

Strangers no more

**Transformation
through
racial justice**



A training
resource



The **Methodist** Church 

A training resource



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Transformation through racial justice



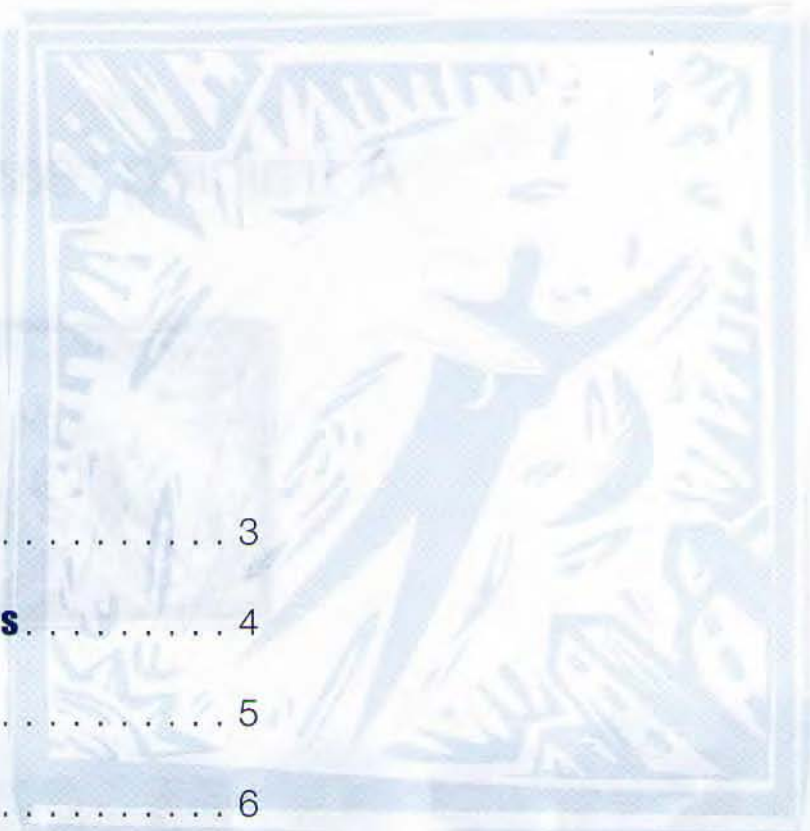
The **Methodist Church** 

The Methodist Church Racial Justice Office
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Foreword

No society can claim to be completely free of racism, racial discrimination and its oppressive and all-too-often fatal consequences. Racism and discrimination have a history, which is rooted not only in the development of academic and political philosophy, but also in social theory, which have all given rise to populist attitudes that have assisted the establishment of what is now thought to be normative behaviour in society.

Racism and discrimination, however, are inimical and antithetical to fundamental humanitarian principles and self-evident religious precepts: that we are all God's children, an ethnically and culturally diverse people, sharing a common humanity, created in God's image and after His likeness (Genesis 1:26-27). It is not normative behaviour, therefore, to hate, oppress and restrict the freedom and potentiality of some in the belief that their humanity is of less value than the others. But whilst political, social and economic policies and practices often negatively impact Black and Asian people, at the heart of racism and discrimination is the artificial but effective economic and political division of the human family, based on pseudo-scientific myths about white superiority and black inferiority. The issue, however, is now more complex, and people of all ethnicities and cultures are challenged to defeat racism by raising and maintaining ethno-diversity awareness.

This manual, written and prepared by Christian activists and trainers working in the field of racial justice - Naboth Muchopa, Methodist Connexional Secretary for Racial Justice, Sandra Ackroyd, coordinator of the Urban Churches Support Group, United Reformed Church (URC), and Marjorie Lewis-Cooper, former Multi-Racial, Multi-cultural Development Worker of the URC - represents a re-affirmation that all human life is worthy of high esteem; but it also illustrates the importance of a personal historical and introspective analysis of the roots of culture and 'creed', in order to encourage healing and foster personal transformation. For it is by this engagement and encounter that human beings, the oppressed and oppressor, can come to express fullest and truest meaning by the resultant new knowledge.

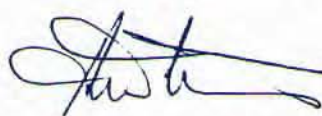
Knowledge here is freedom. Definitions of racism, personal stories and case histories, the link of faith and life, and strategies for change, all reinforce the view that the image of God cannot be erased since it is intrinsic to the constitution of the human family placed at the center of creation. In this manual, then, participants can experience transforming work in a social, political, economic and spiritual framework, since all would be called to respect their humanity and cultural value, and to appreciate that ethno-cultural diversity enriches the life of a community. It regards ethno-cultural difference not as a threat, but a creative and exciting aspect of new knowledge that can

only engender peaceableness in the global village. The United Nations Convention on Human Rights, the British Human Rights Act 1998, and other international instruments seek to protect the rights of every individual, including the right to life. Article 13 of the Amsterdam Treaty 1997 encourages further protection of those rights. Yet, the question must be asked: who can legislate against the mind? The ethno-diversity awareness method set out in this manual will provide an invaluable contribution to the education of all: those of a white supremacist outlook, those who are simply unaware of their own histories and the histories of other ethnic groups, and those who actually work to promote ethno-cultural diversity. Ingrained attitudes, procedures and practices are conquerable, as well as sharing economic power.

This manual acknowledges that importance of "education, education, education," as the key methodology for liberating the culture from its baneful historical and contemporary manifestations. Development of the mind is crucial in this regard, as Martin Luther King Jr. clearly noted by his almost characteristic rallying call:

Fleecy locks and black complexion
 Cannot forfeit natures' claim.
 Skin may differ but affection
 Dwells in Black and White the same.
 And were I so tall as to reach the pole,
 Or to grasp the ocean at a span,
 I must be measured by my soul,
 The mind is the standard of the man.

The manual would be of enduring benefit to trainers, students and participants across a wide spectrum of religious and cultural traditions. It can only aid the drive of the development of the multi-ethnic and multi-cultural expression of our oneness and solidarity through participatory and interactive learning.



Rev Arlington Trotman

Commission Secretary
 Churches Commission for Racial Justice (CCRJ) of the
 Churches Together in Britain and Ireland (CTBI) - June 2001

Acknowledgments and Writers

A number of people have made this work possible through their encouragement, support and participation in writing and critical evaluation of the process and product. We cannot name all of them but we would like to acknowledge their enormous contribution and to thank them all.

However there are some individuals who we would like to mention by name because of the specific tasks they carried out. To Mrs Beverley Greaves, Rev Arlington Trotman, Dr Anthony Reddie and Mr Richard Zipfel for their positive contribution in the early stages and their valuable critique of the material throughout.

Ms Christianah Onabanjo-Odejayi typed all the manuscript. We thank her for her enthusiasm and for ensuring the completion of this work.

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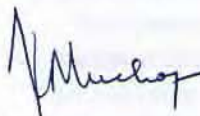
Mr Naboth Muchopa

The Methodist Church Connexional Secretary for Racial Justice. Former Lecturer-in-Mathematics

The writers have facilitated workshops together and individually for many years. Their experience of running workshops together was a great asset in planning, writing and the production of this work. These materials were tested with ministerial training students, trainee youth workers and church groups between 1998 and 2001.

The writers are committed to racial justice and they see this as an integral part of the gospel and its working out through the ministries and mission of the church. This is also an expression of the ecumenical witness of the church in and to a divided world reflecting the spirit of Jesus' prayer "I pray not only for them, but also for those who believe in me because of their message. I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me" (John 17: 20-21, Good News Bible).

The final product is entirely the responsibility of the writers. They offer this material based on their experience, recognising that there is yet more light and truth to be revealed and welcome constructive comments.



Naboth M Muchopa

Editor

Introduction

Population projections suggest future changes in the multi-ethnic and multi-cultural composition of the United Kingdom. The consequences of this further diversity are already being felt in education, business, social, cultural and religious sectors of our society.

These demographic changes pose considerable challenges to both church and society. These changes have resulted in a variety of responses, policies and approaches including assimilationist, integrationist, separatist and others. The government and churches are seeking new ways to respond to these acknowledged cultural differences that different people bring.

For churches, the task of dealing with these challenges must lie in acknowledging the dictates of our faith that we are all created in God's image and therefore equal. We must include all peoples in the life, work and decision making processes of the church.

The authors believe that this is a much-needed resource for racial justice training. The resource will help participants to challenge racism and to develop strategies for change in a safe, caring environment. The resource will go some way to fill the gap in Christian orientated racial justice training materials.

The main target groups are adults and young people (16 and over). Ministerial training students, youth workers, church groups, church leaders and people involved in church structures such as committees, office and management groups can benefit from this resource. The materials raise specific issues for discussions. The facilitators' skills will be vital in guiding the group and in emphasising the specified points as well as maximising group and individual learning.

The Aim is to be faithful to the Gospel in promoting racial justice in church and society.

The Objectives will be to acquire skills, gain knowledge and develop appropriate attitudes and behaviour by:

- Exploring God's demand for justice and our faith response.
- Enabling people to value and appreciate their identity and roots.
- Recognising the value of diversity.
- Understanding racism in all its forms.
- Understanding the facts and implications of legislation on racial justice.
- Discovering ways of encouraging, increasing and enabling the participation of minority ethnic people in all aspects of church life, work and decision making processes.
- Working on strategies to promote racial justice.

Methods

The approach is to use participatory methods in a supportive environment. These include small and large group discussions, role play, case studies etc. Throughout, it is important to acknowledge the experience, knowledge and skills that participants bring.

Ground Rules

- (1) Listen to each other's contributions
- (2) Respect each person's journey
- (3) Challenge the issue not the person
- (4) Be willing to share and grow
- (5) Speak only for yourself
- (6) Respect confidentiality
- (7) Be on time

The facilitators and the participants can use the above rules and/or others to suit their situation and circumstances. The rules help to establish boundaries and protocol of behaviour during the period that people are working together.

Notes to Facilitators

- Try to work with at least one other facilitator. It is advisable that the facilitators complement each other in gender and ethnicity (e.g. Black/White, male/female)
- Value and draw on participants' experience as much as possible
- Ensure that ground rules are clarified, agreed on and adhered to.
- Be careful not to use discriminatory language that could offend on the grounds of race, gender, disability and sexual orientation.
- Be flexible, and use other material where appropriate, for example in using the material with young people.
- Be sensitive to people who may have suffered abuse and who may find memories and feelings of such abuse surfacing in the workshops. If possible, arrange for a chaplain to be available to talk to people, or identify counsellors to whom such people may be referred.
- Prepare carefully for each session, ensuring that you have all required materials, and that all equipment is in working order.
- Enjoy the workshops! Do not be over-anxious, remember that God is guiding all our lives

Materials Required Checklist:

- Markers, pens and writing paper
- Blue tack and/or drawing pins
- Handouts and posters
- OHP, TV and Video player
- Bibles and Hymn books

Evaluation

Evaluation is a critical element of any change-initiative and needs to be regarded as an on-going process. It is important to constantly review progress. Continuous evaluation ensures that information is fed back on an ongoing basis. During the evaluation stage of any course/workshop/session, it is necessary to reference back to both vision and objectives. Some record of evaluation is also useful for participants and facilitators.

Included in the Appendices and Resource Materials section are five different evaluation models that can be used at the end of a course or series of sessions. If these are helpful please select the example which seems most appropriate for you and your group.

Who are we?

Identity and roots



Session

Introduction

Who am I? What /who made me what I am? These questions have been debated by philosophers, psychologists, theologians and others, and continue to be debated today. There is evidence that physical traits, such as colour of hair and eyes, height, etc., can be traced to genes passed on to us by our parents. The environment in which we are brought up, home, school, community, can affect the values and attitudes we hold. Relationships with significant persons, such as parents, affect our personalities, and can influence our ability to trust, to express love and intimacy, to explore the world and be creative.

But is our identity simply a mixture of 'nature' and 'nurture'? Christians understand the basis of the identity of all human beings to be based on the creative act of God who made human beings, male and female, in God's image and after God's likeness. And God saw all that God had created and pronounced it good. The Scriptures paint a picture of very real people, sometimes making terrible mistakes, sometimes rising to heights of heroism, some who were oppressed and some who were oppressors.

Perhaps, most importantly, there is a picture of a faithful God, who continues a work of creation in us - providing mentors and friends along the way, prophets and priests to caution and console, words of justice, forgiveness and healing, trusting us to be God's witnesses to the world, present with us in all our experiences of death and resurrection, and always working all things for our good. The humanity God created is diverse in gifts and abilities, gender, ethnicity, but called to be in relationship within itself and with God.

With this understanding, we need to critically examine our culture, to embrace and affirm the life-giving aspects and to reject and counter the life-restricting aspects. 'Culture', is not simply great artistic works or 'exotic' customs, which we don't understand. 'Culture includes all the different ways in which any community strives to satisfy its fundamental human needs, both physical needs for subsistence, and psycho-social needs such as affection, understanding, creativity, and most profoundly, its values.'

(Anne Hope and Sally Timmel (1999) Training For Transformation - A Handbook For Community Workers Book 4', Intermediate Technology Publications Ltd., London.)

Within cultures there are sub-cultures, and often minority cultures as well. Different people, because of social class, gender, occupation, religion, etc., will experience the dominant culture in different ways. Who am I? Who are you? What are our roots? How was our identity shaped? How do we experience the dominant culture in which we live? How do we relate to each other?

Objectives

- To help participants reflect on their roots and identity
- To foster an appreciation of and respect for differences in personal and cultural identity

Bible Readings

- Identity and influence of others (Timothy 2:1-7)
- New Creation (II Corinthians 5:16-19)

Excercises

- Explore individual roots and identity by using either a Family Tree or the River of Life exercise
- Small group discussion to explore the implications of the different influences on identity Introduction

Programme 1.5–2hrs

1. Opening Prayers (15mins)

a) Hymn: Love Divine, all love's excelling (Rejoice and Sing 663 and Hymns and Psalms 267)

b) Scripture Reading | Timothy 2:1-7 **or** II Corinthians 5:16-19

c) Silent Reflection

d) Prayers (Said together standing)

We delight in God the creator of us all
 We delight in God's love
 Flowing unconditionally and impartially to all
 God's Children:

To Black and White, to rich and poor,
 To well and sick, informed and ignorant,
 To law-abiding and the transgressors,
 To strong and weak,
 To respected and outcast.

We delight in Jesus Christ,
 The visible image of the invisible God
 For love of the human race
 He accepted weakness, pain,
 Rejection and death in full solidarity with us.

Through his dying he gave birth to a new humanity:
 Free from sin,
 Free to follow,
 Free to love and to be spent
 In love for God and for one another,
 Free to build the new order
 Of God's promise:
 The Kingdom of love, justice and peace.

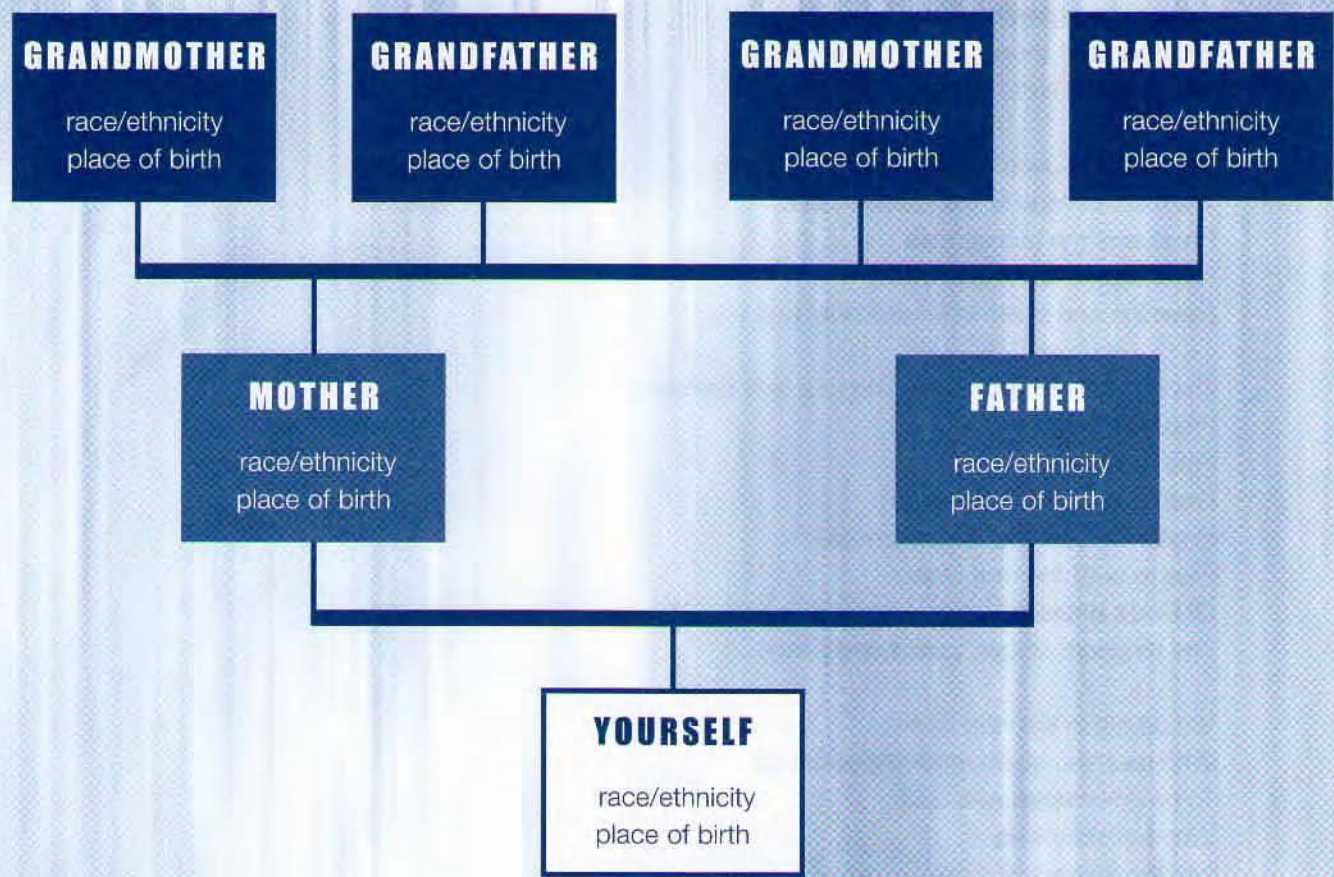
We delight in the Holy Spirit
 Who teaches, guides and empowers us
 To be co-workers with God,
 Who transforms us
 Into the likeness of Christ
 In whom all things shall be made one. Amen

2. Introduction Raise main issues regarding identity and roots, and God's grace.

Participants can do either Exercise 3 or 4. If people find engaging in these exercises too painful they should not feel pressured to share any information they don't wish to. However they should be encouraged to participate in the plenary.

3. Family tree (10mins)

- a) Individually, draw your family tree, with parents and grandparents, or guardians, eg:



b) Small Group Discussion (30mins)

- i.** How did/do members of your family understand their racial/ethnic/cultural identity?
- ii.** How did/do your parents/grandparents relate to persons of different racial/ethnic/cultural identities?
- iii.** How do you understand your racial/ethnic/cultural identity?
- iv.** Describe two early experiences you had with a person who was racially/ethnically/culturally different (one positive and one negative)? (30mins.)
- v.** What values/attitudes have been passed on to you by your parents and grandparents? What are some of the positive (life-giving) and negative (life-restricting) aspects of your culture?

Which other persons, aside from your parents and grandparents have influenced your values and attitudes?

c) Plenary (15mins)

4. River of Life (10mins)

- a)** Individually, reflect on your life's journey. Draw this journey, in the form of a river, identifying the important persons, events and places, which shaped your identity, values and attitudes. A river, like life, has tributaries which feed it, obstacles in its path that it flows over, or that cause it to change its course, sometimes moves rapidly, sometimes moves slowly, etc...

b) Small Group Discussion (30mins)

- i.** Share the stories of the significant people, places and events that affected your 'river of life'.
- ii.** What values and attitudes were passed on to you by significant persons in your life?
- iii.** Were any of the significant persons from a different racial/ethnic/cultural background from you?

What aspects of your culture and heritage do you think are positive (life-giving) or negative (life-restricting)?

c) Plenary (15mins)

5. Closing Prayers (10mins)

Pray individually, in silence, using one of the following:

- Healing of Memories exercise
- Poem by Charles Peguay
- Poem by Jim Cotter
- Praying with feelings of guilt

6. Evaluation (See Appendices Section) (5 mins.)

What is racism?

Session

2

Introduction

Objectives

- To develop understanding of racism in UK society and globally
- To increase awareness of experiences of racism
- To identify different forms of racism (ref: personally and institutionally)

Bible Readings

Genesis 1:27 and 1 John 4:16-20

Exercises

- What is Racism? - Brainstorm
- Different forms of Racism in different contexts - Case Studies
- Exploring liberal Racism - Discussion Questions
- Exploring Internalised Racism - Letter and Discussion Questions

In today's world racism, as we know it, has resulted from the notion or set of values, which claims that some people are superior and some people are inferior. This normally refers to an assumed supremacy of white people believed to be superior to black people. This idea or ideology exists all over the world in different contexts and expressions where racism results from the working together of prejudice and power.

Since European colonialism, five hundred years ago, black people and their cultures have been subjected to those of white people throughout Africa, Asia and the Caribbean through slavery, indentured labour and colonialism. All of us are affected by racism in one way or another because it has become part of our cultures and whatever our skin colour we have all been taught racism. Racism runs deeper than individual examples of prejudice or discrimination but is connected to both of these. Racism affects people's interrelationships, access to resources, opportunities and participation in decision making.

Many people believe 'race' to be a false concept. All human beings belong to one race: the Human Race. However everyone's skin colour is on a continuum. Racism is usually related to colour and not ethnicity and has many expressions, such as being unconscious, unintentional, overt, deliberate, internalised, personal and institutional. It is expressed in attitudes and behaviour through structures, institutions and systems, which create and maintain the power, influence and acceptability of a dominant group at the expense of others. (NB. In UK society, this relates to the white majority). Human beings continue to develop and maintain these systems which in turn re-enforce racism.

Programme 1.5-2hrs

1. **Opening prayers** We are the Human Race

a) **Scripture Reading**

- i. Genesis 1:27 So God created humanity in His/Her own image.
- ii. 1 John 4:16-20 Loving God means loving our brothers/sisters.

b) **Meditation**

Our God, your love surrounds your world
Nurturing and cherishing it,
Giving it life and hope

You call us to be agents of your love,
A network of people in every place
Ushering in your Kingdom,
Proclaiming your good news.

You ask us to share your love with the unlovely
If we are to truly follow in your way (pause)
We bring before you our 'enemies' today;
Structures which fail to recognise God's image in each person,
Promoters of a global economy at the expense of local culture and identity,
Those in our congregations who resist change and are determined to maintain the status quo.

We bring before you the 'enemies' of our communities.
Give us eyes to see through the façade to the person inside,
And there find you.

(silence) Our God, you ask us to love,
Not to judge or condemn but bless those who curse your name,
Pray for people who ill-treat us and others,
Turn the other cheek when we are under attack
Willingly give when our possessions have been taken.

From Shining Faces - Prayer Handbook Advent 2000 - 2001

c) **Song**

The Church is like a table (Rejoice and Sing No.480 **or**
The Right Hand of God is Writing in our Lands
(Hymns and Psalms No.408, Rejoice and Sing No.91).

2. Introduction

a) What is racism? (10mins)

- i. In buzz groups discuss what you think **Racism** is. One person in the group put ideas down on flip chart paper.
- ii. Returning to whole group, share ideas on flip chart and encourage discussions of sharing where and how participants have formed their ideas about racism.

b) Handout (10mins)

Give out handout on definitions and encourage comments. Draw special attention to the definition of 'Institutional Racism' taken from the Stephen Lawrence Report.

3. Exploring Case Studies (See Appendices) (35mins)

a) Tasks

There is a selection to choose from. It is helpful to include examples of personal and institutional racism and ones that include a church context as well as from other institutions.

- There are different ways of using these case studies depending on the nature and size of group.
 - One way would be for the group to divide into small groups and explore a case study each.
- i. Encourage someone in each group to read the case study aloud so that the group is hearing it at the same time.
 - ii. Explore your feelings in relation to the situation described.
 - iii. Identify the issues it raises for you.
- Return to whole group to share feelings and issues raised. Record these on flip chart or acetates for overhead projector use.

b) Discussion (10mins)

- i. Encourage participants to make links between the introductory exercise, handout and the case studies.
- ii. Refer to major recommendations from the Stephen Lawrence Report (See Appendix) and stress the importance of these for the Christian Church to address.
- iii. Handout
Give out handout on 'Liberal Racism' (Training for Transformation)

See additional Exercises below (5) and (6).

4. Exploring Liberal Racism (30mins)

This exercise can be used as well as the case studies exercise if this session is done in the context of a course extending over a period of time or a weekend, but if the time is limited chose the case studies exercise or this one.

a) Introduction

We can assume as we go about our everyday life that racism is everywhere. We can also notice the skin colour of everyone we meet and interact with. If this is so we can reflect on whether this makes any difference, and if so, how? Clearly for white people, especially white Christians there is a responsibility for tackling racism in churches in the UK and in the wider society.

Invisibility	Ignoring. Failing to recognise a person of colour as 'regular' or even a citizen of the country. Noting white people only or predominantly. Ignoring black people's contributions.
Colour blindness	'I don't even think of you as black'. Assumption is that this is a compliment and that it is not good to be perceived as black. (It is also a denial of personhood).
Dominance/ Paternalism	Ease of whites in taking charge and helping. Difficulty in relating to people of colour in positions of authority.
Defining the other	Defining who is a person of colour and what their experiences are. Inability to listen and accept their experience.
Denying differences	Comfort of whites in accepting people of colour who talk and act like whites.
Stereotyping	Assuming all individual people of colour conform to the cultural patterns (e.g. they are all poor, uneducated, lazy, caring, musical and technical).
Assuming things are better	Failure to recognise perceptions of people of colour about current racial inequity. 'Racial oppression existed in the past and it is not productive to continue to compare today with the past'.
Fear of assertiveness	Hesitancy of whites to engage in confrontational dialogue. Fear of giving feedback on performance appraisals or assignments.

Source: Richardson

Encourage discussion on how liberal racism can and does work in the Church, by exploring the following questions – NB: Depending on time, select questions, or divide into smaller groups and each group focus on a couple of questions.

b) In small groups discuss:

- i. Who is the centre of attention, where is the power located, and what strategies do we use to challenge the centres of power?
- ii. How willing are we to acknowledge, accept, and value black leadership? How do we understand any relationships between racism, economic issues, sexism and other forms of injustice?
- iii. Can we see the deeper structures behind individual acts of racism, and if so, how?
- iv. In what ways do we listen to black people and find out about black history, heroes, authors, scientists and inventors, etc?
- v. How do we work together through networks and discover more people to talk to about racism?
- vi. How do we involve ourselves and others in education and training for racial justice?

Anne Hope & Sally Timmel (1999) Training for Transformation – Book 2. A Handbook for Community Workers

c) Plenary (5mins)

5. Exploring Internalised Racism (30mins)

This exercise can be used in addition to the general session 'What Is Racism' (Session Two) or as a separate exercise for an all Black group. It is recommended, that if the group is mixed, ethnically, that they be divided in racial identity groups, and the white groups be given the exercise on Liberal Racism (5) and the Black group be given the exercise on Internalized Racism (6).

It is possible that some people may not feel comfortable in saying what they really think initially in a mixed group. Separate racial identity groups for Black and White people are sometimes recommended for small group discussion. This is to enable people to express emotions frankly and freely in 'safe' spaces before then sharing together in plenary discussion.

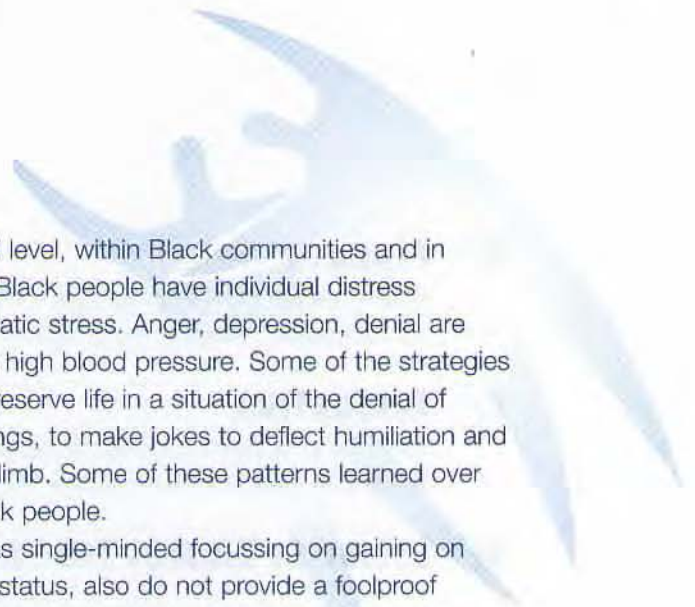
a) Introduction

Racism, which is based on the ideology of white supremacy, promotes the idea that white culture, values, traditions and life-styles are superior to all others. This idea, and the corresponding notion that Black people are inferior (less capable intellectually, less attractive physically, less developed etc.) is constantly being transmitted by a process of enculturation, to both Black and white people. It causes harm to the self-esteem of many Black people.

Internalized racism is a distress pattern in which victims of racism (knowingly or unknowingly) accept the negative stereotypes about them that are perpetuated by the dominant culture, in the media, folk-lore, accounts of history, etc. Psychologists and other students of human behaviour have identified similar patterns in other oppressed groups, for example in women and economically disadvantaged groups. The saying 'give a dog a bad name and hang it' alludes to this phenomenon. Black popular culture has also identified this response, called 'mental slavery' by Reggae musician Bob Marley, and lamented by Maya Angelou, an African-American writer in this way:

'In these bloody days and frightful nights when an urban warrior can find no face more despicable than his own, no ammunition more deadly than self-hate, and no target more deserving of his aim than his brother, we must wonder how we came so late and lonely to this place'.

(Quoted in The Pain of Internalized Racism by Gerald Cunningham, <http://www.disciples.org/offcomm/CTF1098/CF109819.htm>)



The manifestations of internalised racism appear at the personal level, within Black communities and in responses to institutionalised racism in the wider society. Many Black people have individual distress symptoms similar to recognized grief responses and post-traumatic stress. Anger, depression, denial are some of these responses, as well as physical problems such as high blood pressure. Some of the strategies employed to survive during slavery were important in order to preserve life in a situation of the denial of basic human rights. Black people learned to hide their true feelings, to make jokes to deflect humiliation and to avoid situations of conflict, often in order to preserve life and limb. Some of these patterns learned over generations are no longer useful, but block the liberation of Black people.

Some modern responses to escape discrimination, such as single-minded focussing on gaining on wealth, education or advancement into middle and upper class status, also do not provide a foolproof cushion. Internalized racism has also led to difficulties in building solidarity among Black people, and is seen, for example in extremely fierce criticism of children; rejection, mistrust and invalidation of Black leaders; feelings of shame and fear of other Black people. These responses often result in isolation from other Black people and 'burn out' of many effective Black leaders.

Within institutions and the wider society, internalised racism can result in the ignoring of discriminatory practices, making sure that one's head does not 'rise above the parapet', and failure to support other Black (and White) people who work to challenge injustice.

An understanding of internalised racism is not an exercise in 'blaming the victim'. It is, rather, an important tool in the empowerment of Black people and the formation of effective white allies. Black social scientists and educators (for example Cross, 1971; Jackson, 1975; Thomas, 1971;) developed models describing the stages through which Black people in racist societies pass in order to achieve a positive sense of identity. Psychologists have developed counselling approaches to facilitate the process. (See Paper by Dr Jocelyn Maxime, appendix session two).

Churches and community organizations have also developed strategies to help with the healing of Black people and white racist dominant cultures. In the U.K., Black groups established Saturday schools, which provided contexts of high expectations for the academic achievement of Black students and provided inputs in Black history and culture to bolster self-esteem. Black groups of ministers, members and young people in white majority churches, have provided opportunities for Black people to develop their gifts and explore their faith in a way that has enhanced their contribution to the wider church and society.

Rituals such as the burial of the Middle passage monument, as a way of honouring those enslaved Africans who died in the Atlantic, was one initiative organized by African Americans. In the Netherlands, white feminist theologians have been meeting in a parallel group to Womanist (Black feminist) theologians, to enable each group to address the specific challenges of racism to Black and White people respectively. Women from both groups also gather together for joint reflection and action around racial justice.

In small groups, read the extract from 'Letter to Kismet Star Cooper, my Daughter', and discuss the following questions:

- i.** What do you understand by the term 'internalized racism'? What aspects of internalised racism have you experienced or seen in others?
- ii.** What strategies can be used to counter internalised racism in Black children?
- iii.** How can the Christian faith (Bible, liturgy, church community etc.) help in the healing and liberation of Black people?

b) Plenary

Share insights from small groups. Facilitators can make additional comments using the section above on 'Internalized Racism', or copy it as a hand out for participants to take away.

c) Evaluation

Describe your feelings briefly, using one word or a short phrase.

Share one thing that you want do after the workshop, to counter internalised racism.

d) Letter to Kismet Star Cooper, My daughter (Extract)

Dear Kizzy,

I love you very much and am feeling very "mushy" as I write this letter to you. I want to tell you about my visit to the Dominican Republic and the things I saw and thought about while I was there...the Dominican Republic is near to Jamaica. It has the same type of climate and many places look like they could be in Jamaica. The Dominican Republic is on an island, but part of the island is Haiti. Both countries are poor and were once colonies of European countries...One day while I was in the Dominican Republic, I visited a Batey (a community in which Haitians live) in Santiago. I saw a little boy who was five years old playing alone in the dirt. One of the women who worked with the church to help the Haitians told us that the police had taken away his mother. They had just come one day when the father was out working and taken his mother back to Haiti. The father and the little boy did not know where she was. I felt very sad...

I also felt sad that so many people in the Dominican Republic did not want to be seen as black people. I read a paper written by an American university student named Ashindi Maxton, about "Race Consciousness in Children in the Dominican Republic". She asked kindergarten and grade one children to look at three dolls and answer some questions. She wanted to see how the children felt about themselves and people of different races. All of the dolls were female with long hair. One doll was blond with white skin and blue eyes. A second doll was "light brown" with brown hair and brown eyes. The third was medium brown with brown hair and brown eyes. The only other difference was that the black doll had a slightly wider nose.

If I should show you these dolls, my daughter, and say to you "tell me what you think, what you really, really, think" (apologies to the Spice Girls¹) how would you answer these questions that were put to the children in the Dominican Republic?

1. Is there a doll you would like to play with? *Which one?*
2. Is there a doll that looks like a good doll? *Which one?*
3. Is there a doll that looks like a bad doll? *Which one?*
4. Is there a doll that is a nice colour? *Which one?*
5. Is there a doll which looks like a white child? *Which one?*
6. Is there a doll that looks like an Indian child? *Which one?*
7. Is there a doll that looks like a black child? *Which one?*
8. Is there a doll that looks like a smart child? *Which one?*
9. Is there a doll that looks like a poor child? *Which one?*
10. Is there a doll that looks like a rich child? *Which one?*
11. Is there a doll that looks like you? *Which one?*

(Source: "Race Consciousness in Children in the Dominican Republic" by Ashindi Maxton, thesis in Africana Studies, 1996)

1 "The Spice Girls" a British all girls Pop group

I want to help you to be able to stand up for your rights without being over-sensitive. How should I do this? If you are bullied at school or the teacher calls you a 'wally' how will you know if these things are racist, or just people being unpleasant or irritable? You have told me often to 'go easy on the racism thing' but I want you to be proud of who you are and to know that you are special, created by God as someone wonderful and beautiful!

What does it mean that your role model is Posh Spice? Should I worry because she is not black? I guess, if you have to have a Spice Girl role model – I would agree that black or white she is the best of the lot. I agree with you that she has the best dress sense, she eats vegetables and does not have a tongue ring (thank God!) Besides, as you are quick to point out to me, the Spice Girls aren't racist – they have one black member, don't they? And there is something to be said for GIRL POWER!!

But there are other role models that I would like you to know about. A woman like the Queen of Sheba in the Bible – an African Queen who knew that seeking wisdom and serving God were more important than the beauty, wealth and power which she possessed. A woman like Nanny of the Maroons a military and spiritual leader. She had the wisdom of Africa and the skills to plan battles that defeated the British.

And unlike her brothers she refused to sign a peace treaty with the British which would make the Maroons free but make them also agree to hand over other Africans to slavery by the British.

A woman like Muma, your great-great-grandmother Anita Allen. She was the daughter of a Maroon Colonel in Scotts Hall. She was known for her hospitality and always in cooking measured out her rice in handfuls one for each member of the family calling them by name as she put the rice in the pot, and always one for "stranger". She was a woman of deep Christian faith and a healer – using Christian prayers and the herbs and traditions of the Maroons. Do you remember when we visited Uncle Shem last year, before he died when he told us stories about Muma? Do you remember when he told us how she cured a child of asthma? How she put the child against a tree and put a mark on the tree with the cutlass above the child's head? And how she said that the child would no longer have asthma once he grew past that mark? And how the child was indeed cured of asthma?

Do you remember the story Uncle Shem told us about Muma, his mother and his brother Uncle Edwin? How when Uncle Edwin was Minister of Education, he was late one weekend bringing the money to pay the workers in the family business something had held him up in Parliament. Do you remember how Uncle Shem laughed when he remembered Muma, this petite old woman, waiting with a stick to beat her son – the Minister of Education in Jamaica? ...our family business always paid workers earlier than others in the area, Muma was stern, families depended on that money, and workers must be paid in time to buy food for their children – Parliament or no Parliament!

And Uncle Edwin, even though he laughed and ran away from his mother that day, he never lost the commitment to justice that he learned at her knee. He tried to make changes in Jamaica so that the children of the poor could go to secondary schools, and he was responsible for many poor Jamaicans getting an opportunity in the 1950's to come here to England and be trained as nurses.

These are some of the reasons I continue to fight for justice, and I hope you will be proud of your heritage too. Muma used to pray always that God would bless her seed forever and I know that this blessing also rests on you.

Love, Mummy

History of racism and histories of black peoples

Session

3

Introduction

Objectives

- To increase knowledge and awareness of the roots of racism in society and the world.
- To develop understanding about the lost histories of black people
- To identify and learn more about the contributions that have been made to the Human Race by Black people.

Bible Readings

Ephesians 2:13-22 *and/or*
Philippians 2:1-4

Exercises

- What is History? – using Posters
- History and nature of Racism – using videos
- Positive contributions – using a variety of resource materials
- History and present day – using handout and questions

Resource Materials

See Appendix "Sources used and Books", page 70

It is important to say that no one here, or who is living today is responsible for the origins and establishing of Racism. However we are all caught up in the on-going processes and systems of racism. In order to move forward we need to share in the responsibility for working towards racial justice and fair structures.

In discussing History we need to highlight how it had been recorded and selectively interpreted from the perspective of the dominant group. We need to detect and discern how racism operates in the writing down and teaching of history.

Some important questions to reflect upon might include:

- Who has been and is writing history?
- From whose perspective is history told?
- How are historical events interpreted?
- Has the recording of history been distorted in any way? If so how?
- What and who have been omitted from our history books?

As we work through this session together, let us have these questions in mind and look together at ways of sharing in the possibility of redressing the balance of history, through opportunities and programmes of education and training in our churches, schools and communities.

Programme 1.5-2hrs

1. Opening Prayers (10mins)

a) Scripture Reading

- i. Ephesians 2:13-22 *and/or* Philippians 2:1-4
- ii. Jesus Christ:
 - Brought people from far to near
 - Destroyed barriers
 - Creation of a new person
 - Reconciling people
 - No one is a foreigner but a fellow citizen
 - Build on foundations (Prophets and Apostles)
 - Whole building joined together
 - God lives in us

b) Meditation

Powerful God,
 You struggle with us
 And against us
 So that we may be changed
 Into people whom you have named
 Who have seen you face to face.

We pray for all who struggle for justice
 In the face of unjust powers.
 Give them strength to persist in their demands
 And make the powerful act for them.

We pray for people who exercise power
 In the face of intractable problems.
 Give them ears to hear the cry of the powerless,
 And wisdom and courage to govern justly.

God of the struggle
 Give to us all
 Persistence and perception
 Courage and strength,
 And faith when justice is a long time coming.

Powerful God
 You struggle with us
 And against us
 So that we may be changed
 Into people whom you have named
 Who have seen you face to face

c) Song:

The Love of God is broad (Rejoice and Sing No.108) **or**
The Law of Christ alone can make us Free (Hymns and Psalms No.407)

2. What is the History (20mins)

a) Have large Posters (*Whose world is the world?) up around the wall before session starts (have them spaced out).

b) Task

- i. Ask the group to wander around and look carefully at each poster (illustrations and words). Make individual notes if that is helpful.
- ii. Return to whole group. If the group is ethnically mixed, encourage the Black and Asian people to meet on their own and the white people on their own.

It is possible that some people may not feel comfortable in saying what they really think initially in a mixed group. Separate racial identity groups for Black and White people are sometimes recommended for small group discussion. This is to enable people to express emotions frankly and freely in 'safe' spaces before then sharing together in plenary discussion.

Each group is to explore the same questions:

- How do these posters make us feel?
 - What new information/insights have you discovered?
 - What issues do they raise about the telling and writing of History?
- iii. When both groups return, allow each group to share their response to the two questions and ensure that each group listens carefully to the other without interruption.
 - iv. Then encourage discussion between the two groups.

3. Video

a) Use video (snippets) showing events, which have triggered and perpetuated racism. e.g. '

- i. LWT Special Racism Programme 20/3/94 – Trevor Phillips
- ii. Racism, black culture, Identity, history, etc. Black Actors on Everyman
- iii. Out of the Shadow – Catholic Association for Racial Justice (CARJ)
BBC Education and Training –Tuesday- Documentary 'Black'

Note: Please look out for current appropriate material elsewhere, e.g. documentaries, soap operas, and films.

- b)** After the showing, encourage participants to go somewhere on their own and think and/or write their own response to the video.

Explore the following questions in small groups or altogether:

- How did the video make you feel?
- What issues did the video raise for you?

Then encourage whole group discussion ref: responses to the video and implications (if any) for the church.

Use exercise 4 or 5 as indicated.

4. Reclaiming Lost Histories (25mins)

(Can only be done if there is access to a variety of Racial Justice Resource materials)

- a)** Through exploring resource materials:
- i.** Allow people to browse books, posters and materials highlighting contributions made by Black and Asian peoples in the world, including UK.
 - ii.** Encourage participants to pick up one or two resources highlighting information that they have not known about before. Take 5 minutes to think through the resource/s.
 - iii.** Begin discussion in the group, exploring new learning within the group on the contributions made by Black and Asian people in the fields of Science, Inventions, Education, Medicine, Politics, etc. War and Peace, Abolition of Slavery and Theology, etc.
 - iv.** In plenary reflect on the significance of this information for church, society and the world and to draw on knowledge and awareness they already have, e.g. TV programmes on Black History month observed in October.

or

- b)** If you do not have access to a variety of Racial Justice Resource material, use the enclosed handout in the appendix section and the following questions:
- i.** How can we reclaim lost histories of the Black and Asian people?
 - ii.** What can we do to ensure that these histories are taught to children, young people and adults in our churches?

5. Evaluation (5mins)

- Have you increased your knowledge and awareness of the roots of Racism and if so, how?
- What aspects of Black Histories have you become aware of for the first time?

Linking faith and life



Session

Introduction

"... the lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God" (Micah 6:8)

Objectives

- To identify and explore insights from the Scriptures with respect to discrimination and prejudice.
- To reflect on racism and discrimination in the church and society in light of the insights from Scripture

Bible Readings

Matthew 20:1-16,
The labourers
John 4:1-30,
The Samaritan Woman
Acts 10,
Peter and Cornelius
Genesis 16,
The Story of Hagar

Exercises

- Small group reading and discussion of the passages
- Plenary

How do we as Christians know what God wants us to do in our time and place? Through the ages, the Church has identified ways in which God is revealed to us. These include the world (that is, the Creation), the Human Spirit (that is, all of human experience) the Holy Spirit, and the Bible. In this session, we will examine passages from the Scriptures, and reflect on our understanding of God's revealed truth to us, through the Scripture.

The Bible, the sacred book for Christians, includes different types of writings. Poems, proverbs, parables, history, laws, letters are some of the different types of writings in the Bible. For Christians, the Bible has authority because it was inspired by God. The Bible provides a source of knowledge about God, answers to life's difficult questions, guidance as to how the faith should be lived out, and is to be used in personal devotions and corporate worship. These points are made in the Bible itself, for example:

"Your word is a lamp to guide me, And a light for my path" (Psalm 119:105)

"All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person who serves God may be fully equipped to do every kind of good deed." (II Timothy 3:16-17)

The Scriptures were also written by human beings, in a particular time and culture and language. Most of the Old Testament was written in Hebrew, and the New Testament was written in Greek. The Scriptures were then translated in many languages, by succeeding generations and people from different cultures. As human beings, we are neither as wise nor knowledgeable as God, but with God's guidance and in community, we continue to seek to understand more and more of who God is and what God requires of us. Some of the stories in the Bible make uncomfortable reading. Some things seem unjust. Other aspects make us feel joyful and inspired.

How do we interpret the Scriptures? Is there only one way to understand the text? In some cases, traditional interpretations of the Bible have been challenged. Latin American theologians have pointed out that the Bible has been used to make the rich and powerful feel comfortable, and ignore the needs of the poor. Women have noted that the perspective of women has often been ignored. Black people have challenged the use of the Bible to support racism.

These perspectives have highlighted the need for Christians to listen to many voices and to discern in community, what God is saying to us and what God requires. This is an exciting journey. There are opportunities for growth, for reading and re-reading the Scriptures, and uncovering new layers of meaning revealed, each time we read and reflect on the text. The journey may also mean that we have to leave behind ideas we had before, but it is important to remember that God is present with us and is revealed to us as we explore the Scriptures.

There are many ways to approach the Scriptures. For example the Scriptures can be approached using the imagination. In this approach, the reader seeks to re-live the scene, using all the senses, and perhaps assuming the role of one of the characters. It is a way to remember and be present at significant events, and is used often when reading sections of the Gospels, which tell of events in Christ's life.

Meditation is another way of approaching Scripture. In this approach, one reads the passage slowly, relishing, savouring words and phrases, feelings and assurances. This technique is often used with inspirational passages, for example the Psalms. The Scriptures can be approached not only through the 'heart', but also through the 'head'. Reflection on the background to a passage, in order to gain a deeper appreciation for the meaning of words and events in their original context can also be a source of enlightenment.

An understanding of the commonly held attitude of Jews to lepers, Samaritans and women, for example, can help us understand the significance of Jesus' words and actions with respect to these people in that time and age. We may then be led to reflect on the ways in which God is leading us, currently, to go against popular culture. These and other approaches can be used separately or in combination to assist Christians as we move from feeding only on 'milk' to eating 'solid food'.

Programme 1.5–2hrs

1. Opening Prayers (10mins)

a) Invocation

From the corners of the world
 from the confusion of life
 from the loneliness of our hearts
 GATHER US, O GOD

To feed our minds
 to fire our imagination
 to free our hearts
 GATHER US O GOD

*Kathy Galloway, ed. 'The Pattern of Our Days – Liturgies and Resources for Worship',
 The Iona Community, Wild Goose Publications, Glasgow, 1996, p.109)*

b) Hymn

Guide Me O Thou Great Jehovah (Hymns and Psalms No.437) **or**
 (Rejoice and Sing No.345)
 As The Deer Panteth for the Water (Mission Praise No.37)

c) Responsive Reading

Psalm 145

d) The Lord's Prayer (spoken or sung)

2. Introduction (5mins)

Introductory remarks about the nature of the authority of Scripture and the need to **act** in accordance with, as well as to hear and interpret Scripture.

Do 3 or 4.

3. Reflections on Bible Reading (40mins)

a) Small Group Discussion

- Listen to the passage of Scripture, read aloud by one person.
- Reflect on the passage for a few moments, in silence.
- Share any word or phrase, which has been meaningful, or outstanding, allowing each person to speak.
- Listen to the passage read again, assuming the role of one of the characters in your imagination. Note the sights, sounds, etc., your feelings as a character in the story, and your

feelings and assumptions about other people in the story.

- Share your insights with others in the small groups.
- Discuss the implications of the passage in working for racial justice in the church and the society.

b) **Plenary** (25mins)

- Read each passage of Scripture before the feedback from the small group(s)
- Share insights from each small group, with others.
- Facilitator's summary, addition of other insights. (See notes below)

4. **Small group work** (25mins)

- a) • Listen to the passage of Scripture read aloud by one person.
- Reflect on the passage for a few moments, in silence.
 - Share any words or phrases, which have been meaningful, or outstanding, allowing each person to speak.
 - Make up a sketch (maximum three minutes long), showing a modern interpretation of the story.

b) **Plenary** (40mins)

- Each group perform its sketch.
- Other group participants make brief comments on the meaning of the passages for the present time.
- Facilitator summarize and add other insights. (See notes below)

c) **Evaluation** (See Appendix Model 2) (10mins)

5. **Notes**

i. **Matthew 20:1-16**

- The parable makes uncomfortable reading, at a first glance, as the householder seems to be unfair. Surely, if someone works longer and harder than others, he/she should receive a greater reward!
- One interpretation points to a tendency for people to calculate the rewards they receive according to the amount and quality of their work.
- The householder seems to be using a criteria of grace, all the labourers have the same basic needs. Should the principle not be 'from each according to ability, to each according to need'?
- There does not seem to be a regular, reliable work force that the householder has, he takes what he can find.
- Some of the men are 'idle' because they cannot find work (verse 7 No one has hired us). Racism often affects people's chances of being hired in Britain today.
- In society today there is much talk about a 'level playing field.' What does this really mean, for the poor, the persons with disabilities, the aged, Black people, refugees? What response is the church to make?

ii. John 4:1-30

- The Jews and the Samaritans avoided and despised each other.
- Jews saw Samaritans as belonging to a 'polluted' race, and belonging to a type of cult.
- Unlike the Jews, Samaritans accepted only the first five books of the Old Testament and recognized Mount Gerizim and not Jerusalem as the proper place to worship God.
- The woman seemed oppressed in terms of race (she was a Samaritan), gender (she was a woman) and in terms of class (she was most likely a prostitute, and vulnerable economically). She did not have many options.
- She was, however, knowledgeable about theology, and her religious and liturgical history.
- Jesus reached out to her across all barriers.
- She became the first missionary to the Samaritans.

iii. Acts 10

- The encounter between Peter and Cornelius speaks of God's call to everyone, irrespective of ethnicity, into faith and fellowship.
- Peter had to confront old ideas and prejudices in order to obey God.
- Cornelius was a soldier, an officer of the occupying Roman forces. The Jews had experienced humiliation, subjugation and brutality at the hands of the Romans.
- The Jews believed that simply stepping over the threshold of the house of a gentile would make the Jew ritually unclean. Eating with a Gentile was out of the question.
- God was already at work in Cornelius before Peter told Cornelius about Jesus. Cornelius was a God-fearing man who regularly prayed and gave money to the poor.

iv. Genesis 16

- Hagar was oppressed in many ways: as a slave, as a woman, as a foreigner, as a Black woman. Many Black and Third World women identify with this story. Womanist (Black Feminist) theologians have written on their interpretation of this passage. (See reading list for references)
- At first Hagar does not seem to have anyone to hear her suffering or advocate for justice on her behalf. Both Abram and Sarai reject her.
- Both Sarai and Hagar are in a subordinate position because they are women in a patriarchal (male dominated) system.
- Although Sarai suffers as a woman, she is in a higher social class than Hagar, and uses her power first to exploit Hagar's fertility, and then to abuse Hagar, when Hagar tries to assert herself.
- Hagar is the only woman recorded in the Hebrew Scriptures to have seen and talked to God. How could it be that a Black, Egyptian slave woman could get this privilege?
- God sends Hagar back, to what seems an oppressive situation. This seems strange, but her choices are stark, i.e. survive in a less than ideal situation or perish with your child in the desert.
- Later, (see Genesis 21), God guides Hagar and Ishmael to freedom

Strategies for change

Session



Objectives

- To help people identify different levels of dealing with racism at local, national and global levels.
- To help people to take practical steps to promote racial justice.

Bible Readings

- John 3:1-17
How to be born again (Nicodemus)
- Ezekiel 37:1-14
Valley of Dry Bones
- Revelation 21:1-5(b)
New heaven and earth

Exercises

- a) Discuss and analyse examples of racism, which have resulted in people's rights being violated and people being denied opportunity to participate.
- b) Use text to look for meaning, acquire knowledge and skills to develop awareness and challenge attitude, through appropriate readings from the Bible and other sources e.g. Dr Martin Luther King Jr "I have a dream" speech.

The emphasis on the discussions/exercises should be in two domains making it possible for each person to:

- a) Understand the power of God and the possibility of change
- b) Make a commitment to be part of this change process, or
- c) Read a Bible Text or Dr Martin Luther King Jr's speech "I have a Dream" and discuss the following questions:
 - i. How does God's power bring about change manifest itself in the text *and/or* in our experience?
 - ii. What commitment can we make as individuals *and/or* as groups (families, congregations, communities, Denominations) to be part of the process of change?

Introduction

There are many challenges confronting British society and churches but none more serious and pervasive as the scourge of racism. For a long time we have made assumptions about cultural diversity and change and many have not served us well. Many of the assumptions were often based on lack of awareness, knowledge, understanding and skills in working with cultural diversity.

Churches have made progress in the last twenty years in addressing and dealing with racism and diversity. They are progressively dispensing with superficial programs and planning proactively and systematically for the multi-cultural nature of church and society, e.g. many churches have Racial Justice Officers to help facilitate this process. These changes must go further and critically examine all church policies, plans, procedures, structures and programmes to ensure that a truly multicultural climate will flourish.

Creating a climate where behaviour and attitudes change needs a dynamic process. This process is not mechanical but rather fluid and continuous. It involves people at a basic human level, i.e. personally, institutionally and culturally. The process itself can empower individuals and institutions to be more aware, knowledgeable and effective in challenging racism and addressing issues of diversity.

However in order to achieve this desired change at individual and institutional levels we must create an agenda. The agenda must be grounded in a vision most adequately expressed in the Christian understanding of the kingdom of God, a kingdom we pray for and work in partnership with God to achieve.

Our understanding of the world in which we live must include an understanding of current legislation that affects our behaviour towards others and offers a measure of protection against injustice as well as how the legislation affects us all.

Some relevant legislation includes Human Rights Act, Race Relations Act, Equal Opportunities Policies etc. (See Appendix)

Programme 1.5–2hrs

1. Opening Prayers (10mins)

a) Hymn

Lord, thy church on earth is seeking (Hymns and Psalms No.774, Verses 1 & 2) **or**
(Rejoice and Sing No. 579).

b) Prayer

Leader: God be with you.

People: **And also with you.**

Leader: Let us pray (*Silence*)

For the outreach of the Gospel, which has touched
each of our lives through your Church.

People: **We give you thanks, O God**

Leader: For your call in our baptism to go and make disciples of all nations, baptising them in
the name of God our Creator, Redeemer and Sanctifier.

People: **We rejoice in your promise to be with us always.**

Leader: As the sign of the Cross reminds us of the water of our baptism.

People: **Renew us in the power of the cross and give us the vision and
courage to go where the water leads us.**

c) Closing Prayer

d) Hymn

Lord, thy church on earth is seeking (Hymns and Psalms No.774). Verse 3

Leader: As we go with the Gospel.

People: **Go with us in the name of Jesus, Amen.**

Leader: Gracious God, remember us and teach us to pray

People: **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil
For the kingdom, the power a
and the glory are yours
now and forever. Amen**

Leader: Let us go forth into the world, rejoicing in the power of the Spirit.

People: **Thanks be to God.**

Leader: May God bless us, and direct our days and our deeds in divine peace

People: **Amen**

Lutheran Human Resource Association

2. Introduction (5mins)

Discuss situations of racism identifying current manifestations and how through the power of the holy spirit we can effect change. The facilitators may want to say something that links up work already covered and the need for change or to talk about where we get our knowledge from and how that influences the way we think.

3. Bible readings

a) Select one of the following

- John 3:1-17, How to be born again (Nicodemus)
- Ezekiel 37:1-14, Valley of dry bones
- Revelation 21:1-5(b), New heaven and earth

b) Tasks

- i. Read the passage carefully and deliberately.
- ii. Ask participants to note any words or phrases that are repeated or significant to them.
- iii. Note the words and discuss what they mean in the passage, their implications then and now.
- iv. Role play the passage and discuss the impact of the story on participants, reflecting on the contemporary situation personally and collectively.

4. Building Alliances (30mins)

Part of devising strategies for change or interrupting the cycle of oppression must be an openness to change and participation in processes that bring about change.

a) Share early memories (10mins)

Divide participants into small groups of two/three to discuss the questions below. The facilitator must guide and emphasise to the group the need to be analytical about relationships and to focus on the possibility of change.

- What is your earliest memory of noticing you or someone else was different?
- What was it like? What did you want to say? What did you want to know and do?
- What message did you receive about yourself and others?

b) Feedback

Report from the small groups and draw on the significant points raised and link them up to the theme of change.

c) Share what it means to have an ally relationship giving examples.

5. Four Circles of Building Alliances (10mins)**a) Reflect on building alliances at different levels, e.g.**

Personal Level - know your neighbour/other stories, history etc
 - give time, money to causes of justice and equality
 - read Black and Asian literature and newspapers

Local Level - participate in local events
 - lobby local government to promote race relations
 - participate in and lobby community, organisations and student groups to promote racial justice.

National/Regional/European Level
 - know the issues: asylum seekers, immigration, unemployment
 - lobby central government
 - be critical/analytical about what you read/hear on TV/media, national/personal etc.

Global Level - Jubilee 2000 campaign, Indigenous People, Fair Trade campaign

- Suggest other appropriate exercises and/or give handouts with reading material or tasks.
 See: Aide Memoire Commitment and Action, Legislation (5 mins).

b) Evaluation

- How do you feel the session has helped you to deal with racism?
- Suggest other helpful ways to promote racial justice.



Handouts

Session *one*

Healing of memories

**Relax in whatever way helps you.....
Speak to God from the heart expressing your desire.....**

**In imagination see yourself with the person who you feel is the cause of pain,
anger, hurt or resentment.....**

Take time to 'see' them in a situation which would be familiar....

**When you are ready (no forcing) say everything you want to say to that person.....
don't deny or censor any feelings you have..... or balk at strong language!**

Go on until you have said all that you can and want to.....

Listen to anything that the other person might say to you.....

**Then let Jesus come into the place where you are together..... Talk to him about
what you are feeling..... listen to him as he speaks to you..... to the other person.....
see him with them..... speak to him from the heart..... stay with this in any way
which feels helpful.**

**However you are feeling at the end of the prayer time or whatever has happened,
take time to 'say it as it is'....**

Healing can be a gradual process..... you may want to return to this prayer.

**(Some people find it helpful to write this using both dominant and non-dominant
hands for part of the dialogue).**

Praying with feelings of guilt

This 'exercise' can help at times when we cannot believe that God really does love us as we are and forgives unconditionally. Guilt can be a springboard for growth but persistent guilt can be destructive and block creative choices.

Relax

Ask for what you really desire

In your imagination see Jesus on the cross

Simply gaze on Him

Let His love touch you behold the man

Become aware then of the situation or part of yourself which feels so irredeemable

Resist analysing or judging just be aware

Keep moving between gazing on Jesus on the cross and the situation or part of yourself which makes you feel so blocked.....

Keep resisting judgement of yourself but do name your feelings and keep firmly focused on Jesus

As you end the prayer, say it as it is, whatever you have experienced

This is a prayer to which you can return as helpful liberation is sometimes a gradual process.

Adapted from Anthony de Mello 'Sadhana' by the Lystasi Spirituality Workshop. This is an ecumenical workshop for the training of Prayer Companions/Spiritual Directors and people who give Retreats. They can be contacted: c/o Isabel Gregory, The old Mill, Littlemill, Alwick, Northumberland NE66 3LL.

Poems

Listen

To the outcast within you.....

**The only one whence healing and reconciliation
come.....**

**The only one who can bring salvation to the part
of you that speaks loudest and thinks itself
strongest.....**

**In your inscape as well as in the landscape of the
wider world, the voice of the poor and the
oppressed has priority over the voice of the
dominant....**

**We must not refuse to become aware of that we
find distressing or painful or fearful within: if we
do, we shall merely project onto others our own
inner darkness.....**

Are you white and afraid of your blackness? ...

Are you male and afraid of the feminine within? ...

**Are you heterosexual and afraid of your
homosexual feelings? ...**

Are you rich and afraid of your poverty? ...

Are you young and afraid of being old? ...

Are you healthy and afraid of disability? ...

**Are you busily involved and afraid of being
useless? ...**

Nothing is to be expelled as foreign ...

All is to be befriended and transformed ...

by Jim Cotter

God Dreaming a Dream

**And the Lord said.....
I myself will dream a dream within you.....
Good dreams come from me you know.....
My dreams seem impossible
Not too practical
Not for the cautious man or woman**

**A little risky sometimes
A trifle brash perhaps.....
Some of my friends prefer
To rest more comfortably
In sounder sleep
With visionless eyes.....
But, from those who share my dreams
I ask a little patience
A little humour
Some small courage
And a listening heart.....**

**I will do the rest.....
Then they will risk
And wonder at their daring
Run.....and marvel at their speed
Build.....and stand in awe at the beauty of their
building**

**You will meet me often as you work.....
In your companions, who share your risk
In your friends, who believe in you enough
To lend their own dreams
Their own hearts
To your building.....
In the people who will find your doorway,
Stay awhile
And walk away, knowing they too can find
dreams.....**

**There will be sun-filled days
And sometimes it will rain
A little variety,
Both come from me.....**

**It is my dream you build.....
My house you build.....
My caring you witness.....
My love you share.....
And this is the heart of the matter.**

by Charles Peguay

Handouts

Session *two*

Terms and Definitions

In relation to work on Racism and Racial Justice within the British and Irish Context

Black

A term of political unity, based on experiences of discrimination among people whose skin colour is not white; used mainly by and of people of African, Asian and Afro-Caribbean origin.

Race

A dictionary definition is: 'the descendants of a common ancestor, especially those who inherit a common set of characteristics...' However scientists say that the differences between racial groupings are superficial and thus the term 'race' is in fact meaningless. There is actually only one race, the Human Race.

Culture

This term refers to attitudes, values and ways of life, e.g. religion, customs and food belonging to a particular group of people.

Prejudice

This is expressed in acquired beliefs and opinions that lead an individual or group of individuals to be biased for or against members of a particular group. In practice 'prejudice' means pre judging others and is normally used in negative ways. Prejudiced

opinions are not based on actual knowledge but on negative aspects that generate hostile views.

Stereotyping

This refers to an image or opinion directed towards someone's ethnic grouping which characterises them too readily and simplistically. Such images/opinions are often based on myths and hearsay (stereotyping also operates in relation to sexuality, gender, disability and geographical areas).

Ethnic

Derived from the Greek word 'ethnikos' and refers to a people or a nation. Everyone has an ethnic origin. An ethnic group is a self-conscious collection of people, united or closely related by shared experience and distinct identity (e.g. language or culture). The term 'ethnic minority' or 'minority ethnic' refers to such a group of people who are numerically a minority within a majority dominant group in a society.

Ethnocentrism

Refers to the belief in the superiority of ones' own cultural group or society and corresponding dislike or misunderstanding of other such groups.

Xenophobia

'A fear of strangers'. Many white people in some European countries are happier with the word (rather than racism). The implication here is that we all fear strangers, thus avoiding the more fundamental demands of racism. Many Black and Asian people find xenophobia an offensive term, which actually lets white people off the hook.

Racism

Definitions from the Stephen Lawrence Inquiry Report by Sir William Macpherson

Racism in general terms consists of conduct, words or practices which advantage or disadvantage people because of their colour, culture or ethnic origin. In its more subtle form it is as damaging as its overt form.

"Institutional Racism"

Institutional Racism consists of "the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amounts to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people".

Racist Incident

A racist incident is any incident, which is perceived to be racist by the victim or any other person.

Racial Discrimination

This is a way of acting/behaving that affects people's lives and life chances, when some ethnic groups get second rate treatment in relation to access to education, employment and provision of services. Such treatment can also be experienced in the church.

When someone is treated badly or as if they are inferior because of their racial or ethnic origin.

Institutionalised /Systematic Racism

This occurs when racism is built into or expresses itself through laws and administrative and structural processes and practices.

Racial Harassment and Violence

This refers to harassment or violence experienced and suffered by individuals or groups because of their ethnic or national origins. It could be physical, verbal or emotional and can include attacks on property and land as well as people.



Handouts

Case *study*

1 **Church Context**

A black person (of Ghanaian and Presbyterian background) enters a mainstream church (a totally white congregation) one Sunday. Feeling at home with the style of worship he went back the next Sunday. The minister of this church, under pressure from comments said to him in the week by a few of the church members, took aside this black worshipper after the service and explained that he was very pleased to see him but he was aware that there was a Pentecostal church down the road where a lot of Black people went to. The minister went on to say that he felt this visitor would feel at home in this other church.

2 **Church Context**

A black minister (of Indo-Caribbean background) serving in a mainstream church was asked to take a funeral for a white minister (a colleague of his). The black minister agreed, went to visit the bereaved family, prayed with them and provided pastoral care. A day after the visit the white minister phoned up the black minister and said that he did not need to continue with the funeral. Realising it was not normal practice to cancel a funeral, the black minister asked his colleague straight away whether this had anything to do with the fact that he was black and the family were white. The white minister said that he was afraid it was, and that the family had rung him and told him that they did not want a black minister burying their relative.

3 **Church Context**

Some racial justice workers (belonging to a particular denomination) were requesting churches to encourage their minority-ethnic members to participate in the wider life and councils of the church. They believed that the sharing of power, responsibility and gifts across the ethnic and cultural diversity of the church was extremely important in working towards racial justice and also for the enrichment of the whole church. In response, two white people (one minister and one church secretary from two different churches) replied that their 'African and West Indian folk' would not be interested. They went on to qualify this by saying (in slightly different ways) that these people would be bored if they went to church committees and councils and anyway they have their family and work responsibilities.

4 **Employment Context**

A black woman in her early 30's has worked for a small firm in the village for eleven years. For most of the time while she has worked there, she has received racial abuse but the level and nature of that abuse has worsened. Also her boyfriend is getting verbal abuse at home, from neighbours.

This woman has complained to her manager and union representative verbally about the abuse she has received at work but nothing has been done. In fact her manager has told her that there is no problem with race equality in his firm or in this area, not like in big towns and cities. He went on to warn her that if she caused any more trouble she would be suspended. The woman then complained to the police who advised a solicitor. On explaining her situation to the solicitor she also felt he was unsympathetic to her problem.

5 Police and Youth Context

Three sixteen-year-old black youths A, B and C are crossing the main High Road. The traffic is stopped at the pelican crossing and the boys cross near the crossing while the road is clear. The lights change and a 35 year-old white man on a moped, approaching the stationary cars at a good speed slips through them and knocks A down. He does not appear to slow down or take evasive action. A is knocked unconscious and carried by B and C to a friend living nearby. An ambulance is called and A is taken to Hospital accompanied by C.

The moped is broken. Another driver (also white) stops and offers to be a witness saying that the moped was not going very fast. B returns to the scene of the accident to ask the moped driver why he did not try to avoid A. The man is on his mobile phone and tells B to wait. The call continues and B asks to talk to him a second time and then gets frustrated. He is also very upset, as he does not know how serious A's condition is. In his frustration while the drive still continues to use his mobile, B takes the man's helmet, which is on the ground and puts it in a waste bin and pokes him in the arm. The moped driver showed more concern about his bike than the young person he had knocked down.

He then went to the police station and complained about B. When the police interviewed B, they accused him of assaulting the moped driver and gave him a caution. The moped driver was the focus of attention and regarded as the victim by the police. The police made no reference to A who had been knocked down and had been injured, and the moped driver also did not ask after him or show any concern. He just left the police station and went on his way.

- A - Young person who was knocked down
- B - The friend who returned to the High Road
- C - The friend who stayed with A.

6 Sports Context

Football's attempts to rid itself of racism received a setback West Ham United's Israeli midfielder Eyal Berkovic revealed he had been subjected to anti-Semitic abuse from other players. He claimed to have been barracked during an FA Cup tie against fellow Premiership club Blackburn Rovers. Shortly afterwards, the player was subjected to further anti-Semitic comments from opposing supporters at a game at Bolton Wanderers.

Although anti-semitism has been in steady decline in Britain for many years and physical attacks are now rare, there has been a notable rise in incidents of abusive behaviour.

Being White: Challenging White Supremacy

This article has its origins in a class presentation to a group of white students at the Southern Theological Education and Training Scheme in May 2000. The session was part of a racism awareness weekend led by a group of Black and White trainers.

White Racial Identity

During the academic year 1998-1999, I studied at Union Theological Seminary in the City of New York and began to discover my white identity. I was invited to join Metanoia, a group of white people seeking to grow spiritually through a commitment to anti-racist work. I also became friends with Asian-American and African-American students and staff who helped me to grow as a white anti-racist person. In these ways, I learnt to not only challenge racism but also acknowledge whiteness. This has been a useful and empowering lesson for me.

Mary L Foulke a US teacher of Christian Education noted in 1995, 'we who are white appear to pass for no race at all'. The notion of being white is alien to most white people. We who are white have been made colour-blinded - we regard race as something to do with black people alone. But the reality is that we all have a race and a colour, even if we are white. White people must begin to be honest about their racial identification. I need to say, 'I am a white Briton, a white woman theologian.' We cannot do theology authentically without acknowledging our starting point. Since liberation theologies emerged in the late 1960s, the theologians from marginalised groups have exploded the myth of placeless theology. White theologians and white church people need to understand that all theology is contextual, including white theology. We who are white must therefore

relinquish our monopoly on public religious imagery and accepted descriptions of God.

James Cone's book *A Black Theology of Liberation*, first published in 1970 named traditional theology as white theology and in so doing invalidated its claim to represent all people. The term, 'white theology', is shockingly unfamiliar. For Cone, 'white theology' represents racist theology. Furthermore, '[b]ecause white theology has consistently preserved the integrity of the community of the oppressors, I conclude that it is not Christian theology at all. In this article, I work with the belief that white theology can be anti-racist and thus Christian, but only if it first acknowledges its whiteness. A strong and true racial identity will help those of us who are white to know ourselves and be empowered to challenge oppression. The following paragraphs explore how a positive racial identity might help white church people challenge racism.

American Scholar, Janet E Helms "has developed a map of white racial identity development moving from an absence of or negative white racial identity (that is not acknowledging 'whiteness' or assuming superiority) to a positive (anti-racist) one." Although I have some questions about her map, I offer it as a useful tool for white people exploring racial identity. Helms proposed a linear progression through these stages

but white people may encounter a number of stages of racial identity simultaneously.

Whites often begin their journey by claiming, 'I don't see colour'. We are very good at denying racial difference in our churches! How often do we claim that colour is not important in worship or Christian living? By making these claims, we ignore the realities of racial difference and in so doing, ignore the existence of racism. Even if some whites delude themselves by claiming not to see colour; in truth, people do see colour and Black and Asian people suffer as a result.

The next stage is one of disintegration, when the white person's new awareness of colour difference brings unease and conflict. At this point, a white person has to decide whether to avoid, accept or challenge racism. Since the choice is disturbing, many white people chose to accept racism at some level. They are reintegrated into the myth of white supremacy and accept racial stereotypes. This is true even of those who respond to dilemmas by claiming, 'I like all black people' for fear of facing their deeper feelings.

Some whites progress to the Pseudo-Independent stage and begin to acknowledge the presence of racism. They may begin to learn about the reality of black culture and people. This is a difficult stage because these white people are stranded somewhere between a negative and positive white racial identity. They, 'tend to idealize Black culture and to look to Black people to explain racism.'

I once visited an African Caribbean hairstylist in Wolverhampton and asked if they could arrange for me to develop dreadlocks. I was suffering from, 'Wanting to be Black Syndrome.' White people at this stage in the development of their white identity can sometimes believe that only black is culturally acceptable. In the recent American Film, *10 Things I Hate About You*, the African-American teacher criticised a bunch of white students who are expressing their support for the black consciousness movement. Their white dreads gave them away; they had not accepted their own racial identity and sought to join the black community without acknowledging their role in a racist society.

What is often involved at this stage is cultural appropriation. The term 'cultural appropriation' means, 'to take possession of specific aspects of someone else's culture in unethical, oppressive ways. Such actions undermine racial identity. The white students in the film were perhaps guilty of taking over someone else's culture but not their struggle. In this country, this phenomenon is recognisable in the use of Hip-hop and reggae music by white youth. Joanna Kadi's powerful and disturbing book, *Thinking Class* takes the example of Disney's reworking of the traditional Arabia story of Aladdin. Although the story is celebrated, characters and moral judgements are forced to comply with the cultural norms of white America. Arab customs, music and religious practices are borrowed, ridiculed and exploited.

Cultural appropriation is a significant issue for religious and spiritual movements. In the States, First Nation's people complain that whites attempt to buy out their spiritual practices. The black British theologian, Robert Beckford in his book, *Jesus is Dread*, criticised hymn writer, Graham Kendrick for not acknowledging his use of black gospel music. These practices silence the creativity of black people.

The next stage in Helm's mapping of racial identity development, is the Immersion/Emersion stage. Here real questions are asked such as, 'Who am I racially?' White people at this stage begin to question other people who assumed their co-operation with white supremacy. There is the potential for authentic positive feelings about racial identity that empower just action and right living. Church communities need to be encouraged by their leaders and teachers to ask these difficult questions.

By the time a white person reaches the Autonomy stage they no longer need to, 'denigrate or idealize people based on some form of group membership. There is an awareness of interlocking oppressive structures, sexism, racism, class discrimination and homophobia. People at this stage of their racial identity may even see the categories in which they identify and struggle for liberation as harmful. On the surface, this would

appear to be a return to the beginning of Helm's journey of racial identity! What is finally established is that all people are part of the same race; we are all members of the human race.

Some racial justice advocates suggest that 'race' is no more than a myth. Divisions of race are based on political rather than biological differences, political terms. False lines between one hue and another are drawn to keep some out and rapidly become uncrossable. The concept of a mixed-race marriage can only exist by drawing an arbitrary line at a point agreed by those in power. Desmond Tutu often used the example of a division between those with little noses or big noses to illustrate the ludicrousness of Apartheid. Perhaps his example was not as far fetched as it would seem note anti-Semitic stereotyping of Jewish appearance.

The African-American writer, James Baldwin published an article in 1984 entitled, On Being 'White' and Other Lies. He wrote about the experience of new immigrants who became 'white' on arrival in America. Enslaved people from Africa became 'black'. No one was defined as black or white before they arrived. Previously excluded groups such as the Jewish community had to give up their own identity in order to become white.

Why then should white people journey towards a better informed racial identity? Mary Foulke suggests, 'While we know that 'Black' or 'White' is an unstable, fluid and contradictory reality, we also know that persons perceived to be Black will be treated differently from those perceived to be White.' Being clear about our racial identity gives us a place to stand from which we can challenge white supremacy. Becoming white is, 'a life long learning of how to become white and of inventing positive, anti racist meanings for being white in this historical movement.'

Recognising unearned privilege

As a white person growing up in the multi-cultural, multi-racial surroundings of Wolverhampton, I learnt about racism and race riots, and felt confident in my self-identification as anti-racist. Once that step had been taken. I was unclear about my further responsibilities. If I renounced racism and spoke against racist actions, what else was there to do? Learning about the privileges of my whiteness and beginning to understand how I might let go of them did not happen until much later. For me, the idea of white privileges is most helpful as I seek to commit to anti-racist work in the church and wider world. I feel sure I do not engage in physical acts of racism but not so sure I have renounced the privileges society grants me because of my race.

The writer who introduced me to the idea of white privilege was Peggy McIntosh. In her exploration of these privileges, I recognised a common experience:

I did not see myself as racist because I was taught to recognise racism only in individual acts of meanness by members of my group, never in invisible systems conferring racial dominance on my group from birth.

Focusing on individual violent acts of racism masks a system of power that privileges white people. There is limited value for racism awareness training in discussing incidents such as the murder of Stephen Lawrence. When racism is only explored through extreme acts of violence, most white people find it pretty easy to distance themselves from such behaviour. If church groups were able to think through the notion of white privilege, it would be more difficult for white Christians to deny the part they play in maintaining a racist society.

What is privilege? It is hidden from those who hold it but at the same time assumed by them. It is difficult for white people to see white privilege, since

white is the norm. White Britons do not see through a filter of racial awareness, they therefore find it difficult to understand how Britain may appear to a black or Asian Briton.

Peggy McIntosh commented:

As a white person ... I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see ... white privilege, which puts me at an advantage ... I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day.

She made a list of privileges, "that I did not earn but that I have been made to feel are mine by birth, by citizenship and by virtue of being a conscientious law-abiding 'normal' person." The most revealing of these privileges often emerge within the context of innocent ordinary events. To take one example from McIntosh's extensive list, a white person can wear a 'flesh' coloured bandage and have it more or less match the colour of their skin.

From my own experience I offer several recent examples of unearthed privilege. I visited Cuba in January 1999 with a group from my seminary. Hours before our return, we were told that we had entered Cuba somewhat irregularly (The US still maintains a ban on travel to Cuba). We were advised to tell immigration officials that we had only been to Jamaica. In my panic, I realised that until that moment, it had not been necessary for me to know how to negotiate with potentially hostile customs and immigration officials. I was not used to being suspected of drug trafficking or terrorism, unlike the majority of the black or Asian origin members of our group who faced suspicion and hostility each time they passed through immigration. I understood that part of my ease here was due to class and gender and nationality, but race did play a part in it.

One of McIntosh's privileges as a white person was the assurance that white people will appear in history as leaders and heroes. Last harvest, my

home church celebrated the events of the millennium using a Partners in Learning outline of history. We remembered only white abolitionists, not black campaigners and slave leaders.

If you are a white person, try to list individually simple, everyday events that you can do because of your white privilege. If you can, share this task in a group. It could be a step towards renouncing those excluding privileges.

Becoming A White Ally

David Haslam, the author of *Race for the Millennium*, is clear about the responsibility of white people in tackling racism in British churches and wider society:

White people should never forget that racism is not a black problem, it is a white problem, and it is white people who must deal with it, in themselves and their communities, but with help and direction from black people if they have the time, the energy and the emotional resilience.

Amadou Diallo, an unarmed immigrant from Guinea-Bissau, was shot dead by New York City police in February 1999. Huge demonstrations followed with up to 200 people arrested each day at the high point of the protests against police racism. I witnessed the organised arrest of two friends, both Anglican seminarians, one Asian American and one white American. These friends and other demonstrators formed part of the multi-racial resistance to racism. So do agencies such as Christian Aid and Oxfam that use positive and non-exploitative images of the poor nations they support. This is the legacy of white resistance to white supremacy. Foulke warns white people, 'It is not for us to claim one of these legacies but both and to move forward in our journeys of repentance and witness.'

You may like to look at the endnote entitled, *Being a White Ally*. If you are white, you could choose to

reflect on a recent interaction with a black or Asian Briton and ask whether you could have been a better ally against your own or others racism.

When we who are whites begin to work for racial justice, we do so as 'recovering racists'. The Rev Joseph Agne, white Methodist minister in the US reflected:

We are never former racists, only recovering racists, and we need to be daily vigilant about our addiction. Those of us who are white, let's be honest with ourselves. Let's bring down our defenses and let go of the energy it takes to pretend we not racist.

I find it incredibly difficult to acknowledge my racism. I have yet to let go of my many unearned privileges. But understanding that I am white and desiring to be part of the anti racist movement, I am empowered to live more justly and know better the God who created both darkness and light.



Identity and Consciousness

Dr Jocelyn Emama Maxime

When I was asked by Rev Hewie Andrew to undertake the opening speaker's role I was overcome with humility and joy. Humility about being asked and sheer joy at reaching yet another group of young people in my daily service to humanity. After years of painfully working, most times alone as a Black Clinical Psychologist in the areas of identity and Development and the effect and affect these have on human personality and behaviour, I was delighted to share this with Black youngsters. Above all work with so many Black young people whose potentials often times remain locked and unfulfilled as a result of the 'Undiscovered Reality of Self'.

I made a decision not to soften or omit the sometimes harsh realities that individuals have to experience in the journey of self. Before I delivered the Paper I read some excerpts from the little book called the Prophet by Kahil Gibran. One passage was on 'Religion', another was on 'Freedom', while yet another was on 'Teaching' in which I attempted to convey to participants that a wise teacher ... 'does not bid you enter the house of his/her wisdom but rather leads you to the threshold of your own mind' (Page 67). Following this the final short passage was on 'Work' because all present had to face the reality that Work is fundamental to undertaking if one is to overcome. Thus the short passage was: "and all work is empty save when there is love; And when you work with love you bind yourself to yourself, and to one another and to God ... Work is LOVE made visible" (pg 35).

Participants were told that the Paper to follow was about love, the **LOVE OF SELF**.

The importance of Racial Identity for the Psychological Well-being of Black Children & Young Black People

"What Shall I tell My Children Who Are Black"

They are faced with abhorrence of everything that is black

The night is black and so is the bogeyman.

Villains are black with black hearts.

A black cow gives no milk. A black hen lays no eggs.
Bad news comes bordered in black, mourning
clothes black
Storm clouds, black, black is evil
And evil is black and devils food is black...

What Shall I tell my dear ones raised in a white world?

A place where white has been made to represent
All that is good and pure and fine and decent.
Where clouds are white and dolls, and heaven
Surely is a white, white place with angels
Robed in white, and cotton candy and ice cream...
And angel's food is white ... all, all ... white.

(Margaret Burroughs, 1968:8)

Sadly, the above poem could be dated 1991 instead of 1968. Unfortunately, the area of Race has been viewed and studied primarily under "A Political Umbrella". The result is that the important Ethnographic Aspect of Race as it is imbedded in the Child Developmental process with its wealth of contribution to 'Theories of Child Development', and toward enhancing the skills of Child Practitioners is virtually lost. As concerned young people, it is imperative that we commit ourselves to explore the many dimensions of 'Race' towards greater understanding, and service toward our children and ourselves.

One of the major areas of Child Development is the formation of identity. Unfortunately the research and practice implications in this field although numerous have been mainly researched in the following areas:

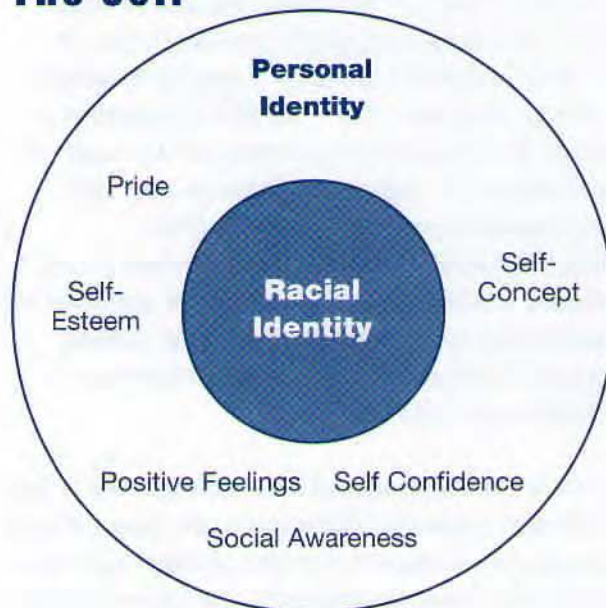
1. Self-Concept
2. Self-Esteem
3. Self Confidence
4. Pride
5. Positive Feelings
6. Racial Awareness*
7. Racial Evaluation*

*(Less researched)

Researched Areas of Identity

What the above clearly demonstrates is a current problem in the area of identity research at large. All the above areas are combined, used interchangeably and referred to as 'identity'. This fusion underlies the essence of this Paper, which encourages all to clearly distinguish the aspects of identity if we are to provide true 'Quality and Equality for All Children and Young People'. The following diagram of "The Self" dismantles this fusion and shows two differing aspects of identity, from the categories above.

The Self



In the outer circle 'Pride, Self-Concept, Self-Esteem, Social Awareness, Positive Feelings and Self Confidence' are all located within the aspect of '**Personal Identity**'. It is important to note as Cross (1987) pointed out, that Personal identity consists of universal components of psychological functioning which are inherent in all human beings regardless of race, gender or culture. Whereas in the smaller circle '**Racial Identity**' represents the ethnographic dimension of the self. Professor Cross in a comprehensive treatise on 'Racial Identity' or

as it is sometimes called 'Reference Group Orientation' explained the following.

"In this light, studies of racial attitudes ... racial self-esteem, racial evaluation, racial preference, or racial self-identification are subcategories of the domain, reference group orientation (RGO)" (Cross, 1987: 124).

I have in Maxime (1989:62) discussed in detail many of the conceptual and methodological problems inherent in researching 'Personal and Racial Identity'. However, the focus in this Paper will be on enhancing one's understanding of the importance of 'Racial Identity'. Towards this goal the subject of nurturance is of utmost importance.

Nurturance

Interestingly, if one examined the above list of the Personal Identity components, what stands out is the fact that each area requires "Nurturance" toward sound psychological development and health. No one will expect a baby of one month old to run across a room. Everyone understands that a certain maturation period of motor development is necessary before such a feat. Similarly the notion of nurturance is fully acknowledged in the enhancement of 'Self Confidence'. Nevertheless, for many carers, parents, workers and young people, the idea of nurturance is often forgotten in the realm of 'Racial Identity'.

I have argued (Maxime 1983, 1985, 1991) that nurturance of Black children's racial identity development is fundamental to sound psychological well-being. It seems essential at this point to briefly reflect on the way in which 'identity' or the 'self' is portrayed in the literature via some of the popular approaches.

The Self

In one of the most thorough books on 'Black Self Concept', Banks and Gramps (1972) stressed in a review of research on identity, that the 'ideal self' is seen as synonymous with Caucasian and

particularly middle class white identity. They concluded that in the quest for a positive sense of racial identity, many Blacks including young children have to reject their old identity with its correlative Inferiority. Clark (1965) in a study focussing on the development of Black children stressed that "Children who are consistently rejected understandably begin to question and doubt whether they, their family and their group really deserve no more respect from the larger society than they receive" (Clark 1965:3)

This is even more transparent if one briefly examines some of the child developmental approaches.

The Behavioural Approach

Maxime (1986,1991), examined two basic aspects of the Behavioural approach - Rewards and Observation/Modelling which seem to assist in understanding how racial identification is 'shaped' in Black children.

a) Work by Bandura (1969) has shown that mere observation is sufficient for the acquisition of behaviours. Baer and Sherman (1964) even demonstrated how they established generalized imitation in young children via simple social reinforcement from a puppet. Three years later Baer, Peterson and Sherman (1967) showed how imitative behaviour could be even more quickly acquired when significant social models were used. There is a strong element of dependency by young children who are vulnerable to prevailing attitudes and behaviours in their environment. Powerful influences like the media and society in general by their persistent lack and de-emphasis of positive Black models do affect how some Black children perceive their racial identity. The result is that some Black children, especially those who might not be in receipt of the positive nurturing influence of the family (Boykin and Toms, 1985), may try to imitate and adopt behaviours of significant others in their environment which are self destructive to themselves.

b) Most Black children in white dominated societies are reinforced positively when they show signs of adjustment and acceptance to society and its values. Even when the said society is so often hostile and rejecting to them as Black people. Maxime (1986) from her caseload highlighted the case of 5 year old Morris who at five had already developed survival skills and was into some complex psychological maneuvering.

The Psychodynamic Approach

Of particular interest is 'the Object Relations Theory' as described in the work of Melanie Klein (1932) and Fairbairn (1967). This psychodynamic theory postulates that the child does not react to the objects in its environment but is constituted by its object relationships. Fairbairn stressed that early mental internalization of the environment and its reproduction in the unconscious mind determined personality. While Klein emphasized that a young child's perception of the external reality and external objects is perpetually influenced and coloured by his or her experiences. She stressed that it is impossible to separate completely the outer and the inner realities as they overlapped. Of importance is the area of Klein's work in which she highlighted a child's inexperience of a certain negative external reality and the frustration the child experiences as it is beyond his or her comprehension. Thus a child inexperience in integrating the outer and inner realities stands unprotected against this interaction and projects that rage on to his or her external objects while internalizing the same object in all its terror and fearfulness.

The above is interesting and on close examination does assist in the understanding of racial identity development in young children. In fact the 'Object Relations Theory' goes further in offering a possible explanation for the incident of 'identity crisis'. Of relevance is the casework in England of Small (1983), Divine (1984) and Maxime (1986) who found

that some Black children in Britain many being cared for by white carers both in Local Authority care and in foster and/or adoptive homes, harbour very negative attitudes either towards Black people in general or to what they fantasized Black people to be like. Due to these young children's inexperience in dealing with Black people and the often negative views received about 'blackness', the physical realization of self as 'black' which is often not perceived to be good or right, then becomes frustrating to these Black children. What results from this as Klein pointed out was rage towards others in the environment, so that aggression is expressed especially to negative objects, in this case Black people. Small (1986) highlighted from his casework many incidences in which Black social workers have experienced this rage from Black children in this predicament.

Thus Klein's explanation of the interactive process of the outer and inner realities in the formation of identity development is useful in understanding racial identity development especially in Black children. It seems very plausible in the light of what this theory states coupled with the reality of many Black children to have a very poor racial concept of self.

Symbolic interaction Approach

Cooley (1902) and Mead (1934) are cited by Nobles (1973) as the researchers who originally conceived the symbolic interaction approach to the study of self-concept. According to this approach, one's self concept is a continual product of social interaction with others. Cooley (1902) postulated that an essential unity existed between mind and society. He then developed the 'looking-glass theory of self' which stated that what an organism internalized as its own was based on information received from others. Mead (1934) in support of Cooley's theory criticized the behaviourist notion (as he perceived it) of the passivity of individuals as they respond to stimuli and contended that organisms determine their own environments to a great extent. He

suggested two analytical distinguishable phases the 'I' and the 'Me' as references for awareness of self. Mead viewed the 'I' as the perception of oneself as reflected by the shared meanings and values of others. While the 'Me' was constituted by the incorporated attitudes of others. Thus according to Nobles (1973), Mead felt "that the way one perceived the 'me' constituted the 'I', and that both combined constituted the nature of self" (Nobles: 1973, 16).

On close examination of both Cooley's and Mead's theory, neither theorists seems to put forward a very adequate account of the relationship between one's 'I', 'Me', and society. The feeling or perception of being defined as a member of a particular group, referred to by Nobles (1973) as 'We-ness' or as Cross (1987) stressed one's 'Reference Group Orientation'. Thus Nobles has argued that an "expansion of Mead's analytical distinguishable phases ... to a combined 'I', 'Me' and 'We', ... is important for a clear understanding of black self-conceptions ... which defines the self" (Nobles: 1973, 16).

Therefore Nobles 1973; 1976; 1978; as well as Mbiti (1970) and Semaj (1978) have all contended that the relationship between 'I', 'Me' and 'We' give rise to the dynamic character of the cognitive-self structure. In fact Nobles (1972) postulated that one's racial identity is an "extended identity or one's extended self". He argued that since consistency between the 'I' and 'Me' is necessary if a person is to maintain a particular image then due to the importance of the group (the we), in relation to self-identity, consistency between the three self-referents (I, Me and We) is also of significance to the individual's conception of self. Nobles (1972) additionally concluded that a true understanding of 'Black Identity is dependent on an understanding of the African concept of self which incorporates the three referential aspects namely, the 'I', 'Me' and 'We'.

The above paragraph attempted to demonstrate the contributions from the different perspectives. One of the approaches not mentioned in detail,

which Maxime (1989) has compiled and researched, is the 'Cognitive Developmental Approach'. This uniquely describes an age-related progression in the ability to perceive, process and interpret racial cues, which leads to the acquisition of racial identity. This approach which hopefully will be soon published (1991/92), calls for a paradigmatic revolution in the area of race and identity as they affect education also.

Nevertheless for the purposes of this Paper, the above so outlined raises a number of developmental issues, which could be translated into practical strategies for practitioners as well as clarify major aspects of theory. More importantly if the area of identity is not understood it in effect means that we will not be nurturing the whole person toward sound psychological health.

Highlights from Clinical Work

Therapeutic work with some Black children and young people in residential and transracially fostered and adoptive care settings illustrated an extremely destructive process being displayed by some of the Black children and young people I was working with, which could best be described as 'self-hatred' or as it is more commonly called 'Racial Identity Confusion/Crisis' or Negromachy.

The phenomenon of Racial Identity Confusion was called 'Negromachy' by Thomas (1970) who described it as being characterized by devalued self-worth and dependence on white society for self-definition. Excerpts from two case studies would be provided to further explain this phenomenon.

Peter Weinreich (1979) highlighted the case of a teenage boy called John, who rejected his own skin colour and expressed hostile evaluations of Black people. John was actually born in Jamaica and came to England at age nine, with an over-riding

desire to identify more closely with white people. His role models were white, while he perceived that any identification with Blacks "...of which he felt himself to be one in the past, is a threat to his stability of mind and to what he has achieved in establishing a more favourable self-concept ... He wishes to be white" (Weinreich 1979: 170-171).

Maxime (1985) described the case of a twelve-year old Black boy called Henry, who from the age of six lived with white foster parents in a very middle-class area on the outskirts of London. Henry was an intelligent and handsome child who was already in receipt of various prizes for dancing, and was commonly referred to by neighbours as 'our own dancer'. A Racial Identity Assessment however, revealed that Henry viewed Black people very negatively. His response to a particular card stimulus depicted an identifiable Black man standing in front of a group, looking as if he is teaching or describing something, was "A man is disrupting a social evening of friends and the others phoned the police for him".

Henry made similar negative remarks about Black people throughout the assessment. However, his racial identity confusion was prominently displayed when I asked him how did he perceive himself "I see myself as a spastic in a wheelchair, you expect people to watch at you, to laugh at you, to call you names. The only difference is that one day a Doctor might come along, find a cure, and the spastic could get better. But I can't, I'm trapped in my skin, it just stays" (From H A Therapeutic recordings, 28.8.84)

The above were two examples of this phenomenon which Nobles (1973), after an extensive review of similar case studies, describes as "... the self-hatred research did in fact demonstrate that some Black people hated themselves and that this hatred was reflected in a denial or rejection of group membership" (W Nobles, 1973:22).

At this stage it seems pertinent to mention that the seriousness of Racial Identity Confusion/Crisis is one which requires therapeutic help, and as Cross

(1978) developed a 5-stage model of what he called "Nigrescence" which refers to the process an individual goes through in his or her journey toward a secure and confident Black identity. Maxime (1986) provided a summary of Cross' five stages which characterize a demoralized Black person in the process of positive change. The five stages are summarised below.

The Pre-Encounter Stage

At this level, the person's worldview is white orientated (Eurocentric). He or she will even deny that racism exists. Interestingly, this stage transcends class distinctions.

The Encounter Stage

The person now experiences or observes a situation that brings him or her face to face with racism. The experience is so shattering that it forces the individual to reinterpret his or her world.

Immersion-Emersion Stage

This stage encompasses the most sensational aspects of Black Identity development (Cross, 1971). This is undoubtedly the most sensitive of the stages as outlined by Cross. Within this phase the person struggles to remove all semblance of the old identity while intensifying 'Blackness'. Unfortunately, because the identity process is not positively founded, typical behaviour include sometimes the disparagement of white people while defying Black people. As some of us have found in our work. Individuals at this stage can be encouraged through therapy to emerge gradually from this heavily ego-involved state to more rotational position.

Internalization Stage

The individual has now managed to separate the old identified self and the new self, thus moving towards a positive Black identity.

Internalization - Commitment Stage

Here the individual advances on the previous stage by involving himself or herself in Black groups or community issues (From Maxime 1986: 108).

In order to appreciate the process involved in these stages, there are some therapeutic cases recorded in Maxime (18986). These cases provide a clear insight of the stages above. Secondly, the modest techniques developed so far were derived from work mainly with an adolescent and adult population before they were simplified for younger children.

Ways Forward

"Students' levels of ethnic identity development influence their sense of reality and psychological dispositions, thereby affecting how they respond to school environments and instructional processes. Therefore, stages of ethnic identity must become essential elements in the diagnostic profiles of students readiness if instructional efforts are to be beneficial. Conversely the disregarding of ethnic identity development when diagnosing students' needs and potentials can have a domino effect throughout the educative process". (Gay, 1985: 50)

1. It is essential to expose young Black children to Positive aspects of Self. Maxime (1987) Black Like Me Workbooks could be used in this respect alongside similar materials nurturing positive racial identity.
2. Every effort should be made to have positive Black images and models in the child's environment. It is especially important for nurseries to depict all races in posters involving a wide range of occupations and activities.
3. Efforts should be made to expose all children to a variety of cultures.

4. Carers and workers should be aware of 'what and how' they communicate to young children. Many a statement said in jest among adults could be devastating to a child's health and development. Maxime (1983) highlighted a case of a young Black boy age four who was continually told at lunch times ... "Have you really washed your hands? I have no way of telling if they are really clean". By the age of six this young Black boy became an 'Obsessional Washer'. This affected his education and health, and required therapeutic help.
5. Answering young children honestly about race. It is a fallacy to think we can protect them from the harsh realities of life.
6. Tackle racist incidents clearly and calmly. Many constructive lessons, projects and exercises could be positively derived from incidents.
7. Seek out information, literature (e.g. CRE - from Cradle to School, 1989) parents and persons who could enrich your care of young children.
8. Avoid harbouring 'low expectations' of teenagers and communicating this to them whether directly or indirectly. Many Black youngsters are already exposed to low expectations of themselves within the education system; perpetuating this in their home and social environment **is** very damaging to their self-esteem.

Above all remember we are the custodians of the Health, Education and Well-being of ourselves and that of the next generation.



Reclaiming lost histories

Olaudah Equiano (1745–1797)

Equiano came from eastern Nigeria and at the age of eleven was kidnapped by slave traders and shipped firstly to Barbados and then to Virginia where he was bought by a British Naval Lieutenant. He was only twelve when he arrived in England. Later in life he became the first political leader of Britain's black community and also actively participated in the growing movement for the abolition of the slave trade.

In fact he became a liaison officer between the black community and the white abolitionists. As well as being acknowledged as a political leader of his fellow blacks, Equiano was also well received by the speaker of the House of Commons and the Prime Minister. He used his gifts and energy wholly in the service of his community and made an astonishing contribution to the struggle against slavery.

William Cuffay (1788 –1870)

William had an African grandfather who was sold into slavery on the Caribbean Island of St Kitts where his father was born a slave. William himself was born in Chatham and became a tailor by trade. Later he was one of the leaders and martyrs of the chartist movement (the first British working class mass political movement). He suffered for his political beliefs and activities and at the age of sixty-one was transported for life to Tasmania where, after being pardoned he spent the rest of his life being active in radical causes.

Mary Seacole (1805–1881)

Mary was a Jamaican and nurse by profession. Her reputation from and following the Crimean war certainly rivalled that of Florence Nightingale. During this war and beyond she put her skills to good use, despite the fact that she faced a lot of difficulties as a black woman. However because of her driving energy and determination she was able to cut through official indifference and prejudice and managed to get through to the war front, where she brought healing and comfort to wounded and dying soldiers.

Later she became the first black woman to make her mark in British public life. Whilst Florence Nightingale became a legend in the service of the Empire, Mary Seacole was forgotten by England and concealed from people's awareness. She was awarded the Crimean medal but spent the last twenty-five years in obscurity from which she was rescued by Ziggy Alexander and Audrey Dewjje. She was buried in the Roman Catholic section of Kensal Green Cemetery. In 1973 her grave was reconsecrated and the headstone was restored.

Raja Rammohan Ray (In Britain 1830–1833)

Raja was a Brahman and became the first Asian in Britain to engage in any political activity. He was a poet, philosopher, reformer and journalist and during his stay in Britain he submitted a memorandum to the parliamentary committee on Indian Affairs. This was believed to be the first authentic statement on Indian Affairs, of Indian views, placed before the British authorities by an eminent Indian.

George Washington Carver (1860–1943)

George was an African living in America and is recognised as one of the finest scientist the world has ever known. He created over three hundred products from peanut, soyabean and sweet potato; such as milk, peanut butter, face cream, ink, paint and rubber.

Samuel Jules Celestine Edwards (1858–1894)

Celestine was a long forgotten forerunner of Pan-Africanism. He was of French-speaking parentage from the Caribbean island of Dominica. At the age of twelve he stowed away on a French ship and became a seaman, a temperance advocate, Christian and a staunch upholder of human rights. During the 1870's he settled in Britain and became involved in the temperance movement gaining a reputation as a public speaker in Victoria Park. He lectured in religion and temperance and highlighted black people's problems and their future.

Madame C J Walker (1867–1919)

Madame Walker was a black American Woman who invented a hair grower solution from ingredients she saw in a dream after she lost her hair. When it worked for her and her friends she expanded to door to door sales and then to mail orders. She then progressed to opening factories and laboratories for black women's hair care. In her time, Madame Walker became the richest black woman in America and by 1919 she had employed 25000 black women in her factories.

Garrett A Morgan (1872–1963)

Garrett Morgan was an African who lived in America. In 1913 he invented the traffic lights and the following year, the gas mark. Both these inventions have saved many lives.

Samuel Coleridge Taylor (1875–1912)

Samuel was born in Holborn, London. He made a tremendous contribution as a black person to British Concert Music. He tried to introduce black traditional music into concert music in a similar way to what his contemporaries such as Dvorak and Grieg were doing with Czech and Norwegian traditional music. His performance of Hiawatha's Wedding Feast was described as one of the most remarkable events in musical history. However, despite his brilliance his works went out of fashion and it is now difficult to find a record of his works. In fact he became forgotten in Britain which was the land of his birth. In 1904 he had a triumphant visit to Washington, USA where thousands of black people turned out to greet him as a hero. The response he secured in the USA was in contrast to that in Britain where he experienced racist verbal abuse on the streets of South London. In fact he spent much of his life fighting racial prejudice.

Dr Harold Moody (1882–1947)

Harold, a Jamaican, came to England in 1904 to study medicine at Kings College. When he first arrived in London it was difficult for him to find suitable accommodation but he was helped by a congregational church to find more comfortable lodgings. He became a deacon and Sunday school superintendent in a congregational church in South London. Before long he was not only practicing as a doctor but also became a speaker for the London Missionary Society and the Church Missionary Society, as well as an adviser for younger West Indians in the search for lodgings and employment. For the last sixteen years of his life, Harold led the first effective black pressure group in Britain, i.e. the League of Coloured Peoples. This organisation played an important role in offering support and friendship to those people who came to the 'homeland' from what were the British colonies and in alerting at least some British Christians to the evil of racial prejudice.

The only Black Exhibitor at the 1851 Great Exhibition

Josiah Henson, a former US slave was born in Maryland and escaped to freedom in Canada. He became a celebrity in 1851 when he was the sole black exhibitor at the Victorian great Exhibition of Trade and Industry where he exhibited finely polished specimens of timber. There were African Statues brought to be exhibited and sculptures of slaves but no black exhibitor other than himself. In Josiah Henson, the exhibition possessed something more than a static representation of the injustice of slavery. Having fled bondage his presence was a triumphant living accusation of the barbaric practice of slavery.

Josiah gave encouragement to the growing movement working to abolish slavery and in America, his personal story was to inspire Harriet Beecher Stowe's story 'Uncle Tom's Cabin'.

Contributions made to British society by some Asian women

Cornelia Sorabji

Cornelia was the first woman law student at her British University. She studied at Somerville College Oxford during the late 1880's.

Sophia Duleep Singh

Sophia was an Indian suffragette who was prominent in the fight for votes for women in Britain during the early 1900's.

Jayaben Desai

Jayaben led the year-long strike at Grumwick Laboratories, London, in 1976 to win recognition for the Union. During the 1960's and 1970's in Britain there was a succession of industrial disputes and strikes raising issues of differential pay and production targets especially in relation to Asian and Black workers sometimes without union support.

Nasreen Pearce

Nasreen was the first Asian woman to become a circuit judge in 1994.

The Unforgotten who fought in the World Wars

Lady Sheena Flather reflected on the fact that on the 50th anniversary of VE day in 1995, she noticed that there was little talk in the newspapers about the Indian contribution to the war effort. Since then, Lady Flather threw her energy into the creation of a memorial to the millions from the Indian subcontinent, Africa and the Caribbean who served in the World Wars (e.g. navigator Ulrick Cross, fighter pilot Mohinder Singh Pujji and Subadar Khudadad). This memorial consists of four giant pillars of Portland stone constructed in Constitution Hill, the road running from Buckingham Palace to Hyde Park Corner and will be completed by Remembrance Sunday 2001.

Sources:

Staying Power - The History of Black people in Britain, Peter Fryer, Pluto Press
Saga Magazine - March 2001
Guardian Newspaper - Saturday April 21st 2001

Handouts

Session *five*

Personal and institutional goals and commitment aide memoire

- 1.** So far in this study we have been looking at personal and institutional racism. We have also examined some anti-racist strategies. At this point each person must consider their own individual lives and the institutions they are part of and make specific commitments to effect change.

Identify one or more situations in your life for consideration. The situation(s) may be part of your work life, your local church, school neighbourhood or other voluntary involvement. Explore the situation(s) by answering some of the following questions:

- i.** Who are the key people in your situation?
- ii.** What is the context, institutional or otherwise within which the situation is set?
- iii.** What is your central concern about the situation?
- iv.** In general terms how would you like to influence or change the situation?

- 2.** Having considered the situation(s) and identified broadly how you would like to change it. You may want to consider some of the following questions to work out more specifically what you want to do.

- i.** Are there any major policy issues that influence the situation? Can you have an effect on that policy?
- ii.** Are equal opportunity issues relevant to the situation?
- iii.** Is there a need to ask deeper questions and search for more creative initiatives (positive action)?
- iv.** Are there key black or white people in the situation who would share your desire for change?
Are there ways in which you could empower these people?

- 3.** There may be other areas of your life that you would wish to reflect on by considering some of the following:

- Personal relationship with black people
- Reactions to racial jokes
- Stereotyped perceptions
- Bringing up children
- Spreading knowledge of black achievement
- Finding ways to involve black people
- Challenging structures, policies and practices that deny black people access

4. The Stephen Lawrence Inquiry - Some Recommendations

The Stephen Lawrence Inquiry was set up by the Home Secretary on 31st July 1997 to make inquiries into the circumstances around the death of Stephen Lawrence. The findings were published on 24th February 1999 (ISBN-10-142622). It is predominantly about the Police Force but also stresses that:

"If racism is to be eliminated from our society there must be a co-ordinated effort to prevent its growth. This needs to go well beyond the police services", and "it is incumbent upon every institution to examine their policies and practices to guard against disadvantaging any section of our communities".

Recommendation 11 states "the full force of the Race Relations legislation should apply to all police officers and that Chief Officers of Police should be made vicariously liable for the acts and omissions of their officers relevant to that legislation".

It is clear from the report that organisations such as the Churches and not just the police service must take seriously the need for training and education in race awareness and for valuing cultural diversity. Prevention and the role of education are referred to in recommendation 67 which urges "That consideration be given to amendment of the National Curriculum aimed at valuing cultural diversity and preventing racism in order to better reflect the needs of a diverse society".

It is important for churches to discover ways of working on this as part of our spiritual and theological exploration and action.



Commitment and action

If members of your church decide to make a continuing commitment to work for racial justice, here are some suggestions:

A Declaration of Commitment

In the Spirit of prayer, love and humanity, we commit ourselves and call on other Christians to:

Repent

Of any prejudice and self-seeking that has hindered us standing up for justice and wherever possible to make restitution for all such known sin;

Examine

The institutions, structures and practices of our denominational churches, church organisations and local fellowships to identify all exploitation of and discrimination against people of different ethnic groups and cultures;

Work

To establish and affirm fellowships where believers from all backgrounds feel valued and loved and are able to offer themselves and their gifts to the service of God's kingdom;

Develop

Forms of evangelism, Christian life and community which affirm God's demand for social justice;
Just and sharing partnerships between different churches and denominations;
A dynamic biblical theology to challenge racism wherever it appears;

Oppose

Practices and policies of governments and other institutions which are racist and unjust;

Some practical suggestions for putting this commitment into practice:

Observe a day of prayer and fasting as an act of penitence.

Hold a prayer vigil for racial justice.

Undertake a church study group of at least three sessions on racial justice issues.

Celebrate the diversity of your community with a multi-cultural supper or concert.

Include an article on racial justice in the church bulletin or newsletter.

Meet with people of other faiths and ideologies to learn about each other and discuss joint activity.

Keep well informed on racial justice issues. Subscribe to Church and Race (a journal published three times a year by the Churches Commission for Racial Justice).

Be involved

In society, locally, nationally and internationally in all possible ways that lead to justice and the restoration of the wholeness of God's creation;

Express

Pastoral concern for individuals and communities suffering the effect of racism through offering refuge and fellowship;

Encourage

Christian communities to learn from the experiences of individuals who are refugees, migrants, settlers and asylum seekers and to endeavour to create a Europe for all people.

Put together a mobile display dedicated to racial justice in general or a particular local issue: e.g. prayer for a family subject to racial attacks: this could be moved from church to church in the district. Observe Racial Justice Sunday each year.

Make a donation to the work of the Churches on racial justice, e.g. to the Ecumenical Racial Justice Fund of the CCRJ.

Undertake a letter writing campaign to MPs and government.

Some targets for Church Groups

What are we trying to achieve?

- Raise awareness of each other's cultures and experiences
- Understand the human feelings of people from different cultures
- Become more outward-looking
- Become more welcoming
- Encourage all members to contribute to the service of the community
- Develop the theology of being 'one in Christ'
- Face up to the challenge of living this out in practice

Legislation

The Law - a Summary

There are currently three areas of discrimination, which are directly covered by legislation: sex, race and disability.

The main acts are:

Sex - The Equal Pay Act 1970
 The Sex Discrimination Act 1975
 The Employment Protection (Consolidation) Act 1978
 The Social Security Act 1989
 The Trade Union and Employment Rights Act 1993

Race - The Race Relations Act (Amendment) 2000

Disabled People - The Disability Discrimination Act 1995

Overall - The Human Rights Act 1998

The following are prohibited:

Direct discrimination, where someone is treated less favourably because (for example) of their race, sex or disability.

Indirect discrimination, where a requirement or condition is applied equally but has an unequal effect and cannot be justified on any other grounds.

Victimisation against someone who has been, or intends to be involved in proceedings under the Acts.

This applies in:

Recruitment arrangements such as advertising, interviewing, terms and conditions, selection criteria and selection methods.

Opportunities for training, promotion, or transfer, provision of facilities, services and treatment, e.g. dismissal. There are some exceptions and allowances such as Positive Action, e.g. training for an under-represented group, encouragement of applications from members of an under-represented group. Selection procedures must be neutral.

Selection procedures

Care should be taken not to draw up a job specification that is unjustifiably demanding. It is important to recognise potential.

It is unlawful to discriminate against current or prospective employees with a disability because of their disability; and employers must make reasonable changes in the workplace and to the employment arrangements so that a disabled person is not substantially disadvantaged. These may include changes to premises, equipment, working hours, the nature of supervision and additional training.

They also need to be aware of the influence culture and background can have on the way individuals present themselves.

The law does not require an intention to discriminate for behaviour to be illegal; it is the effect or the potential for discrimination which is the crucial factor.

Summarised by David Williams

Human Rights Act 1998

- 22 October 2000
- 22 Sections
- Articles & Protocols

European Convention for the Protection of Human Rights and Fundamental Freedoms 1950

- Ratified in 1951
- Since 1966 UK accept rights of individuals to petition to ECHR
- European Court of Human Rights - Strasbourg
- Domestic Courts

Article 6 - Right to a Fair Trial

- Scope is uncertain
- Disciplinary proceedings

Article 9 - Freedom of thought, conscience and religion

- Wide range of religions

Article 10 - Freedom of expression

- Racial Abuse?
- Public disorder
- Language
- Preaching/worship

Article 14 - Prohibition of discrimination

- Race
- Sex
- Colour
- Religion
- Language
- Political or other opinion
- Association with a national minority
- Not freestanding

Public Authorities

- Central & Local Government
- Health Authorities
- Police
- Prison
- Immigration Officers
- Courts and Tribunals
- It will be for the courts to decide what constitutes a "public authority"
- Definitions will change over time

Private Bodies

- The Convention will not be enforceable against private organisations or employers.

However

- The Convention will be directly enforceable against private 'hybrid bodies' where the act complained of is of a public nature.
- Church?

Time Limits

- 1 year beginning with the date on which the act complained of took place.

Remedies

- Damages
- Order a Public Authority not to take proposed action which, if taken, would be unlawful.

Some facts and figures

Statements made by some politicians as well as negative press coverage in relation to race related issues can inflame public opinion and help create an environment in which just treatment is difficult to achieve. At present, coverage particularly of asylum seekers has been extremely negative. National and local press, in the main, have failed to mention the positive contributions made to the UK by asylum seekers and refugees.

It is important to remind ourselves that people have always moved around the world and that migration is a way of life in which people bring or take with them diversity, their skills and expertise.

Did you know?

- Minority ethnic people in Britain make up approximately 5% of the total population.
- Asylum Seekers constitute 0.3% of the total population.
- In Britain immigrants, according to a Home Office study, contribute 10% more to Government revenues than they receive in Government expenditure.
- Prime Minister Tony Blair said, "Let me give the House the facts. The total cost of asylum in Britain is less than one fifth of 1% of Government spending."
- Britain is the 4th strongest economy in the world, after the USA.
- Britain is the 2nd largest arms exporter in the world, after the USA.
- Arms brokered from Britain and other Western powers continue to cause suffering in some conflicts around the world.
- When people flee such conflicts they are made to feel unwelcome and are often treated with inhumanity.

NB. This material is drawn from a leaflet entitled "Bonus not Bogus" compiled by the Churches Commission for Racial Justice, the Joint Council for the Welfare of Immigrants and National Coalition of Anti-Deportation Campaigns. May 2001



Evaluation – model one

Reflection on the whole course/workshop/session:

What has been most useful?

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Why?

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What suggestions would you have for next time?

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Why?

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- If writing only (and handing in to facilitator) - 20 minutes
- If discussing findings in group as well - 40 minutes

Evaluation – model two

Give a blank piece of paper to each person and ask them:

- a) To sit on their own and express their feelings about the course/workshop/session through:
 - Writing down one or two words
 - Drawing picture/s or symbol/s (10 minutes)
- b) Then initiate a discussion with the group, starting with any feelings of dissatisfaction or comments that are puzzling. Then move on to the more positive feelings. Encourage people to explain why they wrote or drew what they did.

(20 minutes) Time approximately 30 minutes altogether.

Evaluation – model three

What are your overall impressions of the course?

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In what ways did we achieve the following objectives?

(a)

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(b)

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(c)

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Note: You could carry out this exercise in a dialogue or interview from amongst the participants.

If written only - 20 minutes approximately
If includes discussion - 40 minutes

Evaluation – model four

Hand out a paper with the titles of all the sessions (or do this communally on newsprint) i.e.

	Very helpful	Fairly helpful	Not helpful
Identity + Roots - Who are We?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
What is Racism?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
History of Racism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Connections between faith and life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strategies for change	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- a) Please tick appropriate box
- b) Encourage general discussion following a count of the categories

Very helpful	Fairly helpful	Not helpful

Time 40 - 60 minutes approximately

Evaluation – model five

Encourage participants to identify and reflect on the key issues emerging from the course/workshop/session. Write the issues up on newsprint before starting the discussion. Ensure that the discussion includes participants exploring how they will implement the lessons learned and how these lessons might equip them to do their job better.

Declarations against racism

1. The Methodist Church

"Racism is a sin, and contrary to the imperatives of the Gospel. Biblically, it is against all that we perceive of the unmotivated, spontaneous, and indiscriminating love (agape) of God who, in Jesus Christ gave himself for all. As Christian people, we believe that with the coming of Jesus Christ, a new relationship was initiated between people of 'different origins'.

'For Christ himself has brought us peace by making Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies ... By means of the cross he united both races into one body So Christ came and preached the good news of peace to all! (Ephesians 2: 14-17)

2. The United Reformed Church (URC)

The URC believes that all people are created in God's image, free and equal in His sight. Racism results where prejudiced attitudes of superiority over others are combined with the power to shape society.

Western civilisation is, and has long been, seriously flawed by racism.

The Church displays racism through assumptions, stereotypes and organisational barriers, which deny black people a just share of power and decision making.

There is cause for celebration in church and society when black and white people learn to cooperate, share power and make decisions together and where new forms of community life are thus discovered.

The United Reformed Church commits itself to challenge and equip all its people to resist racism within themselves, within the church and within society as a whole and to train people and devote resources to this task.

The United Reformed Church pledges itself, as it shares in action against racism, to monitor and review at regular intervals what progress is being made in church and society.

URC 1987 Assembly

3. Catholic Bishops Conference of England & Wales

The Bishops' Conference welcomes the Macpherson Report; and, in the light of its useful definition of 'institutional racism', urges all Catholic organisations and institutions to look again at how they could better serve minority ethnic communities in our society. It endorses the earlier statement by the Committee for Community Relations, and asks the Committee to consider ways of facilitating this process of review in the Catholic community. (Catholic Bishops Conference of England & Wales, April 1999)

The Gospel values which underpin our work call us to the service of all, especially the poor and marginalised. Events surrounding the death of Stephen Lawrence and the Report of the subsequent Inquiry, have highlighted the reality of 'institutional racism' and our common obligation to address it. Institutional racism is a form of structural sin and primarily a sin of omission.

This is, therefore, an opportune time to review our work in order to determine whether it reaches out to the whole community, including minority ethnic groups

who might be in danger of being excluded. We hope that Catholic organisations will use the Jubilee Year as the time to undertake such a review.

Extracts from "Serving A Multi-Ethnic Society" Endorsed by the Catholic Bishops Conference of England & Wales, November 1999

4. The Church of England

The Archbishops' Council Committee for Minority Ethnic Anglican Concerns (CMEAC)

The Archbishops' Council's Themes for the New Quinquennium (2000-2005) expresses a vision of a Church of England which is:

outward looking (sharing in the vision of God for the world; working for God's justice and peace for all);

united (growing together in the love of God); and

confident (living and proclaiming the good news of Jesus Christ).

Theme One: Engaging with social issues

Item b) *to enable the Church to understand and confront the reality of racism both in society and its own life*

In implementing the action plan drawn up in response to the Report of the Stephen Lawrence Enquiry and other related work, we will:

- undertake appropriate training to raise our own awareness of racism in Church and society (both urban and rural);
- develop the next stage of an action plan

in response to the Stephen Lawrence Enquiry (the subject of a separate report to the General Synod);

- support the work of the Board for Social Responsibility's Home Affairs Committee on the experience of minority ethnic people in the justice and penal systems (thus following up the General Synod's debate on prisons in November '99);
- monitor the work of the Church with refugees and asylum seekers following the passage of the Immigration and Asylum Act;
- review the Church's current commitment to racial justice work and education through CMEAC, the Church and World Division, the Division of Ministry and the Churches' Commission for Racial Justice, and the opportunities for further ecumenical engagement in this area.

Source: Themes for the New Quinquennium report by the Archbishops' Council, Published 2000

Sources used and books for further reading

1. Commission For Racial Equality, "Roots of The Future Ethnic Diversity in The Making of Britain" (London: Commission for Racial Equality, 1996)
2. James Cone and Gayraud Wilmore (eds.) "Black Theology: A Documentary History" Vols. 1&2 (New York: Orbis, 1993)
3. Peter Fryer, "Staying Power: The History of Black People in Britain" (London: Pluto Press, 1984)
4. Paul Grant and Raj Patel (eds.) "A Time To Speak" (Birmingham: Racial Justice and Black Theology Working Group, 1990)
5. David Haslam, "Race For The Millennium: A Challenge To Church and Society" (London: Church House Publishing, 1996)
6. Bell hooks, "Ain't I a Woman: Black Women and Feminism" (Boston: South End Press, 1981)
7. Anne Hope and Sally Timmel, "Training For Transformation", vol. 4 (London: Intermediate Technology Publications, 1999)
8. Delia Jarrett-Macauley, "The Life of Una Marson 1905 – 1965" (Manchester: Manchester University Press, 1998)
9. John L. Johnson "The Black Biblical Heritage – Four Thousand Years of Black Biblical History" (Nashville, Tennessee: Winston – Derek Publishers, Inc., 1994)
10. Naboth M Muchopa "Making A Positive Difference", (London: Methodist Publishing House, 2001)
11. Anthony Reddie, "Growing Into Hope Believing and Expecting Christian Education in Multi-Ethnic Churches", Peterborough: Methodist Publishing House, 1998)
12. Anthony Reddie, "Legacy – Anthology in Memory of Jillian M. Brown" (London: Methodist Publishing House, 2000)
13. Walter Rodney, "How Europe Underdeveloped Africa" (London: Bogle-L'Ouverture, 1972)
14. Alice Walker, "In Search Of Our mothers' Gardens" (London: The Women's Press Limited, 1984)
15. "Black Theology In Britain A Journal of Contextual Praxis" (Sheffield: Sheffield Academic Press)

Useful Addresses

- 1. Action of Churches Together in Scotland (ACTS)**
 Scottish Churches House
 Kirk Street
 Dunblane FK15 0AJ
 01786 823 588 (T)
 01786 825 844 (F)
- 2. African-Caribbean Evangelical Alliance**
 Whitefield House
 186 Kennington Park Road
 LONDON SE11 4BT
 020 7735 7373
 acea@eauk.org
- 3. Association of Black Clergy**
 C/o St Olave's Vicarage
 Woodberry Down
 Manor House
 LONDON N4 2TW
 020 8800 1374
 tunde.roberts@talk21.com
- 4. Baptist Union of Great Britain**
 Baptist House
 PO BOX 44, 129 Broadway
 Didcot, Oxfordshire OX11 8RT
 01235 517 700 (T)
 01235 517 715 (F)
 baptistuniongb@baptist.org.uk
- 5. Catholic Association for Racial Justice**
 9 Henry Road
 LONDON N4 2LH
 020 8802 8080 (T)
 020 8211 0808 (F)
 info@carj.co.uk
- 6. Catholic Bishops' Conference of England & Wales: Committee for Community Relations**
 39 Eccleston Square
 LONDON SW1V 1BX
 020 7834 8692
 zipfelr@cbcew.org.uk
- 7. Centre for Black and White Christian Partnership**
 Director, Centre for Black & White Christian Partnership
 University of Birmingham
 Selly Oak Campus
 Bristol Road
 BIRMINGHAM B29 6LQ
 0121 472 7952 (T)
 0121 472 8852 (F)
 Cbwcp@sellyoak.ac.uk
- 8. Churches Action for Racial Equality (CARE)**
 34-36 Princes Road
 LIVERPOOL L8 1TH
 0151 709 2896 (T)
 0151 707 0031 (F)
 church_action@lineone.net
- 9. Churches Commission for Racial Justice (CCRJ)**
 Inter-Church House
 35-41 Lower Marsh
 LONDON SE1 7SA
 020 7523 2121 (T)
 020 7928 0010 (F)
 ccrj@ctbi.org.uk
- 10. Churches Together in Wales (CYTUN)**
 11 St Helen's Road
 Swansea
 SA1 4AL
 01792 460 876
 anyone@cytun.freemove.co.uk
- 11. Commission for Racial Equality**
 10/12 Allington Street
 LONDON SW1E 5EH
 020 7828 7022
 info@cre.co.uk

12. Committee for Minority Ethnic Anglican Concerns (CMEAC)

Church House
Great Smith Street
LONDON SW1P 3NZ
020 7898 1443
glynne.gordon-carter@c-of-e.org.uk

13. Irish Council of Churches

Inter-Church Centre
48 Elmwood Avenue
Belfast BT9 6AZ
028 9066 3145 (T)
028 9038 2750 (F)
icpep@unite.co.uk

14. Joint Council for the Welfare of Immigrants

Director, JCWI
115 Old Street
LONDON EC1V 9JR
020 7251 8708 (T)
020 7251 5110 (F)
Info@jcwi.org.uk
www.jcwi.org.uk

15. Northern Ireland Council for Ethnic Minorities (NICEM)

3rd Floor, Ascot House
24/31 Shaftesbury Square
Belfast BT2 7DB
028 9023 8645 (T)
NICEM@n-ireland.freemove.co.uk

16. Religious Society of Friends (Quakers)

Friends House, Euston Road
LONDON NW1 2BJ
020 7663 1000 (T)
020 7663 1001 (F)

17. The Methodist Church Racial Justice Office

25 Marylebone Road
LONDON NW15JR
020 7467 5278 (T)
020 7467 5238 (F)
racialjustice@methodistchurch.org.uk
www.methodist.org.uk

18. The Institute of Race Relations

Director, Institute of Race Relations
2-6 Leeke Street
Kings Cross Road
LONDON WC1X 9HS
020 7837 0041 (T)
020 7278 0623 (F)

19. United Nations High Commissioner for Refugees

Millbank Tower
Millbank, LONDON, SW1
020 7828 9191 (T)
020 7630 5349 (F)
Gbrlo@unhcr.ch

27 Upper Fitzwilliam Street
Dublin 2
01632 8680 (T)
01632 8676 (F)
lredu@unhcr.ch

20. United Reformed Church Racial Justice Office

86 Tavistock Place
LONDON WC1H 9RT
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Sandra Ackroyd

Sandra is currently working as half-time Co-ordinator of the United Reformed Churches (URC) Urban Churches Support Group in the two URC Synods that cover London. She has many years' experience in training and in the field of Racial Justice. Normally working in a team work situation she has prepared and implemented training programmes with local church groups of adults and young people both in the URC and ecumenically.

She has also worked with theological students, community organisations and the Employment Service. She has trained volunteers who work with victims of race-hate and homophobic-hate crime, in relation to Third Party Reporting.

Sandra has a background in youth and children's work and training, and has been involved in writing training, education and worship materials e.g. for Churches Commission for Racial Justice (CCRJ) Racial Justice Sunday Packs.



Naboth Muchopa

Naboth is currently the Connexional Secretary for Racial Justice for the Methodist Church. He is also a member of the World Council of Churches (WCC) Central Committee. He serves on the WCC's and the Churches Commission for Migrants in Europe (CCME) Racism Reference Groups.

He is a former lecturer-in-mathematics with many years lecturing and training experience in adult and community education and development. He has written training and worship materials e.g. Making A Positive Difference - a study guide on race and race relations and CCRJ Racial Justice Sunday Packs.

He has worked in schools and colleges, in the community and in churches with people from diverse backgrounds and in different contexts. He has led workshop on anti-racism and anti-discrimination in Europe, the USA, Australia and Africa.



Marjorie Lewis-Cooper

Marjorie is currently a postgraduate researcher at the University of Birmingham and member of the World Council of Churches' Advisory Group on Interreligious Relations and Dialogue.

She is a minister of the United Church in Jamaica and the Cayman Islands. She served as a missionary to the United Reformed Church in the UK as Multi-racial, Multi-cultural Development Worker.

She has served as a pastor to churches in rural Jamaica, as Christian Education and Youth director for the former Disciples of Christ in Jamaica. Her ministry has included work in Community Development, notably as Project Officer for Oxfam and consultant to the Jamaican government.

She has also served in ecumenical contexts with the Caribbean Conference of Churches and as General Secretary for the Jamaica Council of Churches. Marjorie is also engaged in Ignation Spirituality as a prayer companion.

For more information about issues raised in this study guide contact:

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