

Core Concepts

Note that all sheets referred to in the description of each exercise are in the “Trainer Worksheets” and “Participants Worksheet” sections of the manual.

Definitions

Participant Worksheet D: *Some Dialogue Definitions* (pg 101)

Participant Worksheet E: *Stereotype Exercise* (pg 103). Use immediately after Dialogue Definition ONLY if there is time OR use on Day 2 as an additional warm up exercise or after lunch to stimulate participation.

Video: *The Lunch Date*

Trainer Worksheet 4: *Definitions Activities* (pg 75)

“Some Dialogue Definitions” (see Participant Worksheet D)

Contains five definitions: prejudice, bigotry, discrimination, stereotyping, and scapegoating.

This exercise is very important for dialogue, but since we must always be conscious of the available time, participants will usually not have enough time to complete this activity.

- Hand out the sheets containing the five definitions and ask them to discuss the definitions that are given on their sheet, and contrast it with the way they have usually used it in the past.
- Sentences Exercise: Give each table one of the definitions. Ask them to produce two sentences (the table working as a group) that give an example of that definition – one from the perspective of a white person and one from the perspective of a person of color. (Example: Stereotyping: All black people have rhythm; All white people are rich.)
- Have each table report back on its word.

NOTE: This is difficult for many people. They may try to give another definition rather than an example. Trainers should walk around the room and help them understand the task. Also, we have found that stereotyping is easier for most people to understand, and the example they give of any of the other words will usually be an example of stereotyping.

“The Lunch Date”

- Then show the video, “The Lunch Date,” and discuss it
 - Ask the participants to first tell what they actually saw (as opposed to what they felt about what they saw). For example: they may say that they saw a “snobbish, upper class woman” walking into the station. What they actually saw was a woman, and it is only their own feelings that tell them that she is “snobbish” or “upper class.” Have them continue to tell you what they actually saw from the beginning to the end.
 - Ask them to look for examples in the video of any of the five definitions that they just discussed.

- Ask them other questions about the video such as:
 - Do you think that the woman felt different about her lunch companion after he bought her coffee?
 - Was the woman changed (genuine transformation) in any way by her experience?
 - Why didn't the counter man tell her of her mistake? Who might he represent?
 - What are their feelings about the man who was eating the lunch?

Power

Participant Worksheet F: ***Thoughts about Power*** (pg 105)

Participant Worksheet G: ***Sources of Power*** (pg 107)

Participant Worksheet H: ***Power / Power Assessment*** (pg 109-110)

Participant Worksheet I: ***Donor Center Memo*** (pg 111)

Trainer's Worksheet 5: ***Two Power Questions*** (pg 77)

Trainer's Worksheet 6: ***Power Activities*** (pg 79-81)

Trainer's Worksheet 7: ***Donor Center: Instructions and Debriefing*** (pg 83)

This is the lead in to the Power section:

- Ask the participants what word was not presented in the list of definitions. (Racism)
- Explain to them that the reason for this is that before they can truly understand racism, they need to understand the issue of power.
- Other questions:
 - Many people have problems with admitting that they have power. Why is that? (Ask for answers.)
 - What is the definition of power? (Ask for answers.) In engineering terms, power is the force needed to move an object from one place to another.
 - Ask for other definitions of this word. Perhaps the reason that many people deny that they have power is that most of us think of negative power. (Reinhold Niebuhr speaks of "power to" and "power over." Power over may be dominance and many of us reject that kind of power.)
 - Another reason people may not like to talk about their power is that with power comes responsibility.

"Thoughts about Power" (see Participant Worksheet F)

Hand out the "Thoughts about Power" sheet.

- Power definition (neutral): Power is the individual or collective ability to be or to act in ways that fulfill our potential. Its purpose is to be used for good, but it can be misused to control, dominate, hurt, and oppress others.
- Most of our religious thought describes power as belonging to God and given to humans as a gift of God. In prayer, many people pray for power as a fulfillment of the will of God.
- Power is the ability to be all we can be.
- Power is the ability to be all that God intends us to be.
- Systemic Power is the legitimate/legal ability to access and/or control those institutions sanctioned by the state.

“Sources of Power” (see Participant Worksheet G)

- Give out the first sheet “Sources of Power,” and go over the definitions of the sources listed, asking for examples. Especially, point out two phrases that will be referred to later:
 - “Social Power plus prejudice of any kind creates oppression”
 - “Policies, practices, and procedures of an organization”
- After the group has reviewed the list together, ask them to individually read over the list of powers and put a check mark next to each one that they personally have in any of the ways in which they define themselves. (There are a total of 13 power sources listed.)
- Ask everyone who was able to check ten or more to stand, eight or more, look around to see who they are; three or fewer, and look around. Discuss who was standing and why, if time permits.

NOTE: The power that a person acknowledges in this exercise can be an indicator of many personal and/or professional indicators:

- Occupation
- Gender
- Race/ethnicity
- Lay/clergy status
- Age

Of course, the more diverse the group, the more power differential there is likely to be. If there is time, this should be explored. Again, if there is time, they can do a double row of checks: one for their current life status and one for another time in their lives. This is particularly useful for seminarians, who often have given up a previous status and now find themselves without their previous powerful status.

“Power” Sheet (see Participant Worksheet H-side 1)

Ask the small groups to answer question one and share with the whole group. Assign another question on this sheet if there is time.

“Power Assessment” Sheet (see Participant Worksheet H-side 2)

This sheet should be done by the individual on her/his own time.

Finally, ask them the two power questions, which are for them to ponder individually, sharing with their table mates only if they want.

“Donor Center” Sheet (see Participant Worksheet I)

Pass out “Donor Center” sheet. Refer to directions on Trainer Worksheet: Donor Center Instructions and Debriefing.

White Privilege

Participant Worksheet J: *Some Privileges of Racial Power* (pg 113-114)

DVD/Videos available: *What Makes Me White; White Privilege 101; Making Whiteness Visible;*

Tim Wise: On White Privilege (if time allows)

“... I am responsible for the house I did not build but in which I live”

— *Dorothee Soelle*

This segment must be led by a white person if at all possible.

- It is most effective if the white person gives an introduction about his/her own coming to the recognition of their own white privilege. If there are other white trainers, invite them to tell their stories also. The above quotation by the German theologian Dorothee Soelle is meant to remind white trainers and participants that even though they did not establish the system of white privilege, they nevertheless reap its benefits almost every day of their lives.
- One pertinent question in the beginning is who in the group has heard the term “white privilege.” If there are those who have not, the next two DVDs may be helpful.
- Show DVDs “What Makes Me White” and “White Privilege 101,” beginning with either one that seems most appropriate for the group present. “What Makes Me White” is less than 15 minutes, but since “White Privilege 101” is longer, a short selection should be chosen. Chapter 3 or Chapter 8 often are used as starting points, continuing 10-15 minutes, ending with Francie Kendall giving the banking analogy or with Paul Kivel’s description of the impact of housing investment discrimination. Ask the small groups to discuss these two videos and share some of their thoughts with the larger group.
- If there is no white trainer, then you may ask any of the white persons in the group if they would like to share their story of their own white privilege.

NOTE: It is informative to give a brief history of how the white privilege statements were created and to speak about Peggy McIntosh. The Story is as follows:

Peggy McIntosh (director of the Women’s Center at Wellesley College) was writing a thesis about Male Privilege and halfway through her writing realized that almost every statement she made about those privileged males could also be made about her as a white person. The fact that white privileges are invisible to one who benefits from them prompted her to call them an “invisible knapsack” of unearned privileges gained through the accident of having been born white in this society.

“Some Privileges of Racial Power” (see Participant Worksheet J)

A sheet is then passed to participants entitled “Some Privileges of Racial Power.” Participants are asked to read through these statements individually and to check all to which they can say yes. As with the “Sources of Power” exercise, people should stand if they have said yes to at least 20, then 15, then fewer than 5. The dual goals of this exercise are to first recognize and acknowledge your own privilege and then to see who in the room has that privilege and why. Obviously, this exercise is very different with a group that is racially and ethnically diverse than it is when the group is almost all (or all) white.

Participants should discuss how they felt as they were reading the statements; how they feel when they look around the room to see how many have stood; and the implications of having that privilege.

Notes on DVDs: “What Makes Me White” was written, produced and narrated by Aimee Sands, a former PBS producer from Boston. The Social Justice Office contributed to the making of this DVD. “White Privilege 101” is the compilation of several years of the annual White Privilege Conference which is the creation of Dr. Eddie Moore, Jr.

PROCESS NOTE: It is at this point that the workshop stops being fun for many white participants because they feel accused and guilty. It is especially important to be sensitive to these feelings. When the white trainer is giving his or her story of their coming awareness of white privilege, many of the white participants internalize and relate it to their own ignorance of this issue in their lives and in the lives of other whites. Some white participants may become angry and refuse to participate at this time. Often if there are people of color in the room, they will try to help the white people process their feelings or to say how they feel. Ask them not to comment, and assure them they will have their turn to speak during the next segment.

Internalized Oppression (Racial)

Participant Worksheet K: ***Internalized Oppression (Racial)*** (pg 115)

Videos: ***The Way Home; A Girl Like Me; Matters of Race*** (Especially for areas that include Indigenous or Latino immigrant populations, the PBS-produced DVD, *Matters of Race*, includes excellent segments on experiences on the Pine Ridge Reservation in South Dakota, those of native Hawaiian people, and Latina/o people in North Carolina.)

“Internalized Oppression (Racial)” (see Participant Worksheet K)

Fewer have heard the term “Internalized Oppression” than other terms used in the training, so the trainer may first explain the meaning.

Begin by asking if the term is new to them. **Internalized oppression** (and this is true for all oppressions, but the focus today is internalized racial oppression) occurs when the oppressed adopts the oppressor’s evaluation of themselves **as if it were true**.

This term could easily be called ‘oppression internalized,’ because first the oppression happens and then the oppression is internalized.

(Example: When a person of African, Asian, Middle Eastern, or Latin American heritage thinks they are not as good as a white person/when a woman thinks she is not as smart or as capable as a man.)

It is preferable that a person of color lead this segment by telling his or her personal story or other observations about internalized oppression.

NOTE: It is very important that the story not be told as a victim but as a factual account. The trainer is not asking the participants to feel sorry for her/him or to take care or fix things personally.

- Read a few of the examples of internalized oppression that are listed on the sheet, and expand upon them with your own examples, if you have any.

- If there are other trainers of color, invite them to give their story(ies) also. Then tell the group to discuss their own examples at their tables, and invite them to share briefly any stories they have.

NOTE: If there are several persons of color in the room, you may have to limit what they say for the sake of time. If there are no persons of color in the room other than the trainers, that is significant in itself and can be commented on.

Class

Note: There is no participant worksheet with this section.

Video: ***People Like Us***

Trainer Worksheet 8: ***Social Class in America*** (pg 85)

It is impossible to fully evaluate the effects of race without also exploring class (social class). Dr. James Forbes, Pastor Emeritus of Riverside Church in New York, has described race and class as the conjoined twins of oppression. The following activities have been adapted from the companion booklet to the PBS Video, “People Like Us.” Time will dictate how many of these activities can be presented along with the presentation of three vignettes from the video which are about 22 minutes in length.

Pre-viewing discussion:

- Participants are asked, “What is the meaning of class?” Is it about:
 - a. Social and/or economic position?
 - b. Income
 - c. Education
 - d. Prestige
 - e. Power and control
 - f. One’s culture
 - g. Taste and lifestyle
 - h. Race, religion, or ethnicity?
 - i. Job
- Respond to this statement: “The United States is a classless, egalitarian society.” If you say yes or no, please give examples.
- Discuss the traditional class divisions and whether they are valid or not. Are there additional divisions that could be made?
- Ask participants to anonymously indicate on a piece of paper, what they think that their class is, and pass them to the trainer. Trainer will record the responses, and tell the group.
- Additional activity: Put the terms: Upper Class, Middle Class, Lower Class on newsprint and post them around the room (may also post words such as rich, poor, white collar, blue collar, merchant class, assembly line worker, etc.). Have people walk around and write descriptive words that come to mind when they see those particular words. If time permits, have each table group study the words and phrases on one of the sheets and analyze what the words and phrases reveal about the opinions of the participants to that group of people.

Discussion after the video, “People Like Us”: observe the many ways that the people in the video define or think about class.

NOTE: Often, participants will laugh when they see the “Redneck Games” and less often, the WASP segments of the video. It may be revealing to ask them why they laughed.

Race

Note: There is no participant worksheet with this section.

DVD: ***Race, the Power of an Illusion***

Trainer’s Worksheet 9: ***Presenting the definition(s) of “Race”*** (pgs 87-89)

Race is not included in the first five definitions but should be defined and discussed. Trainers should especially emphasize that “race” as a concept is not scientific and has been disavowed by the American Anthropological Society (see sheet in handouts section). Small groups may discuss this concept and share with the whole group.

The DVD, “Race, the Power of an Illusion” has several segments which support this view of the false premises which underlie this concept and yet show its power in our society and in government.

A frequently asked question will arise about the US Census and its continued use of the term “race.”

Racism

Participant Worksheet L: ***Definitions of Racism / Forms of Racism*** (two-sided) (pgs 117-118)

It is now time to examine the concept of racism. When previously discussing power, we have pointed out that “social power plus prejudice of any kind creates oppression,” so this can be a connecting thread to bring them to the discussion of the dynamics of racism. The two-sided sheet we currently use (see attachments) has several dictionary definitions.

“Definitions of Racism” (see Participant Worksheet L-side 1)

1. Say “We have now presented the essential elements which, when combined with prejudice, make up racism. Here is a sheet with several dictionary definitions on it. In your small groups read them, and pick out key words and phrases from each definition (or all of one definition) which seem to significantly capture the essence of what racism is. Ask them to share with the whole group.

“Forms of Racism” (see Participant Worksheet L-side 2)

2. Turn the sheet over to view the “Forms of Racism.” This should lead into the final segment on Institutional Racism.

Power to the Third

Participant Worksheet M: ***The Power of Racism*** (two-sided) (pgs 119-120)

Walk together, children, don'tcha get weary. There's a great camp meeting in the Promised Land!

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in our flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.

“The Power of Racism” (see Participant Worksheet M)

This is a brief diagram which illustrates the “boxes” into which both the victims of racism and the perpetrators of racism are trapped. It then defines the real culprit as the racist system which can only be defeated by the combined power of victims of racism (acting as resisters) and racists (acting as antiracists) who work together as allies. A fuller explanation of this diagram is given in “Racism, The Mindset That Enslaves Us All,” which is an essay by Lou Schoen. It is included in the group of take-home readings which are given to participants at the end of the training.

When Change Happens Successfully

Note: No Participant or Trainer Worksheet are needed for this section.

“When Change Happens Successfully” does not usually get presented because of time constraints; however, it is valuable because it reminds participants that positive change can happen and builds confidence of their own **power** to affect positive change.

- Ask participants to “Think of a time when they needed to change something, or were in an organization (church, business, club etc.) when a change was necessary, and it was successfully accomplished. Then think of what made the change successful. Turn to the people in the small group and discuss the elements of that successful change.
- Ask them to share the elements of success. Trainers should write them on newsprint to be hung on the wall. Later, when you ask participants to think about changing organizations, have them look at the elements that will make it easier for the change to occur.

Institutional Racism

Participant Worksheet N: ***An Antiracist Transformation Continuum for Organizations*** (pg 121)

Participant Worksheet O: ***Assessing your Congregation's Current Place on the Continuum*** (pg 123)

Participant Worksheet P: ***Indications of Institutional Racism*** (pg 125)

Participant Worksheet Q: ***Institutional Levels for Analysis / Institutional Assessment*** (2-sided) (pgs 127-128)

Participant Worksheet R: ***Characteristics of Multiracial Community Assessment*** (pg 129)

God is not threatened by differences. It's we who are.

We have to change the structures if we want to change the system.

This final unit includes several elements which should lead participants to the visioning of an alternate reality, a manner of living together in community where equity and justice prevail. First, it is important to examine the role of institutions and systems which both prescribe and proscribe the way that we exist together.

The “Antiracism Continuum” gives us a tool to examine those institutions and their characteristics with a goal of identifying the institutions that most closely affect our lives and to develop strategies to move those institutions from being closed and exclusive to fully inclusive and justice-oriented. For most of the participants in this training, the institution on which they will focus will be the church, but this analytical tool can be easily used to examine secular institutions, as well.

The Antiracist Continuum is a tool for analyzing organizations with respect to the degree of their focus on and implementation of inclusive, equitable policies, practices, and procedures. The continuum seeks to discover what kind of institution/organization it is and how it deals with (or doesn't) an increasingly multiculturally diverse world outside of and within itself.

It requires several actions from the participants:

- Look at your sheets, as the trainer explains the continuum to you. The first task is to review this with the small group so that all understand it.
- Task One: select an organization to analyze as a small group (a church, your diocese, a committee or board etc.) **Note:** Trainers may decide it is appropriate and useful to assign a particular organization for them to analyze. Particularly when training in a seminary, it is often instructive to have the seminarians analyze their seminary. Further, when more than one person is from a particular church or diocese, they may sit together and analyze that institution.
- Task Two: decide in what column you would place that organization.
 - Use the Organizational Assessment sheets, if necessary, to look at the various parts of organizational structure and life.
- Task Three: decide where you want to move the organization.
 - Example: It is a 2 and you want to move it to a 3 or 4.
- Develop three concrete (emphasize this!) change strategies to move the institution from where it is to where you want it to be. All strategies and goals should be measurable, achievable, and time limited.
- Appoint someone to report back to the whole group.
- Give the group at least 20 minutes, if possible, for this exercise.

NOTE: The following case studies are instructional in demonstrating how institutional racism operates. One or more may be used if time allows.

Participant Worksheet S: ***It Wasn't About Race. ... Or Was It?*** (pgs 131-133)

Participant Worksheet T: ***The Co-op*** (pg 135)

Participant Worksheet U: ***The Church Historian*** (pg 137)

Next Steps

This closing can take many forms. Sometimes it is just a leave-taking and thanking them for their attention. Sometimes you ask if anyone is interested in becoming a trainer, if you see some who are particularly engaged. Some trainers give out evaluations. Sometimes a sheet entitled, “Next Steps” will help participants plan what they will do when they leave the training to further the work that was just begun.

Remind them to take the hand-outs, which should be somewhere in the vicinity of the exit door.

Closing Eucharist

It is always preferable to include a Eucharist along with the training. If placed at the end, it can function as a sending forth to do this ministry. If the bishop is present, ask her/him to be the celebrant. The placement of the Eucharist may have to be altered to suit the bishop. If not, and a priest is available, that person should preside. If there is a deacon among the participants or trainers, have him/her perform the appropriate deacon’s functions. If this training is in a seminary, choose a new deacon to assist. If there is no time for Closing Eucharist, always conclude with the closing prayer.

Closing Prayers and Sending Forth

Use “**Dialogue for Beginning on a New Path**” (pg 61-62) or some other appropriate sending forth prayer.

Make sure that all workshop participants receive Handout 20: Final Note to Participants as They are Leaving the Training.