction
Go with commitment to do justice and in resistance to racism. Go in the power and freedom of God's love.
CHARTER FOR RACIAL JUSTICE POLICIES:
LISTEN! LISTEN! LISTEN!

BY JUDY NUTTER

Preparation
Go online to www.unitedmethodistwomen.org/act/racial/charter to find a copy of the Charter for Racial Justice.

For this service, you will need to designate a worship leader, four readers for the voices, and a fifth reader for the racism excerpt. If you do not have a pianist, recruit a song leader to set the pitch for each hymn and lead the singing. You will need copies of The United Methodist Hymnal and/or Mil Voces Para Celebrar: Himnario Metodista and Come, Let Us Worship: The Korean-English United Methodist Hymnal, as appropriate. Your worship center might be a table with a Bible, a copy of the Charter for Racial Justice and a display of pictures from response and New World Outlook showing people from a wide variety of ethnic and racial groups.

Call to Worship
LEADER: So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them. … God saw everything that he had made, and indeed, it was very good. (Genesis 1:27, 28a, 31a)

Hymn
“Help Us Accept Each Other,” The United Methodist Hymnal #560, v. 1 and 2
“Help Us Accept Each Other,” The Korean-English United Methodist Hymnal #253, v. 1 and 2
“Jesucristo, Esperanza del Mundo,” Himnario Metodista #387, v. 1 and 2

Litany: Listen! Listen! Listen!
LEADER: Listen! Listen! Listen! All humankind is created in God’s image, blessed and considered very good by God. Yet we do not always treat others with the respect God has shown to all of us. Listen to sisters and brothers from our global community.

VOICE 1: I took my young son to a football game. When he saw a banner unfurled that said “Slaughter the Indians!” he asked me, “Why do they want to slaughter us?” I asked the coach to have it taken down. He told me I should take my political correctness and sit down.

VOICE 2: One cashier at my favorite grocery store greets and chats with all of her customers—until I check out. Then she simply states the amount I owe. Unlike other customers, I must display my receipt so I won’t be questioned as I exit the store.

VOICE 3: I am an undocumented worker. I stand on a street corner in New Jersey early in the morning to see who needs a day laborer. When my friends received work yesterday and I didn’t, I was sad. Then I heard
they had been beaten with metal pipes and almost killed. I was devastated. My sadness grew as the days went by and no one protested, no one marched, no one cried except my friends and me.

**ALL:** Listen! Listen! Listen! Everyone made in God’s image is very, very good.

**VOICE 4:** I am an African-American whose son is playing in a college bowl game. I am very excited. My whole family is going to the game. This morning, just before we left for the game, the phone rang. I was so afraid—the last time I received such a phone call my son had been arrested for a crime he did not commit. Thankfully, this call was just to tell us we could pick up our tickets at will call.

**ALL:** Listen! Listen! Listen! God created humankind in God’s image, and everything God made was very good.

**Hymn**

“Help Us Accept Each Other,” *The United Methodist Hymnal* #560, v. 3-4  
“Help Us Accept Each Other,” *The Korean-English United Methodist Hymnal* #253, v. 3-4

“Jesucristo, Esperanza del Mundo,” *Himnario Metodista* #387, v. 3-4

**Litany: Keep Listening**

**LEADER:** A young, tall, blonde, white male is running through a town when a police car begins following him. When he stops to ask the police officer why he is being followed, the young man is told it was for his protection. Would this have been the response if the runner were of a different ethnic group?

**READER:** Where race is a common thread running through virtually every inequality in our society, we are left with only one conclusion: White, European Americans enjoy a wide range of privileges that are denied to persons of color in our society. These privileges enable white persons to escape the injustices and inconveniences that are the daily experience of racial ethnic persons. Those who are white assume that they can purchase a home wherever they choose if they have the money; that they can expect courteous service in stores and restaurants; that if they are pulled over by a police car it will be for a valid reason unrelated to their skin color. Persons of color cannot make these assumptions. … The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds a particular person and groups of persons. (From Resolution 3379, “White Privilege in the United States,” *The Book of Resolutions of the United Methodist Church*, 2008, pp. 476. 477.)

**LEADER:** God created humankind in God’s image, and everything God made was very good. Visualize the global community. (Pause.) Envision the gifts and talents God has created in all of us. (Pause.) All suffer when privileges are withheld from a particular person or group.

**Hymn**


**Litany: Because We Believe**

**LEFT:** We will righteously struggle against racism because we believe that God is the creator of all people and all are God’s children in one family.

**RIGHT:** We will follow the example of Jesus Christ because we believe that racism is a rejection of the teachings of Jesus Christ.
LEFT: We will achieve salvation through the struggle against racism because we believe that racism denies the redemption and reconciliation of Jesus Christ.

RIGHT: We will reject racism and the profits gained through it because we believe that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

LEFT: We will confess our complicity in the perpetuation of racism because we believe that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word and deed.

RIGHT: We will affirm one another through the struggle against racism because we believe that in our common humanity in creation all women and men are made in God’s image and all individuals are equally valuable in the sight of God.

LEFT: We will not falter in the struggle against racism because we believe that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured.

RIGHT: We will be creative and intentional in the struggle against racism because we believe that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

ALL: Because of all we believe, we commit ourselves as individuals and as a community to follow Jesus Christ in word and deed. Therefore, as United Methodist Women members, we commit ourselves to struggle for the rights and the self-determination of every person and group of persons in every place across the land. Amen.

Litany developed by Lois M. Dauway, based on the Charter for Racial Justice.

Hymn
“Jesu, Jesu,” The United Methodist Hymnal #432, v. 3-5
“Jesu, Jesu,” The Korean-English United Methodist Hymnal #179, v. 3-5
“Jesus, Jesus,” Himnario Metodista #288, v. 3-5

Benediction
Go forth and be the change God wishes to see in the world.

_____________________
Judy Nutter was Women’s Division director from 2000-2004.
THERE IS NO RELIGION BUT SOCIAL RELIGION:
THE WORLD METHODIST SOCIAL AFFIRMATION

BY LOIS M. DAUWAY

Preparation
Create a focus center and decorate it with a Bible, a cross, candles, a Prayer Calendar and mission symbols. Include a display of pictures and collect mission stories from response, New World Outlook and/or www.unitedmethodistwomen.org. You will need slides if you plan a slide show on a mission project. You might arrange for a missionary to come and share a mission story, or you might plan to visit a mission site. Suggest in advance that participants bring mission supplies for the United Methodist Committee on Relief (UMCOR), such as school kits, health kits, sewing kits, birthing kits or cleaning buckets (visit www.umcor.org/Relief-supplies). Ask them to bring any supplies needed for mission projects in your area.

Hymn
“O Young and Fearless Prophet,” The United Methodist Hymnal #444, v. 1-2

United Methodist Social Affirmation
We believe in God, creator of the world and of all people, and in Jesus Christ, incarnate among us, who died and rose again, and in the Holy Spirit, present with us to guide, strengthen and comfort. We believe, God help our unbelief. We rejoice in every sign of God’s Kin-dom: in the upholding of human dignity and community; in every expression of love, justice and reconciliation; in each act of self-giving on behalf of others; in the abundance of God’s gifts entrusted to us that all may have enough; in all responsible use of earth’s resources. Glory be to God on high and on earth, peace.

Optional Program Ideas
• Invite a mission worker to speak.
• Present a slide show of mission projects.
• Present a PowerPoint program developed out of response, New World Outlook or information from www.unitedmethodistwomen.org.
• Have members share their knowledge of one or more mission projects.

Hymn
“O Young and Fearless Prophet,” The United Methodist Hymnal #444, v. 3

Reading (in unison)
We confess our sin, individual and collective, by silence or action: through the violation of human dignity based on race, class, age, sex, nation or faith; through the exploitation of people because of greed and indifference; through the misuse of power in personal, communal, national and international life; through the search for security by those military and economic forces that threaten human existence; through the abuse of technology, which endangers the earth and all life upon it. Lord, have mercy. Christ, have mercy. Lord, have mercy.

Hymn
“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 4

Reading (in unison)
We commit ourselves as individuals and as a community to the way of Christ: to take up the cross, to seek abundant life for all humanity, to struggle for peace with justice and freedom, to risk ourselves in faith, hope, and love, praying that God’s Kin-dom may come.

Hymn
“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 5

Blessing (in unison)
We go forth in the knowledge that we come from a long tradition of standing for justice, generosity, peace and resistance. Many have gone before. Many will come after us and look back on our lives and say, “If they could do it, we can do it.” We will not turn back. We’ve come this far by faith. There will be freedom and there is always hope. So be it, and so it is!

Lois M. Dauway is former United Methodist Women staff member and former interim Deputy General Secretary.
SELECTED HYMNS FOR RACIAL JUSTICE THEMES

COMPILED BY JORGE LOCKWARD

For Everyone Born (For Everyone Born: Global Songs for an Emerging Church #2)
For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing,
for everyone born, a star overhead.
    And God will delight when we are creators
    of justice and joy, compassion and peace:
    yes, God will delight when we are creators
    of justice, justice and joy!

For woman and man, a place at the table,
revising the roles, deciding the share,
with wisdom and grace, dividing the power,
for woman and man, a system that’s fair,
    And God will delight when we are creators
    of justice and joy, compassion and peace:
    yes, God will delight when we are creators
    of justice, justice and joy!

For young and for old, a place at the table,
a voice to be hard, a part in the song,
the hands of a child in hands that are wrinkled,
for young and for old, the right to belong,
    And God will delight when we are creators
    of justice and joy, compassion and peace:
    yes, God will delight when we are creators
    of justice, justice and joy!

For just and unjust, a place at the table,
abuser, abused, with need to forgive,
in anger, in hurt, a mind-set of mercy,
for just and unjust, a new way to live,
    And God will delight when we are creators
    of justice and joy, compassion and peace:
    yes, God will delight when we are creators
    of justice, justice and joy!

For everyone born, a place at the table,
to live without fear, and simply to be,
to work, to speak out, to witness and worship,
for everyone born, the right to be free,
And God will delight when we are creators
of justice and joy, compassion and peace:
yes, God will delight when we are creators
of justice, justice and joy!

For Everyone Born
Words: Shirley Erena Murray
All rights reserved. Used by permission. These words may be used under CCLI or OneLicense, or by contacting Hope Publishing Co.
Words © Shirley Erena Murray for New Zealand, Asia, Australia and the Pacific-rim countries.

We’ve a Story to Tell to the Nations (The United Methodist Hymnal #569)
Additional stanza:

We’ve a story to hear from the nations
that shall turn our lives upside down,
a story of strength and struggle,
a story of peace and light, a story of peace and light

REFRAIN

For our arrogance will turn to sharing, and our blindness to full clear sight,
and God’s great kingdom will come to earth, a kingdom of love and light.

Additional stanza and refrain by J. Lockward, K. Masters and L. Katzenstein
Additional stanza and refrain © 2011 General Board of Global Ministries, t/a GBGMusik, 475 Riverside Dr., New York, NY 10115.
All rights reserved. This song may be reproduced for worship services and noncommercial use only. You must include the copyright notice on all copies. For any other use, you must contact the copyright owner.

The United Methodist Hymnal
“For the Healing of the Nations,” #428
“Go Down, Moses,” #448
“Help Us Accept Each Other,” #560
“Let There Be Light,” #440
“We’ve a Story to Tell to the Nations,” #569

The Faith We Sing
Come Now, Prince of Peace,” #2232
“Sent Out in Jesus’ Name,” #2184
“What Does the Lord Require of You?” #2174

Global Praise 1
“O-so-so” (Come Now, Prince of Peace), #16
“For Livets Skull” (For Sake of Life), #25
“Help Us to Be Peace-makers, #29
“The Right Hand of God,” #60
Global Praise 2
“Enviado Soy de Dios” (Sent Out in Jesus’ Name), #113
“Ttugoun Maum” (With Passion in Our Hearts), #120, #121, #122

Global Praise 3
“You Came Down to Earth,” #161

Mil Voces para Celebrar: Himnario Metodista
“Jesucristo, esperanza del mundo” (Jesus Christ, Hope of the World), #387

Jorge Lockward is the program director of Global Praise, the General Board of Global Ministries.
Workshops and Programs
BUILDING AN ANTIRACIST, MULTICULTURAL, MULTILINGUAL ORGANIZATION: WHAT DOES COMMUNITY LOOK LIKE?

THE CHALLENGE OF RADICAL WELCOME WORKSHOP

BY JULIA TULLOCH AND ELMIRA NAZOMBE

Setting
Conference or district meeting.

Elements
2. Exploring the concept of radical welcome using the continuum.
3. Naming realities and places on the continuum.
4. Strategizing steps to radical welcome.
5. Closing litany.

Purpose
At the end of the session the participants will be able to:

- Learn from the experience of the early church and its experience of building community in the context of diversity.
- Become familiar with the antiracist, multicultural, multilingual leadership continuum and the characteristics of radical welcome.
- Name their particular reality and place on the continuum.
- Identify organizational strategies for promoting radical welcome.

Room Setting
Seating at tables in groups of five to six.

Materials
- Newsprint and markers for each table.
- Blank signs for indicating Table Identity.

Handouts
- Seven Chosen to Serve (Acts 6:1-7).
- Radical Welcome as Spiritual Practice.
- Continuum on Becoming an Antiracist, Multicultural, Multilingual Conference.
- The Picture of Radical Welcome.
- Litany of Commitment to Radical Welcome.
Task 1: Personal Reflection and Table Discussion
Pass out the copies of “Seven Chosen to Serve (Acts 6:1-7).” Ask one member of the group to read the text, then have each person take notes on the handout in answer to the following questions (questions should be displayed in a manner that all can see them):
1. Who were the widows being neglected?
2. Who were the widows who were privileged?
3. How did this treatment match with the Jewish tradition about the treatment of widows?

Explain that we are using “Hellenistic widows” to identify all those who might be new or different to our community. Have the table groups discuss whether anything like this is happening in their communities. Encourage the discussion to be as specific as possible in naming the groups of people who are “widows.” Ask and display the following questions:
1. Who are the widows—those who may speak a different language or be of a different race or cultural tradition—both “Hellenistic” and otherwise in your life today?
2. Are you one of those “Hellenistic widows”?
3. Is their/your identity similar to or different from the majority?
4. Are there “Hellenistic widows” in United Methodist Women or in your community who are being neglected while other widows are privileged? Why?
5. What kind of challenge does this represent for United Methodist Women?

Task 2: Building Antiracist, Multicultural Leadership
The disciples proactively took steps to address the widows’ neglect. Ask the group to name leadership characteristics of the disciples. The facilitator should have some suggestions ready to encourage the brainstorming, such as the following:
• They listened to and were attentive of one another.
• They called together the whole community of faith and involved everyone in the decision making.
• Justice is a given. They did not even discuss the importance of justice but went forward to resolve it.
• They delegated, acknowledging that they could not do everything themselves and so needed to trust others who could more than adequately take care of all the widows justly. They demonstrated shared leadership and drew the leadership circle wider.
• They laid hands on those chosen to bring justice to a changing community of faith.

Task 3: Radical Welcome as Spiritual Practice
Hand out the “Radical Welcome as Spiritual Practice” handout. Ask the table groups to compare their list of characteristics to the handout. Ask each group to make any necessary additions or changes to their list.

Task 4: Finding Our Starting Point: Inviting, Inclusive or Radically Welcoming?
Pass out copies of the “Continuum on Becoming an Antiracist, Multicultural, Multilingual Conference.” Briefly introduce the antiracist, multicultural, multilingual continuum, pointing out the three categories and the elements under each.

Ask each table group to identify some of its behaviors on the continuum. Explain that they are likely to find something in each of the categories. The different places that we find ourselves point out the possibilities and opportunities we face that are conditioned by the contexts in which we live. Ask the groups what tools and strategies they have to deal with these realities.
**Task 5: Organizational Strategies for Promoting Radical Welcome**

Ask the table groups then use the “The Picture of Radical Welcome” handout to help strategize how, given their specific realities, they might demonstrate radically welcoming leadership both within the organization as well as in the broader community. Designated facilitators will circulate among the groups to assist the discussion. Have the groups record their main discussion points on newsprint. Newsprint will later be posted on the wall. Ask and display the following questions:

1. Where is your conference on the continuum? Give examples.
2. What steps might you take to demonstrate radically welcoming leadership both within the organization as well as in the broader community?

After about 20 minutes, invite groups as time allows to share strategy ideas.

**Task 6: Closing Litany and Linking Leadership Roles**

Ask individuals to take an index card from their table and write down her own suggestion for strategies for radical welcome that are directly related to her role (individual member, officer, exploring membership) in the organization and her own identities/reality at the local, district and conference levels. Close with the “Litany of Commitment to Radical Welcome.”

---

*Julia Tulloch is United Methodist Women executive for leadership development. Elmira Nazombe is retired United Methodist Women executive for racial justice.*
Seven Chosen to Serve (Acts 6:1-7)

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait at tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.” What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

1. Who were the widows being neglected?

2. Who were the widows who were privileged?

3. How did this treatment match with the Jewish tradition about the treatment of widows?
Radical Welcome

Spiritual practice that combines the ministry of welcome and hospitality with a faithful commitment to doing the theological, spiritual and systemic work to eliminate historic, systemic barriers that limit the genuine embrace of all groups, especially those who have been historically marginalized.

To radically welcome means to understand that each group bring gifts and perspectives that help the whole organization to fulfill God’s dream and purpose.

A radically welcoming community is:

- Hospitable: A warm space for all people.
- Reconciling: Works to build mutually transforming relationships.
- Open to conversion: They listen carefully, make room for, share power with and learn from one another.
- Intentional: They engage in conscious and contextually appropriate efforts to address individual, congregational and systemic change.
- Comprehensive: They recognize radical welcome as a way of being cultivated through worship, mission, leadership development and all other areas of life of the organization.
- Compassionate: They prioritize the work of creating “space for grace”—settings where people can express and hold their dreams, stories and fears.
- Faithful: They are driven to be faithful disciples of Jesus Christ, who welcomes and heals all people and invites us to tell a new story of resurrection life together.


A radically welcome community is not:

- An invitation to assimilate: It is a move beyond traditional inviting.
- Feel-good ministry: It is a community that has moved away from self-centered, consumer-oriented, customer-service models.
- Reverse discrimination: It is a rejection of “us versus them” mentality.
- Conventional membership campaign.
- Political correctness, reactionary or “throwing the baby out with the bath water.”

---

### Continuum on Becoming an Antiracist, Multicultural Organization

<table>
<thead>
<tr>
<th>Antiracist, Multicultural</th>
<th>Antiracist, Multicultural</th>
<th>Antiracist, Multicultural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inclusive Conference:</strong> Come help us be more diverse</td>
<td><strong>Inclusive Conference:</strong> Come help us be more diverse</td>
<td><strong>Inclusive Conference:</strong> Come help us be more diverse</td>
</tr>
<tr>
<td><strong>Inviting Conference:</strong> Come join and share in our organization</td>
<td><strong>Inviting Conference:</strong> Come join and share in our organization</td>
<td><strong>Inviting Conference:</strong> Come join and share in our organization</td>
</tr>
<tr>
<td><strong>Radically Welcoming Conference:</strong> Bring your gifts, your culture, your whole self—we want to engage in mutuality and shared power</td>
<td><strong>Radically Welcoming Conference:</strong> Bring your gifts, your culture, your whole self—we want to engage in mutuality and shared power</td>
<td><strong>Radically Welcoming Conference:</strong> Bring your gifts, your culture, your whole self—we want to engage in mutuality and shared power</td>
</tr>
<tr>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
</tr>
<tr>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
</tr>
<tr>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
<td><strong>Meeting:</strong> We want our meetings to be warm and welcoming, where everyone feels safe and included</td>
</tr>
</tbody>
</table>

Adapted from “Continuum on Becoming an Antiracist, Multicultural, Multilingual Conference” by Crossroads Antiracism: www.crossroadsantiracism.org.
## The Picture of Radical Welcome

<table>
<thead>
<tr>
<th></th>
<th>Inviting</th>
<th>Inclusion</th>
<th>Radical Welcome</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Message</strong></td>
<td>“Come, join our Community and share our cultural values and heritage.”</td>
<td>“Help us to be diverse.”</td>
<td>“Bring your culture, your voice, your whole self—we want to engage in truly mutual relationship.”</td>
</tr>
<tr>
<td><strong>The Goal</strong></td>
<td>Assimilation: Community invites new people to enter and adopt dominant identity.</td>
<td>Incorporation: Community welcomes marginalized groups, but no true shift in congregation's cultural identity and practices.</td>
<td>Incarnation: Community embodies and expresses the full range of voices and gifts present, including The Other.</td>
</tr>
<tr>
<td><strong>The Effort</strong></td>
<td>Systems and programs in place to invite and incorporate newcomers into existing structures and identity; rejections or marginalization of those who do not assimilate.</td>
<td>Stated commitment to inclusivity but less attention to ongoing programs, systemic analysis of power; emphasis on individual efforts.</td>
<td>Systems and programs in place to invite and welcome people, including those from the margins; to ensure their presence, gifts and perspective will be visible and valued; and to ensure that these new communities, gifts and values influence the congregation's identity, ministries and structures.</td>
</tr>
<tr>
<td><strong>The Result</strong></td>
<td>Healthy numbers (perhaps with some members who claim marginal identity) but institution and its membership is overwhelmingly monocultural.</td>
<td>Revolving door, with people coming from margins only to stay on fringe or leave; institutional structure remains monocultural, with some pockets of difference.</td>
<td>Transformed and transforming community with open doors and open hearts; different groups share power and shape identity, mission, leadership, worship and ministries.</td>
</tr>
</tbody>
</table>

Litany of Commitment to Radical Welcome

RIGHT: We affirm that radical welcome asks us to look at ourselves and our identity-related power.

LEFT: We affirm that radical welcome asks us to reach across boundaries and to know when to stand up and when to step back.

ALL: Let us affirm a radically welcoming United Methodist Women with all humility and gentleness, with patience, bearing with one another in love.

RIGHT: We believe that radical welcome asks us to listen fully, to hear one another’s stories, to respect one another’s identities and to value our differences.

LEFT: We believe that radical welcome asks us to build on all our gifts. Gifts that offer new insights boost our creativity and help us imagine new dreams and create a renewed community.

RIGHT: Let us build United Methodist Women knowing that doesn’t mean that all should look and speak, think and worship, and act the same all the time, as each person and community are given grace according to the measure of Christ’s gift.

LEFT: Let us grow United Methodist Women knowing we are strengthened by this community bound together in Oneness. We commit ourselves to the responsibilities to which we have been called and to knowing when we must act together on behalf of justice. We commit ourselves to the community that United Methodist Women will become.

ALL: Our commitment: Joined and knit together by every ligament with which the body is equipped, as each part is working properly, promotes the body’s growth in building itself in love.
MODELING RADICALLY WELCOMING LEADERSHIP
BY JULIA TULLOCH AND ELMIRA NAZOMBE

Goal and Objectives
- Understand how cultural spaces (and racism, languageism) affect being a leader in United Methodist Women.
- Explore complexities of power within a diverse organization.
- Identify leadership attributes for inclusion and radical welcome (embrace).
- Practice leadership qualities and skills using United Methodist Women problem-solving scenarios.

Supplies
- Newsprint
- Markers

Handouts
- Copies of select United Methodist Women leadership scenarios from “Because We Believe” workshop that reflect racial, ethnic, language, age, economic and geographic diversities within the room and of the district or conference.
- Litany of Commitment to Radical Welcome (from the “Building and Antiracist, Multicultural, Multilingual Organization” workshop).

Task 1: Exploring Power (20 minutes)
Invite group to form circle. Explain that they will be stepping forward or backward depending on the following prompts:

1. How long have you been a member of United Methodist Women? Take a step forward for every year you’ve been a member (maximum 10). If you’ve been a member for two years or fewer, take a step back.
2. If you are an elected officer, take a step forward.
3. If you are an appointed officer, take a step back.
4. If English is your first or preferred language, take a step forward.
5. If your first or preferred language is not English, take a step back.
6. If you are a member of a suburban church, take a step forward.
7. If you are a member of an inner-city church, take a step back.
8. If you are a member of a small rural church, take a step back.
9. If you are a third-generation American, take two steps forward.
10. If you are a second-generation American, take one step forward.
11. If you are a first-generation American, remain in place.

Task 2: Debrief (20 minutes)
What is the significance of the different positions for power and possibility within the organization? Invite the women in center of the circle to turn around and see where others in the group are. Ask the group the following questions:
- What are your observations about our positions in the circle (since we started at the same point)?
- Who is at the margins and who is at the center?
• How does it feel to be where you are?
• What was surprising?

**Task 3: General Discussion** (15 minutes)
While still standing in the current configuration, discuss as a group the following questions:
• What does this say about “power and privilege” among us?
• Do we see real difference of power and privilege among us?
• How do we thing these differences came about?

**Task 4: Leadership Attributes and Problem Solving** (20 minutes)
Invite the group to create table groups that reflect the diversities within the room:
• English speakers and conference officers.
• Appointed language leaders.
• Majority and minority racial, cultural language members.

Distribute the worksheet “Transforming Dimensions of Racism, Languageisms and Monoculturalism.” Review the key points, especially interpersonal, institutional and cultural dimensions.

Distribute copies of selected leadership scenarios from “Because We Believe” workshop so that the same scenario is given to two diverse groups; for example, both an English speaking and language group would receive the same cultural scenario. Ask table group to discuss the scenario:
• How might they resolve the situation in light of their power position as discussed in tasks 1 and 2?
• What leadership skills would they use to resolve it?

Have groups record their answers on newsprint.

**Task 5: Report Back** (20 minutes)
Take a few minutes and have groups present their responses. Then discuss the following questions as a group:
• What are the leadership skills that were employed? (Record on newsprint.)
• Where are the common approaches (within different table groups) that reflect identity and power?
• Ask participants to identify different approaches.
• How might where you were in the circle influence what is important in leadership qualities?
• What are qualities we can all claim?
• What steps can we take to move across differences (from the margin to the center)?
• Would you approach the scenario any differently now? How? Why?

**Task 6: Closing**
Distribute the Litany of Commitment to Radical Welcome and read it together.

*Julia Tulloch is United Methodist Women executive for leadership development. elmira Nazombe is retired United Methodist Women executive for racial justice.*
Internal Dimension
What we want: An inclusive and racially, culturally and linguistically just United Methodist Women in which each member:
- Has a sense of well-being.
- Understands that we are all connected.
- Shares responsibility.
- Commits to lifelong learning and growth.

How the “isms” get in the way:
- Lack of awareness or denial that we are shaped by a larger unjust system.
- Intentionally or unintentionally support the injustice.

Signs that the “isms” may be present:
If you are feeling or experiencing
- Isolation.
- Fear.
- Rage.
- Distrust.
- Inauthenticity.
- A stunted sense of own possibilities.

Interpersonal Dimension
What we want: An inclusive and racially, culturally and linguistically just United Methodist Women in which our relationships with one another and with others outside our movement:
- Honor and elicit others’ gifts.
- Encourage awareness of and compassion for others.
- Inspire and support learning, growth and transformation.
- Are mutually accountable.

How the “isms” get in the way:
- People favor and privilege people who are white and speak English.
- People collude with others to keep the unjust system in place.
- Individuals see people of color and the nonmajority language group as objects to be used and/or discarded.
- Tending relationships is not valued as much as keeping alive the façade of inclusiveness.

Signs that the “isms” may be present:
If you are feeling or experiencing in relationships
- Destructive conflict.
- Insufficient caring.
- Unique gifts stifled.
- Exploitation.

Example leadership goal to address “isms” personally:
Be more aware of how my own racial, language and cultural attitudes were developed and how they affect my understanding of people and events.

Example leadership goal to address the “isms” in relationships with others:
Learn how to engage in healthy and creative conflict.
**Institutional Dimension**

What we want: An inclusive and racially, culturally and linguistically just United Methodist Women within which:
- Everyone’s leadership is valued and expressed.
- Everyone feels ownership and responsibility.
- Everyone benefits.

How the “isms” get in the way:
- Make and enforce decisions that support racial, cultural and linguistic majority privilege.
- Use everyone’s resources in the service of racial, cultural and linguistic majority privilege.

Signs that the “isms” may be present:
If the organization is feeling or is experiencing
- Fewer resources to sustain community.
- More decisions “for” than “with.”
- Nobody feels that they are or they have “enough.”

Example leadership goal to address the “isms” institutionally:
Discover new ways to move from tokenism to genuine participation for all.

**Cultural Dimension**

Culture is how we ascribe meaning, norms, traditions and symbols. It is how a group decides what matters and what does not.

What we want: An inclusive and racially, culturally and linguistically just United Methodist Women within which:
- The group creates ways of being, thinking and doing that works for all.

How the “isms” get in the way:
- Name who and what the problems are.
- Set the standards and norms for all.
- Decide what’s true in a way that privileges those who are white.

Signs that the “isms” may be present:
If the values and practices we pursue reflect
- “We” includes only people in the racial, linguistic and cultural majority.
- Desperation and panic.
- Rejection of difference and diversity.
- Critical systemic problems are ignored.
- Everyone’s humanity is diminished.

Example leadership goal to address the “isms” culturally:
Deepen and expand our collective sense of “us” and shared vision.

*White is used to represent a social definition rather than biology. Here it describes those who hold power and define the dominant practices of our society and its institutions. Definitions of who is white have changed over time.*

**Source:** Adapted from the Women’s Theological Center’s “Leading From the Spirit” training’s Tools for Transformation Training (September 2005), www.thewtc.org.
BECAUSE WE BELIEVE:
LIFE WITHIN UNITED METHODIST WOMEN
A WORKSHOP EXPLORING THE UNITED METHODIST CHARTER FOR RACIAL JUSTICE AND
UNITED METHODIST WOMEN’S LEADERSHIP DEVELOPMENT

BY ELMIRA NAZOMBE AND CAROL BARTON

Setup
This is a workshop designed for 90 minutes. You may adapt it to fit your time allotment. You will need the following:

1. Copies of Charter for Racial Justice, one per person or at least one per small group. This can be found online at www.unitedmethodistwomen.org/resources/racialjustice/charter or free for shipping and handling from the United Methodist Women Mission Resources center in English, Spanish and Korean at 1-800-305-9857 or www.umwmissionresources.org
2. Copies of “Because We Believe Discussion Questions” for each person.
5. The following statement from the charter displayed in some manner for all to see: We will increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination.

Worship (10 minutes)
Begin with a brief worship service. Create a space for participants to bring themselves into the room, center and be open to the Spirit and one another.

Introduction (5 minutes)
Briefly explain the purpose of the workshop and what participants will be doing. If you have not already done so, use this time to have people introduce themselves to one another briefly. (They can give just their name and where they are from or their name and one thought about race in our lives. What you do depends on the size of the group and how much time you have.)

Purpose: To re-explore the Charter for Racial Justice in the current context of our lives in United Methodist Women, our communities, the nation and the world and to explore the biblical and theological underpinnings of the charter and their challenges for us as Christians.

Process:
- We will explore the “We Believe” section of the charter in small groups to explore biblical and theological understandings about racism.
- We will examine a chart to consider how racism manifests itself at different levels of our lives.
- We will discuss scenarios from the life of United Methodist Women to consider how we can build on the biblical challenges to address complex realities of race and ethnicity in our relationships and our institutions.
**Because We Believe** (25 minutes)
Gather people into small groups. The number will depend on how many people are present—groups of four to five work best, but be flexible. Make sure each table has a copy of the Charter for Racial Justice and the “Because We Believe” discussion questions. If there are enough people, divide into eight groups and have each group discuss just one “We believe” statement and questions. If there are more than eight groups, two groups can discuss the same question.

Invite the group to read their assigned discussion question(s) then to sit and think quietly for a moment before discussion. Then they can share thoughts as a group in response to the question(s). They will spend about 15 minutes in small groups.

Bring the group back together for about 10 minutes and have one person from each group briefly share one new thought or insight about the charter preamble (there is likely not time for a full report from each group).

**Exploring Dimensions of Racism** (5 minutes)
Hand out the grid “Transforming Dimensions of Racism, Languageism and Monoculturalism: Taking Leadership for Radical Welcome.” Briefly walk the group through this grid. It introduces four dimensions of racism—manifested at the internal, interpersonal, institutional and cultural levels. The purpose is to recognize that racism works at many levels. It is both internalized and institutionalized. Part of our work is to recognize when racism is at work and to name it so that we can address it. We will be exploring some scenarios that look at how racism works at these different levels. Don’t get stuck in a long discussion about the grid itself. If people are confused, move into the scenarios, which give examples of these different dimensions of racism.

**Taking Leadership for Racial Justice** (25 minutes)
Groups have been given a set of “United Methodist Women Leadership Scenarios” adapted from real situations that United Methodist Women face. Many of these refer to conference leadership, but they can equally apply to district and local unit leaders and members. The scenarios explore how leaders (both elected and informal) are nurtured, developed and affirmed or are sometimes blocked from taking leadership roles. It also explores what it means to assume our own leadership potential and to “step up” when we see racist situations, to name and confront them in love. How can we think boldly and in new ways about how we bring in new leadership, not just to officer roles but to the life of our organization in general? What are some of the current obstacles? What steps can we take to address them in new and creative ways?

Process:
- Assign each group one of the scenarios.
- On their assigned page they will find a “We Believe” statement, a brief reflection on the statement and a scenario from United Methodist Women about leadership issues.
- For about 15 minutes have group members share their own reactions to the scenario with their small group. Is it recognizable? Have they experienced similar situations? As a group, have them discuss ideas to address the situation in light of the particular “We Believe” principle. If time allows, they can move on to another scenario.
- For about 10 minutes, bring the groups back together and have a few groups briefly share a summary of their scenario and one suggestion on how to respond to the scenario based on the charter mandate.
- There will only be time for a few groups to share. (Note: if someone is able to record these ideas and suggestions, the national office of the Racial Justice Program would love to receive notes of your discussion to strengthen our collective work on the charter.)
Make a New Vision (15 minutes)
During this time you will make concrete proposals on attracting and developing new leaders, drawing on the charter.

Display the following statement from the charter in a manner that the whole group can see:

_We will increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination._

Give all participants a copy of the “How Can United Methodist Women Take Leadership for Radical Welcome?” handout. Using the “Transforming Dimensions of Racism” grid as a guide, and working in small groups, have participants make suggestions for how we can work on racism within United Methodist Women in very specific ways at the personal, interpersonal, institutional and cultural levels to fulfill this commitment from the charter. Groups should try to come up with one example for each level. How does this challenge us to go beyond diversity to changed relationships and—that is, toward racial justice? Allow 15 minutes for this activity.

Groups can report back if there is time, or, instead, choose recorders at each group to summarize the discussion in writing and give to facilitators. This will be useful for your own planning for future work within your local, district or conference unit. Also feel free to share it with the national Racial Justice Program if you choose.

Closing (5 minutes)
Have a few people briefly share new insights from the workshop and how this will impact United Methodist Women. Offer a closing prayer for insights and courage as we work to overcome racism.

__elmira Nazombe is retired United Methodist Women executive for racial justice. Carol Barton is United Methodist Women executive for community action.__
Because We Believe Discussion Questions

We believe:

That God is the creator of all people and all are God's children in one family
  - Why do we believe this is true?
  - What are some of the events and experiences that make us sure this is true?
  - What about immigrants, suicide bombers, those we disagree with—how do we embrace them as a part of our family?

That racism is a rejection of the teachings of Jesus Christ
  - What are some of the specific teachings that come to mind?
  - Think of specific lessons Jesus taught about racism.
  - How did Jesus deal with different racial groups?

That racism denies the redemption and reconciliation of Jesus Christ
  - How is racism a barrier to redemption? Give a concrete example.
  - How does racism deny reconciliation in the church?
  - How does racism deny reconciliation in the broader society?

That racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation
  - Give an example of how racism has robbed you or someone you know of wholeness as a perpetrator or victim of racism.
  - Share some examples of how racism can conflate social, economic and political exploitation.
  - What arguments does racism use to justify itself in any of the situations discussed?

That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed
  - From what perspective is this written? The dominant majority or the minority?
  - Can this statement be applied equally to all? Why? Why not?
  - What confession can we make to one another?

That in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God
  - What is God’s “image” that we recognize in others who are different from ourselves?
  - When we are faced with competition from workers in other countries or an “enemy,” how do we reconcile “equally valuable in God’s sight” with our nationalistic political views?
  - What actions do we undertake because of common humanity?
That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured

- What are some examples in the life of United Methodist Women when our strength has come from our racial and cultural diversity?
- What steps do we take in United Methodist Women to respect and nurture each person, including his or her racial and ethnic identity?
- Where are the places in the world that most need our attention to build respect and nurture for each person’s value?

That our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state

- What new attitudes both about race would you like to see reflected in the structures and policies of United Methodist Women and the church? What change would they make?
- What new relationships need to be built within the nation between racial and ethnic groups that will reflect justice?
- Give examples of practices in local communities that reflect new attitudes and understandings of justice for all racial and ethnic groups.
WE BELIEVE that God is the creator of all people and all are God’s children in one family.

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders or stepchildren—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships; it requires building institutional and cultural structures that nurture and preserve this kinship.

The X Conference has made great strides in attracting Korean United Methodist Women members to the conference Mission u (formerly School of Christian Mission). They now have a whole class meeting in Korean and have a separate handout in Korean on the study theme. It’s been difficult finding Korean study leaders because they need to be completely bilingual to digest materials in English and present them in Korean. Entire studies were reduced to a single page. The book being studied was written primarily with white, U.S.-born United Methodists in mind. The plenaries at the school are in English. The visuals in the front of the plenary are often mostly of white people and do not convey the diversity of the women and men gathered. Korean women participate in the English language plenaries, sometimes providing a choir. There is little opportunity for all of the attendees of Mission u to have a broad exchange of insights and perspectives and to learn from one another.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Racial Justice in an “All White” Situation (Institutional)

WE BELIEVE that God is the Creator of all people and all are God’s children in one family.

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders or stepchildren—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships; it requires building institutional and cultural structures that nurture and preserve this kinship.

The Y Conference includes many congregations that are all white. There is a new influx of Mexican immigrants into the area who are working in meatpacking who are believed to be Roman Catholic. There is also a large Mexican-American population that has lived in the area for generations. The Native American reservations in the area are Episcopalian, a legacy of a historic division of Native American communities among the denominations. Thus when challenged to diversify their conference United Methodist Women leadership, women say they just can’t find any women of color who are United Methodist. As a result, the leadership feels that racial justice is simply not an issue that is relevant to their situation. When asked, the conference mission team leadership has been heard to say, “We aren’t prejudiced—we just don’t have people of color around. We would like to involve women of color, but since there are none, we are working on issues of diversity with regard to age and ability.”

Mexican immigrants and Native Americans are facing many difficult problems in the area. Threatened raids on meatpacking plants and other job sites by Immigration and Customs Enforcement (ICE) mean immigrant families are afraid to participate fully in their communities. Native American parents feel that the No Child Left Behind federal education bill actually succeeds in leaving many Native children behind.
WE BELIEVE that racism is a rejection of the teachings of Jesus Christ.

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

The Z Conference is proud that it’s achieved greater diversity on the mission team. It was all white women, and now they have an African-American woman, a Korean woman and a Hispanic woman. None of these three women are elected officers. At a recent mission team meeting, the women of color had some questions about the way the meetings are run and some questions about how Mission u is set up. After the meeting, a few of the white women debriefed:

“We let them in—now what do they want?” Margaret said. “This is the way we do things. We want diversity, but we don’t want to change things when they’re working fine.”

“Yes, and the translation issues that they were raising are just too expensive. We don’t have that kind of a budget, so it’s really out of the question. Someone should meet with them to tell them how things are done, and our limitations,” added Joan.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
The Price of Silence (Interpersonal)

WE BELIEVE that racism is a rejection of the teachings of Jesus Christ.

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

At the annual meeting of the G Conference, those who participated in the United Methodist Women Public Education Summit have been asked to give a report of their experiences. Barbara, an African-American woman who is a district officer, is the first to give a report of her experiences. There is noise in the room, with lots of side conversations going on. Not too many women in a primarily white audience are paying much attention. When she finishes her presentation, Wendy, a white woman who is also a district officer, begins to tell of her experiences at the summit. There is a hushed silence as everyone turns to listen to her. Later, the women are debating a new program initiative on public education. Barbara proposes an idea about mentoring in the schools. Several white women are skeptical of the idea, saying it is “too ambitious,” “we’re not ready,” “it isn’t likely to work,” etc. After more discussion, Wendy reintroduces the same mentoring proposal suggested earlier by Barbara. This time the women think it’s a great idea and rally behind it, and the plan is approved.

Barbara feels certain that racial attitudes toward herself and Wendy affected the discussion. Barbara fears that if she were to name and challenge this racist behavior she would be told she’s imagining things, or that people didn’t really mean it and they’re quite well-meaning, or that she’s too sensitive and the white women are not prejudiced, or that it’s better not to make a big deal about it “as we don’t want conflict among us.” So she can stay in her leadership position if she doesn’t name these issues, or she can walk away from her position and leave the power and control in the hands of the white women.
WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Redemption and reconciliation are available to all those who eliminate the barriers to God’s love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Maria Suarez is a staff person for United Methodist Women. She gave a presentation at a national training event. As the group took a break for coffee, one of the white United Methodist Women members came up to a white director over coffee to complain about Maria, expecting that another white woman would concur with her.

“I just can’t understand a word that Hispanic woman says. She should speak better English if she’s going to make presentations,” the United Methodist Women member, Sally, commented. Maria was standing right behind her, in full earshot.

The director turned to Maria and brought her into the conversation. “Well, Sally, Maria is right here. If you didn’t understand, I’m sure she will be very happy to go over some of the material with you and answer any questions.”
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
The Geography of Race (Cultural)

WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Redemption and reconciliation are available to all those who eliminate the barriers to God’s love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

The F Conference covers a big area and has both urban and rural areas within the conference. The urban areas tend to concentrate African-American and Latino churches, while the rural and suburban areas are predominantly white. For Jen, a white woman who is conference vice president, it’s always a challenge finding a site for the annual meeting. It seems fair to rotate the meeting to different regions of the conference, both urban and rural. However, the vast majority of the members are older white women from the rural and suburban areas. They are fearful of the city and don’t feel “comfortable” going to a meeting there.

The Bethel United Methodist Women, which is African American, invited the conference to hold its meeting at their inner-city church three years in a row, and each year the conference declined the invitation. Some of the women from Bethel came to Jen and asked why. They said they also felt uncomfortable going to the white suburbs where there are no people of color in the streets and police are more likely to stop them as suspected interlopers. So Jen scheduled the annual meeting at Bethel and did lots of great publicity, but there was very poor attendance. Most of the older white women voted with their feet and stayed home. It was incredibly disappointing after all the planning work and was offensive to their hosts. Jen doesn’t know what to try next.
We believe that racism denies the redemption and reconciliation of Jesus Christ. Redemption and reconciliation are available to all those who eliminate the barriers to God’s love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Radhika is a South Asian woman who serves as mission coordinator for membership nurture and outreach in her conference. She has been active in training district counterparts, and the conference welcomed three new units last year. She feels that it is important for her to bring to light issues of racial justice whenever it is appropriate. After serving for one year, she was told by the committee on nominations that she was not adequately fulfilling her mandate, and they chose another woman (a white woman) to fill her slot on the slate. However, she was nominated from the floor and was reelected. During the year Radhika once again tried to carry out her responsibilities to the best of her ability. In addition, she questioned the mission team leadership about why the conference Charter for Racial Justice committee had not held any meetings. This fall, she received a letter from the committee on nominations saying that although positions can be held for up to four years, the nominations committee considers all positions open each year and reviews the performance of all officers in determining the slate for the coming year. The letter informed her that, in the view of the committee, she had failed to meet her responsibilities and that another woman had been nominated for her position. She had not been notified by the executive committee about any concerns regarding her performance in this office—something that is their responsibility according to the bylaws.

Radhika feels she has been doing her job and that the committee’s reasons for nominating another woman are the result of their dissatisfaction with her for raising issues of racial justice and, in general, for asking questions that challenge the white leadership of the conference. She feels their decision reflects the attitude that women of color are supposed to be grateful for being a part of the leadership team and should keep their views to themselves.
WE BELIEVE that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

Exploitation of others has no place in the kingdom of God because it separates and alienates us from other members of God’s family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

Nancy has been active in United Methodist Women since the Charter for Racial Justice was adopted by the denomination in 1980. When she began, United Methodist Women was an all-white organization in her district and conference in the Midwest. She has seen many changes. During the 1980s, a large number of Southeast Asian immigrants settled in her area, working in a refrigerator factory. In the 1990s, large numbers of Spanish-speaking immigrants came to the area to work on truck farms.

Nancy feels that the present situation represents an opportunity for her conference United Methodist Women to step up to meet the challenge of this new demographic reality. She believes that they should reach out to the area’s new residents, try to understand their problems and encourage their participation in United Methodist Women. She feels that this may be difficult because area attitudes toward other racial and ethnic groups have not changed to keep up with its changing demographics.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Dysfunctional Family (Institutional)

WE BELIEVE that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

Exploitation of others has no place in the kin-dom of God because it separates and alienates us from other members of God’s family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

The C Conference has a mission team with two language coordinators, Korean and Spanish, appointed by the president. Their primary job is to help build new Hispanic and Korean United Methodist Women units in the conference. Some of the officers are a bit disgruntled that these two women are part of the mission team even though they haven’t been elected. From their perspective, these women should not have equal voice on the team since they didn’t come through the nominations process.

The Korean and Hispanic language coordinators don’t feel like active members because they’re usually called on only to discuss their specific work, not the broader conference team concerns. At the same time, because their work is limited to Hispanic and Korean congregations and United Methodist Women units, they recognize that they have no awareness of what’s happening in the rest of the conference. Thus it’s difficult for them to get involved. Most of their women have little to do with district and conference United Methodist Women structures since language is a barrier, and some women complained when whispered translations were held in one corner of the room. Occasionally they are called on to provide cultural presentations but have no greater involvement. The language coordinators, who must be bilingual, serve as go-betweens. Only Mission u has succeeded in attracting their members because classes are taught in Spanish and Korean—but the women still remain separate. This makes it difficult to move into mainstream United Methodist Women leadership or even to get to know the broader conference United Methodist Women concerns.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO

One Reality, Three Views (Interpersonal)

WE BELIEVE that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed.

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships or have allowed broken relationships to go unchallenged in the household of God. Hatred and indifference to the pain and struggle of others and the deep pains and anger can separate us from the possibilities of reconciliation.

Women are gathered at a conference annual meeting. There is a session to discuss the Charter for Racial Justice. The white women are not sure why the topic keeps coming up.

“We’re not prejudiced,” comments Audrey, a white woman. “This just isn’t an issue for us. Look, we’ve got Carmen here, and we don’t see her color. She’s just one of us. God loves everyone, and we shouldn’t be focusing so much on our differences. We should focus on what we all have in common—our love of Jesus and our commitment to mission.”

Carmen, from Puerto Rico, has learned to be part of the group by fitting in. She keeps silent when people make uncomfortable remarks about her accent or her leadership abilities, and she tries to do things the way the white women expect them to be done. Fitting in is what has enabled her to have a place in this group. She agrees, “Yes, I wish we didn’t keep having these conversations that point out our differences.”

Roberta, an African American, is listening and seething. This group wants a woman of color who will fit in, not a woman who will stir things up. Not a woman who wants to be herself and who wants to challenge the steady stream of slights she receives. Either she has to be invisible as a black woman and act the same as white women in order to be included or her leadership is dismissed. When she has challenged women about comments they’ve made, she’s considered conflictive and abrasive. Last year she was approached by the nominating committee for consideration as an officer. She decided to share some of her ideas about increasing the inclusiveness of the conference. To her disappointment, she was not nominated for any office. She believes that it was her frankness that made her “ineligible.”
UNITED METHODIST WOMEN LEADERSHIP SCENARIO

The 30 Percent (Internal)

WE BELIEVE that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed.

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships or have allowed broken relationships to go unchallenged in the household of God. Hatred and indifference to the pain and struggle of others and the deep pains and anger can separate us from the possibilities of reconciliation.

Martha, a white woman, has been active in United Methodist Women for many years. She lives in a district with a large African American United Methodist population. She has been a conference officer and even served one quadrennium as a United Methodist Women director. During the course of her years as a United Methodist Women member, she has seen and assisted in the growth of new United Methodist Women units in predominately African-American churches. This has meant a shift from all-white leadership of the conference to increasing diversity and, now, to a conference leadership that is predominately African American.

Martha is increasingly bitter, feeling that the new leadership is shutting out experienced white leaders. She feels that she is being unfairly treated and is the victim of “reverse racism.”
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Creating Our Own Barriers (Internal)

WE BELIEVE that in our common humanity all women and men are made in God’s image and all persons are equally valuable in the sight of God.

In a family, all children should be precious and connected. A family cannot truly be a family if some members are denigrated while others have the power to act as if they are superior.

Nan Yin is a leader in her local Korean United Methodist Women and has been active in national activities for Korean United Methodist Women. She has attended many conference Schools of Mission and has begun to be active in other United Methodist Women activities at the conference level. She’s passionate about the organization. While she has held leadership positions among the Korean women, she is hesitant to take on leadership roles at the conference level because she feels insecure about her English abilities. Recently, the committee on nominations asked her to consider a conference officer role, but she declined because she felt she could not do the job properly without more English.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
“Our” Way (Internal)

WE BELIEVE that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured.

Valuing and making use of the variety of our gifts and perspectives within our communities and nations is our way of honoring God’s gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

Hilda is the first woman of color president of her conference United Methodist Women. She’s excited about what the mission team can do together and eager to take on this leadership position. As she chairs her second mission team meeting, there are thoughts going on in two officers’ minds:

White woman: I don’t know if she’s really up to the task. She didn’t do the agenda the way we always do it. I think she might undo a lot of the great efforts we’ve made to get organized and build a working team. It’s important that we keep an eye on the situation and make sure things get done, even if she’s not properly taking charge. I like diverse leadership, but I’m not comfortable with some of the changes she wants to make in our meetings and in programming. It doesn’t really fit with who we are and what our women want. She should let us give her more advice.

Hilda: I want to do this job, but I don’t know if I can do it as they do. If I do things differently, they don’t respect my leadership. Already, some of the women don’t return my phone calls or relay their messages to me through our vice president. But the way the last president did things is not my style. When she was new and tried some new things she was not challenged the way I have been, with United Methodist Women bylaws and Roberts Rules of Order and calling the national office to check if I’m doing it right. I feel as if I’m invited to be here but not invited to be myself.
UNITED METHODIST WOMEN LEADERSHIP SCENARIO

Trying to Make Diversity Work (Cultural)

WE BELIEVE that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured.

Valuing and making use of the variety of our gifts and perspectives within our communities and nations is our way of honoring God’s gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

The A Conference is having a special program on intercultural understanding at their annual meeting, with a guest from the national office to lead the focus on racial justice. In their conference, which is mostly white, they have three Fijian churches, a small number of Korean churches and only one Native American church. They have invited the women from one of the Fijian United Methodist churches to open the whole event with dancing and to stay for supper. The Fijian women have a rich Methodist heritage from their home churches in Fiji, but their traditions and family responsibilities make it difficult for them to participate in overnight meetings. They will not be staying for the rest of the meeting and will not be participating in the conversations on intercultural understanding and on race. Conference leaders commented that most of the Fijian women don’t really want to stay for the rest of the meeting. “It’s really their choice, but they said they didn’t want to stay.”
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
“We’re Trying” (Cultural)

WE BELIEVE that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

The conference nominating committee is meeting to decide on a slate for next year. All of the members are white. As usual, it is hard to fill some of the demanding positions, and very hard to get racial diversity on the slate. Much of the active leadership is white, and it’s hard to find women of color who are willing to serve.

Susan: “Well, we should nominate Elisa, again, who’s from Mexico. She’s really the only active ‘diverse’ woman right now. She may be maxing out on her tenure soon, since we keep asking her—I don’t know what we’ll do when she’s no longer eligible to serve.”

Mary: “You’re right. We just can’t get women of color. Lots of women have to work and don’t have time to do the jobs. We’ve sent letters to ask people, and many turn us down. We’ve had a few who began jobs and dropped out. If it weren’t for Elisa, we really wouldn’t have any diversity at all. It’s not because we’re not trying.”

Susan: “Yes. We invite, but people don’t come. It may be because they’re just not used to the way we do things.”
UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Who Will Stand? (Cultural)

WE BELIEVE that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

After 9/11, there was an upsurge of attacks on South Asians and Muslims as alleged terrorists. Some were detained without cause and without even informing their families of their whereabouts. Many were, and are still being, deported. In the B Conference a well-respected Muslim doctor in the community was accused of supporting terrorism by funneling funds to Al Qaeda through a local Muslim nonprofit organization. There was no evidence of the charges. The only issue was that he had not formally registered the nonprofit organization. He was jailed and held without bail. Groups in the community, including faith-based groups such as Catholic Charities, mobilized to stand in solidarity with the doctor, against unfounded accusations that represented racial/ethnic and religious profiling. They held a community dialogue against racism and planned to attend his arraignment in solidarity. The groups called on United Methodist Women to stand with this man. In calling women around the conference, the social action chair heard no one openly oppose the idea. Instead, she got dozens and dozens of excuses as to why the women were too busy to be present. In the end, not one woman was willing to come, and United Methodist Women was not present to stand with this man and with their community.
**UNITED METHODIST WOMEN LEADERSHIP SCENARIO**

*How Can United Methodist Women Take Leadership for Radical Welcome?*

<table>
<thead>
<tr>
<th>Internal Dimension</th>
<th>Interpersonal Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Institutional Dimension</th>
<th>Cultural Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
DIALOGUE WITH THE CHARTER FOR RACIAL JUSTICE

This exercise invites us to revisit the Charter for Racial Justice and consider what it means for the present. It is to help us create a picture of racial justice concerns today and in the future as well as a vision of our response as United Methodist Women.

Purpose
To take a deeper look at the Charter for Racial Justice to answer the following questions:

- What are the critical racial justice issues within our organization, church and society?
- How well have we done, and what tasks lie ahead?
- What is new since the charter was written that needs our attention and our explicit commitment?

Setup
This is a workshop designed ideally for a two and a half-hour program. You may wish to do it in a single session or in three 50-minute sessions at consecutive meetings. If you need to shorten the time, you may wish to let members of the group take each part of the workshop home as “homework” and then bring it to the next meeting for discussion and sharing. It is important to give ample time for sharing responses and building consensus. This is why 45 minutes is suggested for each part of the workshop.

Supplies
1. Copies of the “We Believe” handouts (eight) for each person.
2. Copies of the “We Will” handouts (three) for each person.
3. Copies of “New Issues and Places” handouts (three) for each person.

Alternative Workshop Method
- Write each of the “We Believe” statements and questions, “We Will” statements and questions and “New Issues and Places” statements on large newsprint sheets and post around the room.
- Have markers and sticky/Post-it notes available so that each person can record their responses and post them on the large newsprint sheets.

Display Option
You can also use this material to create an interactive display for annual meetings, Schools of Christian Mission or other events. Put each “We Believe” statement and question on a separate paper or panel. Put each “We Will” statement and question on a separate paper or panel. Put the “New Issues and Places” statements on three separate papers or panels. Provide markers and sticky notes. Display a sign that invites women to respond to the questions by placing their sticky note responses on the panels, and encourage them to read and respond to others’ comments as well. The responses may give new insights for how members can take specific next steps on racial justice.

Introduction
The Charter for Racial Justice has been revisited and revised over the years as United Methodist Women faces new challenges within the organization and society. It has been an ongoing process of listening and responding to specific realities:
• 1952: Addressing internal concerns in the United Methodist church, including legalized segregation.
• 1962: Lifting up efforts to abolish the segregated black Central Jurisdiction and supporting civil rights struggles.
• 1978: Building on the counsel of separate national gatherings for African-American, Latina and Native-American women, a commitment by United Methodist Women to cultivate and honor the leadership of all, including women of color from many racial and ethnic backgrounds and to address institutional racism.

It has been more than 30 years since the current charter was adopted by the whole denomination at General Conference in 1980. Building on this tradition of ongoing discernment and witness, we invite you to join in a dialogue with the charter and other United Methodist Women. There have been significant changes within the organization, the church and national demographics over the past 31 years in terms of the realities of race and ethnicity.

**Part I: We Believe (45 minutes)**
This is a chance for the group to reconsider the eight “We Believe” biblical and theological foundations of the charter. They are powerful but not always easy to live out. Can we identify some of the stumbling blocks? This is a chance for group members to share their thoughts and concerns and learn what others are thinking. If your group is large you may wish to break into smaller groups.

1. Ask each person to read each of the “We Believe” statements and the questions that follow and write a response. Allow time for each person to write her response to all eight “We Believe” statements on her own sheet (or on the sticky notes). (10 minutes)

2. Ask members of the group to quickly share with one another. The facilitator/recorder can record comments on blank “We Believe” sheets or on newsprint. If participants are responding with sticky notes, they can post these on the appropriate sheets on the wall and then share with one another. (10 minutes)

3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of responses. Repeat this process until all the “We Believe” statements and questions have been addressed. (20 minutes)

4. Take five minutes to draw some conclusions about what has been learned from the exercise and what it may mean for your unit.

**Part II: We Will (45 minutes)**
This is a chance for the group to consider again the eight “We Will” statements. Instead of considering each separately, they are grouped in relation to: United Methodist Women, local churches and communities, and national and international structures. In 1978 these “We Wills” outlined current challenges, but much has changed. Where has United Methodist Women been successful, and what do members still need to do? Follow a similar procedure to that in part I.

1. Ask each person to read each of the “We Will” statements and questions and write their responses. (10 minutes)

2. Ask members of the group to quickly share with one another. The facilitator/recorder can record comments on blank “We Will” sheets or on newsprint. If participants are responding with sticky notes, they can post these on the appropriate sheets on the wall and then share with one another. (10 minutes)

3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of responses. Repeat this process until all the “We Will” statements and questions have been addressed. (20 minutes)
4. Take five minutes to draw some conclusions about what has been learned from the exercise and what it might mean for your unit.

**Part III: New Issues and Places (45 minutes)**

In the final part of the exercise the group members have an opportunity to think about what issues and actions they believe need to be added to the charter in order to make it more effective in the years ahead. What are the new things that we should speak about for the present and the future?

1. Ask each person to turn to the “New Issues and Places” pages and write their suggestions for new areas of work. (10 minutes)
2. Ask members of the group to quickly share with one another. The facilitator/recorder can record comments on blank “New Issues and Places” sheets or on newsprint. If participants are responding with sticky notes, they can post these on the appropriate sheets on the wall and then share with one another. (10 minutes)
3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of response. Repeat this process until all the “New Issues and Places” suggestions have been discussed. (20 Minutes)

**Summing Up**

Take a few minutes at the end of the exercise to talk about what group members have learned from the workshop and how their United Methodist Women group can begin putting the some of the ideas into action.
WE BELIEVE that God is the creator of all people and all are God’s children in one family.

Yes, but …

What about undocumented immigrants, suicide bombers, people we disagree with or “others” who are different from us in race, ethnicity, political or biblical perspective? What are the barriers to embracing them as a part of “our” family?

Comments and reactions

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________
WE BELIEVE that racism is a rejection of the teachings of Jesus Christ.

Yes, but …

People often say “charity begins at home.” Shouldn’t I give priority to my own race? How can we reconcile this?”

Some people say “our country was built by my people and we are the majority and majority rules.”

Comments and reactions
WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Yes, but …

Are the failures in reconciliation our fault? Some say we are not at fault because we have tried as individuals and as a nation to help others but they have often rejected our help or are jealous of us.

Comments and reactions
WE BELIEVE that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

Yes, but …

Our country is economically dominant because we work hard and our companies do what they have to do to be competitive. They are protecting our jobs, and those people really don’t want to work hard.

Comments and reactions
WE BELIEVE that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed.

Yes, but …

I never did anything to harm anyone personally. I am always very careful about what I say and do around other races. Isn’t that enough?

This doesn’t apply to me. I am the one who has been sinned against.

Comments and reactions
WE BELIEVE that in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God.

Yes, but …

Even if they are equally valuable in God's sight it doesn’t mean we should have equal economic resources. It takes more money for us to live in our country and it is not fair for them to take our jobs. Don’t we have a right to protect our jobs and our communities?

Comments and reactions
WE BELIEVE that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured.

Yes, but…

Every group feels most comfortable when they are with their own group. I live with people who are like me. I value and respect those other groups—I just don’t have any contact with them. Isn’t that enough?

Comments and reactions
DIALOGUE WITH THE CHARTER FOR RACIAL JUSTICE HANDOUT

We Believe Handout 8

WE BELIEVE that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

Yes, but…

Look at all the changes we have already made in United Methodist Women—isn’t it enough? Those other groups never want to talk to us. And now after September 11, don’t we really have to concentrate on protecting our own?

Comments and reactions

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________
DIALOGUE WITH THE CHARTER FOR RACIAL JUSTICE HANDOUT
We Will Handout 1

United Methodist Women

We will increase our efforts to recruit women of all races into membership of United Methodist Women and provide leadership development opportunities without discrimination and support nomination and election processes that include all racial groups, employing a quota system until the time that our voluntary performance makes such practice unnecessary.

1. How well are we doing?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. What more should we do?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Local Church and Community

We will create opportunities in local churches to deal honestly with existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together; create workshops and seminars in local churches to study, understand and appreciate the historical and cultural contributions of each race to the church and community; and increase local churches’ awareness of the continuing needs for equal education, housing, employment and medical care for all members of the community and create opportunities to work for these things across racial lines.

1. How well are we doing?

2. What more should we do?
National and International

We will eliminate all forms of institutional racism in the total ministry of the church, with special attention given to those institutions that we support, beginning with their employment practices, purchasing practices and availability of services and facilities; work for the development and implementation of national and international policies to protect the civil, political, economic, social and cultural rights of all people such as through support for the ratification of United Nations’ covenants on human rights; and support and participate in the worldwide struggle for liberation in church and community.

1. How well are we doing?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. What more should we do?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
New Issues and Places
United Methodist Women

We will:

________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
________________________________________________________________________________________________________________________________________
New Issues and Places Handout 2

New Issues and Places
Local Church and Community

We will:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
New Issues and Places
National and International

We will:

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
COMMUNITY DIALOGUE ON IMMIGRANTS AND IMMIGRATION LAWS
BY ELMIRA NAZOMBE

Goals
- To better understand the complexities of issues and relationships in communities experiencing growth in immigrant population.
- To think about the perspectives of different group within the community with an opportunity for honest sharing.
- To consider different strategies for working together as a community.
- To consider options for “faithful” responses.

Preparation
- Prepare copies of the “Small Town, USA” handout for each participant.
- Arrange chairs or tables in the room so that the group can be subdivided into five groups representing the five groups addressed in the handout.
- Prepare a slip for each participant with name of one of the five groups.
- As participants enter give each person an identity slip and ask them to sit near others of their identity group.
- If possible, have newsprint or a chalkboard or whiteboard available to record group reports and proposals.

Introduction to the Role-play
Facilitator 1
We’d like to welcome you to this community meeting. United Methodist Women are concerned about changes that are occurring in our community. We believe that the only way to begin to work on our problems is to come together and discuss them. All of us have a stake in the future of this community.

As you can see we have asked each of you to sit in one of five groups. These groups represent five different groups that live and work in our community:
1. Longtime residents
2. Longtime residents—minimum wage workers
3. Managers of the chicken processing factory
4. United Methodist Women volunteers for Justice for Our Neighbors
5. Immigrant workers

Small Group Discussion (10 minutes)
Facilitator 1
Before we begin our general discussion, please have some preliminary discussion within each of these groups. Begin your discussion by reading together the background information on our role-play community, Small Town, USA. The first task for the group is to discuss your feelings and attitudes about the present situation in our community. It will be helpful if you can identify the race and ethnicity of members within your group. We will have 10 minutes for these discussions and then we will come back together to hear from each group.
Reporting Back: Sharing Our Perspectives (10 minutes)
Facilitator 2
Let’s begin with the longtime residents. Our recorder [Facilitator 1] will take brief notes so all of us can keep track of what has been said. Each group will have two minutes to share their feelings and concerns.

*Let each of the five groups report in order of their time of arrival without comment from others. However, you may want to give opportunity for persons to ask brief questions of clarification. After hearing all the reports, it is anticipated that each participant will have a better understanding of one another and how each of our groups defines the situation.*

Small Group Discussion (10 minutes)
Facilitator 2
In light of what has been said, please go back into your groups for another 10 minutes and develop a proposal for solutions to several of the perceived problems. They might be addressed to another group here or they might be proposals for all to consider. Remember to keep in mind your original attitudes and concerns while seeking ways to work together. These are problems that cannot be solved easily.

General Discussion: Sharing Our Proposals (20 minutes)
Facilitator 1
Let’s come back together for general discussion. Who wants to make the first proposal?

*From this point on, let the discussion flow freely. Encourage groups to enter into the discussion, reacting to other proposals, presenting their own, making compromises and counter proposals. After 20 minutes, call the discussion to a close. It is not necessary to come to final resolution of the issues. Again, it may be helpful to record the suggestions on newsprint or a chalkboard.*

Wrap-up (10 minutes)
Facilitator 2
In the 10 minutes we have left, let’s make a list of some things that we learned from this role-play or perhaps some ideas that it gives us about how we ought to proceed as United Methodist Women. Record these suggestions and ideas for later action.

Closing Prayer or Song

__________________________
elmira Nazombe is retired United Methodist Women executive for racial justice.
Small Town, USA, is a rural community in the Midwest with fewer than 25,000 residents. Recently, a migration of individuals and families from Mexico and Central America has become part of the community. The immigrants have come to work at the new chicken processing plant, one of several in the state that has been opened recently by a national food corporation. Some of these migrants are documented and others are undocumented. Most of the workers at the plant are paid minimum wage, and many of the workers are women. The new workers are competing for jobs with others who are long-term residents of the area (both white and African American) and who have worked for minimum wage in truck farming and other jobs in a shrinking agricultural sector. Many younger residents are discouraged by the poor job market and are leaving the community in search of better job opportunities elsewhere.

The longtime residents and the new immigrant residents do not have many places for interaction, although immigrant children are enrolled in local schools. There are some in the community who have expressed public opposition to the presence of the new residents because of the additional costs to the community for education of immigrant children and the fact that there is little or no reasonably priced housing available for the new residents.

The United Methodist Church has responded. Missionaries have been sent from the United Methodist Church in Mexico to help establish Spanish-speaking congregations. In addition, members of local United Methodist Women have made their church a site for the Justice for Our Neighbors Program of the United Methodist Committee on Relief (UMCOR), which offers legal counseling services to the new residents. The women provide child care and hospitality.

United Methodist Women has decided to call a public meeting to discuss immigration legislation proposals that are being made at the state and federal level. Some of these proposals would make it a felony to be an undocumented immigrant. Others would make any person or group—including churches involved in the Justice for Our Neighbors Program—that assists an undocumented immigrant guilty of smuggling.
United Methodist
Women in Action
When they held a session on white privilege at their annual meeting, Alaska Conference United Methodist Women considered the intent of belief statement six of the Charter for Racial Justice: “In our common humanity in creation, all women and men are made in God's image, and all persons are equally valuable in the sight of God.”

“Our conference has racial justice task force, and they brought the idea for this session to our planning team,” said Julia Smith, president of Alaska Conference United Methodist Women. “One of our members, Georgiana Dapcevich, a director of the General Commission on Christian Unity and Interreligious Concerns, had led a session in her local unit and felt that our members would benefit at the conference level.”

A group of 50 women—10 percent Native American and 5 percent Pacific Islanders—gathered for the annual meeting. Using exercises and information from the DVD and teacher’s guide provided by the general commission titled Truth and Wholeness: Replacing White Privilege With God’s Promise, women at the meeting began to explore what white privilege looks like in their communities and in their conference.

The goal of the event was to help United Methodist Women members recognize white privilege as it exists in their daily lives and to be moved to action to reduce its negative effects on the lives of all in their community. White privilege is defined in the resource as 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 privileges do so without being conscious of it.” (Source: Peggy McIntosh, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’ Studies,” Center for Research on Women, Wellsley College, 1988.)

“One of the exercises that was really powerful in the beginning was the line exercise,” Ms. Smith said. “It was a clear visual of the differences that can exist.”

The “step forward, step back” exercise is a two-part activity that helps people reexamine their understanding of white privilege. All of the women stood on a line. As the facilitator read statements such as, “If you often see people of your race or ethnic group in negative roles on television, take one step back,” or “If you expect an inheritance from a family member, take one step forward,” women began to move away from the starting point.

“As the leader read the statements and began to move forward or backward, many of us were appalled at seeing all the white people in one place,” Ms. Smith said. “The concepts of white privilege were clear.”

Participants also had a chance to use their new or renewed awareness to move to healing and action for justice in the circle exercise. As participants stood in a circle, they were asked to step forward if they had experiences such as access to opportunities that were not available to their parents, support for the Civil Rights Movement and attendance at a college or university noted for its racial and cultural diversity. These activities are whole-body experiences that called women at the conference to know in a different way what their life experiences had been with white privilege.

“When the statement ‘Step forward if you stood up for racial justice’ was made, United Methodist Women members were able to all take a step forward,” Ms. Smith said. “We had an extremely positive response to this session. The exercises brought the information to our hearts in a way that reading cannot do.”
The action steps emanating from the session include working on the immigration issue in the Anchorage area particularly. As more persons immigrate or are recruited for jobs in the area, the need exists to welcome them into the entire community, not just their workplace. Another member is working on educational resources about fetal alcohol syndrome, which is a prevalent issue in some Native American communities.

LOUISIANA: RACIAL JUSTICE ADVOCACY TO ENSURE EDUCATION FOR ALL

Legislators Urged to Stop Discriminatory Practices in Charter Schools
Under the No Child Left Behind (NCLB) federal law, charter schools are defined as open admission public schools that are to provide an equal opportunity for all students to attend. However, each state writes its own charter school law and its own definition of a charter school. Most follow the NCLB definition requiring equal access, but Louisiana’s charter school law does not require equal access. Because Louisiana’s law allows charter schools to discriminate by selecting students, United Methodist Women embarked on a massive letter-writing campaign, urging legislators to change this.

To access NCLB federal funds, a state must have a charter school law, but a state is not required to define a charter school in the way NCLB defines it. However, only the charter schools that follow the NCLB definition are to receive the NCLB funds.

Louisiana is the only state that allows charter schools to prohibit admission to educationally disadvantaged and underachieving children and youth. Many Louisiana charter schools are open to all students, but too many are not.

To call attention to this inequality, the Louisiana Conference United Methodist Women’s Committee on Racial Justice started the letter-writing campaign. Unfortunately, the campaign did not result in amending Louisiana’s law but it did bring awareness to legislators and the community on how Louisiana’s charter schools differ from the “open admission” component of the federal definition. As a result, especially in New Orleans, charter schools are now distinguished by calling them either “selective charters” or “open charters.”

Each Louisiana United Methodist Women member was encouraged to send a letter titled “Disadvantaged Denied Equal Access to Charter Schools” to her senate member and house representative. The United Methodist Women committee provided a listing of the legislators’ names and addresses and other specific assistance as needed. Legislators were asked to introduce legislation to delete the language in Louisiana Revised Statutes 17:3991(B)(3) that allows Louisiana charter schools to establish academic admission requirements.

Following the letter-writing campaign, the senate education committee chair met with the United Methodist Women president. These actions occurred in 2010 as a result of the social action committee’s work and will continue in the years to come.

Submitted by Barbara Ferguson, 2012 president of the Louisiana Conference United Methodist Women president and 2010 social action committee chair.
MISSOURI: COMMUNITY DISCUSSION OF THE HELP — REALITIES THEN AND NOW

Springfield, Mo., is the third largest city in the state of Missouri with a population of 159,498 at the 2000 census but a metropolitan population of 436,712. According to the census, 91.69 percent of Springfield population is white, 4.4 African American, 1.6 Asian and 2.31 percent Latino.

Lynette Lewis, an immigrant from the Caribbean and a member of United Methodist Women of Schweitzer United Methodist Church of Springfield, saw an opportunity in the fall of 2011 to initiate a community discussion around the Reading Program book and popular film The Help. The film tells the story of a group of African American women domestic workers and their white women employers in Jackson, Miss., in the 1960s. Ms. Lewis explained that she saw the film as an opportunity to explore the stereotypes of domestic workers in the past and of today, in particular the role of race in those attitudes. She added that the community meeting on the film could be a chance to share information and perspectives on current realities of domestic workers and those who hire them.

On a Saturday in November Schweitzer United Methodist Church hosted “The Help: A Discussion of Realities Then and Now.” The community discussion was both interfaith and intercultural, with leaders from Jewish, Muslim, Latin American and ecumenical groups. The discussion was enhanced by the participation of community representatives from organized labor and those working in the job-placement field.

Facilitation leadership for the event came from Yvette Richards, a Women’s Division director from Joplin, Mo., and Tracy Milsap, founder of Harambee Storytelling.

Some participants were shared some of their impressions: “A reality jolt!” said one attendee. “Disturbing. Enlightening,” said another. One woman shared, “I was deeply ashamed, but have hope for the future, and gratified somewhat by the progress that has been made. Was it really that bad? I have a lot to learn regarding relationships.”

Approximately 50 people participated in a discussion that answered questions about the factual details of the film and beyond. Other questions turned the spotlight on current realities of Springfield. Each person attending received a challenge to carry home in light of the discussion: Name one concrete action for racial justice that you will take in the coming month.

Another church in the area is now moving ahead with plans to hold a similar event.

Compiled from event reports prepared by Lynette Lewis, United Methodist Women member at Schweitzer United Methodist Church in Springfield, Mo. For further information and tips on how to hold a community film forum, contact lynettelewis(at)sbcglobal.net.
WEST MICHIGAN: THE CHARTER FOR RACIAL JUSTICE
AND THE CLIMATE OF HATE

The following is a list of some of ways the West Michigan Conference United Methodist Women is working for racial justice. The list reflects actions of urban, rural and suburban women. Compassion remains an important value the women in leadership.

- Community Read 2011, sponsored by Grand Valley State University with Rebekah Skloot, author of Reading Program book *The Immortal Life of Henrietta Lacks* (1,200 attended). Several book groups have chosen to read and discuss this book.
- Justice for Our Neighbors speakers on Michigan’s pending immigration reform legislation.
- Work with United Methodist Community House (national mission institution): tours, speakers and forums on urban issues, domestic violence, health care, poverty and public policy, to name a few.
- Participation in 2011-2012 Kent Intermediate school district focus on “Teen Violence and Bullying in Our Schools,” writing letters to families and participating in community dialogues and school programs. (Kent Intermediate is a confirmed Partner for a Racism-free Community.)
- Congregational sermons, adult education classes and children’s programing on celebrating diversity, including Grand Rapids Mayor George Heartwell initiating a yearlong focus on interfaith dialogue and cooperative ministries.
- United Methodist Women teen book review of Laura E. Williams’s *Slant*.
- Grand Rapids Area Center for Ecumenism and Partners for a Racism-free Community forums, breakfast roundtables, resourcing community and community action encouraging churches to begin training to be Racism-free Communities.
- Community premier of the movie *The Help* (based on a Reading Program book of the same name) with discussion, August 12, 2011. Encouraging book groups to read and dialogue on impacts.
- Viewing of *Little Women* and the reading of *March* by Geraldine Brooks and looking at northern views of the slavery and the Civil War.
- Study of *Chocolate Boutique: Grace, Simply Relevant Bible Series*
- Jim Crow Museum Tour with reception and dialogue with curator via Kendall School of Art and Design. (Discussed in “Message From the Director” in *response*, July 2011).
- City High School “Issues Surrounding Hate” forum, including gay-straight alliance and members of the medical, social, faith, legal and education communities. Parent and student dialogues.
- Reconciling Ministries/Open Church movements. Training sessions for church visits and discussion groups for 2011-2012 about inclusivity and clergy rights.
- 2011 Annual Conference Micah 6:8 Coalition, bringing awareness to a civil ministry to all. Preparation for helping to support General Conference candidates concerning inclusivity. Promoting a letter to West Michigan Conference clergy asking for their signature/support concerning gay clergy rights.

*By Nichea Ver Veer Guy, United Methodist Women director from the West Michigan Conference.*
Five Guidelines to Help Us Move Beyond Racism
The following are guidelines that can help United Methodist Women members become better advocates for racial justice. Naming racism and resourcing ourselves to overcome it is essential in moving toward a more civil, compassionate way of living.

1. Provide opportunities of open communication and social action to explore the mechanisms in place in our faith institutions and social systems of our communities.
2. Encourage faith communities to host constructive dialogues in dealing with issues surrounding racism and hate, moving us toward a more open-minded system.
3. Affirm the work being done to regain civility and grace in our faith communities and all communities in which we live. Celebrate how positive diversity can be.
4. Continue to hear God’s voice in discerning your role in being a catalyst of compassion for a hurting church.
5. Move forward with faithful diligence and new ideas in partnerships so you can continue this essential journey.

I hope that these guidelines help you find a way to explore how racism affects our faith communities and the ministries we provide. For further information and resources visit www.unitedmethodistwomen.org/racialjustice.

Additional Online Resources
Applied Research Center: Racial Justice through Media, Research and Activism.
www.arc.org

Grand Rapids Center for Ecumenism
www.graceoffice.org

National Association for the Advancement of Colored People
www.naacp.org

Southern Poverty Law Center
www.splcenter.org

Teaching Tolerance
www.tolerance.org

Woodrick Diversity Learning Center
cms.grcc.edu/diversity
WISCONSIN: RACIAL JUSTICE MISSION TODAY

Focus Statement (in unison)
Because we believe God is the creator of all people and all are God's children in one family and that our
strength lies in our racial and cultural diversity and that we must work toward a world in which each person's
value is respected and nurtured, we commit ourselves as individuals and as a community to follow Jesus
Christ in word and in deed and to struggle for the rights and the self-determination of every person and
group of person.

Worship
Prepare a worship center that has the Bible, a copy of the Charter for Racial Justice, a display of response and New World Outlook showing pictures and articles having to do with racial justice, the book Let's Talk About Race by Julius Lester (from the 2007 Reading Program) and a box of crayons.

Opening Scripture: Genesis 1:27, 28a, 31a
So God created humankind in his own image, in the image of God he created them; male and female cre-
ated he them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and sub-
due it.” God saw everything that he had made, and indeed, it was very good.

Prayer
Dear God, you have made us in your image. This is amazing. You have given us our families and our friends.
We are grateful. You have made the earth for us and told us to multiply and fill it up. We have done that. And
yet, while you see everything and proclaim it all good, we don’t always see it your way. Sometimes we are
suspicious of persons whose skin tones do not match our own or whose way of living or talking is not like
ours. Sometimes we put ourselves above them, or perhaps even fear them, or just plain avoid them. God,
please be with us as we talk about race. Help us to see through your eyes. Give us your understanding. We
ask for the sake of peace and love. Amen.

Hymn
"Help Us Accept Each Other," The United Methodist Hymnal #560, v. 1-2
If no one is able to accompany or lead the singing, read the verses aloud instead.

Book Discussion: Let's Talk About Race by Julius Lester
One person read the children's book aloud and show the pictures to everyone. When you are finished, dis-
cuss several or all of the following questions, whatever you have time for.

1. Did you learn anything new?
2. Did you find a way to identify with main character of this book?
3. Was there anything you did not expect?
4. Is the outlook of the book positive or negative? Why?
5. What do you think motivated the writer to create this book?
6. Do you see Christian/biblical principles in it?
7. Does this book affirm the strength of our racial and cultural diversity?
8. Summarize the message of this book.
9. Is there anything you will change about how you think and act?
10. How will you use this book and/or its message in your future?
Facts About Ethnic Groups in Wisconsin (from 2010 Census)

U.S. Population: 308,474,538
Wisconsin Population: 5,686,986 (increased 323,278 since 2000)

Percentages of ethnic populations in Wisconsin
White: 86.2 percent
Black: 6.3 percent
American Indian: 1.0 percent
Asian: 2.3 percent
Other race alone: 2.4 percent
Persons of two or more races: 1.8 percent
Hispanic/Latino: 5.9 percent (an increase of 74.2 percent since 2000)
Not Hispanic/Latino: 94.1 percent (up 3.5 percent since 2000)

Note: Persons of Hispanic/Latino heritage placed themselves in the categories of white, black, and other during the census count but when asked specifically about their backgrounds listed Hispanic/Latino.

Contributions to Society by Persons of Color

Flossie Wong-Staal: Ms. Wong-Staal is a Chinese-American scientist who is a leader in AIDS research. Her team helped discover the virus that causes AIDS and a related virus that causes cancer. She also did the first mapping of HIV's genes. She continues to work on a vaccine to prevent AIDS.

Ellen Ochoa: Ms. Ochoa invented optical analysis systems and was also the first Hispanic female astronaut. She developed an optical system designed to detect imperfections in repeating patterns. It is used for quality control in the manufacture of various intricate parts. Ms. Ochoa also is a veteran of four space flights for NASA and has logged almost 1,000 hours in space.

Jacklin Adams: Ms. Adams is a member of the Wyandot Native American tribe of Kansas. With degrees in plastics engineering and chemistry, Ms. Adams developed a process for identifying and developing recycled resins for the manufacture of business machines. Working for IBM, she is active in recruiting and mentoring Native American new hires.

Aprille Ericsson: An African-American woman from Brooklyn, N.Y., Ms. Ericsson was the first woman to receive a doctorate degree in mechanical engineering from Howard University and was the first African-American woman to receive a doctorate in engineering at the NASA Goddard Space Flight Center. In 1997, she won the Women in Science and Engineering Award for the best female engineer in the federal government. Ms. Ericsson currently is the instrument manager for a proposed mission to bring dust from the Martian lower atmosphere back to earth.

Closing
Give each person a crayon to take home as a reminder that all the crayons have purpose and beauty and must live together in the same box.
Litany
LEADER: I invite anyone who wishes to share how you might incorporate into your daily life changes that you learned today.

GROUP: (Anyone may give an answer.)

LEADER: Oh God, help us to remember the lessons of the first Christians.

GROUP: Holy Spirit, pour out on us.

LEADER: Oh God, help us to understand that all are clean.

GROUP: Holy Spirit, pour out on us.

LEADER: Oh God, help us to recognize that all races and all nations belong to you.

GROUP: Holy Spirit, pour out on us.

Benediction
Go forth and be the change God wishes to see in the world!

Resources for Racial Justice
Charter for Racial Justice
Free for postage from United Methodist Women Mission Resources
www.umwmissionresources.org

Let’s Talk About Race by Julius Lester

U.S. Census Bureau State and County QuickFacts
quickfacts.census.gov

response magazine (nearly every issue has an article related to racial justice)
www.unitedmethodistwomen.org/response

See also list of Reading Program books included in this manual.
UNITED METHODIST WOMEN BOARD OF DIRECTORS 2012 RESOLUTION

Speaking Out for Compassion and Against Hate

So justice is driven back and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. God saw that there was no one. God was appalled that there was no one to intervene; so God’s own arm worked salvation.

—Isaiah 59:14-16 (NIV)

And therefore, put off falsehood and speak truthfully, for we are all members of one body.

—Ephesians 4:25 (NIV)

When Isaiah observed that “justice has stumbled in the streets” and “truth is nowhere to be found,” he said, “God was appalled.” At a time of rising vitriol, racism, hate and violence in the world born of deep economic crisis and global shifts, it is time for the Church to speak out. If we do not, God will be appalled. We feel compelled to raise a prophetic voice challenging the climate of distrust, distortion of truth, and fear, shifting the conversation to our common future. In many nations, the level of anger has crossed a line in terms of civility. Whatever the disagreement about policy or program, this behavior is unacceptable. It represents a spiritual crisis that calls for us to respond by deepening our understanding of God’s call and filling our own deep yearnings for spiritual wholeness, that can empower us to love and show compassion without giving up our responsibility to speak out for justice.

Many parts of the world are facing a deep economic crisis. In 25 of the world’s poorest countries, 50 percent or more of those employed live on less than $1.25 per day. More and more people in the United States are learning the harsh realities of job loss, reduction of work hours, bankruptcies, lack of affordable health care resources, foreclosures, predatory lending, declining wages and budget cuts for education and critical social programs. In the United States, overall unemployment rates in February 2011 were 8.9 percent but were 11.6 percent and 15.3 percent for Latinos and African Americans respectively. We recognize that there is cause for anger among all economic and social groups. However, we are alarmed by the climate of hate in public discourse in the United States that has emerged in the wake of these difficult economic realities. We challenge the misdirection of anger toward the most vulnerable, for all are impacted by these crises.

As Christians we are called to be models of compassion. The United Methodist Social Principles affirm “all persons as equally valuable in the sight of God. … We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate and violence against groups or persons based on race, ethnicity, gender, sexual orientation, religious affiliation, or economic status” (The Book of Discipline of The United Methodist Church, ¶162), and “The strength of a political system depends upon the full and willing participation of its citizens. The Church should continually exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and opposing policies and programs that are unjust” (The Book of Discipline of The United Methodist Church, ¶164B). The Charter for Racial Justice states that “all persons are equally valuable in the sight of God … that racism is a rejection of the teachings of Jesus Christ … that we must work toward a world in which each person’s value is respected and nurtured.”
We remember our roots in speaking out for justice. Methodist women organized against lynching in the 1930s. The Church spoke out boldly during the 1960s in support of the civil rights movement. In South Africa and the United States, Methodists were strong in the opposition to apartheid. We spoke boldly for peace and reunification of Korea. In the 1980s we called for an end to United States government funding of paramilitary groups in Central America. When the United States began bombing Afghanistan in 2003, we called for an end to the bombing as well as for long-term support for the United Nations and international human rights. We continue to speak out in support of migrants and immigrants who are demonized and criminalized in many countries.

We do not want God to be appalled. We confess that we have not always behaved well as a Church. We have violated one another and acknowledge the need to reexamine our own behavior in following our impulse to first protect our own needs and our own security.

It is time to act boldly, and with God’s grace truth will be found and we will know justice.

We call on the Church—individuals, congregations, conferences, boards and agencies, clergy, and laity—to enter into dialogue and action, speaking out for compassion and against hate. A faithful dialogue requires the courage to speak up without misusing privilege and power. This will include:

- Redefining compassion as the process of inviting and sustaining faith in full dialogue.
- Acknowledging the wholeness of the human family by staying in community with those with whom we disagree and embracing both patience and humility.
- Committing to a lifelong journey of personal and collective discipline.
- Committing to listening attentively, respectfully, and never using dialogue as an excuse for talk and no action or to mask dishonesty.

We call on the Church at all levels to create sacred spaces for common prayer and community discussion as an invitation to reconciliation to convene conversations in family gatherings, churches, communities, and the political arena about current realities, fears, and the need for faith-filled compassionate response.

We call on conferences, boards, and agencies to use resources in the global Church to share models and strategies for faithful dialogue and to intentionally practice words and attitudes that will help us find common ground.

---

Notes


The Criminalization of Communities of Color in the United States

There is an increase in mass incarceration in the United States that disproportionately impacts people of color due to institutionalized racism, racial profiling, and mandatory sentencing. Now, U.S. immigration enforcement policies are replicating this model, increasing the mass detention of migrants of color. The United Methodist Church needs to actively work to dismantle current policies that depict whole groups of people as criminals and that respond with profiling and mass incarceration.

Economic Crisis and Demonization of Communities

Globally and within nations there is a widening gap between rich and poor. In order to maintain this wealth and resource inequality, governments are increasingly following the policies of dividing workers and exploiting migrant labor as Pharaoh did in Exodus 1: “Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land” (Exodus 1:10). In Genesis Chapter 47, Joseph and other migrants cooperated closely with Egyptians in a time of famine to share resources. However, prolonged famine also meant that many Egyptians lost their livestock and their land and became enslaved to Pharaoh just to survive. Today, citizens and migrants face similar exploitation by the powerful.

Pharaoh’s fear was not the presence of migrant labor but that impoverished Egyptians and migrant workers would unite in demanding equal rights. In the name of national security, governments today, like in Pharaoh’s day, use fear-based policies to divide and control populations that might challenge the growing concentration of wealth and resources in the hands of a few. Today this comes in the form of incarcerating the poorest and most marginalized citizens of a nation, building barricades to keep the poor from having equal rights when they move across borders and creating policies that criminalize both citizens and migrants of color. While this phenomenon of criminalization of communities of color is not new, it is being expanded in the context of economic crisis.

The concept of criminalization refers to the growing number of government policies and practices based on fear that apply punitive laws for largely nonviolent offenses in racially selective ways on whole communities. Over the past three decades, the “war on drugs” in the United States has generated a system of mass incarceration that has disproportionately affected impoverished African-American and other communities of color. The United States, as 5 percent of the world’s population, incarcerates 25 percent of all prisoners in the world. Now, in the name of a so-called war on “illegal” immigration and war on terror, similar punitive policies are being imposed on migrant communities, and copycat legislation is being enacted state to state. In effect, these policies render whole communities of color—citizen and migrant—as guilty until proven innocent. African-American, Arab, Muslim, Haitian, and Latino communities in the United States are among those groups particularly targeted. In a time of shrinking resources, like the famine in Pharaoh’s day, political leaders are able to stir up fear in efforts to “protect what’s ours” by erecting symbolic and real barriers that divide people. This approach is based on a theology and worldview of scarcity. In contrast, The United Methodist Church affirms, “God’s vision of abundant living is a world where we live out a theology of ‘enough’ for all.”
We also see efforts to create borders regarding human rights. Rather than universal rights, those with felony convictions in the United States become secondary citizens, and migrants are increasingly unable to demand basic rights. A push in the United States to end birthright citizenship, enshrined in the 14th Amendment to the Bill of Rights in the aftermath of the Civil War, is part of the current effort to create a hierarchy of rights. This debate over who is and is not a full citizen is not new in the United States. It is centuries old. The exclusion of indigenous peoples and slaves was written into the Constitution at the nation’s founding.

The Merger of Criminal Justice and Migration Enforcement Systems
A growing merger of punitive and increasingly militarized criminal justice and immigration enforcement systems reflects the ongoing criminalization of citizen communities of color compounded by the newer criminalization of migrants. Public policies reflect a fear and demonization of “the other” and efforts to respond with punishment rather than with equal rights and restorative justice.4

Today, migrants are being racially profiled, criminalized, and imprisoned, often in an expanding network of private “detention centers” or prisons, in similar ways to the longstanding systemic selective enforcement and imprisonment targeting African Americans, Latinos, and Native peoples.5 The United Methodist Church has long condemned the practice of profiling by police due to race, language, religion, or national origin, which disproportionately channels communities of color into the criminal justice system.6

These trends have devastating effect on both citizen and noncitizen communities of color. Roundups targeting specific communities of color, such as Immigration and Customs Enforcement (ICE) raids or drift-net arrests,7 sweep up large numbers of people without probable cause, almost none of whom has committed any violent crime. We are seeing mass incarceration through mandatory sentencing policies for nonviolent offenses (e.g., drug abuse, property crimes) and immigration status violations in both communities. Both citizen prisoners and migrant detainees are frequently detained/imprisoned far from families and legal counsel, placing further burdens on families. Families are divided, with years spent away from children and potential loss of child custody. The focus on “documents” impacts both ex-offenders who have lost many citizenship rights and migrants in irregular status. In both cases documents are used to restrict access to privileges, rights, and resources of government, often dividing people along racial lines.

Common Challenges of the Criminal Justice and Migration Enforcement System
Private for-profit companies are often contracted by governments to incarcerate citizens as well as hold migrants in detention. In 2010, private companies in the United States operated over 250 correctional facilities, housing almost 99,000 prisoners. Detention and deportation have become multibillion dollar industries in the United States. These companies regularly lobby in Washington, D.C., for more detention, even if it is not the most effective use of taxpayer dollars.8 When private prisons make money based on the number incarcerated and the longevity of sentences, they become a powerful lobby for maintaining and expanding the current system of mass incarceration. The Church has noted that this growing privatization of prisons creates a perverse incentive to expand prison populations, even when this is more costly to taxpayers than alternatives to mass incarceration.9

Policing based on racial or ethnic identity undermines community safety. For decades, the race-based and militarized enforcement of drug laws in poor communities of color has created a climate of fear. Increasingly, local police are being asked to enforce harsh immigration policies that demonize impoverished communities and thereby undermine community safety for all. When whole communities do not trust the police, they are unwilling to call the police when crimes occur or share information that helps prevent or solve crimes. This has made both migrant and citizen women of color more vulnerable to domestic abuse. These tactics are producing insecure communities.
Additional Impact on Women and Families

Women in prison and detention face sexual harassment and sexual abuse, and they struggle to keep families together. The number of women in U.S. prisons, a third of whom are incarcerated for mostly nonviolent drug offenses, is increasing at nearly double the rate for men. Most women who are incarcerated, including mothers behind bars, were first survivors of sexual and physical abuse and violence that often began during girlhood. African-American and Latina women make up the fastest growing population in U.S. prisons and jails. Criminalizing mothers for trauma and addiction is a recent phenomena, brought on by the introduction of mandatory sentencing to federal drug laws in the mid-1980s, which resulted in a 400 percent increase in the number of women in U.S. prisons. Women who have suffered physical and sexual abuse now face further abuse in prison and detention where they fear speaking out and cannot flee violence and abuse. There are documented cases of sexual abuse of women in U.S. prisons and detention centers, requests by officials for sexual favors in exchange for papers or privileges, and the loss of child custody. Both imprisoned and detained women have been chained and shackled during childbirth. Many migrant women must wear electronic ankle bracelets under house arrest. Women become heads of households when spouses are arrested, detained, or deported, and most incarcerated mothers have minor children for whom they were the primary caretakers.

Today’s criminalization and mass incarceration policies divide and devastate families in communities of color. In addition, the criminalization of children of citizen communities of color further traumatizes and separates families. An estimated 200,000 youth are tried, sentenced, or incarcerated as adults every year across the United States. Most of the youth prosecuted in adult court are charged with nonviolent offenses. The United States is the only country with more than 2,500 youth serving life sentences without parole, termed juvenile life without parole (JLWOP). These children, 60 percent of whom are first-time offenders, will die in prison. The overuse of juvenile detention is particularly harsh on citizen youth of color. African-American and Latino/a youth are more likely to be sentenced to jail or prison, while white youth are more likely to be sentenced to probation. In 2003, African-American youth were detained at a rate 4.5 times higher than whites, and Latino/a youth were detained at twice the rate of whites. Today’s criminalization and mass incarceration policies divide and devastate families in communities of color.

The United Methodist Church’s Response

Just as the Hebrew midwives in Exodus 1 resisted government efforts to divide and destroy their community, the United Methodist Church affirms the inalienable human rights of all persons, regardless of race, class or national status. These political, social, and economic rights do not stop at borders of nations or boundaries of communities.

The Charter for Racial Justice, first adopted in the 1980 General Conference, calls us to challenge systems that institutionalize racism and cause unequal outcomes regardless of intent. We call on the church to actively work to dismantle these systems of white privilege and institutional racism.

In The United Methodist Church’s Social Principles, United Methodists are called to practice restorative justice. United Methodists are called to seek alternatives to retribution when people commit crimes. In seeking to restore right relationships among all God’s people, we commit to looking at global distribution of wealth, power, and racial privilege that lie beneath poverty, inequality, punitive criminal justice policies, and global migration.
United Methodist Call to Advocate

In keeping with these principles and in light of the destructive impact criminalization has on citizen communities of color and migrants, The United Methodist Church seeks to mobilize members and its agencies, notably the General Board of Church and Society, the General Commission on Religion and Race, and the General Board of Global Ministries and United Methodist Women, to advocate with national and local governments to:

Make the enforcement and protection of international human rights law central to criminal justice and immigration policy.

Stop profiling, raids, and wrongful imprisonment.

- Prohibit all forms of racial, ethnic/nationality and religious profiling by law enforcement at local, state, and national levels, including police sweeps in targeted communities; improve police-community relations; end “zero tolerance” policies that criminalize students in schools; and challenge and reverse racial disparities in police stops, arrests, sentencing, and incarceration.
- Suspend all raids, detention, and deportation of migrants, instead shifting resources to services for underserved communities. End local police involvement in immigration enforcement through such ICE ACCESS initiatives as 287(g), Secure Communities and the Criminal Alien Program.15

End mandatory sentencing, especially for nonviolent offenses.

- End mandatory sentencing in the context of the U.S. “war on drugs” such as “three strikes and you’re out” laws. Several states have already adopted such measures (see www.sentencingproject.org).
- End mandatory detention policies in immigration law and support the Child Citizen Protection Act, which gives judges discretion in deportation rulings to consider the needs of children; end the practice of jailing people only because of their immigration status; end incarceration of asylum-seekers while their cases are reviewed; and grant asylum to larger numbers of those seeking refuge.

Investigate and end abuses in public and private corporate prisons, detention centers, and jails; stop expansion of detention centers; and work to reduce the number of current facilities.

Stop the militarization of poor communities of color by police, including drift-net arrest policies; end militarization of borders; take legal responsibility for the deaths of migrants in transit due to current border policies, and provide redress to families who have lost loved ones; and end “prevention through deterrence” border policies that lead to deaths.

Enable people to work.

- Remove the barriers to employment for formerly incarcerated persons and invest in education and job creation that will lead to good livelihoods for poor communities of color. End suspension of citizen rights due to felony convictions and support reentry programs to hire former prisoners. End felony disenfranchisement for all when they are released from prison.
- Repeal employer sanctions that criminalize undocumented migrants seeking to work and end the e-verify program. End the use of Social Security “no-match” letters and the prosecution of so-called “ID theft.”

Institute legalization programs for migrants that restore and protect civil and labor rights, keep families together, and strengthen communities, and institute programs that place all migrants on a path to citizenship, not a select few.
The United Methodist Church Call to Action

The United Methodist Task Force on Immigration, representing the Council of Bishops, Agencies, and racial/ethnic caucuses:

- Utilize a framework that examines links between criminal justice and immigrant enforcement policies as they impact communities of color.
- Work to challenge the criminalization of migrants in the United States and globally by engaging annual and central conferences in advocacy at the local, state/provincial, national, and regional level. Build alliances with ecumenical and secular groups to challenge criminalization of migrants and rights violations.

General Board of Church and Society, General Commission on Religion and Race, and the General Board of Global Ministries and United Methodist Women:

- Work with national and international civil rights, human rights and migrant rights organizations to develop resources and advocacy materials for use in local congregations regarding unjust criminal justice and immigrant enforcement policies. Work with Central Conferences to deepen research, analysis, and action on migration enforcement policies globally and how these may connect to policies and selective enforcement toward citizens of color/marginalized citizens within nations.
- Mobilize congregations to challenge private prisons and detention centers, call on states and the federal government to halt prison and detention center construction, release prisoners held for nonviolent offenses as well as those who pose little threat to society, and use funds for needed social expenditures in current economic crisis.
- Work to educate and advocate for the rights of women and their children who face specific vulnerabilities and challenges as a result of the criminal justice and immigration enforcement systems.
- Build alliances between citizen communities of color and new migrant communities, particularly around police racial profiling, working with the Black Alliance for Just Immigration, councils of churches, clergy coalitions, and civil rights groups.

Annual conferences and local congregations:

- Challenge police engagement in immigration enforcement, including through ICE ACCESS programs such as Secure Communities and 287(g) agreements and state legislation that would legalize local immigration enforcement and racial profiling. (See also Resolution 3378, “Racial Profiling in the US.”)
- Call United Methodists to discernment on these issues through use of the Wesleyan Quadrilateral; the values of human rights, racial justice and restorative justice; and a critical lens regarding mass media (See Resolution 8011, “Proper Use of Information Communication Technologies.”)
- Local congregations provide ministries of compassion and solidarity with communities subjected to police sweeps, high incarceration rates, racial profiling, immigration raids, detention, and deportation. This may include direct service, detention visitation, safe space for dialogue and organizing, and offering sanctuary, among other responses.

Notes

1. The United Nations system refers to “migrants” to name people on the move within and across borders for multiple reasons. In the United States, “migrant” is more frequently used to refer to farmworkers who move to harvest crops, so “immigrant” is of more common usage to describe someone who migrates to the United States from another country. This is the U.S. government language. Here, we use “migrant” unless referring to U.S. government programs.

2. See The Book of Resolutions of the United Methodist Church, 2008, Resolution 3128, “Prejudice Against Muslims and Arabs in the USA.”


7. “Drift-net” refers to police sweeps within a specific community and arrests without probable cause in order to sift out potential criminals.


9. See *The Book of Resolutions of the United Methodist Church*, 2004, Resolution 257, “Prison Industrial Complex”: “Private prison companies typically are paid on a per-capita and per-diem basis. Therefore they have little incentive to rehabilitate prisoners or to prevent recidivism. Indeed, it is in their economic interest to have more crime, more incarceration, and more recidivism, all of which lead to more profits” (p. 653).


Issues
RACE, ETHNICITY AND LANGUAGE MATTER—SOME STATISTICS

The popular media often suggests that the United States is a “post-race” society, that race, ethnicity and language are no longer important determining factors for survival and prosperity. The data shared here, drawn from the work of United Methodist Women partner United for a Fair Economy, census reports and other sources, shows continuing differences between racial, ethnic and language groups and can help put these claims into perspective.


Wealth
For every dollar a white person holds, blacks hold only 10 cents and Latinos hold 12 cents. For each dollar of a white family’s median income, blacks earn 57 cents and Latinos earn 59 cents. In contrast, according to 1999 statistics, Asian men earned a 9 percent higher median income than that of all men, and Asian women earned a 14 percent higher median income than that of all women.

Net Wealth Comparisons

[Diagram showing net wealth comparisons with sections for White, Black, and Latino, indicating $0.10 and $0.12 in wealth differences]
2010 Household Incomes by Race

**White**
- 18.2 percent = $50,000-74,999
- 11.8 percent = Under $15,000
- 4.6 percent = $200,000 and up

**Black**
- 15.2 percent = $50,000-74,999
- 25.8 percent = Under $15,000
- 1.1 percent = $200,000 and up

**Asian**
- 18.0 percent = $50,000-74,999
- 10.8 percent = Under $15,000
- 7.3 percent = $200,000 and up

**Hispanic**
- 17.2 percent = $50,000-74,999
- 17.4 percent = Under $15,000
- 1.5 percent = 200,000 and up

**Native American**
Median incomes for Native American households vary widely. The national average is estimated at $19,900, but 20 percent of all Native American household have median incomes of less than $5,000 per year.

The median income decline for black households was 3.2 percent, whereas white households declined by 1.7 percent. From 1947 to 1977, blacks gained five cents to each white dollar of median income. Since then, however, they’ve gained only one cent.

![Median Household Incomes](image)

**Net Worth**
Compared to whites, Latinos are two times and blacks 2.7 times more likely to have zero or negative net worth. Blacks are only one-third as likely as whites of having a net wealth of $500,000. Latinos are only two-fifths as likely. Whites are 11 times more likely to have a net wealth of $5 million or more compared to blacks.
and Latinos. In addition, 59.1 percent of blacks and 64.8 percent of Latinos depend on Social Security for more than 80 percent of their income. This is the case for only 46 percent of whites.

**Taxes**
Because they are more likely than blacks and Latinos to have incomes higher than $250,000, recent income tax extensions greatly favor whites. Regarding dividend income, compared to every dollar whites receive, blacks earn only 13 cents and Latinos eight cents. Similarly, for every white capital gains dollar, blacks have 12 cents and Latinos 10 cents of unrealized capital gains.

**Unemployment**
The unemployment rate is 15.8 percent among Blacks and 13 percent among Latinos as of December 2010. The white unemployment rate is 8.5 percent. Native American unemployment rates vary widely by group on reservation and off. Overall Native American was estimated in 2010 at 15.2 percent by the Economic Policy Institute but as high as 21.3 percent for Alaska Natives. Unemployment on the Blackfoot reservation has been estimated at 69 percent.

![Unemployment Rates](chart)

**Jobs**
Compared to the overall workforce, blacks are 30 percent more likely to work in public sector jobs (for example, as teachers, local municipality workers, social workers, bus drivers, police officers, health inspectors), and they are 70 percent more likely to work for the federal government.

The proportion of Asians aged 16 and older who worked in management, professional and related occupations (such as financial managers, engineers, teachers and registered nurses) was 49 percent. In addition, 17 percent worked in service occupations, 22 percent in sales and office occupations and 10 percent in production, transportation and material moving occupations.²
Poverty
Between 2009 and 2010, the poverty rate increased for non-Hispanic whites (from 9.4 percent to 9.9 percent), for blacks (from 25.8 percent to 27.4 percent) and for Hispanics (from 25.3 percent to 26.6 percent). The poverty rate for Asians remained at 12.1 percent. The poverty rate of non-Hispanic whites was lower than the poverty rates for the other racial groups. The poverty rate for Native American is estimated at 25 percent.

Notes
CLIMATE JUSTICE

The Lord God took the man and placed him in the Garden of Eden to till it and keep it.

—Genesis 2:15

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage of decay and will obtain the freedom of the glory of the children of God.

—Romans 8:19-22

Climate change is causing grave suffering in many parts of the world. Such suffering includes, but is not limited to, deaths due to extreme weather events, greater food and water insecurity, displacement of peoples, the extinction of plant and animal life and certain traditional cultures, and the threat of ecological catastrophe and major human rights crises. Its impacts fall disproportionately on developing countries and the poor persons within all countries, further exacerbating the effect of historic discrimination and denial of human rights. Studies indicate that 300,000 people a year who have done almost nothing to contribute to the problem are already dying due to the effects of global warming.

Climate change refers to a change of climate that is attributed directly or indirectly to human activity that alters composition of the global atmosphere and that is in addition to natural variability observed over comparable time periods. Global warming is largely the result of emissions of carbon dioxide and other greenhouse gases from human activities including industrial processes, fossil fuel combustion and in changes in land use, such as deforestation. The United States has five percent of the world’s population yet it accounts for 25 percent of the world’s carbon dioxide emissions. But the main causes of climate change are rooted in the structure of national and global economies with overdependence on fossil fuels, unsustainable consumption levels and inequalities in national economies in which women in already disadvantaged communities and nations bear a disproportionate burden of the negative effects relative to their contribution to the problem.

Work of reconciliation and the building of beloved community involves working for climate justice that reenvisions policies that promote real reductions in emissions, promote national and international dialogue and agreement that will lead to democratically controlled steps for mitigation and adaptation in communities already affected by climate change, and promote the development of a human rights framework to protect present and future generations and all of God’s creation.

Resolution 1023, “Environmental Justice for a Sustainable Future,” from The Book of Resolutions of the United Methodist Church 2008, states, “The United Methodist Church will strive for a global sense of community to help achieve social, economic, and ecological justice for all of creation.”

CLIMATE JUSTICE
Race, Ethnicity and Language Matter in Climate Change

Racial, Economic and Gender Justice Related to Climate Change

The people who benefit the most from the overuse of fossil fuels that cause climate change are not the ones who initially are suffering the most from climate change. Wealthier nations such as the United States and other industrialized countries and wealthier people within each nation have generated most of the emissions that are disrupting the climate. Yet, at least for the next few years, they will experience the fewest consequences. On the other hand, people who have contributed the least to climate change are impacted the most, including those living in the Arctic, and those living in poverty in developing nations—particularly women and children, low-income and working-class communities, and communities of color in the United States.

There are many human rights concerns that the world community has yet to address, the most profound being the legal protection and recognition of people and nations permanently displaced as a result of climate change.

Additional Resources
United Methodist Women and Church World Service teamed up for the Enough for All Campaign utilizing the challenges and opportunities presented by climate change to promote just and ecologically sustainable development. The campaign included a series of four publications focused on climate justice: “Healing the Nations,” “Women and Climate Change,” “Feeding the Nations” and “Adapting to Climate Change.” These resources and others can be found on the Church World Service website at www.churchworldservice.org/site/PageServer?pagename=action_what_partnership_examples_enough.

Climate Ethics Campaign
www.climateethicscampaign.org
CLIMATE JUSTICE

UNITED METHODIST WOMEN BOARD OF DIRECTORS 2012 RESOLUTION

Caring for God’s Creation

God has given humankind responsibility for the care and keeping of the earth as God’s steward (Genesis 2:15). The Bible’s message, however, goes beyond just managing natural resources wisely. It calls us to live justly and compassionately with our brothers and sisters, to work for justice and peace by restoring right relations with the land and, in fact, with all of nonhuman Creation, and to liberate the poor and suffering (Mark 16:15, John 3:17, Romans 8:18-21).

We live in a time in which climate change is causing grave human suffering in many parts of the world, including but not limited to deaths due to extreme weather events, greater food and water insecurity, displacement of peoples, the extinction of plant and animal life and certain traditional cultures, and the threat of ecological catastrophe and major human rights crises. Indeed, studies indicate 300,000 people a year are already dying due to the effects of global warming, and almost all affected are “the least among us” who have done almost nothing to contribute to the problem.¹

In light of the biblical mandate and our Social Principles, The United Methodist Church, as people of faith, commits to fulfill the divine mandate and meet human need by responsible care of creation through support of the following policies and actions:

General Policy Recommendations

LEADERS, CHURCHES, ORGANIZATIONS, VARIOUS BOARDS AND AGENCIES, as appropriate, will advocate and act on the following policies designed to bring about the equitable and sustainable transformation of national and international economies:

- Codify reductions of greenhouse gas (GHG) emissions that are sufficient to reduce atmospheric levels of GHG to below 350 parts per million (ppm). This is the latest scientific evidence as to what is needed to prevent dangerous or irreversible climate change effects.²
- Promote international dialogue and the development of appropriate human rights frameworks and procedures for addressing the human rights challenges that are expected to emerge as climate change permanently displaces large numbers of people and, indeed, entire nations.
- Promote and support the human right of indigenous peoples to determine the best use of their land and energy resources.
- Promote just, sustainable economic development that addresses energy poverty in ways that strengthen community involvement and control thus enabling equal access to energy and natural resources.
- Promote strategies to maximize the economic opportunities for low-income consumers, workers and communities as nations shift toward green energy economies and encourage greater conservation.
- Advocate that wealthy nations provide substantial funding, over and beyond existing foreign aid commitments, for those nations that are most affected by climate change. Advocate also for transition assistance for vulnerable communities in wealthy nations.
- Advocate that in all cases, national and international planning and implementation mechanisms should be transparent, democratic, participatory, inclusive, equitable, effective and accountable to those most affected by climate change, such as women, indigenous peoples and other marginalized communities.
• Advocate that the United States become a full party to a strong, binding international climate change agreement under the auspices of the United Nations Framework Convention on Climate Change (UNFCCC) so that the United States is globally accountable for the reduction of its own greenhouse gas emissions and addresses the need for climate adaptation.

• In the United States, support the Environmental Protection Agency’s continued ability to implement and enforce the Clean Air Act to the full extent of its authority as a complement to congressional action on climate change.

ACTIONS
The Creation Care/Climate Change Task Force established by the 2008 General Conference is to be commended for its work and will continue in the next quadrennium. The task force is urged to expand its membership to include representatives from all United Methodist boards, agencies and other appropriate United Methodist bodies and assist with the following:

• Serve as a communications and planning hub for cross-board and agency efforts to reduce the Church’s carbon footprint.

• Produce a report for the 2016 General Conference to what extent specific boards and agencies have reduced their carbon footprint.

• More effectively and aggressively develop and implement church policies, educational materials and advocacy strategies promoting renewable energy, energy efficiency, energy conservation and corporate responsibility, including purchasing and investing practices that encourage the same.

Notes

2. This position is supported by the World Council of Churches (Executive Committee minutes dated February 23–26, 2010, on the UNFCCC-COP 15 meeting in Copenhagen); by Church World Service (2009 and reaffirmed 2010); by various national governments; by scientists such as NASA’s Dr. James Hansen, in James Hansen et al., “Target Atmosphere CO2: Where Should Humanity Aim?” The Open Atmospheric Science Journal 2 (2008): 217–231; by the Committee on Stabilization Targets for Atmospheric Greenhouse Gas Concentration in its Climate Stabilization Targets: Emissions, Concentrations, and Impacts over Decades to Millennia (Washington, DC: National Academies Press, 2010); Johan Rockstrom et al., “Planetary Boundaries: Exploring the Safe Operating Space for Humanity,” Ecology & Society 14, no. 2 (2009); and by the World Association of Zoos and Aquariums (position statement 2009).
DOMESTIC VIOLENCE

We recognize that family violence and abuse in all its forms—verbal, psychological, physical, sexual—is detrimental to the covenant of the human community. We encourage the church to provide a safe environment, counsel and support for the victim. While we deplore the actions of the abuser, we affirm that person to be in need of God’s redeeming love.

—From the Social Principles of The United Methodist Church, The Book of Discipline of The United Methodist Church, 2008 ¶161G

One in four women will experience domestic violence in her lifetime. An estimated 1.3 million women are victims of physical assault by an intimate partner each year. Eighty-five percent of domestic violence victims are women, with women aged 22 to 24 being at the greatest risk. More than three women and one man are murdered by their intimate partners in the United States every day. According to the National Domestic Violence Center, approximately only one-fourth of all physical assaults perpetrated against females by intimate partners are reported to the police. Surveys indicate that domestic violence occurs in 28 percent of all marriages.

Domestic violence refers to a pattern of violence and coercive behavior by one adult in an intimate relationship over another. It is not “marital conflict,” “mutual abuse,” “a lovers’ quarrel” or “private family matter.” It may consist of repeated, severe beatings or subtle forms of abuse, including threats and control. The four basic types of domestic violence are physical assault, sexual assault, psychological assault and attacks against property and pets. In spite of its prevalence, blatant impunity for violence against women still exists—to often rooted in a misinterpretation of biblical texts and a patriarchal view of relationships toward women and children especially that asserts control over cooperation and mutuality.

Our vision of reconciliation and the building of community affirm the value and quality of every member of the human family and his or her right to respect and freedom from violence. Our task is to work for a world free of destructive stereotypes and to work for laws that protect women and children who are victims of abuse and holds abusers accountable while at the same time creating opportunities for their counseling and rehabilitation.

“People of faith should take the lead in calling for a just response by the community in the face of domestic violence and sexual abuse.” Resolution 3423, “Violence Against Women and Children,” The Book of Resolutions of the United Methodist Church, 2008.
DOMESTIC VIOLENCE

Race, Ethnicity and Language Matter in Violence Against Women


**Domestic Violence**

Black women experience domestic violence at a rate 35 percent higher than that of white women and about 22 times the rate of women of other races. Black men experience domestic violence at a rate about 62 percent higher than that of white men and about 22 times the rate of men of other races. Hispanic and black women report domestic violence at the highest rate (approximately 65 percent to 67 percent of abuse is reported). For white females, only about 50 percent of the abuse is reported.¹

According to 2000 statistics, the rate of violent victimization for Native Americans was more than twice the rate for the rest of the nation, and data from a previous National Family Violence Survey showed that Native American couples were significantly more violent than their white counterparts.

**Risk and Reporting**

American Indian and Alaska Native women are more likely to report violent victimization than women of other races. They are also more likely to report being raped and stalked. African-American women are more likely to be a victim of violent crime than whites or persons of other races. Hispanics are more likely to be victims of violent crimes than are non-Hispanics.”

Overall 1996 violent victimization rate for people age 12 and older:

- Blacks: 52.3 per 1,000
- Hispanics: 44 per 1,000
- Non-Hispanics: 41.6 per 1,000
- Whites: 40.9 per 1,000
- “Other”: 33.2 per 1,000

**Lifetime Prevalence of Sexual Violence by Race/Ethnicity**

![Graph showing lifetime prevalence of sexual violence by race/ethnicity](source)

Rape by race:
- Asian/Pacific Islander: 6.8 percent
- Hispanic: 14.6 percent
- White: 17.7 percent
- Black: 18.8 percent
- American Indian or Alaska Native (ANAI): 34.1 percent

Physical assault by race:
- Asian/Pacific Islander: 49.6 percent
- Hispanic: 53.2 percent
- Black: 52.1 percent
- White: 51.3 percent
- ANAI: 61.4 percent

![Lifetime Prevalence of Stalking Victimization by Race/Ethnicity](image)

Stalking by race:
- Asian/Pacific Islander: 4.5 percent
- Black: 6.5 percent
- Hispanic: 7.6 percent
- White: 8.2 percent
- ANAI: 17.0 percent

Additional statistics:
- 17.3 women out of every 1,000 experienced crimes of violence.
- 5.4 women out of every 1,000 experienced completed violence.
- 11.8 women out of every 1,000 experienced attempted violence.
- 1.3 women out of every 1,000 experienced completed rape.
- 14.3 out of every 1,000 experienced assault.
Crimes of violence on white and black women most often occur between the ages of 20 and 24. However, 38 white women compared to 60 black women for every 1,000 experience them. White women most often experience assault between the ages of 20 and 24, with an occurrence of 7.3 women for every 1,000. Black women are most often assaulted between the ages of 12 and 15, with an occurrence of 13.6 girls for every 1,000.

Note
DOMESTIC VIOLENCE

United Methodist Women Domestic Violence Initiative

Women, by far, are the most frequent victims of domestic violence. Women of color have an even higher prevalence for this kind of abuse. Domestic violence is a tragedy. United Methodist Women members are called to join with United Methodist Men in their churches and other community partners to transform this reality. The following are listed ways United Methodist Women members can work on this issue. A list of the resources mentioned and means of obtaining them is also provided.

Action Steps

- Expand biblical and theological understanding of the nature of love and Jesus’ example of nonviolence in relationships.

- Work to raise awareness of domestic violence—causes and responses—in both church and community. The DVD program What Churches Can Do by FaithTrust Institute is a recommended resource.

- Distribute the “What Every Congregation Needs to Know About Domestic Violence” brochure.

- Promote any church and community resources for domestic violence victims and abusers such as shelters, counselors, the judicial system and first responders.

- Host screenings of the documentary I Believe You: Faith’s Response to Intimate Partner Violence, produced by Diva Communications and financed in part by United Methodist Women. Use the free study guide created by United Methodist Men and United Methodist Women.

- Explore the United Methodist Women’s “I Believe You” Toolkit to see how you might work with your pastor and congregation to create a safe space for people, including training and ongoing awareness.

- Display the United Methodist Women domestic violence infographic in your church.

- Post the National Domestic Violence Hotline number, 1-800-799-7233, in church and public restrooms.

- Encourage your employer to incorporate policies to protect employees from domestic and sexual violence.

- Ask your doctor to learn how to assess and respond to abuse and to enlist other health care professionals to do the same.

- Support the 16 Days of Activism Against Gender Violence campaign annually from November 25 to December 10.

- Observe Domestic Violence Awareness Month in October.

- Urge the renewal of the Violence Against Women Act (VAWA) and passing of the International Violence Against Women Act (I-VAWA). Demand strong enforcement of Title IX, the law prohibiting sex discrimination in education.
Resources

**What Churches Can Do (DVD)**
Available from United Methodist Women conference vice presidents and social action coordinators or from the national United Methodist Women Domestic Violence Initiative: DomesticViolence@unitedmethodist-women.org. You can also purchase the DVD program directly from FaithTrust institute at www.faithtrustinstitute.org/store/domestic-violence/dvds.

**What Every Congregation Needs to Know about Domestic Violence (brochure)**
Available from the United Methodist Women Mission Resources: www.umwmissionresources.org

**I Believe You: Faith’s Response to Intimate Partner Violence (documentary)**

“I Believe You” Study Guide
www.unitedmethodistwomen.org/media/pdf/ibelieveyoudiscussionguide.pdf

“I Believe You” Toolkit
www.unitedmethodistwomen.org/media/pdf/ibelieveyoutoolkit.pdf

United Methodist Women Domestic Violence Infographic
www.flickr.com/photos/umwomen/5264222728

Employer policies
www.futureswithoutviolence.org/content/features/detail/1596

Health care professionals’ training
www.futureswithoutviolence.org/content/features/detail/1526

16 Days of Activism Against Gender Violence
16dayscwgl.rutgers.edu/about-16-days

Domestic Violence Awareness Month
dvam.vawnet.org

United Methodist Women Action Alert: Say No to Violence Against Women
www.unitedmethodistwomen.org/act/alerts/item/index.cfm?id=706

Contact your Senators
www.senate.gov

Contact your Representatives
www.house.gov

United Methodist Women Helps Prevent Domestic Violence (news video)
www.unitedmethodistwomen.org/resources/multimedia/index.cfm?i=41222

National Coalition Against Domestic Violence
www.ncadv.org

Clergy training and resources
www.faithtrustinstitute.org
HUMAN TRAFFICKING

And the man, the master of the house, went out to them and said to them, “No, my brothers, do not act so wickedly. Since this man is my guest, do not do this vile thing. Here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do whatever you want to them; but against this man do not do such a vile thing.” But the men would not listen to him. So the man seized his concubine, and put her out to them. They wantonly raped her, and abused her all through the night until the morning. And as the dawn began to break, they let her go. As morning appeared, the woman came and fell down at the door of the man’s house where her master was, until it was light.

—Judges 19:23-26

Human trafficking is the second largest and fastest growing criminal industry in the world. 12.3 million children and adults around the world are currently in forced labor, bonded labor and forced prostitution. In the United States an estimated 500,000 to 2 million people are victimized by trafficking each year. On average, globally 1.8 persons in every 1,000 persons is a victim of human trafficking, with even higher rates in Asia and the Pacific. Sixty-two countries have yet to convict a trafficker under the U.N. Protocol to Prevent, Suppress and Punish Trafficking in Persons, and 104 countries have yet to establish laws or regulations regarding human trafficking.

Definition and Root Causes
U.S. federal law defines victims of human trafficking as anyone who is coerced or deceived into commercial sex acts and anyone forced into different forms of “labor or services” such as domestic workers held in a home or farmworkers forced to labor against their will. Globalization has created situations of economic hardship that lead many to take desperate measures to seek to improve their economic conditions. At the same time it has generated excessive wealth for others that makes possible the sale, purchase and exploitation for profit and pleasure of other human beings thus creating a terrible consequence of the search for a better life. In many parts of the world women and children are its chief victims. Victims of human trafficking can be landscaping and agricultural workers, panhandlers, day laborers, factory and sweatshop workers, hotel workers, and housekeepers. Victims are exploited by the service industries in restaurants, bars, strip clubs, nail salons, and similar businesses. Victims can be found on “adult services” Internet sites. The commercial sex industry relies heavily on human trafficking victims. Prostitutes, strippers, escorts and workers in massage parlors, brothels and for phone chat lines are often victims.

The Vision
We believe that our ministry of reconciliation requires us to work to end human trafficking, to minister to the immediate needs of those who live in the fear, loneliness and physical pain that accompany human trafficking, offering hope and help to escape.

The 2008 Book of Discipline of The United Methodist Church ¶161 states that United Methodists “deplore all forms of the commercialization and exploitation of sex, with their consequent cheapening and degradation of human personality. We call for strict global enforcement of laws prohibiting the sexual exploitation or use of children by adults and encourage efforts to hold perpetrators legally and financially responsible” (p. 104).

We must work for a justice system that restores victims and punishes perpetrators, but we must also work to change the global economic conditions and policies that that create the conditions in which trafficking can thrive.
HUMAN TRAFFICKING

Race, Ethnicity and Language Matter in Human Trafficking

In the United States

Trafficking incidents reported
Sex trafficking: 2,065
Labor trafficking: 278
Total: 2,515

Trafficking incidents confirmed
Sex trafficking: 459
Labor trafficking: 63
Total: 527

Confirmed sex trafficking victims by race
White: 102
Black: 161
Hispanic: 95
Asian: 17
Other: 23
Unknown: 61

Confirmed labor trafficking victims by race
White: 1
Black: 6
Hispanic: 34
Asian: 9
Other: 11
Unknown: 2

Confirmed sex trafficking victims were more likely to be black (40 percent) or white (26 percent). Labor trafficking victims were more likely to be Hispanic (63 percent) or Asian (17 percent).

Citizenship
Sex trafficking: 83 percent U.S. citizens
Labor trafficking: 67 percent undocumented, 28 percent qualified alien
Confirmed Victim Characteristics by Race

Confirmed Victim Characteristics by Citizenship

Worldwide
• According to United Nations’ estimates, 700,000 to 4 million women and children are trafficked around the world every year.

• More than 5,000 women and children have been trafficked from the Philippines, Russia and Eastern Europe, being forced into prostitution in bars servicing U.S. military in South Korea.

• Ukrainian girls and women are trafficked to the United Arab Emirates.

• Children from Pakistan and Bangladesh are kidnapped or sold to Persian Gulf States as camel jockeys.

• Girls 15 to 17 years old are trafficked from Thailand and Taiwan to South Africa.

• Filipino children are trafficked to countries in African, Middle East, Western Europe and Asia.

• Women and children are trafficked from Honduras to Dallas and Ft. Worth, Texas, from Mexico to Florida, from Korea to Michigan, from Japan to Hawaii, from Cameroon to Maryland, from Taiwan to Seattle, from India to California, and from Vietnam to Atlanta.

• Hmong girls are kidnapped in California and traded between other Hmong communities within the United States.

• Before U.N. troops arrived in Cambodia in 1991, there were an estimated 1,000 prostitutes in the capital. Today about 55,000 women and children are sex slaves in Cambodia, 35 percent of whom are younger than 18 years of age.
UNITED METHODIST WOMEN WORK TO END HUMAN TRAFFICKING

BY SUSIE JOHNSON

United Methodist Women is resolute in its stance against the exploitation of the helpless and those who are forced to submit to civil injustice as a result of their basic needs or position in society. United Methodist Women has been active in fighting human trafficking for more than a decade. More than 27 million people internationally have fallen victim to human trafficking, and the epidemic has become the second largest criminal activity behind the sale of illegal arms. As advocates for social justice, United Methodist Women will continue to work for the rights of those exploited by this cruel trade and end this all-too-prevalent form of modern-day slavery.

In 1998, Laura Lederer initiated America’s first systematic examination of global commercial sexual trafficking and labor bondage when she began the Protection Project at Harvard University. From the outset, United Methodist Women has been closely involved with the project, seeding its formation with a grant. In 2000, the project moved to Washington, D.C., and worked closely with the United Methodist Women Washington Office of Public Policy to heighten attention and national advocacy on the issue. Ms. Lederer later joined the U.S. Department of State to monitor and report on trafficking in persons and build anti-trafficking legislation.

Human trafficking preys on the helpless and those who do not have an outlet to speak out. For this reason, United Methodist Women has continuously fought to raise awareness of this modern-day slavery and give those subjected to its bondage a voice. Through resource distribution and education, United Methodist Women has helped promote legislation that combats human trafficking. Specifically, in 2008 United Methodist Women joined others around the nation to advocate for passage of the William Wilberforce Trafficking Victims Protection Reauthorization Act, which President George Bush signed into law as H.R. 7311 (110th). The bill “authorizes appropriations for fiscal years 2008 and through 2011 for the Trafficking Victims Protection Act of 2000, to enhance measures to combat trafficking persons, and for other purposes.”

Though government pressure is an effective means of combating human trafficking, United Methodist Women has also called its members to action. In 2008, the Women’s Division Board of Directors affirmed an anti-trafficking resolution of the National Council of Churches and directed staff to develop program responses that result in justice for those violated by trafficking. Furthermore, in 2009 United Methodist Women took a direct, hands-on approach with its Train-the-Trainer program. United Methodist Women social action coordinators partnered with a national mission institution and trained members to recognize, report and care for women and children who have been subjected to the social injustice of human trafficking. After convening this educational forum, United Methodist Women has reached out to victims and anti-trafficking allies, helping them to break the chains of repression and suffering. On Human Trafficking Awareness Day in January 2011, the United Methodist Women website was turned into an interactive, informational slideshow dedicated to raising awareness of human trafficking. The United Methodist Women Twitter and Facebook accounts also dedicated the day to sharing information on human trafficking, garnering Web coverage from other United Methodist agencies, an increase of 700 active users on our Facebook page and 30 new Twitter followers, including certified accounts for Texas Senator Kay Bailey Hutchison and Texas Representative Ken Marchant, who were targeted because Texas was the state in which the Super Bowl was held in 2011.
By joining the global movement to end the complex web of sexual slavery, prostitution and labor bondage, United Methodist Women continues to be at the forefront of the fight against the exploitation of the world’s most helpless.

Susie Johnson is United Methodist Women executive of public policy.
HUMAN TRAFFICKING

How Do We Respond to Human Trafficking?

As United Methodist Women members, we are called to action to eliminate the devastating industry that is human trafficking. Historically, we have strove for equal rights and social justice, and nowhere are these ideals more violated than by this form of modern-day slavery. Because this crime affects the most helpless members of society, there is often no outlet for those being victimized. Because the duties forced on the trafficked individuals inhabit the most private areas of daily life, such as domestic servitude and sexual exploitation, abuses often go unnoticed by larger society. Therefore, as Christians attempting to promote progress, we must take an active and all-encompassing approach to ending these atrocities. Specifically, through education, advocacy and the formation of partnerships, United Methodist Women can independently foster change and collectively help to facilitate the cessation of human trafficking, both domestically and internationally.

Education
Education is crucial in halting the flow of women, children and men into forced bondage. It is through education that we can elicit the most direct influence in the fight against human trafficking. In many cases where those entrapped achieve freedom an outside observer has recognized the signs of oppression and aided the individual, either through risky liberation or contacting the proper authorities to induce action. Central to both efforts is recognizing when a person is or has been trafficked and is in subjugated relationship. To this end, United Methodist Women has and will continue to reach out to its members to spread awareness of the plight of human trafficking and instruct willing individuals on how to identify forced servitude. This proactive measure, which has already educated almost 10,000 people through our Train-the-Trainer Program, will continue to be an essential aspect of United Methodist Women’s effort to end human trafficking.

Advocacy
Just as work on the individual level is immensely important, so is the work against human trafficking in the broader political sphere. International work to end human trafficking is still relatively new, spanning little more than a decade. As a result, legislation is still being shaped to deter the exploitation of so many. To this end, United Methodist Women has sought to influence legislation that enhances how national and state governments perceive and address human trafficking. United Methodist Women has already been active in this process, supporting H.R. 7311 (110th) to combat illegal trafficking in humans. We cannot stop here, however, as more must be done to effectively contest those who seek to take advantage of the most helpless members of society.

Partnerships
The third way in which United Methodist Women can stand up against human trafficking is through the formation of partnerships that can collectively bolster the fight against this atrocity. By forming these interconnections, financial and logistic resources can be amassed and utilized to their fullest extent. It is through cooperation that we can best work to curtail the flow of humans across borders or within the United States. By partnering with groups such as Courtney’s House, which helps women and children recover from the horrors of sexual exploitation, United Methodist Women has influenced the fight on its most personal level. Coalition building is therefore paramount in deterring those who traffic in the lives of individuals who often have little recourse or self-determination as a result of their enslavement by others.
HUMAN TRAFFICKING

Human Trafficking: How You Can Help

Contact your local law enforcement agency about human trafficking in your community. How does your local agency prevent and prosecute trafficking? Are there safe houses, legal or translation services, medical or counseling services to assist victims of trafficking in your community? How can you help? Tell us what you learn at umwanet@unitedmethodistwomen.org.

- Watch for signs of trafficking. Be aware, and report possible trafficking to local authorities and the U.S. Department of Justice 1-888-428-7581. Share the signs of human trafficking with youth groups and other groups in your church and community. Create a community task force. Victims don’t usually identify themselves.
- Buy fair trade. Know where the products you buy come from and how they are made.
- Support education and business opportunities for women and girls.
- The United Methodist Women website (www.unitedmethodistwomen.org/act/trafficking) provides many tools for your use, including human trafficking fact sheets, news, action alerts and other resources as well as downloadable fliers and materials from its Intercept Human Trafficking campaign. Download the Human Trafficking: Preventing, Protecting, Prosecuting toolkit at www.unitedmethodistwomen.org/media/pdf/humantraffickingpackethr.pdf.
- For immediate help, call the National Human Trafficking Hotline at 1-888-373-7888. You can also call the Nineline at 1-800-999-9999 or the National Domestic Violence Hotline 1-800-799-SAFE.
IMMIGRANT AND CIVIL RIGHTS

Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

—1 John 4:20-21

Of the people living in the United States today, 35.7 million were born elsewhere. Twelve million live without documents. Of the total, 1.6 million are children, half of whom live below the poverty line. This movement of people can be seen in every continent of the world. Global migration was estimated at 191 million in 2006.

Global migration has increased dramatically in recent years due to economic policies like free trade that have eliminated jobs and pushed farmers from their land in poor nations of Africa, Asia and Latin America and pulled them into the more prosperous nations of North America, Europe and Asia. Competition for resources and displacement due to climate change in poor nations have also contributed to these patterns.

In the United States, communities are being transformed. Many U.S. citizens express fears related to race, jobs and security, which has led to an anti-immigrant backlash and migrants—especially women migrants and their children—being endangered by the rash of anti-immigrant legislation. The use of local police for immigration enforcement, growing criminalization of immigrants who have committed no crime, and rising detentions and deportations have all contributed to family separation.

Vision
We affirm a world in which God’s vision of beloved community, a world in which nationalities and borders do not divide us as the people who God loves. We affirm the human right of every person regardless of status and affirm that these rights do not stop at borders.

“To refuse to welcome migrants to this country—and to stand by in silence while families are separated, individual freedoms are ignored, and the migrant community in the United States is demonized by members of Congress and the media—is complicity to sin” (Resolution 3281, “Welcoming the Migrant to the US,” from The Book of Resolutions of the United Methodist Church, 2008).
“Illegal Alien”: What’s in a Word?

Officially, undocumented immigrants are referred to as “illegal aliens.” This legal term refers to noncitizens who enter without visas, overstay visas or violate the specific terms of a visa—it refers to all those who do not have legal documents to live and work in the United States. Currently, it is a civil offense to be in the country without documents. There is legislation under debate in Congress to make this a felony, leading to jail and deportation.

However, these legal terms carry a lot of baggage. For many, “alien” evokes Martians out of War of the Worlds, or at least someone who is “not like us.” “Illegal” conveys the image of a criminal. Most undocumented immigrants have come to the United States seeking jobs, fleeing wars or for family reunification. They are not criminals yet have not found the way to legalize their status. This is akin to calling anyone who drives over the speed limit a criminal.

The use of the term “illegal aliens” helps to make these newcomers seem like the “other” instead of an important part of the fabric of this country. In this sense, it is racist. It also blurs the fact that so many U.S. citizens’ own ancestors came to the United States without documents in previous generations and that “legal and illegal” was not even part of U.S. policy until the National Origins Act of 1929. Changing immigration laws throughout U.S. history have served different economic and political needs, sometimes welcoming immigrant workers and sometimes expelling them. Racism has been an intrinsic part of this policy.

Immigrant rights groups prefer the terms “immigrants” or “undocumented workers.” They see their claims for rights as a human rights struggle and affirm that no human being is illegal.
Are “They” Taking “Our” Jobs?
One of the primary concerns raised about the number of undocumented immigrants in the United States is a competition for jobs with U.S. workers. But in fact:

- Undocumented workers are only 4.3 percent of the U.S. workforce.
- Undocumented workers in the United States are most likely to work in unskilled occupations, including farm labor, domestic work, construction and food preparation. Only 10 percent of undocumented workers are in management, and 13 percent work in sales and administrative support.
- U.S. workers are hurt by federal employer sanctions that penalize employers for hiring undocumented workers. Employers pay undocumented workers wages below minimum wage. They use sanctions as a weapon to prevent all workers from demanding fair wages, benefits and adequate conditions. Undocumented workers are forced to work in exploitative conditions while documented workers feel resentment at the loss of quality jobs, even as employers continue to profit.
- Solutions to U.S. employment realities for all workers must address the lack of equal access to quality education, deeply rooted poverty and racial profiling, all aspects of systemic racism in the United States that have marginalized many people of color from the job market.
- If U.S. workers could earn living wages with decent working conditions in sectors such as farm labor, gardening, child care and construction, they would fill jobs currently going to immigrants.

IMMIGRANT AND CIVIL RIGHTS

Race Matters: Fact and Myths

“They’re Using Our Services Without Paying for Them!”

Statistics show that undocumented workers are in fact contributing to social services, even though they may not be qualified to benefit from them:

- About 15 percent of total Social Security income is paid by undocumented immigrants. An estimated three quarters of undocumented immigrants pay Social Security tax.
- Undocumented immigrants pay about $7 billion in Social Security tax and $1.5 billion in Medicare tax each year but will not be eligible to collect because they do not have legal residency. They contribute without benefiting from any pension and in the process they are helping to keep Social Security solvent.
- Most undocumented workers pay income taxes. In 2002, undocumented workers filed an estimated nine million W-2 forms with the IRS. They earned a total of $56 billion, or 15 percent of total reported wages that year. Their federal, state and local income taxes pay for public services. But in an increasing number of states undocumented immigrants are only eligible for emergency services. This means the poorest sector of our nation is subsidizing the rest of us.
- In addition, undocumented workers pay sales tax and real estate taxes, directly if they are homeowners and indirectly if they are renters.

Race Matters: Fact and Myths

“Why Are So Many People Coming?”

There is a push and a pull of immigration. The pull includes family members, the possibility of higher wages and educational opportunities, and sometimes the active recruitment by corporations seeking low-wage workers. In New York City, for example, the Chinese Staff and Workers Center (www.cswa.org) cites cases of garment sweatshop employers paying smuggling fees in order to get undocumented Chinese workers. Similarly, workers are encouraged to recruit family members with the promise of a job if they come from China.

The push includes problems of economic and political instability, poverty and war in other countries, often related to U.S. foreign policy. For example, Mexican immigrants have felt the impact of the North American Free Trade Agreement (NAFTA), a free trade deal between the United States, Mexico and Canada that replaced local Mexican corn with cheaper U.S. corn subsidized by the U.S. government. This has driven thousands of Mexican agricultural workers off the land into cities or across the U.S. border in search of work. A new Central American trade deal with the United States, CAFTA, is already displacing rural workers, many of whom head north.

The National Network for Immigrant and Refugee Rights (www.nnirr.org) says U.S. policy “needs to consider support for economic stability, fair trade agreements and peace as vital to addressing the migration of people in search of work, survival and safety.”
IMMIGRANT AND CIVIL RIGHTS

Key Priorities and Action Strategies

United Methodist Women Immigrant/Civil Rights Initiative
With a polarized Congress, there is little potential for broad immigration reform at the federal level at this time. In response, many states have enacted harsh new immigration laws. Meanwhile, the Obama Administration has strengthened immigration enforcement without succeeding in fixing a broken immigration system. According to the Detention Watch Network (www.detentionwatchnetwork.org), The U.S. government detained some 380,000 people in immigration custody in 2009 in 350 facilities at an annual cost of more than $1.7 billion. Total spending on immigration enforcement in 2010 was $17 billion. The Obama Administration has deported more immigrants than the Bush Administration (392,000 in 2010). We are seeing an increase in racial profiling and the growing criminalization of immigrants. The separation of immigrant families is at crisis levels.

United Methodist Women members are challenged to:
- Deepen our biblical and theological understanding of how God welcomes all God’s children to the table and what this means for us as Christians.
- Strengthen local education and advocacy work in local, district and conference United Methodist Women, working with The United Methodist Church’s Task Force on Immigration’s Rapid Response Network (find out if your conference has an immigration task force).
- Move beyond a focus on legislation to build a long-term movement for justice. Increase efforts to understand the global nature of migration and its causes and impacts.
- Become an Immigrant Welcoming Congregation or United Methodist Women group. Find ways to directly support and accompany migrant congregations or migrants in your community. This may be by partnering through Justice for Our Neighbors clinics or English as a second language classes, or with Hispanic, Korean, Tongan or other congregations. It may mean visiting detention centers on a regular basis. It may mean helping families affected by detention and deportation through direct material assistance and spiritual and emotional support. Let your conference United Methodist Women and conference Rapid Response Team know what you are engaged in!
- Encourage United Methodists to “Drop the ‘I’ Word” and pledge to refrain from calling migrants “illegals,” because no child of God is illegal. Visit this General Commission on Religion and Race of The United Methodist Church campaign at www.gcorr.org.
- Make connections between the high levels of incarceration of African-American and Latino citizens in U.S. jails and escalating roundup and detention of immigrants of color. Both citizen and noncitizen communities of color are being profiled as criminals.
Key areas for advocacy

1. **Call on the Obama Administration to end deportations and detentions until the broken immigration system is fixed.** Urge administrative relief for immigrants and their families. This can be done now by executive order, without legislation. It raises the moral imperative to act now to keep families together and defend human rights.

2. **Support the DREAM Act and DREAM students.** Urge elected officials to support the bipartisan Development, Relief and Education for Alien Minors Act, which would enable a path to legalization for migrant youth without documents brought into the United States as children if they enroll as students or serve in the military. We are also calling for a non-military-service option for those who are not pursuing higher education. Go to www.interfaithimmigration.org to learn more about DREAM students and support those facing deportation.

3. **Contest state efforts to set immigration policy or impose restrictive laws affecting the migrant community.** These include laws that engage police in immigration enforcement and encourage racial profiling, English-only laws, laws limiting access to drivers’ licenses, laws restricting access to public services, e-verify laws at the workplace, laws to end birthright citizenship and others.

4. **Challenge U.S. Department of Homeland Security ICE ACCESS Programs.** These include such programs as Secure Communities 287(g) and the Criminal Alien Program and others that automatically share data with Immigration and Customs Enforcement (ICE) or enlist local police in immigration enforcement. Such programs have proven costly to local law enforcement, have led to cases of racial profiling, have led to the detention and deportation of migrants who have committed no crime, have divided families and sow fear in migrant communities.

5. **Challenge the expansion of detention facilities in the United States.** Seek alternatives to mass incarceration of migrants. End the use of private contractors for detention facilities. For more information, go to www.detentionwatchnetwork.org.
IMMIGRANT AND CIVIL RIGHTS

Immigrant and Civil Rights Resources

“How To” Series

For information on how to get involved, see the United Methodist Women Immigrant/Civil Rights Initiative “How To” series at www.unitedmethodistwomen.org/act/howto.

This series of handouts provide information on how to take action as part of our Immigrant/Civil Rights Initiative:

- How to Challenge State Anti-immigration Laws
- How to Challenge U.S. Immigrant Detention and Deportation Policies
- How to Visit Migrants in Detention in Your Community
- How to Learn About United Methodist Church Policy on Immigration
- How to Organize a Public Witness for Immigrant Rights
- How to Create a Conference United Methodist Women Immigration Team

Each “how to” is available as a download at the United Methodist Women website.

Immigrant Rights Support Button

Immigrant rights buttons are available from:
United Methodist Women Community Action Office
Church Center for the United Nations
777 United Nations Plaza
New York, NY 10115
or contact Carol Barton at cbarton@unitedmethodistwomen.org.
Resources
Section 6. There shall be a **COMMITTEE ON THE CHARTER FOR RACIAL JUSTICE POLICIES**

a. **Membership** – There shall be seven (7) members of the committee, one third of whom shall be women of color, insofar as possible. The seven members shall include the president who shall serve as chairperson, the mission coordinator for social action, and the chairperson of the Committee on Nominations. Four additional members shall be nominated by the Committee on Nominations. They shall be: one district president, one member of the Executive Committee, and two (2) members [or three (3) in the case of a conference with no districts] selected to ensure inclusiveness and/or special expertise in skills necessary to accomplish the task. Additional members shall serve no more than three years.

b. **Functions** – The committee shall:

1) develop and recommend to the Executive Committee:
   a. plans for the implementation of the Charter; and
   b. plans for training district and local leadership in the implementation of the Charter;

2) monitor conference-approved action plans to implement the Charter;

3) regularly evaluate progress made on conference, district and local implementation plans

b. **Meetings** – The committee shall meet at least semiannually, and on call of the chairperson.
UNITED METHODIST CHURCH RESOLUTIONS RELATED TO RACE

The following resolutions of The United Methodist Church related to race can be found in *The Book of Resolutions of the United Methodist Church*, 2008 (Nashville: The United Methodist Publishing House, 2008).

Social Principles (p. 43)
Social Creed (p. 39)
Environmental Racism (p. 74)

#2106. Spiritual Unity in Human Diversity (p. 160)
#3067. Support Reparations for African Americans (p. 234)
#3121. Affirming the Use of Diverse Language in the United States and Opposing a Constitutional Amendment Making English the Official Language (p. 267)
#3122. Biracial/Multiracial Inclusive Language (p. 270)
#3126. The Church’s Response to Ethnic and Social Conflict (p. 275)
#3128. Prejudice Against Muslims and Arabs in the U.S. (p. 278)
#3162. The Right of All to Quality Education (p. 316)
#3322. Confession to Native Americans (p. 436)
#3327. Respecting the Native American Legacy and Tradition (p. 442)
#3329. Native American Religious Freedom Act (p. 444)
#3330. Concerning Demeaning Names to Native Americans (p. 445)
#3331. Regarding Native American Culture and traditions as Sacred (p. 446)
#3332. The Protection of Native American Sacred Sites (p. 448)
#3333. Native American Tribal Sovereignty (p. 450)
#3337. Health Care for Native Americans (p. 455)
#3371. A Charter for Racial Justice Policies in an Interdependent Global Community (p. 461)
#3372. Act of repentance for Racism (p. 464)
#3373. Affirmative Action (p. 465)
#3374. Annual Conferences’, Districts’, and Local Congregations’ Responsibilities for Eradication of Racism (p. 469)
#3377. Membership in Clubs or Organizations the Practice Exclusivity (p. 473)
#3378. Racial Profiling in the USA (p. 473)
#3379. White Privilege in the United States (p. 475)
#4058. Privatization (p. 586)
#4081. Economic Development for the Native American People (p. 599)
#4133. Rights of African American Farmers (p. 628)
#6024. Global Racism and Xenophobia: Impact on Women, Children, and youth (p. 735)
#6025. Globalization and Its Impact on Human Dignity and Human Rights (p. 738)
#6030. Responsible Travel (p. 764)
#6046. Ending the Colonial Status of Puerto Rico (p. 779)
#6049. Haitian Asylum Seekers (p. 790)
#6061. Our Muslim Neighbors (p. 799)
PARTNER ORGANIZATIONS WORKING ON RACIAL JUSTICE

Black Alliance for Just Immigration (BAJI)
www.blackalliance.org
BAJI is an education and advocacy group comprised of African Americans and black immigrants from Africa, Latin American and the Caribbean. It was founded in April 2006 in response to the massive opposition of immigrants and the repressive immigration bills then under consideration by the U.S. Congress. Through the BAJI Reader, BAJI provides the African-American community with a progressive analysis and framework on immigration that links the interests of African Americans with those of immigrants of color. BAJI's analysis emphasizes the impact of racism and economic globalization on African-American and immigrant communities as a basis for forging alliances across these communities.

Detention Watch Network
www.detentionwatchnetwork.org
The Detention Watch Network is a national coalition of organizations and individuals working to educate the public and policymakers about the U.S. immigration detention and deportation system and to advocate for humane reform so that all who come to our shores receive fair and humane treatment. It is a membership-based coalition that now includes more than 80 religious, civil, immigrant and human rights organizations as well as many individual members. It is a source of information on the location, ownership and conditions at detention centers throughout the United States.

The Center for New Community
www.newcomm.org
The Center for New Community is a national organization committed to building community, justice and equality. The center is grounded in many faith traditions and builds community where the dignity and value of all humanity is manifest. Established in 1995, it has grown from a vision to an organization working nationwide to cultivate civic life and advance systemic change in partnership with local leaders, organizations, congregations and other institutions. The need to build democratic and inclusive community has seldom been greater. It is an important source of information on the white supremacist connections of anti-immigrant organizations and supports positive local alliances between immigrant organizations and local faith communities.

Justice for Our Neighbors (JFON)
www.umcor.org/UMCOR/Resources/National-Justice-For-Our-Neighbors--NJFON-
JFON represents the response of The United Methodist Church and its local congregations to the needs of immigrants seeking to reunify their families, secure immigration status and enjoy the right to work. JFON provides free, professional legal services to immigrants in monthly clinics. This program connects a national network of church-based, volunteer-led immigration clinics to asylum seekers and immigrants who need a helping hand to navigate the maze of rules and laws that affect their lives in the United States. Each JFON legal clinic is an opportunity for local congregations to “open their doors” with a warm and hospitable welcome for newcomers in their midst. JFON offers opportunities for United Methodist women to provide important hospitality to immigrants in their communities.

National Network for Immigrant and Refugee Rights (NNIRR)
www.nnirr.org
NNIRR works to defend and expand the rights of all immigrants and refugees, regardless of immigration status. Since its founding in 1986, the organization has drawn membership from diverse immigrant com-
munities and actively builds alliances with social and economic justice partners around the country. As part of a global movement for social and economic justice, NNIRR is committed to human rights as essential to securing healthy, safe and peaceful lives for all. United Methodist Women is a member of the network.

**Interfaith Worker Justice (IWJ)**  
www.iwj.org
IWJ is a network of people of faith that calls on our religious values in order to educate, organize and mobilize the religious community in the United States on issues and campaigns that will improve wages, benefits and conditions for workers and give voice to workers, especially workers in low-wage jobs. IWJ envisions the religious community, acting on its values in creative and strategic ways, as a powerful leader in creating and sustaining a nation in which all workers share in the prosperity of our society, enjoy the fundamental human right to organize and lead dignified lives as a result of their labor.

**Applied Research Center (ARC)**  
www.arc.org
ARC is a racial justice think tank and home for media and activism. Its goal is to popularize the need for racial justice and prepare people to fight for it. By telling the stories of everyday people, ARC is a voice for unity and fairness in the structures that affect people’s lives. The online regular publication *Colorlines* is a daily news site offering award-winning reporting, analysis and solutions to today’s racial justice issues produced by a multiracial team of writers.

**United for a Fair Economy (UFE)**  
www.faireconomy.org
UFE’s Racial Wealth Divide program seeks to deepen the public’s understanding about boundaries to economic parity among communities of color. It does this by providing resources that emphasize the importance of wealth and wealth-building strategies among communities struggling to attain greater economic equality. The annual State of the Dream Report (www.faireconomy.org/dream) examines the state of racial inequality in Americas as it relates to contemporary political issues, such as foreclosure, the austerity agenda and unemployment.

**Sentencing Project**  
www.sentencingproject.org
The Sentencing Project, founded in 1986, is a national organization working for a fair and effective criminal justice system by promoting reforms in sentencing law and practice and alternatives to incarceration. The Sentencing Project website includes more than 400 resources for information on race and the criminal justice system.

**Allies for Change**  
www.alliesforchange.org
Allies for Change provides an anti-oppression education, training and resources for individuals and organizations committed to social change. Believing that justice work is deeply spiritual work, its programs invite participants to sharpen their tools for structural change while enlarging their capacities for compassion, hope and joy. It offers retreats and workshops on topics such as: training for antiracist white people, respecting Native American spiritualities, mentoring for social change, understanding privilege and oppression, working to end racism and homophobia in our communities and confronting abelism.
SPECIAL ISSUES OF RESPONSE ON RACIAL JUSTICE

January 2006: Working for Racial Justice
This special issue can be used as a program resource for circle, local, district and conference United Methodist Women events. It includes: “Living the Charter by Month,” “Encountering Difference and Deepening Faith: An Interactive Bible Study on the Good Samaritan,” and articles to strengthen understanding about global racism and understanding and attacking white privilege.

February 2010: Race and Class
This special issue features a variety of perspectives on pressing current issues of race and class. Two Women’s Division directors—one Korean and one white—bring insights from the perspective of their identities. Articles shed light on the ongoing realities of economic disparities, including the economic crisis of the middle class within the United States as well as strategies for change. The facts of the oppression faced by women of color are presented as a challenge to action, and an immigration attorney with Justice for Our Neighbors speaks of perspective on the connections between as race, class and immigration.

response magazine features articles on racial justice many times a year. To subscribe to response, the official magazine of United Methodist Women, visit www.unitedmethodistwomen.org/response.

Back issues of response can be ordered from United Methodist Women Mission Resources at 1-800-305-9857 or www.umwmissionresources.org. A limited number of copies of the issue are available on request from the Racial Justice Office, Church Center for the United Nations, 777 United Nations Plaza, New York, NY 10117, (212)-682-3633.
UNUNITED METHODIST WOMEN PROGRAMS
ON RACIAL JUSTICE 2008-2013

The United Methodist Women Program Book is a great source of ideas for programs and activities on racial justice. The following are a few suggestions:

Publish Glad Tidings
United Methodist Women Program Book 2008

Say Welcome: Offering Hospitality to the Sojourner
by Sharon Delgado
This program is designed to help United Methodist Women grow in their understanding of the call to prevent harm to the sojourner and to give special care to the poor and oppressed. It moves from the familiar biblical sojourners to those living in our contemporary world, challenging us to get involved in the issues of immigration reform.

Who's at the Table
United Methodist Women Program Book 2009

Native American Mission Study: The Potluck: Listen and Learn Around the Table
by Kelli Martini
The goal of this program is to introduce the Native American tradition of the potlatch, which is a special opportunity for sharing. The program gives an opportunity to listen to the words of our Native American sisters and brothers and reexamine our understanding of our connections to creation. It could be used in conjunction with Voices of Native American Women, which is available from United Methodist Women Mission Resources (www.umwmissionresources.org).

Let's Get Together
United Methodist Women Program Book 2010

Immigration: Love as God Has Loved
by Carol Barton
This program focuses on immigrant, human and civil rights work. It includes helpful resources and action ideas for individual and United Methodist Women units. The program also explores the biblical basis for the church's stance of welcoming the immigrant. The program also helps uncover the realities behind common media generated misperceptions about immigrants and immigration. This program could be an excellent way to begin consideration of the 2012 mission study Immigration and the Bible.

Building and Experiencing Community in New Ways
by Courtney Jones
This program was designed to help in inviting young women to become a part of the mission and work of United Methodist Women. It can be a way of thinking seriously about the building of diversity within the organization. It includes a scavenger hunt to get acquainted titled “Life as a Young Woman.” The challenge can be crafting a hunt that takes into account the different realities that women of different identities may have. The goal would be to widen the circle of young who would be invited and not limiting those invited to young women who look like, speak like and have similar experiences to those already in your group.
Walk With Wholeness
United Methodist Women Program Book 2011-2012

November 2011: Radical Hospitality
The goal of the program is to help United Methodist Women members recognize the “other” in their communities as they evaluate practices that force people away from their rightful place and God’s banquet table and renew their commitment to be stewards of the earth. The program encourages us to ponder the situation of Hagar and explore in more depth the reasons why she was driven away from Abraham’s table. In the Bible study section of this resource challenges us to think about how race and class play a role in Hagar’s story. By combining the two exercises we can gain new insight about the complex connections between race, class and the possibility of sharing God’s bounty.

Living the Heart of God
United Methodist Women Program Book 2012-2013

October 2012: Celebrating What We See
United Methodist Women members will invite diverse groups of people to God’s table as they learn about the diversity and discipleship qualities of partners in mission within the organization.

December 2012: Lord, We See You
United Methodist Women members will engage in justice for their neighbors as they explore migration from the perspective of incarnation and tradition.

June 2013: Seeing the Courage of the Marginalized
United Methodist Women members will participate in advocacy and social action as they learn about the marginalization of the Roma people in Europe.
READING PROGRAM BOOKS ON RACIAL JUSTICE
2007-2012

2007

UPROOTING RACISM: How White People Can Work For Racial Justice
Paul Kivel
269 pp.
#2468 $17.95

Uprooting Racism talks about racism without rhetoric, blame or guilt. It helps us understand the dynamics of racism in our society, institutions and daily lives and shares stories, suggestions and exercises for working together to fight racism. It also includes specific consideration of Latino/Asian, African American and Native American and Jewish issues.

2008

ENRIQUE’S JOURNEY: The Story of a Boy’s Dangerous Odyssey to Reunite With His Mother
Sonia Nazario
336 pp.
#1033 $14.95

This astonishing true story recounts the unforgettable odyssey of a Honduran boy who braves unimaginable hardship and peril to find his mother in North Carolina. Alone and with little more than a slip of paper with his mother’s telephone number, he will make the dangerous and illegal trek up the length of Mexico the only way he can—clinging to the sides and tops of freight trains. It is an epic journey, one thousands of immigrant children make each year to find their mothers in the United States. Also available in Spanish.

HARD LINE: Life and Death on the U.S. Mexico Border
Ken Ellingwood
256 pp.
Random House (2005)
#1034 $14.95

This book is a vivid and moving portrait of the Southwestern border and its people told through stories of undocumented immigrants and the border agents who track them through the desert. Native Americans divided between two countries, human rights workers aiding migrants and ranchers taking the law into their own hands is a story of the West that has major implications for the nation as a whole.
2009

“THEY TAKE OUR JOBS!” AND 20 OTHER MYTHS ABOUT IMMIGRATION
Aviva Chomsky
236 pp.
Beacon Press (2007)
#5011 $14.00

This groundbreaking work dismantles 21 of the most widespread myths and beliefs about immigrants and immigration. They Take Our Jobs! challenges the underlying assumptions that fuel these misinformed claims about immigrants, radically altering our notions of citizenship, discrimination and U.S. history. Larger than average print.

WILLIAM WILBERFORCE: A Biography
Stephen Tomkins
238 pp.
#5044 $18.00

This biography of William Wilberforce transports you back to a dramatic age of conflict and upheaval. In the 1780s, almost 40,000 people were taken from Africa in British ships, through the notorious Middle Passage to the Caribbean. In 1787 William Wilberforce was invited by William Pitt, then British prime minister, to introduce a parliamentary bill outlawing the slave trade. Neither imagined the 20-year political campaign that would consume the rest of Wilberforce’s life. Larger than average print.

2010

NO TURNING BACK: My Summer With Daddy King
Gurdon Brewster
233 pp.
Orbis Books (2007)
#6032 $18.00

In this memoir of an historic era carved in faith and courage by Americans of all colors, Brewster recalls his first encounters with segregation in Atlanta and the spontaneous church services of the black Baptist tradition.

CAN WE TALK ABOUT RACE? And Other Conversations in an Era of School Resegregation
Beverly Tatum and Theresa Perry
168 pp.
Beacon Press (2008)
#6007 $14.00

Psychologist and educator Beverly Daniel Tatum, a leading commentator on race and schools, analyzes some of the most resonant issues in American education and race relations.
**AM I A COLOR, TOO?**
Heidi Cole and Nancy Vogl
32 pp.
Illumination Arts Publishing Company (2005)
#6022 $15.95

A young boy wonders why people are labeled by the color of their skin. Realizing that all people dream, feel, sing, dance, smile and love, he asks, "Am I a color, too?"

**LOUIS SOCKALEXIS: Native American Baseball Pioneer**
Bill Wise and Bill Farnsworth
32 pp.
Lee & Low Books (2009)
#6028 $8.95

In 1884, 12-year-old Penobscot Indian Louis Sockalexis fell in love with baseball, dreaming of one day joining a major league team. Though he met opposition at every turn, Louis finally made it to the major league Cleveland Spiders.

---

**2011**

**THE WOLF SHALL DWELL WITH THE LAMB:**
A Spirituality for Leadership in a Multicultural Community
Erich H. F. Law
131 pp.
Chalice Press (2000)
#8014 $16.99

A multicultural conference has convened. Everything is in place, and the participants arrive, brimming with goodwill and even better intentions. Surely this time ... but then halfway through the meetings, communication grinds to a halt and people retreat to the safety of their own groups. What happened? How can we keep it from happening again? This book proposes to answer these questions.

**INHERITING THE TRADE: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History**
Thomas Norman DeWolf
262 pp.
Beacon Press (2008)
#8012 $16.00

In 2001, Thomas DeWolf discovered that he was related to the most successful slave-trading family in U.S. history, responsible for transporting at least 10,000 Africans. This is his memoir of the journey in which 10 family members retraced their ancestor’s steps through the notorious triangle trade route—from New England to West Africa to Cuba—and uncovered the hidden slave trade history of New England and the other northern states.
THE LATEHOMECOMER: A Hmong Family Memoir
Kao Kalia Yang
277 pp.
#8017$ 14.95

Born in Thailand’s Ban Vinai Refugee Camp, Kao Yang immigrated to St. Paul, Minn., when she was 6 years old. In this moving, intimate portrait of family, she describes their harrowing escape from Laos, their life in the refugee camps, the hardships and great joy of caring for a growing family in a new land, and her own experiences with American life and learning. She also gives voice to the dreams, wisdom and traditions passed down from her grandmother and shared by an entire community.

THE HEART OF RACIAL JUSTICE: How Soul Change Leads to Social Change
Brenda Salter McNeill and Rick Richardson
187 pp.
InterVarsity Press (2009)
#8021 $15.00

The racial divide is one of the most pervasive problems the church faces. Why won’t this problem just go away? In his book the authors make the crucial connection between the role of healing prayer and spiritual warfare in bringing about justice.

DIA’S STORY CLOTH: The Hmong People’s Journey of Freedom
Dia Cha
24 pp.
Lee & Low Books (1996)
#8025 $8.95

The beautifully detailed and stitched story cloth made for the author by her aunt and uncle chronicles the life of the Hmong people in their native land and through their eventful emigration to the United States.

SLANT
Laura E. Williams
149 pp.
Millkweed Editions (2008)
#8027 $6.95

Thirteen-year old Lauren, a Korean-American adoptee, is tired of being called “slant” and longs to have plastic surgery on her eyes, but when her father finds out about her wish and a long-kept secret about her mother’s death is revealed, Lauren starts to question some of her own assumptions.
COLOR-BLIND: The Rise of Post-racial Politics and the Retreat From Racial Equity
Tim Wise
216 pp.
City Lights Books (2010)
#9029 $14.95

In a new era of race relations in the United States, some call for an end to color-consciousness, affirmative action and even a retreat from the discussion of racism. Color-blind presents a look at contemporary racism and offers steps to achieve true social justice and economic equality.

THE NEW JIM CROW: Mass Incarceration in the Age of Colorblindness
Michelle Alexander
320 pp.
#9030 $18.95

Jim Crow laws are off the books but an astounding percentage of African Americans are warehoused in prisons or trapped in a permanent second-class status, much like their grandparents before them. This book challenges us all to put mass incarceration at the forefront of a new movement for racial justice.
ADDITIONAL UNITED METHODIST WOMEN
RACIAL JUSTICE RESOURCES

**Voices of Native American Women**
This booklet speaks of the fears, pains, trials and victories woven together by Native American women to build a future grounded in justice. The reader can experience the power of this collection of wisdom from women determined to be heard. Available from United Methodist Women Mission Resources (www.umw-missionresources.org).

**Voices of Haitian Women**
The stories in this booklet are Haitian women’s voices. They reflect their testimonies and praises to God, their stories as immigrants, their spiritual journeys, poems, and their personal life stories. Even though the stories are different, all of them show the glory of God, and in all of them someone could find strength and comfort to continue her or his own journey. Available from United Methodist Women Mission Resources (www.umwmissionresources.org).

**In Search of Racial Justice (DVD)**
This 1995 video presents the stories and personal insights of five United Methodist Women members: African American, Filipina American, Latina American, Native American and white American. They share their understandings and experiences of racism and work for racial justice in the church and in the broader society. The video is available to borrow from the Racial Justice Office: racialjustice@unitedmethodistwomen.org.

**United Methodist Women Racial Justice Time Line**
Human rights for all people is one of the historic principles of United Methodist Women. God is the creator of all people of all races, and we are all God’s children. Therefore, opportunities for fellowship and service, personal growth and freedom in every aspect of life are inherent rights of everyone. United Methodist Women from its beginnings has tried to build a community and social order without racial barriers, as this time line shows. Racial justice is an ongoing focus of United Methodist Women mission as members work to promote racial justice in the US and around the world. Available from United Methodist Women Mission Resources (www.umwmissionresources.org).

**Forthcoming**

**United Methodist Women Racial Justice History (DVD)**
Available winter 2012.
The DVD will cover the history of the diversity of Methodist Women from the 19th century to the present day, highlighting the many moments and women who have given leadership to the struggle for racial justice both within the organization and within the larger society.
EVALUATION FORM

How has this resource manual been useful to you? What resources did you use? Did they help your group to engage in effective conversations about race and/or action for racial justice? How?

_________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________
Concerning racial justice within our organization …

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Concerning racial justice within our communities, nation, world …

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

What would be most helpful to you in the way of additional resources, training, programming to support your efforts towards racial justice?

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________