Imagine No Racism Curriculum
Upper New York Annual Conference
Created by GCORR and Adapted by UNY CCORR

Imagine No Racism Curriculum
Participant's Guide

Created by GCORR and
Adapted by UNY CCORR
Welcome!

Welcome to the “Imagine No Racism” Small Group Curriculum. On behalf of the General Commission on Religion and Race (GCORR) we want to say how excited we are to co-participate in the work of Imagining No Racism (INR) alongside the upper New York Annual Conference. In 2017, the CCORR team worked for 18 months to discern a number of key topic areas necessary for the work of Imagining No Racism. Then, the CCORR team, in collaboration with GCORR, finalized the areas of conversation that resulted in the development of this curriculum. It was our pleasure to co-create this six-session small group study, which was launched in 2018.

Based on feedback that CCORR has received since the launch, we have now revised the curriculum, which is being relaunched as Imagine No Racism 2.0.

The “Imagine No Racism” starter curriculum is meant as a beginning, a set of small group sessions to launch the ongoing work of addressing, and ultimately, dismantling racism. The goal of “Imagine No Racism” is for churches and connectional organizations within the Conference to show a “real increase in mission and ministries that impact racial justice in churches and communities.” There are an unlimited number of faithful, authentic, and tangible expressions of this goal. This series is meant to accompany small groups as you gain a shared language and shared set of learning engagements as a foundation for developing and implementing goals that are meaningful and powerful in your setting. This is not simply a means to an end. Rather, GCORR created this series to provide a starting point for the long-term work of disrupting and dismantling racism – even in the church!

GCORR created this series with a few grounding principles in mind:

1. **Everyone is capable of doing something to resist racism.** Racism is a large, interconnected, and often overwhelming system of policies, practices, and procedures. Yet, there are ways to interrupt and dismantle racism; we just have to learn them, and decide to enact them.

2. **As Christians we have an external and an internal responsibility to resist racism.** Resisting racism gives us the opportunity not only to follow God’s call to work for justice but also to live into who we proclaim we are. Our identity is wrapped up in God’s character of always standing on the side of the oppressed (Rev. Dr. James H. Cone, *God of the Oppressed*, 1997). We resist racism because God created and called us to tear down all structures and expressions of injustice and we are those who proclaim to be the hands and feet of the same God.

3. **There is a difference between guilt, shame, and responsibility.** Guilt says the “thing done” is bad. Shame says the “person who did the thing” is bad. Responsibility says “I have the ability to respond” (response-ability). Moral responsibility says, “I have the ability to respond and I should because it’s the right thing to do.”
4. **There is a difference between Intercultural Competency (ICC) and antiracism.** Intercultural competency is the knowledge, motivation, and skills that help us:
   - learn about other cultures without trying to make them “like” ours;
   - honor other cultures without trying to take them on as our own;
   - and ultimately, to honor the gifts and personhood of one another.

Antiracism is the work which very clearly:
   - recognizes, interrupts, and dismantles racism wherever it exists, in all of its forms;
   - only seeks to understand racism for the purpose of dismantling it;
   - and realizes there is no honor in honoring racism, or any of its forms.

5. **Racism is not individual words or acts based in racial prejudice.** Each individual expression of racism is fueled or protected by the system of racism. Each racist comment made (or other racist action) is the consequence of learning that the system of racism is true and acceptable. This learning occurs both explicitly and implicitly. For us to truly recognize and stop the cycle of individual racism, we must be willing and capable of interrogating and dismantling racism at its core—the system itself.

6. **Everyone is ready to do this work.** While everyone will not enter into this work from the same place and we don’t expect anyone to perfectly resist racism every time, we created this curriculum expecting everyone to come to this study ready to do the work. In other words, this learning engagement series was not created to convince anyone that racism is a sin, of the necessity to resist racism, or of our obligations to dismantle racism in order to build the kin-dom of God.

GCORR has written these six sessions knowing that people would come to this work from different experiences, perspectives, and skill-sets for resisting racism. We also realize that some folks would be in the same small groups together. For this reason, we have provided three entry points: introductory, “what’s next?” and veteran. Each participant will self-select which entry point describes most accurately how they are coming to this work. Some sessions are created for all entry point groups to work together on the same engagement or question, while others will have some shared work. Each entry point will engage in work that challenges them further. The entry points are described in more detail within the curriculum itself. Here are the basic descriptions:

- **INTRODUCTORY:** people who are just beginning the work of resisting racism; people who may not have heard anything about race/racism at church and from the pulpit.
- **WHAT’S NEXT?** people who have started to do the work of resisting racism; have probably been to workshops, engaged in conversations about race/racism. Some of this may have happened at their church, but don’t know how to take next steps on their own. They find themselves asking, “What’s next?”
• **VETERANS:** people who have been doing this work for a long time and may have facilitated workshops; are able to think of next steps on their own but may feel like they have already tried everything and are getting burnt out. This group also includes People of Color who, by necessity, resist racism their whole lives, regardless of having been to a workshop.

Now it’s time to get into the sessions! As you enter into this journey, please know that we are grateful for your commitment not only to imagine no racism but to work intentionally to dismantle it. Praise be to God for those who join in the work of racial justice and racial equity so that all people would finally be treated as equal. In the words of freedom fighter, activist, and theologian-on-the-ground, Ms. Fannie Lou Hamer, “Nobody’s free until everybody’s free.” May this study help us all get free. AMEN.

**Owning our Place in the Struggle**

At the center of our life together are our promises to do the work of growing in God. Promises sustain our commitment in moments when we don’t feel like following through. Over time as we live with the promises, changes occur in us that bring about maturity. We deepen our trust in God and one another. Actively living with the vow to oppose and work to eliminate racism will present opportunities for growth and lead to greater maturity. The beginning of that growth is a transparent self-awareness.

**Reflection Question:**

- What is your entry point as you work toward imagining no racism right now?
### Entry Points to Imagining No Racism

<table>
<thead>
<tr>
<th>Basic Description</th>
<th>Introductory</th>
<th>What’s Next?</th>
<th>Veteran</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>For folks who are engaged but just entering into the work of racial justice and racial equity.</td>
<td>For folks who know they are interested in the work of racial justice and racial equity but are asking, “What’s Next?”</td>
<td>For folks who have been doing the work of racial justice and racial equity for years and/or are direct targets of racism.</td>
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<tr>
<td><strong>Workshops</strong></td>
<td>Includes those who haven’t attended any workshops, don’t hear much or anything about race/racism from the pulpit or at church, and have heard terms like “white privilege” but wouldn’t have a working definition for themselves.</td>
<td>Includes those who have attended workshops and/or conversations about race/racism/even antiracism, and have a working knowledge of terms like “white privilege” or “white supremacy” and could explain them to someone else in a way that’s faithful to the work of racial justice and racial equity.</td>
<td>Includes those who can develop proactive strategies on their own. Includes direct targets of racism who have been resisting racism their whole lives regardless of workshops/conversations attended. This group is well versed in foundational terms and strategies for racial justice and racial equity work, is capable of and probably has taught others or brought others into this work, and can identify and interrupt “racism in progress” including but not limited to microaggressions, whitesplaining, distancing as well as “structures of racism” including policies, practices, and procedures.</td>
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<td><strong>This resource is meant to:</strong></td>
<td>Provide a “primer” in that grounding concepts will be introduced and opportunities for people to use those concepts in real ways will be offered.</td>
<td>Provide “next steps” for people who have an increased awareness of racial realities and the power dynamics that accompany them but have trouble figuring out what the next steps are without guidance.</td>
<td>Provide new strategies for racial justice and racial equity work as well as self/community care for those who are burnt out or just “sick and tired of being sick and tired” in the midst of doing this work. (quote: Fannie Lou Hamer)</td>
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<td><strong>After this resource:</strong></td>
<td>People might still see themselves in the introductory category but will have started the work of resisting racism by becoming familiar with some of the foundational principles and acts of racial justice and racial equity.</td>
<td>People might still see themselves in the “what’s next” category but will have started to understand the principles behind taking knowledge to action and moving from reaction to proactive strategies.</td>
<td>People might share or teach a small group using some of these resources or strategies for self/community care. People might incorporate some of the resources of strategies into their own antiracism work or healing.</td>
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SESSION ONE

_Preparation_

Pray for the conversations you will have together.

Before the first session, please review the first three sections of your manual: "Welcome!", "Owning our Place in the Struggle," and "Entry Points to Imagining No Racism."

THEOLOGICAL OVERVIEW

Our Heritage

As followers of Christ gather together, the relationships we build with one another are, ideally, a model of the quality of relationships God intends for us in heaven. Thy kingdom come! As a Church, we oppose racism because it is a system that oppresses and disenfranchises People of Color while granting unearned benefits and privileges to white people. The United Methodist Book of Discipline tells us, "It is antithetical to the gospel," which proclaims the good news that all people are of equal temporal and sacred worth to God (UM Discipline, p.162.A). In this section, we will engage with some of the biblical foundations to imagine and build communities that interrupt and dismantle racism.

Introductions

Take a moment to share your name, your racial identity, your entry point, and, in a short phrase, what interests you about participating in this experience.
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Opening Devotion

Facilitator offers opening prayer.

Scripture Reading: Luke 10:25-37

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And he said to him, “You have given the right answer; do this, and you will live.”

But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.” (NRSV)

Key Verses:
Luke 10:36-37 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

Devotion:
The Good Samaritan is one of Jesus’ most well-known teachings. The idea of a Samaritan performing such acts of kindness for a Jewish person would have been shocking to the audience hearing this story. The acts of love are radical in themselves, but given the long history of animosity between these two peoples, they become even harder to process. Jesus told the parable of the Good Samaritan in response to a question about how to live the Great Commandments. The person asking, “Who is my neighbor?” was trying to determine where he might draw boundaries around who deserved his love. Jesus told this parable to show that everyone is our neighbor.

Living in 2019, most of us don’t believe we have “Samaritans” in our lives. We don’t think that we maliciously treat others in the ways that Jews and Samaritans did. However, we don’t challenge ourselves to see if we love as meaningfully and powerfully
as the Samaritan in the story, especially across cultural lines drawn as sharply as the ones that existed between these peoples. Many of our family in Christ would argue that racism in society has left them bleeding in the road. The cries of people who are direct targets of racism in various forms, including immigration policies, police violence, and mass incarceration seem to fall on deaf ears. How might God be challenging you to not walk by on the other side, but show love for your neighbor in new ways?

**Discussion Questions:**

- How have you been each of the people in this story? The man on the road? The Levite? The Samaritan? The robber?
- Can you think of an example of how “good church folks” might ignore someone wounded by racism? What might loving our neighbors look like instead?
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Wesley’s Three Simple Rules

One of the blessings of our Methodist heritage is the gift of John Wesley’s Three Simple Rules. As you review these rules, take a moment to reflect on how following them will facilitate healthier conversations around racism.

DO NO HARM: Doing No Harm remembers that it’s not good enough to Do Good. Good intentions sometimes produce harmful outcomes. Doing No Harm also challenges us to remain open to hearing how a word or action that we wouldn’t consider harmful can be harmful to someone else.

DO GOOD: Doing Good is an active practice that recognizes that our main goal is always to create good, and circumstances which sustain and protect the good.

STAY IN LOVE WITH GOD: While “just loving Jesus more” hasn’t broken the strongholds of racism, as Christians we commit ourselves to remember that what we do is always bigger than us. We are called to do the work of racial justice and equity - and we do the work of racial justice and equity - because God is a God of justice and equity, who doesn’t stop because racism persists.

MY NOTES:
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

Your facilitator will invite the group to covenant to live by Wesley’s Three Simple Rules. For the sake of the sacred work of Imagining No Racism we will do together and the promises of God to be with us as we do, let us say, AMEN, together, to signify our willingness to abide by the Three Simple Rules. And the people of God said, AMEN.
Foundational Definitions

Prejudice – comes from “pre-judge.” We do this all the time about many things.

Racial Prejudice – pre-judging based on race.

Power – access to social, economic, institutional, and political influence; the ability to get things done.

Racism – combination of racial prejudice with unfair and unequal access to power.

Antiracism -- the intentional interruption and dismantling of racism.

Discussion Question:
Which of the definitions was most different from what you have learned before?

For the purposes of the sacred work of Imagining No Racism, these definitions have been chosen specifically so that we can begin with foundational definitions that get at the realities of racism and allow us to get started using the same language. We will use AMEN again here to signify our willingness to use these definitions for our time together.

And the people of God said, "AMEN."

Show Bishop’s Video (11 minutes)

Discussion Questions:

• Introductory: What does it mean to you when the Bishop asks the conference to be bold and courageous in doing the work of addressing and ending racism?

• What’s Next? Consider the parable of the Good Samaritan. Jesus says that the one who shows mercy is the one we should imitate. What does “showing mercy” look like in ending racism? In your answer, remember not to create victims out of those who are direct targets of racism, or create a scenario in which white people become the “savior.”

• Veteran: The bishop says, “Ultimately, racial hatred is a form of self-hatred, blinding us to our own humanity and the humanity of those we hate.” In your experience, how is this true or not true?

Closing Circle

Facilitator offers closing prayer.
SESSION TWO:
The CALL OF BAPTISM TO IMAGINE NO RACISM

Preparation

Pray for the conversations you will have together.

The Power of Baptism

Opening Devotion

Facilitator offers opening prayer.

Scripture Passage: Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by You, and do You come to me?” But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased” (Matthew 3:13-17, NIV).

Key Verse: Matthew 3:16-17 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Devotion:
The gospel accounts of Jesus’ baptism capture a beautiful and powerful moment. The image of the Holy Spirit descending like a dove on Him leaves us amazed at the grace and magnificence of God. Many of us around these tables may have been baptized or confirmed years ago. We understand that our baptism was a way of showing our commitment to God. Living that commitment challenges us every day, and we can become comfortable ignoring more difficult aspects of the covenant. Even though we know we are gifted and empowered for the work of ministry by the Holy Spirit, we can easily overlook the hard work of building the beloved community because of fear, exhaustion, personal bias, or other human weaknesses. When we remember that our baptism is a sign of God’s work in us as well as our promises to God, we can reclaim the power at our disposal.
Discussion Questions (Each person choose and answer one):
- In what ways has your baptism made you more courageous?
- When you recall your baptism or the most recent time you reaffirmed it, what part of the covenant resonated most powerfully with you?
- If you have not been baptized, name one thing you'd like more courage about as it relates to imagining no racism.

This second session is to help participants connect the power of God’s grace with the sacrament of Baptism. The United Methodist Church's baptism ritual has clear implications for the cross-over between our individual reception of God's grace (we are individually baptized even if done in a group) and our social/community responsibility as baptized persons. In this session, we'll articulate our beliefs about how baptism transforms our identity into persons who live into baptismal vows.

The Power of Water and Spirit

Next we will read through the United Methodist baptismal liturgy (found below, or on pages 34-35 of The United Methodist Hymnal). Pay special attention to the connections between the work of Imagining No Racism and the words of the liturgy. Reflect on how baptism within the United Methodist Church empowers people to fight for justice and against oppression in all forms. Imagine, or brainstorm, how ministries in your church will change based on this baptismal reality.

United Methodist
Baptismal Covenant

[Leader] On behalf of the whole Church, I ask you:
Do you renounce the spiritual forces of wickedness,
reject the evil powers of this world,
and repent of your sin?
[Respondent/s] I do.

[Leader] Do you accept the freedom and power God gives you
to resist evil, injustice, and oppression
in whatever forms they present themselves?
[Respondent/s] I do.

[Leader] Do you confess Jesus Christ as your Savior,
put your whole trust in his grace,
and promise to serve him as your Lord,
in union with the Church which Christ has opened
to people of all ages, nations, and races?
[Respondent/s] I do.
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[Leader] According to the grace given to you, will you remain faithful members of Christ's holy Church and serve as Christ's representatives in the world?

[Respondent/s] I will.

[Leader] Do you, as Christ's body, the Church, reaffirm both your rejection of sin and your commitment to Christ?

[Congregation] We do.

[Leader] Will you nurture one another in the Christian faith and life and include these persons now before you in your care?

[Congregation] With God's help we will proclaim the good news and live according to the example of Christ. We will surround these persons with a community of love and forgiveness, that they may grow in their trust of God, and be found faithful in their service to others. We will pray for them, that they may be true disciples who walk in the way that leads to life.

United Methodist Hymnal, p.34
The United Methodist Publishing House
Nashville, TN 1989
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Engaging the Power of Baptism

Our church’s General Commission on Religion and Race (GCORR) has developed a set of reflections to help us deepen our connection between baptismal identities and our opposition to systems of injustice that harm God’s people, including but not limited to racism which harm God’s people.

For further information about baptism and its role in the life of a Christian, see Appendix II for the full GCORR resource entitled, “Baptism and Call to Justice”

Baptism and Call to Justice
By Lynn Westfield, Ph.D., for GCORR

Engaging our Baptism for Antiracism Work

1. Consider the first vow of your baptism: “Do you renounce the spiritual forces of wickedness, reject the evil powers of this world, and repent of your sin?” Now consider it in terms of racism and antiracism work: “Do you renounce the spiritual forces of wickedness; reject racism, racial terror, and racial genocide; and repent of any and all of the ways you have participated in, gained privilege from, or stayed silent in the face of racism?”
   a. First: jot down how you FELT when you read the paragraph.
   b. Next: do you think the paragraph applies to you – why or why not?
   c. Then: discuss with your group why you think it is difficult to connect “the spiritual forces of wickedness” with ideologies and expressions of racism.
   d. Finally: brainstorm your thoughts about what a full commitment to the first vow of your baptism would mean if “the spiritual forces of wickedness” included racism.

2. Consider the second vow of your baptism: “Do you accept the freedom and power God gives you to resist evil, injustice, and oppression in whatever forms they present themselves?”
   a. First: brainstorm the impediments or objections to disrupting, dismantling, and destroying racism. Write each impediment or objection on a sticky note and put them on the table. Reflect with your group.
   b. Next: acknowledge whether or not you have ever considered “the freedom and power that God gives you to resist evil, injustice, and oppression” as the freedom and power to disrupt, dismantle, and destroy racism – now that this has been presented to you – how, if at all, do you feel differently about your ability as a baptized person to do so?
   c. Then: share with your group (or with at least one person in your group depending on time) a specific instance where you didn’t interrupt an expression of racism. What stood in your way, and what you would do differently, based on the power of your baptism?
d. **Finally:** brainstorm with your group how your church could interrupt an expression of racism based on the power of your baptisms.

3. **Consider the third vow of your baptism:** “Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord, in union with the Church which Christ has opened to people of all ages, nations, and races?
   a. **First:** what does the phrase “people of all ages, nations, and races” mean to you? Share with a partner at your table.
   b. **Next:** with your group, consider the members of your church – does your membership reflect “people of all ages, nations, and races?” Why or Why Not?
   c. **Then:** with your group, consider the members of your church’s immediate community – does your church’s immediate community reflect “people of all ages, nations, and races?” Reflect.
   d. **Finally:** what are three specific, actionable, and measurable goals that your group can name and commit to in order that your church more accurately reflects and values “the Church which Christ has opened to people of all ages, nations, and races.”

**Discussion Question:**
What was the most powerful aspect of this session for you?

**Closing Circle**

Identify the next meeting time and place. Pray.

**Facilitator offers closing prayer.**
SESSION THREE: IMPLICIT BIAS

Preparation

Pray for the conversations you will have together.

Opening Devotion

Facilitator offers opening prayer.

Scripture: The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did You get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man" (John 1:43-51, NIV).

Key Verse: John 1:46 “Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip.

Devotion:
The people of Jesus’ time didn’t seem to have a good impression of Nazareth. It wasn’t a big city. It was far away from the center of the action. Nathanael seemed to think pretty poorly of the town, assuming that it was impossible for anything good to come from there. We don’t know whether Nathanael’s opinion was based on personal experiences in Nazareth, or if he was just making assumptions about it. We all have behaved like this. There are probably places that we have judged without knowing them.

More importantly, we also believe things about people without knowing them. Anyone who has ever been judged unfairly remembers the feelings it caused. Jesus tells us that Nathanael is an Israelite in whom there is no deceit, yet when Phillip approaches
Nathanael about who Jesus is, Nathanael dismisses Jesus without having ever met him. Jesus shows Nathanael how wrong he was.

Sometimes we are completely convinced that something is true. We’re not sure where the certainty comes from or why we believe it. However, we’re completely convinced and we act on our beliefs. It takes openness and humility to admit that our beliefs may be wrong. May we have the courage of Nathanael to accept the truth of Christ when it is presented to us.

Discussion Questions:
● Think of a time when you made an incorrect judgment about a place or people that you later had to change. Now think about how you came to that judgment. Without telling the story itself, tell us how you came to that incorrect judgment. Was it a church tradition? Did you hear a story from your grandmother? Was it your personal experience, or did someone share something with you? Was it a particular interpretation of scripture, news report, etc.?

Let’s start by defining terms:

Bias is a preference or commitment to one thing/person/idea over another which can be helpful, neutral, or harmful. i.e., “I have a bias for mocha chip ice cream.”
Explicit bias is a conscious awareness.
Implicit bias is unconscious but still has influence over our values, beliefs, and actions.

GCORR Implicit Bias Worksheet

Dr. Jerry Kang, in his San Diego Ted Talk, shares some of his research on the ways in which conscious and unconscious biases affect our perception and behavior. Be sure to engage in the exercises he offers.

“Immaculate Perception” video (14 minutes)
Recognizing Implicit Bias:
Looking at It from a Different Angle
from GCORR Implicit Bias Workbook

Dr. Kang’s “Immaculate Perception” talk is an overview of Implicit Bias complete with
evidence from scientific studies and exercises you can do along with the audience.

Video link: bit.ly/ImplicitBiasVideo

Introduction: The video “Immaculate Perception” provides scientific research using
easily accessible entry points for learning about how implicit bias functions in our brains.

Don’t just watch - you get to participate! Whether as an individual or in a group,
imagine you are a satellite audience to this lecture. When Dr. Kang invites the audience
to participate in an exercise on the screen, imagine he is also giving you directions.
When the exercise begins, make sure you participate verbally as well. You will have the
chance to experience what the original audience experienced playing a fun game and
get an inside look at how our brains function.

Questions to consider after watching the video:
1. What insights did “playing the game” offer you?
2. What evidence did the facilitator use to help teach about implicit bias?
3. What evidence was the most/least powerful for you? Why?
4. How would you explain “implicit bias” to someone else?
5. What implicit biases do you / your church need to address?

NOTES:________________________________________________________________________
________________________________________________________________________

________________________________________________________________________
Closing Circle
Set the time/place for the next session. Pray together.

Facilitator offers closing prayer.
SESSION FOUR:
DEEPENING THE CONVERSATION

Preparation

Pray for the conversations you will have together.

Opening Devotion

Scripture:
They brought to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others asked, "How can a sinner perform such signs?" So they were divided. Then they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet." They still did not believe that he had been blind and had received his sight until they sent for the man's parents. "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?" "We know he is our son," the parents answered, "and we know he was born blind. But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. That was why his parents said, "He is of age; ask him." A second time they summoned the man who had been blind. "Give glory to God by telling the truth," they said. "We know this man is a sinner." He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" Then they asked him, "What did he do to you? How did he open your eyes?" He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?" Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from." The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. 33 If this man were not from God, he could do nothing." To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out. (John 9:13-34 NIV)
Key Verse: John 9:20-22 20 “We know he is our son,” the parents answered, “and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.” 22 His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue.

Devotion: In the U.S. much of our culture focuses on the individual. We tend to view things through individual rights and responsibilities. This can become a problem when we are unable to look past individual actions to the ways of thinking and behaving we do as groups, institutions, and as a society.

The reading for this session is a part of the story of Jesus healing of a man who had been born blind. Given that the man’s condition was well-known, his healing received a lot of attention. Jesus’ enemies in the synagogue wanted to discredit this miracle. The leaders of the synagogue tried to intimidate the man and his parents into saying that he was healed in some other way. The gospel writer points out that the parents were afraid to be put out of the synagogue, but they would not support the conspiracy of the temple leaders. The man who was healed would not deny what Jesus had done despite their threats.

This story provides an example of how human institutions and systems can work to subvert God’s truth. The church leaders tried to use their institutional power to control the narrative and compel behavior. Jesus regularly challenged the authority and behavior of social institutions. While addressing individual behaviors is critical in countering racism, current inequalities built into the normal function of society can reinforce themselves, both intentionally and unintentionally. As we work for racial justice, we must trust God to help us resist ways that systems and institutions might seek to maintain an unjust status quo.

Discussion Questions:
● Can you think of a time when people tried to deny a work God had done in your life?
● Name some individuals, both inside and outside of the church, who challenged the power of an institution when it sought to keep an unjust status quo.

Prayer: Lord, give us the wisdom to see when the power at work against us is not just the beliefs of a single person. Help to recognize when false beliefs and unjust practices are built into our societies. Give us the courage to confront those injustices so that we may truly love our neighbor as You command.
Reflecting on the Imagine No Racism Journey
We've thus far considered the Good Samaritan and heard from our Bishop, we've reflected on the challenges our baptismal vows place on us to interrupt and dismantle racism, and we've begun to examine our implicit biases. Take a moment to reflect on your Imagine No Racism experience so far. What transformations has God begun in you? Take a few minutes for journaling and open discussion.

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

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______________________________________________________________________

Framing Conversations About Racism
As long as conversations about racism revolve around how individuals feel about others, we will neglect the policies, institutional cultures, and systemic nature of racism. The goal of this session is to introduce concepts and language that will help us confront the structures of racism. While often these structures are invisible to white people, they perpetuate and even protect racism in ways beyond avoiding certain words or being friends across lines of race.

Video: “Moving the Race Conversation Forward” (5 minutes)
### Moving the Race Conversation Forward: Types of Racism

<table>
<thead>
<tr>
<th>All the prejudice, bias, and blind spots you might have within yourself as an individual.</th>
<th>What happens when we act out of our internalized racism on each other?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The racist policies and discriminatory practices in schools and workplaces and government agencies that routinely produce unjust outcomes for People of Color.</td>
<td>The unjust racist patterns and practices that play out across the institutions that make up our society.</td>
</tr>
</tbody>
</table>

What is systemic awareness?

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24
Discussion Questions:
● Read each definition. What terms are named in the video?
● What is your understanding of “systemic awareness” right now? Share your paraphrase of “systemic awareness” with the group.

As you self-select into entry point groups, address the following:
● Introductory: Are the conversations you hear in your church/annual conference about race/racism more about individual/interpersonal expressions of racism or institutional/structural/systemic racism? How is this helpful, or not?
● What's Next? Start with one institution. On a large piece of paper, write/draw how that institution has connection to the others on the large list, such as “school.” How does it interact with other institutions? For example, high schools are funded by taxes, taxes are determined by the equity in people's homes, equity is determined by valuing which is influenced by racism, prejudice, redlining, and segregation. Most people pay for their child's education from the equity they build in their homes, which, all together, determines which colleges their child is "eligible" for. This is an example of how education, housing, and banking/economics are connected institutions.
● Veteran: On a large piece of paper, write the interventions that could occur within an institution to disrupt and work to dismantle racism. If there is time, map/place those interventions onto the large piece of paper that the "what's next" team created. Describe how one intervention affects more than one institution--just as racism affects more than one institution.

Each group will post and discuss their findings.

Closing Circle

Set the time/date for the next session. Pray.

Based on our work with concepts of systemic/structural racial justice, consider your personal interpretation of Psalm 10 verse 12, “Rise up, O Lord; O God lift up Your hand; do not forget the oppressed.”
SESSION FIVE:
DECONSTRUCTING WHITE PRIVILEGE

Preparation

Pray for the conversations you will have together.

Opening Devotion

Scripture:
1 Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22 A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.” Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.” He answered, “I was sent only to the lost sheep of Israel.” The woman came and knelt before him. “Lord, help me!” she said. He replied, “It is not right to take the children’s bread and toss it to the dogs.” “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.” Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment. (Matthew 15:21-28 NIV)

Key Verse: Matthew 15:26-27: He replied, “It is not right to take the children’s bread and toss it to the dogs.” “Yes, it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

Devotion:

The Canaanite woman risked a lot by approaching Jesus. Her hope that Jesus would heal her daughter was greater than any obstacle that she would face. Despite the clarity and urgency of her need, Jesus initially ignores her. The dialogue then moves in a direction that almost feels mean spirited. Jesus denies her request, saying he is here for the lost children of Israel, implying that the Israelites are children while implying that others are tantamount to dogs.

The Israelites believed that they were God’s chosen people. That belief made it difficult to understand the perspectives of those who did not share their background. They believed they were entitled to what Jesus was offering. His historical and scriptural references were focused on the Israelites. Others, like the Canaanite woman, struggled with these concepts.
This experience is similar to how privilege operates. Privilege explains how certain aspects of our society operate from particular perspectives based on facets of our identity. When you share the dominant perspective, you are regarded as right, good, normal, and/or human. The problem arises in that it becomes difficult to comprehend the struggles of those who do not carry that privilege among us. Jesus ultimately sets the tone for the coming beloved community by showing that it is faith which makes the difference in what happens to this woman. God's love is bigger than the ways we differentiate ourselves or create injustice in our interactions.

**Discussion Question:**
What other ways did Jesus challenge privilege and injustice in his ministry?

**Prayer:**
Gracious God, open our eyes that we may see the world through the eyes of others in the family of faith. Help us understand how their experience may be very different from our own so that we can create a more just world that reflects Your way of love. Amen.

**Bearing Witness to White Privilege**

For those of us who are white, carrying white privilege does not mean we haven't had to struggle. It just means that our struggle hasn't been harder because of our race. Our whiteness has opened doors for us rather than closed them.

**Deconstructing White Privilege**

**Video: Deconstructing White Privilege (22 minutes)**

During Dr. DiAngelo’s video, use the worksheet to write down the examples of different types of racism described in the video.
“Where Does It Belong”
GCORR Worksheet

<table>
<thead>
<tr>
<th>Individual/Interpersonal Racism</th>
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<table>
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<tr>
<th>Institutional/Systemic Racism</th>
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### POST-VIDEO QUESTIONS: BINARY

Dr. Robin DiAngelo states that one of the most powerful ways that racism has survived after the (modern) Civil Rights Era is by creating a binary between “good people” and “bad racism.”

A. As a group, recap how the video says this functions for white people.

B. Either in pairs or as a group, share ways that shifting from discussions about individual expressions of racism to institutional or systemic expressions of racism breaks the cycle of the “good people” and “bad racism” binary.
POST-VIDEO QUESTIONS - SEGREGATION QUOTE

"I have had to think very deeply on what it means to have grown up in a primarily white neighborhood, to be born into, to go to school … to play, to worship, to love, to work, and to die in segregation and not once have one single person who loved, mentored, or guided me convey that there was any loss… that I (am able to) live my whole life in segregation… (and) never have any consistent, ongoing, authentic relationships with People of Color and not one person who guided me ever conveyed that there was loss… (while actually conveying to me) that there is no inherent value in the perspectives of experiences of People of Color.” -- Dr. Robin DiAngelo

1. How is this quote real for you?

2. Think of three mentors - especially those who have had a significant impact on your life. Consider the racial identity of each. Think about the relationship of your racial identity to the racial identity of your mentors. Share how this relates to DiAngelo’s quote for you.

3. How, in concrete terms, should the church interrogate, challenge, and replace the “racism pillar” of white segregation?

Closing Circle

Set the time/place for the next session. Pray together.

Facilitator offers closing prayer.
SESSION SIX: TAKING THE NEXT STEP

**Preparation**

Pray for the conversations you will have together. Pray for the Holy Spirit to guide you and your group toward the actions God is calling you to do, for such a time as this. AMEN.

**DEVOTION (15 minutes)**

**Scripture:**

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12: 12-27)

**Key Verse:** 1 Corinthians 12:26-27: If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.
Devotion:
The image of the Body of Christ helps us appreciate our diverse roles in the life of the Church. It’s easy to acknowledge the value of every contribution when we consider how complex, interdependent, and synergistic our bodies are. While we always want our bodies at their best, everyone is familiar with the struggles that come when we are injured or sick. Trying to accomplish the most basic tasks, much less enjoy life, seems virtually impossible when we are not functioning at our best. This is also true for the Body of Christ. God did not expect us to treat other members of the Body as though they have lesser value than other parts, nor does God expect us to ignore pain in any part of the Body. Racism not only allows us to ignore suffering in part of the Body; it shows a Body inflicting harm on itself. When one part of the Body suffers, we all suffer.

Discussion Questions:
- Name one thing you appreciate about God’s miraculous design of the human body. What’s one thing about being so fearfully and wonderfully made that leaves you in awe?
- Share a time when your abilities were impacted by an injury to a part of your body.

Prayer:
Lord, help us remember that when any one of us is suffering, we are all diminished. Give us the courage to work with You to overcome the pain and injustice of racism in this world and in our churches, no matter the source. Let us love as authentically and totally as You do, showing grace toward all. Amen.

INTRODUCTION: Welcome to the last session of the Imagine No Racism curriculum. Thus far, you have traveled with the Bishop to discern antiracist ways of interpreting the Good Samaritan text, contemplated what The United Methodist Church’s baptismal rite has to say about doing the work of antiracism; investigated the realities of implicit bias; worked with the differences between individual/interpersonal racism and institutional/systemic racism; and wrestled together with how white privilege has benefited or targeted you. Session 6 has been created so that you can use the knowledge and skills from sessions 1-5 and make concrete action steps for your church ministries to become more actively antiracist. In other words, this session answers the questions, “So what?” “What difference does this make?” and “What’s next?” The directions below help lead the process to answer these questions.

DIRECTIONS: Use the following worksheets to assess your current ministries, discern ministry gaps, and make the Imagine No Racism curriculum real in your ministry contexts. Remember to think about BOTH your own personal development as a disciple of Jesus Christ AND the necessity for institutional/systemic change to interrupt and dismantle racism. Your facilitator will help guide the work with prompts for each section.
SECTION ONE: Reflection and Internalization (30 minutes)

DIRECTIONS: Take one minute to individually think about each prompt, writing notes if you so wish. Then, using a sharpie marker, write each individual idea on a post-it. The sharpie helps to keep the writing to a minimum. You will go through all four prompts individually first. Then, the group will share and post their ideas on the wall, one prompt at a time.

(2 mins) PROMPT 1: What does our church love to do? What does our family of God do joyfully and expertly without worrying about time, effort, or cost?

______________________________________________
______________________________________________
______________________________________________

(2 mins) PROMPT 2: What did we feel emerging as a call of God on our church BEFORE the Imagine No Racism discussions?

______________________________________________
______________________________________________
______________________________________________

(2 mins) PROMPT 3: What were the particular lessons or moments of the Imagine No Racism program that moved our hearts and/or spirits? Why?

______________________________________________
______________________________________________
______________________________________________
______________________________________________

(2 mins) PROMPT 4: What are some stories or issues in our community that have moved your heart or stirred your spirit with respect to Imagine No Racism? How might some of the lessons of Imagine No Racism connect with these stories/issues?

______________________________________________
______________________________________________
______________________________________________
SECTION TWO: Assessment and Action Plan Worksheet (30 minutes)

**DIRECTIONS**: Complete the Action Plan Worksheet by checking one box in each of the subcategories after reading the description. Your selection should reflect what you believe should guide the “next step” you will take as a concrete action after completing the Imagine No Racism curriculum. At this point, what do you think a faithful next step would be? Write it below.

#1: CONTENT CATEGORY: What category of action should your church’s next step fall into?

- Do people need new knowledge? In other words, does your congregation need to know more about something to move forward on the idea above?
- Do people need to increase their motivation? In other words, is the work of racial justice enough of a priority that people will add something to their already-busy lives?
- Does a new skill set need to be provided? In other words, do the people know about the issue and want to do something but just don’t know what to do?

- □ Knowledge
- □ Motivation
- □ Skills

#2: ENTRY POINT: Using your knowledge of “entry points” from the Imagine No Racism curriculum, what entry point should the emerging ministry affect most? Here, as a reminder, are the points:

- **INTRODUCTORY**: people who are just beginning the work of resisting racism; very new to addressing racism but engaged.
- **WHAT'S NEXT?**: people who have started to do the work of resisting racism; have some information, but always asking "what's next?"
- **VETERANS**: people who have been doing this work for a long time and may have facilitated workshops; are able to think of next steps on their own but may feel like they have already tried everything and are getting burnt out. Most People of Color identify with this entry point.
• When you consider the idea developing in your mind or the passion growing your heart, does this ministry/change impact people at the Introductory, What’s Next, or Veteran point?
• Which entry point do you think will generate the most excitement or has the most potential for transformation right now?

  □ Introductory
  □ What’s Next
  □ Veteran

#3 GROUP FOCUS: Who is the focus of the next step? As you consider what God might be saying to you at this moment, where do you feel the group needs to prioritize its efforts to prepare?
- SELF: Maybe as you hear a call emerging, you feel conflicted or concerned that you’re out of alignment with the team as an individual. In this case, might you need to work on yourself in order to be fully supportive of the developing plan?
- CHURCH: Is there more learning or healing we should do as a team/congregation before planning a ministry or seeking a partnership?
- COMMUNITY: Should we focus on listening to our neighbors and/or potential partners to better understand the specific concern God has stirred in our hearts?

  □ Self
  □ Church
  □ Community

#4 FORM OF CONTENT: There are different ways to think about content. This subsection asks you to consider what form the content will take so that it does what it’s meant to do.

  *Learn:* represents an action where new knowledge, motivation, or skills will be received.
  *Share:* represents an action where new knowledge, motivation, or skills will be presented to others.
  *Disrupt or dismantle:* represents an action where some particular courage will be needed.

  □ Learn
  □ Share
  □ Disrupt/Dismantle
#5 HIGHEST PRIORITY NEED: What is the main offering needed to do this next step?

- What will people need to be willing to sacrifice in order for this next step to happen?
- As you consider the realities of putting the emerging idea into practice, what will be the primary challenge to implementation? For example, the primary challenge of some new ministries is finding the necessary money as opposed to finding a motivated team. Raising money might be more helpful than having more people show up who could interfere with the work in process.

- Finding enough committed people
- Helping interested people make time
- Raising the money
- Organizing the work

#6 OBJECTIVE: When you consider the emerging idea, what is the next step to making it happen?

- Discern the call: Strengthen our collective sense that this step is God’s will.
- Equip the team: Build a shared understanding of the problem and develop needed skills
- Plan the ministry: State the goals, name the action steps and timeline, assign responsibilities, and identify resources.
- Establish partnerships: Build relationships with others to engage in this work.

#7 SPHERE/REALM OF WORK: What type of next step is this?

- Does it focus on our biblical/theological connections to the work of antiracism?
- Does it focus on making changes in the socio-political realm (i.e., laws, voting, red-lining, etc.)?
- Does it focus on developing Christian character or discipleship?

- Bible/Theology: Bible studies/devotionals, sermons, calls to action.
- Socio-political: Laws, policies, school-to-prison pipeline, segregation, red-lining, etc.
- Character/Discipleship: Transforming personal ideas, values, and skills to reflect Jesus.
#8 ASPECT OF RACISM TO DISMANTLE: In session 4 the video, “Moving the Race Conversation Forward,” shared four categories of racism.

- Which category does the emerging ministry represent?
- If you don’t have a specific action step, what type of racism do you feel the Spirit calling you to address?

- Individual: Within a person.
- Interpersonal: Person-to-person OR church-to-church.
- Institutional: Within an organization, company, government entity.
- Structural/Systemic: Connections between institutions that promote racism amongst institutions or allow for antiracism to permeate multiple institutions.

#9 ACTIONS REQUIRED: What type of action will this next step require?

- Will individuals develop character or skill sets?
- Will relationships be built within or outside the church – or across lines of racial difference?
- Will equity be created so that policies, procedures, and practices will correct and repair injustices from the past and present?

- Personal Development: Individual.
- Building Relationships: Interpersonal or organizational (between churches).
#10 SMART GOALS: Hold off on filling in this section until you choose a particular “next step.” Use this chart to create a checklist for your group to ensure you have chosen a “next step” that has the potential to be implemented.

<table>
<thead>
<tr>
<th>SPECIFIC</th>
<th>MEASURABLE</th>
<th>ACCOUNTABLE</th>
<th>RELEVANT</th>
<th>TIME-BOUND</th>
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## Grid for Action Planning

<table>
<thead>
<tr>
<th>TIME</th>
<th>WHAT</th>
<th>WHO</th>
<th>WHERE</th>
<th>BUDGET</th>
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APPENDICES
Appendix I: Tools

Role Plays – Practicing Interruptions. Try to practice these scenarios with someone you trust, or even in the mirror, before attempting to have a conversation on race and racism. By practicing these scenarios ahead of time, you'll feel less hesitant, unsure, or worried about “getting stuck” during the conversation.

AAA. If you perpetrate racism, you can apologize and model it for other white people to show how a white person apologizes authentically. For white folks, practice saying the following words for yourself.
- Accentuate gratefulness: “Thank you for pointing that out to me.”
- Apologize directly: “I’m sorry.”
- Attend to doing better: “I will do my very best to ensure that I don’t do/say that again. I and will do better next time.”

Define racism. It helps to be able to define racism because whether explicitly or implicitly, people will be asking, “but what is racism?” You’ll want to know your definition well enough so that you can share it. Options include:
- The DiAngelo video: “Now I think of racism as a system where…”
- Moving the Race Conversation Forward: to differentiate between individual and institutional/systemic/structural racism.
- Some other paraphrase from any of the training materials.

Explain white privilege to a white person who has “worked hard” for everything they have:
- You can acknowledge that the person worked hard for everything they have.
- White people can work hard but don’t have to also work against racism that’s directed at them. People of Color can work just as hard but also have to work against racism.
- Because racism is not directed at them, white people don’t have less, or start with less, than People of Color.
- Racism and working hard are two different things.

Microaggressions. (Big idea: “everyday verbal, nonverbal and environmental slights, snubs, or insults” which can be explained away by the dominant group while being quite harmful to those targeted.)
- Definition. Derald Wing Sue, Ph.D., defines microaggressions as: “everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely on their marginalized group membership.” Microaggressions may invalidate identity, demean on a personal level, suggest marginalized status, threaten or intimidate. Oftentimes microaggressions are excused by those not targeted as harmless, trivial, or “small slights.” However, they
are actually quite harmful to the targets' physical, emotional, and psychological wellbeing.

**Interrupting Microaggressions:** If you recognize a microaggression has occurred, you can model resisting racism even in the midst of the conversation. Take a look at these examples and interruptions:

- **White people interrupting People of Color** -- or answering while a Person of Color is thinking through the rest of their statement. The white person may say, “Oh, I interrupt people all the time. This has nothing to do with race.” Or: “It’s not a big deal, I get interrupted too sometimes.” When white people interrupt People of Color it signals white people’s belief that they can speak whenever they want. It says that what they are saying is more important than what People of Color are saying, and that white people control timing, content, and the direction of the conversation. Especially in conversations about race, racism, and reconciliation, part of white people’s antiracism work is to always avoid interrupting People of Color.
  - **Interrupting interruptions.** Say to the white person, “excuse me.” Turn to the Person of Color and ask, “I’m sorry. Did you complete your thought?”
- **Whitesplaining.** White people explaining race, racism, what counts as racism, and what doesn’t count as racism to People of Color. It’s also explaining the significance of racism or a racist act to a Person of Color.
  - **Interrupting Whitesplaining.** You could say, “These conversations are a great place to practice antiracism together. One act of antiracism for those of us who are white is to defer to the Person of Color. People of Color are best able to determine what counts as racism.” The best way for white people to engage in antiracism work that explains racism is to explain racism to other white people.
- **Tone policing.** People of the dominant group may attempt to control how a person of the vulnerable group speaks about, defines, or describes their experiences of the injustice and oppression which targets them. Tone policing is known as a microaggression because it can usually be easily explained as something else by the dominant group. It also harms the targeted group by using stereotypes or prejudice as a reason for justifying the control.
  - **At a basic level,** you can interrupt tone-policing by stating that the most important thing about doing antiracism work is to interrupt and dismantle racism. Then share that one form of racism is tone policing, which occurs when white people attempt to control People of Color when they speak about, define, or describe their experience of racism.
  - **Another form of antiracism for white folks is to pay close attention to their reactions to the way People of Color talk or teach about racism.** If white people are overly concerned about feeling uncomfortable with how the information is delivered, this is a good indicator that tone policing is occurring.
Appendix II: Baptism and Call to Justice
By Lynn Westfield, Ph.D., for GCORR

The United Methodist Church’s Baptismal Covenant is bold! Our church has a long history of care and concern for those who are oppressed. We believe that discipleship includes the work of justice.

Now, and since the earlier times of our Christian tradition, profession of faith expressed through baptismal vows, have been central to our initiation as Christians (Acts 2:38; 1 Cor. 6:11; Hebrews 10:22, for example).

The Ritual: Baptism is a sacrament, a sign/act of Christian initiation. Our traditional understanding of a sacrament is as an outward and visible sign of inward and spiritual grace. There are five New Testament metaphors of initiation: union with Jesus Christ, incorporation into the church, new birth, forgiveness of sin, and reception of the Holy Spirit. In the baptism ritual, the congregation and the pastor recite the words which explain, claim, and exclaim our beliefs as a Christian community. Baptism is an act of confession and faith for the person being baptized. This ancient and holy ritual keeps central to our faith the issues of freedom and equity, made possible by the work of the triune God, in whose name we are baptized.

A close look at our vows shows that our discipleship is centered in the identity of Jesus Christ and upon God’s work and witness of redemptive justice in the world. From the time the person enters the covenant community of the church, as an infant or as an adult, the baptized is expected to affirm the power of God revealed in Christ: the same power that works against domination, violence, and all systems of hatred. These are life-long vows that we learn to keep through the means of grace and discipleship. This sacrament does not mince words, but is quite clear about our responsibility to live out our profession of faith, and to keep the promises we make. An excerpt of the ritual says:

**The pastor addresses parents/sponsors and those candidates who can answer for themselves:

PASTOR: On behalf of the whole Church, I ask you: Do you renounce the spiritual forces of wickedness, reject the evil powers of this world, and repent of your sin?

PARENTS/SPONSORS/or CANDIDATE: I do.

PASTOR: Do you accept the freedom and power God gives you to resist evil, injustice, and oppression in whatever forms they present themselves?

PARENTS/SPONSORS or CANDIDATE: I do.
PASTOR: Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord, in union with the Church which Christ has opened to people of all ages, nations, and races?

PARENTS/SPONSORS/or CANDIDATE: I do.

During the ritual, when the pastor asks if the person being baptized accepts the freedom and power given to resist evil, injustice, and oppression, this question is not to be spiritualized or trivialized. When a new member of the church answers, “yes,” to this profound question of faith, they are agreeing to a life of working to change the structures of injustice and to heal the pain created by assumptions of privilege in their many forms. Baptismal vows charge each individual to create justice – not just in society, but in the church – by taking responsibility for injustice and holding people accountable for creating justice.

The Believer: When a person is baptized s/he is making a confession of faith. In the case of infants/children, those who have accepted the responsibility for nurturing these in the faith, take the vows for them until such a time as the child can confirm the promises made on their behalf. The person being baptized is asked to accept the freedom and power of God for the work of peace which comes from justice. Baptism welcomes the person into a life of working against injustice and oppression of every form. The work of justice has many forms within the church. Some people will be called to ministries of teaching or preaching, challenging people to consider racism just as evil as other forms of sin. Others will work at ministries of service and healing, reminding us that systemic injustice runs not only in society but in the church as well. Regardless of the forms of ministry, baptism is the ritual which keeps central to faith the necessity of justice work.

The Covenant Community: Equally, when a person is baptized, the congregation is invited to reaffirm their faith commitment. This sacrament involves the entire congregation. All are renewed by water and the Spirit. No one is ever baptized alone. During this sign/act the congregation is encouraged to rekindle their boldness for the vows. The ritual reminds those who have already been baptized that we have accepted power given by God for the work of justice. United Methodist congregations empowered to baptize girls and women just the same as boys and men – for in the sight of God – female is not inferior to male. Likewise, both poor and rich, both gay and straight, and both old and young are baptized. It is in the church we learn there is one baptism for all persons. It is in the church, we first practice what it means. The covenant of baptism empowers entire congregations to work for justice, no matter where injustice remains.
Baptism, individually and collectively, encourages us to practice our faith in tangible ways. Our daily walk of faith enables empowered actions to alleviate the suffering and hurt of our neighbors. Our baptism initiates us into the ministry of justice and for a right relationship with God and neighbor. We are called to live out lives of love, grace, equity, justice, respect, and mutual accountability as acts of justice and freedom. For us in the church, we might be quick to see where justice and freedom are lacking in our larger society. However, our call to justice must always also look inward. What injustices within the church will our baptism call us to rectify? What systemic inequities within our ordination processes or leadership development will our baptism call us to rethink and restructure?
Appendix III:
Code of Ethics for Antiracist White Allies

By JLove Calderon and Tim Wise

Sponsored by Showing Up for Racial Justice (SURJ)

Excerpted from
*Occupying Privilege; Conversations on Love, Race, and Liberation*

We are persons classified as white who oppose racism and the system of white supremacy. As such, we are committed to challenging the individual injustices and institutional inequities that exist as a result of racism, and to speaking out whenever and wherever it exists. We are also committed to challenging our own biases, inculcated by a society that has trained all white people, including us, to one degree or another, to internalize notions of our own superiority.

As antiracist allies, we seek to work with people of color to create real multiracial democracy. We do not aspire to lead the struggle for racial justice and equity, but rather, to follow the lead of persons and communities of color and to work in solidarity with them, as a way to obtain this goal. We do not engage in the antiracist struggle on behalf of people of color, so as to "save" them, or as an act of charity. We oppose and seek to eradicate white supremacy because it is an unjust system, and we believe in the moral obligation of all persons to resist injustice. Likewise, we believe not only that a system of white supremacy damages people of color but also that it compromises our humanity, weakens the democratic bonds of a healthy society, and ultimately poses great risks to us all. Because we believe white supremacy to be a contributing force to war, resource exploitation, and economic injustice, our desire to eradicate the mindset and system of white domination is fundamentally a matter of collective preservation. Though people of color are the direct targets of this system, we believe that white people are the collateral damage, and so for our own sake as well, we strive for a new way of living.

To do this with integrity, we believe it will be helpful to operate with a code of ethics in mind, so as to remain as accountable as possible to people of color and to each other, as we challenge white supremacy. We know from experience how easy it can be to act with the best of intentions and yet ultimately do harm to the antiracist struggle by choosing tactics or methods that reinforce privilege and inequity, rather than diminish them, or by acting within the confines of an echo chamber of other antiracist white allies, while failing to ground our efforts in structures of accountability led by people of color.
In recent years, the number of white folks engaged in one form or another of public antiracist work or work around the subject of white privilege (as scholars, writers, activists, organizers and educators) has proliferated. Likewise, schools, non-profit organizations, and even some corporations have begun to look at matters of racism and white privilege within their institutions. As this work expands at many different levels, it is perhaps more necessary than ever that white people who are working to be strong antiracist allies take a good look in the mirror, analyze and critique what we do as well as how we do it, and ask: How can we, as antiracist white allies, operate ethically and responsibly as we work toward helping to dismantle white supremacy?

To this end, we propose the following code of ethics for antiracist white allies. Though it is hardly an exclusive or exhaustive list, we believe it is a start toward a more responsible and responsive antiracist practice for white persons who wish to act in solidarity with people of color in the battle against racism. The code should not be viewed as a fixed or final document, let alone as a checklist or "rulebook" for responsible antiracists. It is merely a guidepost. We hope that it will lead to productive reflection, discussion, and even healthy debate among those who are engaged in antiracist struggle.
Code of Ethics for Antiracist White Allies

1. Acknowledge our racial privilege.

Self-reflection matters. So does public acknowledgement. Although there are many ways in which white people can be marginalized in this society (on the basis of gender, sex, sexuality, class, religion, disability, etc.), this truth does not eradicate our racial advantage relative to people of color. As white people, we can be oppressed in these other categories and still benefit from privileges extended to white people. Acknowledging racial privilege doesn’t mean that we haven’t worked hard or that there weren’t barriers we had to overcome; it simply means that our racial identity helped us along the way. Indeed, racial privilege will even work in our favor as we speak out against racism. We will often be taken more seriously in this work precisely because we are white, and we should be clear on that point.

2. Develop interpersonal connections and structures to help maintain antiracist accountability.

Accountability matters. When we engage in antiracist efforts, be they public or private, we should remember that it is people of color most affected by racism, and thus, they have the most to gain or lose as a result of how such work is done. With this in mind, we believe it is important to seek and obtain regular and ongoing feedback from people of color in our lives (friends and/or colleagues), as a way to better ground our efforts in structures of accountability. Although this kind of accountability may play out differently, depending on our specific job or profession, one general principle is that we should be in regular and ongoing contact with persons in the communities that are most impacted by racism and white supremacy—namely, people of color.

3. Be prepared to alter our methods and practices when and if people of color give feedback or offer criticism about our current methods and practices.

Responsive listening matters. It’s not enough to be in contact with people of color as we go about our work. We also need to be prepared to change what we’re doing if and when people of color suggest there may be problems, practically or ethically, with our existing methods of challenging racism. Although accountability does not require that we agree with and respond affirmatively to every critique offered, if people of color are telling us over and over again that something is wrong with our current practices, accountability requires that we take it seriously and correct the practice. And, all such critiques should be seen as opportunities for personal reflection and growth.
4. Listening to constructive feedback from other white people, too.

Community matters. Particularly as we work to reach a broad base of white people, we need to listen to feedback from the people we are working with. White privilege tends to breed individualism, and this plays out in the form of white antiracists distancing ourselves from other white people and competition between antiracist whites to be the "most down." Listening to feedback from each other as white people helps to counter that tendency, and encourages us to collectivity.

5. If we speak out about white privilege, racism, and/or white supremacy, whether in a public forum or in private discussions with friends, family, or colleagues, we should acknowledge that people of color have been talking about these subjects for a long time and yet have been routinely ignored in the process.

Giving credit matters. Because many white people have tuned out or written off the observations of people of color, when another white person speaks about social and racial injustice it can be a huge “ahah!” moment for the previously inattentive white listener. The speaker may be put on a pedestal. We should make sure people know that whatever wisdom we possess on the matter is only partially our own: it is also the collective wisdom of people of color, shared with us directly or indirectly. Likewise, beyond merely noting the general contribution of people of color to our own wisdom around matters of race, we should make the effort to specify those people of color and communities of color from whom we’ve learned. Encourage others to dig deeper into the subject matter by seeking out and reading/listening to the words/work of those people of color, so as to further their own knowledge base.

6. Share access and resources with people of color whenever possible.

Networking matters. As whites, we often enjoy access to various professional connections, resources, or networks from which people of color are typically excluded. The ability to act as a gatekeeper comes with the territory of privilege. The only question is, will we help open the gates wider or keep them closed? As allies, we should strive to share connections and resources with people of color whenever possible. So, for instance, we may have inroads for institutional funding or grant monies that could be obtained for people of color-led community organizations. We may have connections in media, educational institutions, or even the corporate world, which if shared with people of color could provide opportunities for those people of color to gain a platform for their own racial justice efforts.
7. If you get paid to speak out about white privilege, racism, and/or white supremacy or in some capacity make your living from challenging racism, donate a portion of your income to organizations led principally by people of color.

Giving back matters. Although it is important to speak out about racism and to do other types of antiracism work (organizing, legal work, teaching, etc.) and necessary for people to be paid for the hard work they do, whites who do so still have to admit that we are able to reap at least some of the financial rewards we receive because of racism and white privilege. Because so much of our own understanding of race and racism comes from the collective wisdom of people of color, it is only proper that we should give back to those who have made our own “success” possible. Although there is no way to ascertain the real value of the shared and collective wisdom of people of color on the understanding that white allies have about racism, it seems fair to suggest that at least 10 percent of our honorariums, royalties, salaries, or other forms of income should be shared with people-of-color-led organizations with a commitment to racial and social justice. It would be especially helpful if at least some of that money goes to locally-based, grassroots organizations that often have a hard time getting funding from traditional sources.

8. Get involved in a specific, people of color-led struggle for racial justice.

Organizing matters. If we are not fighting against police brutality, against environmental dumping in communities of color, or for affirmative action, for immigrant rights, for access to health care, or for antiracist policies and practices within our own institutions and communities, what are we modeling? How are we learning? What informs our work? Can we be accountable to communities of color if we are not politically involved ourselves in some aspect of antiracist struggle?

9. Stay Connected to White Folks, Too

Base-building matters. In addition to our roles in active solidarity with people of color, white people involved in racial justice work also need to reach out to other white people to broaden the base of antiracist white people. Unless we do the latter, we fall short in our accountability. Accountability means showing up, not just with ourselves, but with more white people each time.
10. Connect antiracism understanding to current political struggles, and provide suggestions or avenues for white people to get involved

Accessibility matters. We can connect the participants in our networks, classes, and trainings to opportunities for ongoing political work. We can bring current grassroots political struggles into our activism, education, and organizing by addressing the issues that people of color tell us most directly affect their lives. We can give tools and resources for getting involved in the issues the participants identify as most immediate for them, whether those be public policy issues such as immigration, affirmative action, welfare, or health care; or workplace, neighborhood, and community issues, such as jobs, education, violence, and toxic waste. After contact with us, people who we come into contact with should be able to connect directly and get involved with specific current struggles led by individuals and groups with a clear anti-racist analysis.

The premise of this code is simple: White people have a moral and practical obligation to challenge racism in a responsible and responsive manner. To this end, we believe that the principles of self-reflection, accountability, responsive listening, building community, giving credit, resource sharing, giving back, organizing, base building, and accessibility are important starting points for whites who are engaged in any kind of effort to eradicate racism and white supremacy. We hope that this code, devised as a set of suggestions and guideposts for white allies, will prompt constructive dialogue and discussion regarding how white allyship can best be developed and deployed for the purpose of building true multiracial democracy.

A note about how this code was created:

The initial code concept was created by JLove, who then joined with Tim. Together they wrote the first draft of the code. That draft was sent out to a multi-racial, intergenerational group of activists, organizers, educators, artists, and everyday people who care deeply about social and racial justice. Input was given, and the authors took key insights and common themes and incorporated them into the editing process. Another round of feedback was led by Paul Kivel. We thank everyone who took the time to bring their wisdom and expertise to the table for this accountability work.