



Imagine No Racism 2.0 Curriculum Facilitator's Guide

Created by GCORR and
Adapted by UNY CCORR

This curriculum is to be used only by people who have been trained as facilitators for INR 2.0. Trained facilitators agree to use the content as it is written for all six sessions.

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January 2023

A Thanksgiving

We give thanks for all of you! We know that you take your relationship to your group very seriously and we have designed the Facilitator's Guide to Imagine No Racism (INR) to help clarify your role and offer resources along the way to enrich the experience. Here are a couple of notes for using the Facilitator's Guide:

Overview

- *The Facilitator's Guide is designed so that everything the participants have is included in your materials. The italicized parts of this text are not included in the participant's study materials.*
- *This curriculum is designed to bring people into conversation that has the potential to produce anxiety. The structures of the study, devotion, exploration, and closing prayer are offered to help provide an environment which we hope will hold space for probing conversations. Please become familiar enough with the curriculum so that you don't read it word-for-word.*
- *We believe that this curriculum works best if facilitated by two people. Ideally, one facilitator should be a person of color, which will provide perspectives from different races.*
- *For each session, there will be questions, reflections, and/or actions for each of the entry points, which are discussed in the first session. This allows groups of people to do this work together. However, participants will have different experiences, knowledge, and skill sets, so they will engage the same resource from different perspectives. Based on their perspective, they may or may not easily self-select one of three groups: Introductory, What's Next, and Veteran. Be flexible!*
- *The curriculum elements were designed to be experienced as a group; however, facilitators may occasionally choose to have participants review some portion of the curriculum outside of group session. If you do this, you may also want to pose a question or two that is connected directly to the reading for that session. If a question is posed, the facilitator should include it in that week's discussion.*
- *Each session is designed to run for 1½ to 2 hours. You and your group members will want to covenant about a specific length of time for each session. We strongly suggest that one facilitator serves as a timekeeper for each session.*

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- *Depending on how people respond and engage in the various components of the material, you may need to direct the focus of the group carefully in order to honor everyone's time commitments. Please provide adequate time to engage the central resources (video or GCORR worksheets) while keeping to the general structure of the sessions.*
- *This version of Imagine No Racism is offered in six sequential sessions. There are options for different formats, including, but not limited to, retreat days.*
- *Before the first session, please contact participants and remind them of the meeting time and date. Also ask them to review the first three sections of their manual: Welcome!, Owning our Place in the Struggle, and Entry Points to Imagining No Racism.*
- *As sessions begin, it is critical that participants understand that the discussions will challenge some of them emotionally. The conversations may arouse deep negative feelings, including anger, despair, frustration, or anxiety. To understand these reactions better, refer to **Appendix I** for a full discussion of white fragility. Explain that participants are welcome to take times of self-care as needed. If someone needs to take a break or pause because of what they are experiencing, that is perfectly acceptable. However, be careful not to empower participants who may be seeking to avoid engaging the issues sincerely. Also, do not overindulge white fragility, where those who occupy privileged spaces may, consciously or unconsciously, expect others to cater to their needs.*
- *The INR curriculum, as originally written, was designed for experiential, face-to-face learning. Because many groups are now being facilitated online, we've developed a list of ideas for maximizing the benefits of the curriculum while minimizing potential stumbling blocks that online platforms may create. To maintain INR's impact and power, please refer to **Appendix II**, Facilitating the Imagine No Racism Experience with Online Meetings.*
- *Prayers are suggested only. We know many of you will be comfortable composing your own prayer and encourage you to do so.*
- *Before each session, be sure to double-check the video links in this manual to make sure they're still accurate.*

Imagine No Racism Facilitation Guidelines

Remember that we are facilitators, not trainers. A trainer is an expert, or well versed, in imparting knowledge or helping to develop a specific skill or skill set. Think: teacher to student. Facilitating is a more collaborative process of peers exploring. The facilitator provides the tools, tone, flow, calmness, presence, and energy to help guide the group through its exploration. INR

facilitators are familiar with antiracism concepts and help to guide the group in its understanding and interruption of racism.

Know yourself. *Before facilitating a discussion about race, it is important that you consider your own biases surrounding the topic. How have you come to know what you know or think what you think? Why have you valued some information or sources over others?*

Set the stage and covenant making. *In order for people to express their opinions and participate in group discussions about race, they need to feel there is a respectful space for diversity of expression and experiences. It is best to establish a supportive discussion atmosphere with ground rules for discussions. Please take the time to develop the covenant for the group before engaging in any conversation.*

Facilitator Rules. *Some rules to abide by in your facilitation are:*

- *Listen respectfully, without interrupting.*
- *Respect one another's views.*
- *Critique ideas, not individuals.*
- *Commit to learning, not debating.*
- *Avoid blame and speculation.*

Your role as a facilitator includes intervening in the discussion to:

- *Provide reminders about respecting the rights of others to have differing opinions.*
- *Restate or re-word questions as needed.*
- *Correct misinformation--be versed in all material within the curriculum as well as all of the videos.*
- *Ask for clarification.*
- *Be a part of small group discussions if possible.*

Foster community. *There is a good chance that discussions about race may become tense. The main goal of fostering community is to protect participants from feeling personally attacked.*

- *Make sure participants understand that it is okay to disagree, but keep comments focused on the ideas and not the people who share these ideas.*
- *Be purposeful about offering all participants the opportunity to speak. Extroverts can dominate in-person conversations. It's important for the facilitator to invite comments from everyone in the group.*

Diversity. *Value the diversity of the participants as an asset. Remind participants to do the same. Your actions affect the culture and climate of your discussion group. In a discussion group that truly values the contributions and differences of all participants, authentic opportunities for learning are nurtured and embraced by all.*

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Emotional response. Emotional and tense moments may arise during discussions. Be prepared to help participants work through them.

- *Acknowledge that there may be times when they feel uncomfortable talking about the issue.*
- *Help participants speak to their discomfort and share their personal thoughts and feelings. In particular, if white participants get in touch with shame, remind them that none of us is blameless in this work—we are all in this together. Also, remind participants of God's grace. Our sense of worth and value is not earned by our goodness, but given by God in spite of our sin. Nowhere is this grace more powerfully applicable than to those affected by America's "original sin."*

Facilitator's Note: *Remind the group to read pages 1 – 5 before the first class session.*

Welcome!

Please be sure to read pages 1 – 5 before your first class meeting.

Welcome to the “Imagine No Racism” Small Group Curriculum. On behalf of the General Commission on Religion and Race (GCORR) we're excited we are to co-participate in the work of Imagining No Racism (INR) alongside the Upper New York Annual Conference. In 2016, the Bishop's Call to Action at the Northeastern Jurisdiction (NEJ) Conference of the United Methodist Church called for each conference to engage in anti-racism work. The Upper New York Bishop's Task Force to Eliminate Racism and CCORR worked for 18 months to discern a number of key topic areas necessary for the work of Imagining No Racism. Then, the CCORR team, in collaboration with GCORR, finalized the areas of conversation that resulted in the development of this curriculum. It was our pleasure to co-create this six-session small group study, which was launched in 2018.

Based on feedback that CCORR has received since this launch, we have revised the curriculum as Imagine No Racism 2.0, and all sessions have an enhanced connection to scripture and prayer. Each session builds on prior sessions.

After completing all six sessions, clergy are now eligible for one Continuing Education Unit (CEU), and Lay Servant Ministers (LSM) may request advanced course credit for their work.

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

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

1. **Everyone is capable of doing something to resist racism.** Racism is a large, interconnected, and often overwhelming system of beliefs, policies, and practices Yet,

there are ways to interrupt and dismantle racism; we just have to learn them, and decide to enact them.

2. **As Christians we have an external and an internal responsibility to resist racism.**

Resisting racism gives us the opportunity not only to follow God's call to work for justice but also to live into who we proclaim we are. Our identity is wrapped up in God's character of always standing on the side of the oppressed. We resist racism because God created and called us to tear down all structures and expressions of injustice and we are those who proclaim to be the hands and feet of the same God.

3. **There is a difference between guilt, shame, and responsibility.** Guilt says the "thing done" is bad. Shame says the "person who did the thing" is bad. Responsibility says "I have the ability to respond" (response-ability). Moral responsibility says, "I have the ability to respond and I should because it's the right thing to do."

4. **There is a difference between Intercultural Competency (ICC) and anti-racism.**

- Intercultural competency is the knowledge, motivation, and skills that help us:
 - learn about other cultures without trying to make them "like" ours;
 - honor other cultures without trying to take them on as our own;
 - and ultimately, to honor the gifts and personhood of one another.
- Antiracism is the work which very clearly:
 - recognizes, interrupts, and dismantles racism wherever it exists, in all of its forms;
 - only seeks to understand racism for the purpose of dismantling it;
 - and realizes there is no honor in honoring racism, or any of its forms.

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

6. **Everyone is ready to do this work.** Everyone will not enter into this work from the same place. We don't expect anyone to perfectly resist racism. We have created this curriculum expecting that all participants ready to do the work.

GCORR has written these six sessions knowing that people would come to this work from different experiences, perspectives, and skill sets for resisting racism. We also realize that some folks would be in the same small groups together. For this reason, we have provided three entry points: introductory, "what's next?" and veteran. Each participant will self-select which

entry point describes most accurately how they are coming to this work. The entry points are described in more detail within the curriculum itself. Here are the basic descriptions:

Facilitator's Note: *Be aware that group members may not fall clearly into a given category. Each entry point will engage in work that challenges them. Small groups may also have mixed entry points, which can provide an opportunity for increased learning.*

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

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

Owning our Place in the Struggle

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

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Entry Points to Imagining No Racism

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

SESSION ONE: WELCOME AND THEOLOGICAL OVERVIEW

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Tell participants to read Welcome and pages BEFORE Session One.

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is critical for facilitators because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring pens/pencils and paper to each session if appropriate.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Arrange technology access so that you can play Bishop Webb's video. The video can be downloaded to a laptop or burned onto a DVD for use in spaces that do not have Wi-Fi.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

Our Heritage

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

Introductions

Facilitator’s note: *If participants refer to other “isms” such as classism and sexism, affirm their reality, but remind them that here we are focusing on race. Keep in mind that race is not nationality, ethnicity, or geography. For the purposes of this discussion, please invite white folks to identify as they would when completing a form for the U.S. Census. Also note that “Caucasian” refers to people from a specific area in Southern Russia.*

Some participants may identify themselves as members of the human race, or say they belong to no race. After introductions are completed, point out generically that it's hard for white people to identify themselves as a race. When someone denies their membership in a race, it interferes with a substantive conversation about racism.

Also, some may confuse the terms, “people of color” and “colored people.” These are not equivalent terms, and do not allow participants to use the term “colored.” Explain that the term “colored” was used during the Jim Crow Era and represents a time in American history where laws and social norms overtly segregated people and oppressed people who were not white. Many in the crowd will remember images of legalized segregation such as signs on water fountains, lunch counters, and buses. Some will have lived through the actual time period. For many, the use of the term “colored” is offensive. The term “people of color” emerged as a way to be inclusive of persons who are not white or African American. Since many conversations about issues of race need to capture differences between whites and other groups, this term became a way to include all nonwhite persons without having to list all groups.

Discussion Question:

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Share your name, your racial identity, your entry point, and one sentence about what interests you about this experience.

Opening Devotion *(all time notations suggest what point you should be at in the 90 minute session: 30 minutes)*

Facilitator's Note: *Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.*

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Suggested Prayer:

Gracious God, we give this time to You because You have promised us that You will never leave us nor forsake us, and we need You right now. Create in our midst a space of liberation, so that both sinner and sinned against will be free to worship You in spirit and action. Strengthen our capacity to hear the truth, speak the truth, and live into the truth, that we might be more like Christ. In Jesus' name we pray, AMEN.

Scripture: Luke 10:25-37

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

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

Key Verses:

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

Devotion:

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

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

Facilitator's Note: *If you don't have time to cover all discussion questions, select the one(s) that seem most applicable to your group.*

Discussion Questions:

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

Wesley's Three Simple Rules (45 minutes)

Facilitator's Note: As participants provide examples of each rule, the facilitator writes some of them on newsprint or a Word Doc/white board and shares the screen.

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

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

NOTES:

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

NOTES:

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

NOTES:

Facilitator's Note: If the group is meeting face to face, have members sign the Three Simple Rules page, and display this document at each meeting.

Your facilitator will invite the group to covenant to live by Wesley's Three Simple Rules. For the sake of the sacred work of Imagining No Racism and the promises of God to be with us as we do it, let us signify our willingness to abide by the Three Simple Rules by saying AMEN.

And the people of God said, "AMEN."

Foundational Definitions

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

Racial Prejudice – pre-judging based on race.

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

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

Anti-racism -- the intentional interruption and dismantling of racism.

Discussion Question:

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

Facilitator's Note: *Here people will just name them rather than discuss.*

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

And the people of God said, "**AMEN.**"

Show Bishop's Video (11 minutes) <https://www.unyumc.org/ministries/corr/inr>
(60 minutes)

Facilitator's Note: *You may want to break into small groups here. If you don't have time to cover all discussion questions, select the one(s) that seem most applicable to your group.*

Discussion Questions:

- Who are the Samaritans in our lives?
- What does it mean to you when the bishop asks the conference to be bold and courageous in doing the work of addressing and ending racism?
- Consider the parable of the Good Samaritan. Jesus says that the one who shows mercy is the one we should imitate. What does "showing mercy" look like in ending racism? In your answer, remember not to create victims out of those who are direct targets of racism, or create a scenario in which white people become the "savior."
- The bishop says, "Ultimately, racial hatred is a form of self-hatred, blinding us to our own humanity and the humanity of those we hate." In your experience, how is this true or not true?

Closing Circle (85 minutes)

Facilitator's Note: *Clarify next meeting time and place. Lead the group in prayer.*

Suggested Prayer:

Gracious and merciful God, you show us what love looks like every day. In ways large and small you come to us when life leaves us bruised and broken on the road. Help us to remember who our neighbors are. Help us to live your example and your commandment, to love our neighbors as ourselves. Amen.

SESSION TWO: THE CALL OF BAPTISM TO IMAGINE NO RACISM

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring newsprint, markers, large/small sticky notes, and pens/pencils/sharpies to each session if necessary.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

The Power of Baptism

Facilitator's Notes:

Share this suggested recap with the group.

In session one we set our basic agreements and our covenant (Show or post Wesley's Three Simple Rules). We heard Bishop Webb renounce the sin of racism. We shared a devotion on the Good Samaritan and who was truly the good neighbor. We shared our entry point in this journey (introductory, what's next, or veteran), and then clarified some foundational definitions. Today, in session two, we will focus on who we are as Christians and how Jesus calls us into this work. Today is an essential time for you to decide if you will truly OWN this work. The last four sessions of this curriculum focus on specific information to understand and to move our anti-racism work forward.

Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.

Opening Devotion (10 minutes)

Suggested Prayer:

Gracious God, we have come together to honor you and one another. Bless our attempts to fulfill Your commandments. When we are stirred up, send your Spirit to lead us beside still waters; when we are placid, send that same Spirit to awaken us with a hunger to be transformed by your love, that we may be a light for the world. In Jesus' name we pray. Amen.

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

Key Verse: Matthew 3:16-17 Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Devotion: The gospel accounts of Jesus' baptism capture a beautiful and powerful moment. The image of the Holy Spirit descending like a dove on Him leaves us amazed at the grace and magnificence of God. Many of us around these tables may have been baptized or confirmed years ago. We understand that our baptism was a way of showing our commitment to God. Living that commitment challenges us every day, and we can become comfortable ignoring more difficult aspects of the covenant. Even though we know we are gifted and empowered for the work of ministry by the Holy Spirit, we can easily overlook the hard work of building the beloved community because of fear, exhaustion, personal bias, or other human weaknesses. When we remember that our baptism is a sign of God's work in us as well as our promises to God, we can reclaim the power at our disposal.

Facilitator's Note: *If you don't have time to cover all discussion questions, select the one(s) that seem most applicable to your group.*

Discussion Questions:

- Who remembers their baptism? If you recall your baptism or the most recent time you reaffirmed it, what part of the covenant resonated most powerfully with you?
- If you have not been baptized, name one thing you'd like more courage about as it relates to imagining no racism.

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

The Power of Water and Spirit (30 minutes)

Facilitator's Note: *Even just reading the liturgy of baptism can be powerful, especially if participants begin to remember their own baptisms. As you hold this space for the group, be aware that people will enter into it in different ways. Please take a moment to remind participants that we have covenanted to abide by the Three Simple Rules.*

Next, we will read through the United Methodist baptismal liturgy (found below, or on pages 34-35 of The United Methodist Hymnal). Pay special attention to the connections between the work of Imagining No Racism and the words of the liturgy. Reflect on how baptism within the

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United Methodist Church empowers people to fight for justice and against oppression in all forms. Imagine, or brainstorm, how ministries in your church will change based on this baptismal reality.

United Methodist Baptismal Covenant

- | | |
|----------------|---|
| [Leader] | On behalf of the whole Church, I ask you:
Do you renounce the spiritual forces of wickedness,
reject the evil powers of this world,
and repent of your sin? |
| [Respondent/s] | I do. |
| [Leader] | Do you accept the freedom and power God gives you
to resist evil, injustice, and oppression
in whatever forms they present themselves? |
| [Respondent/s] | I do. |
| [Leader] | Do you confess Jesus Christ as your Savior,
put your whole trust in his grace,
and promise to serve him as your Lord,
in union with the Church which Christ has opened
to people of all ages, nations, and races? |
| [Respondent/s] | I do. |
| [Leader] | According to the grace given to you,
will you remain faithful members of Christ's holy Church
and serve as Christ's representatives in the world? |
| [Respondent/s] | I will. |
| [Leader] | Do you, as Christ's body, the Church,
reaffirm both your rejection of sin
and your commitment to Christ? |
| [Congregation] | We do. |

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

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

United Methodist Hymnal, p.34, The United Methodist Publishing House, Nashville, TN 1989

Engaging the Powers of Baptism *(40 minutes)*

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

Facilitator's Note: *Spend no more than a half hour discussing these three main questions.*

Baptism and Call to Worship

By Lynn Westfield, Ph.D., for GCORR

Engaging our Baptism for Anti-racism Work

1. *Consider the first vow of your baptism:* "Do you renounce the spiritual forces of wickedness, reject the evil powers of this world, and repent of your sin?" Now consider it in terms of racism and anti-racism work: "Do you renounce the spiritual forces of wickedness; reject racism, racial terror, and racial genocide; and repent of any and all of the ways you have participated in, gained privilege from, or stayed silent in the face of racism?"
 - a. First: jot down how you FELT when you read the paragraph.
 - b. Next: do you think the paragraph applies to you – why or why not?
 - c. Then: discuss with your group why you think it is difficult to connect "the spiritual forces of wickedness" with ideologies and expressions of racism.
 - d. Finally: brainstorm your thoughts about what a full commitment to the first vow of your baptism would mean if "the spiritual forces of wickedness" included racism.
2. *Consider the second vow of your baptism:* "Do you accept the freedom and power God gives you to resist evil, injustice, and oppression in whatever forms they present themselves?"
 - a. First: brainstorm the impediments or objections to disrupting, dismantling, and destroying racism. Write each impediment or objection on a sticky note and put them on the table. Reflect with your group.

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- b. Next: acknowledge whether or not you have ever considered “the freedom and power that God gives you to resist evil, injustice, and oppression” as the freedom and power to disrupt, dismantle, and destroy racism – now that this has been presented to you—how, if at all, do you feel differently about your ability as a baptized person to do so?
 - c. Then: share with your group (or with at least one person in your group depending on time) a specific instance where you didn’t interrupt an expression of racism. What stood in your way, and what you would do differently, based on the power of your baptism?
 - d. Finally: brainstorm with your group how your church could interrupt an expression of racism based on the power of your baptisms.
 3. *Consider the third vow of your baptism: “Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord, in union with the Church which Christ has opened to people of all ages, nations, and races?”*
 - a. First: what does the phrase “people of all ages, nations, and races” mean to you? Share with a partner at your table.
 - b. Next: with your group, consider the members of your church – does your membership reflect “people of all ages, nations, and races?” Why or why not?
 - c. Then: with your group, consider the members of your church’s immediate community – does your church’s immediate community reflect “people of all ages, nations, and races?” Reflect.
 - d. Finally: are there possible actions can your group can name and commit to in order that your church more accurately reflects and values “the Church which Christ has opened to people of all ages, nations, and races?”

Discussion Question: (75 minutes)

- Because our baptism vows call us to resist evil, injustice and oppression, let us look at Appendix I and consider how white privilege counters this vow.
- What was the most powerful aspect of this session for you?

Closing Circle *(85 minutes)*

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

Facilitator’s Note: Clarify next meeting time and place. Lead the group in prayer.

Suggested prayer:

Lord, we thank You for the gift and power of your grace through baptism. Let us remember the promises we have made and the power You give us as we give ourselves to you. Amen.

SESSION THREE: IMPLICIT BIAS

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is critical for facilitators because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring pens/pencils and paper to each session if necessary.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Arrange technology access so that you can play the “Immaculate Perception” video. The video can be downloaded to a laptop or burned onto a DVD for use in spaces that do not have Wi-Fi.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

Facilitator's Notes:

Share this suggested recap:

Here's a recap of our work so far. In session one, we set our basic agreements based on Wesley's "Three Simple Rules." We agreed that racism is sin. In session two, we focused on how our baptismal vows call us to the work of antiracism. Does anyone have questions or comments about our discussion last session concerning white privilege?

Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.

Opening Devotion (10 minutes)

Suggested Prayer:

Loving Creator, you know us better than we know ourselves. Help us to transform our thoughts and beliefs, when they conflict with who You've created and called us to be. Let us renew our minds with thoughts that make us treat all our brothers and sisters equally.

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

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

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

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

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

Discussion Questions:

- Think of a time when you made an incorrect judgment about a place or people that you later had to change.
- Now think about how you came to that judgment. Without telling the story itself, tell us how you came to that incorrect judgment. Did you hear a story from a friend or relative? Was it your personal experience?

Facilitator's Note (read verbatim): *Today, we'll learn to recognize the realities of implicit bias. The brain cannot tell the difference between "thought shortcuts" which help us conduct everyday life and those which have been shaped by racial stereotypes and prejudice. We'll consider how racial stereotypes and prejudices are formed to seem normal or natural when, in fact, they are not. By raising this reality to the surface, it allows us to question, challenge, and transform these stereotypes and prejudices.*

Let's start by defining terms: (30 minutes)

Bias is a preference or commitment to one thing/person/idea over another which can be helpful, neutral, or harmful. i.e., "I have a bias for mocha chip ice cream."

Explicit bias is a conscious awareness.

Implicit bias is unconscious but still has influence over our values, beliefs, and actions.

Facilitator Introductory Script (read verbatim):

- *Today we'll be talking about implicit bias, which affects "what we think and don't think we think."*

- *Howard Ross, author of Everyday Bias, writes that countless scientists from multiple fields have observed over the last 20 years that not only are humans profoundly biased but most times we almost never know that we are being biased. Psychologists, cognitive scientists, neuroscientists, and social scientists have all come to the same conclusion that implicit biases are “shockingly normal.”*
- *The problem is that the more we think we are immune to bias, the greater the chance that our biases will become unconscious or invisible to us. This is especially problematic for those of us who consciously have chosen to act in ways that build racial justice and equity. It is very possible that we have implicit biases that are working against our stated beliefs, values, and commitments.*
- *The reality is that we all have implicit biases, some of which are shaped by racism. We then need to reject these biases so they don’t inform our decisions, beliefs, and values.*

Immaculate Perception

Dr. Jerry Kang, in his San Diego Ted Talk, shared some of his research on the ways in which conscious and unconscious biases affect our perception and behavior.

Facilitator’s Note: *When people are asked to read colors, they must respond out loud. If they're online, remind them to unmute. Remind them, too, not to be overwhelmed by the technical content of the video—just focus on the essence of the message. You'll find the video at bit.ly/ImplicitBiasVideo.*

Show “Immaculate Perception” video (14 minutes) (45 minutes)

Questions to consider after watching the video:

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

(75 minutes)

Facilitator's Notes:

Explain that microaggressions are outcomes of implicit bias. Tell participants that these are comments or actions that negatively target a marginalized group of people. Microaggressions, perpetuated by white people, can be intentional or accidental, and are a form of discrimination. People who use microaggressions may mean no intentional harm toward the person or group they use it against. Research shows that microaggressions can take a real psychological toll on the mental health of people of color. This toll can lead to anger and depression and can lower work productivity and problem-solving abilities.

Refer participants to the section on microaggressions in Appendix I and discuss.

Note the importance of apologizing for microaggressions by practicing the "triple A." For white folks, practice saying it for yourself this way: if you perpetrate racism during the session, you can apologize and model it for other white people to see what it looks like when a white person does this authentically.

- ☐ Accentuate gratefulness: "Thank you for pointing that out to me."
- ☐ Apologize directly: "I'm sorry."
- ☐ Attend to doing better: "I will ensure I don't do/say that again, and will do better next time."

Look at Appendix 1 and discuss how microaggressions result from implicit bias. Practice the "Triple A."

NOTES: _____

Closing Circle (85 minutes)

Clarify next meeting time and place.

Suggested prayer:

Gracious God, fill us with boldness and courage as we take the journey of seeing ourselves and one another more clearly. Cleanse us of our biases infected with racism, prejudice, and stereotypes. Open our hearts and eyes until we can see one another the way that You see us. In Jesus' name we pray. Amen.

SESSION FOUR: DEEPENING THE CONVERSATION

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is critical for facilitators because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring pens/pencils and paper to each session.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Arrange technology access so that you can play the "Moving the Race Conversation Forward" and "Racism is Real" videos. The video can be downloaded to a laptop or burned onto a DVD for use in spaces that do not have Wi-Fi.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

Facilitator's Notes - Suggested Recap: *So far, we've learned that racism is sin. We were then challenged to remember our baptism vows in the context of antiracism work. Last week we learned to recognize the realities of implicit bias. This week we're at the half-way point of our studies, and we'll start by reflecting on how God has begun to transform our lives. Then we'll address types of racism. Are there any questions or comments about implicit bias and microaggressions?*

Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.

Opening Devotion *(10 minutes)*

Suggested Prayer:

Lord, give us the wisdom to see when the power at work against us is not just the beliefs of a single person. Help us to recognize when false beliefs and unjust practices are built into our societies. Give us the courage to confront those injustices so that we may truly love our neighbor as you command.

Scripture: John 9:13-34

They brought to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. Therefore, the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath."

But others asked, "How can a sinner perform such signs?" So they were divided.

Then they turned again to the blind man, "What have you to say about him? It was your eyes he opened."

The man replied, "He is a prophet."

They still did not believe that he had been blind and had received his sight until they sent for the man's parents. "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

"We know he is our son," the parents answered, "and we know he was born blind. But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. That was why his parents said, "He is of age; ask him."

A second time they summoned the man who had been blind. "Give glory to God by telling the truth," they said. "We know this man is a sinner."

He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!"

Then they asked him, "What did he do to you? How did he open your eyes?"

He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?"

Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing."

To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out. (NIV)

Key Verse: John 9:20-22 "We know he is our son," the parents answered, "and we know he was born blind. But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue.

Devotion:

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

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

This story provides an example of how human institutions and systems can work to subvert God's truth. The church leaders tried to use their institutional power to control the narrative and compel behavior. Jesus regularly challenged the authority and behavior of social institutions. While addressing individual behaviors is critical in countering racism, current inequalities built into the normal function of society can reinforce themselves, both

intentionally and unintentionally. As we work for racial justice, we must trust God to help us resist ways that institutions and systems might seek to maintain an unjust status quo.

Facilitator's Note: *If you don't have time to cover all discussion questions, select the one(s) that seem most applicable to your group.*

Discussion Questions:

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

Reflecting on the *Imagine No Racism* Journey

Now, let's think about our Imagine No Racism experience so far. What transformations has God begun in you? Take a few minutes for reflection and discussion.

Framing Conversations About Racism *(35 minutes)*

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

Facilitator's Notes:

Before showing the video, have participants use the worksheet that follows with the four definitions and "systemic awareness" at the bottom. Name the four types of racism on the sheet (individual, interpersonal, institutional & systemic), providing examples for each. Listen to the description of "systemic awareness."

Then, while discussing institutional racism, show "Racism is Real" video. The link for the video is <https://www.unyumc.org/ministries/corr/inr>.

Moving the Race Conversation Forward: Types of Racism
 (50 minutes)

_____ All the prejudice, bias, and blind spots you might have within yourself as an individual:	_____ What happens when we act out individual racism on each other?
_____ The racist policies and discriminatory practices in schools and workplaces and government agencies that routinely produce unjust outcomes for people of color.	_____ The unjust racist patterns and practices that play out across the institutions that make up our society.

What is systemic awareness? _____

Facilitator's Note: Point out that the video uses the term "internalized" to represent individual racism. The reason for this distinction is because the term "internalized racism" is sometimes used now to refer to the type of racism internalized - or taken on - by people of color, as if the lies of racism were true. So, for the purposes of this study, we will use "individual racism" to refer to the racism within an individual, and "internalized" to refer to the reality that people of color sometimes internalized racism as if it were true.

Video: "Moving the Race Conversation Forward" (5 minutes) (45 minutes)

Facilitator's Note: After the video, point out that some white participants have shared their discomfort with the speaker's "cadence" and "snarkiness." This is a form of tone policing and can be used as a teaching tool.

Tone policing is when people of the dominant group attempt to control how a person of the vulnerable group speaks about, defines, or describes their experiences of the injustice and oppression which targets them. Tone policing is considered a microaggression in that it can (usually) be easily explained as something else by the dominant group and harms the targeted group by using stereotypes or prejudice as a reason for why the control is justified.

Refer to Appendix I to recognize tone policing and role-playing interruptions.

"Whitesplaining" is white people explaining race, racism, what counts as racism, and what doesn't count as racism. It's also explaining the significance of racism or a racist act to a person of color. Discuss how to interrupt whitesplaining and reinforce "AAA." Refer to Appendix I.

(65 minutes)

Facilitator Note: If this is a live session, write "institutions" at the top of a large sheet of paper. If you're online, do this exercise on a Word doc or with whiteboard. Ask the group to name institutions in "popcorn style." Explain that:

- Institutional racism is how racism exists *WITHIN* institutions.
- Systemic/structural racism is how racism exists *BETWEEN/AMONG* institutions. Have a number of institutions in mind in case your group has trouble coming up with some. Include in your list: employers, media organizations, law enforcement, governmental institutions, businesses, housing, financial institutions, health care, schools, and church. Some people will not think of "church." Explain the interactions between the institutions.

Discussion Questions: (75 minutes)

- Share your understanding of "systemic awareness" with the group.
- Discuss how one institution interacts with other institutions.
- Draw lines connecting institutions. For example, education, housing, and banking/economics are connected institutions. High schools are funded by taxes, taxes are determined by the equity in people's homes. Home equity is determined by valuing, which is influenced by racism, prejudice, redlining, and segregation. Most people pay for their child's higher education from the equity they build in their homes, which, all together, determines which colleges their child is "eligible" for.
- Are the conversations you hear in your church/annual conference about race/racism more about individual/interpersonal expressions of racism or institutional/structural/systemic racism? How is this helpful, or not?

Each group will post and discuss their findings.

Closing Circle *(85 minutes)*

Facilitator's Notes:

Clarify next meeting time and place. Lead the group in prayer.

Remind everyone that our God is a God of justice who is never overwhelmed by the size of the wrongs we face. Invite each participant to write their personal interpretation of Psalm 10:12 as a prayer for the end of racism. When everyone has finished, ask them to share what they've written. When all have shared, invite the group to say, "AMEN."

If there is time, based on our work with concepts of systemic/structural racial justice, consider your personal interpretation of Psalm 10 verse 12, 'Rise up, O Lord; O God lift up Your hand; do not forget the oppressed.'

SESSION FIVE: DECONSTRUCTING WHITE PRIVILEGE

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is critical for facilitators because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring newsprint, markers, large/small sticky notes, and pens/pencils/sharpeners to each session if necessary.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Arrange technology access so that you can play the “Deconstructing White Privilege” video. The video can be downloaded to a laptop or burned onto a DVD for use in spaces that do not have Wi-Fi.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

Facilitator's Notes – suggested recap: *We know that racism is sin, and we've discussed our baptism vows. We've learned to recognize implicit bias and the four types of racism. Do you have any questions or comments from our last session about these topics? Today, we'll take a deeper dive into white privilege.*

Here's why it's important to understand white privilege: [read bolded words verbatim]

1. **Everyone needs to address either their own white privilege (for white people) or their experiences of the consequences of white privilege (for people of color). However, these topics require more time and depth of understanding than Imagine No Racism allows. We encourage white INR participants to keep thinking about their white privilege. They may refer back to the questions and the videos for greater understanding.**
2. *The goal of this session is to help participants shift from conversations about individual and interpersonal racism to institutional racism and systemic/structural racism. Encourage participants to notice the examples the video offers.*

Facilitator's Note: *Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.*

Opening Devotion *(10 minutes)*

Suggested Prayer:

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

Scripture: Matthew 15:21-28

Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."

Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

He answered, "I was sent only to the lost sheep of Israel."

The woman came and knelt before him. "Lord, help me!" she said.

He replied, "It is not right to take the children's bread and toss it to the dogs."

"Yes, it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table." Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment (NIV).

Key Verse: Matthew 15:26-27: He replied, "It is not right to take the children's bread and toss it to the dogs."

"Yes, it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table."

Devotion:

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

The Israelites believed that they were God's chosen people. That belief made it difficult to understand the perspectives of those who did not share their background. They believed they were entitled to what Jesus was offering. His historical and scriptural references were focused on the Israelites. Others, like the Canaanite woman, struggled with these concepts.

This experience is similar to how privilege operates. Privilege explains how certain aspects of our society operate from particular perspectives based on facets of our identity. When you share the dominant perspective, you are regarded as right, good, normal, and/or human. The problem arises in that it becomes difficult to comprehend the struggles of those who do not carry that privilege among us. Jesus ultimately sets the tone for the coming beloved community by showing that it is faith which makes the difference in what happens to this woman. God's love is bigger than the ways we differentiate ourselves or create injustice in our interactions.

Discussion Question:

What other ways did Jesus challenge privilege and injustice in his ministry?

Bearing Witness to White Privilege

(30 minutes)

Facilitator's Note: Be aware that this session may evoke white fragility (see Appendix I for a complete explanation), which is discomfort and defensiveness on the part of white people when confronted by information about racial inequality and injustice. One example of white fragility is the tendency for white people to expect and/or rely on people of color to take care of them as they come to terms with their white privilege. This may happen if your group is made up of white people and people of color.

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

Deconstructing White Privilege

Video by Dr. Robin DiAngelo (*At about 40 minutes*)

Facilitator's Note: Dr. Robin DiAngelo discusses six pillars which support racism. [Show video: 20 minutes] Because the video has a lot of content/detail, you may choose to stop the video at various points to discuss content.

Six Pillars that Support Racism

Individualism

Universalism

Segregation

Good/Bad Binary

Internalized Superiority (or investment in the racial order)

Miseducation

Discussion Questions

At this point you should be about 60 minutes into your session.

- Dr. DiAngelo states that one of the most powerful ways racism has survived after the (modern) Civil Rights Era is by creating a binary between the “good people” and “bad racism.”
 - As a group, recap how the video says this functions for white people.
 - Either in pairs or as a group, share ways that shifting from discussions about individual expressions of racism to institutional or systemic expressions of racism breaks the cycle of the “good people” and “bad racism” binary.
- Dr. DiAngelo also says, "I have had to think very deeply on what it means to have grown up in a primarily white neighborhood, to be born into, to go to school ... to play, to worship, to

love, to work, and to die in segregation and not once have one single person who loved, mentored, or guided me convey that there was any loss... that I (am able to) live my whole life in segregation... (and) never have any consistent, ongoing, authentic relationships with people of color and not one person who guided me ever conveyed that there was loss... (while actually conveying to me) that there is no inherent value in the perspectives of, or experiences of, people of color."

Facilitator's Note: *When asking the following question, ask them specifically about their experiences. For example, after playing baseball at the park, did you go to each other's homes for dinner? Did you sleep over at each other's houses?*

- How is this quote real for you?
- Think of three mentors who have had a significant impact on your life. Consider their racial identity. Think about the relationship of your racial identity to the racial identity of your mentors. Share how this relates to DiAngelo's quote for you.
- How, in concrete terms, should the church interrogate, challenge, and replace the "racism pillar" of white segregation?

(80 minutes)

Facilitator's Note: *Allow the large group time for recapping or debriefing.*

Closing Circle and Prayer *(90 minutes)*

Facilitator's Note: *Clarify next meeting time and place. Lead the group in prayer.*

SESSION SIX: TAKING THE NEXT STEP

Preparation

Spiritual:

Pray for your participants and the conversations you will have together.

Responsibility:

Prepare to hold space for the participants to have their own experiences of the material by taking time to carefully engage this material for yourself before you come to class. This is critical for facilitators because it is difficult, if not impossible, to process and facilitate at the same time.

Practical:

- *Bring newsprint, markers, large/small sticky notes, and pens/pencils/sharpies to each session if necessary.*
- *Prepare a visual representation of the Three Simple Rules covenant the group will be sharing. The study assumes that the class will be able to see the Three Simple Rules displayed in your meeting space.*
- *Please contact participants and/or send a Zoom invitation before the session to remind them of date, time, their participant's guide, and any other pertinent information.*

Facilitator's Notes:

Today is our last session. It's been our privilege to share this journey with you. So far, we agreed that racism is sin; reviewed what our Baptism vows call us to do; acknowledged our implicit (unconscious) bias; learned the types of racism (individual to systems); and learned about white privilege. Does anyone have any questions or comments on Dr. DiAngelo's content? Now we'll put all that to work.

Encourage a group member to read the scripture. If possible, paraphrase the devotion instead of reading it word for word. Reinforce that all sessions are based on prayer, scripture and a devotion.

Opening Devotion *(10 minutes)*

Suggested Prayer:

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

Scripture (1 Corinthians 12: 12-27):

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

so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.

Key Verse: 1 Corinthians 12:26-27: If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.

Devotion:

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

Facilitator's Note: *If you don't have time to cover all discussion questions, select the one(s) that seem most applicable to your group.*

Discussion Questions:

- Share a time when your abilities were impacted by an injury to a part of your body.
- In this scripture, how do you see ways in which racism hurts all of us?

Facilitator's Note: *Session Six has been created as a "what's next" step. This session is meant to help participants use what they've learned and experienced, and translate the learnings into concrete steps for ministry. What follows is a guide for people to assess their ministry gaps, while also discerning and describing the next steps for becoming more actively anti-racist. Your job as facilitator will be to offer the questions within this session to help participants operationalize their anti-racism work.*

(25 minutes)

INTRODUCTION: Session Six has been created so that you can use the knowledge and skills from sessions 1-5 and make concrete action steps for your church ministries to become more actively anti-racist. This session answers the questions, “So what?” “What difference does this make?” and “What’s next?”

DIRECTIONS: We will lead you in completing two worksheets to discern ministry gaps, and operationalize the Imagine No Racism 2.0 curriculum in your ministry contexts. Remember to think about BOTH your own personal development as a disciple of Jesus Christ AND the necessity for institutional/systemic change to interrupt and dismantle racism.

SECTION ONE: Reflection and Internalization

Facilitator's Note: *The goal of Session Six is to have everyone share their individual thoughts and impressions, then determine if any patterns emerge that might offer direction to the group. Here, participants are trying to better understand their congregation's culture. Write the number of each question in the upper left corner of the large sheet/Word Doc/White Board. The group will share their ideas, one question at a time. If the group is not from the same congregation, each one will answer for their own congregation.*

DIRECTIONS: These questions will help you identify your congregation's culture. Think about each question and provide a short response.

1. Before your Imagine No Racism discussions, what did you feel emerging as God’s call on your church?
2. What lessons or moments of the Imagine No Racism experience moved your hearts and/or spirits?
3. What are some stories or issues in your community that have moved your hearts or stirred your spirit?

Facilitator's Note: *After participants have responded to these questions, ask them to share what they wrote.*

- *After all the questions are answered, ask: “Considering all the information, what jumps out at you?”*
 - *Then say, “Our next section focuses on creating a specific action plan so that we can become more actively anti-racist.”*
-

SECTION TWO: Action Plan Worksheet (45 minutes)

Facilitator's Note: In section 2, read the questions and descriptions to the group. Give participants 10-15 seconds per question to make their selection.

DIRECTIONS: As you consider launching an anti-racism ministry, complete the Action Plan Worksheet by checking the appropriate box/es in each of the subcategories. Your selection should reflect what you believe should guide the “next step” your congregation(s) will take after completing the Imagine No Racism curriculum.

Facilitator's Note: Remind the group that everyone in a congregation will NOT be at the same entry point.

ENTRY POINT: Which entry point do you think fits most of your congregation?

- ☐ Introductory
- ☐ What's Next
- ☐ Veteran

TYPE OF RACISM: What type(s) of racism might your congregation address?

- ☐ Individual
- ☐ Interpersonal
- ☐ Institutional
- ☐ Systemic/Structural

OBJECTIVE: As a ministry emerges, what does your congregation need to do?

- ☐ Learn: gain new knowledge
- ☐ Share: present new knowledge to the congregation
- ☐ Disrupt or dismantle: active antiracism work

NEXT STEPS: What are your next steps?

- ☐ Greater understanding
- ☐ Additional skills
- ☐ Inspire the congregation to take action
- ☐ Build relationships beyond the congregation

IMPLEMENTATION: How do we get this done?

- ☐ Committed people

- ☐ Money / other resources
- ☐ Organize the work

(45 minutes)

Facilitator's Note: Now ask participants to share their answers, reading their response for each question, one question at a time. For example, read the number, the heading, and choices for #1, then have each person make a choice. Tally the responses on the tally sheet to see the similarities. Have the group look at patterns as a guide to choosing the next step.

TALLY SHEET FOR SESSION 6 [Looking for Patterns]

Facilitator's Note: Use this sheet to collate participants' responses. The patterns that emerge will help you assess your congregation's next steps.

1. ENTRY POINT
 - Introductory
 - What's Next
 - Veteran
2. TYPE OF RACISM
 - Individual
 - Interpersonal
 - Institutional
 - Systemic/Structural
3. OBJECTIVE
 - Learn
 - Share
 - Disrupt/Dismantle
4. NEXT STEPS
 - Greater Understanding
 - Additional skills
 - Building relationships beyond the congregation
 - Inspiring the congregation to take action
5. IMPLEMENTATION
 - Committed people
 - Money/ other resources
 - Organization/work process

(50 minutes)

Facilitator's Note:

Following the instructions in Appendix V, have each group brainstorm ideas.

(75 minutes)

Facilitator's Note:

Have participants choose a "next step" based on the culture of their church and their answers from the Action Plan Worksheet.

WHAT IS/ARE YOUR CHURCH'S NEXT STEP/S?

What Is one SMART goal?

Decide on one SMART goal as your next step." Make your goal:

Specific _____

Measurable _____

Accountable _____

Relevant _____

Time-Limited _____

Closing Circle *(85 minutes)*

Facilitator's Note: Based on the conversation you've had, you may want to extend the remaining time by several minutes. Thank the group for attending, and for beginning this life-long journey. Ask them to complete and return their evaluation forms to you. Remind them to let you know if they want:

- CEU credit (clergy)
 - Advanced course credit (for Lay Servant Ministers)
-

APPENDICES

Appendix I:

White Privilege and Microaggressions

White Privilege

White privilege is unearned advantage that is invisible to white people. Specifically, this societal privilege benefits white people over non-white people. The concept of white privilege is rooted in European colonialism and imperialism, as well as the Atlantic slave trade, and has developed in circumstances that have broadly sought to protect white people, various national citizenships, and other rights or special benefits.

Do you have white privilege? Take a look at the questions below, and answer "yes" or "no."

1. If I wish to, I can arrange to be in the company of people of my race most of the time.
2. I can be sure that no matter where I move to, my neighbors in that location will be pleasant or neutral to me.
3. I can go shopping alone and be sure that I won't be followed or harassed.
4. I can turn on the television, open a newspaper and see people of my race widely represented.
5. I can go to a museum or art gallery and will see people of my race widely represented in the objects and artworks.
6. I can be sure that when told about our national heritage or about 'civilization', I am shown that people of my color made it what it is.
7. I can be sure that my children will be taught a curriculum which testifies to the existence of their race.
8. I can go into a shop and easily find the food, music or clothes which represent my race or fit with my cultural traditions.
9. I can go to a hairdresser and be sure that they can cut my hair.
10. I can count on my skin color not to work against the appearance of my financial reliability.
11. I can swear, dress scruffily or not answer letters without having people attribute these choices to the bad morals, poverty or illiteracy of my race.

- 12.** I can speak in public to a powerful male group without putting my race on trial.
- 13.** I can do well professionally without being called a credit to my race.
- 14.** I am never asked to speak for my entire racial group.
- 15.** I can remain oblivious of the language and customs of persons of color without feeling in my own culture any penalty for such oblivion.
- 16.** I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
- 17.** If a police officer stops me, I can be sure I haven't been singled out because of my race.
- 18.** I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
- 19.** I can easily buy books, children's toys, posters, greetings cards or magazines featuring people of my race.
- 20.** As a child I had access to books where the heroes and protagonists were the same race or color as me.
- 21.** I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
- 22.** I can take a job with an affirmative action employer without having co-workers suspect that I got it because of race.
- 23.** I can be sure that the gatekeepers in my life such as my boss, my legislator, or my landlord are the same color or race as me.
- 24.** I can be sure that if I need legal or medical help, the color of my skin will not work against me.
- 25.** I can choose make up or bandages in flesh color and have them more or less match my skin.
- 26.** At school and university I could be sure that most of my teachers were the same color or race as me.

*This test is adapted from the Royal Historical Society (UK) in October 2018, and is based on the "White Privilege Test," written by Chimamanda Ngozi Adichie, as well as Peggy McIntosh's research on white privilege. Chimamanda Ngozi Adichie is a novelist, and an author of short stories and nonfiction. Her latest book, *Dear Ijeawele, or a Feminist Manifesto in Fifteen Suggestions*, was published in 2017 by Penguin Random House.*

You can acknowledge that the white person worked hard for everything. White people can work hard but don't have the added burden of racism directed at them. People of color can work just as hard, but also have to work against racism. Because racism is not directed at white people, they don't start with that added disadvantage. Racism and working hard are two different things.

White fragility, coined by author, scholar, and consultant Robin DiAngelo in 2010, is a state in which even a minimal challenge to a white person's perspective becomes intolerable and is met with outward display of emotions, such as anger, fear, and guilt; and behaviors such as crying, argumentation, silence, and leaving the stress-inducing situation. White people further defend themselves by claiming that they know people of color, that they just said one little innocent thing, and that some people find offense where there is none. These feelings, behaviors, and claims all function to reinstate and maintain white control.

Allow the white person to cry, but not to the point a conversation is disrupted. You might say something like, “For some of us this can be overwhelming, especially if we’re hearing it for the first time or reflecting on it more deeply. It’s not an uncommon response.” If the person continues to cry, or begins to focus all attention on themselves, you can say, in a compassionate tone, “It seems like this is very challenging for you. Perhaps you’d like to step outside for a minute—that’s totally acceptable.” You might also offer to help the person process things later.

Then return to the conversation. Remember, you want to allow white folks to feel things, but not take over a conversation to process their awareness or insight. You especially don't want to create a situation where white people expect to rely on people of color to care for them. This reinforces racism in multiple ways.

Microaggressions

Psychology professor and author Derald Wing Sue defines microaggressions as “everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely on their marginalized group membership.” Microaggressions may invalidate identity, demean on a personal level, suggest marginalized status, threaten, or intimidate. Often times excused by those not targeted as harmless, trivial, or “small slights,” they are actually quite harmful to the target’s physical, emotional, and psychological well-being.

Examples of Racial Microaggressions

Theme	Microaggression	Message
<i>Alien in own land</i> When Asian Americans and Latino Americans are assumed to be foreign-born	“Where are you from?” “Where were you born?” “You speak good English.” A person asking an Asian American to teach them words in their native language	You are not American. You are a foreigner.
<i>Ascription of Intelligence</i> Assigning intelligence to a person of color on the basis of their race	“You are a credit to your race.” “You are so articulate.” Asking an Asian person to help with a math or science problem	People of color are generally not as intelligent as whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in math and science.

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Theme	Microaggression	Message
Color Blindness Statements that indicate that a white person does not want to acknowledge race	“When I look at you, I don’t see color.” “America is a melting pot.” “There is only one race, the human race.”	Denying a person of color’s racial / ethnic experiences Assimilate / acculturate to the dominant culture Denying the individual as a racial / cultural being
Criminality – assumption of criminal status A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.	A white man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes. A store owner following a customer of color around the store. A white person waits to ride the next elevator when a person of color is on	You are a criminal. You are going to steal. You are poor. You do not belong. You are dangerous.
Denial of individual racism A statement made when whites deny their racial biases	“I’m not a racist. I have several Black friends.” “As a woman, I know what you go through as a racial minority.”	I am immune to races because I have friends of color. Your racial oppression is no different than my gender oppression. I can’t be a racist. I’m like you.
Pathologizing cultural values / communication styles The notion that the values and communication styles of the dominant / white culture are ideal	Asking a Black person: “Why do you have to be so loud / animated? Just calm down.” To an Asian or Latino person: Why are you so quiet? We want to know what you think. Be more verbal.” Speak up more.” Dismissing an individual who brings up race / culture in work / school setting.	Assimilate to dominant culture. Leave your cultural baggage outside.
Second-class citizen Occurs when a white person is given preferential treatment as a consumer over a person of color	Person of color mistaken for a service worker Having a taxicab pass a person of color and pick up a white passenger Being ignored at a store counter as attention is given to the white customer behind you. “You people ...”	People of color are servants to whites. They couldn’t possibly occupy high-status positions. You are likely to cause trouble and / or want to travel to a dangerous neighborhood. Whites are more valued customers than people of color. You don’t belong. You are a lesser being.
Environmental microaggressions Macro-level microaggressions, which are more apparent on systemic and environmental levels	A college or university with buildings that are all named after white heterosexual upper class males Television shows and movies that feature predominantly white people, without representation of people of color Overcrowding of public schools in communities of color Overabundance of liquor stores in communities of color	You don’t belong / You won’t succeed here. There is only so far you can go. You are an outsider / you don’t exist. People of color don’t / shouldn’t value education. People of color are deviant.

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Theme	Microaggression	Message
<i>How to offend without really trying</i>	"Indian giver." "That's so gay." "She welshed on the bet." "I jewed him down." "That's so White of you." "You people ..." "We got gypped." Imitating accents or dialects	

Adapted from Wing, Capodilupo, Torino, Bucceri, Holder, Nadal, Esquilin (2007). Racial Microaggressions in Everyday Life: Implications for Clinical Practice. American Psychologist, 62, 4, 271-286

Take a closer look at these microaggressions:

Tone Policing

This microaggression occurs when people of the dominant group attempt to control how a person of the targeted group speaks about, defines, or describes their experiences of the injustice and oppression. It can usually be easily explained as something else by the dominant group and harms the targeted group by using stereotypes or prejudice as a reason why the control is justified.

In aspiring to be antiracist, white people want to pay close attention to their reactions to "the way" people of color talk or teach about racism. If white people are overly concerned about how the information is delivered, this is a good indicator that tone policing is occurring.

Interrupting tone policing

White folks can interrupt tone policing by stating that the most important thing about anti-racism work is to interrupt and dismantle racism. They can explain that one form of racism is tone policing which occurs when white people attempt to control people of color when they speak, especially when discussing their experience of racism.

Whitesplaining

Whitesplaining occurs when white people explain race, racism, what counts as racism, and what doesn't count as racism, especially to a person of color. It's also explaining the significance of racism or a racist act to a person of color.

Interrupting whitesplaining

White people can interrupt whitesplaining by saying, “These conversations are a great place to practice antiracism together. One act of antiracism for those of us who are white is to defer to the person of color. People of color are best able to determine what counts as racism.” The best way for white people to engage in antiracism work is to explain racism to other white people.

White people interrupting people of color

A white person might say, “Oh, I interrupt people all the time. This has nothing to do with race.” Or: “It’s not a big deal, I get interrupted too sometimes.” They might also answer before a person of color has not finished speaking. This is a microaggression because of racial positionality. When white people interrupt people of color, it signals white people’s belief that they can speak whenever they want. It says that what they are saying is more important than what people of color are saying, and that white people control timing, content, and the direction of the conversation. Especially in conversations about race, racism, and reconciliation, part of white people’s antiracism work is to avoid interrupting people of color.

Interrupting white people's interruptions

You might say to the white person, “excuse me.” Then turn to the person of color and say, “I’m sorry. Did you complete your thought?” You might also say, “Would you like to complete your thought before we move forward?”

How a white person can respond to any microaggression:

AAA. Practice the “triple A.” When white folks perpetrate racism, they can apologize and model this for other white people to see what it looks like when it's done authentically. Familiarize yourself with it and think about scenarios. Practice:

- **Accentuating** gratefulness: “Thank you for pointing that out to me.”
- **Apologizing** directly: “I’m sorry.”
- **Attending** to doing better: “I will ensure I don’t do/say that again, and will do better next time.”

Appendix II: Facilitating Imagine No Racism Online

Thank you for your interest in teaching the Imagine No Racism (INR) curriculum on online. Note that much of this information applies to Zoom. We're excited that you're going to be involved in this important ministry!

As you know, the INR curriculum, as originally written, is designed for experiential, face-to-face learning. To maintain INR's impact and power, we've developed a list of ideas for maximizing the benefits of the curriculum while minimizing the potential stumbling blocks.

If you have questions about online technology, please contact one of the INR team for assistance.

Facilitation Tips

- **Be mindful of the size of the group.** If you're working with a group of more than 6 to 8, you'll want to use chat rooms for breakout sessions. The host can easily check in with each group while they are working. Seeing members becomes increasingly difficult, because as the group size grows, the size of each participant's thumbnail image decreases.
- **Be mindful of group members' entry points.** If a group has more than seven or eight participants with clear delineations among the entry points, you'll want to create chat rooms for each entry point. But be flexible—some groups don't easily divide that way.
 - In particular, when completing session six, be aware of who's in each of the small groups and think about the goals of that session.
 - If a small group comes from the same church or geographic area, be sure to make space for them to bring their ideas together.
 - Conversely, a group whose members are not from the same area will have different ideas, which may spark creativity. Be sure to honor that, too.
- **Be sure to carefully review the goals of each session beforehand.** There are times you'll do certain activities a bit differently online, and time managing each session and/or breakout session is critical.
- **Be purposeful about offering all participants the opportunity to speak.** Extroverts can dominate in-person conversations. An online platform makes it much easier for introverts to withdraw if they aren't engaged regularly and purposefully. It's important for the facilitator to invite comments from everyone in the group.

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- The curriculum has the potential to arouse deep negative feelings, including anger, despair, frustration, sadness, and anxiety. You'll want to reinforce the importance of keeping the sessions emotionally safe for all.
 - Please remind participants to be in a room by themselves where they won't be disturbed by humans or animals—this helps maintain confidentiality for both the individual and the group.
 - Covenant with the group that if a participant feels emotionally challenged by some portion of the curriculum, they may excuse themselves by either turning off the video or muting themselves. Facilitators will want to check in with that participant after the session.
 - In particular, if white participants get in touch with shame, remind them that none of us is blameless in this work—we are all in this together. Also, remind participants of God's grace. Our sense of worth and value is not earned by our goodness, but given by God in spite of our sin. Nowhere is this grace more powerfully applicable than to those affected by America's "original sin."
 - Honor the time commitment agreed to by the group. To avoid online fatigue, build a "stretch break" into each session.
- You'll want to be especially aware of participants' physical cues and body language, which can be more limited in video conferencing.
- Remind participants to download or print the INR curriculum beforehand.

Technology Tips

- As the facilitator you will be hosting. Therefore, it is critically important that you be very familiar and comfortable with online technology. You will need to be able to create small groups, share video and other types of content in this environment. YouTube is a great resource to help you learn to use these different options.
- Participants must have video capability. It can be hard to establish connection and trust if the group can't see everyone, especially during challenging parts of the conversation. Facilitators need to ensure that all participants can see each other in the gallery.
- Facilitators must work with high-speed Internet connection of at least five megabytes per second (mbps) to accommodate videos. To determine your Internet speed, just Google "Internet speed test." The tests are free.
- If you know that Internet streaming may be problematic for your computer, download the videos before the session and run from your computer's hard drive or a flash drive.

- If there are group members who have never used online technology, YouTube tutorials can be very helpful. Some are specifically designed for Zoom are short (10 minutes or less) and designed for the novice: <https://youtu.be/kh50kValdAY>
- The conference website provides a Zoom tutorial: <http://www.unyumc.org/about/webinars#Using%20Zoom>. Here are its main points:
 - You may need something to prop your computer on so everybody can see your face.
 - Make sure you're the right distance from your camera—not too close, not too far away.
 - Lighting is important. Adjust lighting to see what's best.
 - Plan your session, and rehearse it.
 - Remember to smile! You'll help people feel the joy and excitement of what you're doing!
 - Pray!
- Make sure your Wi-Fi signal is strong in the room you're using. For the best signal, consider hardwiring (using Ethernet cable) your computer to your router.
- Before beginning INR online, the facilitator should ensure that participants are familiar with whatever platform they're using. Offer a pre-session of about 20 minutes where participants can log in, then test their equipment (e.g., camera and microphone) and connection. New online users can see that their set-up works as they try it out. A facilitator can review some group basics—one example might be what to do if someone's Internet connection drops or they have problems logging in.
- Consider using an empty Word document to share discussion points such as "Three Simple Rules," and to brainstorm in other sessions. If your computer does not have Word, you may want to work with Open Office, a free, open-source office suite which includes a word processing program. You may download Open Office from <https://www.openoffice.org/>. If using Zoom, you may also use its White Board feature. To become more familiar with White Board, you may find this YouTube tutorial helpful: <https://www.youtube.com/watch?v=jQ4-wrwHAXk>.
- To further ensure safety, enable encryption, password, and waiting room features.

Appendix III: Baptism and Call to Justice

By Lynn Westfield, Ph.D., for GCORR

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

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

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

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

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

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

PARENTS/SPONSORS/or CANDIDATE: I do.

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

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PARENTS/SPONSORS or CANDIDATE: I do.

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

PARENTS/SPONSORS/or CANDIDATE: I do.

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

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

The Covenant Community: Equally, when a person is baptized, the congregation is invited to reaffirm their faith commitment. This sacrament involves the entire congregation. All are renewed by water and the Spirit. No one is ever baptized alone. During this sign/act the congregation is encouraged to rekindle their boldness for the vows. The ritual reminds those who have already been baptized that we have accepted power given by God for the work of justice. United Methodist congregations empowered to baptize girls and women just the same as boys and men – for in the sight of God – female is not inferior to male. Likewise, both poor and rich, both gay and straight, and both old and young are baptized. It is in the church we learn there is one baptism for all persons. It is in the church, we first practice what it means. The covenant of baptism empowers entire congregations to work for justice, no matter where injustice remains.

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Baptism, individually and collectively, encourages us to practice our faith in tangible ways. Our daily walk of faith enables empowered actions to alleviate the suffering and hurt of our neighbors. Our baptism initiates us into the ministry of justice and for a right relationship with God and neighbor. We are called to live out lives of love, grace, equity, justice, respect, and mutual accountability as acts of justice and freedom. For us in the church, we might be quick to see where justice and freedom are lacking in our larger society. However, our call to justice must always also look inward. What injustices within the church will our baptism call us to rectify? What systemic inequities within our ordination processes or leadership development will our baptism call us to rethink and restructure?

Appendix IV:

Code of Ethics for Antiracist White Allies

By JLove Calderon and Tim Wise

Sponsored by Showing Up for Racial Justice (SURJ)

Excerpted from

Occupying Privilege; Conversations on Love, Race, and Liberation

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

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

To do this with integrity, we believe it will be helpful to operate with a code of ethics in mind, so as to remain as accountable as possible to people of color and to each other, as we challenge white supremacy. We know from experience how easy it can be to act with the best of intentions and yet ultimately do harm to the antiracist struggle by choosing tactics or methods that reinforce privilege and inequity, rather than diminish them, or by acting within the confines of an echo chamber of other antiracist white allies, while failing to ground our efforts in structures of accountability led by people of color.

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In recent years, the number of white folks engaged in one form or another of public antiracist work or work around the subject of white privilege (as scholars, writers, activists, organizers and educators) has proliferated. Likewise, schools, non-profit organizations, and even some corporations have begun to look at matters of racism and white privilege within their institutions. As this work expands at many different levels, it is perhaps more necessary than ever that white people who are working to be strong antiracist allies take a good look in the mirror, analyze and critique what we do as well as how we do it, and ask: How can we, as antiracist white allies, operate ethically and responsibly as we work toward helping to dismantle white supremacy?

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

Code of Ethics for Antiracist White Allies

1. Acknowledge our racial privilege.

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

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

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

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

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

4. Listening to constructive feedback from other white people, too.

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

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

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

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

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

7. If you get paid to speak out about white privilege, racism, and/or white supremacy or in some capacity make your living from challenging racism, donate a portion of your income to organizations led principally by people of color.

Giving back matters. Although it is important to speak out about racism and to do other types of antiracism work (organizing, legal work, teaching, etc.) and necessary for people to be paid for the hard work they do, whites who do so still have to admit that we are able to reap at least

some of the financial rewards we receive because of racism and white privilege. Because so much of our own understanding of race and racism comes from the collective wisdom of people of color, it is only proper that we should give back to those who have made our own “success” possible. Although there is no way to ascertain the real value of the shared and collective wisdom of people of color on the understanding that white allies have about racism, it seems fair to suggest that at least 10 percent of our honorariums, royalties, salaries, or other forms of income should be shared with people of color-led organizations with a commitment to racial and social justice. It would be especially helpful if at least some of that money goes to locally-based, grassroots organizations that often have a hard time getting funding from traditional sources.

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

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

9. Stay connected to white folks, too.

Base-building matters. In addition to our roles in active solidarity with people of color, white people involved in racial justice work also need to reach out to other white people to broaden the base of antiracist white people. Unless we do the latter, we fall short in our accountability. Accountability means showing up, not just with ourselves, but with more white people each time.

10. Connect antiracism understanding to current political struggles, and provide suggestions or avenues for white people to get involved.

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

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

A note about how this code was created:

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

Appendix V:

How to Brainstorm: Four Ways to Get the Creative Juices Flowing

Brainstorming is a great technique for helping you gather all the ideas you've learned in the first five sessions of Imagine No Racism 2.0, and translate them into concrete steps for ministry. Following these guidelines will help you choose a "next step" based on the culture of your church.

Here are the rules:

1. **Focus on quantity.** *The more ideas, the merrier.* Rather than trying to think of one grand idea, work toward quantity to come up with as many ideas as possible. Speak the ideas out loud, "popcorn" style. This method gives you more options to choose from and can inspire others to think of new ideas as well. Not every idea is going to be great, but one bad idea may lead to several good ones.
2. **Withhold criticism.** *Negativity has no place in a brainstorming session.* No one idea is better than another and criticizing ideas limits how many ideas are shared directly. Removing criticism from the equation creates an environment to freely share thoughts and ideas without fear of judgment for it being considered "wrong" or "stupid."
3. **Welcome unusual ideas.** *Encourage every idea to be expressed,* no matter how bizarre. Unique, unusual, and even eccentric ideas, while not always feasible, can spark innovative solutions.
4. **Combine and improve ideas.** Once participants have shared all their ideas, *build on them*, combining concepts to create new solutions. Evaluate each idea to determine which are feasible, innovative, and best suited for your situation. You also might suggest improvements or alternatives. You can even rank ideas and concepts in order of importance or feasibility.

For more information, take a look at <https://www.lucidchart.com/blog/how-to-brainstorm>, from which this appendix was adapted.