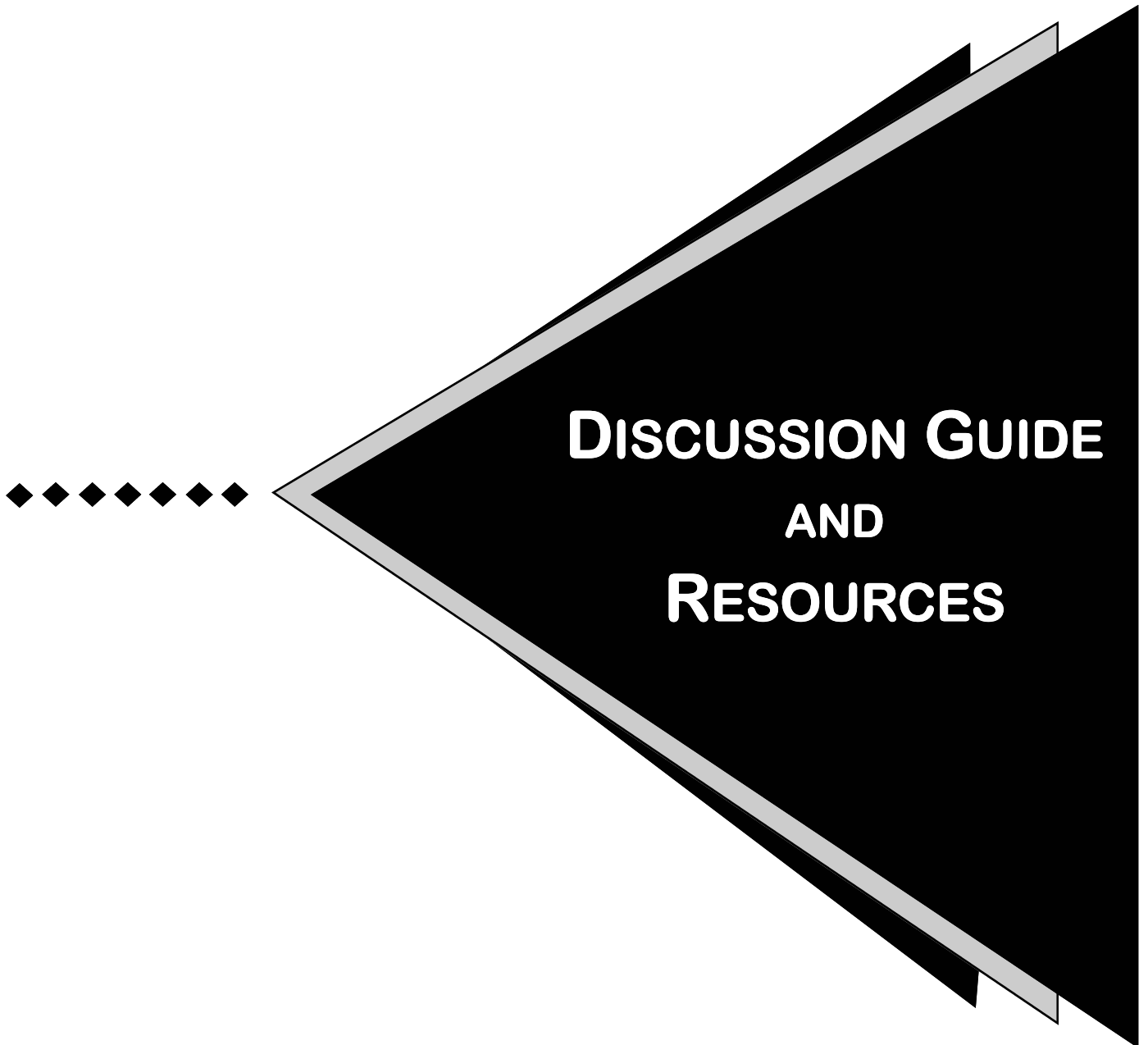

RESOURCE MATERIALS FOR
IN GOD'S IMAGE
ARCHBISHOP FLYNN'S PASTORAL LETTER ON RACISM



It is my hope that every parish will take specific steps to establish a process whereby parish members can meet and discuss issues of race and cultural diversity. Through such a process they can share their own experiences, learn from others, and develop specific strategies to help their parish become more sensitive to issues of race and culture and more active in combating institutionalized racism.

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Archbishop Flynn's pastoral letter, In God's Image, along with this discussion guide and other educational resources are available on the internet at <http://www.archspm.org/html/pastoral.html>

Additional printed copies of the pastoral letter and this discussion guide are available by calling the Center for Ministry at 651-290-1616 or email cfm@archspm.org

Introduction



This booklet is intended as an accompaniment to Archbishop Flynn's pastoral letter on racism, *In God's Image*. It contains resources for discussing the pastoral letter in a variety of different formats.

- Part One contains an outline of a four-part series.
- Part Two contains a format for a single-session discussion.
- Part Three contains selected resources that can be used with these formats or with other models that you may wish to design or adapt on your own.

With each of the discussion formats, it is recommended that participants read the pastoral letter in advance and have it with them during the discussion sessions.

Discussion Formats



Below are a sampling of ideas that you may wish to consider in planning a format for discussion in your parish.

1. Use the materials in Part One of this booklet as the framework for discussion with small faith communities. If such communities are not organized in your parish, you may wish to organize a small group discussion series during four consecutive evenings in Advent. You might also consider using the other materials described in Part Three. The book and study guide entitled *Enter the River* are a good example of an alternative discussion format.
2. Conduct a day-long convocation to discuss the pastoral letter and develop strategies for action within the parish and the community. You could adapt the four-segment discussion materials in Part One for this purpose — using two discussion segments in the morning and two in the afternoon.
3. Plan a discussion series between Sunday Masses. You could use the four-part discussion guide in Part One for this purpose.
4. Organize a parish mission on race and diversity. Over the period of one or two weeks, focus the whole parish on the Archbishop's pastoral letter. Activities might include preaching, special liturgies, discussion groups, celebrations, etc.
5. Use the pastoral letter as the basis for a special session with the parish council and other committees of the parish. The outline in Part Two can be adapted for this purpose.

Response Forms



On the following two pages are response forms that you are asked to send to the Center for Ministry. Please use the first form to indicate your plans for discussing the pastoral letter. Then, once your discussions are complete, please submit the second form as a means of indicating the action steps your parish plans to take.

Guidelines for Discussion Participants and Leaders



Depending on the discussion format you choose, you may need to recruit and train discussion leaders in order to ensure a fruitful discussion. Page 47 of this booklet contains a series of guidelines and suggestions for discussion leaders. A companion set of discussion guidelines for participants is found on page 5.

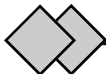
Response Form #1



Report on Parish Discussion Plans

Please indicate below the format your parish intends to use in discussing the Archbishop's pastoral letter on Racism.

- A four-part discussion series for small faith communities (or other groups in the parish) using the outline in Part One of the Discussion Guide.
- A day-long convocation for parishioners (and/or parish council, staff, and committees) using the outline in Part One of the Discussion Guide.
- A four-part discussion series between or after Masses on four consecutive Sundays for parishioners and staff, using the outline in Part One of the Discussion Guide.
- A parish mission on race and diversity.
- A special meeting of the Parish Council and/or Parish Committees using the outline in Part Two of the Discussion Guide.
- Other. Please describe:



PLEASE RETURN THIS FORM BY NOVEMBER 30, 2003 TO:

Center for Ministry, 244 Dayton Ave., St. Paul, MN 55102

Response Form #2



Report on Parish Plan of Action in response to pastoral letter on Racism

This form is to be completed after your parish has finished discussing the pastoral letter on Racism. Please list the key actions that your parish has decided to take to combat racism.

Within the parish we plan to:

1. _____

2. _____

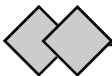
3. _____

Within the wider community we plan to:

1. _____

2. _____

3. _____



PLEASE RETURN THIS FORM BY MAY 31, 2004 TO:

Center for Ministry, 244 Dayton Ave., St. Paul, MN 55102

Discussion Guidelines for Participants



The following points are intended to help you, the participant, make the most of your discussion, and to suggest ways in which you can help the group.

- Listen carefully to others. Try to understand the concerns and values that underlie their views. Try to avoid building your own arguments in your head while others are talking -- if you're afraid you'll forget the point you want to make, write it down.
- Maintain an open mind. You don't score points by rigidly sticking to your early statements. Feel free to explore ideas that you have rejected or not considered in the past.
- When disagreement occurs, don't personalize it. Do keep talking, and explore the disagreement. Strive to understand the position of those who disagree with you. Search for the common concerns beneath the surface.
- Help keep the discussion on track. Make sure your remarks are relevant.
- Speak your mind freely, but don't monopolize the discussion. Make sure you are giving others the chance to speak.
- Don't waste time arguing about points of fact. For the time being, you may need to agree to disagree and then move on.
- Address your remarks to the group members rather than the facilitator. Feel free to address your remarks to a particular participant, especially one who has not been heard from or who you think may have special insight. Don't hesitate to question other participants to learn more about their ideas.
- Communicate your needs to the facilitator. The facilitator is responsible for guiding the discussion, summarizing key ideas, and soliciting clarification of unclear points, but he/she may need advice on when this is necessary. Chances are, you are not alone when you don't understand what someone has said.
- Value your own experience and opinions. Don't feel pressured to speak, but realize that failing to speak means robbing the group of your wisdom.
- Engage in friendly disagreement. Differences can invigorate the group, especially when it is relatively homogeneous on the surface. Don't hesitate to challenge ideas you disagree with, and don't take it personally if someone challenges your ideas.



Part One: Four-Part Discussion Series

Introduction

The following discussion series is intended to increase each participant's understanding of racism and the ways in which our faith challenges us to act on behalf of greater racial harmony and justice.

The first three sessions are based on material from the Study Circles Resource Center, a national organization dedicated to helping people engage in dialogue and problem solving on critical social issues. (See page 31 for details on the Study Circles materials on racism.)

Session Four of the discussion series focuses more directly on how our faith challenges us to take action against racism in the church and in society.

Goals

Through participating in these four discussion sessions participants will:

- explore their personal and communal experiences, perceptions and beliefs relating to race relations;
- describe various views of the problem of race relations and racial inequality;
- identify possible strategies for addressing and making progress on race relations; and
- choose short and long-term actions that individuals and/or the group will take toward reconciliation and racial justice.

Note to Discussion Leaders

In order to allow maximum participation by members, it is recommended that the size of the groups be limited to not more than 6-8 members.

In some of the sections of this discussion guide, there are more questions than your group will have time to discuss. You are encouraged to select those questions that seem most appropriate to your experience.

Additional guidelines and tips for discussion leaders can be found on pages 47-49 of this booklet.



Session One

Experiences, perceptions, and beliefs

The purpose of this session is to share some personal experiences, stories, and perspectives about race relations, and to think about how race affects us on a day-to-day basis. It's not always easy to talk about race relations. A commitment to the discussion process - open, thoughtful, focused - will help you make progress. By listening to one another's stories, we can gain insights into our own beliefs and those of others, and come to new understandings of the issues we face.



Session One Outline

Prayer

Lord, joining in spirit with people of faith, of every race and culture and language throughout the world, we ask for your blessing. Send the Holy Spirit to give us the insight to see the reality of discrimination and racism and the courage to work together to make our parish and our community a place where God's love is reflected through our actions. We ask this in your name, Lord. Amen.

Beginning the discussion

45 Minutes

Reflect on these questions and discuss two or three that seem most relevant to your experience.

1. Talk for a few minutes about your racial, ethnic, or cultural background.
2. Relate a story or give an example to illustrate how your background or experiences have contributed to your attitudes about race relations.
3. Have you experienced racism personally? Have you seen it in practice? Have you seen racism in the Church?
4. In what ways do your attitudes toward persons of other racial or ethnic groups differ from those of your parents?

5. You probably have heard expressions of prejudice from family members, friends, co-workers, or neighbors. How do you think they learned their prejudice? How do you feel when you hear these expressions? How do you react?
6. How often do you have contact with people of other races or ethnic groups? under what circumstances - at work, at social events, in stores, in other places? Do you have friends of other races? If not, why? If so, how did you get to know them?
7. How do you help your children deal with racism? How do you help them understand race relations?
8. Why are we talking about this in the context of Church? What is the connection to our faith experience?

Looking at the cases

45 Minutes

Read over the list of cases on page 11. Choose a few to discuss. The following questions may be useful for your discussion:

1. What is your first response to each of these cases?
2. What, if anything, do you think the people described in each case should do?
3. What, if anything, do you think organizations - such as businesses, congregations, and civic groups - should do?
4. What, if anything, do you think the government should do?
5. What, if anything, would you do if you were the person involved? if you were looking on?

Moral Reflection

30 Minutes

How is this discussion informed by the moral values of the Scriptures and Catholic social teaching on such themes as human dignity and solidarity? (See pastoral letter, section entitled “Responding in the Church.”)

The following statements are excerpts from *In God’s Image*, the Archbishop’s pastoral letter on Racism. How do these statements reflect or challenge your own views and values?

I am saddened to observe that racism remains a very real and powerful force among us. Despite our efforts to combat it, racism continues to mar our humanity as a deep wound in our midst. It is a destructive force in our personal lives, in our Church, and in society.

Racism is a form of xenophobia, a fear or dislike of those who are different from us. Each of us has some element of this fear within our hearts.

It has been my observation that racism in Minnesota is no less real and no less serious than that which I experienced in Louisiana. However, racism here is more subtle, less blatant.

I entered the “death house,” the unit that houses death row inmates, and I saw only African Americans. This stark experience convinced me that racism is not only a matter of individual bigotry; it is also an institutional and structural reality in society.

Closing Prayer

Inspire us, Lord, so that the evil of discrimination and racism finds no home within us.

*Keep watch over our hearts, Lord,
and remove from us any barriers to your grace
that may oppress and offend our brothers and sisters.*

*Fill our voices, Lord, with the strength to cry freedom.
Free our spirits, Lord, so that we may work for justice and peace.
Clear our minds, Lord, and use them for your glory.*

*And, finally, remind us, Lord, that you said “Blessed are the peacemakers, for they shall be called children of God.”
Lord, we ask this in your name. Amen.*

Cases

Case 1:

An Asian woman does not get a job as a receptionist because she speaks English with an accent.

Case 2:

A white man who wants to be on the police force is not hired, while several minority applicants with equal scores on the qualifying test are hired.

Case 3:

A recent newspaper article made public charges of discrimination that were raised against a local bank. An investigation of mortgage loan approvals revealed that rejection rates were higher for blacks and for biracial families, despite solid credit histories.

Case 4:

An environmental survey of a small city shows that poor minority neighborhoods have much higher levels of the kinds of pollution which cause health problems and birth defects.

Case 5:

A state university decides that it will no longer take a student's race into consideration when making admissions decisions. The next year, the number of nonwhite students entering the school drops sharply.

Case 6:

You and your date are walking to your car after seeing a late movie. You see a group of young black men coming toward you. They are wearing baggy clothes and talking loudly. Fearing a confrontation, you cross the street.

Case 7:

After a terrorist incident is featured in the news, a man who is from the Middle East feels that people are suspicious of him.



Session Two

Race: What is the nature of the problem?

Many of us share a desire to improve race relations and to end racial inequality. But, when we are asked to describe the kinds of problems our society is facing with race, our answers vary a lot. We sometimes disagree about the nature of our racial problems, what caused them, and how serious they are.

It makes sense, then, to talk about what we are facing before we talk about solutions. This session presents a range of viewpoints to help participants have an open conversation that explores different understandings of our racial problems. Each view is written in the voice of someone who supports that position. The viewpoints are not presented as "truths"; rather, they are provided as a starting point for this discussion. Other viewpoints are likely to emerge as the dialogue unfolds. As you sift through the views, remember to give a fair hearing to the ideas that arise.



Session Two Outline

Opening Prayer

Lord, joining in spirit with people of faith, of every race and culture and language throughout the world, we ask for your blessing. Send the Holy Spirit to give us the insight to see the reality of discrimination and racism and the courage to work together to make our parish and our community a place where God's love is reflected through our actions. We ask this in your name, Lord. Amen.

Beginning the discussion

30 Minutes

1. Think back to what you learned in school about the history of race relations in this country. What made an impression on you? What do you think kids today should learn about the history of race relations?
2. As a group, use brainstorming to come up with some definitions for the following list of words: race, racism, institutional racism, and reverse discrimination. As you define these words, give specific examples where you can.

Looking at the viewpoints

45 Minutes

1. Which one of the viewpoints on pages 15-16 comes closest to your own? Why? What other views would you add?
2. Imagine that you are in a conversation with a person who holds views that you oppose. What stories or personal experiences would you share to let that person know why you look at the issue the way you do?
3. Take a viewpoint that you disagree with, and try to make an argument in favor of it. What experiences, beliefs, and values might lead a reasonable person to support the views that are different from your own?

Moral Reflection

45 Minutes

1. How do the Scriptures and Catholic social teaching help us to understand the nature of racism?
2. Discuss the following statements from Archbishop Flynn's pastoral letter on Racism.

[Institutional] racism exists where patterns of racial superiority are embedded in the systems and institutions of society. Such racism is less blatant and more complex, but it exists nonetheless. It is present wherever systems and institutions are created and maintained in such a way that they provide privilege or prejudice for one race over others. This type of racism can be seen, to varying degrees, in many of our social, economic, and political structures, including the structures of our Church.

It has been said that ten o'clock on Sunday morning is one of the most segregated hours in American society. Certainly, we in the Church must recognize that we have not done as well as we should in eradicating racism from our midst. I fear that we have sometimes preached the Gospel while closing our eyes to the racism that it condemns.

3. How does our viewpoint influence our understanding of racism within the Church?

Closing Prayer

Inspire us, Lord, so that the evil of discrimination and racism finds no home within us.

Keep watch over our hearts, Lord, and remove from us any barriers to your grace that may oppress and offend our brothers and sisters.

*Fill our voices, Lord, with the strength to cry freedom.
Free our spirits, Lord, so that we may work for justice and peace.
Clear our minds, Lord, and use them for your glory.*

*And, finally, remind us, Lord, that you said "Blessed are the peacemakers, for they shall be called children of God."
Lord, we ask this in your name. Amen.*

Viewpoints: What is the nature of the problem?

View 1: History is at the root of the problem.

According to this view, certain groups of people were treated unjustly in the past, and the effects of that history are still with us today. For example, Native Americans and African Americans have never had a fair chance to get ahead. When Europeans arrived on this continent, they banished Native Americans from their lands. As a result, many Native Americans live in extreme poverty today. Think about how much our treatment of African Americans still affects us. Over a period of more than 300 years - more than 250 years of slave labor, and 100 years of Jim Crow segregation - blacks suffered horrible abuses. Because of this history, the group as a whole is lagging behind. Today, it may be possible for some African Americans to get ahead, but it is unrealistic to expect everyone to "pull themselves up by their bootstraps." Though people today are not directly responsible for what happened in the past, our history remains a source of pain, injury, and conflict.

View 2: The real problem is institutional racism.

According to this view, racism is firmly established in the institutions of our society. Power continues to be used in a way that favors whites and works against people of color. This happens in our businesses, agencies, government, the media, schools, the criminal justice system, and more. This kind of "institutional racism" can be direct and intentional. For example, much of our housing was deliberately segregated on the basis of race. But institutional racism can also be indirect, unplanned, and hidden, which makes it even harder to deal with. For example, when a super-market closes a branch in a poor urban neighborhood where many people of color live, they no longer have access to basic, essential services. While there are laws against racial discrimination, there are no laws against closing a store. In all kinds of ways, American institutions continue to limit opportunities for people of color and treat them as second-class citizens. It's been this way for so long that white people don't even know how much the system favors them.

View 3: The problem is that many people of color lack economic opportunity.

According to this view, our real problems with race often come down to unequal money, jobs, and opportunities. Economic inequality makes our problems with race even worse. Some minorities have made economic progress, but there is still a long way to go. For example, people of color who are in the middle class still face barriers to advancement. And too many people of color live in poverty. Poor people in the cities, especially blacks and Latinos, live in an economic wasteland. They lack hope, good role models, good schools, and good jobs. The collapse of the low-wage economy has wrecked neighborhood businesses, and reduced the number of jobs for poor people who have few marketable skills. These people suffer the most from changes in our nation's economy - including the loss of manufacturing jobs. Without opportunities to get ahead, poor people in the cities are more likely to face other problems like drugs and violence, gangs, and teen pregnancy. It is too easy to think of race relations as a matter of "getting along better." People who are born poor, and who are not white, just don't have the same chances to make a good life for themselves.

View 4: The problem is that too many people of color are not taking advantage of the opportunities available to them.

According to this view, internalized racism keeps many minorities from moving forward. Many people of color feel defeated by their race before they even try to succeed as individuals. Lacking confidence, some minorities expect too little of themselves - that is, their ambitions are often modest compared to their abilities. Because of the self-doubt that racism has helped to create, others engage in certain kinds of behavior that get in the way of their success. For example, drug use and irresponsible sexual behavior make it very unlikely that some people will succeed in school or at work. Still others seem to have just given up, because they see themselves as victims. In the worst cases, people of color try to use race to get special treatment, or they point to the country's history of race relations to get ahead.

View 5: Separation and prejudice are still our major problems.

According to this view, many of our problems exist because people of different racial and ethnic backgrounds live separately. We may see each other at work, but our lives are still separate. We live in different parts of town, send our kids to different schools, attend different churches, and socialize at different places. Because we do not really know each other, there is a "knowledge gap," which is filled by images in the media. We cannot trust the media to show us what people are really like. Instead, what we usually see on television and in films are stereotypes - for example, "the intelligent Asian student," "the rough Latino gang member," "the African American single mother on welfare," or "the empty-headed white." This only creates more prejudice. To make things even worse, we lack opportunities for people from different racial backgrounds to get to know each other. We also lack ways for diverse groups of people to work together on common problems. As long as we are strangers to each other, and don't see each other as part of the same community, our problems will continue.

View 6: The problem is our lack of strong leadership.

According to this view, we lack leaders with real vision who can motivate and unify the many people who long for racial equality. Instead of uniting us, many of today's leaders tend to pull people of different racial and ethnic groups apart. Race continues to be a divisive issue because the loudest outcry about racism usually comes from public figures who talk about race just to stir up their audiences. Many white people are turned off by minority leaders who see racism in everything. Some powerful whites make racist remarks, which sicken people of color and make many whites feel ashamed. The bitterness on both sides threatens and alienates people who care about race issues. In the early days of the civil rights movement, leaders like Dr. Martin Luther King, Jr., brought people of different races together. Today, very few leaders are working to inspire those of us who are willing to work for equality and justice.



Session Three

What should we do to make progress on race relations?

Race is something we all deal with. Yet there is little consensus on what we should do about the racial problems we face. The goal of this session is to think and talk about possible directions for change.

The heart of this session is a range of viewpoints on how our society might address and make progress on race relations. The views invite you to consider a variety of approaches. Each is written in the voice of someone who supports that position. They are not presented as “truths”; rather, they are provided as a starting place for this discussion. Other perspectives are likely to emerge as the dialogue unfolds. As you sift through the views, the most important thing is to give a fair hearing to the ideas that arise.



Session Three Outline

Opening Prayer

Lord, joining in spirit with people of faith, of every race and culture and language throughout the world, we ask for your blessing. Send the Holy Spirit to give us the insight to see the reality of discrimination and racism and the courage to work together to make our parish and our community a place where God's love is reflected through our actions. We ask this in your name, Lord. Amen.

Looking at the viewpoints

60 Minutes

1. Does one of the viewpoints on pages 19-20, or some combination of views, come closest to your own? Why? What life experiences or values inform your perspective?
2. What views are most distant from your own? What experiences, beliefs, and values might lead a reasonable person to support the views that are different from your own?
3. What are the strengths and weaknesses of each perspective?
4. What other viewpoints would you add to this discussion? What, if any, perspectives are missing?

Moral Reflection

30 Minutes

1. How do the values of the Scriptures and Catholic social teaching help us to make decisions about combating racism?
2. Discuss the following statements from *In God's Image*, the Archbishop's pastoral letter on Racism.

There is a tendency on the part of some people to say, "I am not prejudiced. I am not a racist. I did not cause or contribute to the racial injustices of the past. Therefore, I am not responsible for racism today. There is nothing I can do." This view is unfortunate and morally inadequate, because it fails to take into consideration the social nature of the sin of racism. It fails to see that racism is not merely a personal sin, but also a structural sin. It is a social reality for which all members of society are responsible. As the U.S. bishops have written,

*The absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and so share in guilt for it.
(To Live in Christ Jesus, #71.)*

When we see... extreme disparities in social and economic outcomes for people of color as compared to whites, we need not agree on the precise cause of these inequities. The very existence of these disparities based on race is an offense against the basic norms of social justice. For these extreme inequalities are clear signs that the principles of human dignity and human equality are not being fully realized. They are a clear call for us to respond and to undo these injustices, even if we have not personally and directly caused them.

Wrap-up questions

30 Minutes

1. What common concerns emerged in this discussion?
2. Which of the ideas raised here seem most promising? Why?
3. How can we use the institutions of the Church to make progress on race relations? What can our families do? our parishes? our businesses? the government?

Closing Prayer

Inspire us, Lord, so that the evil of discrimination and racism finds no home within us.

*Keep watch over our hearts, Lord,
and remove from us any barriers to your grace
that may oppress and offend our brothers and sisters.*

*Fill our voices, Lord, with the strength to cry freedom.
Free our spirits, Lord, so that we may work for justice and peace.
Clear our minds, Lord, and use them for your glory.*

*And, finally, remind us, Lord, that you said "Blessed are the peacemakers, for they shall be called children of God."
Lord, we ask this in your name. Amen.*

Viewpoints: What should we do to make progress?

View 1: We must fight prejudice, and build interracial understanding.

According to this view, we must work to improve racial understanding, end prejudice, and build solid relationships among people of different races. We need to be aware of the ways race affects our lives. Whites should think about the kinds of discrimination minorities still face on a daily basis. Whites also need to recognize the many privileges they have, just because they are white. For example, whites usually are not afraid that police will treat them unfairly just because of their skin color. People of color also have to play an active role in building bridges between the races. It's important for them to stay open-minded when white people reach out — personally, in the workplace, or in the community. All of us must speak out against prejudice or racism whenever we hear it or see it in action in our daily lives, among our friends, at work, or in public settings. Together, we can end prejudice by looking hard at our ideas about race, by building relationships across racial lines, and by refusing to tolerate racist behavior.

View 2: We need to work together on common projects.

According to this view, people of all different racial and ethnic groups need to work as a team to improve the community. While we should not underestimate our differences, we should not make too much of them either. If we work side by side on issues that matter to all of us, we can move beyond stereotypes, and really learn to appreciate each other. Shared projects — a park clean-up, for example — remind us of the things we have in common. They show us that we can come together to make good things happen, and they remind us how much we need each other. Through neighborhood watch programs and community policing, we can help to reduce crime, get rid of drugs, and make families and business owners feel safer. Our ability to connect with each other, to build bridges across color lines, is basic to solving the problems we share. When we work on issues of mutual concern, we are doing the kind of multiracial work this country needs.

View 3: We need to address institutional racism.

According to this view, we must confront the racism in our institutions, and promote fairness and equality. First, we need to identify and expose the racial bias which exists in many organizations. We should start training programs for people of all ages to make them more aware of racism and ready to resist it. But we have to change more than attitudes. We also have to find ways to change the policies and power structures in our society. We can try harder to hire and promote people of color so that they can share the power to make important decisions. And old-fashioned management styles should give way to newer approaches, which work better for diverse populations. Lastly, because racism helps to maintain the power and wealth of a few rich white people at the top, we should make our economic system work more fairly. If we want to destroy racism, we must look very carefully at our institutions, and make the needed changes at all levels.

View 4: We must overcome our doubts, stop thinking of ourselves as victims, and take responsibility for our own lives.

According to this view, we need to admit how internalized racism still affects us all, and we need to get past it. The best way to undo the effects of racism is through individual accomplishments. We will make real progress on race-related issues only when people of all races accept responsibility for their own lives, and really strive to fulfill their potential. In the end, we can promote racial equality by holding everyone to the same high standards — in school, at work, everywhere. Only then will people of color feel truly confident in their abilities. We must think about what each person can do to solve our most pressing problems — such as crime and vandalism, babies being born out of wedlock, low academic achievement, drugs, and guns. We also need to talk about right and wrong. We should turn to our families and our faiths for moral guidance and positive examples. Solutions to our race problems will be found in the way we lead our lives and the kinds of choices we make.

View 5: People of color need to find strength in their own values and traditions.

According to this view, people of color make the greatest strides when we band together and pool our resources. In the past, institutions rooted in our unique traditions have nurtured and empowered us. For example, the black church has been a great resource and inspiration for many African American leaders. In the future, we should strive to build cultural, political, social, and economic institutions that appreciate and emphasize the richness of our own cultures. Decades of working, picketing, and praying for improved race relations have taught us that trying to educate racist people is not the best use of our energy. We should put our energy and talents to work where they are needed and valued, and where they benefit our own people. We may need to set up our own schools and businesses, and develop a new power base, so we don't have to fight racism wherever we turn. This may mean having very little contact with whites. When we focus on our own communities, we will draw strength from each other in a way that validates our heritages.



Session Four

What actions should we take?



Session Four Outline

Opening Prayer

Lord, joining in spirit with people of faith, of every race and culture and language throughout the world, we ask for your blessing. Send the Holy Spirit to give us the insight to see the reality of discrimination and racism and the courage to work together to make our parish and our community a place where God's love is reflected through our actions. We ask this in your name, Lord. Amen.

Reflecting on Catholic teaching

30 Minutes

Read the section of the pastoral letter on Racism entitled "Church Teaching on Racism."

How is racism both a personal sin and a structural sin?

The pastoral letter says the following with respect to the Eucharist:

... the celebration of the Eucharist should be a sign of unity and an inspiration for the kind of welcoming communities that our parishes seek to become. For the Eucharist reflects the solidarity and human dignity to which Jesus Christ calls us.

... the Eucharist is always a sign and celebration that stands against racism and prejudice. It changes us and asks us to change the world so that racial tolerance and racial justice will grow.

Discuss the ways in which the Eucharist asks us to change the world in relationship to racism.

Use the space provided on this page for participants to list the actions that they think should be taken to combat racism and promote racial justice. Then, for each of the categories below, use the form on page 24 to summarize the suggestions of the group as a whole. That Group Report Form can be submitted to the parish and used to develop a parish-wide plan of action.

Taking Action As Individuals

30 Minutes

Read the section of the pastoral letter entitled "Responding in Our Personal Lives."
What specific actions do you think we should take in our individual and family lives?

Taking Action Within the Parish

30 Minutes

Read the section of the pastoral letter entitled "Responding in the Church."
What specific actions do you think the parish should take to combat racism and become a more diverse community?

Taking Action Within Society

30 Minutes

Read the section of the pastoral letter entitled "Responding in Public Life."
What specific actions do you think the parish should take to combat racism in the economic and social institutions of society?

Closing Prayer

Inspire us, Lord, so that the evil of discrimination and racism finds no home within us.

*Keep watch over our hearts, Lord,
and remove from us any barriers to your grace
that may oppress and offend our brothers and sisters.*

*Fill our voices, Lord, with the strength to cry freedom.
Free our spirits, Lord, so that we may work for justice and
peace. Clear our minds, Lord, and use them for your glory.*

*And, finally, remind us, Lord, that you said “Blessed are the
peacemakers, for they shall be called children of God.”
Lord, we ask this in your name. Amen.*

Group Report Form

Use this form to summarize your group's suggestions for action in each of the categories listed below. Each group can submit this form to the parish so that the suggestions can contribute toward a parish-wide plan of action.

Actions that we recommend for individuals and families:

Actions that we recommend for the parish:

Actions that we recommend for society as a whole:



Part Two: Single-Session Discussion

The following outline is a suggested format for a single-session parish discussion of *In God's Image*, Archbishop Flynn's pastoral letter on Racism.

Goals:

Through participating in this discussion session, participants will:

- explore their personal and communal experiences, perceptions and beliefs regarding race.
- describe various views of the problem of race relations and racial inequality;
- choose short and long-term actions that individuals and/or the group will take toward combating racism.

Divide into groups of 6 or 8 and ask the participants to use the following format as a guide for their discussion.



Discussion Outline

Opening Prayer

Lord, joining in spirit with people of faith, of every race and culture and language throughout the world, we ask for your blessing. Send the Holy Spirit to give us the insight to see the reality of discrimination and racism and the courage to work together to make our parish and our community a place where God's love is reflected through our actions. We ask this in your name, Lord. Amen.

Experiences of Race and Discrimination

30 Minutes

1. What experiences, people or attitudes have shaped your views about people of a different race? In what ways do your attitudes about race differ from those of your parents?
2. Racism can be personal or institutional. Give examples of each. In what ways are you prejudiced? In what ways is racism present in the institutions of Church and society in which you participate?
3. Read the examples on page 28 and share with the group what your thoughts and feelings might be if you experienced any of these situations. Consider these points:
 - How do you think you would react?
 - Have you experienced similar situations? How did it make you feel?

Reviewing the Message of *In God's Image*.

30 Minutes

See pages 29-30 for excerpts from the Archbishop's pastoral letter. Ask participants to read these passages privately as a review of the Archbishop's message. Or have selected participants read passages out loud to the whole group.

1. What is your reaction to the message of *In God's Image*?
2. How do you think we should respond to the Archbishop's call for our church to be an instrument of God's love and a sign of the unity of the human family?
3. How does our faith challenge us with respect to racism and discrimination?

Responding to Racism

45 Minutes

1. What factors contribute to discrimination and racism in our parish, in the Church, in our community, in our workplace, in the wider society?
2. If we used Jesus as our model, how would we respond to personal prejudice and to institutional racism in society and within the Church? What messages from Archbishop Flynn's pastoral letter do you think should serve as guides for our actions as individuals and as a parish?
3. What specific steps should our parish and our community take to fight racism? What could we do to become a more diverse and welcoming community?
4. What should our parish do to combat racism in the community and society around us?

Conclusion

15 Minutes

Review and prioritize the action steps discussed above.

If you have multiple groups participating in this discussion, you can use this time to hear reports from the groups. Ask each group to list the most important actions steps they discussed. Then prioritize these for the parish as a whole. You may need to allow more time for this segment if you have more than a few groups.

Closing prayer

Inspire us, Lord, so that the evil of discrimination and racism finds no home within us.

*Keep watch over our hearts, Lord,
and remove from us any barriers to your grace
that may oppress and offend our brothers and sisters.*

*Fill our voices, Lord, with the strength to cry freedom.
Free our spirits, Lord, so that we may work for justice and peace.
Clear our minds, Lord, and use them for your glory.*

*And, finally, remind us, Lord, that you said "Blessed are the peacemakers, for they shall be called children of God."
Lord, we ask this in your name. Amen.*

Situations

1. An African American mother expressed concern about her son, a police officer. A white mother shared her compassion, saying that a police officer's job is dangerous. The African American mother agreed, but said her biggest concern was when her son served as an undercover officer or was off-duty. She feared how white fellow officers may treat him.
2. A lecturer mentioned he'd just visited with a family that emigrated a few years ago. The father was telling a story about his work and some men that worked for him. The lecturer was surprised the father did so well in his few years here and asked, "Are you the foreman?" The father replied, "No, I own the business."
3. An African American professional, about to start a long drive through several states, said he planned to drive very carefully. When others thought it was because of traffic, he replied that his cautiousness was primarily to avoid any "Driving While Black" situation.
4. Waiting at a shopping center, someone observed women clutching their purses when men of other ethnicity approached them, but showing no noticeable precautions when men of their own race approached.
5. How would you react if you are trying to contribute as part of a group and:
 - others in the group spoke a language you did not understand;
 - others shared gestures or phrases meaningful to them, but not understood by you;
 - others dressed very differently from you;
 - others ignored your ideas but showed interest in the same ideas when expressed by someone of their own culture.

Excerpts from In God's Image

It saddens me to acknowledge that racism is alive and well today. It remains in our midst as one of America's and Minnesota's most serious unresolved evils. It divides us in fundamental ways, and it threatens the lives and dignity of millions of human beings.



It has been my observation that racism in Minnesota is no less real and no less serious than that which I experienced in Louisiana. However, racism here is sometimes more subtle, less blatant... . I sometimes hear remarks from community or parish leaders who say, "We're not racist. We don't have a problem here." As sincere as these remarks might be, I believe they are based on lack of awareness, on ignorance. For racism is a fact of life in our region, as evidenced by the daily experiences of the Latino, African American, Native American, Asian, and African people who are a part of our community.



[Racism] is a social evil in which we all share and from which we all suffer. If we are to grow spiritually as individuals and socially as a community, then we all need to do more to come to grips with the sin of racism in our own hearts and within the institutions that make up our church and our society.



If we are to follow the example of Jesus, then we must be keenly aware that every person is formed in the image and likeness of God. Every person must be treated with a deep reverence and respect. For we are all sons and daughters of the one God, in whose sacredness we share. God intends that we all live in harmony, that we practice a love that unites us and reflects our fundamental equality as human beings.



Racism is a serious offense against God precisely because it violates the innate dignity of the human person. At its core racism is a failure to love our neighbor. Since we cannot claim to love God unless we love our neighbor, we can only be one with God if we reject racism and work aggressively to remove it from our personal lives, our church, and our society.



The very existence of [economic and social] disparities based on race is an offense against the basic norms of social justice. For these extreme inequalities are clear signs that the principles of human dignity and human equality are not being fully realized. They are a clear call for us to respond and to undo these injustices, even if we have not personally and directly caused them.



I concur with my predecessor, Archbishop Roach, who said, "An appreciation of racial diversity begins with an understanding of how our own lives are affected by skin color and race. Each of us should examine how our thinking and our actions are influenced by the color of our skin. How has my skin color enhanced my life or hindered me, helped or prevented me from understanding people of other races? How can I enhance my own life by learning more about other races?" (Reviving the Common Good, 1991)

PART TWO — SINGLE SESSION DISCUSSION

For our own spiritual development, it is important that each of us come to understand that loving only people who are just like ourselves, loving only those who share our own ethnic or cultural background does not adequately fulfill the challenge of the Gospel. All of us are called to develop a sense of solidarity with our neighbors who are racially and culturally distinct from us. In doing so, we begin to live out the unity in diversity that is reflected in the life of the Holy Trinity.



Combating racism also means that we need to develop a healthy appreciation of racial diversity. We need to learn more about the rich contributions that can be made, and are being made to our society by diverse cultures. We need to see more clearly the wide diversity of cultural and social gifts that are part of all of our communities – Spanish speaking communities, European communities, Native American Tribal communities, African/African American communities, Asian communities, Pacific Island communities, and among all peoples of color. These cultures make valuable contributions to the tapestry of our human family.



Developing this appreciation for diversity requires that we find regular opportunities to speak and work with people of races other than our own. We need to listen to each other's stories, to work together, to identify common goals and to stand on common ground. By doing so, we can begin to realize the kind of unity that reflects the presence of God in our midst.



Certainly, we in the Church must recognize that we have not done as well as we should in eradicating racism from our midst. I fear that we have sometimes preached the Gospel while closing our eyes to the racism that it condemns.



Too often our parishes reflect a pattern that is culturally and racially homogenous, often reflecting the homogenous neighborhoods in which they are located. Unfortunately, this can lead toward Catholic parishes being racially and culturally exclusive. To combat this tendency, we need to transform our parish communities so that they appreciate racial diversity, they reach out to people of other races, and they are themselves racially and culturally diverse. These goals will not happen easily or automatically. They require concerted action and a willingness to undertake strategic planning toward these ends.

Our commitment to combat racism and promote racial diversity must also extend to the public arena. Both individually and collectively we need to resist the racism that we find embedded in the social, economic, political, and cultural institutions of our society, and we need to work for the transformation of these institutions.

There is a tendency on the part of some people to say, "I am not prejudiced. I am not a racist. I did not cause or contribute to the racial injustices of the past. Therefore, I am not responsible for racism today. There is nothing I can do." This view is unfortunate and morally inadequate, because it fails to take into consideration the social nature of the sin of racism. It fails to see that racism is not merely a personal sin, but also a structural sin. It is a social reality for which all members of society are responsible. As the U.S. bishops have written,

"The absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and so share in guilt for it. "(To Live in Christ Jesus, #71.)



Part Three: Resources



Printed Resources and Workshops

Study Circles: Facing the Challenge of Racism and Race Relations

A comprehensive discussion and resource guide for facilitators and participants. This six-part discussion series has been widely used throughout the country. It is designed to provide constructive dialogue which will lead to local action and community building, while also providing opportunities for meaningful give-and-take dialogue between participants and public officials.

The Study Circles Resource Center is a national organization dedicated to helping people engage in dialogue and problem solving on critical social issues. They have excellent discussion materials on a wide variety of topics.

*Study Circles Resource Center
P.O. Box 203, Pomfret, CT 06258
<http://www.studycircles.org/pages/issues/guides.html>*

Enter the River Study Guide

The guide provides discussion questions, activity ideas, supplemental homework assignments and informational handouts. A number of worship resources are also included. Written primarily for European American audiences. If you are leading this in a racially diverse group, you may need to modify some of the activities to include more people. Written for the Mennonite Church, it can be adapted for any denomination.

*Tobin Miller Shearer
Racism Awareness Program Director, Mennonite Central Committee
P.O. Box 500, Akron, PA 17501-0500
717-859-3889 TMS@mccus.org*

Crossing the Racial Divide

This challenging resource offers a fresh look at a complex issue, holding up insights from the streets and from the gospel to create models of reconciliation with justice.

Authors include Eugene Rivers, Winona LaDuke, Yvonne Delk, Jim Wallis, Spencer Perkins, and Chris Rice. Includes lesson plans and study questions, making it suitable for small group, classroom, or individual study.

*Sojourners
2401 15th Street NW, Washington DC 20009.
Phone: 202-328-8842 or 1-800-714-7474. Fax: 202-328-8757.
Email: sojourners@sojo.net*

America's Original Sin: A Study Guide on White Racism

This 180-page resource is divided into nine chapters and provides practical suggestions for action, information about national organizations, and books and resources for further study.

Sojourners
2401 15th Street NW
Washington DC 20009.
Phone: 202-328-8842 or 1-800-714-7474. Fax: 202-328-8757.
Email: sojourners@sojo.net

Recovering From Racisms: An Interactive Workshop for Diversity Training

Developed by Fr. Clarence Williams, CPPS to address the dysfunction of racism through a recovery model.

Institute for Recovery from Racisms
Fr. Clarence Williams, CPPS, Ph.D, Director
11430 Morang Drive
Detroit, Michigan 48224 313-521-7777

Who Are My Sisters and Brothers?

Classroom/group activities and discussions for school and religious education programs, grades K-12. Suggested formats for classrooms, retreats, projects, etc.

Teacher's Guide Publication No. 5-006
U. S. Catholic Conference , Washington, DC
ISBN 1-57455-006 \$19.95
Phone (800) 235-8722

One American in the 21st Century: Forging a New Future

The President's Initiative on Race
Government Printing Office
Superintendent of Documents
Washington, DC 20402-9328

Peoples Institute - Undoing Racism Workshop

Contact: Sandra Richardson
Sabathani Community Center
Suite 223A, 310 E. 38th St., Minneapolis, MN 55409
612-821-2358
srinchardson7@mn.rr.com



Path of Change

An excellent video and discussion guide on cultural diversity in this archdiocese. Produced by the Archdiocese with funding from the Catholic Communications Campaign. 24 minutes.

Available from the Archdiocesan Instructional Services Center (651-291-4521).

Enduring Faith

This series celebrates the enduring power of the faith and the faithful in African American communities throughout the United States. It is also an exploration of one diocese's, (Belleville, IL) history of struggling to deal with prejudice, especially between blacks and whites. Part 3 looks at how Catholics in the Diocese of Belleville are living fully the gospel message of Jesus by seeking to move beyond mere tolerance toward acceptance. This story is about hope, a steadfast, unrelenting faith in God and the ongoing struggle of a community of African American Catholics to remain Catholic.

Available from the Archdiocesan Instructional Services Center (651-291-4521)

Can We Get Along?

Robert Byrd and Jan Smaby are hosts to 27 people of various ages and ethnic and socioeconomic backgrounds. They came together to discuss race and race relations. A good discussion starter for youth and adult groups.

Available from the Archdiocesan Instructional Services Center (651-291-4521)

Eyes on the Prize: America's Civil Rights Years.

History of the civil rights movement in America. Uses archival footage and interviews with participants in the movement. A book by the same title serves as a companion to this series.

PBS Video, 1986. WGBH Boston. For information on purchasing the series, call PBS Video at (800) 424-7963.

"Ruby Bridges" ISBN/ISSN 8693614758: Wonderful World of Disney (Television program)

Public libraries/school often have a copy of this. Based on the true story of six-year-old Ruby, one of the first Black students to integrate public elementary school in New Orleans.

Videos...continued

Don't Believe the Hype

Don't Believe the Hype is an education and outreach program for youth of color that aims to empower youth by creating media and using media as a vehicle to invoke discussion in the community. In 2002 the program covered three major themes: Faith, Interracial Families & Relationships and New Minnesotans.

http://tpt.org/hype/2002_bigissues.html

"Race - The Power of Illusion"

Produced by California Newsreel, Ex. Producer: Larry Adelman.
More info about this video series is available online at

<http://www.newsreel.org/films/race>.

Internet Resources

Theology Library. An excellent collection of web links on racial justice and Church teaching on racism.

<http://www.shc.edu/theolibrary/race.htm>

U.S. Bishops' Pastoral Letter on Racism: Brothers & Sisters to Us

<http://www.osjspm.org/cst/racism.htm>

Pontifical Commission on Justice & Peace:

The Church & Racism: Towards a More Fraternal Society

<http://www.ewtn.com/library/curia/pcjpchra.htm>

Quotes from Catholic Social Teaching on Racism

http://www.osjspm.org/cst/q_racism.htm

Toward A More Perfect Union in an Age of Diversity -

A Guide to Building Stronger Communities through Public Dialogue

<http://www.pbs.org/ampu/scg.html>

These and other web resources on racism can be found at:

<http://www.osjspm.org/racism.htm>



Additional Education and Discussion Tools

Racial Justice Awareness Quiz:

1. Racial profiling remains a problem for African Americans traveling by car.
True or False?
2. The media's image of African Americans is realistic.
True or False?
3. The reporters and editors who cover the news and make the decisions about what gets covered reflect the multicultural society of the U.S.
True or False?
4. People of color are disproportionately portrayed in the media as perpetrators of crime and under-represented as victims.
True or False?
5. Racial and ethnic minorities receive the same quality health care as whites when their insurance and income are the same.
True or False?
6. Neither the new U.S. Senate nor the Senate staff mirror the reality of the U.S. population.
True or False?
7. How many minority children have at least one parent in jail or prison in the U.S.?
8. Which of the answers in column two gives a more accurate snapshot of the nation's current ethnic and racial reality?
 - A. Whites: 45%, Hispanics: 21%, Blacks: 23%, Asians: 8%, 2% Native American
 - B. Whites: 70%, Hispanics: 13%, Blacks: 12.7%, Asians: 4%, 0.7% Native American
 - C. Whites: 55%, Hispanics: 15%, Blacks: 18%, Asians: 11%, 1% Native American
9. In 1920, about 1 million or about 14% of U.S. farmers were African Americans. In 1990, they constituted what percentage of U.S. farmers?
 - A. 4%
 - B. 11%
 - C. 7%
10. Within the last decade, African Americans have risen to the chief executive offices of U.S. Fortune 500 corporations. How many CEOs currently running fortune 500 companies are African American?
 - A. 4
 - B. 12
 - C. 6
11. In courts of law throughout the United States, the imposition of death sentences is often influenced by the race of the victim.
True or False?

Racial Justice Awareness Quiz: Answers

1. True.

For example, since 1991, Elmo Randolph, MD, a black physician, has had to deal with DWB—“driving while black”: he has been pulled over fifty times in the State of Maryland in the last decade but has never received a ticket because he actually never committed any traffic violations or any crimes. In 1999, a study on racial profiling along the New Jersey Turnpike disclosed that 77.2% of drivers pulled over for random searches were people of color.

Source: U.S. Department of Justice: A Resource Guide on Racial Profiling Data Systems: Promising Practices and Lessons Learned

2. False.

“African Americans make up 29% of the nation’s poor, but they constitute 62% of the images of the poor in the leading news magazines and 65% of the images of the poor in news programs.”

Source: Gilens Public Opinion Quarterly, Vol. 6, 1996

3. False.

A recent report by Ball State University and the Radio-Television News Directors Association shows that the diversity of the U.S. population is not reflected in who makes decisions and who covers news stories. In T.V., 81% of the news staff is white, with 9% African American, 7% Hispanic, 3% Asian American and 1% Native American. In radio, almost 90% of news staffs are white, 5% African American, 3% Spanish, 2% Native American and 1% Asian. The fact that power and perspective in the news media is not shared by all members of the American community raises questions about whose voices are not being fully heard.

Source: Sun Reporter; Amnesty International; NPR News; a variety of academic articles on the U.S. prison system

4. True.

A majority of recent media studies found that people of color are depicted as criminals in the media greatly in excess of their actual rates of criminal offense. According the 2002 study “Off-Balance: Youth, Race and Crime in the News” by the Justice Policy Institute, nearly 7 of 10 news stories about violence involved young people of

color, while youth arrests from this group only made up 14% of violent offenders in 1999. Such negative depictions of minority youth feed the public fears about this group and have led to a call for more punitive sentencing of juveniles.

Source: Sun Reporter; Amnesty International; NPR News; a variety of academic articles on the U.S. prison system

5. False.

A new study by the Institute of Medicine, which advises Congress, documents that racial and ethnic minorities receive lower quality health care than whites, even when their insurance and income are the same. The Co-chair of the study, who is a Director at the Johns Hopkins University School of Nursing, declared “The differences are pervasive. They cut across all conditions of health and across the entire country, and we think this is a very serious moral issue.” Members of minorities are less likely to be given appropriate medications for heart disease, less likely to undergo bypass surgery, to receive transplants and kidney dialysis than whites, even when money is not the issue. The chairman of the study panel, a former president of the American Medical Association said the “the evidence is overwhelming” that racial bias and racial stereotyping exist in health professionals, including doctors. “This report demonstrates that the playing field is not level.”

Source: Sun Reporter; Amnesty International; NPR News; a variety of academic articles on the U.S. prison system

6. True.

Although close to 13% of the U.S. population is African American, there are no African American Senators, and only 8.3% of the Senate staffers are African American, and these employees are overwhelmingly in low-level positions—95% of executive and policy positions are held by whites. Black Senate staffers earned 80 cents for every \$1 earned by white staff. In the House of Representatives, African Americans make up only 7.6% of their total staff.

Source: Sun Reporter; Amnesty International; NPR News; a variety of academic articles on the U.S. prison system

Racial Justice Awareness Quiz: Answers...continued

7. In a country where the children of Enron and other executives who committed “white collar” crime enjoy private schools, new cars, and exclusive vacations, **almost one million children of color have one or more parent in the U.S. prison system**; they are more often in poverty and much more often in an inadequate foster care situation. Children who have a parent in prison are eight times more likely to be in prison when they become adults. The growing number of women in a prison system that does not offer adequate treatment and rehabilitation—and breaks down the family bonds rather than supports family ties—contributes to more hardships for children.

Source: Sun Reporter; Amnesty International; NPR News; a variety of academic articles on the U.S. prison system

8. **B. Whites: 70%, Hispanics: 13%, Blacks: 12.7%, Asians: 4%, 0.7% Native American**

However, according to a Gallup Poll, the average American believes that 21% of Americans are Hispanic and 32% are Black, much higher estimates than the actual number. This perception may stem out of a fear that whites are fast becoming a minority in the U.S. This can lead to resentment towards affirmative action and other policies that are developed to reduce economic and social disparities among racial groups.

Source: Kivel, Paul, Uprooting Racism: How White People Can Work for Racial Justice, New Society Publishers: 2002

9. **A. 4%**

Black owned farms are steadily decreasing, due in large part to discriminatory policies against these farmers by private lenders and the U.S. Department of Agriculture. A 1982 Civil Rights Commission report warned that “if nothing were done about the crisis, black farmers would vanish by the year 2000.”

In a 1997 court case, Timothy Pigford, et al. v. Glickman, black U.S. farmers filed a class action lawsuit, asking for \$3 billion in compensation for discrimination by the USDA during the years between 1983 and 1997. Although an out of court settlement was reached in 1999, USDA has rejected the applications of over 40% of farmers who applied for individual payments of \$50,000.

Source: United Methodists Black African American Farmers, <http://umns.umc.org>; The Rally For Black Farmers and Small Family Farmers, Food First, www.foodfirst.org

10. **A. 4**

Only four African Americans have risen to hold chief executive positions at Fortune 500 companies: Kenneth I. Chenault, American Express; Richard D. Parsons, AOL Time Warner; E. Stanley Neal, Merrill Lynch; and Franklin Raines, Fannie Mae. Although this is a big advancement for African American executives, in his essay “What Equality Would Look Like” which appeared in the 2002 State Of Black America, Franklin Raines notes that if there were a full measure of equality in the U.S., there would be “62 African Americans running Fortune 500 companies, instead of just four,”

Source: The State of Black America, 2002

11. **True.**

Of the 500 prisoners executed between 1977 and end of 1998, 81.8% were convicted of the murder of a white, even though blacks and whites are the victims of homicide in almost equal numbers nationwide. That is to say, the odds of a death sentence are four times higher for cases with white victims than for cases with black victims.

Source: Amnesty International, “Killing with Prejudice: Race and the Death Penalty in the USA”

White Privilege



White privilege means feeling that by virtue of birth and skin color one can expect certain things. The following is a list of certain things that people of white skin can expect from life and society. These were specifically chosen because they apply to color privilege more than to class, ethnic status, or geographical location. Though of course, class, ethnic status, geographical location, and skin color are intricately intertwined. Your Black, Asian, Native American, and Hispanic coworkers, friends, classmates, and acquaintances cannot count on most of these conditions to exist in their lives.

I am usually in the company of people of my own race.

If I should need or want to move, I can be fairly sure that I can find, an apartment or house in an area where I would like to live, and at a price that I can afford.

I can be fairly certain that my neighbors in my chosen location will be pleasant or at least neutral in their feelings toward me.

I can go shopping alone most of the time feeling safe and assured that I will not be followed or harassed.

When I turn on the television, look at the front page of the newspaper, or open a magazine I see people of my own race widely represented; and these representations are more often than not positive.

When I am told about "our" national heritage or about "civilization" I am shown that people of my color were a part of making it what it is.

I can be certain that my children will be given curriculum materials that testify to the existence of their race.

I can go into a music shop and count on finding the music of my race represented. I can go into a supermarket and find the staple foods which fit with my cultural traditions. I can go into a hair salon and find someone who can cut my hair.

Whether I use checks, credit cards, or cash, I can be certain that my skin color will not work against the appearance of my financial reliability.

I can arrange to protect my children, most of the time, from people who might not like them.

I can dress in second-hand clothes, use swear words, or not answer letters (correspondence) without having people attribute my dress, vocabulary choices, and desire to correspond as bad morals, poverty, or the illiteracy of my race.

I can speak in public to a powerful male group without putting my race on trial.

I can do well in a challenging situation without being called a credit to my race.

White Privilege...continued

I am never asked to speak for all of the members of my racial group.

I can remain oblivious to any real knowledge of the language and customs of persons of color. Even though people of color compose the majority of the world's population, my culture does not penalize me for remaining oblivious.

I can be fairly certain that when I ask "to speak with the person in charge" I will be facing a person of my own race.

If a policeman pulls me over or if I am audited by the IRS, I can be certain that I have not been singled out because of my race.

I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines that feature people of my race.

I can go home from meetings of organizations which I belong feeling like a member of the group, rather than feeling isolated, out of place, out numbered, unheard, held at a distance, feared, or just different.

I can take a job with an affirmative action employer without having my co-workers suspect that I have gotten the job because of my race.

I can be certain that if I need legal or medical help, that my race will not work against me.

If my day, week, or year is going badly I need not ask whether each negative episode or situation has racial overtones.

I can choose blemish cover or bandages in flesh color, and be certain that they will more or less match my skin color.

Most of my actions will not be judged as representative of my race.

I can avoid being around and spending time with people I have been taught to mistrust and who were taught to mistrust me.

I can be fairly certain that when I am in a group where I am the only member of my race that my voice, ideas, and thoughts will be heard.

I can choose whether or not to hear another woman's voice in a group in which she is the only member of her race.

I do not have to educate my children to be aware of systemic racism for their own protection.

I can criticize our government or talk about how much I fear its policies and behavior without being seen as a cultural outsider.

I can be fairly certain that if I have an argument with a co-worker or colleague of another race it will more likely jeopardize his or her advancements, whereas it will have little or any effect on my changes.

Asian View of Cultural Differences

We live in time	You live in space
We are always at rest	You are always on the move
We are passive	You are aggressive
We like to contemplate	You like to act
We accept the world as it is	You try to change it according to your blueprint
We live in peace with nature	You try to impose your will on her
Religion is our first love	Technology is your passion
We delight to think about the meaning of life	You delight in physics
We believe in freedom of silence	You believe in freedom of speech
We lapse into meditation	You strive for articulation
We marry first, then love	You love first, then marry
Our marriage is the beginning of a love affair.	Your marriage is the happy end of a romance .
Our love is mute	Your love is vocal
We try to conceal it from the world	You delight in showing it to others
Self-denial is a secret to our survival	Self-assertiveness is the key to your success
We are taught from the cradle to want less and less	You are urged everyday to want more and more
We glorify austerity and renunciation	You emphasize gracious living and enjoyment
Poverty is a badge of spiritual elevation	It is to you a sign of degradation
In the sunset years we renounce the world and prepare for the hereafter	You retire to enjoy the fruits of your labor

General Cultural Characteristics**ASIAN**

1. Extended family
2. Familistic
3. Tradition oriented
4. Past oriented
5. Respect for age
6. Arranged marriages
7. Marriage - duty
8. Silent love
9. Introvert
10. Divorce as a stigma
11. Oblique (subtle)
12. Children as heirs (many children)
13. Male children crucial
14. Patriarchal
 Patrilineal (in name)
 Patrilocal
15. Fatalistic
16. Homogeneous (endogamy)
17. Accepting attitude
18. Accepting of authority
19. Hierarchical system
20. Self-denial
21. Self-effacing
22. "Face-saving"
23. Harmony with nature
24. Mind oriented (heart)
25. Philosophical truth

ANGLO

1. Nuclear family
2. Individualistic
3. Change oriented
4. Future oriented
5. Youth oriented
6. Love match
7. Marriage - self-fulfillment
8. Verbal love
9. Extrovert
10. Divorce as a right
11. Confrontative (direct)
12. Children as optional (few children)
13. Less gender preference
14. Egalitarian
 Patrilineal
 Neolocal
15. Optimistic
16. Heterogeneous (exogamy)
17. Challenging attitude
18. Suspicious of authority
19. Democratic system
20. Self-indulgence
21. Self-promoting
22. "S Y A"
23. Conquest of nature
24. Brain oriented (reason)
25. Pragmatic truth

Native American Values



Giving of Thanks: We are humble and helpless. Without our people and Creation's gifts, we would be nothing. Everyday, we give thanks to all our relations in our own way - to our people - to the sun, to the green vegetations, to the animals, to the winds, to all things.

Respect: Each person's spirit speaks in its own way. It is not for one person to tell another what should be done. As each person works hard to keep the cycles of Creation moving, we respect ways and ideas different than our own.

Strong Defense: We are vigilant and strong against those who would destroy Creation. We are always ready to defend our people and our Mother, the earth. We keep our minds and bodies ready with power, health, and peace.

Hospitality: We thank our visitors for coming to our lodges so we can share our gifts from the Creation with them. Without visitors, we could not prove our hospitality, our generosity, our kindness. Someday we too may travel, and need food and lodging.

Harmony: To be in harmony with the natural world, one must live within the cycles of life. Our spirit and those of the bird, bear, insects, plants, mountains, clouds, stars, sun must be in communication with each other. We seek harmony and beauty in our lives.

Family: Aunts, uncles, grandparents, sons, daughters, nieces, brothers, sisters: we are one family. Is it not right that we should live together in peace and cooperation, working and caring for each other, our relations?

Cooperation: We are put on this earth to help each other. It is not our way for one person to leave his people behind. We cooperate together, all persons helping as best they can. Our people grow strong with one mind, one heart, one body.

Sharing: The Creation shares with all its creatures, giving us the privilege of sharing, in turn, with others. Since nothing is really ours, we pass Creation's gifts on, keeping the cycles of life strong.

Vision: Who are we, and why are we on this earth? We turn to the Creation to guide us, to give us the answer to that path we will take. We seek and value vision in our lives.

Equality: Our people believe and practice equality. Sex or age does not bar one council. Among our people it is said, "We are all of the same height."

Age: Our people respect our elders. We value their wisdom and guidance. We provide for them as they provided for us, their children. Our grandparents strengthen our nation -- we help them remain strong.

Peace: We walk parallel paths, each on their own road, but side-by-side in peace. Peace among nations happens when we unite in the old ways.

*Excerpts from Calendar
Akwesase Notes*

*Excerpt from interview by Bill Moyers with
August Wilson, Playwright from Saint Paul, Minnesota*



Wilson: I guess I want to say that there is nothing wrong with being African, there's nothing wrong with African culture, and there's nothing wrong with the black American culture, which is an African culture. There's nothing wrong with the way we do things. It's just different. But because it's different, it's frowned upon.

I was in the bus station in Saint Paul, and I saw six Japanese Americans sitting down having breakfast. I simply sat there and observed them. They chattered among themselves very politely, and they ate their breakfast, got up, paid the bill and walked out. I sat there and considered, what would have been the difference if six black guys had come in there and sat down? What are the cultural differences? The first thing I discovered is that none of those Japanese guys played the jukebox. It never entered their minds to play the jukebox. The first thing when six black guys walk in there, somebody's going to go over to the jukebox. Somebody's going to come up and say, "Hey, Rodney, man, play this," and he's going to say, "No, man, play your own record. I ain't playin' what you want. I'm playin' my record, man. Put your own quarter in there." And he's going to make this selection. He's going to go back.

The second thing I noticed, no one said anything to the waitress. Now six black guys are going to say, "Hey, mama, what's happenin'? What's your phone number? No, don't talk to him, he can't read. Give your phone number to me." The guy's going to get up to play another record. Somebody's going to steal a piece of bacon off his plate, he's going to come back and say, "Man, who been messin' with my food, I ain't playin' with you all, don't be messin' with my food." When the time comes to pay the bill, it's going to be, "Hey, Joe, loan me a dollar, Man." Right?










So if you were a white person observing what you would say, "They don't know how to act, they're too loud, they don't like one another, the guy wouldn't let him play the record, the guy stole food off his plate." But if you go to those six guys and say, "What's the situation here?" You'll find out they're the greatest of friends, and they're just having breakfast, the same way the Japanese guys had breakfast. But they do it a little differently. This is just who they are in the world.

Moyers: You've answered my question. I was going to ask you, don't you grow weary of thinking black, writing black, being asked questions about blacks?

Wilson: How could one grow weary of that? Whites don't get tired of thinking white or being who they are. I'm just who I am. You never transcend who you are. Black is not limiting. I could write forever about the black experience in America.

Nine Ways to Combat Racism

By Archbishop Harry J. Flynn

-  **No. 1** Realize it is a sin.
-  **No. 2** Be open to a change of heart.
-  **No. 3** Don't give in to xenophobia.
-  **No. 4** Avoid racial stereotypes, slurs, jokes.
-  **No. 5** Speak out against racial negatives.
-  **No. 6** In parishes, make sure all races have positions of leadership.
-  **No. 7** Back Catholic schools in minority neighborhoods.
-  **No. 8** Back legislation that fosters racial equality.
-  **No. 9** Keep the dream of a united world alive.

“Moving Beyond Racism: Learning to See with the Eyes of Christ.”



The following is an excerpt from a statement by the Catholic Bishops of Illinois entitled “Moving Beyond Racism: Learning to See with the Eyes of Christ.”

“Conversion changes individuals, and individuals change society. Overcoming the sin of racism begins by opening ourselves to God’s Spirit, who draws all to holiness. The Spirit makes each of us a member of the Body of Christ, and this spiritual relationship is the source of our hope for personal and social change. In Christ, we recognize racism as a division contrary to his will for his people, a division the Spirit will heal.”

Here are some actions, some small and some larger, which all can take:

- Pray for an end to racism.
- Take a personal inventory of your own heart and discover what has to change.
- Seek opportunities to know and learn from a person of a different race.
- Identify racist behavior in our community, speak with others and make plans to oppose it.
- Refuse to use biased language and to tell jokes tinged with racist attitudes.
- Avoid investing in companies which support or practice racist policies and tell the company why you are withdrawing your money.
- Elect public officials who work for racial justice.
- Join community groups, which nurture relationships of trust among peoples of different races and ethnic groups.
- Be critical of how violent crime is focused on and reported; ask media people to publicize good people and actions in every racial group.
- Have your parish sponsor workshops which both present racism in all its complexity and evaluate it morally.
- Help organize ecumenical prayer services inclusive of different racial and ethnic groups.
- Speak and live the truth that you acquire by seeing with the eyes of Christ.

Commitment to Combat Racism

INDICATE WHETHER YOU HAVE TAKEN ACTION ON THE ITEMS LISTED BELOW.
CHECK THE APPROPRIATE COLUMN.

Yes No

- | Yes | No | |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Have I aggressively sought out more information in an effort to enhance my own awareness and understanding of racism (talking with others, reading, listening)? |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. Have I spent some time recently looking at my own attitudes and behaviors as they contribute to or combat racism around and within me? |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. Have I reevaluated my use of terms or phrases or behaviors that may be perceived by others as degrading or hurtful? |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. Have I openly confronted a racist comment, joke, or action among those around me? |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. Have I made a personal contract with myself to take a positive stand against racism, even at some possible risk, when the chance occurs? |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. Have I become increasingly aware of racism in TV programs, advertising, news broadcasts, textbooks, holiday observances, slogans, etc.? |
| <input type="checkbox"/> | <input type="checkbox"/> | 7. Have I complained to those in charge of promoting racist TV programs, advertising, news broadcasts, holiday observances, slogans, etc.? |
| <input type="checkbox"/> | <input type="checkbox"/> | 8. Have I suggested and taken steps to implement discussions or workshops aimed at understanding and eliminating racism with friends, colleagues, social clubs, or parish groups? |
| <input type="checkbox"/> | <input type="checkbox"/> | 9. Have I investigated and evaluated political candidates at all levels in terms of their stance and activity against racism? |
| <input type="checkbox"/> | <input type="checkbox"/> | 10. Have I investigated curricula of local schools in terms of their treatment of the issues of racism (also textbooks, assemblies, faculty, staff, administration, and athletic programs and directors)? |
| <input type="checkbox"/> | <input type="checkbox"/> | 11. Have I contributed time and/or funds to an agency, fund, or program that actively confronts the problems of racism? |
| <input type="checkbox"/> | <input type="checkbox"/> | 12. Have I subscribed to a publication which will educate me in the area of a culture other than my own? Have I left copies of that publication in sight where my friends and associates might see it and question my interest in it? |
| <input type="checkbox"/> | <input type="checkbox"/> | 13. Have I made an effort to learn some of the language of those in my community who may speak something other than standard English? |



Guidelines for Discussion Leaders

The following pages contain guidelines and tips for discussion facilitators. They are based on material from the Study Circles Resource Center. See page 31 for more details on this organization and its resources.

Good facilitators . . .

- help the group set its ground rules, and keep to them.
- help group members grapple with the content by asking probing questions.
- help group members identify areas of agreement and disagreement.
- bring in points of view that haven't been talked about.
- create opportunities for everyone to participate.
- focus and help to clarify the discussion.
- summarize key points in the discussion, or ask others to do so.

And

- are self-aware; good facilitators know their own strengths, weaknesses, biases, and values.
- are able to put the group first.
- appreciate all kinds of people.
- are committed to democratic principles.

Notes to Discussion Leaders

A particularly useful technique for conducting discussion in multicultural settings is called the Mutual Invitation process and was developed by Eric Law. This process is described on page 50.

Tips for effective discussion facilitation



Be prepared.

The facilitator does not need to be an expert on the topic being discussed, but should be the best prepared for the discussion. This means understanding the subject, being familiar with the discussion materials, thinking ahead of time about the directions in which the discussion might go, and preparing questions to help further the discussion.

Set a relaxed and open tone.

- Welcome everyone and create a friendly and relaxed atmosphere.
- Well-placed humor is always welcome.

Establish clear ground rules.

At the beginning, help the group establish its own ground rules by asking the participants to suggest ways for the group to behave. Here are some ground rules that are tried and true:

- Everyone gets a fair hearing.
- Seek first to understand, then to be understood.
- One person speaks at a time.
- Share “air time.”
- Conflict is not personalized.
- Don’t label, stereotype, or call people names.
- Speak for yourself, not for others.
- What is said in this group stays here, unless everyone agrees to change that.

Monitor and assist the group process.

- Keep track of how the group members are participating – who has spoken, who hasn’t spoken, and whose points haven’t been heard.
- Consider splitting up into smaller groups to examine a variety of viewpoints or to give people a chance to talk more easily about their personal connection to the issue.
- When deciding whether to intervene, lean toward non-intervention.
- Don’t talk after each comment or answer every question; allow participants to respond directly to each other.
- Allow time for pauses and silence. People need time to reflect.
- Don’t let anyone dominate; try to involve everyone.
- Remember: this is not a debate, but a group dialogue. If participants forget this, don’t hesitate to ask the group to help re-establish the ground rules.

Tips for effective discussion facilitation...continued



Help the group grapple with the content.

- Make sure the group considers a wide range of views. Ask the group to think about the advantages and disadvantages of different ways of looking at an issue or solving a problem.
- Ask participants to think about the concerns and values that underlie discussion.
- Help participants to identify "common ground," but don't try to force consensus.

Use probing comments and open-ended questions which don't lead to yes or no answers. Some useful questions include:

- What seems to be the key point here?
- What is the crux of your disagreement?
- What would you say to support (or challenge) that point?
- Please give an example or describe a personal experience to illustrate that point.
- Could you help us understand the reasons behind your opinion?
- What experiences or beliefs might lead a person to support that point of view?
- What do you think people who hold that opinion care deeply about?
- What would be a strong case against what you just said?
- What do you find most persuasive about that point of view?
- What is it about that position that you just cannot live with?
- What have we missed that we need to talk about?
- What information supports that point of view?

Reserve adequate time for closing the discussion.

- Ask the group for last comments and thoughts about the subject.
- Thank everyone for their contributions.
- Provide some time for the group to evaluate the study circle process.

Mutual Invitation Process



Objective: To facilitate sharing and discussion in a multicultural setting.

- Size of group: Four - fifteen.
 Setting: Participants should sit in a circle.
 Materials: Newsprint and markers.
 Time required: Depending on the size of the group. A good way to tell how much time will be required for each round of sharing is to multiply the number of participants by five minutes.

How to proceed:

- A. Let participants know how much time is set aside for this process.
- B. Introduce the topic to be discussed or information to be gathered or question(s) to be answered. Write this on newsprint and put it up on a wall so everyone can see it.
- C. Introduce the process by reading the following:

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:

The leader or designated person will share first. After that person has spoken, he or she then invites another to share. Whom you invite does not need to be the person next to you. After the next person has spoken, that person is given the privilege to invite another to share. If you don't want to say anything, simply say "pass" and proceed to invite another to share. We will do this until everyone has been invited.

If this is the first time you use this with a group, it will be very awkward at first. The tendency is to give up on the process and go back to the whoever-wants-to-talk-can-talk way. If you are persistent in using this process every time you facilitate the gathering, the group will eventually get used to it and have great fun with it. A good way to ensure the process goes well the first time is to make sure there are a couple of people in the group who have done this before and, as you begin the process, invite them first.

Problems to anticipate:

This process addresses differences in the perception of personal power among the participants. Some people will be eager for their turn, while others will be reluctant to speak when they are invited. If a person speaks very briefly and then does not remember to invite the next person, do not invite for him or her. Simply point out that this person has the privilege to invite the next person to speak. This is especially important if a person "passes." By ensuring that this person still has the privilege to invite, you affirm and value that person independent of that person's verbal ability.

From *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community*, by Eric H.F. Law. Chalice Press, 1993.

Additional printed copies of the pastoral letter, *In God's Image*, and this discussion guide are available by contacting the Center for Ministry: 651-290-1616 cfm@archspm.org

The pastoral letter, discussion guide, and additional resources are also available on the internet at <http://www.archspm.org/html/pastoral.html>