

**Anti-Racism Task Force
Focus Document
January 2020**

Scriptural Basis:

“You shall love the Lord your God with all your heart, and with all your soul and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself.” - Mat. 22:36-39

ACST Strategic Goal

Congregations will strive to identify, challenge and change values, attitudes, organizational structures, policies and practices that perpetuate systemic racism by engaging in:

- Prayerful self-reflection to identify racist attitudes and grow in relationship with Jesus and love of our neighbor.
- Understanding the impact of racism, the concept of unconscious bias, how race shapes one’s place and understanding of society, and the idea of privilege.
- Peaceful yet active, prophetic resistance to racism in church and society.
- Equitable sharing of power by ensuring meaningful access to positions in leadership.

Antiracism Task Force Purpose Statement

We will:

- provide guidance through Biblical, fact-based, and Spirit-led training, engagement, and actionable steps toward antiracism.
- journey toward healing, reparation and reconciliation by fostering understanding of our complicity in implicit bias, white privilege and systemic racism.
- empower local churches to become antiracist advocates within their church and communities.

Why?

Because racism is incompatible with Christian teaching and it still exists in our society and our churches.

How?

By creating an “Antiracism Learning Path” with multiple entry points to engage local churches and members in understanding and dismantling systemic racism.

What?

We will provide training, engagement, Biblical teaching, support, and a multitude of other learning opportunities to change attitudes and behavior.

Northern Illinois Conference
The United Methodist Church
Recommended Reading/Viewing List
Race & Racism

The following is a list of useful resources compiled by the Board of Laity and the Anti-racism Task Force to help us better understand the social construct called “race” which causes many of us to think differently (negatively and positively) about other human beings based on the color of their skin. As followers of Jesus, we encourage you to read, watch, study, and discuss these resources individually or in groups with prayerful self-reflection.

This is not intended to be a complete list. As such, we encourage you to take advantage of these and other useful resources that you may find to help you live out the conviction that racism is incompatible with Christian teaching.

BOOKS

- *A Black Theology of Liberation*, James Cone
- *A Different Mirror: A History of Multicultural America*, Ronald Takaki
- *A Theology of Liberation*, Gustavo Gutierrez
- *Barracoon*, Zora Neale Hurston
- *Between the World and Me*, Ta-Nehisi Coates
- *How to be an Antiracist*, Ibram X. Kendi
- *I am not your Negro*, James Baldwin
- *Jesus and the Disinherited*, Howard Thurman
- *Just Mercy*, Bryan Stevenson
- *Notes of a Native Son*, James Baldwin
- *Raising White Kids*, Dr. Jennifer Harvey
- *So You Want to Talk About Race*, Ijeoma Oluo
- *Stamped from the Beginning: The Definitive History of Racist Ideas in America*, Ibram X. Kendi
- *Tears We Cannot Stop: A Sermon to White America*, Michael Eric Dyson
- *The Color of Law: A Forgotten History of How Our Government Segregated America*, Richard Rothstein
- *The New Jim Crow*, Michelle Alexander
- *The Other Wes Moore*, Wes Moore
- *The Warmth of Other Suns*, Isabel Wilkerson
- *Understanding & Dismantling Racism*, Joseph Barndt
- *Waking up White*, Debby Irving
- *White Fragility: Why It's So Hard for White People to Talk About Racism*, Robin DiAngelo
- *White Rage*, Carol Anderson
- *Why are All the Black Children Sitting Together in the Cafeteria? And Other Conversations About Race*, Beverly Daniel Tatum
- *Witnessing Whiteness: The Need to Talk about Race and How to Do It*, Shelly Tochluk

ARTICLES/BLOGS

- [Unpacking the Invisible Knapsack](#) by Peggy Macintosh
- ["What I Said When My White Friend Asked for My Black Opinion on White Privilege"](#) by Lori Lakin Hutcherson
- The New York Times, The 1619 Project, Nikole Hannah-Jones
- Rev. Karyn Carlo, <https://karyncarlo.net/>

MOVIES/PODCASTS

- I Am Not Your Negro, James Baldwin
- [Seeing White Podcast](http://www.sceneonradio.org/seeing-white/), <http://www.sceneonradio.org/seeing-white/>
- The Hate U Give, George Tillman Jr.
- The Long Shadow, Frances Causey
- Thirteenth, Ava DuVernay
- [Uncivil Podcast](https://gimletmedia.com/shows/uncivil), <https://gimletmedia.com/shows/uncivil>

VIDEOS

- Implicit Bias, <https://www.pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism>
- [Introduction to The Equal Justice Initiative](#) – organization that built The Legacy Museum and Memorial that we will visit
- [NBC News Segment with Lester Holt and Bryan Stevenson](#)
- Michael Eric Dyson's ["Take on White Privilege and the American Amnesia Over Race"](#) from PBS Brief But Spectacular series
- [White Privilege 101](https://media.andover.edu/media/t/1_4je23l7w/21929341) https://media.andover.edu/media/t/1_4je23l7w/21929341
- Video of [New Orleans Mayor Mitch Landrieu's address on removal of confederate monuments](#), Friday, May 19, 2017
 - Or [Transcript of Mayor Landrieu's speech](https://thepulsepensacola.com/2017/05/transcript-of-new-orleans-mayor-landrieus-address-on-confederate-monuments/): <https://thepulsepensacola.com/2017/05/transcript-of-new-orleans-mayor-landrieus-address-on-confederate-monuments/>
- NPR Code Switch: Race and Identity Remixed, <https://www.npr.org/sections/codeswitch/>
- Netflix series *Explained*, The first episode is on "The Racial Wealth Gap";
- TED talks:
 - Bryan Stevenson on ["We Need to Talk About an Injustice"](#)
 - David Williams on "How Racism Makes Us Sick"
 - Michael Murphy on "Architecture That's Built to Heal"

OTHER SOURCES:

The General Commission on Religion and Race (gcorr.org) has a multitude of resources available to learn about race and racism as well as for starting the discussion in the local church.

We would suggest local churches begin the discussion on racism with two short videos that have discussion questions that go along with the video. They are:

1. Meaningful Conversations About Race, Featuring Rev. Dr. Hooker
2. Deconstructing White Privilege with Dr. Robin DiAngelo

These can be found on the General Commission on Religion and Race's website. The homepage has a pull down menu labeled Resource. Click on that and go to video series. Here click on Vital Conversations 1 and you will find the resources listed.

We would also suggest reading "10 Ways to Become More Faithful than Post-Racial" on the GCORR Resources page.

Two of our panelists were college professors. From work in their classrooms, they suggest using the following questions to begin discussions on race and racism.

"If you could choose the family you were born into, would you have chosen yours?" This question challenges us to think about our beginnings: our race, ethnicity, culture, gender, socioeconomic status. We don't get to choose those qualities and no one else does either. We have no idea of all the factors that made someone who they are, and we should not judge others - plain and simple.

Rebecca Fraley

What do you most want to know about racism and/or being anti-racist?

What do you feel you know MOST about, or LEAST about race and racism?

What do you FEAR most, or have most HOPE for stopping racism?

What personal experience most HELPS or most HURTS your ability to understand racism or being anti-racist?

Richard Guzman

[Implicit Association Test](https://implicit.harvard.edu/implicit/user/agg/blindspot/indexrk.htm) – a measure of unconscious bias toward race
<https://implicit.harvard.edu/implicit/user/agg/blindspot/indexrk.htm>

DEFINITIONS

Racism: A form of discrimination based on skin color and ethnic origin, kept alive through power and institutional reinforcement.

Racial Prejudice: A belief in stereotypes about groups of people.

Racial Discrimination: Actions and unfair treatment based on prejudice.

Racist: One who is supporting a racist policy through their actions or inaction or expressing a racist idea.

Antiracist: One who is supporting an antiracist policy through their actions or expressing an antiracist idea.

Assimilationist: One who is expressing the racist idea that a racial group is culturally or behaviorally inferior and is supporting cultural or behavioral enrichment programs to develop that racial group.

Segregationist: One who is expressing the racist idea that a permanently inferior racial group can never be developed and is supporting policy that segregates away that racial group.

Northern Illinois Conference Antiracism Task Force Members

The following clergy and lay members are members of the Antiracism Task Force. They are:

Name	Role	City/Town
Rev. Chan Ik Choi	Site Pastor, Urban Village Church (South Loop)	Chicago
Rev. Violet Johnicker	Pastor, Brooke Road UMC	Rockford
Rev. Matthew Krings	Associate Pastor, New Lenox UMC	New Lenox
Nadia Kanhai	Antiracism Task Force Co-Chair & Lay Member, Grace UMC	Naperville
Randy Livingston	Lay Member, Greenstone UMC	Chicago
Rev. Cris Ramirez	Pastor, Iglesia Cristiana Emerge "Emerge Christian Church"	Belvidere
Rev. Jarrod Severing	Antiracism Task Force Co-Chair & Pastor, Epworth UMC	Elgin
Rev. Irene Taylor	Pastor, First UMC	Des Plaines

The Task Force is passionate about living out the conviction that racism is incompatible with Christian teaching and helping others to do so also. The co-chairs invite you to contact them should you have any feedback for their team. Feel free to contact them; however, please understand that their availability is limited and they will get back in touch with you as soon as their schedule allows. Please email the Co-Chairs at AntiracismTF@umcnic.org.

Why It's So Hard To Talk About Racism

By Keith Giles, July 19, 2019

I am no stranger to disagreements. My friends on Facebook are very used to engaging in very long conversations online about differences in Theology, Doctrine and Philosophy. Even when others become agitated and even hurl personal insults at me in the process of dialog over such issues, I've always maintained a measure of grace for them, and often try to disarm the situation with humor and grace, whenever I can. Some people say I have too much grace and patience for people who insult me over such issues, but I've learned that it's very important to model the love of Christ – especially in situations where we disagree. However, when I disagree with someone about Theology, I can quite easily disengage emotionally and not take it in. But with Racism, it's very hard for me not to feel contempt for the person on the other side of that argument. I often struggle to find grace for people who justify treating another human being as an inferior – especially if that person claims to love Jesus [who was brown]. I think part of the reason for this is that, on issues of Theology, I can relate to the person who disagrees with me. Often, the things they believe are things I once believed myself only a few years ago. So, because I can understand why they think that way, I can easily step back and see things from their position. Mostly because I once held that same position. But, when it comes to Racism, I really can't understand. I don't relate at all to that point of view. I can't find common ground with that person because, at my core, that way of thinking is repulsive to me. And it always has been.

I think it's partly because I was born in a very small town in Tennessee where racism and bigotry was “normal” and I moved away from that part of the country at a very young age; long before any of that way of thinking could sink into my brain. From that small town in Tennessee we moved to an even smaller town in Southwest Texas where I was the minority white kid at a predominantly Hispanic school. But, I was too young to notice that I was different and no one around me treated me differently because I was white. So, to me, those other kids were just my friends. I didn't learn to see them as anything other than my friends.

Honestly, the only times I ever encountered blatant racism was when I would go back to visit family and friends in that small Tennessee town. That's where I heard them talk about black people in horrible ways, and make jokes about Mexican people that I knew were hateful and not based on reality but on some underlying bigotry. So, I learned to hate racism from an early age, I guess. And that's why, today, I can tolerate almost anything other than racism and bigotry. Nothing sets me off like racial hatred. Now, I sometimes hear from other white people that they are victims of “reverse racism” because a black person or another person of color

once treated them poorly. If that was you, I'm sorry. It certainly isn't easy to be treated unfairly because of your race. But, I don't think that's anywhere near the same as what people of color experience every waking moment of their lives. I also understand that when I point out the effects of White Privilege there are some white people who feel attacked and threatened by that. As if what we're trying to do is to blame everything on white people, or worse, point the finger directly at them, personally. But that's not what's happening. I get that it can feel that way. But that is not the case. For many of us who were born white, we need to try to see things from a new perspective. Because there are things going on around us that we are blind to. Simply put, there are systems in place that favor us that we are not aware of. In my own case, I'm very thankful for friends like Valerie McGowan who help me to see with new eyes and to realize that my experience as a white person in America is not the same shared experience of people of color who live around me. So, I'll let her frame the questions, as someone who has experienced a reality that I am not aware of. This is what we as white people need to try to comprehend:

“Have you ever experienced situations where there were laws stating that you as a white person are scientifically/mentally inferior and only suitable for enslavement?”

“Were you by law because you're white, forbidden to vote, obtain an education, travel to certain towns after dark(aka sundown towns), live in certain southern states as a free person, or live in the neighborhood of your choice that was affordable to you?”

“Were you followed around retail stores, assumed to be a thief because of your skin? Were you as a teenager threatened with lynching because a black woman claimed you made advances towards her?”

“Did police automatically assume you were a gang-banger because you were a white kid driving a nice car? Were you barred from eating at many restaurants because you're white?”

“Did hospitals refuse to treat you because you're white? Did you grow up never seeing anyone that looks like you represented in popular media?”

“These are all examples of actual racism. It's systemic and universal, not personal hurt feelings.”

I'm very thankful for people like Valerie, and **Dr. Samatha Kline** [who also blogs here on Patheos], and others who have patiently and lovingly helped me to see beyond my own blind spots and recognize the struggle that I have largely been oblivious too. I hear my white Christian friends claim that they are "color blind" and that they're tired of being blamed for something that – in their minds – happened "a long time ago." But, racism and slavery and bigotry did not end a long time ago. It is still going on today. It may have taken another form. It may be hidden from your eyes. It may be called something else, but it is still very, very much alive. And, to be honest, it's not about "blame" at all. No one wants to "blame" white people today for anything that happened during the Civil War or Jim Crow. It's not even that anyone wants to blame white people today for the system that enables White Privilege. I think most people of color understand that the average white person is simply oblivious to it. So, let's take "blame" off the table. But, I do think we need to realize that the war isn't over and that the impact of racism is still being felt by actual human beings who are also our brothers and sisters in Christ. And even if they are *not* of the same faith, they are still fellow human beings who are suffering in ways that we cannot, or will not, acknowledge. So, it starts with being willing to see. It starts with being open to the possibility that people of color are suffering in ways that most white people cannot imagine. The question is: Are you willing to open your eyes? Are you willing to listen? Are you open to the possibility that the playing field isn't perfectly level for everyone? And, better yet, are you willing to be someone who is part of the solution to the problem? Or, sadly, are you committed to looking the other way while the system continues to grind people into the dirt? And are you comfortable with that because the people who are suffering aren't like you? If you can ignore the problem because those on the bottom are of a different skin color than you are, there's only one word for that. I sincerely hope you're not comfortable with that reality. I hope you'll refuse to wear that identity as your own. We are all created equal in God's eyes, but we are not all treated equally by one another. There's only one way to change that, and it starts with admitting that it's true. Reconciliation is part of our calling as ambassadors of Christ. We declare reconciliation between God and mankind, yes. But we also declare reconciliation between people who are all made in the image of the same God. We are all God's children. We are all brothers and sisters.

All of us. Everyone. No exceptions.

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Keith Giles was formerly a licensed and ordained minister who walked away from organized church 11 years ago, to start a home fellowship that gave away 100% of the offering to the poor in the community. Today, He and his wife live in Meridian, Idaho, awaiting their next adventure.



Meaningful Conversations on Race: A Discussion Guide



DISCUSSION GUIDE, RACE AND ETHNICITY, RESOURCE TOPICS, RESOURCE TYPES, VIDEO, VITAL CONVERSATIONS, VITAL CONVERSATIONS

The General Commission on Religion and Race invites United Methodist Christians of goodwill to engage in conversations about race, racial identity and the challenges that come when racial prejudices and bias are combined with institutional power and privilege, typically defined as racism.

These discussions are not easy to undertake. Our shame, fear, race, anger, frustrations, confusion, personal biases, separation and segregation—including that which is institutional, personal and familial—often render it nearly impossible for even well-meaning people to “get at” how we feel about and how we can move through racialized differences toward becoming God’s beloved community.

Still, God in Christ Jesus is calling us to be courageous, steadfast and true to our calling to transform the world from one divided and warring to one where God’s peaceable kingdom will come. The Scriptures beckon us:

- “Happy are those who observe justice, who do righteousness at all time.” (Psalm 106:3)
- “Come now, let us argue it out, says the Lord.” (Isaiah 1:18)
- “You shall be called the repairer of the breach, the restorer of streets to live in.” (Isaiah 58:12)
- “But let justice roll down like waters, and righteousness like an ever-flowing stream.” (Amos 5:24)
- “Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

We, the laity and clergy who are members of the staff and board of directors of the Commission, believe that now is the time to start conversations about the realities of race and racism and how they affect our communities, our congregations, our families, our nations and ourselves—even the ways we live out our faith.

As we read and watch news reports, observe and participate in the happenings in our cities and towns, and assess the racial dynamics in our communities and in our churches, we believe that Christians can and must bring our understanding of the power of God’s reconciliation and God’s justice to bear on the conversations and the situations in which we find ourselves.

So, for the next year, the General Commission on Religion and Race will release one or two video discussion-starters each month for your use. We invite you to begin this conversation in your Sunday school class, as a weekly class meeting, among United Methodist Women and United Methodist Men’s groups, young adult fellowships, ministry leadership teams, annual conference Cabinet, or as a study with team with people from other congregations or denominations.

Some suggestions:

- Invite people to participate in a weekly/biweekly/monthly discussion group about race and racism. Explain the time commitment, the fact that each person will

- take turns facilitating and that you will use discussion-starters from the General Commission on Religion and Race. Set a firm meeting time and stick with it.
- Plan for one or two sessions for each video, with each session lasting at least 60 to 75 minutes.
- Keep your group small, say no more than 8-10 people, so that everyone has the opportunity to reflect and speak.
- Rotate the roles of facilitator and recorder each time, so that everyone may participate fully. (Note-taking should be limited to any ideas the group wants to carry forward, including possible ministry/action items for the future).
- Set ground rules for the discussion—but not too many. Remind participants to speak from their own experiences and not on else's and avoid saying things like, "My Asian friend told me" or "My co-worker says Blacks don't." Also, affirm that frustration, confusion and fear are all part of the discussion—do not attempt to tamp down those feelings. And suggest that what is said in the group stays in the group.

Questions/Discussion Starters—**Meaningful Conversations About Race** with The Rev. Dr. David Anderson Hooker

Video: vimeo.com/149022025

The video, **Meaningful Conversations About Race**, lends itself to viewing and discussion by an interracial group. Consider joining with people from one or more congregations of another racial groups on this study. Select co-leaders, one from each group. To allow time for several people to share stories and have fuller discussions, you may want to divide this session into at least two, one-hour sessions. To keep the conversation moving, you might also assign as pre-work the article, "White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh, available on pp. 79-82 of *Beyond Heroes and Holidays: A Practical Guide to K-12 Anti-Racist, Multicultural Education and Staff Development*, published by the Network of Educators on the Americas. The object is to discuss and listen to one another, so remind participants to take a deep breath, speak from their own experiences and listen carefully to one another.

1. Spend 15 minutes doing the attached "Face Test." Discuss how participants were able to create a full face or not. What does this test say about our worldviews and experience when it comes to cross-racial relationships?
2. What does Hooker say about the arguments that we should be "colorblind" and view our contemporary culture as "post-racial?" Why are we still "not beyond race," in his view?
3. Hooker asserts that "racism" is not about our individual points of view or actions; rather, he says, it is a system and an ideology about which most people are unaware, and that privileges one race over others. Review the article, "White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh. Discuss ways specifically that White people and others may remain unaware of some kinds of racism.
4. In his dandelion-blue grass analogy, Hooker asserts that our systems are not neutral, but shaped by biases, tradition, histories and practices, which is one reason that dandelions are considered weeds to be destroyed, while blue grass is prized as creating a beautiful lawn. Consider the following list and discuss how our perceptions of race and racial identity influence what we consider as good/positive/appropriate/traditional appearance of:
 - A dating/marriage partner
 - A hardworking person
 - A safe neighborhood
 - Beautiful hair and skin
 - A reliable world leader
 - A cute baby
 - The "all-American" couple
 - The kind of pastor I want in my church
 - A Sunday school teacher
 - Artists' renderings of Jesus, Mary or Moses
 - A stained-glass depiction of The Good Shepherd
 - A person I would vote for as Mayor of my town
5. How do your current local-church experiences in worship, outreach, mission and witness prepare you to be in community with people of other races, especially when there is racial strife and division in our nation? What are some ways you are willing to work in your church to begin building ongoing relationships, Christian community and space for honest dialogue across racial lines?

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Deconstructing White Privilege: A Discussion Guide



DISCUSSION GUIDE, WHITE PRIVILEGE

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Questions/Discussion Starters—Robin DiAngelo ([watch video here](#))

(It might be helpful for people who identify as White to meet as a group first and have a discussion on [Dr. DiAngelo's video](#), then meet in an interracial group. Please allow time and space for individuals to tell their stories)

1. When were you first aware of your racial identity? What were the circumstances and how did you feel? What, if anything, were you told, taught or shown about "your" race?
2. What is your racial-ethnic identity? Do you celebrate it in any way? (Family traditions? Stories? Photos?)
3. Tell a story about the earliest time in your life that you became aware of other races. What were the circumstances? What, if anything, were you told, taught or shown about that other racial group?
4. Name a time recently when, in worship, Sunday school, Bible study or another discipleship setting, the pastor or leader expressed any value in being in any kind of positive relationship with people of other races?
5. Tell a story about a time when a discussion or encounter involving race made you reflect or think about your life as a Christian? About your role as a mentor or parent or grandparent? About your own friendships or relationships?
6. Dr. DiAngelo emphasizes that racism is not an individual "bad" act done by "bad" people. Rather, she talked about institutional or systemic impacts of racism. What is the difference between individual prejudice and institutional power?
7. What are some evidences of institutional racism in your community? Church? Families?

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From Talk About White Privilege to Action: Next Steps on the Anti-Racism Journey



DISCUSSION GUIDE, EQUITY, GROUP ACTIVITY, RACE AND ETHNICITY, SELF REFLECTION, WHITE PRIVILEGE

Often times we have discussions about race and racism but fail to move from talking to action. This worksheet is designed to help you take the work you have already done with anti-racism – no matter where you are on the journey thus far – and work to put words into action. This action plan is best put together in small groups but can be done individually (see options). The main point is to move from talking *about* race and racism to *living into* an anti-racism or racial justice advocate stance. We all have the choice – every day – to decide on which side of racism we will stand. Silence is not an option; neither is standing by and hoping things will get better or “not touch us.” Racism impacts everyone in harmful ways. None of us is immune. We must decide. You, today, right now, are deciding. On which side do you stand?

OPTIONS:

1. Individuals can create an action plan with this worksheet. However, the best scenario is to gather a group of like-minded individuals to do the worksheet individually, then to meet as a group to “compare notes.” While anti-racism work is done on an individual level (we always have the choice to interrupt racist statements/jokes, buy certain products and not others, etc.), it is coalitions of people who will have the best chance of discovering a multi-layered strategy to dismantle racism, and attend to the structural aspects of racism that support and perpetuate any individual acts we might see or hear about.
2. Groups who have already done some discussions about white privilege could come together for an hour working lunch and create an action plan from the worksheet. Answer the questions and create a table that emerges from the ideas that are generated around tables or with the whole group.
3. Similar to #2, your group could come together and sit at tables based on **journey placement caucuses**. For example, those who identify as just entering into conversations about white privilege and anti-racism work would sit at tables together, those who have done some work but are wondering “what’s next” would sit together, and those who have or are ready to enter into a more robust advocacy role would sit together. Each group would go through the worksheet in their similar journey caucuses and create an action plan (approx. 30-40 minutes). Then, gather the whole group together for the last 15 minutes to hear from a reporter from each table. All the ideas are spoken into the room and the last 5-10 minutes could be spent discerning a timetable or perhaps coming up with ideas generated only after hearing everyone’s ideas.

STEPS:

[1] complete worksheet; [2] create timetable; [3] determine how you will measure faithfulness and/or success; [4] get authorization for action from leaders and/or people who control the budget; [5] put ideas into action; [6] assess outcomes for faithfulness and learning points; [7] learn from #6 and try it all again.

DIRECTIONS:

Use the following questions both personally and communally to reflect on what your group’s next steps in the journey of anti-racism work will look like; fill in your action plan under the headings (learn, share, risk); consider your audience (this group interested in anti-racism work, the congregation as a whole, the community,

some combination); think about your focus (in this case – white privilege); consider what is possible without ignoring that we love a God for whom nothing is impossible; ensure your action plan has accountability partners whether from within or outside your group (for any justice issue – the ones most able to tell us whether our strategies and work are doing any good are those who suffer under the injustice itself).

REFLECTION QUESTIONS OR EXERCISES (These are meant to be done without external help like Google, etc. They are meant to assess and to help you self- or group-organize your next steps in learning, sharing, or risking as it relates to anti-racism work.):

1. Often, people of color are required to know things about white culture in order to succeed in work, church, school, and life while people racialized as white are not required the same about cultures of color. Write down three things you have had to learn about another racial culture to succeed or be faithful in school, work, or church. Reflect and discuss your findings.
2. Name the three people who have influenced you the most in your life. (If you also want to include people you don't know personally, create one list of three people who you know personally and a second list of people you don't know personally but influenced you the most.) Write down their racial identity next to their name. Reflect and discuss your findings.
3. Have you ever been in a conversation where someone has told a racist joke or repeated a racial stereotype unchallenged? Did you say something? If so, what did you say? Was it helpful? How so? If you did not say something, why not?
4. If you were sitting at a table with one of three founders of the Black Lives Matter movement, could you share two things that you know about the movement that would support what she would say about it? If so, what are those two things? How do you know she would support them? If not, reflect and discuss.
5. Make a list of the most accurate sources for information about how to support the water protectors at Standing Rock. How do you know they are the most accurate sources – what do you use as criteria? Another way to think about this exercise is to list 5-10 ways allies can support the Standing Rock water protectors and the sources you used to know this information has been vetted by those who would be best to tell us if our work as allies is helpful.
6. Take a look at your budget. (If doing this as an individual – use your personal budget. If doing this as a church – use your church's budget.) What items directly support the work of anti-racism? How do you know? List how each item supports the work of anti-racism. Add up all expenses utilized for anti-racism work and determine the percentage of the total budget. Reflect and discuss.
7. Analyze who makes the decisions in your church. Name the 10-20 most powerful decision makers in your church. Over what do they have power? List their racial identity next to their names. Are any of these people those who are the most active in anti-racism work right now? Reflect and discuss.

USING YOUR REFLECTIONS FROM ANY OF THE QUESTIONS/EXERCISES, OR ADDING IDEAS GENERATED THROUGH OTHER AVENUES, LIST YOUR IDEAS FOR “WHAT’S NEXT” IN YOUR ANTI-RACISM WORK JOURNEY. (YOU DO NOT NEED TO USE ALL THE QUESTIONS NOR ALL THE SPACES IN THE TABLE BELOW)

LEARN: Use this column for information your group, the church, or the church community does not yet know; learning is also a next step because we need the information about race, racism, and anti-racism to do faithful and effective work. You can use this column for information you can research on your own or from trainings.

SHARE: Use this column for ways that individuals or your church can share what you’ve learned: facilitate an exercise you’ve experienced in an anti-racism training; offer a workshop for church/community; create (and offer training for) a campaign on “how to discuss race and racism with family over the holidays.”

RISK: Use this column to specifically name risk including but not limited to the following three ways: risk in order to accomplish a “learn” or “share;” risky thing willing to do (i.e., your church will transfer its banking accounts into a Black-owned bank); or what risk is necessary as a next step after a “learn” and “share” item.

EXAMPLES:

Response to Reflection Exercise or Additional Item	LEARN	SHARE	RISK
No mentors of another race	How voluntary segregation supports white privilege		Addressing how voluntary segregation affects the UMC and its ordination process.
I don't know what to say when someone says something racist		Offer training on “what to do when someone says something racist”	Using what you’ve learned in “share;” to address your boss or church leader who tells a racist joke.

I thought segregation was over, what is "voluntary segregation?"	Watch Dr. Robin DiAngelo's video on gcorr.org to learn a little bit about voluntary segregation	Watch video together with a small group and use the discussion questions on gcorr.org to discuss	Take one specific, actionable, and measurable step toward disrupting voluntary segregation in your life or in the life of your church.
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Response to Reflection Exercise or Additional Item	LEARN	SHARE	RISK

GCORR is building the capacity of The United Methodist Church to be contextually relevant and to reach more people, younger people, and more diverse people as we make disciples of Jesus Christ for the transformation of the world.