

Introduction to Institutional Anti-Racist, Anti-Opressive Analysis for Chaplains

(120 minutes)

Objectives:

1. Help give chaplains the tools to better analyze institutional racism and oppression within the UUA and the greater society.
2. How to help both chaplains and trainees understand the links between this institutional racism/oppression and their own identities.

Materials:

Chaplain Resource Manual
Newsprint
Markers
Sheets of paper and pens (for small group work and journaling activities)

Preparation:

For this activity, there will be questions and definitions that should be written on newsprint before the discussion with participants. The questions and definitions that should be written on newsprint are featured below in **underlined bold**.

Discussion: *Section 1: Introduction to Institutional Analysis* 25
minutes

As a trainer, you might want to start off with something like the following words:

-- This morning, we talked a lot about our personal identities and experiences of either privilege or oppression that we have had related to those identities. It is very important for us to be aware of these. It is equally important to be aware that it is not mere coincidence that we have these experiences related to our identities. When we speak of an "Institutional Analysis" of Racism and Oppression, what we're referring to is an examination of the way that power has been distributed in our society so as to cause each of us to be experiencing the oppressions and the privileges we do.

The first question that comes up when looking at institutional oppression is, "**what is an institution?**" Then ask the group for 5 examples of institutions.

You can then share the description of an institution adapted from Crossroads Ministry:

Institutions create, manage, and distribute the resources of a society. Institutions provide a means for people to act collectively in such a way as to preserve (institutionalize) and perpetuate collective values, attitudes, and norms.

Make sure that this description makes sense to everyone and answer any questions that may arise

A few more definitions, which along with being written down, should be discussed aloud:

Prejudice: belief in stereotypes.

Stereotypes: A stereotype is the concept that one group of people has about another group of people. Stereotypes are often based on simplification, exaggeration, distortion, or generalization. Stereotypes are often used to justify discrimination against a person or group of people.

Oppression: Any attitude or action, which regardless of stated intent, hurts or disadvantages people in targeted groups (i.e. people of color, women, lesbian-gay-bisexual-transgender people) and benefits people in non-targeted groups (i.e. white people, men, heterosexuals)

Privilege: The consequences of historical institutionalized oppression; the benefits people in the non-targeted groups receive (i.e. economic, social, cultural, political)

Give examples from your life and experience. Stress that this is stuff that happens to you whether you want it to or not. Just because you receive privilege, doesn't mean you're a bad person; what matters is what you do once you recognize you have that privilege.

Also make sure to stress the "regardless of stated intent" piece. Make it clear that when doing anti-oppression work, we're not trying to presume that we know what any person's motives are or to judge those motives. Instead, the only thing that we are concerned with is the actual outcome of people's behaviors and the effects that they have on real people.

Along with this, stress the distinction between prejudice and oppression. All of us have prejudiced notions because that's just the messed up way that society has raised us. Trying to pretend that these don't exist doesn't get us anywhere, the important thing is to focus on whether the results of our actions further oppression or whether they help to fight against it.

Once again, make sure that these definitions make sense to everyone and answer any questions that may arise.

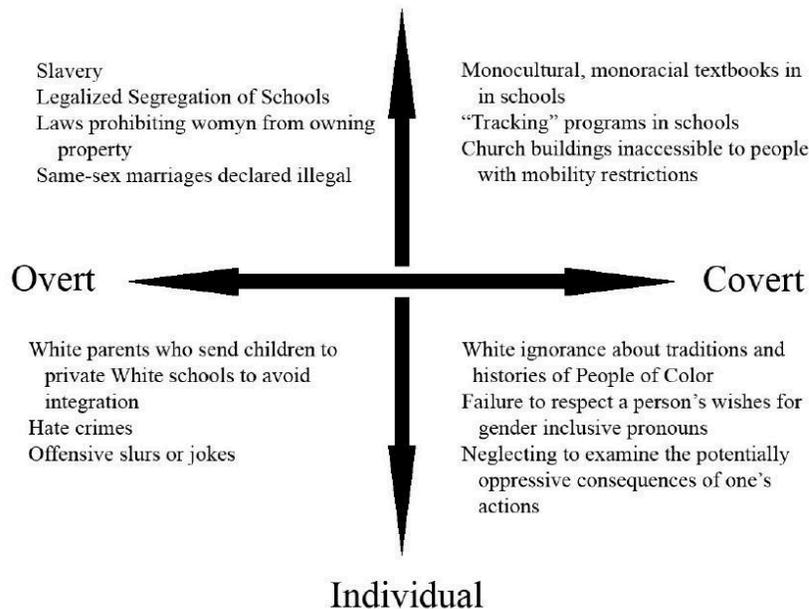
Now that we've clarified that point, we can look at the 4 major ways that oppression happens within our society. This is based on work by Louise Derman-Sparks and Carol Brunson Phillips, a woman of color and a white woman who have co-taught an anti-racism class for many years at a university in California.

Along with stating the 4 types of oppression, you should also have them written on the newsprint for trainees to review:

Types of Oppression:

- 1. Individual: one person**
- 2. Institutional: organized groups of people**
- 3. Overt: intentional and conscious, where behavior matches stated oppressive beliefs**
- 4. Covert: Stated beliefs are not explicitly oppressive, but behavior still has oppressive effects**

Be sure to ask if the group has any questions or comments on the diagrams on the following pages. Also make sure that the diagrams (at least some of their points) have been written on newsprint to see ahead of time. You may also want to photocopy it (see Handout 6).



Small Group Work:

Section 2: Exploring Institutional Oppression

30 minutes

There are two important aspects of institutional oppression that you, as chaplains, need to be aware of. The first of these is to understand some of the basics of how institutional oppression works in society in general. The second is to understand how institutional oppression operates in the context of UUism, conferences, and the role of chaplaincy. First we will look at how oppression operates in society as a whole. It is vital that chaplains understand this so that they can appreciate the realities of the lives of the people they are serving. This means the lives of all people, both those who receive privilege and those who are oppressed because oppression affects

us all, even if it does so in different ways. For a chaplain not to understand this would be like a doctor trying to serve on a foreign planet without knowing anything about the conditions that the people who are coming to them are living in.

Break the participants up into groups of 3 or 4 and have them generate examples, in addition to

the ones provided on the chart, of how oppression functions in each of the forms discussed. Give people 5-10 minutes to do this. Afterwards, use the remaining time to bring the group back together and discuss/process all of the examples each group generated.

Break: Give people a 10-minute break. They need and deserve it at this point. (You can use this time to do some individual work with people having difficulty with the material at this point.)

Journaling: *Section 3: Applying Institutional Analysis to Real Situations* *10 minutes*

As we just saw while exploring the different ways that oppression functions, oppression is everywhere. Realizing this in a conceptual sense is important and that's what we just did. It's also, though, very important to be able to recognize it in our everyday lives.

With this new information, have participants journal about a situation that they have witnessed as an example of the oppression in their own lives. This doesn't mean they necessarily have had to experience it themselves, but it might be something they saw on the way to work or a comment they heard at school. Ask participants to try to identity which "category" this example should go under. The basic purpose of this is to give people an example of what applying an analysis looks

like. After 5 minutes, trainers may want to share something with the rest of the trainees, something along the following lines, but it's best to personalize this and make it as "real" as possible:

From your own journaling activity, the effects of oppression are everywhere in our lives. Because of this, anti-oppression needs to be everywhere. And we, at this chaplain training, are not excluded from the "everywhere." If we didn't include anti-oppression work here, then we would be ignoring the oppression that exists within the framework of UUism and chaplaining in particular. By ignoring this oppression, we would by implication be saying that we don't see it as a problem, and our lack of action would in fact help the oppression to continue to exist.

Similarly, if I were walking down the street and saw a person getting beat up, but decided to just keep on walking and not do anything, I would in effect be helping the assailant out by creating an environment where they know they can act violently without fear of anyone trying to stop them. Thus it is important to stand against oppression, in this case by calling the police, looking for help, and calling attention to the assailant. We too, must "call attention" to the racism and oppression we encounter.

As a matter of fact, we feel it is important for this very Chaplain Training Program to take an honest look at itself. It must be noted that the original developers of the program were all white. While they were aware of the need for an anti-oppression component in the training, they were challenged with how to integrate it into the training. There were a number of failed attempts in the early trainings, which was complicated by the homogeneity of the developing team and the institutional racism that exists.

This is a lot to cover in not a lot of time. We are all striving to become anti-oppressive and anti-racist but nobody is perfect, and the process is not overnight. Making mistakes is a part of this process; it's something to grow and learn from. We won't become perfect by going just through one training, and we need to be open to learning new things, even if we think we might have heard it all. We can all learn from each other, even our mistakes, in this life-long journey towards an anti-oppressive and anti-racist society.

Small Groups: *Section 4: Applying Institutional Analysis to Chaplaining* *20 minutes*

This is the time to point out to trainees that, fortunately, it doesn't always need to be the case that

the people with power choose not to deal with oppression. As chaplains, we have power, and we can choose either to ignore oppression and help it continue, or we can choose to do something about it. The first step in fighting against oppression is identifying where it happens.

Write on a page of newsprint the six big oppressions: **Racism, Sexism, Ableism, Classism, Heterosexism, Ageism**. This list isn't comprehensive, but they are some of the more prominent factors at play in our religion and society. Or alternatively, you can have people do a brainstorm of the different forms of oppression.

Have people break up into small groups to discuss and brainstorm ways that various forms of oppression can relate to chaplains and chaplaining. You can walk around and if any groups are getting stuck, offer them a few examples to get them started. Then after around 10 minutes, bring the group back together and get input from each small group, with discussion and additional comments from the trainers as needed

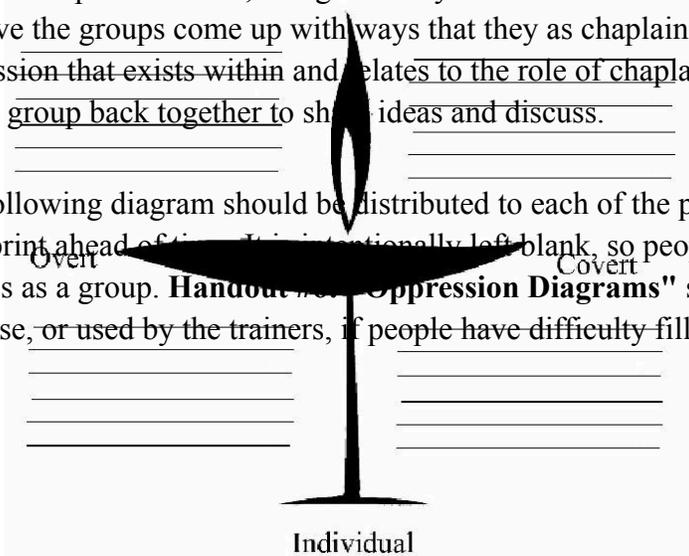
Small Groups:

Section 5: Moving from Analysis to Action

25 minutes

This is the time to emphasize to trainees that simply identifying oppression isn't enough, we also need to find ways to combat it. Have people go back into their small groups. Using the lists that they came up with before, along with any other ideas from other groups that they hadn't thought of, have the groups come up with ways that they as chaplains can help to work against the oppression that exists within and relates to the role of chaplaining. Then, as before, bring the whole group back together to share ideas and discuss.

The following diagram should be distributed to each of the participants, or can be written up newsprint ahead of time. It is intentionally left blank, so people can fill in their own answers and discuss as a group. **Handout: Oppression Diagrams** should be distributed after the exercise, or used by the trainers, if people have difficulty filling out the diagram below.



AR/AO Chaplaining Section

Total Time: 180 minutes

Facilitator's Note: The text in grey highlighting represents times in the workshop spent in race-based caucuses. Please see the Chaplain Resource Manual's "Anti-Racism/Anti-Oppression Chaplaining" Sections for supplementary material on this workshop. Prior to this workshop, participants will have already been given some of this material to look over, so they will already be familiar with it.

Identity Chaplaining for Individuals

(90 minutes)

Partners Exercise:

10 minutes

Have people break into pairs. Ideally, people will be paired up with someone who shares their own racial identity. Each person in the pair is given 10 minutes to address the following series of questions. Even if the pairs don't get through all the questions, that's okay. Encourage them to spend as much time as they want on each question. After 5 minutes, encourage people to switch. After the entire 10 minutes are up, the group will come together.

Facilitator's Note: Ideally the trainers will have written the following questions on butcher paper prior to the activity.

1. When were you first introduced to the formal concepts of racism and anti-racism? What feelings/reactions did you have at this time?

2. As your understanding of racism and its relation to your life and the world has progressed, what have been the significant steps forward for you? What facilitated your progress through those steps? What has hindered that progress?

3. Likewise, what have been the significant steps forward for you in understanding your racial and ethnic identity? What has facilitated your racial and ethnic identity development? What has hindered that development?

Lecture:

Stages of Identity Development

20 minutes

Present the stages, as referenced in the Chaplain Resource Manual. Trainers can do a mini-lecture piece going over the main highlights and key points of both the people of color and white "Stages of Identity Development." Trainers can decide whether or not people will have read material ahead of time. Suggested: 10 minutes of presentation and 10 minutes for questions.

Facilitator's Note: At this point in the workshop, the group will separate into two smaller groups: those who identify as people of color and those who are white (if there is a substantial

amount in each group to do the following activities). Ideally, the activities below (highlighted) will be done in separate caucuses until the "Practicing Identity Counseling" piece. Each group will use the "Understanding Racial Identity Development and Pastoral Challenges and Opportunities for Identity Development" pieces in their respective identity affiliation. The trainers can decide whether or not participants will have been "assigned" this reading ahead of this part of the workshop.

Role Plays:

ID Stages

10 minutes

Trainers should break people into groups of twos and then randomly assign each group an identity development stage that they are supposed to act out. Then, have each group take turns sharing their skit with the rest of the group. The rest of the group should try to figure out which identity stage it is they are conveying. Each improv skit should be no longer than 1 or 2 minutes.

Sample Role Plays for People of Color:

Suggested Pre-Encounter Role-Play:

Tiffany, a young woman of color has recently broken up with her boyfriend of 2 years. She is devastated that her boyfriend is now dating a white woman and feels pressured to change the way she looks. She has decided to get her once curly black hair highlighted and straightened because she feels "ugly" and feels that she needs a change of appearance.

Some suggestions for trainers:

- Encourage chaplains to probe and find out if the woman is changing her appearance out of devastation and pain, or because she really wants a physical change.
- Encourage dialogue about the conception of "beauty" and how it has changed over time. Ask Tiffany if she has friends of color who might want to have a discussion on some of these same issues, who might be going through a similar situation.

Suggested Encounter Role Play:

Chaka, young man of color in high school visits his advisor for help with his college plans. The student has had an exceptional high school record: has carried a 4.0 grade point average, has been elected student body president, and plays on the varsity baseball team. When he tells his advisor that he wants to go to Harvard and Yale, his advisor thinks they are "too competitive" and instead suggests two other traditionally Black universities. In despair, Chaka decides to re- consider applying to his first choices.

Some suggestions for trainers:

- Ask the student if he has spoken with other people of color to see if they have had similar interactions with that advisor.
- This might be a good time to encourage the youth to talk with other adult mentors and other students of color.

Suggested Encounter Role Play #2:

It is about that time of year when high school students are looking forward to the senior class

prom. Sara, a young woman of color attending a youth conference has been clearly upset the entire time. When asked, she tells her friends that no one has asked her to the prom. However, she has noticed that all her white friends already have dates. She seems confused and wants to know what is "wrong" with her and that she wishes she was "normal" like everyone else.

Some suggestions for trainers:

--Chaplains encourage the youth to talk about what "normal" really means.

Sample Role Plays for White People:

Suggested Contact Role-Play:

-Lizzy is a white youth attending a youth conference for the first time and is having her first exposure to Anti-Racism programming. Lizzy is confused about why everyone has all of a sudden become so interested in racism. Furthermore, Lizzy is wondering why the conference doesn't go out to a protest or to do a service project if they are so interested in fighting inequality. ID caucusing is particularly distressing to Lizzy; she says that she doesn't understand why we need to look at differences if we're trying to achieve unity. Lizzy says that she believes strongly in what she describes as "Martin Luther King's dream of a society where our skin color doesn't matter anymore"

Suggested Disintegration Role Play:

-Eddie is fed up with all the anti-racism programming that has been going on in youth programming these days. He says that having a few workshops and events was fine but that now it seems that anti-racism is the only thing that ever happens. Eddie feels like things have gone to far and is organizing a group of other white youth to meet separately during ID group time in order to protest what is being "shoved down peoples' throats." (Eddie doesn't let this on at first, but the last anti-racism workshop that he went to made him feel extremely uncomfortable and ashamed because it brought up some buried prejudices that he had received from his father).

Suggested Pseudo Independent Role Play:

-A chaplain is sitting with a group of white youth who are talking about racism. One of the older youth named Christine, who has been to a number of anti-racism trainings and events, is trying to explain the importance of her racial identity. Christine speaks at length about how the most important thing for her to learn was how racist and privileged she was and that she'll never be able to do anything to change that. One of the other youth, who is looking somewhat concerned, asks what has she found that can help fight against racism. In response, Christine says that she's not qualified yet to try to do anything against racism because no matter what she might try to do, her internalized white privilege would just cause her to make things worse than they already were. Christine stresses that it's because of internalized racism, it is almost impossible for white people to be meaningful allies, and that, in reality, the world would be less racist and better off without her in it.

Lecture:

Review of Pastoral Challenges

10 minutes

Trainers can do a mini-lecture piece going over the main highlights and key points of the "Pastoral Challenges and Opportunities for Racial Identity Development." It's important to review here what can facilitate movement to the next stage. Also, at this time, cover other general suggestions, guidelines, and goals in ID counseling. Trainers can decide whether or not people will have already read the material ahead of time.

Discussion:

Sharing Wisdom and Questions

20 minutes

Give participants a chance to share with each other their wisdom and experience around AR/AO chaplaining issues. Include in this time the opportunity for people to ask specific or difficult questions. Mention that because this is such a new and uncharted area, we are largely responsible for creating any expertise we want included ourselves. Below are some questions to help you facilitate discussion if the group becomes stumped:

On similar experiences: Have any of you, as chaplains at conferences, had any experiences similar to that in the role plays?

On the stages of identity development: How would each of you chaplain an individual who was going through a stage that you were unable to identify with? Think about what sorts of resources would you need?

On identity caucusing: What did you gain from the identity caucusing? Do you feel that you can lead an effective caucus if needed in the community? What sorts of information can you share with this chaplaining group on how to have an effective caucus?

Practice Identity Counseling

(30 minutes)

Role Plays:

20 minutes

Facilitator's Note: At this time, the entire group (if originally broke up into caucuses for the previous set of activities) should come back to do the rest of the workshop.

Role play exercises will give people a chance to practice Identity Counseling and get feedback.

Note: It should be pretty easy for people to do role plays well because they all will have struggled with this sort of stuff in one way or another in the past and will have had experiences in the previous activity. Thus, participants should really be able to flush out and make their role plays pretty compelling, realistic, and challenging. Repeat the format of having groups of 3 with chaplain, chaplainee and observer, just as in other role plays in the program.

role plays?

--Have any of you dealt with similar situations in your own communities?

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The following questions may assist in guiding the group towards processing:

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10 minutes

Tools and Techniques for AR/AO Crises

Technique #1: Involve the Community in Developing a Conflict/Resolution Process. The chaplains and leaders of a community should not be the only ones involved in trying to figure out the best way to respond to every crisis. There is value in involving the community in this process.

First of all, recall the principle that if people feel they have influence and control, they will perceive less of a need to use extreme measures to protect themselves. One of the best ways to give people in a community this sense of being in control is to involve them in working out the process for responding to a crisis. This way, people can be assured that the process will be fair, that they will be able to have their voices heard, and that they will be safe (Leas, *When Conflict* 17).

Furthermore when two parties in conflict work together to create a process by which they address and hopefully resolve the conflict, that effort itself is the first step in the process. Successfully coming up with a process builds trust and confidence in their mutual abilities to work together. Thus, the chances for success seem more probable (Leas, *Leadership* 70). Remember, believing that success is possible is a key requirement for effective conflict management. Also, keep in mind that the "bond-building" phase of community development includes working together to accomplish tasks. Thus, the community is going back to the beginning of community development (generally a very good idea) to rebuild a foundation after a crisis has occurred.

Technique #2: Empower the Community. "Helplessness is a disease in itself," writes systems theorist Peter Steinke. Organizations "need to see themselves as the source of their own healing" (Steinke, *Healthy* 18). Remember the general principle that the less powerful people feel, the worse off things will be? That applies strongly here. If a community believes that there is little or nothing that it can do to resolve the crisis, community members will disengage or will resort to destructive behaviors to attain what little self-protection they can. The community can fall apart.

A community must believe, and its leaders must communicate this belief, that it can succeed, that it has the resources and the strength to successfully respond to a difficult situation (Leas, *When Conflict* 18). A community, where each member believes that they have the ability and responsibility to help the community grow, will be able to handle difficulties it never otherwise could have. Believing in the possibility of a reasonably good resolution does not mean thinking everything will be perfect nor is it naive. Some sense of belief and confidence though are essential.

Technique #3: Clearing Session. This tool can be used when many people, with lots of past baggage, wounds, and hurts, enter into a community. As mentioned in Principle Two, past events can continue to have a strong impact on the present and future. Designed to help make the best of a difficult past, this technique is probably most effective towards the beginning of a conference, event, or youth-group year. This should also probably be used in ID groups.

During a clearing session, have people in the ID group list past hurts or experiences that still strongly affect them. Then, once everyone has created this list together, have the group divide the list into two categories. In one category, list things that people feel they want to and are ready to put behind them in the interests of moving forward with the present community in the best possible way. In the other category, list the things for which this is not possible. If it is possible to start moving towards reconciliation with any of these items in the second list, then the possibility

of doing that can be explored. Even if they are not things that can be feasibly addressed in the general context, simply having articulated them and having had them recognized will be valuable for people. Furthermore, if this is a list that the group feels comfortable sharing with the conference leadership, the conference leaders can, as much as possible, plan accordingly, and even if these things do still flare up, the conference leaders will be caught less off guard.

Technique #4: Find Out What People Need. "Often people aren't clear about what they want, especially in the beginning of the difficulties" (Leas, *Basics* 39).

Imagine, there has just been some form of crises or painful incident in a community grappling with racism and oppression. People throughout the community are having strong emotional reactions, but no one is quite sure what to do in order to move forward. After some immediate and initial processing in ID groups, it can be useful to take some time to work with people to articulate what exactly it is they need from a situation.

For example, this could entail having a group such as the People of Color in the community get together to ask themselves, "What do we need right here, right now, in order to be able to feel safe enough to stay in this community and even begin to look at reconciliation?" and "What things will we need to have happen in order to begin moving forward with reconciliation?" and "What things will we need to have happen in the future in order to give us some sense of hope, trust and security as we look forward?"

Notice that these questions are framed generally in terms of "what do we need to have happen?" It may also be useful to break the questions down into "what do we need _____ person, group, etc. to do?" and "what do we ourselves need to do?"

This technique is very important and useful for a great many reasons. If people don't clarify what they want, then it will be utterly impossible for them to ever get it. Once people have named exactly what they need, getting those things accomplished oftentimes seems a lot more manageable.

The least productive situation is to have a whole bunch of free-floating and vague hurt, anger, and discontent. This is not going to get anyone anywhere and neither chaplains nor anyone else should encourage or facilitate groups getting stuck at this stage. Articulating what is needed in a situation is not aimed at erasing or suppressing the emotions that people are feeling (that would be terribly destructive to do). Rather, it is aimed at making the very real problems and issues that exist clearer and more distinct, so that people can recognize what exactly is confronting them.

Furthermore, once people have expressed and clarified the issues, not only does it take away the problems of the free-floating anxiety, it also gives vent to emotions. Chaplains know very well how important it is to let strong and difficult emotions out rather than keeping them bottled up.

It will most likely be useful for the People of Color community to engage in this process. Furthermore, it may be very useful for the White community to get together as a whole and figure out what they need: this can be done during formal ID group caucusing time. This is beneficial because there are often some things that don't necessarily need to get brought to the People of Color community, that the White community and its leaders might be better off addressing on their own. It's at least theoretically possible though that there could actually be some good outcomes of bringing specific things from the White community to the People of Color community. Those who are experienced in anti-racism can help determine what is best for each community.

Technique #5: Send Representatives From One Community to the Other. The Nation Coalition Building Institute suggests that when dealing with two communities that have tensions and a history of hurt and mistrust, an effective way to bridge the gap is with individual connections rather than immediately trying to bring the two groups together (Leas, 119). If it does not appear possible to conduct a full group reconciliation, consider sending one or two leaders from, for

example, the White community to meet with the People of Color community as a whole. These White leaders will presumably be experienced in Anti-Racism and thus be good listeners and effective allies when meeting with the People of Color community.

The People of Color community can then express what it feels and what it needs to the

White leader(s) who can then take this information back to the White community (some of the members might not be prepared to handle feedback from People of Color without reacting negatively). It is important to have this interaction with the whole community of People of Color because it begins to lay the foundations for building a relationship of trust.

If there is a leader in the People of Color community willing to do so, it might be helpful for them to do a similar process with the White community, bringing to the White community feelings and concerns that the People of Color have. This should be preceded by ID work within the White community to help deescalate feelings and concerns.

Technique #6: Lift up Mission. In the "Qualities and Practices of Healthy Communities" section, the importance of having a mission for creating healthy communities was stressed. In conflict situations, it becomes evident how useful this mission is. Stress and articulate the mission to people at all phases of response to a crises. Remind people that *this* is why they have come together, remind them that *this* is why it's worth not disengaging when things get difficult, remind them that *this* is what each member of the community still has in common, even in the face of all the differences that might exist.

Technique #7: Frame Reconciliation Work in Religious Terms. The idea behind this is much the same as that of Technique Three. By putting reconciliation work in religious terms, it reminds their community members of the purpose and the value in being present and their commonality.

Furthermore, our religious faith gives us a well of strength, hope, inspiration, as well as accountability and a reminder of what is expected of us in the reconciliation process. All of these things are vital resources in any reconciliation process.

Specifically, this can include starting sessions (even when everyone is super upset and freaked out) with chalice lightings and readings. The UU principles and purposes are particularly good to use. This is especially true if your community doesn't have a more specifically articulated mission because in some respects "affirming and promoting" the principles is the mission and purpose of all UU activity. As chaplains, search your Unitarian Universalist faiths and beliefs for elements that you think could be relevant or useful in situations like this and bring them out to the community as you address reconciliation work.

Technique #8: Reaffirmation After Conflict. This technique can be used after there has been a breach in the community and some reasonable degree of reconciliation has been reached. Bring the community back together as a whole and create a new affirmation and promise amongst the group regarding how they will move forward in new ways that will cultivate right relations. This can also include individual sections of the community (such as White People and People of Color or any other relevant groups given the dynamics of the particular situation) making pledges on what they will specifically do to cultivate right relations.

Technique #9: Healing Worship. Similar to Technique Five, this is used after a community has responded to crises. This is aimed at the restoration of right relations. Work together with the worship planners and the community as a whole to search out what people will need from this worship. Look for ways to acknowledge what has happened while reaffirming the strengths the

community does have and looking forward to the future. Consult the "Chaplains and Worship" section for more information on worship as a part of chaplaining.

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Understanding Racial Identity Development—For People of Color

In Dr. Beverly Tatum's book, *Why are all the Black Kids Sitting Together in the Cafeteria?*, a set of stages is explored, for both People of Color and Whites, on Racial Identity Development, as first discussed by psychologist William Cross, author of *Shades of Black, Diversity in African American Identity*. Tatum gives an in-depth analysis of these stages, in attempts to give an answer to the title of her book.

The following is a list of the stages of Racial Identity Development for People of Color. This model is based on what Cross and Tatum consider the "psychology of *nigrescence*, or the psychology of becoming black" (Tatum 55). As the Chaplain Training Program's Anti-Racism/Anti-Oppression work seeks to be accountable to all People of Color* and ethnic** groups who do not identify as People of Color, these stages have been expanded to reflect on People of Color experiences.

***A Definition of People of Color:** The United States is a race-based society made up of a dominant White group and several other racially defined groups which have been and continue to be oppressed in specific ways. While race is a social construct created by the dominant White group to oppress and exclude the other groups from the power and resources of the society, race has also been used by oppressed peoples to build group solidarity and a culture of survival and resistance. Racism has also created barriers that separate oppressed groups from one another. While each oppressed group is affected by racism differently and each group maintains its own unique identity and culture, there is also the recognition that racism has the potential to unite oppressed people in a collective of resistance. For this reason, many individuals who identify as members of racially oppressed groups, also claim the political identity of being People of Color. This in no way diminishes their specific cultural or racial identity. Rather, it is an affirmation of the multiple layers of identity of every individual. (From the Web site of the Diverse Revolutionary Unitarian Universalists Multicultural Ministries Web site (DRUUMM), www.druumm.org).

****Including the Term Ethnicity Into the Definition:** Along with acknowledging that the United States is a race-based society, we must also note that it is defined by ethnicity, which include groups that identify as Hispanic or Latino. According to the United States' Census Bureau Web site, the "concept of race is separate from the concept of Hispanic origin" as "people who identify their origin as Spanish, Hispanic, or Latino may be of any race." Not wanting to include the ethnic group "Hispanic" information gathered in the racial categories, the U.S. Census Bureau makes clear distinctions between the two and separates information on those who identify "ethnically" and

"racially." This program makes note of this difference in definitions/language, but acknowledges that both groups experience oppression similarly.

According to Rodolfo F. Acuña's Anything But Mexican: Chicanos in Contemporary Los Angeles, the term Hispanic was introduced in the 1970s by the Nixon administration, who "lumped together Cubans, Mexicans, and Puerto Ricans together into a single package...No mess, easy to deal with, and still easier to manipulate" (Acuña, 9). Acuña considers this re-naming as part of a larger strategy of capturing and solidifying the support conservative, middle-class Hispanics for the Republican Party.

Stages of Racial Identity Development

In all of these stages, it is important to note the following:

- Racial Identity Development is not so much linear, as it is circular. Although it often begins in the childhood of a Person of Color and continues on through adulthood, this does not mean that one cannot return to a stage that has been previously passed.
- Tatum compares racial identity development to a "spiral staircase" where one can revisit the same stages (as well as emotions and the challenges that come with them), but it does NOT necessarily mean that the person is back in the same exact spot.
- Journeying from stage one to stage two also does NOT mean individuals will not have new experiences in racism, or as Tatum describes "the recurring need to retreat to the safety of one's same-race peer group, or that identity questions that supposedly were resolved" (Tatum, 83). Sometimes issues and identity questions that arise will need to be re-opened again as changes in life occur.
- With these stages, it is important to note that not everyone will fit into them perfectly. As a chaplain, it is your job to help the chaplainee in whatever stage they are in, or if they aren't in any stage at all. These stages only serve as a guide—people are far more complex—and should not be forced into stages they do not actually identify with.
- This is work for an entire lifetime! Our identity is one which is "unraveling and reweaving" (Tatum, 83). This process is never-ending, forcing us to change and grow as more complete individuals.

1. Pre-encounter

Description: At this stage, a child of Color takes in many of the beliefs of the White culture, that is constructed by the dominant White group (referred to in the definition above). In turn, the child internalizes these beliefs, including the concept that the White race is better than his or her own.

Membership to a particular racial group has not yet been realized, nor has the racial identity of the individual been under scrutiny.

Relation to whites at this stage: Both Whites Youth and Youth of Color accept the same stereotypes. At this point, there is no tension between Whites and Youth of Color. They share the same concepts of beauty, styles of dress, types of food, music, etc.

Example: A common example that falls into this stage is the internalized racism many Latinos face: the desire to "be White," and that having fairer skin is "good," while dark skin is considered "bad," or disadvantageous. Acuña (8) explains that from the moment a Latino girl child is born, her family might express that ¡Qué bonita pero prietita! ("How pretty she is, but a little dark!"). Thus, from very early on, this negative conception of self is instilled into the young Latino, affecting how they might interact with other child, especially Whites. Young Latinos might express to their parents the desire to have skin like their white counterparts or ask questions like "why is my skin so dark?"

What leads to the next phase: Eventually, "environment cues change" when the person of Color's own racial identity is reflected back upon them by the rest of the world, they will enter the next phase, the Encounter Phase.

2. Encounter

Description: This stage is usually brought about events that force the, often young, Person of Color to acknowledge that the impact of racism exists. Due to this experience, a heightened awareness of race exists and the individual begins to really struggle with the implications of belonging to a group that is disadvantaged by racism.

This stage most frequently begins in late adolescence and early adulthood, but according to Tatum, studies have proven evidence of it as early as junior high school.

Tatum acknowledges that some impetuses into this stage are brought about by institutions. An example is junior high schools using what is referred to as "ability-grouping" or tracking systems. When Youth of Color are placed in lower tracks, as opposed to the majority of their White classmates who are in honors tracks, this directly sends a message to Youth of Color about the capabilities of their own race group.

Other changes that might occur at this stage include problems with:

- Puberty: Tatum (56) refers to "anxiety about interracial dating" that Youth of Color, particularly women experience. In order to better unfold this anxiety, Tatum describes the "Birthday Party Effect." This refers to the birthday parties that students in elementary school have, which are often segregated by gender. However, during puberty, these parties (now sleepovers) become racially segregated. Anxiety emerges when young women of color in junior high and high school become aware that the same white friends from their birthday parties and sleepovers are now starting to date. However, the young women of color are not being asked out on dates by their peers, especially white peers. Thus this creates anger or frustration around events specifically like prom, dances, or formals for girls of color.
- Negative Images of Self: Young women of Color often have to deal with negative images of who they are and who they will become in the future. This is spawned by the media's negative messages of the "Black drug addict." For Hispanics, television and film often negatively portray women as "Latino welfare mothers," or single moms with just "too many children."

Relation to Whites at this stage: Anger towards Whites is a common sentiment throughout this phase.

Example: This stage is exemplified by Malcolm X. In his autobiography, he writes that he was academically at the top of his class and student body president. When he told his teacher he wanted

to be a lawyer, his teacher responded that "that's no realist goal for a nigger" (58). Thus in turn, he might have internalized these comments-- negative images of himself--doubting his beliefs in his own abilities.

Another similar example is captured by poet Michele Serros in *Chicana Falsa and Other Stories of Death, Identity, and Oxnard*, when speaking of the treatment of her Mexican-American boyfriend during his high school years. Her boyfriend tells her:

Seventeen years old,
Now high school counselor
Mr. A through M
Puts his certificate of psychology to use,
'College is unthinkable'
he tells me
'you better do The Service,
at the rate you people are
killing each other
you'll be lucky
to get out of high school
ALIVE.'

Although students of Color and those who identify themselves as Hispanics/Latinos might be at the top of their classes, the institutions around them might encourage them to join the military. Internalizing negative stereotypes in the media, their families might also encourage them not to pursue college. These youth might be frustrated and angry during this stage, where they are forced to seriously consider racism and the negative impact of racism in their own lives for the first time.

3. Immersion/Emersion

Description: Often, after individuals have experienced racial encounters in junior high or high school, youth are ready to explore their own racial identities. At the Immersion/Emersion stage, individuals feel the need to be surrounded by "symbols of one's racial identity, and actively seek out opportunities to learn about one's own history and culture with the support of same-race peers" (Tatum, 76).

Relation to Whites at this stage: During this time, People of Color do not necessarily have negative or positive feelings regarding White people. Whites are seen as unimportant and more focus is placed on personal discovery of one's own identity, exploring one's own heritage and cultural connections. Relationships with Whites are irrelevant.

In many ways, the individual is invigorated by the new information on racial identity in their life. As Tatum states, the Black individual might be "excited to find out there is more of Africa than the Tarzan movies and that there is more to Black history than victimization" (Tatum, 76). Youth of Color might be interested in finding more about their own race's heroes of the past and "unlearning the internalized stereotypes about his/her own group" (Tatum, 76). Watching movies, re-learning history, exploring cultural events all help to re-create a more positive conception of self and oneself in context of his or hers own racial identity group.

Example: In Frank Wu's *Yellow: Race in America Beyond Black and White*, the Chinese-American author talks about his first encounter with a television show that featured a young Asian boy, Johnny Sokko, as its hero. Wu was excited to learn that someone he could "imagine" himself as was

on TV and says "I could not do that with the [White] stars of any other rerun, even though I liked the Brady Bunch well enough (3)." Although Wu states there were Asian characters on other programs, Johnny Sokko was a character he felt he could identify with, a character which brought him to the realization that he was "not White" (4). Wu entered the Immersion/Emersion stage, surprised to learn about his new-found identity and anxious to find others that he could relate to.

4. Internalization

Description: In this stage, a person comes to terms with their own racial identity, or a sense of security

Relation to Whites at this stage: Unlike some of the previous stages, where anger or indifference is experienced towards Whites, People of Color are interested in establishing meaningful relationships with others, including Whites, so long as their new racial identity is respected.

Example: Tatum compares this stage to that of learning a new language, where the "best way to learn a second language is to travel to a place where it is spoken and experience a complete immersion" (77). Upon attaining a level of proficiency, the language student can leave the place and return home. Often times, upon returning home, the student is anxious to practice the language and spend time with those who can understand the language and respect the endeavor to study it. This is similar to people of color at this stage who have become confident in the knowledge of their new racial identity.

Another more concrete example of this is shared by poet Aurora Levins Morales, in the anthology *WacHale! Poetry and Prose about Growing Up Latino in America*. In her poem "Child of the Americas," she states:

I am new. History made me. My first language was
spanglish.
I was born at the crossroads and I
am whole.

(Stavans, 128).

The poet has come to terms with her own identity—acknowledging her birth in the United States, but at the same time proud of her Puerto Rican identity. She is not forced to choose any one identity, but is proud of all of them, and is confident in her Puerto Rican identity. She chooses to learn and use both English and Spanish, and the fusion of them both: Spanglish.

5. Internalization-Commitment

Description: Few psychological differences exist between the fourth stage, Internalization, and this fifth stage, Internalization-Commitment.

By this stage, the "individual has found ways to translate a personal sense of racial identity into ongoing action" (78) and has also developed a sense of commitment to a particular racial group that they identify with.

Regardless of whether the person is in the fourth or fifth stage, the individual is now secure in a positive conception of their racial identity. Tatum believes that this confident individual is now "prepared to perceive and transcend race" (78) more than ever before.

Relation to Whites at this stage: Similar to the Internalization stage, those whom identify as People of Color or Hispanic/Latino are interested in developing meaningful relationships with others, including White allies, who understand and are willing to respect their new racial identity.

Example: One might consider Internalization-Commitment in the example of Alyssa Lai, an Asian-American woman who was encouraged by her family and friends to get blepharoplasty, or "Asian eyelid surgery," to make her eyes "rounder and more Caucasian-like...even more prettier" (Kobrin, 1). Fortunately, Lai was confident enough in her own racial identity (one might argue she had a firm understanding and dedication to the Internalization-Commitment stage) that she opted out of the surgery. Although she was surrounded by the "blonde, blue-eyed" conception of beauty in her San Jose, California, community, she understood that "to be beautiful you don't have to look beautiful in a Caucasian sense" (Kobrin, 1). She took an active stance against racism that perpetuated a false idea of beauty in her Asian-American community.

Pastoral Challenges and Opportunities for Identity Phases—

For People of Color

Introduction: People of Color experience pastoral challenges and opportunities of identity phases differently than White individuals. While pastoral challenges for Whites might be equated with resistance to engaging in anti-racist practices and feelings of guilt, however for People of Color, these challenges impact social, mental, and spiritual development in a society that privileges Whites. These are some of the challenges that come up for People of Color throughout their Identity Development. The following challenges are also opportunities for chaplains (either People of Color or Whites) to direct these concerns/problems into more effective, healthy, and comfortable relationships. Keep in mind that referring to these Stages of Development is not the only way to address acts of racism in communities, but it helps to clarify where individuals are at in their development, and in turn, help determine which resources they can be directed towards. (Please see handout on Understanding Racial Identity Development for a description of each stage from Dr. Beverly Tatum's book, *Why Are All the Black Kids Sitting Together in the Cafeteria?*).

Pre-encounter

Challenge: Youth of Color internalizes negative stereotypes of themselves as depicted in the media. Tatum refers to an example of her young son, who from a car, notices a black youth running on the sidewalk. As an answer as to why the black youth might have been running, her son responds that "he probably stole something." Developed from the years of negative imagery of black folk in the media, his negative response to her question, although unfortunate, is not improbable.



Opportunity: "Race-conscious parents" can challenge **these stereotypes** These are parents who reject the mainstream images of People of Color and enforce positive cultural images and messages. However, this only helps reduce the impact of negative images on their Children of Color and does not eliminate them completely. Parents and other mentors, such as chaplains, should use these opportunities to challenge the pre-existing beliefs of these youth in their lives and really probe why "he stole something" is the answer that first comes into their minds. Chaplains cannot change the impact of years of negative imagery, but can at least encourage a questioning of these beliefs.

Encounter

Challenge: Youth of Color feel disconnected and/or isolated from their community and refrain from participating in it. Once again, the media's messages of Women of Color depicted as "drug addict" or "welfare mother" can shape how a Youth of Color thinks of themselves and who they will become in the future. A Youth of Color might feel discouraged from applying to college or a job because it is "out of one's league," meaning a White-dominated society has pressured them to ignore their dreams.

Opportunity: Encourage Young People of Color to resist these stereotypes and accept more positive images of themselves. A chaplain might encourage young women to find role models that exemplify positive stereotypes of their own race or ethnicity. This is also an opportunity to point them to a community for People of Color who are going through the same issues. Tatum talks about a Youth of Color who felt very isolated during high school until a mentor pointed her in the direction of a safe space where she could talk out issues with other like-minded Youth of Color.

Immersion/Emersion

Challenge: Youth of Color excited about learning about the history of their race, but doesn't know whom to talk to. A Youth of Color might be excited about learning about their race in a positive light for the first time, but might not know who to talk to or angry because this information was unavailable for them before.

Opportunity: Youth of Color connects with others about what they are experiencing at this stage. Naturally, at this stage they will gravitate towards other People of Color whom they might not have spoken to in the past. Chaplains might point Youth of Color to adult mentors or local youth groups/caucuses where they can make connections.

Internalization



Challenge: Individuals of color not receiving the acceptance they need. Youth and young adults of color are ready to share their newfound identities, but might receive negative feedback from individuals (both Whites and People of Color), who are confused about this transition. Friends and family members, who have known them for years, might not understand and might not be ready to support them. These individuals of Color may express feelings of anger and frustration with those close to them.

Opportunity: Open up previously non-existent channels with members in their community and create a dialogue on anti-racism work. It is important to note that it is *not* the responsibility of People of Color to educate White folks on racism and what it means to be an anti-racist activist. Chaplains should encourage People of Color not to be discouraged by the initial responses of their friends and family. The chaplain should ask questions and discuss why they might be having these reactions. Dialogue and communication are often the first steps in creating social change. Remind People of Color that, first and foremost, they should feel comfortable with themselves and should not be forced into an awkward space.

Internalization-Commitment

Challenge: People of Color, who are now comfortable, may start to explore the effects of colorism and other issues that primarily affect communities of Color. Journalist Annie Nakao writes about colorism, behavior that divides communities of Color that is said to have originated from the time of slavery. "Light [people of Color] are pit against the dark, and those with 'coarse' hair against those with 'finely textured' hair" (Nakao, 2). Centuries later, this behavior is still apparent in the media and in dating.-- There is the desire to be a "light" as opposed to a dark person of color. At this stage, some People of Color may start to question this behavior in their own communities.

Opportunity: Encourage people of color to work within their own communities to explore solutions to issues that affect them on a daily basis. At this stage, chaplains should encourage chaplainees to learn about these issues that affect communities of color. Working in caucuses and

finding people of color mentors are some ways to learn and grow together as a community.

Challenge: People of Color seek out support in their new commitment. This last stage is similar to the previous stage, but as the Person of Color is more comfortable in their new identity, they may seek to make social change within their own circles of friends and families. Undoubtedly, they may run into opposition and this will be a challenging time for them, which will bring about feelings of confusion and frustration.

Opportunity: Remind People of Color that although this is a challenging stage, but it is important in the struggle to build a truly anti-racist society. Encourage People of Color to invest in support systems and structures of allies that they can turn to when they face difficult situations. Although becoming fully developed in one's own identity development is challenging, it is also a personal step in working towards anti-racism. This should never be interpreted to say that it is the role of People of Color to "fix" racism. However, it is important for People of Color to have the tools to do their own identity development work, which in turn, is valuable in the struggle against racism.



Why Caucusing Is Important for People of Color Organizing Against Anti-Racism

All of the stages on identity development lead us to the ultimate question posed by Tatum in her book, which is "why are all the black kids sitting together in the cafeteria?" In order to become effective organizers of Color, we have to critically discuss this question and develop solutions to the problems it poses.

Tatum writes that it is the actual kids "in the cafeteria" who know the answers to these questions. She is referring to those who "know how to be Black" and who have "absorbed the stereotypical images of Black youth in the popular culture and are reflecting those images in their self-presentation" (Tatum, 60). These are youth who have become immersed in activities or attitudes (i.e. listening to rap instead of country music) out of this social construction of what it "means to be black," as opposed to "acting White" (i.e. performing well academically). Through media, literature, even academic institutions--different elements of society—Black youth are told what "Black" should be. Society has constructed what it means to be a Youth of Color or a White youth.

However, this doesn't mean that everyone is "at the table." Some youth have not yet had their encounters with race or might not have gone through any of the stages of racial identity development that were previously mentioned. Thus, a Youth of Color, without fully understanding these stages, might feel hurt after a negative interaction from within one's own community of Color.

This leads into the importance of IDENTITY CAUCUSING:

According to Tatum, often when Youth of Color experience racism, it is hard for their White friends to support them, even when they are not responsible for the racist acts. Thus, it is important that Youth of Color turn to other Youth of Color to gain the strength and support they need. Two points can be made from this:

- -The stress of racism while growing up, or even in adulthood, can be dealt with when one has "the ability to see oneself as part of a larger group from which one can draw support as a coping strategy" (Tatum, 70).
- The effectiveness of identity caucusing has been proven with the Student Efficacy Training (SET) program in Boston that allowed bussed-in Youth of Color to talk with other Youth of Color "about issues that hindered their performance—racial encounters, feelings of isolation, test anxiety, homework dilemmas, in the psychological safety of their own group" (Tatum, 72). Test scores, friendships, and motivation to excel academically all increased with the implementation of this program.

These are the reasons why we use identity caucusing as a tool for social change. What are some reasons that you might think it's important to the community? What are its benefits? What are its challenges?

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White on White: Identity Chaplaining for White People

Racism and Anti-Racism are deep and heavy subjects. Anti-Racism work cuts deep, often piercing painful areas within people. Furthermore, White people often experience tremendous shock and confusion while grappling with racism and the ways that the Anti-Racism learning process can turn a person's world upside down. While it is important for people to grasp the intellectual concepts of racism and anti-racism, it is also of the utmost importance for Whites to process their emotional reactions to anti-racism as well.

White chaplains have the potential to be one of the most critical elements in helping other Whites to come to terms with their racial identity and to develop just and accountable lifestyles. The main reason why Anti-Racism training or other Anti-Racism efforts run into problems is because of one or a few White individuals have difficulty accepting the material. Sometimes the only options available appear to be to either try to suppress the comments of these people or to ignore them. Although this may at times be unavoidable, it tends to cause a lot of problems both for individuals and communities down the line. If skilled chaplains are around, however, they can provide one-on-one or small group work with people who are struggling to understand anti-racism.

What Is Identity Chaplaining?

Identity chaplaining essentially refers to chaplaining that is aimed at helping a person constructively develop their racial identity. Identity chaplaining seeks to help a person explore the thoughts and feelings they have as they process encounters with racism and anti-racism. Identity chaplaining works to find ways, within a chaplaining relationship, to help White people come to terms with the realities of racism, the way it affects their lives, and the ways they need to behave to act more justly.

The basic procedures for identity chaplaining usually run something like this. As a chaplain you become aware that a White person is having difficulty dealing with racism and anti-racism. This may be revealed in comments they make during workshops on racism or by behaviors they display at other times in the community, perhaps withdrawing is what they are doing. Chaplains who are experienced, emotionally aware, and knowledgeable White allies generally won't have too much difficulty recognizing such situations.

At this point, a White chaplain will engage the White person in a chaplaining relationship that will look much like any other chaplaining relationship. The first step is to check in with the person and get them to start sharing what is upsetting or confusing to them (the details of how to do this and other basic chaplaining skills are given elsewhere in the training and thus won't be addressed here). As a chaplain, first actively listen to the person's many thoughts, feelings, and reactions that they will share with you. You can use more direct questions to try to bring out further feelings, but at this point keep the chaplaining relationship as a non-directive one. Very often, White people who start acting inappropriately simply are lacking an opportunity to be really listened to. Many issues can be resolved or greatly deescalated with this step alone.

After you have processed through a person's initial thoughts and feelings, and if it is apparent that they have some beliefs, and assumptions that are problematic from an anti-racist perspective, then you can shift your efforts somewhat. At this point, it is perfectly appropriate to start making the relationship a much more directive one. Deeper questions will usually be the most effective tool as you gently ask the person questions to help them explore more deeply some of

their beliefs

or assumptions, and as you help them start to question and reevaluate some of their ways of viewing the world.

It is difficult to give a large amount of specific advice and direction on how to handle these interactions, just as it is difficult to precisely handle any chaplaining interaction. Generally, though, this will be a pretty directive interaction with the chaplain asking more specific questions. This is combined

with giving information and sharing personal experiences to help the person gain more awareness of racism and the way it impacts everyone's life. Throughout this process, of course, continue to use active listening to show the person that you care about them and their feelings.

A Few Tips and Techniques for Identity Chaplaining

Technique #1: Stay non-judgmental. Without a doubt, the most essential piece of this process is to stay non-judgmental. As White allies who regularly perceive the painful realities of racism, it can be easy for White chaplains to get angry or frustrated at those who display what seem like horrendous and blatant racist behaviors. This is not helpful. As White people it is part of our privilege not to have the same kinds and depths of wounds from racism as People of Color often have. There are situations and comments that would be unacceptable to expect a Person of Color to endure. As White people though, having been at least relatively shielded from the harshest of racism's effects, we *can* endure that behavior from other White people, and we *must* do so at times to be effective allies. This is not optional. This is our responsibility as White people striving to be allies.

It is essential for a White chaplain to be able to sit non-judgmentally, even in the face of seemingly atrocious comments from a White person they are chaplaining, because this is what is required for effective identity chaplaining. Condemning or ridiculing a person or shaming and blaming them shut a person down almost immediately. As soon as a person shuts down and decides that the chaplain is not a safe person with whom to share and explore feelings, all hope of progress ceases. To be the lofty person condemning the unjust oppressors may seem noble, but it is not. As allies, when we fail to act effectively, we fail to act accountably. Period.

Of course, this does not mean that you can't help people to realize the oppressive nature of their words or actions. In fact, this is a significant goal of identity chaplaining. The key lies in how chaplains do this. Don't yell at a person, "I can't believe you just said that, that's the most racist thing I've ever heard." "You may not have realized this when you said it, but there are many people who would find that comment hurtful and offensive because of these reasons" is going to be much more effective.

Technique #2: Be Realistic About Potential Progress. Another key principle is to be realistic about how much a person can grow or develop in a limited amount of time. It is rare to find a person who can develop a fairly healthy White identity in less than a year after being introduced to the concepts of race and racism. For many people it takes much, much longer. Therefore, when doing this type of chaplaining, it is important to meet people where they are in their anti-racist journeys and find what small steps forward you can help them take. Trying to immediately bring a person up to the very most nuanced and sophisticated levels of analysis has a strong chance of in fact being very *counterproductive*. Throwing in concepts like "internalized racial supremacy" is not going to be helpful for a person confused about why affirmative action is necessary.

Also, use your emotional awareness as a chaplain to gauge when a person is getting fatigued or overloaded. When this happens, it is best to let the person have a rest (remember, this is hard

stuff) and then perhaps resume the chaplaining with them at a later time once they've had the opportunity to process and sort things out in their own head.

Technique #3: Encourage and Affirm. It is also very helpful to stay as positive, affirming and encouraging as possible throughout the process. No matter how terrible a chaplainee's

comments are, the simple fact that they are willing to sit down and have a serious conversation about race is amazing. Let them know this. Let them know how incredible it is that they are struggling with this stuff along with you. Let the chaplainee know that you recognize how hard this topic of racism is and that you recognize that they are grappling with it and that there aren't any simple answers to any of this. This encouragement and support is crucial in helping to keep people engaged in what inevitably is a tremendously long process of working to unlearn the racism they have internalized.

Technique #4: Explore the Past. One technique that can be particularly useful is to search for the particular events and experiences that may be behind this person's beliefs and behaviors. These are often painful for people. "Underneath every oppressive comment is some form of hurt....The more skilled we can become at listening without blame to an offensive comment, hearing it as an expression of pain, the more readily we can become agents for change" (Brown 49). Chaplains are in a unique position to help people deal with the pain that lies behind their racist behaviors. In this way, chaplains can cut to the very heart of much of the racism plaguing our communities. Seek to first uncover the pain behind people's comments.

For example, if someone makes a very offensive comment to you as a chaplain, (this does not apply to mixed-race settings where a different type of intervention is called for), use your active listening skills to affirm that you hear what they are saying and how important it is to them. Ask them in a non-judgmental way what specific things have led them to that deeply held belief. You might not always be able to uncover something, but if you're a skilled guide and navigator with peoples' thoughts and feelings (which as advanced chaplains you probably are!), you will be surprised how often something will come up. Then, before anything else, process any hurt and other feelings that the person has around this issue in just the same way you would work through any other issue with a person. Then, and only once you have worked through all of the person's baggage, can you start doing the ally work of gently helping the person expand their understanding and awareness.

Stages of White Identity Development

In recent years, psychologists studying race and racism have done some absolutely amazing work in charting out different stages people of various races go through in their process of racial identity development. This work can be an invaluable resource to chaplains doing identity chaplaining. Basically, a familiarity with the stages of White identity development will help a chaplain better understand where a person's particular behaviors are coming from. In addition to helping chaplains understand where a person is, this information can help chaplains understand where a person is going. By knowing what developments might be next for a person, a chaplain can work specifically to find ways to foster these.

The material presented here is based on the work of Beverly Daniels Tatum as outlined in her book *Why Are All the Black Kids Sitting Together in the Cafeteria?*. Tatum notes that "the task for Whites is to develop a positive White identity based in reality, not on assumed superiority." Tatum continues, "each person must become aware of his or her Whiteness, accept it as personally and socially significant, and learn to feel good about it, not in a sense of a Klan member's 'White pride,' but in the context of a commitment to a just society" (94).

Tatum outlines two key tasks for White People:

1. Giving up personally racist beliefs and actions
2. Recognizing the larger systems of racism in institutions and cultures and fighting against these (Tatum 94)

Tatum outlines six stages of identity development for White People:

1. Contact
2. Disintegration
3. Reintegration
4. Pseudo-Independent
5. Immersion/Emersion
6. Autonomy (Tatum 95)

Following are some key characteristics of White People at each of these stages of development:

Contact

What Leads to Contact Phase:

- The normal starting point for White People in this country is the mindset, carefully cultivated from childhood, that serves to perpetuate the systems of racism and oppression in this country

Characteristics of the Contact Phase:

- Little/no awareness of racial identity and its significance (Tatum 95)
- Unawareness of White privilege they experience or the racism that others experience (Tatum 95)
- Awareness of racism limited to individual acts rather than institutional and cultural systems (Tatum 95)

- Belief of Whiteness as the natural and unquestioned norm. Therefore, self-perception of "normal" rather than "White" (Tatum 95)
 - Internalization (generally unconscious) of predominant racial stereotypes (Tatum 95)
 - Unaware of these stereotypes and see selves as "color-blind" (Tatum 95)
- Some additional prejudiced mindsets may include:

1. Blaming the Victim: Believing that any negative effects suffered by People of Color are their own fault
2. Belief that People of Color are overly sensitive and try to make racism an issue where it isn't. White people in this stage may believe that People of Color exaggerate racism in order to get personal attention or pity or to gain unfair advantages for themselves.

Disintegration

What Leads to the Disintegration Phase:

- "Growing awareness of racism and White privilege as a result of personal encounters in which the social significance of race is made visible" (Tatum 96)
- Many White youth new to YRUU or anti-racism programming will enter this phase as they are introduced through community workshops and events to the realities of racism for the first time
- A person can also come to this phase by having close relationships with People of Color in which they see the realities of racism faced by their friends and loved ones (Tatum 96)
- Witnessing extreme acts of racism in person or through the news (such as New Orleans) can also lead people to this stage (Tatum 96)

Characteristics of the Disintegration Phase:

- People become increasingly aware of the racism around them. They realize "how much their lives and the lives of people of color have been affected by racism" (Tatum 98)
- People feel discomfort. They experience "guilt, shame, and anger" as a reaction to their own prejudices and those of the people close to them (Tatum 97)
- This discomfort can lead to two courses of action:
 1. Denying what they have just learned and attempting to withdraw from it (Tatum 98)
 2. Turning "the discomfort into action" (Tatum 99)
- People who accept the reality of racism, who don't attempt to withdraw, may find it very difficult at this stage to continue interacting normally with the rest of society that doesn't possess the awareness they have just gained

Reintegration

What Leads to the Reintegration Phase:

- People becoming aware of racism but all of society around them keeps telling them to not see it
- Internal tension increases, which, along with feelings of guilt and anger from the previous stage, can get transferred to People of Color (Tatum 101)
- Anti-racism work itself can be hard, slow, and painful. When well-intentioned efforts fail to produce immediate results and when discord still exists between White People and People of Color, the frustration from this can turn into blaming People of Color

Characteristics of the Reintegration Phase:

- Belief that "if there is a problem with racism, then you people of color must have done something

to cause it. And if you would just change your behavior, the problem would go away" (Tatum 101)

- This type of logic helps free White people from the responsibility for fighting against racism (Tatum 101)

Pseudo-Independent

What Leads to the Pseudo-Independent Phase:

- Increasing awareness of racism and how it works in the world and people's lives (Tatum 106)
- People become more accepting of realities of racism, which they tried projecting in the Reintegration Phase

Characteristics of the Pseudo-Independent Phase:

- People have "an intellectual understanding of racism," but are unsure how to respond to racism (Tatum 106).
- Experience the "guilty White liberal" phenomena (Tatum 106).
- White people may also be overly eager to associate with People of Color in an attempt to escape their Whiteness (Tatum 106)
- People may be paralyzed and largely inactive
- **Note:** Regrettably, much anti-racism education facilitates people getting stuck at this stage. People are applauded for showing their "intellectual understanding" and expressing the "guilt," which serves to further prove the presence of this intellectual understanding. However, the fact that White efforts at anti-racism will inevitably be problematic and imperfect is emphasized. Unfortunately, the need to take action and be willing to work through the inevitable mistakes is not fully stressed. Skills to build the strong and trusting cross-racial relationships necessary to keep working, despite the inevitable mistakes White people will make, are often lacking as well. Finally, much anti-racist education fails to give people the skills and techniques needed to begin active involvement in anti-racist efforts, leading to the state of guilty paralysis

Many Anti-Racism programs, including those run by the UUA, are beginning to become aware of these issues and to search out ways of addressing them. Nevertheless, chaplains should be aware of the lasting effects of this situation and should be prepared to address them. Quite fortunately, as well, chaplains are probably the very best equipped people to help others dislodge themselves from this stage and continue progressing in their Anti-Racist developments

Immersion/Emersion

What Leads to the Immersion/Emersion Phase:

- Given the guilt, shame, and denial of the previous stage, White People begin to seek a positive racial identity (Tatum 107)

Characteristics of the Immersion/Emersion Phase:

- White People become aware of the lack of positive White role models in their lives and in history. They begin to seek out role models and work to develop a positive racial identity (Tatum 108)
- White People actively seek help in unlearning racism and finding ways to fight for justice (Tatum 109)

Autonomy

What Leads to the Autonomy Phase:

- Successful implementation of the issues they began working on in the Immersion/Emersion phase. Thus, they locate and learn from White allies and institute a practice of working for justice in their everyday lives. They have developed a positive and constructive racial identity.

Characteristics of the Autonomy Phase:

- "The positive aspects association with ...[a positive racial identity] energize the person's efforts to confront racism and oppression in daily life." (Tatum 112)
- Person maintains a constant practice of learning about racism and how to be a more effective White ally (Tatum 112)

Pastoral Challenges and Opportunities for Identity

Development for White People

Sitting with a person while they slog through years of the sewage that the racist culture in the United States has planted in their minds is not always the most pleasant task for a chaplain. And yet, this is where some of the most important and exciting work for justice can be done. Although much of the material that gets raked up during identity chaplaining may be ugly or unpleasant, learning to recognize positive and constructive ways to meet the challenges of this process can mean the difference between successful and ineffective chaplaining. Below is a list giving some common challenges that Whites face as they move through the stages of identity development. Also included are ways to respond to these challenges and hidden opportunities that many of them pose.



Contact

●**Challenge: Whites cling to self-understanding of being progressive liberals.**

A difficulty associated with this is that they will resist anything that challenges this notion.

Opportunity: Harness this desire. Whites' desires to maintain this belief about themselves as progressive liberals, can be harnessed to motivate them to learn more about justice and to develop increasingly just behaviors.

●**Challenge: People in this phase may be confused or overwhelmed at exposure to concepts far beyond their understanding.**

Opportunity: Being confused and overwhelmed, if handled effectively, can healthily move into the beginning of a life-long Anti-Racist transformation process. Being able to slow down, process, and work through all of their initial feelings can be very helpful. Chaplains can be particularly good at this by using their skills at digging into people's feelings and responses to help them fully explore them.



●**Opportunity: Natural desire to learn.** When first introduced to the concept of race and racial identity, some people may be naturally curious. Others may sense the awkwardness and discomfort of a society that tries to erase or repress thoughts of racial identity. Such people may be interested in finding a better model. White people may feel that "Whiteness is boring" or that White People have no culture in the way that other racial and ethnic identities do. Exoticizing other cultures and misappropriating them are the negative responses to this. People may sense the negative aspects of

these responses and may be looking for a better way of handling the issue. These feelings can be used as positive, motivating factors to get people started out on the journey of identity development.

Disintegration

●**Challenge: Whites' cling to notions of individuality and free will.** American culture celebrates individuality and many Whites are accustomed to being told they have complete control over every aspect of their lives and fates. This makes it difficult for Whites to accept that they will experience privilege regardless of their personality, beliefs, actions and whether or not they want to accept the benefits of such privilege.

Opportunity: Freeing people from excessive individualism also frees them from excessive guilt or anger. Accepting exaggerated notions of individuality and free will leads people to believe they are responsible for the circumstances of their lives. Therefore, when a training program, for example, suggests that Whites experience privilege, people often assume, even if this is not stated at all, that the program is also suggesting that they choose to experience the privilege. This causes White people to feel guilty or react angrily to what they perceive as unjust accusations. When a chaplain can help someone realize that experiencing privilege is not a matter of choice and thus not something they are to be blamed for, people can more easily accept the notion of privilege and abandon angry or guilty responses.

Opportunity: People's desire for free will can be fulfilled by the independence and choice to fight against racism. People may grieve over the loss of some of the free will and individuality they previously assumed they had. Chaplains can help people see how, they have a choice about whether to fight the unjust system or accept it. In this way, individualism and choice can be restored.

• **Challenge: White people resist identifying with dominant racial group because of other marginalized identities they have.** White people who are female, lower class, queer, differently-abled, etc. may be accustomed to seeing themselves as being in the marginalized group. Suggestions that they also belong to an advantaged group can feel like a denial or negation of the reality of the oppressions that White people do experience. Thus, to maintain the validity of their feelings, Whites may resist accepting that they also receive benefits from society.

Opportunity: Whites' experiences of other types of oppression can help them understand and accept the reality of racial oppression. Each oppression is different and no person will ever be able to completely understand the experiences of someone with a different identity. Nevertheless, similarities between oppressions do exist. The first step is to affirm and validate all of the feelings of other oppressions that the White person brings up. Work through these as you would with any other chaplaining situation. Then, use their situations to help expand their awareness. For example, a White woman who has experienced being ignored or talked over at meetings may be able to appreciate similar experiences shared by People of Color. A lower-class White Person accustomed to feeling unwelcome and out of place in UU congregations may be able to understand ways People of Color experience the same phenomenon.

• **Challenge: Whites deny the reality or significance of racism.** Many Whites have been led to believe that Racism is essentially a thing of the past. It may be painful for Whites to accept that such strong evils still exist in the world. Others may resist accepting the reality of racism because of the natural implications it holds for the privileges they receive. This is particularly true when people sense that if they acknowledge receiving privilege, they must also acknowledge a responsibility to fight against the injustice which gives them privilege at the expense of others.

Opportunity: This is one of the most critical points for learning in White people's anti-racist journeys. It is vital to be patient and not jump to quick judgments and condemnations of people.

Tools for helping people accept the reality of racism:

- For some people, being able to quote undeniable statistics will be what it takes to get them to accept the reality of racism. It is advisable to memorize a few to be able to bring up when necessary.
- For others, use personal experiences that you as a chaplain can relate that will be

convincing.

- For others still, it will take a careful explanation of the basic ways institutional racism functions.
- Oftentimes, a combination of one or more of these will be most effective.

• **Challenge: Whites may experience a grieving process from increased awareness.** Much of mainstream liberal thought depicts and celebrates the triumph over racism and oppression during the civil rights era. It is often hard for people to give up this notion.

Opportunity: Feelings of disillusionment and disappointment can be channeled into a desire to work for change.

Reintegration

• **Challenge: People run into difficulties when they begin to do anti-racism work.** They may receive negative feedback from society, friends, and family in response to their bringing up issues of race and racism. They might be discouraged by the slowness and frustrations of doing Anti-Racism work. The danger is for people to take these frustrations and these hurts and transfer them into anger at People of Color.

Opportunity: If the chaplain can help the person manage these unpleasant feelings, then the undesirable reactions will generally go away. Some things chaplains can do are:

- Help the chaplainee find support to assist them in dealing with the negativity they receive from society and the frustration they experience in Anti-Racism work. Allies and mentors are a good source of this support
- Process the negative feelings experienced by the chaplainee in the same way a chaplain would work with any other set of negative feelings
- Help the chaplainee re-explore and re-affirm their reasons for doing this work. This will give them strength when things get difficult

• **Challenge: People may be frustrated that they are not immediately warmly received by every Person of Color they encounter.** Because they have started to change, Whites may expect others to immediately recognize this and to trust them. Because of the long history of unjust actions by Whites, not all People of Color will immediately trust White People. Some White People may be unaccustomed to being perceived primarily as members of a racist group and may not realize the need to earn trust and build relationships (Tatum 102). When their expectations for quick acceptance are not met, White people can become angry and frustrated at People of Color.

Opportunity: The wariness and lack of trust that White people sometimes experience from People of Color can help them appreciate the depth and breadth of racial oppression and its effects.

Opportunity: White people can re-examine and clarify their motives for racial justice work.

A chaplain can help a person experiencing these hurts and frustrations explore their motives for racial justice work. Is the person working against racism in order to get People of Color to like them or are they doing it out of a commitment to working for justice in this world (which relates to our UU principles)?

Pseudo-Independent

●**Challenge: White People are overwhelmed with guilt but do not know how to actively respond to racism.** Unitarian Universalist psychologist Dr. Thandeka speaks of a condition common among Whites of "surplus powerlessness." In this condition, Whites believe that they are even less capable of effecting change than they actually are (Thandeka 130). Thus, Whites get stuck in a position where they feel the tension of racism, but believe they can do nothing about it.

Opportunity: If the feelings of powerlessness are removed, Whites can move forward with effective activism. Chaplains can help by:

- Brainstorming and problem-solving with people about potential ways that they can take action. Include in this problem solving as much as possible:
 - 1) Finding allies and mentors to support people in their endeavors
 - 2) Having accountable relationships (either with White allies or People of Color)
 - 3) Helping people explore if there already have been times that they have been able to effectively work against racism. Lift these up.

Immersion/Emersion

●**Challenge: White People lack a positive racial identity.**

Opportunity: Developing this identity is one of the last critical steps in becoming an effective anti-racist ally. Chaplains can help by:

- Helping people connect with White allies who can be mentors and guides (Tatum 107)
- Helping people explore their religious faith and heritage as a further source of inspiration and positive identity

Autonomy

● **Challenge: Specific and/or stressful situations may cause a relapse to earlier stages of development (Tatum 112).**

Opportunity: Advance growth and development as a White ally. Developing a positive White identity and working to end racism are lifelong endeavors. Although much of this work may be rewarding or invigorating, less pleasant times will happen as well. It is during these more challenging times that continued growth and development can often occur most easily. Thus, there is much value in taking as full advantage of such opportunities as possible. Chaplains can help by:

- Helping the person to manage the stress they are feeling and to deescalate their

feelings

- Helping the person process through any less-than-desirable things they said/did while they

were back in an earlier stage. Help them brainstorm and problem-solve about ways to achieve reconciliation

- Helping the person examine the situation and the things they can learn from it for the future

