



Let's Talk About Racism Resources



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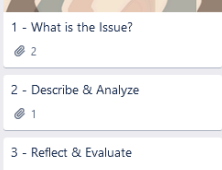
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Session Files



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Appendix



Appendix A - Glossary of Terms
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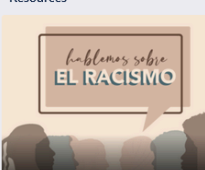
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Let's Talk About Racism Translated Resources



Spanish Translation





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 situation 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?

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 could be made with the same accuracy as for blood types. Yes, a person who could be categorized as Black in the USA might be considered White in Brazil or colored in South Africa.¹ Unlike race and ethnicity, which have 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 time and place. One may not feel that one's ancestors 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. The categories of race and ethnicity are social constructs because what it means to be 'White', 'Black', 'Latin', 'Asian' and so on, is defined according to culture, time and place.² The meanings of these categories have changed over time. The categories of race and ethnicity 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/2015/06/15/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/2015/06/15/how-fluid-is-racial-identity/race-and-racial-identity-are-social-constructs#:~:text=Race%20is%20not%20biological,would%20remain%20constant%20across%20boundaries>

S 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.

"In the East, another young man, Hampton Tene, an accomplished student and American 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 report, well, I could become an officer, but I don't want to be an officer in any place."

Warren Breyer
Children of Promise: From the Slavery of
Slaveholders of African Descent in the United States

6 Zavecia, Z. (2017). Sociology of Race. <https://otliberologist.com/sociologyofrace/>

7 Zavecia, Z. (2017). Sociology of Race. <https://otliberologist.com/sociologyofrace/>

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

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

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

13 Gee, G. and Ford, C. (2011). "Structural Racism and Health Inequities." *On Site Review: Social Science Research on Race*, 8(1), 115-132. doi: 10.1017/x1742058v11000130.

Let's Talk About... RACISM

SESSION TWO: DESCRIBE AND ANALYZE



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 underserved 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/sectors/22-30110>

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

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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 forlorn 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 Vasey-Had, Rima L. (2017). *Race, Power and Dangerous Bodies: New Religion, 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 Whitefield, 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.

Tone 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.

4

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.

"The Supreme Court's historic decision outlawing segregation in the nation's public facilities is heavily endorsed by The Salvation Army. A ruling so soundly based on Christian principles cannot but receive understanding and cooperation from all Christians, 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 Mayne
Secretary of Christian Work, The Society of
Friends of African Descent in the United States

20 US Reports: Dred Scott v. Sandford (1856).
<https://www.uscourts.gov/record-and-petitions/transcripts/recordings-and-petitions/transcripts/uscrt060uscr060223a/uscr060223a.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 1944, 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 Renda (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



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 apologise 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.'

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.

25 The Salvation Army Handbook of Doctrine, 2010, pg. xv.
26 Genesis 9:25f.

Secondly, recovering and restoring the primacy of African scholarship to early Christian doctrine and practice. For example, Augustine of Hippo (ca 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'aretz – 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" (Lk 11:47). 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

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

LET'S
TALK



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.

25 The Salvation Army Handbook of Doctrine, 2010, pg. xv.
26 Genesis 9:25f.

Secondly, recovering and restoring the primacy of African scholarship to early Christian doctrine and practice. For example, Augustine of Hippo (ca 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'aretz – 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

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

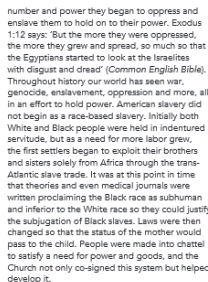
place of sin. When humanity seeks to create sub-groups of other humans, we diminish and sin against each other. And when we don't ensure that our fellow brothers and sisters are treated with equal dignity and opportunity, or when we fail to speak up against oppression, we deny the fullness of the *Imago 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



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 of Babel, the confusion of languages, 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," God confused their languages. In the New Testament, God scattered the people by causing them to speak different languages. It is true that their languages were different, but we also must be careful to repudiate any ideas that variances in language, culture and ethnicity are an effect of God's curse. The Holy Spirit is the language of God, our differences reflect God's image, character and design for humanity. It was our own sin that caused the confusion of languages, through the power of the Holy Spirit that we can be unified once again, despite our differences, to spread the message of redemption throughout the world. Jesus said to his disciples, "You will receive power when the Holy Spirit comes on you; and you will testify about Jesus to all people . . . in Jerusalem and 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 world. We are called to be unified witnesses of Jesus Christ. But are we unified today, or have we allowed worldly divisions to permeate the Church? The Church is called to be unified witnesses of Jesus Christ, but we are divided by the color of our 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 to be the case.

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 2:9-10.

transfers to God the covenant which 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. We can be united to Him. We can share the implications of being brought near to Christ through the blood not only Jesus' to God, but back to one another. While the Jews tried to keep the Law, we are told that we are to have a new and heritage necessary for drawing near to God, Christ doesn't just change his system—he offers us a new way of life. We are to have the desires 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 regulations. We are to be united to Christ as one body—his people. Verse 14 says: "Christ is our peace. He made both Jews and Gentiles into one group. With his body, he broke down the wall of hostility between them." (Eph. 2:14) When we are reconciled to God, the hostility between us and God ends, and so must the hostility between us and one another. Verse 15 says: "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 we are to be united to Christ as one body—the household, a temple where His Spirit will reside. But how can we do that if we fall to be under one another? We are to go to the end of the earth and preach the good news that all people can be united to Christ and share that life with us.

The division 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 outright position was that slaves were not even human. The Bible 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 separate from White Americans and their sisters. The formation of the African Methodist Episcopal Church in 1816 was not by choice, but a response to rejection and unequal treatment.

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.²⁰ 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 with a vision of a new world where all were one body, one house unified 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 you may feel the effects of slavery in your 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 between the Jews and Gentiles that separated the same shared 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 that. We must be united in the same shared space as Jesus. 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 with Christ as the cornerstone that grows into temple dedicated to God.



**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 ruled/out 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.

Let's Talk About...
RACISM

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



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.²² 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 Ephesus²³ 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.²⁴
- 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.²⁵ 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.²⁶ Over those three months, the

²² The Color of Coronavirus: COVID-19 Deaths by Race and Ethnicity in the US, APH Research Lab, November 2020, aphresearchlab.org.

²³ Employment status of the civilian population by race, sex and age, US Bureau of Labor Statistics, November 2020, bls.gov.

²⁴ Parilla, 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 27329, June 2020, nber.org.

²² Galatians 3:28.
²³ 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

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

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

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."

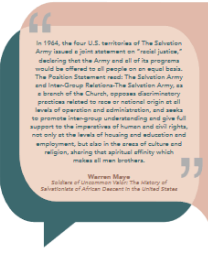
Lament requires us to search our hearts, determine where we have fallen and sincerely grieve. At this time, either alone or in a group, take time to lament. Acknowledge the Church's complicity with racism and discrimination (past and present) and engage in confession and lament of our shortcomings, both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



4

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:

- 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.
- Read Psalm 12. Read it a second time as a lament prayed in the voice, perspective and experience of the native American community.
- 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.
- Read Psalm 60. Read it a second time as a lament prayed from the perspective of immigrants who have experienced great pain and suffering.
- Read the prayer on page 202 of *Forgive us: Confessions of a Compromised Faith*.³⁹



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

5

–"Repent on behalf of the church"

LET'S
TALK



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.

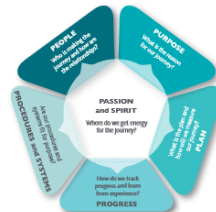
But, research also shows that we can actively rewire these neural associations by being more intentional about acknowledging our biases. Today's focus is on personal reflection – taking the time to uncover some of our own biases and reflecting on how we take control of these unconscious constructs. For 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://haski.hbs.edu/team/minorities-who-writen-job-resumes-get-more-interviews>

PERSONAL AND CORPORATE JOURNEY WORKSHEET

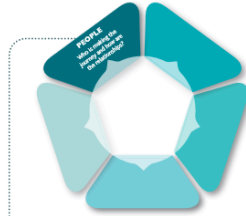


The Mission Accountability Framework (MAF),⁴¹ as delineated in General André Cori's invitation to all Salvationists to spiritual and missional renewal, seems to be a fitting tool to use to help Salvationists embark on a personal and corporate journey of renewal and accountability around the issue of 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/they/accountability>

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



QUESTIONS

- To what extent do I/we come into contact with people of differing cultural and/or ethnic backgrounds?
- In thinking about my/our personal life, how diverse is my/our social network?
- In thinking about my/our corps/church life, how diverse is my/our corps/church?
- 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?
- To what extent do I/we, and those in my/our circle of relationships, engage in discussions about race/racism?
- What responsibility do I/we feel towards God, others and myself/ourselves to actively engage the issue of racism?
- 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?

PLAN FOR TIMELY ACTION

4

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



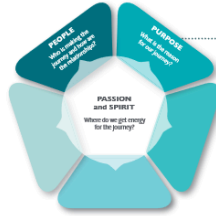
QUESTIONS

- What is the status of my/our relationship with God the Father? Jesus Christ? The Holy Spirit?
- How am I (are we) physically, mentally, emotionally and spiritually?
- 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?
- How much faith in God do I/we have to see me/us through tough conversations and intentional actions about racism?
- 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.)

PLAN FOR TIMELY ACTION

5

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



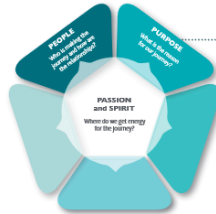
QUESTIONS

- 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?
- What is breaking my/our heart about racism/racial injustice in society and within The Salvation Army?
- 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?
- Consider the Scripture passages John 17:21 and Philipians 2:1-2. What impact do I/we hope to achieve by engaging in conversations or actions related to racism?
- How would my/our life and walk with the Lord be enriched by actively engaging in conversations and actions to address racism?
- What goal should I/we have in view when engaging in the work of racial justice?
- What are the implications of doing nothing to address racism/racial injustice?

PLAN FOR TIMELY ACTION

6

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



QUESTIONS

- 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?
- What is breaking my/our heart about racism/racial injustice in society and within The Salvation Army?
- 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?
- Consider the Scripture passages John 17:21 and Philipians 2:1-2. What impact do I/we hope to achieve by engaging in conversations or actions related to racism?
- How would my/our life and walk with the Lord be enriched by actively engaging in conversations and actions to address racism?
- What goal should I/we have in view when engaging in the work of racial justice?
- What are the implications of doing nothing to address racism/racial injustice?

PLAN FOR TIMELY ACTION

6

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



QUESTIONS

- What is the status of my/our relationship with God the Father? Jesus Christ? The Holy Spirit?
- How am I (are we) physically, mentally, emotionally and spiritually?
- 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?
- How much faith in God do I/we have to see me/us through tough conversations and intentional actions about racism?
- 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.)

PLAN FOR TIMELY ACTION

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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/LTAfacampostconversation>. 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.

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