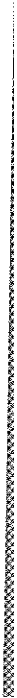




RACIAL JUSTICE WORKSHOP

West District Fall Meeting
Oct. 29-31, 2010
La Scie,NL.

Presenters:
Wilson Gonese
David Anthony



Fall - West District Meeting – Lascie: October 29-31, 2010

Racial Justice Presentation

AGENDA:

FRIDAY: 3 hrs

Introduction – *(1- 1/2 hrs before supper)* – Dave

Definitions & Race to the Center: - *(1 1/2 hours after supper)* – Wilson

Wall of History: Dave

Vespers: Dave

SATURDAY: 3 hrs

Morning Devotions: Wilson

Systemic Racism – Ending Racial Harassment – Dave

Biblical Reflections - Racism and Racial Justice – Wilson

Evaluation: Dave/Wilson

Conclusion: Song

Introduction

Information including purpose of Racial Justice Workshops
&
United Church of Canada's Anti Racism Statement

Questions For Table Groups*

1. Why is talking about racism difficult ? (Discuss)
2. Why is it important to do so?

**Debrief and report back.....*

Song: Theme: Listen & Learn Chorus

Racial justice training for **all active ministry personnel** was mandated at the 39th General Council 2006. The proposal came out of a long history of the United Church's engagement with issues of social justice. In 2000, the United Church adopted its [Anti-Racism Policy](#) statement; racial justice training is one effort to help the church continue to live out its principles.

Purpose

Working toward racial justice in church and society is a life-long “heart” journey. We are all—people of every colour and cultural background—touched by the sin of racism, although in different ways. Together we must continue to learn from each other, with each other, and with the Spirit, so that we continue to break down barriers and build right relationship and just institutions.

Because we need to work together for racial justice within our church and because we believe that we are a “whole people of God” with a “priesthood of all believers,” racial justice workshops are **open to both lay people and ministry personnel**.

These workshops will offer an **overview** of the work of racial justice and are one step on the journey. The purpose of the racial justice workshops is threefold:

- to engage in self-examination around privilege and internalized racism (superiority and inferiority)
- to engage in analysis of the systemic nature of racism within the church and wider society
- to offer tools for leaders to begin or continue the work of racial justice in local ministry contexts

Workshops will have periods for individual reflection, small group work, and large group discussion. Participants will be encouraged to deepen their learning journeys outside of the workshops.

[Top](#)

Process

Over a two-year period (fall 2008–fall 2010), racial justice workshops will be developed and implemented, primarily at presbytery/district levels.

- **Consultation and Pilot Workshops:** Consultation with various groups within the United Church and two pilot workshops have gathered important feedback that will strengthen the content and process for the final design of the workshops.
- **Train-the-Trainers National Event:** In fall 2009, a national gathering of facilitators will be held—a “train-the-trainers” event. Participants from each Conference will attend in order to experience the workshop, share best practices

for facilitation skills, and build contextual elements of the workshops they will then take back to their Conferences.

- **Workshops at Presbytery/District:** The facilitators who attended the train-the-trainers event will work in teams of at least two, with one person from a majority ethnic (White) background and one person from a racialized/minority ethnic background. Facilitators, who may be lay people or ministry personnel, will each lead workshops in at least two presbyteries/districts.

Racial justice workshops for ministry personnel and interested lay leaders will begin in early spring 2010 across the country. Workshops are primarily being held at the presbytery/district level. The workshop dates and locations are being organized in each Conference by the racial justice facilitators of that Conference, Conference staff, and presbytery chairpersons. For the date of the workshop in your presbytery or district, please contact either the Conference Office (usually the personnel minister) or the presbytery chairperson or secretary.

Racial Justice Presbytery Workshops

Materials Needed for Facilitators:

- Worship service
- (Expense forms – for yourself and potentially for accommodation costs for participants)

- Flipchart paper
- Markers
- Masking tape or Sticky Tac for walls

- Write agenda ahead of time on flipchart paper
- Write community agreements/norms ahead of time on flip chart paper
- If using “Wall of History” write dates on paper ahead of time, to be posted around the room

- OPTIONAL: Powerpoint presentation – so would need computer, projector, screen and extension cords

Exercises: PLEASE NOTE THAT THERE ARE ALTERNATIVE EXERCISES YOU CAN USE (SEE THE “Trainer’s Plan – Racial Justice Workshops” printed on BLUE sheets in your package).

- “Race to the Centre” exercise
- *The brown book*
- *That All May Be One*
- “Wall of History” – visual and written clues; timeline on flipchart paper, posted around the room
- “Working Definitions”
- “Common Language”
- “Ending Racial Harassment” scenarios, pp. 29-34 (in your package but also available for download at http://www.united-church.ca/files/sales/publications/ch10488_booklet.pdf)
- “Insights on Racism from Two Bible Stories” by Stan McKay
- *We Belong* bible studies (there are 3):
 - i. “Bible Witness Script – Cornelius’ Servant” (Exploring Identity);
 - ii. “Facing Fears”;
 - iii. “Challenging Racism – Bible Witness Script – A Believer in Antioch”
- Lectionary Readings – choose some lectionary readings that are scheduled for at least 2 Sundays after the workshop. You can choose to print the lectionary readings ahead of time or ensure there is one Bible available/small group
- “Speaking of Darkness in Advent” by Adele Halliday
- “Application Exercise - Questions to Ask of Scripture Through a Racial Justice Lens”
- Evaluation Forms

Racial Justice - Working Definitions – compiled from *That All May Be One*

Aboriginal (or First Nations) peoples are the original inhabitants and Indigenous peoples of the land we now call Canada – “Indian” (status and non-status), Inuit, or Métis. Media, government bodies, and popular culture may ‘racialize’ Aboriginal people. But as original peoples in the land we now call Canada, Aboriginal peoples have distinct national identities and distinct legal and treaty rights, as well as inherent human rights.

Anti-racism aims to eradicate racism by identifying, challenging, and changing attitudes, behaviours, and structures that perpetuate it.

Discrimination – an action or behaviour based on prejudice, manifesting itself in excluding or restricting persons and groups from participation in the community’s normal activities and ‘goods’; can only be exercised by a group with more social, economic, or political power over another group.

Multiculturalism is the practice of recognizing and celebrating cultural diversity. Since 1971, it has been nominal federal government policy in Canada to affirm and support a diversity of ethnocultural communities to preserve their distinct languages and cultures alongside official English-French bilingualism and biculturalism.

Prejudice – literally, ‘pre-judgment.’ An attitude or state of mind casting another person or group negatively or positively based on stereotyping or misinformation.

Race is a contested term referring to a socially defined group seen by others (or seeing itself) as being distinct by sharing external features such as skin colour, facial or bodily characteristics, hair texture, and/or a common descent. There is no proven scientific basis for such categorization. Historically, race is an arbitrary socio-biological category created by European (male) colonists in the 15th century used to assign human worth and social status. The process of constructing ‘race’ is called **racialization**.

Racial justice – that dimension of justice embodying justice with respect to race; all anti-racism efforts have racial justice as their ultimate goal.

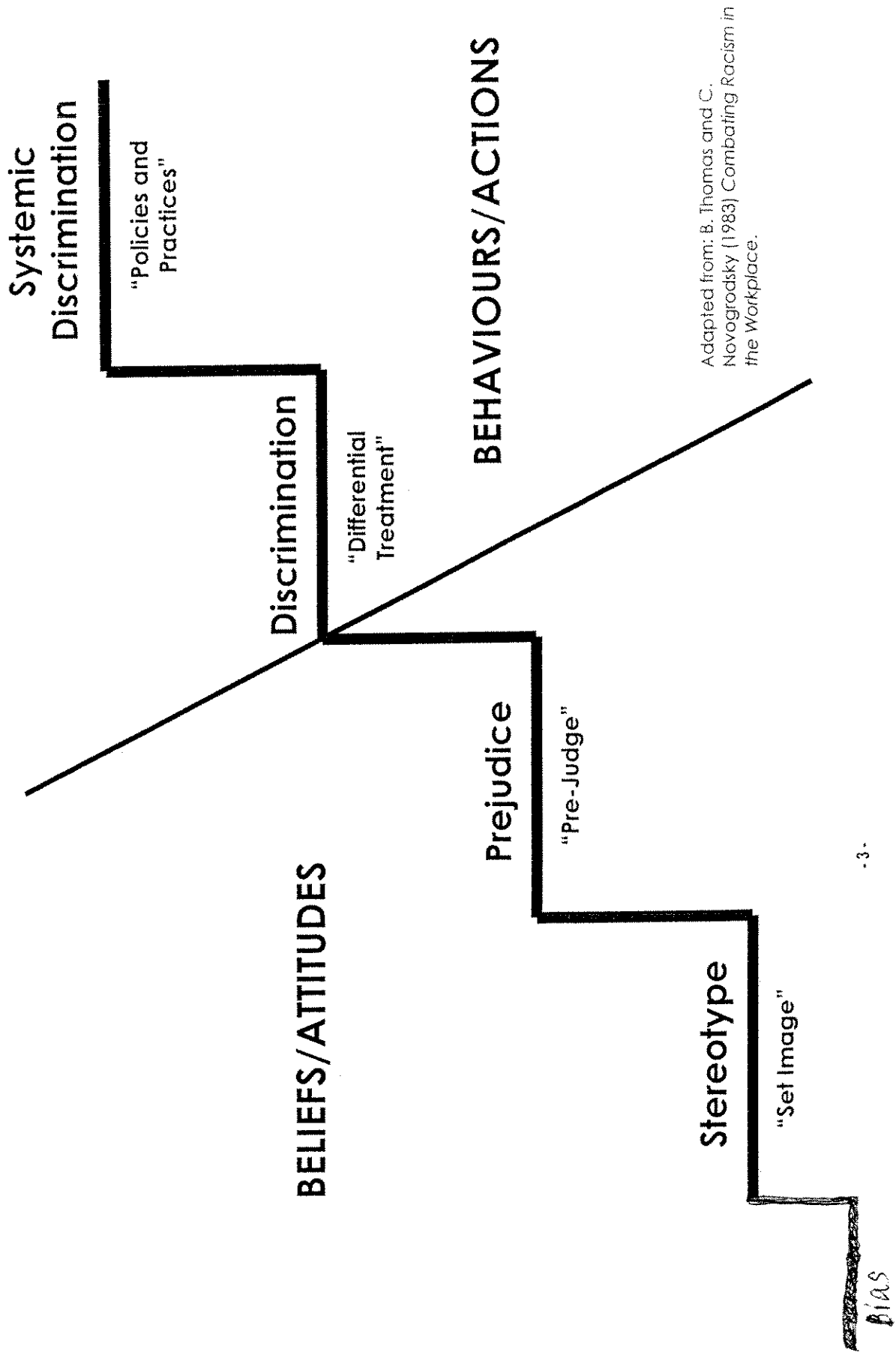
Racialized people is a term used to indicate that race is socially constructed rather than an inherent physical identity that one is born with. It also draws attention to the fact that in racist systems, people seen as White are often regarded as ‘neutral’ or having no ‘markings’ of race. The term refers to people who are viewed as different from the status quo or unequal.

Racism = prejudice + power → Racism = race prejudice + systemic misuse of power

A system of advantage and privilege based on ‘race,’ in which one group of people exercise abusive power over others on the basis of skin colour and racial heritage. A set of implicit or explicit beliefs, erroneous assumptions, and actions based upon an ideology which accords inherent superiority of one racial or ethnic group over another or others.

- Racism is measured not by intent, but by its impact on those oppressed.

The Dimensions of Oppression



Stereotype

A **stereotype** is an oversimplified picture that attributes a particular quality to *all* members of a group. Characteristics are attributed to members of the group based on this instant or fixed mental image, without regard for individual differences. The fallacy of the stereotype is the leap from *some* to *all*. Complimentary or derogatory, there is no such thing as a positive stereotype.

Stereotyping often involves labelling of individuals or groups based on false or insufficient information or misconceptions. While there may be some truth to the image we may have of a group, reasons are not taken into consideration, and exaggerated, unsubstantiated statements are often made.

Prejudice

Prejudice means literally to “pre-judge.” It is a state of mind in one person or group about another, usually based on false or insufficient information. Prejudiced attitudes are usually negative and usually based on stereotypes, despite the absence of legitimate, observable evidence. Furthermore, prejudice is informed by feelings of superiority, hatred, or fear of the *other*.

In fact, people may be prejudiced against others without any first hand experience. When presented with contrary evidence or an individual who does not fit the stereotype, a prejudiced person will dismiss the concrete evidence or person as an exception. In other words, prejudice is irrational and, therefore, very resistant to change.

Discrimination

Discrimination is an action or behaviour usually based on prejudiced attitudes. Discrimination occurs when prejudiced thoughts and beliefs are put into actions that limit the freedoms and activities of others. It usually takes the form of *differential treatment* of one individual by another or the exclusion or restriction of one group by another. It can be overt or covert, conscious or unconscious, and usually excludes based on the physical differences between people.

Discrimination can be directed towards people who are perceived as part of a group and has the effect of excluding or restricting their access to housing, jobs, education, etc. In order to discriminate, a group must have social, economic, and/or political power to affect another group.

The United Church of Canada's Anti-Racism Policy Statement

Statement of Beliefs

We believe we are all equal before God.

We believe racism is a sin and violates God's desire for humanity.

We believe racism is present in our society and in our church, and throughout time has manifested itself in many forms in varying degrees.

We believe that the struggle against racism is a continuous effort. Therefore our anti-racism policy statement is only a first step. It provides the basis for the creation of a church where all are welcome, where all feel welcome, and where diversity is as natural as breathing.

We believe change is possible. We believe in forgiveness, reconciliation, and transformation and the potential to learn from stories and experiences.

We believe we are all called to work against racism and for a society in which the words of the gospel are realized among us.

We believe in a vision of society in which these words of the gospel are realized.

NEWFOUNDLAND & LABRADOR

NEGATIVE

- Ridiculed and Unappreciated
- Cod Moratorium
- Mauzie Day
- Too White
- Unrespectful and caring with environment
- Beothuck
- Outmigration
- Overpass

POSITIVE

- Spiffy
- Hospitality
- Resourceful
- Jack of all trades
- Friendly
- Good Food
- God's Country
- Home
- Musical
- Generous
- Witty
- Life-Giving
- Persevering
- Down to earth
- Beauty
- Dutiful
- Rugged
- Tells it like it is
- Artistic
- Beothuck
- Nunativut

THIRD WORLD COUNTRY

NEGATIVE

- Uneducated
- Unsanitary
- Genocide
- Exploited
- Poverty
- Hunger
- Fighting
- Oppression
- Disease
- Aids
- Poor Infrastructure
- Not here
- Dictator
- Underprivileged
- Water problems
- Poor Health System
- Malnourished
- Corruption
- Terrorism

POSITIVE

- Hospitable
- Musical
- Generous Nature
- Enthusiast
- Hopeful
- Independent
- Emerging Country
- Resilient
- Debt forgiveness

ISLAM / MUSLIM

NEGATIVE

- Terrorism
- Extremist
- Female Oppression
- 911
- Taliban
- Misunderstood
- Jihad
- Repression
- War
- Used Politically
- Sharia law
- Intrigue
- Suicide Bomber
- Dedicated to Cause
- Oshama Bin Laden
- Religion
- Fanatics

POSITIVE

- Prayerful
- Koran
- Mecca
- Pilgrimage
- Oil
- O symbol
- One God- Allah
- No alcohol

Don't Laugh At Me

I'm a little boy with glasses, the one they call a geek
The girl who never smiles cause I've got braces on my teeth
And I know how it feels to cry myself to sleep
I'm that kid on every playground, who's always chosen last
A single teenage mother, tryin to overcome my past.
You don't have to be my friend is it too much to ask

(Chorus)

Don't laugh at me, Don't call me names
Don't get your pleasure from my pain.
In God's eyes, were all the same
Some day we'll all have perfect wings
Don't laugh at me

I'm the cripple on the corner, You pass me on the street
I wouldn't be out here beggin, if I had enough to eat
And don't think I don't notice, that eyes never meet.
I lost my wife and little boy, someone crossed that yellow line
The day we laid them in the ground was the day I lost my mind
Right now I'm down to holdin, this little cardboard sign.

(Chorus)

I'm fat, I'm thin
I short, I'm tall
I'm deaf, I'm blind
Hey aren't we all

(Chorus)

Definitions
And
Race to the Centre
(See Handout)

Part V: Resources To Support Educating Toward Racial Justice

Glossary of Key Terms

Aboriginal - Original inhabitants and Indigenous peoples of Canada—Indian (status and non-status), Inuit, Metis.

Anti-racism - A process aimed at eradicating racism by identifying, challenging, and changing attitudes, behaviours, and structures that perpetuate racism.

Assimilation - A process by which an individual or group adopts or is absorbed by the culture, values, and patterns of another social, religious, linguistic, or national group; may be practised as a deliberate government policy in an effort to “fold” newcomers or minority members of a community into the mainstream.

Colonial - Belonging to the period of expansion of European (including British) rule in the “new world” (the Americas) after 1492 and in large parts of Africa and Asia from the 18th century and into the 19th century especially. Colonialism is characterized by “power over” of rulers over the ruled, not only politically and economically, but also socially and religio-culturally. One example is the way Aboriginal peoples and their cultures—including First Nations communities—have been subjugated by white, Western nations/groups/people, the effects of which continue today. Another example is the subjugation of Korean people and their culture by Japanese imperial ambitions over neighbouring territories during the 20th century.

Cross-racial hostility - Hostile attitude and oppressive behaviour exercised by people of colour against one another based on “prejudice plus trying to feel powerful.” More accurately describes such behaviour rather than a term like “horizontal racism” since people of colour do not have the power to determine the quality of life over other groups of people, power that is backed by law and institutions.

Diversity - A condition in which elements, including persons, differing from one another are manifested in the same region-space/organization/institution; usually used with a positive connotation.

Discrimination - An action or behaviour based on prejudice, manifesting itself in excluding or restricting persons and groups from participation in the community’s normal activities and “goods”; can only be exercised by a group with more social, economic, or political power over another group.

Ethno-cultural - Particular heritage or background sharing similar language, culture, history, values, and so on, applicable to all distinct groups, including dominant groups.

Ethnic minority [in Canada and in the UCC] - Non-Anglo non-French communities, groups or persons in Canada apart from Aboriginals.

First Nations [in Canada] - Aboriginal peoples or nations who negotiated and signed treaties with the British Crown’s representatives as nation to nation.

Inclusive - This term is problematic in that it assumes that one individual or group is in a position to decide whether to “include” or “exclude”; marginalization and tokenism often still result. Thus the concept is not used in this resource in spite of its use by other anti-racism texts. Instead, we envision a church where people are not “excluded” or merely “included,” but where structure, policy, and practice are rooted in diversity.

Integration - A process that allows groups and individuals to become full participants in the social, economic, cultural, and political life of a society without requiring the loss of their own identity. It is a process by which groups or individuals interact on a more or less equal basis in the same community/institution/organization.

Internalized racism - This is where the 'poison' of racism seeps into the psyche of people of colour and Aboriginals leading to their acceptance of Euro-centric values and causing them to see themselves as inferior to white people. Internalized racism takes place as a direct result of discrimination and mistreatment. This is a form of "internalized oppression" that also pervades other oppressions such as sexism, classism, heterosexism, and ableism.

Intersecting oppressions or "isms" - The multiple oppressions—racism, classism, sexism, and so on—experienced simultaneously by persons or groups who are marginalized by reason of racial discrimination, economic status, gender, and so forth.

Multicultural - Consisting of a diverse group of cultures.

Multiculturalism - The practice of recognizing and celebrating cultural diversity. Since 1971, it has been nominal federal government policy in Canada to affirm and support a diversity of ethno-cultural communities to preserve their distinct languages and cultures alongside official English-French bilingualism and biculturalism.

People of colour - People other than white people living in Canada and the United States (where it originated as a term referring to African Americans) regardless of their place of birth or immigration status; could be a self-chosen term.

Post-colonial - The period after former colonies in Africa and Asia had gained political independence from their white, European rulers. The term gained significance after Edward Said published his seminal work *Orientalism* (1978), and is used by scholars of literature for studying cultures impacted by colonialism as recorded in novels and other literary productions. It is used by biblical scholars as a 'lens' to read and interpret biblical texts with an awareness of how colonial tendencies have been used by dominant groups to 'marginalize' less powerful groups, often with an 'oppositional' intent.

Prejudice - Literally, "pre-judgment." An attitude or state of mind casting another person or group negatively or positively based on stereotyping or misinformation.

Privilege - Unearned power giving certain groups economic, social, and political advantages simply by virtue of their belonging to those dominant groups in any society (e.g. male rather than female, able-bodied rather than dis-abled, higher rather than lower social-economic class, and so on); often enjoyed unconsciously.

Race - A contested term referring to a socially defined group seen by others (or seeing itself) as being distinct by sharing external features such as skin colour, facial or bodily characteristics, hair texture, and/or a common descent. There is no proven scientific basis for such categorization. Historically, race is an arbitrary socio-biological category created by European [male] colonists in the 15th century and used to assign human worth and social status with themselves at the top.

Racial discrimination - Discrimination based on "race," denying equal treatment, civil liberties, and equal opportunity to targeted groups and individuals.

Racial justice - That dimension of justice embodying justice with respect to race; all anti-racism efforts have racial justice as their ultimate goal.

Racial prejudice - An unfounded state of mind that casts one group in an inferior light, despite the absence of scientifically proven evidence.

Racial privilege - The condition that exists in any society where, because of their racial identity, members of one race derive advantages and benefits over others. This preferential treatment, often invisible to those benefiting from it, pervades all facets of their life.

Racism - A system of advantage and privilege based on "race," in which one group of people exercise abusive power over others on the basis of skin colour and racial heritage. A set of implicit or explicit beliefs, erroneous assumptions and actions based upon an ideology which accords inherent superiority of one racial or ethnic group over another or others.

- Racism is measured not by intent, but by its effect on those oppressed.
- Racism can be overt or covert, individual or systemic, intentional or unintentional.
- Racism confers privilege on and sustains the dominant/powerful group.
- Racism exists everywhere in our society, all institutions, and in our church.

Reverse racism - A term used mistakenly to refer to hostile behaviour by people of colour toward white people, or to refer to affirmative action policies which allegedly give "preferential treatment" to people of colour over whites.

Stereotype - A false or generalized image/picture and conception of a group of people resulting in the conscious or unconscious categorization of each member of that group without regard for individual differences.

Systemic or institutional racism - Racism embedded into the very structures of society and its institutions; seen in visible effects (e.g. racially-oriented, non-academic streaming, lower quality of housing in non-white neighbourhoods), experienced subjectively, as in internalized oppression including internalized racism, and often unrecognized by dominant members who benefit most from it.

White - A social rather than scientific construction (thus something that could shift over time as to which groups are considered "white") creating a racial hierarchy that has shaped all the social, cultural, political, and economic institutions of society worldwide. Linked to domination, whiteness is a form of racial privilege that is invisible to white people unconscious of its pervasive power.

White privilege - Unearned power enjoyed by whites and giving them economic, political, social, and cultural advantages.

RACIAL PRIVILEGE AWARENESS “RACE TO THE CENTRE” ACTIVITY

Take one step forward if the following statements apply to you:

1. I can go shopping alone most of the time, pretty well assured store personnel will not follow me.
2. I can be ignored in a store and not find myself noticing the race of persons being served out of turn ahead of me.
3. I can turn on the television or open the newspaper or websites and see people of my race widely represented in positive ways.
4. When I am told about our national heritage and Western “civilization,” I am shown that people of my colour made it what it is.
5. I can say I am from Quebec, Ontario or Canada and am rarely asked where I’m really from or “what” I am.
6. I can remain ignorant of the language and customs of Canadian persons of colour and Aboriginal peoples without feeling ashamed of my ignorance.
7. If a traffic cop pulls me over in Canada, I can be sure it is not because of my race.
8. I can talk about racism without being seen as over-sensitive, over-reacting, or biased.
9. I can take a job without having my co-workers suspect that I probably got hired because of political correctness and not because I was the best qualified person for the job.
10. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys, and magazines featuring people of my race.
11. I can choose blemish cream or band-aids in colours that more or less match my skin tone.
12. I can see in the news a mass murderer of my race and not worry that others might implicate all people of my race.
13. When I am in church I see many pictures and symbols that represent my race and culture.
14. Most music and hymns in my church are written by people of my race and accompanied by musical instruments common to my race heritage.
15. I can attend any number of churches and easily find several ministers of my race.
16. Sermon stories or children’s stories in the Canadian context are usually about people of my race.
17. Racial diversity in the Bible is rarely mentioned in reference to scripture readings in my church worship services.

Adapted from work by Peggy McIntosh, “White Privilege: Unpacking the Invisible Knapsack.”
<http://www.case.edu/president/aaction/UnpackingTheKnapsack.pdf>.

Debriefing/Reflection Questions:

1. Ask participants to look around and notice where they are in the circle
2. How does it feel to be where you are?
3. Look around and see where others are – who is close to you? Who is far away? The people close around you are likely part of your “everyday” reality – talk about that with others around you, whether you’re closer to the centre or more on the margins.
4. Take a moment to think about how we use words like “margin” or “centre” (or others) to talk about places of belonging in the church. The goal is not necessarily to work towards the centre – but to know that this is some people’s starting place (most people’s starting place in the UCC, perhaps). – *This can sometimes be a helpful learning moment, especially if there’s resistance, or if people want to pull others into the centre. Why is the centre “better”?*

Wall of History
(See Handout)

Wall of History

Dates for Visual Clues:

1. 1733
2. 1776
3. 1807
4. 1876-1884
5. 1885
6. 1914-1918
7. 1923
8. 1930s
9. 1930s
10. 1930s-1940s
11. 1942
12. 1960
13. 1985
14. 1996
15. 1999
16. 2000
17. June 2008
18. 2008
19. Today

Systemic Racism
- Ending Racial Harassment
(See Handout)

Systemic Discrimination

Systemic discrimination occurs when, intentionally or unintentionally, discrimination becomes institutionalised in policies and practices. In other words, when discrimination is combined with *power*, the result is anything from an organisation to a whole society whose structures exclude non-members of the group in power from full enjoyment of the benefits that society has to offer. Again, it can be overt or covert, conscious or unconscious.

Seen another way, systemic discrimination has the backing of institutionalised power and is used to the advantage of one or more racial or ethnic group and to the disadvantage of others. In other words, the power hierarchy in an organisation or society reinforces systemic discrimination.

Racism Defined

Racism is the belief that one race is superior to another. It is the combination of racial prejudice + institutional power that is used to deny or grant people and groups of people rights, respect, representation and resources based on their race, colour or ethnicity.

Racism is manifested through individual action and/or institutional policies and practices. It extends beyond prejudiced beliefs to actions (whether intended or not) that maintain and ensure the continuation of privileged relationships and supports the racial status quo.

As such, racism is a complex, destructive force that is learned and perpetuated through the interaction of *Ideas/Beliefs*, *Individual Discrimination*, and *Systemic Discrimination*.

Ally

An Ally is a member of the agent social group who takes a stand against social injustice directed at target groups (Whites who speak out against racism, men who are anti-sexist). An ally works to be an agent of social change rather than an agent of oppression.

Teaching for Diversity and Social Justice, Maurine Adams, Lee Anne Bell and Pat Griffin, 1997

Privilege

The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded members of the dominant group in a society or in a given context, usually unrecognized and taken for granted by members of the majority group, while the same freedoms, rights, benefits, advantages access and/or opportunities are denied to members of the minority or disadvantaged groups.

Glossary of Terms, Canadian Race Relations Foundation, 2005

- Racism can be overt or covert, individual or systemic, intentional or unintentional.
- Racism confers privilege on and sustains the dominant/powerful group.
- Racism exists everywhere in our society, in all institutions, and in our church.

Systemic (or institutional) racism refers to structural policies that target groups of people, directly or indirectly, on the basis of race, colour, or ethnic background.

Cultural racism refers to a system of values that supports one group above others on the basis of race, colour, or ethnic background.

Individual racism refers to individual behaviours that reflect racist attitudes. A person may express individual racism in his or her comments or behaviours even though he or she is not intentionally trying to diminish or disrespect people.

Internalized racism occurs when the ‘poison’ of racism seeps into the psyche of racialized people and Aboriginals leading to their acceptance of the superiority of Eurocentric values and causing them to see themselves and others like them as inferior to White people. Internalized oppression takes place as a direct result of discrimination and mistreatment. This is a form of ‘internalized oppression’ that also pervades other oppressions such as sexism, classism, heterosexism, and ablism.

Reverse racism – a term used mistakenly to refer to hostile behaviour by people of colour toward white people, or to refer to affirmative action policies which allegedly give ‘preferential treatment’ to people of colour over whites.

Stereotype – a false or generalized image/picture and conception of a group of people resulting in the conscious or unconscious categorization of each member of that group without regard for individual differences.

White privilege, systems of power that benefit and favour “White” people over racialized people. White privilege is unearned power enjoyed by White people, giving them economic, political, social, and cultural advantages.

RECOGNIZING RACIAL HARASSMENT IN THE CHURCH

Below are five different scenes that illustrate examples of racial harassment. The first three are about welcoming and inviting people, and the last two are about committee work.

Read through each of the five scenes. Feel free to stop if one scene or phrase stands out for you along the way. At the end of each scene you are invited to recollect your feelings and impressions. As you read, keep in mind the questions below.

Response & Reflection

1. What scene or moment speaks most to your experience? Take time to note your response.
2. What character or speaker do you most identify with? What character do you least identify with?
3. Consider the range of feelings you feel reading these scenes. Take time to note your feelings. For example: confused, angry, sad, embarrassed, incredulous, etc.
4. Do any of the characters you identify with, or your feelings, surprise you? Which ones? Why?

Welcoming and Reaching Out to People

Scene 1: "What a wonderful traditional skirt!"

A Black Canadian woman who is a long-time United Church member moves to a new area and attends a new congregation that is largely White. Despite the fact that she has attended services regularly at the new congregation for months, each week people continue to comment on her presence.

"Welcome to our church! It's so wonderful to have you here."

"What a wonderful traditional skirt! I would love to wear something so exotic and beautiful, but I could never get away with it."

"We really need some more diversity in this church. Would you be interested in chairing our diversity committee?"

Over time, instead of feeling welcomed, the woman feels constantly reminded that she is seen as an outsider. Her status is judged by her looks and appearance. Eventually, she stops attending the congregation.

Based on personal accounts and a scenario presented in *Living the Welcome: The Journal*.

Questions

1. What kinds of power relations are seen between those who "welcome" and the woman who is being "greeted"?
2. What do the comments about the woman's wardrobe say about the beliefs of the speaker? Why might the comments contribute to creating a hostile environment?
3. Why do congregants assume that the new attendee is interested in a diversity committee? How might the question be received by the woman?

Scene 2: “Don’t be bashful”

At a conference meeting, a Japanese Canadian church member is invited to share his experience of the internment of Japanese Canadians during the Second World War. The facilitator prods him: “Don’t be bashful.” Rather reluctantly, he begins to speak. A White man cuts in saying, “It was wartime. The government had a right to do what it did to protect the country against the enemy.” The Japanese Canadian church member feels hurt and unsure of how to respond.

At lunch, the distressed church member and some acquaintances of Japanese heritage sit down at a table together. A White woman walks over to the table and says enthusiastically, “Don’t be bashful.” As she says this, she motions to invite the table to sit with a group of White people.

Based on Victor Kitiagawa’s story in *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

Questions

1. How might people’s experiences of racism, their cultural background, or their personal temperament shape their willingness to comment about experiences of race, culture, ethnic or national origin?
2. How might the Japanese Canadian person feel about the comment heard twice, “Don’t be bashful”? What stereotype or assumption does this comment suggest?
3. Why might the Japanese Canadian church member have preferred to spend time together with other people with a Japanese background, without Whites?
4. What assumptions are working when the White woman invites the table to join the White group?

Scene 3: “Why should we give them anything else?”

A few United Church members are having lunch at a local restaurant. They overhear a young Aboriginal patron say that the nearby First Nation is developing plans for a new youth computer library. One church member suggests to the others that the congregation send a card with good wishes and a small donation to the reserve for the youth centre. She thinks this is a good idea. Since the congregation itself has no youth anymore, it finds few opportunities to support younger generations.

Also, she’d heard at the gas station that there was a youth suicide on the reserve last year. The gesture could be supportive, she says. And as she points out, although it is close by, few United Church people including herself have ever personally known anyone from the reserve.

When the woman goes to the washroom, the other church members talk about her idea:

“I don’t mind a card, but they get everything for free already. Why should we give them anything else?”

“It’s a real shame, but a new centre will just rot. It’s just a fact that they’re lazy and don’t know how to keep things up. Just watch them—they bought the Smiths’ farm, and it’s gone to hell in a handbasket.”

“First I’d like to see them obey the law. I saw on TV that the chief was supporting the kinds of recklessness they’ve had in Caledonia and with those Mohawks.”

The Aboriginal patron sitting nearby overhears the comments and feels angry, hurt, and misunderstood. He didn’t even ask for the church people’s help, but here they are, insulting his community and his dream. Next time he’ll think twice before talking about reserve life when he’s in town.

Later, the United Church member is disappointed when her church decides not to send a card or a donation to the computer library.

Questions

1. What negative assumptions about Aboriginal people are reflected in the comments made by the United Church members? How do you think these beliefs came to exist?
2. Would you describe the comments in this scene as racial harassment if the Aboriginal patron hadn't heard them? Why or why not? If not, how would you describe them?
3. What do the comments suggest about the church members' relationship with the woman who is trying to be an ally with Aboriginal people?
4. What are the particular challenges of dealing with racism and racial harassment in a context where there is little contact between racial or cultural communities?
5. Rewrite the scene with an ending from the church members' perspective.

Working on Committees

Scene 4: "He just looks shifty"

A qualified and experienced minister has just been interviewed for a position with a congregation. The committee had initially felt excited at the prospect of hiring a minister who was part of a racialized community. However, after his interview, the committee feels depressed. They have come to the conclusion that the candidate's lack of eye contact showed rudeness and a lack of confidence.

"I can't tell if he's listening or not."

"It looks like he's distracted—I just can't trust someone who doesn't look me in the eye."

"His resumé says he's an experienced pastoral counsellor, but he can't even look at a speaker."

"He just looks shifty."

The hiring committee rejects the candidate. He later follows up about what went wrong and hears it was because he didn't make eye contact. The candidate feels devastated. In his South Asian cultural understanding, it would be invasive or disrespectful to look hiring committee members in the eye. At his previous ministerial placement, his manner of engaging people had been viewed as a key strength.

Questions

1. What problems might arise when a congregation hopes to create a more diverse community by recruiting a racialized or Aboriginal minister? How might this strategy be harmful to racialized people or Aboriginal people?
2. What might a congregation or committee first need to learn or to change before being genuinely open to recognizing and accepting the gifts and leadership of people who don't share the same cultural, ethnic, or national background?
3. In your congregation, what kind of training or discussions do committees have before assessing or evaluating new potential leaders or initiatives?

Scene 5: "I wonder who else could make the presentation?"

Sung Ha, a Korean Canadian member of a social concerns committee, researches and prepares a presentation about the unjust treatment of Chinese Canadians through the Head Tax. She first presents the material to the committee. After minimal discussion, the committee says it supports and agrees with Sung Ha's work and findings, and approves her motion to bring the information forward to presbytery. But at a coffee break, a few committee members converse in private:

"I find Sung Ha hard to understand."

"Having her present might look a bit like self-interest on her part."

"We wouldn't want Sung Ha to get ambushed, would we?"

"I wonder who else could make the presentation to presbytery—maybe somebody with more experience?"

After the break, Glenda, the chairperson, announces that Cyril, the group's most experienced presbytery representative and a lawyer, will make the presentation. The chairperson thanks Sung Ha for bringing the issue to the committee's attention. Sung Ha is stunned and struggles to control her emotions. The group closes with a reading of Galatians 3:28: "There is no longer Jew nor Greek, there is no longer slave or free, there is no longer male and female; for all of you are all one in Christ Jesus."

Based on David Kai's skit reprinted in *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

Questions

1. What assumption is at play when a committee member says Sung Ha's presentation might look "self-interested"?
2. When the committee members displace Sung Ha, one of their stated intentions is to protect her, but their actions hurt and disrespect her. How do you explain this?
4. What are the particular challenges of addressing racism in situations with people who care about social concerns and social justice?
5. How might it affect the different people involved to hear the Galatians scripture in a situation where racism is unaddressed?

Learning: What Is Helpful?

Consider the following learning points that have emerged in other discussion groups about the dynamics illustrated in these scenes. Are there points with which you strongly agree or disagree? Why? What might you change or add to the list based on your own discussion or observation? Remember, this is a learning journey.

Personal Steps

- A smile can be a warm and discreet way of expressing welcome.
- Don't confuse your own perceptions of people and their circumstances with "the reality." Check out your impressions with other records and accounts that differ from yours.
- Educate yourself about the historical, cultural, economic, geographic, and social diversity among all racial, ethnic, and national groups, including your own. Don't assume that apparent racial similarity means that people share values, interests, or geographic ties.
- Get curious about where you live. Think outside of the box to respectfully investigate what's behind how Aboriginal, White, and racialized people live and interact in your community.
- Consider attending or organizing events or educational opportunities, including using the Internet, reading books, and watching films, to learn more about different people's experiences of racism.
- Realize that anti-racism work is primarily the responsibility of White people. If you are White, try to talk with other White people about racism, racial harassment, and becoming allies in anti-racism.
- Remember that valuing diversity is not only about reaching out, but about reaching within and committing to anti-racism.
- Pray for openness to hear what God might be calling you to learn.

Starting from Experience

Our Experience

Let us begin our exploration of issues surrounding racism by looking at our own lives and how they have been impacted by racist incidents. Read together, or individually, the following story.

In Hee Chae and Lynda Alfano, about to enter their second year at university, were looking for off-campus accommodation for the coming school year. After making a few phone calls using a university-recommended list, the two friends agreed that one apartment in particular sounded especially suitable. In Hee decided she would get off work early in order to look it over, as the location was in a house not too far from where she had her summer job. However, when she rang the bell and asked to see the apartment, the landlady told her it had just been rented. Disappointed, she reported this to Lynda when the latter came home, later than usual. Lynda was astonished. "Why, I am late because I thought I'd take time to drop by our first choice....The landlady was very nice, showed me everything, and said that she would hold it for me while I checked with my roommate...."

Though both friends were outraged, they learned different things. In Hee, a second generation Korean Canadian, experienced racism at firsthand. She learned that it did not matter that she has been born in Canada and spoke perfect English: the landlady had taken one look at her and excluded her as a desirable tenant. Lynda, a second generation Italian Canadian, who had always insisted that Canada was a land of equal opportunity for immigrants, was shocked to realize that her skin colour and European features had given her an advantage not enjoyed by her friend In Hee, whose parents, like Lynda's, were also immigrants to Canada. (By the way, the two students decided to phone back and explain why they could not take the apartment. They also reported the incident to the university housing office, which then removed the address from the recommended off-campus housing list.)

Together, or individually, consider these questions:

- Have you ever been involved in an incident similar to the situation in this story, or have you heard of a similar experience as told by people you know?
- Were you the "In Hee" or the "Lynda"? How did you feel? How did you respond to the experience? What did you do about it?
- Can you recall other incidents where you were the target of unjust treatment because of your "race" or were given preference ("privilege") because of it? (Check the terms "privilege," "race," and "white" in the "Glossary of Key Terms," page 80.)

Now move on to the "Racism Awareness Quotient" questionnaire (page 6). (Also, check out the exercises in Part III— separate exercises for white people and for people of colour.)

How Is your Racism Awareness Quotient (RAQ)?

Use this quiz to find out where you stand with regard to misunderstandings about racism. Check your 'score' and the reasons you gave for your answers against the explanations below. When using this quiz with a group, pairs might work together, with one partner doing a quiz item and the other reading out the explanation, and vice versa.

Quiz

- | | | |
|--|----------|-----------|
| a) There are distinct physical races in the world. | True ___ | False ___ |
| b) For any act to be racist, it has to be intentional. | True ___ | False ___ |
| c) Racism is perpetuated by mean or prejudiced individuals. | True ___ | False ___ |
| d) Affirmative action is reverse racism. | True ___ | False ___ |
| e) Canada is free from racism because it welcomes immigrants and refugees. | True ___ | False ___ |
| f) Canada is free from racism because of its multicultural policy. | True ___ | False ___ |

Explanations

- a) **False** There is no biological basis for dividing humanity into distinct "races" by physical features such as skin colour or facial features. This hierarchical classification (black, brown, red, yellow, white) became prominent in the 18th and 19th centuries with the expansion of European powers into other continents. It was then used to rationalize and legitimize exploitation and oppression of specific "racial groups."
- b) **False** Racism occurs even if those who benefit have no intention of hurting others. This is especially the case with "covert" or "unconscious" racism, where the system in place operates to the distinct though unacknowledged advantage of well-intentioned white people.
- c) **False** Even the most liberal, gracious, kind-hearted white people still enjoy unearned social, economic, political, and cultural privilege in the present system, to the disadvantage of people of colour. They are thus implicated in the "institutional" or "structural" racism of Canadian and other white-dominant societies.
- d) **False** Affirmative action refers to policies and practices that attempt to address the age-old historical disadvantage people of colour have suffered by not being given a "level playing field." It cannot be "reverse racism" because recipients of exclusion and racism, past and present, lack the power to turn whole institutions and systems around to their advantage and instill that as the norm.
- e) **False** A country which welcomes immigrants and refugees, but does not change the way its institutions and structures function, continues to be racist.
- f) **False** In Canada, multiculturalism as a government policy (since 1971) tries to address "cultural racism" by permitting and indeed encouraging the preservation of cultures and traditions of residents and citizens of non-British and non-French extraction, but it has not been able to secure employment equity or other equity. Nor has it dismantled to any significant extent the structural and institutional practices in place.

[For a discussion of the phenomenon of multiculturalism as it is viewed in the United States (where many reference books come from), see the note in the introduction to "Barriers Among Us and Within Us," page 45.]

To Strengthen Our RAQ

Here are some concepts that will help in clarifying, broadening, and deepening our understanding.

Racism is manifested in many forms, in all of which power plays a central role:

- individual, including both attitudes and behaviours (this form is where “prejudice” comes in)
- cultural, consisting of the beliefs, symbols, and underlying rules of behaviour that teach and endorse the superiority of the dominant Euro-Western culture over Aboriginal and all other cultures, so that the former is seen and operates as “normal” and the latter as inferior and deficient
- institutional, with this superior-inferior and dominant-subordinate power dynamics built into the structures of Canadian society

As an ‘institutionalized’ (that is, embodied in formal institutions and their policies and practices) system of power, racism encompasses a web of economic, political, social, and cultural structures and beliefs. These result in an unequal distribution of privilege, resources, and power in favour of the dominant racial group at the expense of all other groups. A system of domination and subordination is thus created and perpetuated.

Racism can operate:

- overtly, that is, in openly detectable ways, or in conscious acts
- covertly, that is, in ways that are hidden and invisible (even to the perpetrators and those who benefit) because it is built into the structures of how society functions

With these understandings in mind, let us now look at some stories of how racism in its many forms is manifested in personal lives, in our church, and historically in our country and our larger church in the following section, “Recognizing Racism.”

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Biblical Reflection
- Racism & Racial Justice
(See Handout)

Facing Fears

33

Small Groups

a) Biblical rooting

The aim here is to provide biblical and theological tools for countering racist fears often based around fear of the unknown and the erosion of power. It is an attempt to equip the church to counter misinformation as well as give insight to its members on the issue of power – that the loss of power in itself is not bad but that giving up power is redemptive.

Bible Witness Script – A Galilean Follower of Jesus Based on Mark 10.32–45 and 14.26–42

My name is ... [*MARCIA if the reader is female; MARCUS if the reader is male*]

I'm from Capernaum. I was part of the group that followed Jesus of Nazareth and began to hope that he would change the world. You can read the whole of the story I'm going to tell you in chapters ten and fourteen of Mark's gospel.

We shared some wonderful times in Galilee. We watched how he taught and healed and even fed vast crowds of hungry people, both physically and spiritually. Without ever discussing it openly, we came to have very real hopes that he was the one who would change everything. Moreover, we assumed that we, as his followers, would have a special place right there in the middle of things. It was going to be glory all the way!

But then everything changed. He set out south to Jerusalem, not with an army, or even a vast and overwhelming crowd, just the small group of men and women who were closest to him. He also began to talk of impending persecution and death. We heard him, yet we didn't hear him. Now his words and deeds seemed more and more frightening. We didn't want to be afraid. We tried not to listen. James and John, who were never the best at coping with pressure, just blurted out a request that they get thrones next to his when he came in glory. We all got cross with them! Why should they get the best seats?

But Jesus looked at us all so sadly. He didn't seem interested in power. He didn't seem to want glory. He didn't seem to feel our fear of the unknown. He talked of serving and offering himself as a ransom for many.

At the time, he simply puzzled me. Even my fears seemed more understandable, more comforting than his strange ideas. Ach! I see it all so differently now! Our fears of the unknown, of our lack of control and of the loss of our power just made his task worse. We were getting caught up in the age-old ways of the world. *You* know how it works ... fear and blame are endlessly recycled. Always groups of 'we' blame a trumped-up 'they' for all our problems. Then 'they' learn to fear and resent 'us' in their turn and the struggle for power and control goes on and on and on.

In Gethsemane and at Golgotha Jesus took another road. He refused to fear his loss of power. He deliberately embraced his loss of control. He trusted God to lead him through the unknown. He began a way of being that learns and listens and tries to love – whatever the cost.

It's the only way to deal with our fears. That's what I think now.

What do *you* think?

Spend a few minutes on this question then discuss the following:

- 1 How can churches contribute to challenging the misinformation some sections of the media thrive on?
- 2 How can the church develop an affirmative mindset to undergird its work?

Challenging Racism

Bible Witness Script – A Believer In Antioch Based on Galatians 2.11–14

My name is ... [JUNIUS, if the reader is male, JUNIA, if the reader is female]

At that time, I was an eager new member of the group in the city of Antioch that they had just begun to call 'Christians'. You can read the whole of the story I'm going to tell you in the second chapter of Paul's letter to the Christians in Galatia – Galatians for short.

Looking back, I have to admire his determination. At the time, I can remember feeling very awkward and embarrassed. Why did he have to make such a fuss, when everyone else was trying so hard to be pleasant and considerate?

You see, these visitors had arrived from Jerusalem. They were close followers of the Apostle James, from the most carefully Jewish part of the church. They did not approve of Jewish Christians sharing in table fellowship with Gentile Christians in the way we regularly did in Antioch. There was no point in upsetting them and letting them carry tales back to Jerusalem. They would be gone in a few weeks; then we could return to normal. The Apostle Peter, who was with us at the time, understood that. Before James' people arrived he shared freely at mixed Jewish and Gentile fellowship meals. I don't think he missed a single one. Now, he always seemed to have something else urgent that he had to do whenever there was a risk of a mixed Jew and Gentile fellowship meal. It was simply part of being pleasant and considerate. It was for the peace of the fellowship. Everyone, including Barnabas, clearly understood.

But Paul; Paul saw it differently. And Paul being Paul, he had to say so.

Not only did he bring it up at a community meeting, he made it very clear that he considered the Apostle Peter to be a hypocrite because of his approach to this issue. It was all very tense and no one spoke up to support him, not even Barnabas. Paul was quite alone. Most of us were longing to disappear through a crack in the floor, if only we could find one big enough to fit through ... very difficult!

But, looking back, I've come to believe that Paul was right. Sometimes you have to risk being disliked and misunderstood. Sometimes, if the point is too important to sweep it into the corner, you have to be prepared to take a stand on your own. You may even have to cause a scene, if there's no other way. You have to be ready to challenge openly those who seek the comfort of caring compromise. Some things are that important. They really are ...

Paul reckoned that Peter's approach betrayed the cross of Christ. As he saw it, the cross had established the same direct access to God for us all, Jew and Greek, slave and free, woman and man. He felt that this equal welcome of everyone in Jesus' name is central to who we are, to the Gospel we proclaim, to the calling with which we are called. He was ready to risk his reputation to stand up for that truth.

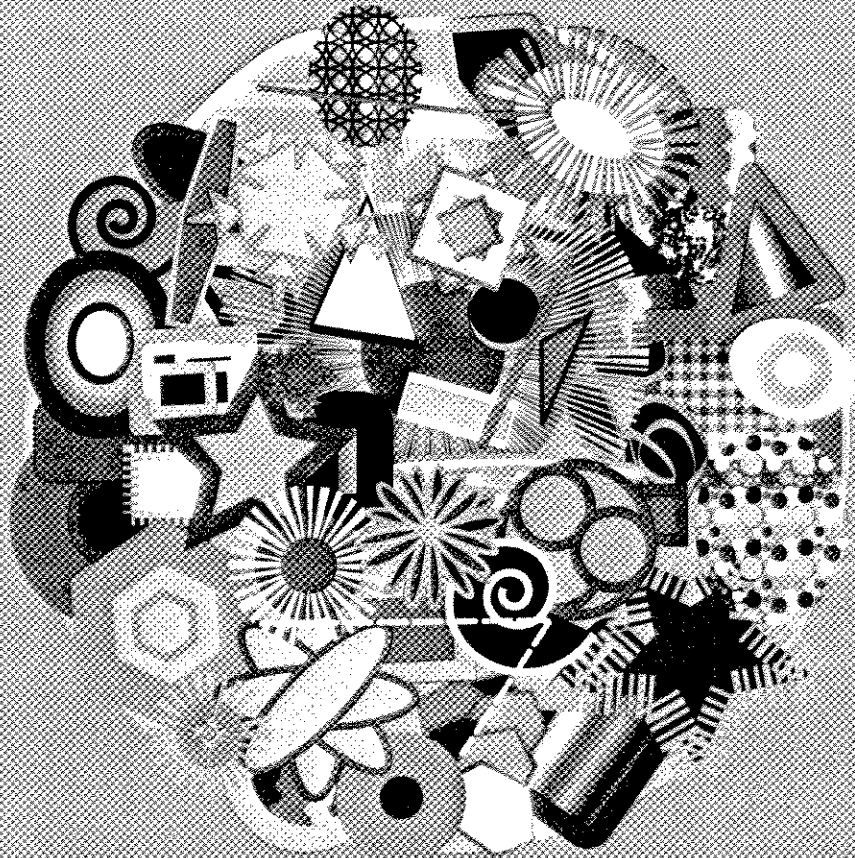
I've come to believe that Paul was right.

But, what do *you* think?

After a few minutes on this question discuss the following.

- 1 In the light of this Bible story, what is institutional racism?
- 2 Is it possible to have an institutionally racist church?
- 3 What strategies can the churches develop to address institutional racism?

That All May Be One



A Resource for Educating
toward Racial Justice

EVALUATION – RACIAL JUSTICE WORKSHOP

	LOW				HIGH
	1	2	3	4	5
1. How would you rate your understanding of racial justice issues prior to this workshop?					
2. How would you rate your understanding of racial justice issues now?	1	2	3	4	5
3. How would you rate the pace and order of the Information offered?	1	2	3	4	5
4. Will the handouts and resources be helpful in your Ministry/pastoral charge context? In what way? If Not, could you suggest other resources?	1	2	3	4	5
5. Please rate the following tools/exercises, in terms of helping to increase your self-knowledge and understanding of privilege, racism, and racial justice in church and society :					
	Unhelpful				Helpful
a) Race to the Centre	1	2	3	4	5
b) Implicit Bias	1	2	3	4	5
c) Wall of History	1	2	3	4	5
d) "Personal " stories of racism and privilege (from <i>Ending Racial Harassment and/or That All May Be One</i>)	1	2	3	4	5
e) Biblical Reflections	1	2	3	4	5

6. Did the worship session help connect the workshop to your own ministry/ pastoral charge context? In what ways? If this was not helpful, could you suggest improvements or other ways to connect the work of racial justice to local church contexts?

7. Other comments or suggestions for future racial justice workshops?