

Let's Talk About...

RACISM

A resource developed to guide The Salvation Army family in gracious discussions about overcoming the damage racism has inflicted upon our world





Discussion Guide Preamble

The attached document is a voluntary discussion guide from the International Salvation Army. The tool has been provided through the International Social Justice Commission and is designed to stimulate gracious discussion among Salvationists who choose to participate.

This discussion guide represents The Salvation Army's desire for internal dialogue. It is not a position or policy statement, and it does not replace, supersede, or act as an addendum to The Salvation Army's International Positional Statement, which can be found [here](#).

The Salvation Army's *International Position Statement on Racism* defines racism as 'The belief that races have distinctive cultural characteristics determined by hereditary factors and that this endows some races with an intrinsic superiority over others. "Racism" also refers to political or social programmes built on that belief. The use of the term "race" itself is contested, but is generally used to refer to a distinct group sharing a common ethnicity, national origin, descent and/or skin colour.' Race and racism, however, were born of sinful human design, and have no basis in science or biblical thought. **'The Salvation Army denounces racism in all forms.'** Yet race and racism have created detrimental divisions and harm throughout the earth, even in our Christian schools of thought and methodology, and have led to slavery, caste systems, war, genocide, and inequitable systems and statuses.

This resource is designed to foster conversations about racism and race so that we can join together to fight the evil of racism and create a more just and equitable society. Take this opportunity to listen and learn from each other as you open your hearts to what God is speaking to you. Please also keep in mind that this was written within the context of the United States of America (USA), and in particular the African American experience. It is recognized that subsequent conversations and development tools will be needed in fostering a global racism dialogue.

WHY DO SALVATIONISTS NEED TO TALK ABOUT RACISM?

A major component of The Salvation Army's international mission statement is '... to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination.' However, we cannot truly serve our brothers and sisters if we allow discrimination and racism to happen around them or even within The Salvation Army. Our *International Position Statement*¹ reads, '*The Salvation Army acknowledges with regret, that Salvationists have sometimes shared in the sins of racism and conformed to economic, organisational and social pressures that perpetuate racism.*', and challenges us to fight against racism. As Salvationists and Christians, we are called to stand against any form of sin or oppression, and racism is no different.

In addition, The Salvation Army is a holiness movement and we believe that our journey towards holiness includes the whole person. One of the founders of The Salvation Army, Catherine Booth, stated that, 'God proposes to restore me, heart, soul, spirit, body, every fibre of my nature to restore me perfectly, to conform me wholly to the image of his Son.'² Whole restoration includes embracing diversity as God's design for humanity and rooting out racism, bias and discrimination from our lives. If we indeed seek to fully meet human needs, we must combat everything that stands against those whom The Salvation Army serves, and racism is not exempt from this decree. As a holy people, we are called to stand against this evil and dispel it from our ranks.

1 <https://sar.my/ipsracismenglish>

2 Booth, C. (2006). *Godliness*. Echo Library.

Many have come to believe that we live in a post-racial society, but racism is very real for our brothers and sisters who are refused jobs and housing, denied basic rights and brutalized and oppressed simply because of the color of their skin. There is an urgent need for Christians to evaluate racist attitudes and practices in light of our faith, and to live faithfully in today's world. We need to seek the wisdom and grace of God in every part of our lives.

WHAT DO WE HOPE TO ACHIEVE?

The desire is that Salvationists achieve the following:

- Understand and acknowledge the definitions of race and racism and how the social construct of race has affected society.
- Hear first-hand testimonies of racist treatment and come to appreciate the ways that racism has impacted fellow Salvationists.
- Understand God's design for a diverse and unified humanity.
- Move from the flawed human idea of race and culture into God's design and purpose for us to live as a unified, diverse and equitable people.
- Lament, repent and apologize for biases or racist ideologies held and actions committed.
- Develop action steps for continued personal and corporate growth towards a posture of humility and anti-racism.
- Experience God's presence in the middle of their gathering, as Jesus promised (Matthew 18:20).

WHAT IS INCLUDED IN THIS RESOURCE?

Let's Talk About... Racism comprises the following documents, each available separately:

- Introduction
- **Session One:** What is the Issue?
- **Session Two:** Describe and Analyze
- **Session Three:** Reflect and Evaluate
- **Session Four:** Decide and Plan – How Then Shall we Live?
- **Session Five:** Act

- **Appendix A:** Glossary of Terms
- **Appendix B:** Preparing to Participate in Courageous Conversations
- **Appendix C:** Self-care for People of Color
- **Appendix D:** What is Whiteness?
- **Appendix E:** Lamenting and Repenting – a Conversation Guide
- **Appendix F:** Black Voices
- **Appendix G:** Resources, Tools and Contributors

In this resource you will find five sessions to help delve into the topic of racism and the Church. Each module is designed to be worked through either as an individual or as a group with a dedicated facilitator. The aim of the resource is to help participants learn the definitions of race and racism and how these have affected society and the Church throughout history; unpack God's design for a diverse and unified humanity; spend time in prayer, lamentation and repentance; and develop personal and corporate action steps for continued growth towards a posture of humility and anti-racism.

It is recommended that each module is worked through over a 90-minute period, allowing time for group discussion, learning and sharing of personal stories. However, it is important to note that some conversations may require more time and this is okay. The most important thing is that participants are learning, sharing and growing together.



WHAT HAPPENS AT A CONVERSATION?

This resource is designed to guide a group of 10-12 people step by step through the materials. Ideally the group would meet to go through each step in the resource for 90-120 minutes on a weekly basis. Keep in mind that it is meant to guide participants chronologically through each step of the conversation.

Skipping steps will not achieve the goals of the resource. The goal is not to give 'correct' answers to the questions but rather to have an authentic conversation. Be open to the Holy Spirit's leading as you deal with a difficult topic that requires a lot of grace. Each conversation should begin and end in a time of prayer.

WHAT PREPARATION IS REQUIRED?

We are living in turbulent times, and issues of race and racism are again in prominent view. Since attitudes and behaviors concerning race and racism are often unconscious and deeply embedded in the individual's soul and the community, it takes great energy and intentionality to uproot them. It is our hope that participating in this conversation will help lead you and those who share the experience with you to begin the process of transparent engagement. The preparation required begins with a facilitator who will prepare a safe setting for an honest and transparent discussion. Here are some ground rules:

- Participants will recognize the need for confidentiality, trust and mutual respect.
- Participants will acknowledge they are all disciples who are seeking to follow Jesus.
- Participants will be encouraged to speak freely and to try to understand people whose views are different from their own.
- Participants will permit others to speak without interruption and will allow time for everyone to speak and participate.
- Participants will not exclude or victimize those who disagree with them. This is equally true when referring to the views of people who are not in the room. Participants will recognize the potential for certain statements or views to trigger powerful responses in others. Just be aware and do your best to respond from a settled soul.
- Participants will recognize that there is a need to understand why people believe what they believe and there is room for different opinions within 'one Army'.
- Doubt, unresolved questions and uncertainties are okay.

Not all conversation groups will discuss issues of race and racism in the same way. The conversations must be respectful of local culture and those participating in the conversation. The aim is not for all Salvationists to get to the same place or for all conversations to be concluded by a fixed date. It is more important that people have opportunity to talk and learn about race and racism in their own context.



A NOTE FOR THE FACILITATOR

If you are working through *Let's Talk About... Racism* as a small group, a facilitator will host each conversation. This resource aims to help the facilitator inform and inspire the conversations. Each module contains questions aimed to help the conversation flow. The group facilitator may decide to omit some questions. The goal is not to give 'correct' answers but rather to have a genuine conversation, being open to the Holy Spirit's leading. The facilitator can decide whether to give a copy of this resource to participants before the conversation takes place or to work through its content during the session.

Before the Conversation

1. **Invite:** People need to be invited to attend the conversation. No one should be forced to participate. When people are invited, they need to be informed as to the nature of the conversation and the confidentiality and respectful behavior that is expected. Facilitators are asked to make sure every participant has read the Introduction. This will help people prepare for the conversation.

2. **Prepare:** Facilitators should have studied this resource before facilitating the conversation.
3. **Anticipate the risks:** Talking about racism is personal. Some people hold strong opinions, and many have had experiences which have affected them deeply. Consider the risks and prepare as much as possible. Confidentiality must be respected.
4. Ensure all participants have read the information on preparing to participate in courageous conversations (Appendix B) and completed the *Let's Talk About... Racism* Participant Survey (Appendix B).

WHAT HAPPENS AFTER THE CONVERSATION?

Once the conversation has concluded, participants are encouraged to further explore the issues discussed in their own time or with other members of the group. Step 5 will guide participants through a personal and corporate action plan that will help participants create steps for their journey forward. Additional resources for further study can be found in the Appendices, and each participant will be asked to complete an online Post-Conversation Survey (<https://www.surveymonkey.com/r/LTAracismpostconversation>) to help assess their growth.



Let's Talk About...

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SESSION ONE: WHAT IS THE ISSUE?



Facilitators: Open the first session with a time of prayer. Invite the Holy Spirit to open hearts, illuminate minds and reveal the heart, mind, and life of Jesus Christ. Spend time asking the Lord to reveal how to engage with this resource in personal and community life.

Allow time during the first session for participants to get to know each other. Encourage participants to share their thoughts around the answers they gave to the *Let's Talk About... Racism* Participant Survey (Appendix B). If all participants have not completed the survey, allow time at the beginning of the session for them to do so.

Spend time discussing the following questions with the group. Allow time for all the participants to share and encourage the sharing of personal experience. Use the written material that follows to help aid discussion. It may also be helpful to refer to Appendix A – Glossary of Terms during Session One.

1. What is race?
2. What is racism?
3. What is the appropriate response to the sin of racism?
4. Does any of this resource differ from your understanding of race/racism?
5. Has any of this information changed the way you think about race and those of different races around you?

WHAT IS RACE? RACE AS A SOCIAL CONSTRUCT

Race is not biological. It is a social construct. There is no gene or cluster of genes common to all Blacks or all Whites. Were race 'real' in the genetic sense, racial classifications for individuals would remain constant across boundaries. Yet, a person who could be categorized as Black in the USA might be considered White in Brazil or colored in South Africa.³ Unlike race and racial identity, the social, political and economic meanings of race, or rather belonging to particular racial groups, have not been fluid. Unlike race, racial identity can be fluid. How one perceives their racial identity can shift with experience and time, and not simply for those who are multiracial. These shifts in racial identity can end in categories that our society, which insists on the rigidity of race, has not even yet defined.⁴ The reason sociologists say race is a social construction is because what it means to be 'White', 'Black', 'Latin', 'Asian' and so on, is defined according to culture, time and place.⁵ The meanings of these categories have changed over time. What has not changed is that racial groups are placed into a hierarchy, with White or lighter-skinned people at the top;

3 Onwuachi-Willig, A. (2016). Race and Racial Identity Are Social Constructs. <https://www.nytimes.com/roomfordebate/2015/06/16/how-fluid-is-racial-identity/race-and-racial-identity-are-social-constructs#:~:text=Race%20is%20not%20biological,would%20remain%20constant%20across%20boundaries>

4 Onwuachi-Willig, A. (2016). Race and Racial Identity Are Social Constructs. <https://www.nytimes.com/roomfordebate/2015/06/16/how-fluid-is-racial-identity/race-and-racial-identity-are-social-constructs#:~:text=Race%20is%20not%20biological,would%20remain%20constant%20across%20boundaries>

5 Zevallos, Z. (2017). Sociology of Race. <https://othersociologist.com/sociology-of-race/>

non-Indigenous People Of Color (POC) subjugated beneath lighter skinned people; Black and Indigenous people at the bottom of the racial system. The social mechanisms by which certain groups are shifted into another racial category vary, but are always the outcome of political and social forces.⁶ That is, we are all placed into racial groups whether we recognize this as a legitimate or meaningful label. This is because race rests on ideas of physical traits and thus describes what people in power think we look like, with little regard for how we see ourselves.⁷

WHAT IS RACISM? DEFINITION

The prejudiced treatment, stereotyping or discrimination of POC on the basis of race. Racism also refers to the system of social advantage and disadvantage or privilege and oppression that is based on race.⁸ Racism is a marriage of racist policies and racist ideas that produces and normalizes racial inequities.

LAYERS OF RACISM – INDIVIDUAL, INSTITUTIONAL, STRUCTURAL, SYSTEMIC

Individual racism: refers to the beliefs, attitudes and actions of individuals that support or perpetuate racism in conscious and unconscious ways. The US cultural narrative about racism typically focuses on individual racism and fails to recognize systemic racism.⁹

Institutional racism: occurs in an organization. These are discriminatory treatments, unfair policies or biased practices based on race that result in inequitable outcomes for Whites over POC and extend considerably beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages.¹⁰

Racist policy: is any measure that produces or sustains racial inequity between racial groups. Racist policies have been described by other terms: 'institutional racism', 'structural racism', and 'systemic racism', for instance. But those are vaguer terms than 'racist policy'.¹¹

Structural racism: is the overarching system of racial bias across institutions and society. These systems give privileges to White people resulting in disadvantages to People Of Color.¹² Structural racism is defined as macro level systems, social forces, institutions, ideologies and processes that interact with one another to generate and reinforce inequities among racial and ethnic groups.¹³

Systemic racism: describes a dynamic system that produces and replicates racial ideologies, identities and inequities. It is the well-institutionalized pattern of discrimination that cuts across major political, economic and social organizations in a society.

For information on Whiteness, please refer to Appendices A and E.

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In the East, another young man, Harmon Tate, an accomplished academician and Salvation Army musician, sets his sights on becoming an officer, but he later changes his mind when he sees the limited opportunities for blacks. "A colored corps in New York, up in Harlem; seemed to me that was the only place you had to go ... as a black officer," he had said. "To myself, I said, 'I would [become an officer] but I don't want to be an officer in one place.'"

Warren Maye

Soldiers of Uncommon Valor: The History of Salvationists of African Descent in the United States

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6 Zevallos, Z. (2017). Sociology of Race. <https://othersociologist.com/sociology-of-race/>

7 Zevallos, Z. (2017). Sociology of Race. <https://othersociologist.com/sociology-of-race/>

8 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

9 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

10 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

11 Kendi, I. (2019). *How to Be an Antiracist* (1st ed.). [Place of publication not identified]: Random House.

12 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

13 Gee, G. and Ford, C. (2011). 'Structural Racism and Health Inequities.' *Du Bois Review: Social Science Research on Race*, 8(1), 115-132. doi: 10.1017/s1742058x11000130.

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SESSION TWO: DESCRIBE AND ANALYZE



Facilitators: Spend time discussing the following questions with the group. Allow time for and encourage all participants to share personal experiences. Use the written material that follows to aid the discussion.

1. How is race/racism understood in the United States?
2. How has the social construct of race affected society?
3. How has race affected the Church?
4. How has racism affected The Salvation Army?
5. How are individuals in the Church affected by racism?
6. How does the presence of racism in the Church hurt our Christian witness to non-believers and undermine, rather than affirm, the hope of believers?
7. Why is it so difficult to acknowledge the sin of racism and the seeking of God's forgiveness both individually as believers and corporately as the Church for our complicity in racism?

HOW IS RACE/RACISM UNDERSTOOD IN THE UNITED STATES?

HOW THE SOCIAL CONSTRUCT OF RACE HAS AFFECTED SOCIETY

Racism as a social construct operates at multiple levels, ranging from the individual to societal. This is evident in many facets of society in the United States, most observably in low home ownership, health disparities, high incarceration rates and low educational opportunity among People Of Color.

Home ownership

An evident correlation between low home ownership of Black Americans, and the low fulfillment of intergenerational wealth deserves more attention. What policies and practices have led to this phenomenon which perpetuates generational poverty among Black and Brown

populations? The practice of redlining may help to explain. In 1934, the US Federal Housing Administration began rating American communities, dividing them into categories deemed 'hazardous', 'definitely declining', 'still desirable' or 'best'. This was done to determine the risk factor of federally backed mortgages. 'Hazardous' neighborhoods (those highly populated by African Americans and immigrants) were marked off in maps in red and as a result Black Americans were denied access to mortgage refinancing and federal underwriting opportunities.

Contemporary studies have shown that practices are correlated with the disparities which follow.

Health

Racism has had a significant and disproportionate impact on morbidity and mortality among Black and Brown neighborhoods. According to the Centers for Disease Control and Prevention, 'conditions in the environments in which people are born, live, learn, work, play, worship and age affect a wide range of health, functioning and quality-of-life outcomes and risks.' In communities of color, maternal mortality is three times that of neighboring White communities, and Black and Brown people have worse clinical outcomes for the treatment of chronic conditions such as diabetes, kidney disease, sickle cell and various forms of cancer.

Moreover, the COVID-19 pandemic has had a substantial impact in minority communities. While previously redlined neighborhoods are inhabited by populations with pre-existing conditions, these communities are also more likely to be medically underinsured or have no insurance at all. This occurs even while many are employed in essential roles which subject them to coronavirus transmission or inhabit environments where the risk of transmission is high.

Incarceration

As of 2020, the United States had the highest rate of incarceration in the world. Studies by the Prison Policy Initiative show that though Black Americans and White Americans use drugs at similar rates, the former population are incarcerated at a rate of six times that of the latter. Thus, for every 400 young adult White men in state or federal prisons there are 3,400 Black men, and Black youth are confined at a rate of over four times that of White youth.

Moreover, sentences for the distribution of crack cocaine, associated with Black communities, are much harsher than those for the circulation of powder cocaine, which is associated with White communities. In addition, there are mandatory evictions from public housing, twice the negative impact on a job search, and lack of access to student loans for those with drug-related activity on their criminal record (*The New Jim Crow*¹⁴).

Education

Data from the Office for Civil Rights (OCR) at the US Department of Education suggests that there are glaring racial gaps in educational success beginning at the elementary school level. In a recent study, Black students are shown to make up 16.7% of the total student population, but less than 10% of those students are admitted to gifted programs. Additionally, though Hispanic students comprise 22.3% of the total student population, only 15.4% receive gifted services.¹⁵

Moreover, a report from Edbuild.org¹⁶ found that school districts serving mostly students of color receive about \$1,600 less per student than the national average. As such, students of color are routinely taught by less qualified, less effective, *cheaper-to-employ* teachers.

These are but a few researched and documented examples of the ways in which the social construct of race affects society. Volumes can be (and have been) written on racism's impact on employment, law enforcement, finance, psychological well-being, faith and other matters.

14 Alexander, Michelle (2010). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, The New Press.

15 US Department of Education, 2010.

16 <https://edbuild.org/content/23-billion>

HOW HAS RACISM AFFECTED THE CHURCH?

The Doctrine of Discovery, issued by the Catholic Church in 1493, provided a framework for Christian explorers to lay claim to territories uninhabited by Christians. The practical effect of the edict was that if the lands were devoid of White men, then they could be defined as 'discovered' and sovereignty claimed by the nation which 'found' them. Within the framework of this edict, Indigenous peoples, usually Black and Brown peoples, were considered inferior and uncivilized.

Thirty years earlier, Prince Henry of Portugal and his chronicler Gomes Eanes de Zurara were among the first to justify *slavery as salvation*, saying that Africans were captured and sold into the slave trade because they needed religious and civil salvation. Zurara's description of the capture and sale of Africans is believed to be one of the earliest descriptions available to historians. While witnessing the separation and subjugation of African families, on 8 August 1460 Zurara wrote this prayer:

'Oh powerful destiny, doing and undoing with your turning wheels, arranging the things of this world as you please! do you even disclose to those miserable people some knowledge of what is to become of them, so that they may receive some consolation in the midst of their tremendous sorrow?'¹⁷



17 Blackburn, Robin (1997). *The Making of New World Slavery: From the Baroque to the Modern, 1492-1800*, p. 105, Verso.

Zurara then describes Prince Henry at that moment as 'mounted upon a powerful horse, accompanied by his retinue, distributing his favors, like a man who wished to derive little material advantage from his share of the forty-six souls who belonged to him, he quickly divided them up among the rest of his fellowmen, since his main source of wealth lay in his own purpose; for he reflected with great pleasure upon the *salvation of those souls.*'

Another early observer of race and faith issues was Italian Jesuit Alessandro Valignano, who 100 years after Zurara helped supervise the introduction of Catholicism to the Far East. According to Yale Professor of Theology Willie James Jennings:

'Valignano's orthodoxy was without question, his spirituality and political ability of the first order. He spoke with the mind of the church and with the church in mind. He was vicar-general and his role within the church was to evaluate the possibilities of an authentic Christian existence and identity in the "new lands" such as —Africa, India, China, and Japan.'¹⁸

The questions at stake were not only who could become a true Christian, but also who might ascend the heights of Christian identity and become a lay leader, priest or even possibly a Jesuit brother like Valignano himself. Unfortunately, Valignano considered Africans as incapable of gospel life. He wrote:

'They are a very untalented race ... incapable of grasping our holy religion or practicing it; because of their naturally low intelligence they cannot rise above the level of the senses ...; they lack any culture and are given to savage ways and vices, and as a consequence they live like brute beasts ... they are a race born to serve, with no natural aptitude for governing ... they go around half naked, they have dirty food, practice polygamy, show avarice and display "marked stupidity".'¹⁹

18 Jennings, W.J. (2010). *The Christian Imagination: Theology and the Origins of Race*. New Haven: Yale University Press.

19 Vesely-Flad, Rima L. (2017), *Racial Purity and Dangerous Bodies: Moral Pollution, Black Lives, and the Struggle for Justice*, p.8.



To Valignano, 'Whiteness' indicated high salvific probability, cleanliness, intelligence, obedience, social hierarchy and advancement in civilization. Yet to him and other men of his time, salvation in Black bodies was doubtful, because Blackness indicated doubt, uncertainty and opacity. Thus, the Christian social space was configured as primarily, if not exclusively, Eurocentric.

Several hundred years later in the United States, the general anatomical build of the African became justification for forced servitude. It was argued, even among American theologians, that God had fit the African race for manual labor. For instance George Whitfield, in 1741, argued before the Trustees of Georgia that 'Negro' slavery was necessary for the welfare of his colony, for it was clear that God had made the Georgian soil and climate for the African laborer.

Meanwhile the 'curse of Ham' found in Genesis chapter 9, became a 'biblical' justification for the permanent enslavement of the 'Negro'. It was believed by many (and still is) that God had cursed to servitude the whole race born of Ham, and that Black people were in fact his natural descendants.

Tons of government legislation followed these ideas into a 'Christian' nation.

For instance, in 1857 the US Supreme Court arrived in the decision of Dred Scott which ruled that a slave did not become free when taken into a free state; Congress could not bar slavery from a territory; and people of African descent imported into the United States and held as slaves, or their descendants, could never be citizens

Chief Justice Roger Taney, made the point for his decision, saying that:

‘the language used in the Declaration of Independence, [shows] that neither the class of persons who had been imported as slaves nor their descendants ... [were] intended to be included in the general words used in that memorable instrument.’²⁰

They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the White race either in social or political relations, and so far inferior that they had no rights which the White man was bound to respect, and that the Negro might justly and lawfully be reduced to slavery for *his benefit*.

During this time, racism’s impact on the Church in America became evident.

Baptists split over conflict concerning whether slaveholders could participate in international missions and because the northern Baptists had become involved in the ‘underground railroad’. It should be noted that the Southern Baptist Convention’s four founders together owned more than 50 slaves. Hence, the Southern Baptist Church opposed any attempt to eliminate slavery and more recently was very involved in the opposition to the 1964 Civil Rights Act.

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The Supreme Court’s historic decision outlawing segregation in the nation’s public facilities is heartily endorsed by The Salvation Army. A ruling so soundly based on Christian principles cannot but receive understanding and cooperation from all Salvationists dedicated to the ideal that in Christ all are one. We accept our full Christian responsibility to work earnestly and sympathetically to the end that a practical implementation of the decision may be successfully effected.

Warren Maye

Soldiers of Uncommon Valor: The History of Salvationists of African Descent in the United States

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20 US Reports: Dred Scott v. Sandford. (1856).
<https://tile.loc.gov/storage-services/service/ll/usrep/usrep060/usrep060393a/usrep060393a.pdf>

Presbyterians in the southern United States formed the Presbyterian Church in the Confederate States of America (now known as the PCUS) rather than ‘perpetuate the integrity of [the Union]’ and its anti-slavery sentiment. As recently as 1945, the Presbyterian Church published an article entitled ‘Christ Our Peace in Race Relations’. The Revd William C. Robinson published a rebuttal to it, asserting that:

‘The Federal Council’s Commission on a Just and Durable Peace contains Recommendations For Action on race relations with which I cannot wholly concur. We dissent from this program for several reasons. First and foremost it is not rooted in Christ nor grounded in the Holy Spirit. There is nothing said here about redemption or regeneration. If the churches “support all efforts to wipe out discriminations,” the amalgamation of the races may be expected to ensue. In human relations, Calvinism recognizes only those distinctions which God has made, while Modernism seeks to erase all distinctions. God, who has appointed the bounds of our several habitations, has given the churches no commission to wipe out the color line.’

Later, in 1954 Dr G.T. Gillespie, retired president of Belhaven College, issued a report to the Synod of Mississippi declaring that segregation lay outside the proper concerns of the church, and that therefore the PCUS was wrong to declare that churches should ‘admit persons to membership and fellowship without reference to race’.²¹

In 1844, Methodists in the Southern States formed the Methodist Episcopal Church, South, so as to allow their clergymen to own African-American slaves. In 1963, 119 years later, 28 Methodist ministers in Mississippi published a document insisting that the teachings of Jesus forbid discrimination on the basis of race. Segregationists responded by using threats and intimidation to drive most of them out of the state.

21 Dupont, Carolyn Renée (2013). *Mississippi Praying: Southern White Evangelicals and the Civil Rights Movement, 1945-1975*, p. 75.

HOW HAS RACISM AFFECTED THE SALVATION ARMY?

The Salvation Army, however, was mostly progressive early on in race relations.

Commissioner Frank Smith's 'Great Colored Campaign and Combined Attack Upon the South' modeled the Army's militant effort to diversify the ranks and march for justice. Smith wrote in an early issue of *The War Cry*:

'Our colored brethren have been very much wronged, the victims of a cruel avarice, their bodies turned into merchandise ...; their most sacred affections trampled upon. ... We of The Salvation Army have a holy ambition to be among the first Christian community of America who will faithfully and wholly break down the wall of partition ...'²²

Yet 'as nonconformist as the Army had been, even willing to face persecution and jail for its convictions – it could not,' as Major Norma Roberts (R) states, 'withstand the pervasive public sentiment of the day.'

Nevertheless, in 1954, when segregation was outlawed by the US Supreme Court, the Army 'welcomed [integration] and was quick to comply'. In fact, to their credit, the Salvation Army Commissioners' Conference quickly adopted a resolution that said, 'We accept full Christian responsibility to work earnestly and sympathetically to the end that a practical implementation of the decision [desegregation] may be successfully effected.'

Concerning the biblical imperative of diversity, the Salvation Army Commissioners' Conference released a statement which affirmed that it '... strengthens [Army] ministries' and that 'Christ brings unity within diversity'. Further, the statement declared that 'All Salvation Army worship services are open to everyone. We affirm that racial and multicultural integration of believers is desirable and feasible within a local body of Christ because the gospel transcends human culture. "Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman".'²³



22 Smith, Frank. 'Christ or Color', *The War Cry*, 18 July 1885.

23 Galatians 3:28 CEV.

V SEGREGATION STATEMENT

The Commissioners' Conference approved the acceptance of the statement reading as follows:

"The Supreme Court's historic decision outlawing segregation in the nation's public facilities is heartily endorsed by The Salvation Army.

"A ruling so soundly based on Christian principle cannot but receive understanding and cooperation from all Salvationists dedicated to the ideal that in Christ all are one.

CC Minutes
November 1954

V SEGREGATION STATEMENT (continued)

"We accept our full Christian responsibility to work earnestly and sympathetically to the end that a practical implementation of the decision may be successfully effected".

but it was left to the discretion of the Territorial Commanders as to how they shall use the statement.

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Our most recent *International Position Statement on Racism*²⁴ states:

'While blatant expressions of racial prejudice are often easily recognised, there are more subtle forms that are recognised only with effort. Addressing racism requires initiatives related to laws, systems, organisational structures and a genuine change in the mind and behaviour of individuals. ...

'The Salvation Army denounces racism in all forms. ...', it '... is fundamentally incompatible with the Christian conviction that all people are made in the image of God ...', it '... is contrary to God's intention for humankind' and it '... is not only the result of individual attitudes, but can also be perpetuated by social structures and systems.'

And finally...

'While many Salvationists have acted firmly and courageously against racism, The Salvation Army acknowledges with regret, that Salvationists have sometimes shared in the sins of racism and conformed to economic, organisational and social pressures that perpetuate racism.'

There is little doubt as to whether racism has impacted The Salvation Army in policy and practice.

HOW DO YOU THINK INDIVIDUALS WHO HAVE BEEN AFFECTED BY RACISM IN THE CHURCH FEEL?

Allowing racism to exist within the Church and not acting to curtail it often results in pain and abuse for many members. Please open your hearts and minds to absorb the stories of the following officers of color as they share their stories.

A retired officer from the USA Western Territory:

'When I was a cadet there was another cadet who had a doll hanging in his room that he called by my name. His room-mate reported it, and he was required by the principal to apologize to me. The principal asked me if I wanted to take further disciplinary action but being from the Caribbean and unaware of the significance of this event, I accepted the apology and didn't require further action. Only later as I learned more about American history did I realize that the incident depicting a lynching was blatantly racist.'

24 <https://sar.my/ipsracismenglish>

Let's Talk About...

RACISM

SESSION THREE: REFLECT AND EVALUATE



Facilitators: Spend time discussing the following questions with the group. Allow time for and encourage all participants to share personal experiences. Use the written material that follows to aid discussion.

1. How can you broaden your biblical knowledge to include various global viewpoints?
2. Read through Genesis 1:26-27 – reflect on what it means to be created in the image of God.
3. Read through Genesis chapter 3 and Genesis 11:1-9 – what effect has sin had on humanity and our ability to act in unity in accordance with God's will?
4. Read through Acts 2:1-21 – how did the Spirit of God bring unity to the Early Church?
5. Read through Ephesians 2:11-22 – how does this outline God's vision of unity for the Church and humanity?

HOW CAN YOU BROADEN YOUR BIBLICAL KNOWLEDGE TO INCLUDE VARIOUS GLOBAL VIEWPOINTS?

We can begin by understanding the original cultural contexts and to whom the Bible was originally written. The Bible was written for us, but not to us. The Bible is the divine rule of Christian faith and practice (see Salvation Army Doctrine number one),²⁵ but understanding the original context helps us to properly apply its truths to life. Debunking the curse of Ham,²⁶ for example, is foundational to recovering a true biblical imagination of equality of people of African descent.

Secondly, recovering and restoring the primacy of African scholarship to early Christian doctrine and practice. For example, Augustine of Hippo (AD 354-430) gives us the doctrine of original sin, a crystallized understanding of the dual nature of Christ, the doctrine of the Trinity, and more. But on balance, Augustine also gave the Roman Empire the just war theory, which was a precursor to the Doctrine of Discovery. Three hundred years before Benedict of Nursia began the Western monastic tradition, African cenobite Pachomius initiated monasticism in the Eastern tradition.

Thirdly, rethinking our view of Christ (our Christology) and aligning with his view of righteousness and justice will recalibrate our biblical worldview. Jesus was unabashedly Jewish, and he was born into an economically oppressed people. He identified with the masses – the *am ha'arets* – common folk. Oppressed from within by the religious upper crust, and from without by the crushing fist of Rome, it's no wonder that Jesus viewed these as 'harassed and helpless, like sheep without a shepherd'.²⁷ In this reality, does Jesus merely exhort the masses to survive, or is there something more? What, then, is the blessed life, the human flourishing for the enviably fortunate ones? What inheritance is there for those who have been disinherited, cut off from hope in the name of religious dominance? Those whom God used to set racial justice in motion saw Christ the Liberator even in the midst of 'slaveholder religion'.

Christ is still the Liberator. And not just for some, but for all who with 'unveiled faces' will be 'transformed into his likeness'. That great multitude of saved humanity from every tribe and tongue will lift the name of Jesus high in glorious

²⁵ *The Salvation Army Handbook of Doctrine*, 2010, pg. xv.

²⁶ Genesis 9:25f.

²⁷ Matthew 9:36.

worship, as every knee bows and every tongue confesses that Jesus Christ is Lord to the glory of God the Father.

GOD'S DESIGN FOR DIVERSE AND EQUITABLE HUMANITY

Race is a social construct designed by humanity. God's original design for humanity was for us to enjoy unbroken fellowship with God, each other and the world around us. God would be the only authority, the only one who could reign over another. Yet when sin entered the world brokenness ensued, placing us in broken fellowship not just with God, but with one another. As we work through this section, and reflect and evaluate Scripture, consider what God's original design for us was, how it was tarnished and how we can begin to reconcile what was lost.

READ THROUGH GENESIS 1:26-27 – REFLECT ON WHAT IT MEANS TO BE CREATED IN THE IMAGE OF GOD

- a. In Genesis chapter one, the very first chapter of the Word of God, and the first chapter of our story with God, humanity is set apart from the rest of creation. We are not simply called into existence – we are made with care in the image of God. The Latin term for this is *Imago Dei* and is often used to represent the fact that we all have God's imprint upon us. We are all stamped and sealed as God's representatives here on earth, to spread his glory and goodness. God's actual image is unknown, but the concept of *Imago Dei* speaks to the character of God and the authority God has given to all of us to live on the earth and have dominion over it. Notice that the only distinction made is between male and female, and even in that difference neither is above the other. While many in the Church will contend that the 'new' notions of diversity and equality that are being promoted are not of God, equality is built into the fabric of our creation. No distinctions are made between certain ethnic groups or cultures, and certainly not between racial groups because those are of human design. When humanity makes distinctions and oppresses fellow humanity in ways that God has not set into place, we fall into a

place of sin. When humanity seeks to create sub-groups of other humans, we diminish and sin against each other. And when we don't ensure that our fellow brothers and sisters are treated with equal dignity and opportunity, or when we fail to speak up against oppression, we deny the fullness of the *Imago Dei* of our brothers and sisters and wound the heart of God. How have you done this either consciously or unconsciously? How can you reorient your thinking to align with God's design for his people?

- b. In what ways does thinking of others as image bearers instead of the labels and distinctions humanity has created change your perspective on how you think of your brothers and sisters on earth?
- c. If you are from the dominant culture in your community or country, in what ways can you see how your culture has not affirmed the fullness of the *Imago Dei* of the subdominant cultures around you?

READ THROUGH GENESIS CHAPTER 3 AND GENESIS 11:1-9 – WHAT EFFECT HAS SIN HAD ON HUMANITY AND OUR ABILITY TO ACT IN UNITY IN ACCORDANCE WITH GOD'S WILL?

It is easy to see the fall from grace depicted in Genesis chapter 3 solely as an issue between God and humanity. But God's reaction and further pronouncements of the results of the fall show that sin not only broke the relationship between God and humans, but between humanity, and between humanity and the world. Our relationships with one another were no longer perfect and sinless, the process of being fruitful would no longer be painless, and even our relationship with the land would evoke pain. Sin didn't simply have individual consequences, it permeated our systems and institutions as well. We also see the cause of our sin ultimately as discontent with what we have. Adam and Eve wanted more knowledge and more power without the consequences, and without taking full responsibility. And humanity, even God's own people, have continued to be discontent with what we have. Racism and the distinctions between race and class ultimately come from a desire to rule over others in order to keep power for oneself or one's group. In the Old Testament, as the Egyptians saw the Israelite people grow in



number and power they began to oppress and enslave them to hold on to their power. Exodus 1:12 says: 'But the more they were oppressed, the more they grew and spread, so much so that the Egyptians started to look at the Israelites with disgust and dread' (*Common English Bible*). Throughout history our world has seen war, genocide, enslavement, oppression and more, all in an effort to hold power. American slavery did not begin as a race-based slavery. Initially both White and Black people were held in indentured servitude, but as a need for more labor grew, the first settlers began to exploit their brothers and sisters solely from Africa through the trans-Atlantic slave trade. It was at this point in time that theories and even medical journals were written proclaiming the Black race as subhuman and inferior to the White race so they could justify the subjugation of Black slaves. Laws were then changed so that the status of the mother would pass to the child. People were made into chattel to satisfy a need for power and goods, and the Church not only co-signed this system but helped develop it.

READ THROUGH ACTS 2:1-21 – HOW DID THE SPIRIT OF GOD BRING UNITY TO THE EARLY CHURCH?

Through the blood of Jesus Christ, we are all not only given the opportunity to be reconciled back to God, but also to be reconciled to one another. In Acts chapter 2, during Pentecost, the Holy Spirit descended powerfully upon the believers who were gathered together, filling them with power and fire. Scripture says that tongues of fire settled upon them, and although they spoke

many languages and were from many cultures, they all understood one another. Some will refer to this blessing of the Holy Spirit as the reversal of the curse God pronounced upon the those who gathered to build the Tower of Babel. In that instance, after humanity gathered together to build a tower to 'reach the gods' in defiance of God's command to be fruitful and multiply, God scattered the people by causing them all to speak different languages. It is true that their disobedience caused the instant development of different languages, but we also must be clear to repudiate any ideas that variances in language, culture and ethnicity are an effect of this curse. As people created in the image of God, our differences reflect God's image, character and design for humanity. It was our own sin that scattered and divided us, and it is only through the power of the Holy Spirit that we can be unified once again, despite our differences, to spread the message of redemption through Jesus Christ throughout the world. In Acts 1:8 Jesus says to his disciples: 'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' We are called to be unified witnesses, spreading the message of Jesus Christ throughout the earth, unifying people under the Spirit of God. But are we unified today, or have we allowed worldly divisions to permeate the Church? The very premise of racism and the social construct of race is based upon the ideal that some races are inherently inferior. Yet, that is not what the gospel teaches, and we cannot continue to allow that in our churches.

READ THROUGH EPHESIANS 2:11-22 – HOW DOES THIS OUTLINE GOD'S VISION OF UNITY FOR THE CHURCH AND HUMANITY?

What does this Scripture tell you about our citizenship in the Kingdom of God and our earthly ethnic/racial groups on earth? This section of Scripture is a continuation of Paul's arguments that salvation comes by faith through grace alone²⁸ and continues to explain the gifts and inheritance we receive through salvation. Paul first states who we are without Christ, aliens and

²⁸ Ephesians 2:8-10.

strangers to God's covenant who have no hope and no God. But, in verse 13 we see who we are with Christ. With Christ, we can draw near to God through the blood of Jesus Christ. And the implications of being brought near to Christ through the blood not only reconcile us to God, but back to one another. While the Jews tried to make physical requirements such as circumcision and heritage necessary for drawing near to God, Christ doesn't just change this system – he offers a new way. Verse 15 says that Christ cancels the detailed rules of law so that one new person could be created out of the two groups. Through salvation we are to put away rules, laws, traditions and cultural practices that divide, and come under Christ as one body – his body. Verse 14 says: 'Christ is our peace. He made both Jews and Gentiles into one group. With his body, he broke down the barrier of hatred that divided us' (CEB). When we are reconciled to God, the hostility between us and God ends, and so must the hostility between us and any brother or sister. We are called not just to worship the same God; we are called to become one body and fellow citizens of God's household. Verses 19-22 show us that God is using us as the foundation to build up his household, a temple where his Spirit will reside. But how can we do that if we fail to be under one house, and fail to get rid of the barriers of hatred and physical distinctions that divide us?

The divisions between Black and White Americans in the Church run very deep. American slavery and the American church developed simultaneously, and slavery was largely endorsed and supported by the Church. Some denied salvation to African slaves so they would not have to free them, others declared that they were subhuman without souls and couldn't be saved, but the overall consensus was that because slavery wasn't outright prohibited in the Bible that Christians could own slaves. But this race-based slavery was different than biblical slavery, because it wasn't based upon one's debts or capture in a war, and it wasn't limited to a time period. American race-based slavery was based upon the notion that Whites were intellectually and morally superior to Blacks, and as such this justified the enslavement. Even before slavery ended, free Black Americans were kept from worshipping with their White brothers and sisters. The formation of the African Methodist Episcopal Church in 1816 was not by choice, but as a response to rejection and unequal treatment in

White churches. The founder, Richard Allen and his friend Absalom Jones left their White-led church after they were pulled out of their seats during a prayer time because they accidentally sat in the White section.²⁹ Many other free Black men and women left other White-led churches after hearing time and time again that slaves should obey their masters and not seek freedom. After the Civil War, legalized segregation kept Black and White parishioners apart, along with the racial terror that many Black Americans endured in the South at the hands of Christian men and women. This legal segregation endured through the 1960s in the South, and simply became cultural practice after that.

While slavery may have ended 155 years ago, the divisions and ideologies it created have endured and affect us today. The American Church began divided and is still largely divided. In order to be one Body, one house undivided with citizenship only in God's Kingdom, we must truly allow God to break down the barriers of hatred that divide us. You may not feel hatred in your heart, but the divisions we see began with hatred and sin, and we need to corporately address that. The Jews and Gentiles knew and understood the laws and cultural traditions that were in place to keep them apart. There was literally a wall in the temple keeping Gentiles from accessing the same worship space as Jews. Jesus didn't physically tear down that wall but offered us all a different way of access to God. Our wall is White supremacy and superiority, and we must address how it has stopped us from worshipping together. We must consider how we move forward to the way of unified worship offered to us by Jesus Christ through his blood and body. Let us truly be, as Ephesians 2:21 states, a whole building that is joined together in Christ that grows into a temple dedicated to God.



29 Tisby, J. (2020). *How to Fight Racism*. Grand Rapids: Zondervan.

Let's Talk About...

RACISM

SESSION FOUR: DESCRIBE AND PLAN
- HOW THEN SHALL WE LIVE?



BECOMING ONE THROUGH LAMENTING AND REPENTING

Facilitators: Spend time discussing the following questions with the group. Allow time for all the participants to share and encourage the sharing of personal experience. Use the written material that follows to aid discussion.

1. What does John 17:21-23 say about the unity God desires from us?
2. How do we bear with one another in love?

Spend time working through some steps of lamentation within the group. For a conversation guide on lamenting please refer to Appendix E.

Allow participants to read through the material provided before reflecting on the following questions.

1. Who are those who deserve an apology/ those who need to give an apology?
2. How can an apology be ruined/cut short?
3. How often do we apologize under pressure?
4. How can you accept the 'olive branch' when offered?
5. What causes reconciliation to come to a halt?
6. How do you find peace through your repentance and apology?

In these perilous times, followers of Jesus have a unique opportunity to stand for human rights, stand against injustice and truly engage in the ministry of reconciliation. God's Word tells us to 'let justice flow like a river and righteousness like an ever-flowing stream',³⁰ and 'the earth will be

filled with the knowledge of the glory of the LORD as the waters cover the sea',³¹ but how do we get there? Justice and righteousness will flow when we have the courage stand up to injustice and have these hard conversations. As we become vulnerable and truly get to know one another through such conversations, true community will develop. We will also get to know God better as we get to know his highest creations better. Living in true community, shedding racial myths about the other and discovering our true humanity is risky. The goal is not to become color-blind. Where we do not 'see' color, we want to see each part of each other, look past race-based stereotypes and embrace what each of us has to offer. Color-blindness is often dangerous because while we may not claim to see color, we don't address the race-based stereotypes of beauty, fame and intelligence which often support a supremacist ideology.

WHAT DOES JOHN 17:21-23 SAY ABOUT THE UNITY GOD DESIRES FROM US?

John 17:21-23 (*The Message*)

The goal is for all of them to become one heart and mind –

*Just as you, Father, are in me and I in you,
So they might be one heart and mind with us.
Then the world might believe that you,
in fact, sent me.*

*The same glory you gave me, I gave them,
So they'll be as unified and together as we are –
I in them and you in me.*

*Then they'll be mature in this oneness,
And give the godless world evidence
That you've sent me and loved them
In the same way you've loved me.*

³⁰ Amos 5:24 (GOD'S WORD).

³¹ Habakkuk 2:14.

If we are honest with ourselves, we must admit with sadness that we, as Christ's disciples, have far too often missed the mark with respect to living out the expectation of unity and harmony in the Church. The division in the Church around the issue of systemic racism, and the complicity of the Church with racism reveal that we do not currently experience the oneness for which Christ died. So how do we achieve what has eluded us for almost two millennia? At the center of our ability to be one is the embrace of our new identities in Christ.³² Any real or perceived differences that may exist among believers, ethnicity, gender, physical or mental capacity, economic status, or citizenship status, are transcended by our faith and identity in Christ. As heirs with Christ, no one is more privileged than or superior to anyone else. In fact, Ephesians 2:1-6 makes it plain that prior to our conversion, we all were dead in our sin – rich and poor, Jew or Gentile and male and female. However, because of God's great love for us and his grace, we are made right with God and each other by accepting Christ's sacrificial gift of salvation achieved for us by dying on a cross. Ephesians 2:14-15 goes on to say that it was God's purpose all along to end the enmity and hostility between Jew and Gentile and create one common family. Christ's death on the cross achieved this for us, however, when we take our focus off the cross and what it sought to accomplish among mankind, we lose sight of what Christ died for – a unity that we all can enjoy. Just as Paul reminded the church in Ephesus³³ that unity does not just happen, it has to be worked at, we must work at becoming one in Christ. We must be 'completely humble and gentle ... patient, bearing with one another in love' and making 'every effort to keep the unity of the Spirit through the bond of peace.'

HOW DO WE BEAR WITH ONE ANOTHER IN LOVE?

To bear with one another in love, we must be present and willing to share in each other's joys, griefs, pain, misery, triumphs, celebrations and suffering. And specifically when it comes to racism, we have a lot to grieve about. Racial

inequities exist in nearly every area of society – housing, politics, finance, labor, criminal justice and the evangelical Christian Church. Below are listed many things the Black community in America continues to grieve about and experience, and for those outside of the United States please consider making a similar list.

- a. Police brutality: many are familiar with the death of George Floyd who died when a police officer held his knee on Floyd's neck for nearly nine minutes when arresting him, but the history of Black bodies being killed at the hands of authorities and community members is long. From the bodies thrown overboard on slave ships, to the brutality that was endured under slavery, to lynching and convict leasing after slavery, and the unjustified deaths at the hands of police, Black bodies have never been treated with the dignity they deserve.
- b. Discrimination in healthcare: the COVID-19 pandemic has been particularly grim for People Of Color, especially Black Americans. As of November 2020, 46,000 Black Americans had died of COVID-19, double that of White Americans according to the American Public Media Research Lab. The disparity is profound: had Black Americans died of COVID-19 at the same rate as White Americans, more than 22,000 Black Americans would still be alive today.³⁴
- c. Education and economic disparity: as of October 2020, the unemployment rate for Black Americans stood at nearly 11 percent, versus six percent for White Americans.³⁵ The Federal Reserve Bank of New York found that more than 40 percent of Black-owned businesses in the United States closed between February and April 2020, versus about 17 percent of White-owned businesses.³⁶ Over those three months, the

34 The Color of Coronavirus: COVID-19 Deaths by Race and Ethnicity in the US, APM Research Lab, November 2020, apmresearchlab.org.

35 Employment status of the civilian population by race, sex and age, US Bureau of Labor Statistics, November 2020, bls.gov.

36 Fairlie, Robert. 'The Impact of COVID-19 on small business owners: Evidence of early-stage losses' from the April 2020 current population survey, University of California at Santa Cruz and National Bureau of Economic Research working paper, number 27309, June 2020, nber.org.

32 Galatians 3:28.

33 Ephesians 2:1-6.

number of Black business owners dropped by a staggering 440,000. In addition, according to the Brookings Institution, White wealth is 6.7 times that of Black wealth, and according to the 2018 census Black households earned 59 cents for every dollar a White household earned. Until the 1960s most schools were legally segregated, but today according to the Brookings Institution two-thirds of students of color attend schools predominantly with students of color. Most of the schools are drastically underfunded and performance rates are much lower.

- d. Mass incarceration: according to the Sentencing Project, the US prison and jail population has increased by 500 per cent in the past 40 years, largely due to drug offenses. Unfortunately, Black and Brown men have suffered the most from this increase. While White men have a 1 in 17 chance of being imprisoned, 1 in 3 Black men and 1 in 6 Latino men are likely to face imprisonment in their lifetime.
- e. Division within the Church: according to research published in *Christianity Today*, in 1996 only one percent of mainline Protestant churches and seven percent of evangelical Protestant churches were considered multiracial. The numbers moved to 11 percent for mainline Protestant churches and 23 percent for evangelical Protestant churches in 2019, and more than 71 percent of such churches remain White-led.

TIME OF LAMENT AND REPENTANCE

LAMENT

The Old Testament has an entire book comprised of laments which were practiced quite often in ancient biblical times, but in our modern-day society we rarely practice true lament. In his book *Prophetic Lament*,³⁷ Dr Soong-Chan Rah states that, 'Lament in the Bible is a liturgical response to the reality of suffering and engages God in the context of pain and trouble.' In *Healing our Broken Humanity*³⁸ by Grace Ji-Sun Kim and

Graham Hill, they state that lament 'is about mourning the painful, shameful, or sorrowful situation, about confessing sin and complicity and sorrow, about calling God to intervene and to change the situation. Finally, lament is about offering thanksgiving and praise to God, knowing that God will intervene and bring change, hope, and restoration.'

Lament requires us to search our hearts, determine where we have fallen and sincerely grieve. At this time, either alone or in a group, take time to lament. Acknowledge the Church's complicity with racism and discrimination (past and present) and engage in confession and lament of our shortcomings, both personal and corporate, for not actively fighting against racism.



37 Soong-Chan Rah (2015), *Prophetic Lament: A Call for Justice in Troubled Times*, IVP.

38 Grace Ji-Sun Kim and Hill, Graham (2018), *Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World*. InterVarsity Press.

Here are a few examples of lament that can be read out loud or in silence to express godly sorrow for groups that have been historically marginalized:

- a. Read Psalm 79. Now read it a second time as being spoken not from the perspective of our dominant White culture, but from the voice, perspective and experience of the African American community.
- b. Read Psalm 12. Read it a second time as a lament prayed in the voice, perspective and experience of the native American community.
- c. Lamentations 1 offers a lament from the perspective of Jerusalem personified as a woman. Read Lamentations 1 as a reflection of the voice for women who have suffered because of the misapplication of biblical truth.
- d. Read Psalm 60. Read it a second time as a lament prayed from the perspective of immigrants who have experienced great pain and suffering.
- e. Read the prayer on page 202 of *Forgive us: Confessions of a Compromised Faith*.³⁹

“

In 1964, the four U.S. territories of The Salvation Army issued a joint statement on “racial justice,” declaring that the Army and all of its programs would be offered to all people on an equal basis. The Position Statement read: The Salvation Army and Inter-Group Relations-The Salvation Army, as a branch of the Church, opposes discriminatory practices related to race or national origin at all levels of operation and administration, and seeks to promote inter-group understanding and give full support to the imperatives of human and civil rights, not only at the levels of housing and education and employment, but also in the areas of culture and religion, sharing that spiritual affinity which makes all men brothers.

”

Warren Maye

Soldiers of Uncommon Valor: The History of Salvationists of African Descent in the United States

REPENTANCE

True repentance is a decision to move away from sin and towards God. As believers, apology and forgiveness are not only a universal human need but are Kingdom values that Scripture points to as key to opening doors to healing in even the most difficult circumstances. And as we engage in conversations about race and racism, we must keep in mind that sincere repentance and apologies are necessary if we want to move towards racial reconciliation. We recognize that it is a profound challenge to sit on the hot seat and listen with an open heart to the hurt and anger of the wounded. Yet, we are all hardwired to desire justice and fairness, so the need to receive a sincere apology is necessary. We are also imperfect human beings and prone to error and defensiveness, so the challenge of offering a heartfelt apology permeates almost every

relationship. Perhaps you don't feel as if you personally have done anything wrong, but you can spend time repenting on behalf of the Church and asking for God to open hearts and minds to the issue of racism. Perhaps God spoke to you during your time of lament, and you have an idea of what you need to repent and apologize for. Please take time to write out or think about how you can repent and apologize (referring back to the six questions at the beginning of this session).

³⁹ Harper, Lisa Sharon, Cannon, Mae Elise, Soong-Chan Rah, Jackson, Troy (2014). *Forgive us: Confessions of a Compromised Faith*. Zondervan, pg. 202.

Let's Talk About...

RACISM

SESSION FIVE: ACT



Facilitators: Allow participants to spend time working through the Participant Survey (Appendix B) to evaluate how their thinking has changed throughout the sessions. Invite participants to share their findings with the group.

Allow time for all participants to work through the Personal and Corporate Journey Worksheet. It is important to allow space and time for participants to discuss with each other how they have grown and what they have learnt.

ASSESS BLIND SPOTS AND OPPORTUNITIES FOR GROWTH

We all have bias, but often we are not aware of the biases that we subconsciously hold. Research shows that years of structural and cultural constructs have deeply embedded stereotypes into our culture, and so into our own subconscious. For example, according to a recent study,⁴⁰ companies are more than twice as likely to call minority applicants for interviews if they give whitened résumés than candidates who reveal their race.

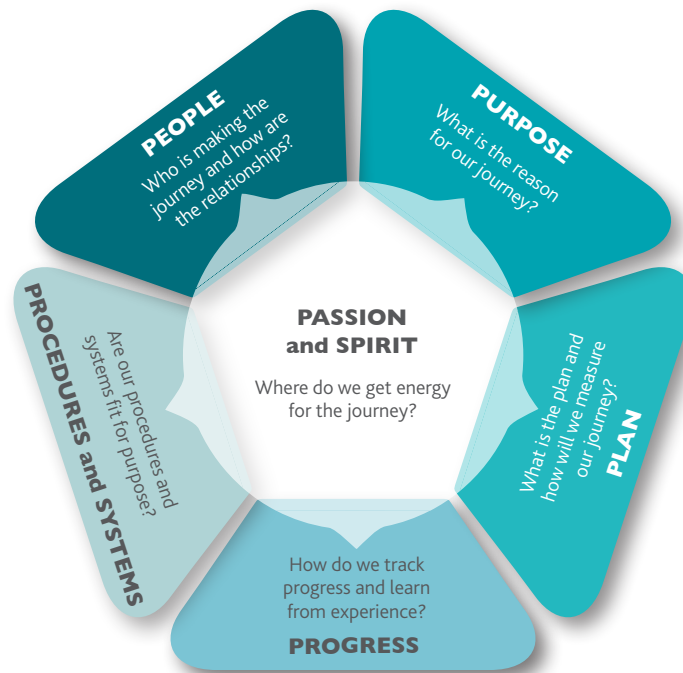
But, research also shows that we can actively rewire these neural associations by being more intentional about acknowledging our biases. Today's focus is on personal reflection – taking the time to uncover some of our own biases and reflecting on how we take control of these unconscious constructs. For further study on recognizing your biases and blind spots please see Appendix B.

CREATE A JOURNEY FOR GROWTH WITH GOALS AND OBJECTIVES

Facilitator's Note: If the worksheet exercise is done individually, action plans should be shared with the group only if the individual desires. If the exercise is done by the conversation group, they will need to determine which of the questions should be actioned and not try to address all questions or different questions for different members of the group.

⁴⁰ <https://hbswk.hbs.edu/item/minorities-who-whiten-job-resumes-get-more-interviews>

PERSONAL AND CORPORATE JOURNEY WORKSHEET

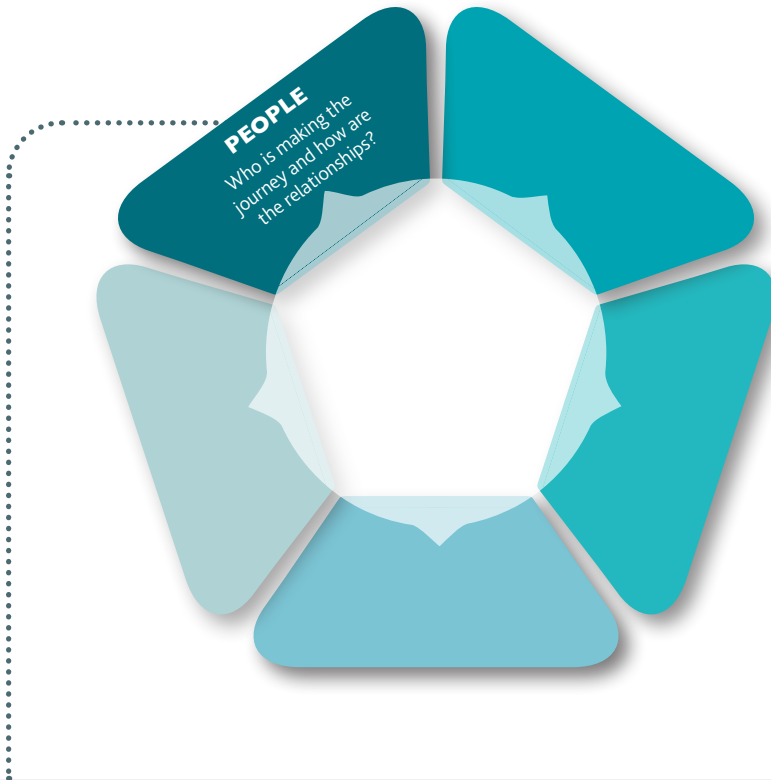


The Mission Accountability Framework (MAF),⁴¹ as delineated in General André Cox’s invitation to all Salvationists to spiritual and missional renewal, seems to be a fitting tool to use to help Salvationists embark on a personal and corporate journey of renewal and accountability around the issue of racism. As the MAF has been developed to enable The Salvation Army to ‘experience a fresh momentum in mission and holy living’ we believe The Salvation Army (corporately) and Salvationists (personally) will benefit from this journey as they seek to explore the actions and attitudes that either advance or compromise our effectiveness to speak into the issue of racism. Whether taking the journey alone or within a group context, Salvationists will be asked to answer a set of common questions spanning six dimensions: People, Passion and Spirit, Purpose, Plan, Progress, and Procedures and Systems. We understand that the answers will vary from person-to-person and context.

In what follows, there is a set of questions fitting each of the six MAF dimensions. The questions are not all that could be asked, but they give you an idea of the questions that should be asked. Along with the questions there is a space to write a plan for improvement along that dimension. To be effective, plans need to be doable and they need to be given a time frame. The plans may be big or small, but they need to be realistic, not just a dream. Following the first set of questions, there is a sample of what someone might suggest as a plan. The stories collected in Appendix F provide additional examples of practical actions. Don’t try to simply repeat those actions but let them inspire action that fits your context. In each dimension there will be questions that cannot be matched with a plan right away. The work of racial justice is a journey, and it may be a long journey, but it needs to start now, and keep going. God’s Spirit beckons.

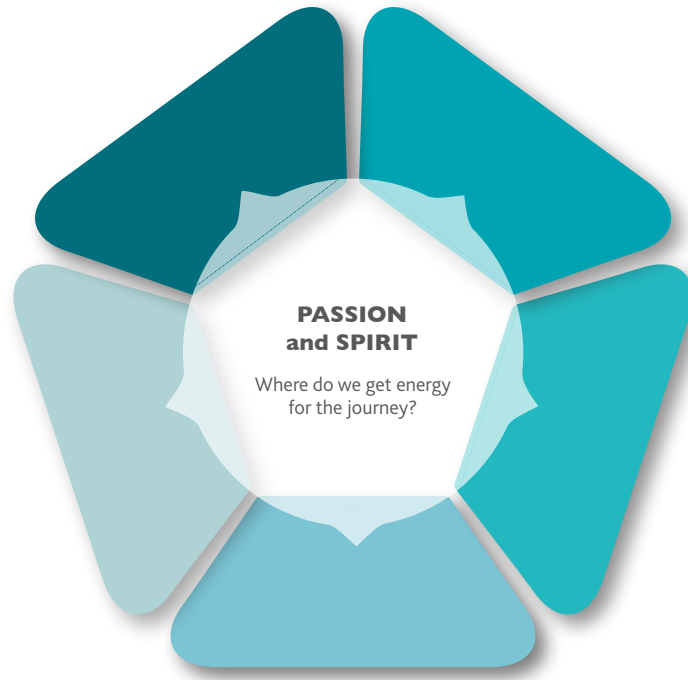
⁴¹ <https://www.salvationarmy.org/ihq/accountability>

People: This dimension explores 'Who is making the journey and how are the relationships?'



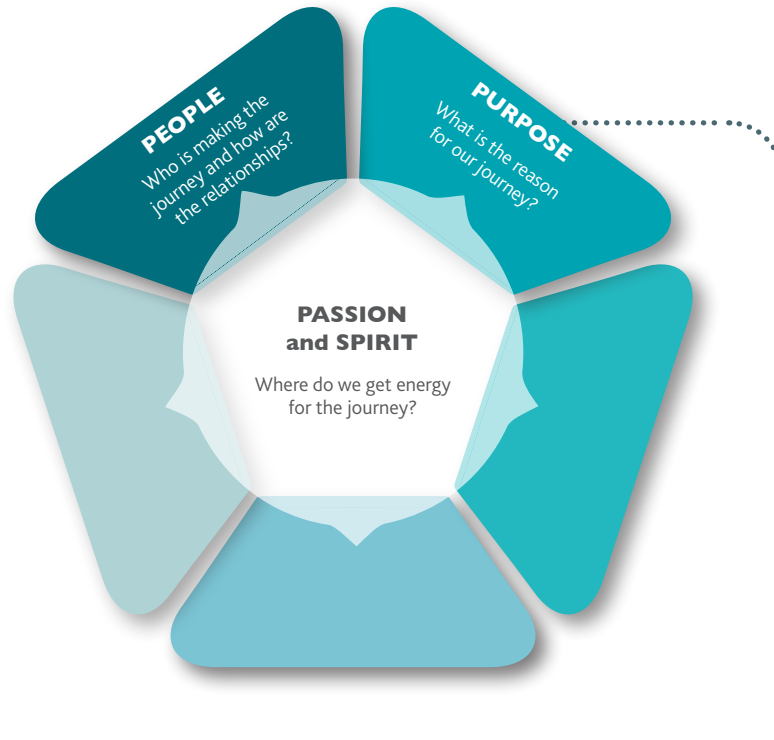
QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • To what extent do I/we come into contact with people of differing cultural and/or ethnic backgrounds? 	
<ul style="list-style-type: none"> • In thinking about my/our personal life, how diverse is my/our social network? 	
<ul style="list-style-type: none"> • In thinking about my/our corps/church life, how diverse is my/our corps/church? 	
<ul style="list-style-type: none"> • What am I (are we) sensing God wants me/us to do about the issue of racism in the context of where I/we live, work and serve? 	
<ul style="list-style-type: none"> • To what extent do I/we, and those in my/our circle of relationships, engage in discussions about race/racism? 	
<ul style="list-style-type: none"> • What responsibility do I/we feel towards God, others and myself/ourselves to actively engage the issue of racism? 	
<ul style="list-style-type: none"> • What are the disadvantages and harms to the Kingdom of God, others and myself/ourselves if I/we choose not to engage the issue of racism through conversation and activism? 	

Passion and Spirit: This dimension explores 'Where do we get energy for the journey?'



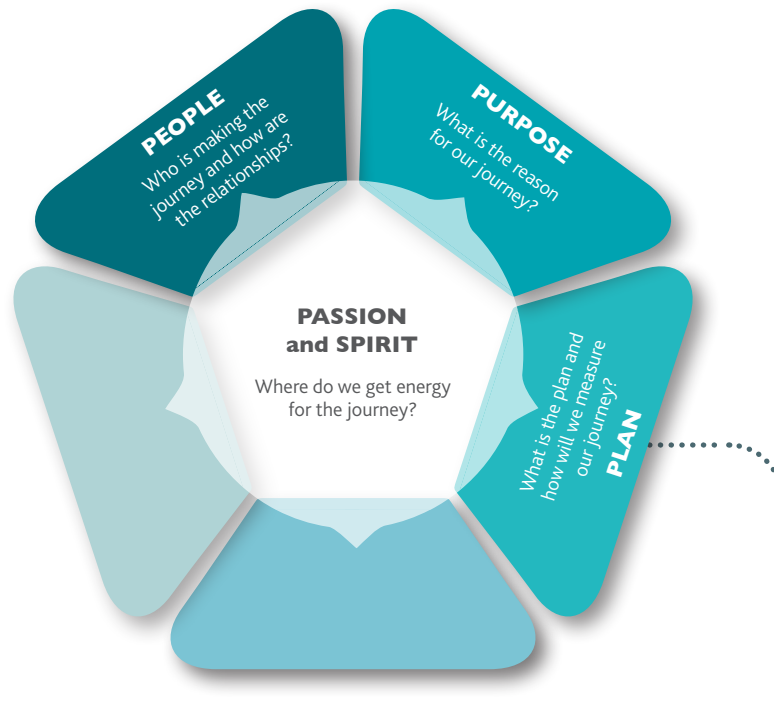
QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • What is the status of my/our relationship with God the Father? Jesus Christ? The Holy Spirit? 	
<ul style="list-style-type: none"> • How am I (are we) physically, mentally, emotionally and spiritually? 	
<ul style="list-style-type: none"> • As I/we consider issues related to racism and discrimination, what importance do I/we give to faith and prayer for the journey of renewed commitment to enter into conversations (and action) about racism? 	
<ul style="list-style-type: none"> • How much faith in God do I/we have to see me/us through tough conversations and intentional actions about racism? 	
<ul style="list-style-type: none"> • What examples from Jesus' life can I/we draw upon to prepare for the arduous task of engaging the issue of racism – examples that will sustain if I/we become tired and weary from actively working for racial equity and unity? (See, for instance, Matthew 22:36-39; Mark 6:30-32; Luke 4:1-2, 14-15; Luke 5:16 and Luke 6:12-13.) 	

Purpose: This dimension examines 'What is the reason for our journey?'



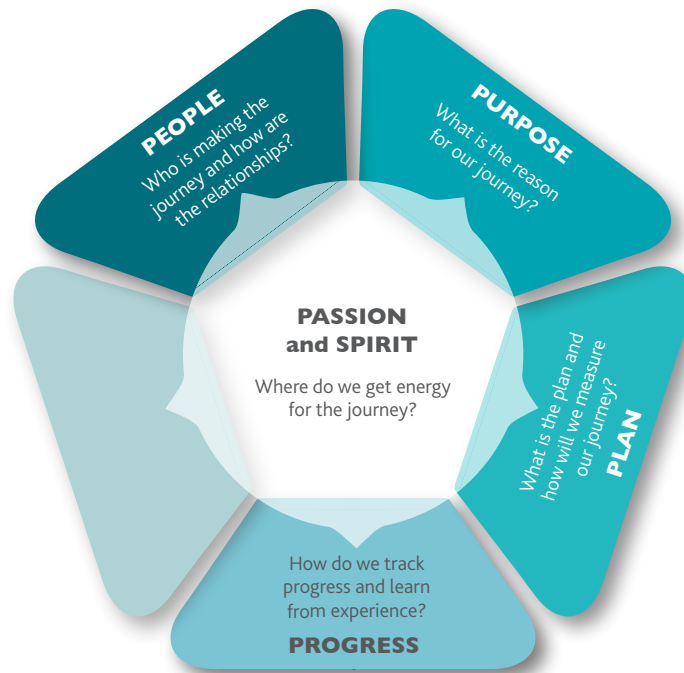
QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • It is said that the Sunday morning worship hour is the most segregated time in the USA. How does God feel about this, particularly within the Body of Christ? 	
<ul style="list-style-type: none"> • What is breaking my/our heart about racism/racial injustice in society and within The Salvation Army? 	
<ul style="list-style-type: none"> • How am I (are we) intentionally engaging faith in God and understanding of his desire for oneness in the Body to do something about racism? 	
<ul style="list-style-type: none"> • Consider the Scripture passages John 17:21 and Philippians 2:1-2. What impact do I/we hope to achieve by engaging in conversations or actions related to racism? 	
<ul style="list-style-type: none"> • How would my/our life and walk with the Lord be enriched by actively engaging in conversations and actions to address racism? 	
<ul style="list-style-type: none"> • What goal should I/we have in view when engaging in the work of racial justice? 	
<ul style="list-style-type: none"> • What are the implications of doing nothing to address racism/racial injustice? 	

Plan: This dimension explores ‘What is the plan and how will we measure our journey?’



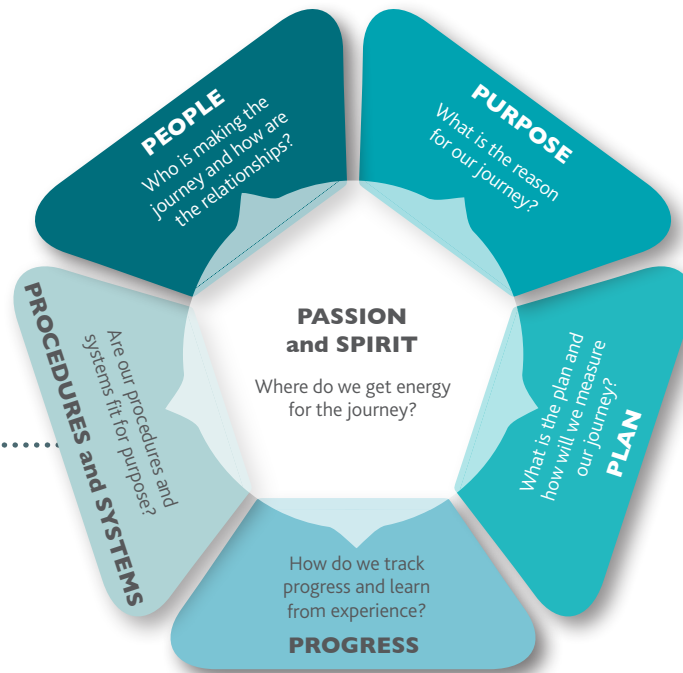
QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • What activities or actions have you decided to take to advance racial equity and unity in your personal and corporate life? 	
<ul style="list-style-type: none"> • What assurance do I/we have that my/our plan aligns with God’s plan? 	
<ul style="list-style-type: none"> • What does the Kingdom value of ‘oneness’ look like both personally and corporately? 	
<ul style="list-style-type: none"> • What considerations to ‘local context’ should be taken into account when developing plans to address racism at the personal and corporate levels of my/our lives? 	
<ul style="list-style-type: none"> • What factors may contribute to advancing or compromising the outcome of my/our plan to address racism? 	
<ul style="list-style-type: none"> • Central to the work of racial equity and unity is relationships – with God and others. How does my/our plan prioritize actions and activities that lead to either developing new relationships outside of my/our culture or ethnic group or strengthening existing relationships with people of diverse cultures/backgrounds? 	
<ul style="list-style-type: none"> • How will I/we communicate with those close to me/us that I am (we are) on a personal journey with God to confront racism? What role will they play to hold me/us accountable? 	

Progress: This dimension explores 'How do we track progress and learn from experience?'



QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • If my/our goal is 'oneness in the body of believers' how will I/we know that sufficient progress has been made? 	
<ul style="list-style-type: none"> • Which one or two goals or outcomes may serve as indicators of progress in achieving racial equity in my/our personal and corporate worship lives. 	
<ul style="list-style-type: none"> • How will I/we measure progress (i.e. outputs and outcomes related to the activities chosen to engage in to advance racial equity and unity)? 	
<ul style="list-style-type: none"> • What will I/we do to discern God's will as I/we move forward with my/our plan? 	
<ul style="list-style-type: none"> • What role does prayer play in discerning God's will and tracking progress? 	
<ul style="list-style-type: none"> • How will I/we confirm that progress is being made in line with my/our plan? 	
<ul style="list-style-type: none"> • How will I/we prepare to adjust my/our plan, activities and/or goals based on feedback? 	

Procedures and systems: This dimension explores 'Are our procedures and systems fit for purpose?'



QUESTIONS	PLAN FOR TIMELY ACTION
<ul style="list-style-type: none"> • How would The Salvation Army at the corporate level be strengthened by taking an active stance for racial equity and unity? 	
<ul style="list-style-type: none"> • How does my/our plan to advance racial equity and unity through personal and corporate action contribute to the fitness of The Salvation Army to achieve God's purposes for its overall ministry and mission? 	
<ul style="list-style-type: none"> • What might I/we have to change in my/our personal (or corporate) worship life to ensure that I/we are pursuing racial equity and unity? 	
<ul style="list-style-type: none"> • As an officer or soldier of The Salvation Army, have I/we considered the execution of my/our plan with a view towards what Scripture, the <i>Orders and Regulations</i>, the <i>Handbook of Doctrine</i> and other guiding documents published by Army leadership have to say on the topic? 	
<ul style="list-style-type: none"> • Is my/our plan in alignment with any relevant international and/or territorial policies, position statements or strategies? If not, what am I (are we) sensing from God with respect to speaking to leadership about existing policies that I/we find to be incompatible with Scripture and the community of faith? 	

It is our hope that the MAF will serve as a useful tool to help individuals connect with God, either individually or in a group setting, as they seek to gain a deeper understanding about the Kingdom value of 'oneness' and the urgency to advance racial equity in their personal life, within the Church and in society. Whether you embark on this journey on your own or as part of a group, make sure prayer is central in this endeavor. In doing so, you affirm your faith in the One who can bring about the transformation we are seeking.

POST CONVERSATION SURVEY

All participants and facilitators are encouraged to complete an online feedback form using the link <https://www.surveymonkey.com/r/LTARacismpostconversation>. All responses will be anonymous. You will only be asked to indicate your age range and your country of residence. Your comments will help other Salvationists around the world as we all listen, learn, discuss and discern together.

The screenshot shows a web browser window with the URL [surveymonkey.com](https://www.surveymonkey.com). The survey title is "Let's Talk About... Racism Post Conversation Survey". The survey content includes an introductory paragraph, instructions on the sliding scale, and two questions with corresponding sliders.

Let's Talk About... Racism Post Conversation Survey

The first set of questions are designed to measure the strengths of your beliefs as they are now.

You will be presented with a sliding scale between Certainly No (you are certain in your disagreement with the statement) and Certainly Yes (you are certain in your agreement with the statement).

Please feel free to answer at any point on the scale.

* 1. To what extent do you believe racism exists in your nation?

Do not believe at all Unsure Completely believe

* 2. To what extent do you believe systemic racism exists?

Do not believe at all Unsure Completely believe

GLOSSARY OF TERMS

Affirmative action: affirmative action is a government effort to promote equal opportunity in the workplace or in education. The rules advocate for equality of race, gender, sexual orientation and other factors of groups that have been historically discriminated against or overlooked. It is often considered a means of countering historical discrimination against particular groups. Affirmative action plans (AAP) are enforced by the Office of Federal Contract Compliance Programs (OFCCP) under the US Department of Labor (DOL) umbrella.⁴²

Affordable Care Act: the comprehensive healthcare reform law enacted in March 2010 (also known as PPACA or Obamacare). Three primary goals are: make affordable health insurance available to more people; expand the Medicaid program to cover all adults with income below 138 percent of the federal poverty level; support innovative medical care delivery methods designed to lower the costs of healthcare generally.⁴³

African American English (AAE): a dialect of American English, also known as Black American English, AAE was created and used by Black people in the United States. It has its own grammatical structure and terminology that can differ among the various regions where it is used.⁴⁴

African American Vernacular English (AAVE): a dialect of English that is stigmatized due to the history of racism in America.⁴⁵

Ancestral trauma: the transmission of trauma from survivors to the next generations.⁴⁶

Anti-Black: a person or an entity that is opposed to, hostile towards, or antagonistic to Black people or the culture, values and interests of the Black community.⁴⁷

Anti-racist: fighting against racism. Being anti-racist results from a conscious decision to make frequent, consistent, equitable choices daily. These choices require ongoing self-awareness and self-reflection as we move through life. In the absence of making anti-racist choices, we (un) consciously uphold aspects of White supremacy, White-dominant culture, and unequal institutions and society. Being racist or anti-racist is not about who you are; it is about what you do.⁴⁸

Assimilate: to take on the customs, mannerisms and ideas of a dominant group in order to fit in.⁴⁹

Bias: personal preference for, or against, an individual or group. It can interfere with judgment.⁵⁰

42 Bloomenthal, A. (2019). What Affirmative Action Means for Businesses. <https://www.investopedia.com/articles/investing/021215/guide-affirmative-action-and-business.asp>

43 Affordable Care Act (ACA) - HealthCare.gov Glossary. (2020). <https://www.healthcare.gov/glossary/affordable-care-act/>

44 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

45 Jewell, T., & Durand, A. (2020). *This Book is Anti-racist*. Minneapolis: Francis Lincoln Children's Books.

46 Jewell, T., & Durand, A. (2020). *This book is anti-racist*. Minneapolis: Francis Lincoln Children's Books.

47 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

48 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

49 Jewell, T., & Durand, A. (2020). *This Book is Anti-racist*. Minneapolis: Francis Lincoln Children's Books.

50 Jewell, T., & Durand, A. (2020). *This Book is Anti-racist*. Minneapolis: Francis Lincoln Children's Books.

Black: refers to a racial and ethnic group and is capitalized. With many, it is the preferred term over African American because Black is inclusive of all people in the African diaspora regardless of their affiliation with the United States and connotes the global phenomenon of anti-Black racism.⁵¹

Black codes: the power to pass stringent police laws to govern the Negroes, this is a blessing, for they must be controlled in some way or White people cannot live among them.⁵² The main purpose of the code was to control the freedmen, and the question of how to handle convicted Black lawbreakers was very much the center of the control issue.⁵³

Black exceptionalism: the current system of control depends on Black exceptionalism; it is not disapproved or undermined by it. The racial caste system does not require racial hostility or overt bigotry to thrive. It needs only racial indifference.⁵⁴ Punishment becomes more severe when drug use is associated with People Of Color but softens when it is associated with Whites. The history of marijuana policy is a good example. In the early 1900s, marijuana was perceived, rightly or wrongly, as a drug used by Blacks and Mexican Americans, leading to the Boggs Act of 1951, penalizing first time possession of marijuana with a sentence of two to five years in prison.⁵⁵

Colonizer: a person who uses their power to dominate another group of people they deem inferior. Through colonization, which is when a group takes control of another, the colonizer uses violence and manipulation to gain and maintain power and control over land and resources.⁵⁶



Color-coded maps: maps showing city boundaries that show clear race-based divisions, restricting the neighborhoods in which Blacks could live.⁵⁷

Colorism: refers to the prejudice that favors a lighter skin color, or a perceived proximity to Whiteness, within and among communities, cultures and groups.⁵⁸

Complicity: to go along with a harmful act; to go along with others who are committing an injustice.⁵⁹

Cultural appropriation: broadly defined as the adoption or exploitation of another culture by a more dominant culture.⁶⁰

Cultural assimilation: anyone different must adapt to the norms and preferences of the dominant group.⁶¹

51 Tisby, J. (2020). *How to Fight Racism*. Grand Rapids: Zondervan. p. 15.

52 Cohen, W. (1991). *At Freedom's Edge*. Baton Rouge: Louisiana State University Press.

53 Alexander, M. (2012). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press.

54 Alexander, M. (2012). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press. p. 17.

55 Alexander, M. (2012). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press. p. 257.

56 Jewell, T., & Durand, A. (2020). *This book is anti-racist*. Minneapolis: Francis Lincoln Children's Books.

57 Perry, A. (2020). *Know Your Price*. Washington, D.C.: Brookings Institution Press. p. 83.

58 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

59 Jewell, T., & Durand, A. (2020). *This book is anti-racist*. Minneapolis: Francis Lincoln Children's Books.

60 Oluo, I. (2018). *So You Want to Talk About Race*. New York: Seal Press. p. 146.

61 Tisby, J. (2020). *How to Fight Racism*. Grand Rapids: Zondervan. p. 92.

Devaluation: is about lowering value based on false notions of human worth.⁶²

Discrimination: favoring one group over another in thoughts and actions, conscious and unconscious. Unjust treatment of persons who have different social identities.⁶³

Diversity: diversity is about empowering people by respecting and appreciating what makes them different, in terms of age, gender, ethnicity, religion, disability, sexual orientation, education and national origin. Diversity allows for the exploration of these differences in a safe, positive and nurturing environment. It means understanding one another by surpassing simple tolerance to ensure people truly value their differences. This allows us both to embrace and celebrate the rich dimensions of diversity contained within each individual and place positive value on diversity in the community and in the workforce.⁶⁴

Domestic terrorism: a term that describes terror that is carried out by groups within a state with the goal of committing violence against or intimidating civilians to influence the course of government policy through organized destruction, such as assassination or threat of force.⁶⁵

Equality: equality aims to ensure that everyone gets the same thing in order to enjoy full, healthy lives. Like equity, equality aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same thing.⁶⁶

Equity: equity demands that individual needs are taken into consideration. It accounts for identities (race, ethnicity, ability, nationality, gender, etc

and circumstances that may otherwise hinder the success of one participant over another.⁶⁷ Equity is defined as the state, quality or ideal of being just, impartial and fair. The concept of equity is synonymous with fairness and justice. It is helpful to think of equity as not simply a desired state of affairs or a lofty value. To be achieved and sustained, equity needs to be thought of as a structural and systemic concept.⁶⁸

Ethnicity: cultural heritage that involves languages, traditions, ancestral history. It does not refer to a person's race.⁶⁹

Fascism: a political idea that uses totalitarian power, suppressing any opposing parties often through violence and propaganda, and maintaining control over social behavior, the economy and the press.⁷⁰

Gentrification: a process of neighborhood change that includes economic change in a historically disinvested neighborhood, by means of real estate investment and new higher-income residents moving in, as well as demographic change, not only in terms of income level, but also in terms of changes in the education level or racial make-up of residents.⁷¹

Inclusion: inclusion is an organizational effort and practice in which different groups and individuals having different backgrounds are culturally and socially accepted and welcomed, and equally treated. These differences could be self-evident, such as national origin, age, race and ethnicity, religion/belief, gender, marital status and socioeconomic status, or they could be more inherent, such as educational background, training, sector experience, organizational tenure, or even personality, such as introvert

62 Perry, A. (2020). *Know Your Price*. Washington, D.C.: Brookings Institution Press. P. 212 -213.

63 Jewell, T., & Durand, A. (2020). *This Book is Anti-racist*. Minneapolis: Francis Lincoln Children's Books.

64 What is Diversity & Inclusion? (2021). <https://globaldiversitypractice.com/what-is-diversity-inclusion/>

65 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

66 Equity vs. Equality and Other Racial Justice Definitions – The Annie E. Casey Foundation. (2020). https://www.aecf.org/blog/racial-justice-definitions/?gclid=CjwKCAiAwrf-BRA9EiwAUWwKXsH9HPI64Wm0PvFNIzTLw06a8107SctRyu2L1qWay2Sf6pyx0aIGhBoC8noQAvD_BwE

67 Tisby, J. (2020). *How to Fight Racism*. Grand Rapids: Zondervan. p. 15.

68 Equity vs. Equality and Other Racial Justice Definitions – The Annie E. Casey Foundation. (2020). https://www.aecf.org/blog/racial-justice-definitions/?gclid=CjwKCAiAwrf-BRA9EiwAUWwKXsH9HPI64Wm0PvFNIzTLw06a8107SctRyu2L1qWay2Sf6pyx0aIGhBoC8noQAvD_BwE

69 Jewell, T., & Durand, A. (2020). *This Book is Anti-racist*. Minneapolis: Francis Lincoln Children's Books.

70 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

71 Gentrification Explained | Urban Displacement Project. (2020). <https://www.urbandisplacement.org/gentrification-explained>

and extrovert. Inclusion is a sense of belonging. Inclusive cultures make people feel respected and valued for who they are as an individual or as a group. People feel a level of supported energy and commitment from others so that they can do their best at work. Inclusion often means a shift in an organization's mind set and culture that has visible effects, such as participation in meetings, how offices are physically organized or access to particular facilities or information. The process of inclusion engages each individual and makes people feel valued as essential to the success of the organization. Evidence shows that when people feel valued, they function at full capacity and feel part of the organization's mission. This culture shift creates higher performing organizations where motivation and morale soar.⁷²

Individualized racism: refers to the beliefs, attitudes and actions of individuals that support or perpetuate racism in conscious and unconscious ways. The US cultural narrative about racism typically focuses on individual racism and fails to recognize systemic racism.⁷³

Interpersonal racism: occurs between individuals. These are public expressions of racism, often involving slurs, biases or hateful words or actions.⁷⁴

Intersectionality: the belief that our social justice movements must consider all of the intersections of identity, privilege and oppression that people face in order to be just and effective.⁷⁵ Legal scholar Kimberlé Crenshaw developed the theory of intersectionality in order to understand the various forms of oppression in society and the ways they impact the overlapping identities of Blackness and womanhood.⁷⁶

Institutional racism: occurs in an organization. These are discriminatory treatments, unfair

policies, or biased practices based on race that result in inequitable outcomes for Whites over People Of Color and extend considerably beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages.⁷⁷

Jim Crow laws: were used to limit the degree to which Black residents could advance socially. These laws made it illegal for Blacks to shop at White-owned establishments.⁷⁸

Marginalized: to be on the outside of the imaginary box of the dominant culture and treated as if you are insignificant and inferior. Marginalization is a purposeful disempowerment of persons that denies access to resources and power.⁷⁹

Micro aggressions: subtle verbal or nonverbal behavior, committed consciously or not, that is directed at a member of a marginalized group, and has a harmful, derogatory effect.⁸⁰

Oppression: refers to a combination of prejudice and institutional power that creates a system that regularly and severely discriminates against some groups and benefits other groups.⁸¹

Privilege: the benefits, advantages and power given due to the social identities shared with the dominant culture. Privileges are granted and favored by institutions and social norms that were created by those in the imaginary box.⁸²

Racism: a prejudice against someone based on race, when those prejudices are reinforced by systems of power.⁸³ The prejudiced treatment,

72 What is Diversity and Inclusion? (2021). <https://globaldiversitypractice.com/what-is-diversity-inclusion/>

73 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

74 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

75 Oluo, I. (2018). *So You Want to Talk About Race*. New York: Seal Press. p. 74.

76 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

77 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

78 Perry, A. (2020). *Know Your Price*. Washington, D.C.: Brookings Institution Press. p. 83.

79 Jewell, T., & Durand, A. (2020). *This book is anti-racist*. Minneapolis: Francis Lincoln Children's Books.

80 Cuncic, A. (2021). What are microaggressions? <https://www.verywellmind.com/what-are-microaggressions-4843519>

81 Social Identities and Systems of Oppression. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/social-identities-and-systems-oppression>

82 Jewell, T., & Durand, A. (2020). *This book is anti-racist*. Minneapolis: Francis Lincoln Children's Books.

83 Oluo, I. (2018). *So You Want to Talk About Race*. New York: Seal Press. p. 27.

stereotyping or discrimination of People Of Color on the basis of race. Racism also refers to the system of social advantage and disadvantage or privilege and oppression that is based on race.⁸⁴ Racism can be defined as a systemic devaluation of people because of their race, ethnicity, and/or because of immigration status, it can be linked to people and places.⁸⁵

Racist: a person who belongs to a dominant or privileged group that discriminates against people of other races, or someone who believes that a particular race is superior to another.⁸⁶

Racist policy: is any measure that produces or sustains racial inequity between racial groups. Racist policies have been described by other terms: 'institutional racism', 'structural racism' and 'systemic racism', for example. But these are vaguer terms than 'racist policy'.⁸⁷

Reconciliation: an ongoing spiritual process involving forgiveness, repentance and justice that restores broken relationships and systems to reflect God's original intention for all creation to flourish.⁸⁸

Redlining: during the Great Depression, the US government wanted to understand which homeowners were likely to default on mortgages or be at risk of foreclosure, so assessors from the Home Owners' Loan Corporation (HOLC) surveyed neighborhoods' property values. Based on their findings, the HOLC drew boundaries around desirable and undesirable neighborhoods; neighborhoods with their worst ratings were colored red – hence 'redlining' – whilst those outlined in green were good. These defined areas also correlated to where Black and White communities respectively had settled. Ultimately, White and wealthier neighborhoods got better ratings than poorer neighborhoods which

were home to mostly People Of Color. After soldiers from the Second World War returned, lenders consulted these maps to offer desirable mortgages in well-ranked neighborhoods to White veterans and discriminate against Black veterans and veterans of color. Mortgage lenders and financial firms intentionally turned away Black people with good credit. The discriminatory lending practices codified racism and set the stage for generations of racial wealth disparities. Even now, redlining effects still prevail. Everything from public school funding to air quality, to debt and police interactions are dictated by neighborhood wealth and access to resources. Current racial and economic disparities in quality of life and personal and public health are rooted in lines drawn decades ago.⁸⁹ A discriminatory practice once encouraged by the Federal Housing Administration, redlining systematically denies loans to Black families, families of color and poor families.

Structural racism: the overarching system of racial bias across institutions and society. These systems give privileges to White people resulting in disadvantages to People Of Color.⁹⁰ Structural racism is further defined as macro level systems, social forces, institutions, ideologies and processes that interact with one another to generate and reinforce inequities among racial and ethnic groups.⁹¹

Systemic racism: describes a dynamic system that produces and replicates racial ideologies, identities and inequities. It is the well-institutionalized pattern of discrimination that cuts across major political, economic and social organizations in a society.⁹²

84 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

85 Perry, A. (2020). *Know Your Price*. Washington, D.C.: Brookings Institution Press. p. 53.

86 Imani, B. (2020). *Making Our Way Home*. Ten Speed Press.

87 Kendi, I. (2019). *How to Be an Antiracist* (1st ed.). [Place of publication not identified]: Random House.


88 McNeil, B. (2020). *Roadmap to Reconciliation 2.0*. Downers Grove: InterVarsity Press. P. 26.

89 Levy-Uyeda, R. (2020). Red-Lining Has Been Outlawed for Nearly 50 Years. How Come We Still Feel Its Impact?. <https://www.apartmenttherapy.com/red-lining-36762878>

90 Being Antiracist. (2020). <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

91 Gee, G., & Ford, C. (2011). 'Structural Racism and Health Inequities'. *Du Bois Review: Social Science Research on Race*, 8(1), 115-132. doi: 10.1017/s1742058x11000130

92 Equity vs. Equality and Other Racial Justice Definitions - The Annie E. Casey Foundation. (2020). https://www.aecf.org/blog/racial-justice-definitions/?gclid=CjwKCAiAwrf-BRA9EiwAUWwKXsH9HPI64Wm0PvFNIzTLw06a8107SctRyu2L1qWay2Sf6pyx0alGhBoC8noQAvD_BwE



White: A person having origins in any of the original peoples of Europe, the Middle East, or North Africa (US Census).

White flight: refers to a mass exodus of White people retreating from an increasingly diverse setting such as, most notably, the mid-20th-century migration of White households from cities to the suburbs as more People Of Color moved into America's urban neighborhoods. When cities integrated, Whites emigrated.⁹³ Forcing cities into bankruptcy reinforced the thinking that preceded White flight – that it's better to leave Black people to their own devices rather than overcome racism or live alongside them.⁹⁴

Whiteness: Whiteness and White racialized identity refer to the way that White people, their customs, culture and beliefs operate as the standard by which all other groups are compared. Whiteness is also at the core of understanding race in America. Whiteness and the normalization of White racial identity throughout America's history have created a culture where non-White persons are seen as inferior or abnormal.⁹⁵

White supremacy: a racist ideology that is based upon the belief that White people are superior in many ways to people of other races and that therefore White people should be dominant over other races. It is an ideology, a paradigm, an institutional system, and a worldview. It is historic and modern legislating, societal conditioning and systematic institutionalizing of the construction of Whiteness as inherently superior to people of other races.⁹⁶

93 Gorey, J. (2020). How 'White Flight' Segregated American Cities and Suburbs. <https://www.apartmenttherapy.com/white-flight-2-36805862>

94 Perry, A. (2020). *Know Your Price*. Washington, D.C.: Brookings Institution Press. p. 71.

95 <https://nmaahc.si.edu/learn/talking-about-race/topics/whiteness>

96 Saad, L., & DiAngelo, R. (2020). *Me and White Supremacy*. Naperville: Sourcebooks. p. 13.

PREPARING TO PARTICIPATE IN COURAGEOUS CONVERSATIONS

Our hope is that by your faithful engagement in these conversations you will experience the 'rendezvous of giving and receiving' in preparing for the great day. There is a good time coming, God says, when every tribe and tongue will worship in spirit and truth, proclaiming the One and Only, Jesus Christ to the glory of God the Father (see Philippians 2:9-11 and Revelation 7).

How can you contribute to our movement's progression towards a more open and listening posture?

As we listen to the other persons in the conversation and listen to our own bodies so 'fearfully and wonderfully made' (Psalm 139:14), we listen also to what the Holy Spirit is saying to us. We sit in the mystery of one who is crafted in the image of God, pouring out to us as the other receives us

similarly as God's masterpiece, and we both meet in the presence of the One who sees each and knows each (see Genesis 16:14) with complete understanding and eternal unlimited love.

PARTICIPANT SURVEY

'It is our attitude at the beginning of a difficult task which, more than anything else, will affect its successful outcomes.' (William James)

Below is a brief test you can take before reading the discussion guide or before the beginning of a group conversation. You can take this again afterwards.

Pick the first number (1-5) that comes to mind under each question and mark it with a tick. Do your best not to pick '3'.

		1 Strongly disagree	2 Disagree	3 Neither agree nor disagree	4 Agree	5 Strongly Agree
1.	I recognize that racism is a present and current problem.					
2.	I can handle uncomfortable topics.					
3.	I understand my own racial biases.					
4.	I listen to others who think and look differently than me.					
5.	I believe that there is a place for repentance for the sin of racism in the Church.					
6.	I will take definitive action as an anti-racist in the future.					

Before going further into the discussion guide or beginning participation in a facilitated conversation, you are also encouraged to take the Harvard Implicit Bias test on race at <https://implicit.harvard.edu/implicit/canada/takeatest.html>

1. Understanding and reflecting on your biases

For further preparation on understanding bias:

We all have bias.⁹⁷ But often we are not aware of the biases that we subconsciously hold. Research shows that years of structural and cultural constructs have deeply embedded stereotypes into our culture, and so into our own subconscious. For example, according to a recent study,⁹⁸ companies are more than twice as likely to call minority applicants for interviews if they give whitened résumés than candidates who reveal their race.

But research also shows⁹⁹ that we can actively rewire these neural associations by being more intentional about acknowledging our biases. Today's focus is on personal reflection – taking the time to uncover some of our own biases and reflecting on how we take control of these unconscious constructs.

Option 1: Go deeper and take Project Implicit's Hidden Bias tests,¹⁰⁰ created by psychologists at top universities, to uncover some of your own unconscious biases. Remember, having biases doesn't make you a bad person – it only makes you human. After, read about the 21 Racial Microaggressions You Hear On A Daily Basis¹⁰¹ to better understand how these biases actively cause harm to others, making them 'racist abuse' in the words of Ibram X. Kendi.

97 John Powell – We all have bias <https://www.youtube.com/watch?v=fR4DCvCXJxQ>

98 Minorities Who 'Whiten' Job Resumes Get More Interviews <https://hbswk.hbs.edu/item/minorities-who-whiten-job-resumes-get-more-interviews>

99 Implicit Bias <https://www.racialequitytools.org/resources/act/communicating/implicit-bias>

100 Project Implicit <https://implicit.harvard.edu/implicit/>

101 21 Racial Microaggressions You Hear on A Daily Basis https://www.buzzfeed.com/hnigatu/racial-microaggressions-you-hear-on-a-daily-basis?utm_term=.ni4bRwobgw#.gwyda5vrde5

Option 2: Read one or more of the compelling personal stories featured in the Speak Up Handbook¹⁰² by the Southern Poverty Law Center. We would like to point you to page 19 titled 'What Can I do About My Own Bias?',¹⁰³ but feel free to use the table of contents on page 2 to explore other topics that interest you. You can also check out the nine tactics to ensure your actions line up with your intentions.¹⁰⁴

Option 3: Watch 'What Would You Do?: Bicycle Thief Episode',¹⁰⁵ from ABC's popular show *What Would You Do?*, as it explores the impact of racial and gender bias and prejudice at a family-friendly park. Before this video, would you have expected this differential treatment?

Understand your ancestral context and the biases that you bring to the conversation

Reflect on your life experiences, your childhood, and family upbringing; toys you played with; the neighborhoods in which you've lived; elements of your career path; media messages; your family and peer networks, etc. How have these experiences shaped your biases, with or without your conscious awareness?

Having some awareness of your family history, however limited, is a great start to a conversation about race and racism; the invisible becomes visible. You don't have to do a DNA test or be a guest on PBS's *Finding Your Roots* broadcast with Henry Louis Gates but you DO have a general knowledge of your family of origin. Perhaps you can answer these questions as a starter:

- What were the first facts your family taught you about people of other races?
- What was it like the first time you met someone of another race?
- Have you ever had dinner with a family of another race?

102 <https://www.splcenter.org/20150125/speak-responding-everyday-bigotry>

103 https://gallery.mailchimp.com/f7c3e8c5c5cbc6cd069cdec3/files/1be81c1c-32ac-4418-b88c-814a2ad8fc99/speak_up_handbook.pdf

104 Confronting Implicit Bias <http://www.changeworksllc.com/wp-content/uploads/2019/04/confronting-implicit-bias.pdf>

105 <https://www.youtube.com/watch?v=8ABRIWybBqM>

2. Guidelines for conversations

Listen with neutrality

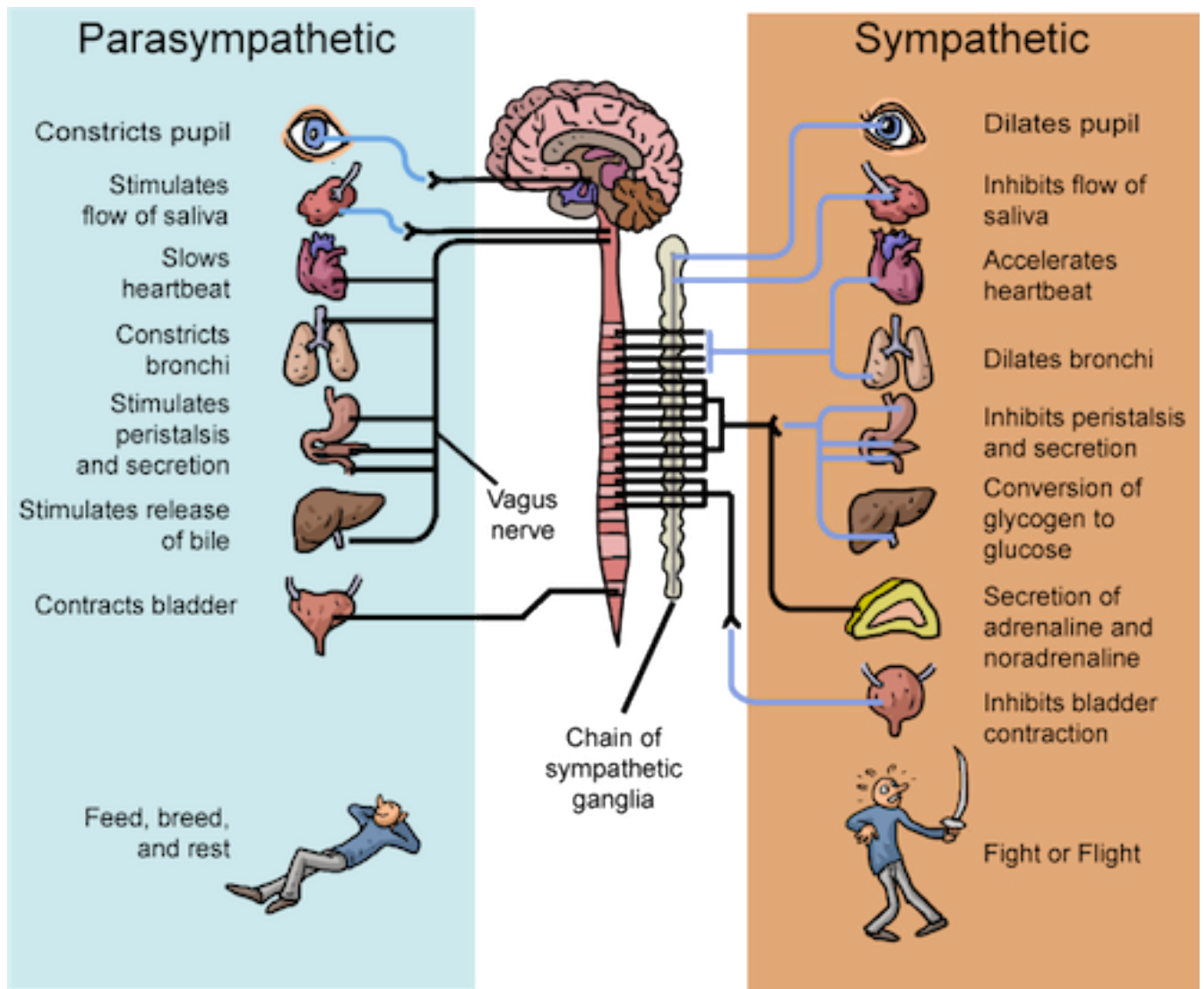
‘There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance – that principle is **contempt prior to investigation.**’ – Herbert Spencer

Understanding one’s own bias helps us to listen with neutrality. Biases are mental shortcuts to understanding the world, and the very shortcuts that we use to think about others undermine their value.

Listening requires real attention: we must ruthlessly eliminate hurry, cultivate silence, resist the need to comment and learn to sit with our discomfort.

Focus on self-awareness

Your physical body has certain responses to discomfort or distress. Heart rate increases, breathing becomes rapid and shallow, tension is felt in muscles, your mouth becomes dry and your stomach feels upset. This is called the **autonomic** response, which is activated by your nervous system (see the right-hand side of the below) from your organs and limbs into your brainstem, which is where your emotions connect to the more ancient parts of your brain. Reasoning doesn’t happen in the older brain, but snap responses are generated there. We don’t think reasonable thoughts in our (primitive) mid-brain.



(Diagram courtesy of Amanda Thompson, DC, Synergy Chiropractic, LLC, Maryland, USA)

The long nerve in the center of the diagram is called the *vagus nerve* and is the longest nerve in the human body, running from the legs, through the gut and heart, the face, and into the brainstem. This is the pathway for our 'fight, flee or freeze' impulse in cases of stressful situations. The vagus nerve is also where we carry generational trauma, family-of-origin issues and memories, and racialized trauma.

Knowing these bodily cues and when they occur in a conversation around race and racism, helps to support self-awareness and when to regulate relaxation. Relaxation powers up your **parasympathetic** nervous system (left side), and your organs and limbs begin to de-stress.

What does a safe space for a conversation about race and racism look like?

Agenda-free: the goal for a conversation in this area cannot be governed by any other agenda except for understanding. There may not be many areas in which you and your conversation partner(s) will agree, and you must be prepared for that.

Humility-centered: each conversation partner must agree that no one person holds all the answers on this issue; race and racism are complex issues and have persisted for centuries.

Kindness/Honesty: it is important to honor the individual and collective journeys of each conversation partner. Where you have no understanding, simply admit it.

Listening/Learning: 'To be a good sibling in the Kingdom, I begin by listening and learning, creating space, and being curious enough to sit with what I hear.' (Heather Dolby, USA Southern Territory)

Not perpetuating trauma: buzzwords such as 'marginalized', 'underserved' and the like serve to keep the status quo, implying that some people are more valued than others.

Conversations require discomfort: safe does not always mean comfortable, and when one's personal comfort is expected, there will often be avoidance of the subject and bodily pushback (our fight, flee or freeze mechanism goes into overdrive).

Care for yourself and your conversation partner: realize that an immediate goal in conversations of this nature is becoming increasingly able to rest in our own distress and honest about uncertainty. Know that this process of intercultural understanding is ongoing, and each person in the conversation is searching for identity, voice and recognition.

What sort of inner work is needed to become a good conversation partner?

A certain danger to safety in conversations on race and racism is a rush to closure and resolution. Because these issues are so profound and embedded, they cause a lot of psychological and physical discomfort. Our natural human tendency is to discharge that discomfort as quickly as possible.

Over the centuries, oppression and brutality have become 'normal' means to subdue other groups of people, while discharging our interpersonal tension in unhealthy ways. Oppression and brutality create traumatic wounds in people which are carried and transmitted through families and cultures. As you have read in the earlier sessions, racial violence has been perpetuated over many generations. The social upheaval with respect to police brutality in the US in 2020 is but one example of how tension between people is shown. While this is in no way a psychological



guide, conversations around race and racism are filled with tension, and we must learn some simple and healthy ways to discharge the tension around race.

Here are some simple steps to create dialogue that will aid in any difficult conversation. Please note that these steps are not a 'checklist' but are ongoing practices to help us become more effective in having conversations around race and racism.

Begin with peace – internal and external.

Before you dialogue, use a simple prayer for peace in the conversation, or the Prayer of St Francis of Assisi, for example.¹⁰⁶ Take time to breathe in the prayer.

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

O divine Master, grant that I may
Not so much seek to be consoled as to console,
To be understood, as to understand,
To be loved, as to love.
For it's in giving that we receive,
And it's in pardoning that we are pardoned,
And it's in dying that we are born to eternal life.
Amen.

PAUSE for constructive uncertainty

At the beginning of the conversation, and perhaps in tense episodes during it, it may be helpful to employ the PAUSE method, which was developed for arbitration but can be easily adapted to your conversational setting:

Everyone craves certainty, so much so that we often blindside ourselves and our decisions by convincing ourselves we're right about something. You can halt unconscious biases from wreaking havoc in the workplace (and your life, for that matter) when you PAUSE before making a decision (see Appendix C for more information). Here is what the acronym means:

- **Pay attention to what's happening behind the judgments you make.** This is taking the 'be more mindful' (see Appendix C) as seriously as possible. You have to slow down to see what's really going on.
- **Acknowledge your own judgments, interpretation, and reactions.** Note and own whatever reaction you've had to something.
- **Understand other possible judgments, interpretations and reactions.** Make yourself think of how else you could have reacted or interpreted a situation and how those other possibilities might be just as valid.
- **Search for the most productive, empowering, constructive way to deal with a situation.** In general, what can you do that will open up a relationship (rather than shut it down) in order to gain more information before making a final judgment?
- **Execute your action plan.** Be consistent in doing what makes the most sense.

(Source: <https://talentmanagement360.com/how-to-deal-with-unconscious-bias-in-the-workplace>)



106 <https://youtu.be/agPnMxp5Ooc>

3. A Rendezvous of Giving and Receiving

These principles for transformation have been derived out of the work to heal racialized trauma following the genocide in Rwanda.¹⁰⁷ You may find some hope in these principles.

Principle One: as you plan to meet people from a different race, tribe or worldview, remember that people all over the world are fallen like you, struggling with the same problems of self-gratification. The human heart is deceitful above all things and beyond all cures!

Principle Two: a human being has the capacity to consume or commune with another human being. While it is true that the heart can be deceitful beyond measure, the opposite can also be true: the heart of the different other can be a blessing to one's growth, becoming a continuation of me – an inclusion that makes 'I' and 'You' a community of two different interdependent hearts capable of sharpening each other. This is possible because only life can shape life.

Principle Three: an uneasy relationship with the different other could lead to maturity in Christ. God may allow you to go through uneasy times when relating with the different other or a different environment for his glory and for your good.

Principle Four: human beings are powerless to bring transformation into their own lives. Transformation only comes when we allow the Holy Spirit's light to reveal things about our heart that we need to know. Then we can understand how we have fallen short of God's glory, repent and confess our sin, and allow new perspectives to germinate – perspectives that deepen our love for God and for others.

Principle Five: knowing that the different other brings transformation is not enough. Change happens when we know the truth and that knowledge sinks into our heart until it moves us to new actions. It is important that we purposefully set out to know new truths and new people in an authentic and emotional way, so that we resist only gathering mind knowledge of others.

Principle Six: the different other can be transformative only if we allow him or her to sharpen us. This means that we need to open our heart to the different other. This requires trust – or taking a risk. When we open to the different other and vice versa, a rendezvous of giving and receiving takes place in both lives, and both lives become transformed. The trust, acceptance and care for each other that results from this rendezvous creates a space not just for personal growth, but also for emotional healing, especially when one notices that 'not everyone different from me is against me'. This is the kind of healing that expands into communities and brings healing throughout a nation.



107 Ntamushobora, F. and Saucy, Robert L. (2013) *Transformation Through the Different Other: A Rendezvous Of Giving And Receiving*, Wipf & Stock, an Imprint of Wipf and Stock Publishers.

Principle Seven: relating with the different other is difficult. The relationship does not even guarantee that it will lead to transformation. Rather than leading to healing, it may lead to hurting. In this case, the cross becomes a healing place where those with broken hearts can meet and receive inner surgery through forgiveness. Even in these circumstances, though, a person's heart has the chance to connect more deeply to God's love as well as become mature, and thus more durable for future bumps on the road to loving community.

Principle Eight: the Lord is seeking people who can serve as bridges for a rendezvous of giving and receiving that he is intentionally creating through globalization. People can become bridges when they are ready to change from 'I am' to 'we are' and from 'my' to 'our'. They are those who are open to accept the other as their extension. These are the people who will become global peacemakers. However, these global peacemakers should not compromise the truth of the Word of God for the sake of adjusting to the world. As peacemakers following the example of Christ, grace and truth should always kiss each other in our relationship with the different other.

Principle Nine: churches and Christian institutions that are hesitant to accept the different other may be surprised when circumstances insist that they accommodate the different others because of globalization. It may not be the most constructive context for these institutions to grow if they are compelled by external factors to live with different others. But if this is the case, openness to the Holy Spirit will help the leaders of these institutions navigate unfamiliar and seemingly scary waters. God certainly uses external factors – but as the Israelites in the desert learned, change of heart this way can mean a longer and more difficult journey. Let us seek where the Holy Spirit is working now!

Principle Ten: relating with the different other is the best way for believers to prepare themselves for the time when every tongue and every tribe and every race will stand together, singing praises to the Lamb of God who was slain for the redemption of every person from every nation. Relating with the different other is God's will and intent. Let us prepare for such a time, then, and seek God's glory through loving the different other!

4. Sustaining a good group dynamic (for Facilitators especially)





It seems obvious that to have a fruitful conversation preparation of the environment is necessary to ensure a good group process. This should commence with the bias knowledge work in the earlier parts of this section, resulting in a satisfactory racial autobiography. Secondly, it would be helpful to give your fellow group members either the pre-test referenced earlier and the Implicit Bias test on the particular group of reference (e.g. African-American); in this way each group member will be prepared in general for what the discussion entails.

There may also be some situational factors: perhaps a particular racially charged incident has precipitated the need to conduct this conversation. The facilitator will want to have as many facts from all angles of the situation as possible, and if all the facts are not known – be honest about it. The facilitator's vulnerability will greatly assist in encouraging others to be equally transparent. The conversation facilitator need not be the expert, but an engineer who guides the process.

Being familiar with the FBF process can be a help in preparation.



Here is another quick guide for sustaining the facilitation process that draws richly on the expansive biblical narrative from creation to resurrection:

VALUES	BIBLICAL AND THEOLOGICAL BACKGROUND	WAYS OF WORKING	RESULT
Capacity	<p>CREATION Genesis 1:26-27, 31</p> <p>Grace Titus 2:11; Romans 1</p>	Do not assume expertise; engage in participation and mutual learning instead of provision	Mission working culture with sustained program and mission impact, as opposed to short-term controlled immediate response
Care	<p>INCARNATION Share in suffering Grace in suffering 2 Corinthians 1:3-4 Romans 8:17</p> <p>PRESENCE 2 Corinthians 5:7-8</p>	<p>Be with people:</p> <ul style="list-style-type: none"> • participate in suffering • incarnational caring • home-based • relationship-based • team-based 	<p>'If I fail to believe what I live, I will begin to live what I believe.'</p> <p>Compare with James 2:18</p> 
Community	<p>CREATION, BELONGING 1 John 1:3-4 Luke 17:21</p> <p>TRANSFORMED SOCIAL AND ECONOMIC RELATIONSHIPS Acts 2:42-47; 4:32-35 2 Corinthians chapters 8 and 9</p> <p>TRINITY 2 Corinthians 13:14</p>	<p>Believe in positive accountability:</p> <ul style="list-style-type: none"> • team • authenticity • relational thinking • shared confidentiality • perichoresis: being aware of the movements of soul, spirit and body in self and others 	
Change	<p>REDEMPTION, FACILITATION 2 Corinthians 5:17-19 Luke 10:1-9</p> <p>PARACLETE Acts 1:8-9</p>	<p>Facilitate change rather than impose it; change is possible from within a spiritual climate of grace</p> <p>Team approach Community inclusion</p>	
Care (leadership)	<p>SERVANT LEADERSHIP Philippians 2:3-4 1 Peter 2:20-21 2 Timothy 2:2</p>	<p>Inspirational/servant/team Inverted pyramidal structures Continuity through transferable skills</p>	
Hope	<p>RESURRECTION, REDEMPTION Romans 15:13 Colossians 1:27 Hebrews 4:16 Romans 8:11</p>	<p>Living by faith Embracing the unfamiliar Radical love</p>	

Adapting the 'ways of working' as ground rules will set the stage for a good group dynamic:

Everyone is valuable here.
Every voice matters.
Conflict is expected.
So is love.

Here are some simple instructions from Nathan Foster:

You best serve others by listening and not talking.
Don't give advice or try to manage the life of others.
Your main task is to listen.
(from *Renovaré Weekly Digest*, 18-22 January 2021)

5. What happens after the conversation?

Understand that conversations about race and racism are never 'one and done'. If you are not a Person/People of Color (POC), you might have to fight off the need to end the conversation comfortably; comfort can't ever be the goal – being able to sit in the tension with a settled soul is important to having ongoing conversations.

If you are a POC, you do not have any responsibility to feel comfortable, nor do you have the responsibility to comfort others; acting in that role plays into the racial myth unconsciously imposed upon POCs.

You may also have to fight off the tendency to project 'colorblindness' onto POCs. To look *beyond* the appearance of a person of color neglects the cultural traumas that person and their earlier generations have met.

At the end of the conversation, you can take Project Implicit's Hidden Bias tests¹⁰⁸ to identify any growing edges and/or blind spots you have discovered.

Here are some guiding questions to assist in looking at your next steps:

1. Have I discovered areas of bias within my ancestral context? What are they? List them here:
2. Am I 'virtue signaling'? Am I working hard to prove I am 'not racist' (e.g. 'I have Black friends, I have Black people in my family, I work in the 'hood', etc?).
3. Do I have enough information about myself and my upbringing to create a racial autobiography? What information would I include?
4. Am I comfortable enough 'in my own skin' to sit with greater levels of discomfort when having conversations on race and racism?
5. Am I ready to explore my ways of being, language and management style in order to promote greater diversity, equity and inclusion in my workplace?
6. How will this experience change the way I design or participate in further group conversations?
7. How will I offer an experience like this in my ministry or work setting? List them here.
8. What have been the major takeaways for me, and which can I immediately incorporate into everyday life?



108 Project Implicit <https://implicit.harvard.edu/implicit/>

Here is an infographic that may assist you in designing the next steps for your personal growth:

ROAD MAP TO A MORE *Diverse Life*

All of us have something to learn and room to grow in our understanding of other cultures and even our personal narrative. In order to be an effective, authentic bridge-builder, we must be open to other viewpoints, other people and evaluating the status quo. We have the luxury of living in a world where we can easily connect with people from all over the world and easily take deep dives into topics of interest. This means, we have everything we need to expand our world and build a more diverse life.*

HERE ARE SOME WAYS TO GET STARTED.

1

Take inventory of your prejudices and biases.

Prejudices—we all have them. Do you know yours? Author Debbie Irving recommends making a list of different identities (African-American, white, Asian American, Native American, Jews, Muslim, Latinx, etc.) and, without censoring yourself, write down all of the stereotypes that quickly come to mind for each group.

2

Do the work of a bridge-builder. Now that you can clearly see some of your biases, investigate where these beliefs came from. Spend time interrogating your beliefs about your own identity and about those who are not like you. This could be a painful, but necessary process.

3

Commit to learning more about those who are not like you.

First, by changing your diet of information. Fast from the news sources, music, movies, books and blogs that feel familiar. Learn from others and train your eyes and ears to see something different. Be curious. Investigate the justice issues that each group faces.

4

Adopt a posture of learning. Stay humble and be open to challenging your beliefs. When was the last time your long-held ideas were challenged? When was the last time you read someone else's religious beliefs with an open heart to understand and find common ground?

5

Create community. As you engage with others, remember that nobody wants to be the spokesperson for their ethnic group. Always engage with people as people first (not as their ethnic identity that is a topic of study). Create community with others who are on an intentional journey to diversify their lives. Pray for "people of peace" to come your way. We can always learn from others who are a few steps ahead of us in the journey.

Learn to respect nuance. As your world expands, you'll find that it becomes harder to fit groups of people into predictable boxes or judge others by your own culturally-biased standards. You'll also discover that our peace, justice, hurt, pain and freedom is deeply interconnected.

6

MAY OUR EXPANDED VIEW OF HUMANITY LEAD
US ALL TO SEEK JUSTICE RECONCILIATION
AND LOVE FOR ALL.

*If you're a person of color who has been immersed in white culture, you will have to do double-duty as you reconnect with your own culture as well as learn about other POCs.

SELF-CARE FOR PEOPLE OF COLOR

This section is most useful if you are experiencing 'trigger' reactions to some difficult moments in a conversation, or have anxiety about entering the conversation at the outset. This section can help even as you begin a conversation. Understanding where bodily signals begin and end (like shallow breathing, increased heart rate, desire to avoid conflict) is a vital ingredient in the process of self-understanding.

Remember that feelings are not bad in themselves but what we do with them can help or harm us, and appreciate that it is okay to sit silently and process what you may be feeling before you respond to a difficult topic.

It is okay to ask for help from a trusted friend, a member of the clergy, or a mental health therapist. There are specialists out there who are doing great work in healing racial trauma.

Goal: Listening/Learning –

- 'To be a good sibling in the Kingdom, I begin by listening and learning, creating space, and being curious enough to sit with what I hear.' Heather Dolby, USA Southern Territory

This is a difficult position to take in the face of racialized trauma, no matter which ethnicity you are.

No matter where you are in the conversation(s), at some point you will find that some responses 'trigger' powerful emotions in you and your conversation partners. It is important to remember to monitor your emotional reactions, such as a sour stomach, heartburn, shallow breathing and/or bodily tension. You may also exhibit a sudden impulse to interrupt someone ('pressured speech').

We are beginning with the notion that racism is America's original sin, and that the resultant trauma is inherited through our neurology, though the generations. Yet racism, just as all sin, can be cleansed through the blood of Jesus Christ!¹⁰⁹

Regardless of a person's previous awareness of racism, many People Of Color (POC) may find themselves struggling to process their reactions to the deaths of Michael Brown, John Crawford III, Eric Garner, Aiyana Stanley-Jones and Yvette Smith, as well as the lack of indictments of some of the police officers who killed these people. Anger, sadness, fear, feelings of helplessness, exhaustion, rage, and the desire to act may emerge at unpredictable times in an unpredictable manner.

'Racial trauma' is one term used to describe the physical and psychological symptoms that POCs often feel after exposure to particularly stressful experiences of racism.¹¹⁰ Similar to survivors of other types of trauma (e.g. sexual assault), POCs often experience fear and hypervigilance, headaches, insomnia, body aches, memory difficulty, self-blame, confusion, shame and guilt after experiencing racism.¹¹¹ When the experiences of racism are more frequent, the consequences tend to be more acute and

109 see 1 John 1:1-9.

110 Carter, R.T. (2007). 'Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress.' *The Counseling Psychologist*, 35(1), 13-105.

111 Bryant-Davis, T., & Ocampo, C. (2005). 'Racist-incident-based trauma.' *The Counseling Psychologist*, 33(4), 479-500; Carter, R.T. (2007). 'Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress.' *The Counseling Psychologist*, 35(1), 13-105; Carlson, E.B. (1997). *Trauma Assessments: A Clinician's Guide*. New York: Guilford Press; Helms, J.E., Nicolas, G., & Green, C.E. (2012). 'Racism and ethnoviolence as trauma: Enhancing professional and research training.' *Traumatology*, 18, 65-74.

deleterious.¹¹² And these racism experiences never exist in isolation; racial trauma is a cumulative experience, where every personal or vicarious encounter with racism contributes to a more insidious, chronic stress.¹¹³ Experiencing racism brings up both previous experiences with racism, as well as a person's awareness of the longstanding history of racism directed toward similar others in the US.¹¹⁴ Historical race-related events play a significant role in shaping how POCs view racism. For many POCs, early racial socialization experiences often include listening to their parents' and grandparents' stories of living through different periods of racial tension in the US, including the civil rights movement, Jim Crow laws and, for some, slavery.¹¹⁵ While the passing down of these stories is an essential part of educating and socializing the younger generation about race and racism, as a result the transmission of racial trauma is often carried across multiple generations. The cumulative emotional effects and psychological wounding that is transmitted across generations is also known as intergenerational trauma¹¹⁶ and can result in higher rates of mental health and physical health issues within communities of color.

There are many compounded deleterious effects associated with racial trauma. Since racial trauma (as in all trauma) affects the physical body, the best therapy is a combination of traditional counseling and body-based somatic therapy.

Self-care strategies can fend off many of the negative effects of such trauma. Spiritual disciplines like biblical meditation, prayer, spiritual reading, worship and celebration can bring cure to the soul. As the classic individual disciplines bring grace to a person, sharing with a trusted friend can reduce the stresses related to racial trauma. Through the centuries, vocal and instrumental music have been used as healing tools. From Negro spirituals to hip-hop, artistic expression has enabled POCs to shed traumatic woundedness.

It is important to remember that all the feelings that one experiences from racial trauma are okay; yet we all have to monitor our actions and reactions to feeling triggered. An activating event, like fireworks, police sirens or a highly-charged family argument can all trigger traumatic reactions from our past. Even in the midst of a conversation, words, sounds or memories can intrude and bring some retraumatization. Be prepared to receive thoughts and emotions from an unknown source, or 'out of nowhere'.

It is crucial to maintain a mindfulness during these conversations. While it is okay to feel all emotions, some are not 'clean pain' and can hurt you and, if expressed without filtering, can really hurt others.

112 Bryant-Davis, T., & Ocampo, C. (2005). 'Racist-incident-based trauma.' *The Counseling Psychologist*, 33(4), 479-500.

113 Carter, R.T. (2007). 'Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress.' *The Counseling Psychologist*, 35(1), 13-105.

114 Helms, J.E., Nicolas, G., & Green, C.E. (2012). 'Racism and ethnoviolence as trauma: Enhancing professional and research training.' *Traumatology*, 18, 65-74; Utsey, S.O., & Ponterotto, J.G. (1996). 'Development and validation of the Index of Race-Related Stress (IRRS).' *Journal of Counseling Psychology*, 43, 490-502.

115 Shenk, D. (2000). 'Views of aging African American women: Memories within the historical context.' *Journal of Aging and Identity*, 5, 109-125.

116 Rakoff, V., Sigal, J.J., & Epstein N.B. (1966). 'Children and families of concentration camp survivors.' *Canada's Mental Health*, 14, 24-26.



Be More Mindful

Psychologist Carl Jung famously said, 'We cannot change anything until we accept it. Condemnation does not liberate, it oppresses!' So the first and most important thing to remember is this: We all have our biases, and that's okay. However, that doesn't excuse poor behavior based on them. Get used to really shining a light on yourself in the moment, reflecting on why you're reacting or behaving in certain ways or patterns. You have to get used to watching yourself in action and observe what's really going on with ourselves.

To this end, it might be helpful to utilize the PAUSE method (see Appendix B), which originated in conflict negotiation work, but can be easily adapted here:

- **P**repare (pray, get the facts, seek godly counsel, develop options)
- **A**ffirm relationships (show genuine concern and respect for others)
- **U**nderstand interests (identify others' concerns, desires, needs, limitations or fears)
- **S**earch for creative solutions (prayerful brainstorming)
- **E**valuate options objectively and reasonably (evaluate, don't argue)

Words from the Bible will also prove helpful: 'Many words rush along like rivers in flood, but deep wisdom flows up from artesian springs' (Proverbs 18:4 *The Message*).

There are also specific body movement practices that can help to transform traumatic emotions into useful information in the service of racial reconciliation. Using the *Relaxation Response*¹¹⁷ by Herbert Benson, MD, will help to release bodily tension and bring the soul into a settled state.

¹¹⁷ Benson, H. & Klipper, M.Z. (2000) *The Relaxation Response*. William Morrow Paperbacks.



WHAT IS WHITENESS?

As we explore the social impact of race in America, particularly on Black Americans, it is important to acknowledge the shift or awakening many White Americans go through as they learn about the experiences of other cultures in America. Major (Dr) Brian Jones writes about his personal experience of realizing how the social construct of Whiteness affected him and how he journeyed to better understand those around him.

I was born into the generation of the *Donna Reed* and *Father Knows Best* television programs. From my perspective, these shows depicted American life. They showed us how to behave and what the average American family looked like. Everything was pretty and White, with a picket fence and well-manicured lawn. However, as I look back upon it, there was something missing: color. It was just vanilla. That was the world of my childhood, and I knew nothing else because I had never been exposed to anything but White mid-western American culture.

Then, at the age of 12 I moved to California, and my world began to change. Suddenly I began to see people of other races and nationalities, speaking languages I was unfamiliar with. While they were present around me and I saw them, I didn't ever 'see' these different groups of people. They remained invisible to me and were far removed from the world I lived in. The cultural norms were set by the dominant White culture and every other culture was expected to follow suit. There were givens in my culture such as racial superiority, needing to be at the front of every line, and entitlement to privileges others did not have.

I recall being in a group in which I was helped first before People Of Color, even though it was not my turn to be helped yet. In restaurants I witnessed White people, including myself, send their food back simply because it wasn't hot

enough or wasn't good enough for them. There was an inherent right to complain until your demands were met. These unwritten rules were handed down from generation to generation, like an unspoken holy grail. I don't recall exactly how these messages were handed down to me, but the actions and words of others created a certain mentality. I saw myself and my family as superior, strictly because of the color of my skin, and I expected, whether consciously or unconsciously, to be treated as privileged.

I was given tools and resources that gave me an upper hand in life, and I expected to receive a better education and more rights and opportunities. I didn't deserve these things, but I accepted them. I had an extra jump on everyone else, and that's just how things worked. That was the White culture I belonged to, and I never viewed it as privilege – it was the way things were.

When I was a young adult, a social and political revolution began to take place, and those movements began an awakening within me. The civil rights and anti-war movements opened my mind to new ideas and realities and I began to think in a new way. I also became a Christian during that time and realized that I needed to treat everyone equitably, and with love, dignity and respect.

While at Fuller Seminary, I married an African American woman and was opened up to a whole new level of discrimination and racism. After Fuller Seminary I became a Salvation Army officer and joined my wife in her ongoing ministry as an officer. Initially we had to overcome the concerns and even outright bigotry of family members, but then we endured it in our ministry. Our second appointment was in La Grande, a small town in eastern Oregon. Little did we know that eastern Oregon was a hotbed for



White supremacy and our small town was no exception. When we arrived, we were met with stares and unwelcoming expressions. Corps members stopped coming and several people made it explicitly clear that it was because of our interracial marriage. Multiple individuals called me a traitor for breaking the unwritten rule of marrying outside of my race.

In addition, my wife and children were subjected to additional scrutiny. In La Grande all the People Of Color literally lived on one side of the train tracks, in a small community. We, however, lived in a more affluent and all-White community, which did not settle well with our neighbors. My wife was pulled over by the police multiple times, often with our children in the car, simply to find out where she lived and where she was going. Thankfully, after having been in the appointment for a year, our command heads listened to our concerns and moved us, because the entrenched racial hatred we felt made it nearly impossible for us to stay. (The fact that we were able to move is a privilege that is not lost on me.)

In our next appointment, also only a year, our youngest daughter was singled out by her first grade teacher because of her mixed-race heritage. This White teacher sincerely believed that mixed-race children, especially those with Black parents, were less intelligent and didn't have the mental acuity to do the work she assigned in class. The teacher treated our daughter as though something was wrong with her and asked the principal to have her placed back into kindergarten. Needless to say, we fought to get her moved into a new classroom, but this experience left a lasting impression on our family. She is now an officer and graduated with honors from the University of Southern California with a Masters in social work. Our eldest daughter is also an officer, graduated from a top law school and passed for the bar in New York and California. They succeeded despite the

bias against them, but the fact that they and many others go through similar experiences further opened my eyes to the racism POCs deal with every day in the United States.

These are examples of explicit racism we faced, not to mention the implicit racism that comes in the form of off-putting comments, the pushback officers of color receive for expressing their culture, the ignorance of appropriate inter-cultural interactions, and the outright denial of racism and White privilege. I never dreamt I would be confronted by such racism, but these experiences have strengthened my resolve to fight against the racism and injustice that exists in this country. I am now a retired, 67-year-old officer who has seen similar struggles evolve over the past 40 or so years, but as Bob Dylan sang, 'The times they are a-changin''. We are witness to new social and political movements bringing us close to living out Revd Dr Martin Luther King's dream that we would all come together to sit down at the table of brotherhood to end racial inequality in the United States. I echo Dr King's sentiments in his 'I have a dream...' speech that states, 'I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."' I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.'

I am not so naïve to believe that the struggle for human rights will be easy. This current movement and social revolution were birthed out of injustice and killings. So I echo the cries of a new generation who have stood up and said 'enough is enough'. They are tired of being tired, and will not stop fighting injustice even if it costs their lives. So what are we going to do? What steps will we take so that we can all sit down at the table of brother and sisterhood? We need to start the conversation about race in an honest manner that will bring about constructive change to end the ravages of racism. We need to bring everyone to the table of reconciliation and a true understanding of what it means to love one another as Christ loves us.

This will not be easy, but it will be worth it for us as we pass a better legacy on to our children and their children.

These are my suggestions for how White Americans can begin the process of creating lasting racial reconciliation and healing.

Challenges that the White culture needs to overcome and address include:

- **Denial of racism.** We must stop denying the existence of individual and systemic/institutional racism. They exist, and are still at work to keep White Americans in power.
- **Education about racism and inequality.** We cannot rely on our Black and Brown brothers and sisters to educate us about racism, White supremacy and the inequalities that exist because of it. (Please check out the resources in Appendix G.)
- **Defensiveness about race.** We have to stop taking discussions about racism as a personal attack and instead be open to hearing about our blind spots. We all carry some bias, and the only way we will get past it is to talk about it.
- **Little or no exposure to People Of Color.** Take an inventory of your personal, work and church relationships and connections. Do you mostly operate in completely White spaces? If you have opportunities, invite People Of Color into your home, workplace and church without any expectations. They should not act as free education for you, or to resolve your guilt, but try to do this out of an expression of Christlike 'agape' love.
- **Become aware of your bias.** This resource contains several tools to help you become aware of your bias. None of us are free of bias, we are all fallen, so earnestly learn about how you need to change.
- **Stop denying that White privilege exists and learn how it supports racial inequity.** You may not feel privileged, but it is likely that you have been excused from numerous negative experiences, as well as benefitted positively simply because of your Whiteness. Denial of White privilege keeps the current systems affected by racism in place, and we must begin to change that.
- **Racism is not an individual act, it is systemic and institutional.** Racism is perpetuated by individuals, but the larger harm comes from systemic or institutional racism. It began with slavery and the notion that Black people were morally and mentally inferior, and has continued through Jim Crow, Black codes, redlining, segregation, mass incarceration and more. Our foundations were built on racism, and it is still strongly felt in every aspect of American life.
- **Stop trying to be 'colorblind'.** While this might sound helpful, it actually ignores the God-given differences we all possess, as well as the beautiful cultures of our Black and Brown brothers and sisters. Instead of trying to be colorblind, try seeing the beauty in our differences, and welcome them into your homes churches and workplaces. Being colorblind also ignores the discrimination our Black and Brown brothers and sisters face and does not allow us to address racism properly.

Practical remedies for the challenge before us:

- **Have an honest awakening about race in your life.** Books like *White Awake* and *White Fragility* can help, as well as earnest prayer and completing this resource.
- **Take a personal inventory on race and discuss it with a friend.** If you engage a trusted Black or Brown friend, please make sure they have the emotional and mental capacity to handle this.
- **Intentionally establish relationships with People Of Color.** 'Make a friend that doesn't look like you and you can change the world' – Kareem Abdul Jabar.
- **Engage in conversations about race.** This resource is a great start, but keep having these conversations regularly.
- **Realize that we are all unique human beings.** We are all stamped with the same image of God. God sees us as all equals and loves us the same. We are joint heirs to the same Kingdom of God.

LAMENTING AND REPENTING - A CONVERSATION GUIDE

This guide is intended to assist Salvationists in exploring the necessity of lament and repentance in the believer's journey towards racial equity and racial reconciliation. The questions are designed to spark conversation and reflection on how racism causes division in the Church and offers a guide or framework for lamenting and repenting. The objective is to open up dialog about the topic being explored and discern God's heart about racism in the life of believers and the Church. As Spirit-filled people, we are called to build up the community of believers. Thus, the ability to acknowledge our complicity in racism (past and present) and take responsibility through engaging in the spiritual practice of lament and repentance are necessary steps towards healing the Church and strengthening our witness for Jesus.

STEP ONE: WHAT IS THE ISSUE?

- How does the presence of racism in the Church hurt our Christian witness to non-believers and undermine, rather than affirm, the hope of believers?
- Why is it so difficult to acknowledge the sin of racism and the seeking of God's forgiveness both individually as believers and corporately as the Church for our complicity in racism?
- What is the appropriate response to the sin of racism?
- What would it look like if individual believers and the Church modeled lament, confession/repentance and the seeking of forgiveness for racist beliefs, systems and practices; both in the past and in the present?
- How might we better amplify the Kingdom value of unity and become a stronger witness of the love of Christ through our lament and repentance for racist beliefs and actions committed by individual believers and the Church?

- What prevents us from being the Church that regularly engages in lament and repentance?

STEP TWO: DESCRIBE AND ANALYZE

- Why is the spiritual practice of lament and repentance not regularly practiced in the life of the believer and the Church?
- How does the lack of engaging in lament and repentance hurt believers, both individually and corporately?
- How does resistance to engage in lament and repentance for the Church's complicity in racism continue to perpetuate the very thing we desire to stand against and dismantle?
- When was the last time you witnessed the Church corporately lament and repent for its failings?
- How have other churches, including The Salvation Army, dealt with the issue of racism?

STEP THREE: REFLECT AND EVALUATE

- Read Nehemiah 1:1-7. What do these verses of Scripture say to you about the power of individual and corporate confession, lament and repentance?
- Why is it so hard for us to acknowledge and open our hearts to godly grief on behalf of the Church for the sins we commit?
- The first chapter of Nehemiah offers a powerful example of how the Spirit of God, through godly grief, can soften our hearts and restore the Church to a right relationship with himself and others. Lament and repentance are the appropriate response to sin and they reveal truths about God, us and our complicity with wrongdoing as the Church of God.

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- What are the truths about God as revealed in this passage of Scripture?
 - What are the truths about us as revealed in this passage of Scripture?
 - For Nehemiah it was not enough to pray. Godly lament and confession, which lead to repentance, are needed to change the deep, systemic evil of his day.
 - What does the Church need to lament and confess in order to promote authentic racial unity?

STEP FOUR: DECIDE AND PLAN – HOW THEN SHALL WE LIVE?

- What can we do now to promote unity in the Church?
- How will you use lament, confession and repentance to amplify the Kingdom value of unified diversity?
- What do you need to examine within yourself in order to work towards a Church that models the Kingdom value of unified diversity?
- What can you do to support racial unity in the Church?

STEP FIVE: ACT

Once you have finished the discussion, hold a time of prayer. It may be helpful to pray for anyone in the group who has been particularly affected by this discussion.



BLACK VOICES

MY STORY by Dr Ken Davis

Entering my eight-first year on this planet, I've come to understand racism as a symptom of a greater ill, an ill that has been infused in our socialization, and in my view has been kept alive and reinforced by stereotyping, ignorance, greed and fear. In sharing my experience of what we call racism, I will do so by separating these experiences into behaviors that were face-to-face and those emanating from institutional policy/practice, which tend to be more sweeping and sometimes more insidious.

FACE-TO-FACE

I first experienced racism in the Army as a 12-year-old junior soldier who was told by his corps officer (CO) that he was directed by the corps census board to inform me that I could no longer sit with my White friend, the sister of my Sunday school teacher, because soldiers were beginning to 'talk'. This was said with the caveat that if I didn't follow that rule I'd have to leave the corps. To worsen the situation, the corps officer justified the census board's position with the Scripture verse 'thou shalt not sow...mingled seed' (Leviticus 19:19), and continued by saying that mixed marriages could produce children with blotched skin resembling a Pinto horse. (Little did they know that her family of seven children had somewhat adopted me to the extent I would visit their house, cut their lawn, play with their dog and was instructed by her parents to refer to them as 'Mama and Papa'.)

As a professional employee or contractor, I've worked with or have been retained by two territorial headquarters (THQs) and divisional headquarters (DHQs) in the USA Eastern and Western territories. During my tenure I've experienced a line of indignities, insinuations and even threats of being fired, all at the hands of officers.

Examples: In being introduced to a new divisional secretary (DS), the outgoing DS came to my office and as he entered he said, 'Stand up boy, you need to meet someone.' Both officers laughed... In another instance, when entering the office of a divisional officer he looked down at my shoes and seeing my brown socks commented, 'Do you have socks on?' There was also the occasion when, on meeting my wife (who is Anglo American), the first words out of the mouth of a divisional officer were, 'If he ever gives you any trouble, you just let me know.' (This meeting happened during the era of the O.J. Simpson trials.) These examples are punctuated by statements of a divisional officer who said, 'I know how to fire you', which had no reference or context relative to any work-related shortfall or performance failure.

INSTITUTIONAL

During the 1950s and 60s the corps I attended was identified as a 'divisional officer' corps as it was largely populated by officers and soldiers working at DHQ. As part of an aggressive outreach project, the corps developed a busing (transport) initiative targeting a moderate-income housing development serving predominately families of color whose income level was no doubt higher than would qualify them for housing in the 'projects' [US government-funded housing]. Note: The targeted development was not in walking distance to the corps as was the 'low-income' housing project in which I lived and from which the majority of the corps' youth participants came. As the busing continued, more youth and some families of color arrived. Around the same time, a 'new' corps was planned in the neighboring county, the rationale given was that it would better serve those DHQ officers, staff and others who did in fact live in the abutting county. Though one could say the reasoning was logical, a statement of apology made to my

mother by one White family bears recounting. In the statement – coupled with an expression of sadness in having to move – this family member said they had to think of their children and that they didn't think of our family as *'being Black'*. The question here is, did the Army aid and abet White flight?

The second experience happened when I was about twenty-four. I was encouraged by members of the New York Staff Band (NYSB) to apply for an audition as the band was in need of more cornet players. I did so, as did my brother, and our CO wrote a letter of recommendation in which he said, *'...I know that membership in the staff band is by appointment...I am also aware that in the past the additional obstacle of their race was considered...'*. In any event, the band executive officer wrote a response to me saying there were no openings and, if and when there were, they would do the contacting.

A year or so later I was contacted and auditioned, but heard no further word. A couple of months later I moved to Boston and had been there for a month or two when the CO in Cambridge showed me a letter saying I had missed several staff band practices and the divisional commander (DC) from New York wanted to understand why. Not having a car, I took a bus to New York, met with the DC and staff bandmaster and explained I had not been contacted. I declined the invitation to return to New York to play in the band saying I had already settled in Boston. However, when I went back to New York for my corps' anniversary, two high-ranking THQ officers asked why I hadn't accepted the appointment to the staff band as I would have been the first Black to be appointed and they were obviously interested in integrating the band. I explained I felt there were racial issues surrounding my first request and that the same band executive who turned down that request was responsible for my not receiving notification of the appointment. The two THQ officers asked me to relate this to them in writing so they could take action, a request I turned down as I thought my telling them should be sufficient. (I was much younger and less diplomatic in those days. I should add, however, that about three years later while at the Eastern Territorial Music Camp, the staff bandmaster asked if would move back and play soprano... an offer I didn't refuse.)

(It should also be noted that there was a period when women were not 'welcomed' to play in the NYSB, as well as some corps bands here in the US, though this is a common practice in the UK. Hence the intersection of race, class and gender must be considered in any undertaking addressing social justice.)

For me, the most contemporary instance of race-related institutional behavior is seen in the failure of this territory to fulfill its commitment to address the recommendations found in the G3:28 Survey offered by officers, employees and soldiers. Not only has there been no apparent movement in fulfilling the 'promises', but there now appears to be a repression of the findings by not allowing free access to the report. I've noted this in the following letter to the General, the territorial commanders (TCs) of all four USA territories and the USA National Commander. Only the TC from the West has gotten back to me with a promise that attention will be given to the survey.

But to paraphrase Paul (2 Corinthians chapter 4:8-9): *I am hard pressed on every side, yet not crushed; I am perplexed, but not in despair; at times persecuted, but not forsaken; sometimes feeling struck down, but not destroyed.*

Much peace, hope and strength

Ken Davis, PhD

14 January 2021

There follows the note sent on 6 December 2020 to the General, the four territorial commanders and the National Commander, with the following cover:

Gentlemen,

After watching the General's Facebook posting with those voices of young people in 'Dear White Church', I was moved to make the attached response. As I wrote, it became more than clear that you five men are positioned to coordinate a national effort that could aggressively move the Army's mission forward and openly place it on the right side of history during this time of great racial unrest. It's about getting our house in order.

Ponder and pray, my brothers.

Blessings,

Ken

.....

My dear General,

I've not been one for leaving posts on FB, but I feel you've opened a door that I must enter. You, as the voice of a worldwide Christian movement, have issued an acknowledgment of the role Salvationists have played (and I assume you include officers) in the perpetuation of racism and how it, racism, can be manifested in both individual and organizational behaviors.

As an African American, a believer, a sociologist, and a soldier for more than 70 years, I've conducted research, directed workshops and have given lectures at the school for officer training with the goal of identifying the seat of causality and suggesting paths of action that could foster at the very least the amelioration of the effects of racism. Through these experiences and opportunities I've detected and have identified the Army's obvious resistance and/or inability to institute institutional change, at least here in the USA, that attacks racism as convincingly and aggressively as Booth in his day called out and fought to end the ills of White slavery. Today the Army struggles, as do many institutions in this society, to call back the failures of the past and not only make amends but rectify failures with decisive, intentional action. I'm sure that the Army being in 125 or more countries gives the optics of being a multiracial/multicultural institution,

a perspective even embraced by some Salvationists. This perspective has, I believe, caused an inability to see that here in the USA the Army is seen as a White, male-dominated organization. As such it is fraught with the same problems of inclusion that face every major institution in American society. I fear the inability of the Army to make progressive change addressing inclusion of African Americans, women and other minorities, is founded in the fact that it has not learned to 'be in the world but not of the world'. As a result, the Army has succumbed, possibly unwittingly, to the subtle pressures of the dominant racialized elements of society now being clearly identified as systemic racism.

Today we stand 244 years from the writing of the words '...we hold these truths to be self-evident, that all men are created equal'; 155 years from the amendments freeing slaves and making them citizens with the right to vote; and 56 years from the promulgation of the 1964 Civil Rights Act reasserting many of the protections and rights formerly set into law back in 1865. And for believers, it's been almost 2,000 years since the words were spoken '...love God with all your heart and your neighbor like yourself' [Matthew 22:37-39].

In addition to IHQ's statement of culpability and the provision of a comprehensive road map to address the many facets by which racism expresses itself, over the past four years there have been at least three initiatives that I know of that have been undertaken to address racism within the ranks and around the flanks of the Army here in the USA – two research surveys undertaken in two different territories, and a very thorough document produced by a third. These initiatives are indicative of a desire for change, but the question is still out as to whether there is a strong enough institutional will to effect those needed changes through intentionally developing a national policy, followed by consistent, unbiased monitoring of practice. The absence of a visible, viable, coordinated, on-going national effort cannot be attributed to the lack of information, so one must ask why. There is no better opportunity for the Army to 'redeem' the time than by launching a coordinated effort here in the US in the form of a nationally-directed movement with the goal of racial, ethnic and gender equality. In the early stages of this country there was a codified 'Declaration of Independence'. Today the Army could model, for at least the USA, the actuation of a 'Declaration of Interdependence'.

RESOURCES, TOOLS AND CONTRIBUTORS

THE SALVATION ARMY INTERNATIONAL POSITIONAL STATEMENTS

Salvation Army International Positional Statements (IPs) pertaining to racism, use of power, peacemaking, and The Salvation Army and the state.

<https://www.salvationarmy.org/isjc/ips>

'**Taking a Stand**' articles extending the IPs by addressing the complex issues of racism, use of power and peacemaking.

<https://www.salvationarmy.org/isjc/tas>

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***When They See Us* (2019)** (available on Netflix).



CONTRIBUTORS TO **LET'S TALK ABOUT... RACISM**

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Colonel Janet Munn, a Salvation Army officer for more than 30 years, has worked as a pastor, teacher and leader, locally and internationally. She has served as Principal of The Salvation Army's College for Officer Training in Sydney, Australia and New York, USA Eastern Territory. Janet earned her doctorate in 2015 on the use of power in leadership in relation to culture and gender and currently serves as Co-Director of the International Social Justice Commission.

