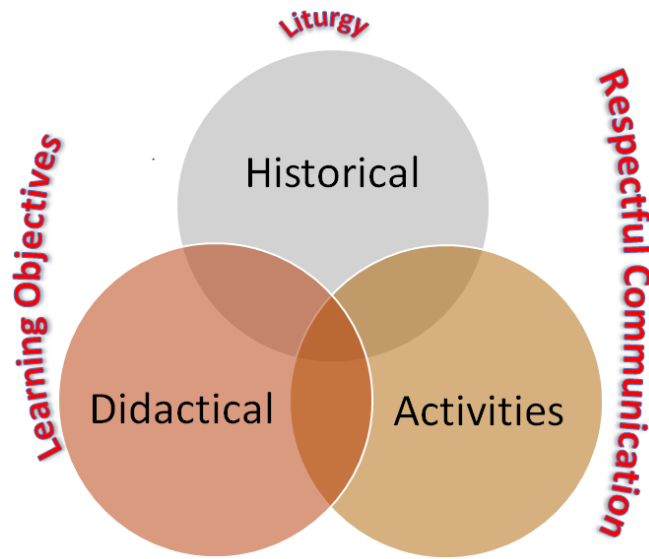


A FRAMEWORK FOR ANTI-RACISM AND RACIAL RECONCILIATION TRAINING IN THE EPISCOPAL CHURCH



Produced by



February 12, 2019

Purpose

The overall mandate of the Episcopal Church Executive Committee on Anti-Racism, which was reaffirmed by General Convention resolution 2015-A011, is "...guiding and monitoring the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church..." One part of that mandate is to create a process for certifying that training on anti-racism has been completed in response to Canon Article III.6.5(g) Training and General Convention resolution 2000-B049 (2012-A127 affirmation) Require Anti-Racism Training.

Despite that canon, General Convention and Executive Council's passing numerous resolutions to address the sin of racism, and the House of Bishops issuing multiple pastoral letters, ECCAR has found that anti-racism training has frequently been viewed as a "check the box" exercise inconsistently adhered to, or even an impediment to the "real" work of the church. This difference in adherence to canon seems to be because The Episcopal Church has not given much or any guidance about how the requirement should be met, and because designing an appropriate training takes resources that many dioceses don't have. This has resulted in inconsistent and sometimes poorly designed curricula and ineffectiveness in eliminating the sin of racism.

The purpose of this document is to define a "framework" for anti-racism and racial reconciliation training development and delivery. It is not to be a delivered curriculum or a replacement for any specific training such as "Seeing the Face of God". The expectation is that this framework will be used to create anti-racism and racial reconciliation training by those who create such training and that it will be used as the criteria for the "certification" process mandated by the Church—and setting the standard for capabilities we feel people should have to do this work on behalf of the Church.


Acknowledgements

This document has been produced based on the experiences in delivering anti-racism training of many people. The basis for this document comes from the Episcopal Church Executive Council on Anti-Racism for the 2016-2018 triennium: Rev. Jabriel Ballentine, Rev. Cindy Nawrocki (Vice-Chairman), Rev. Patricia Steagall, Ms. Carla Burns, Rev. Emilio Martin Fumero, Dr. Navita James, Ms. Heidi Kim, Mr. James T. McKim, Jr., Ms. Ayesha Mutope-Johnson, Rev. Timothy Seamans, Rev. Dr. Angela Shepherd, Rt. Rev. Prince Singh, and Ven. Paul Sneve.

Special thanks go to Rev. Dr. Eric Law, Ms. Lelanda Lee, Rev. Karen Montagno, Lucy P. Nichols, Rvda. Ema Rosaro-Nordalm, and Canon Stephanie Spellers for their contributions.

James T. McKim, Jr.
Principal Author
ECCAR Chairman

Table of Contents

THE <i>Episcopal</i> CHURCH 	1
A FRAMEWORK FOR ANTI-RACISM AND RACIAL RECONCILIATION TRAINING IN THE EPISCOPAL CHURCH	1
Purpose.....	2
Acknowledgements.....	2
I Introduction	6
II Background	6
III Key Components and Concepts.....	7
III.1 Setup for Success	7
III.1.1 Introduction.....	7
III.1.2 Learning Objectives	7
III.1.3 Respectful Communication Guidelines	8
III.1.4 Relationship between Key Components	8
III.2 Historical Components.....	9
III.2.1 History of Racism in the Episcopal Church.....	10
III.2.2 Canonical Requirements for Anti-racism Training.....	10
III.2.3 “The Church’s Contemporary Response to Racism”.....	10
III.2.4 Pastoral Letters Written By the House of Bishops	11
III.2.5 “Becoming Beloved Community”	12
III.3 Didactical Components.....	13
III.3.1 The Episcopal Church Baptismal Covenant	13
III.3.2 Essential Concepts	14
III.3.3 Tenets of Racial Reconciliation	23
III.3.4 Intersectionality Pedagogy.....	23
III.3.5 The Doctrine of Discovery.....	24
III.3.6 Skills for Becoming Co-conspirators in Racial Reconciliation	24
III.4 Activity Components	26
III.4.1 Prayer, Reflection, and Confession.....	26
III.4.2 Creating “Safe Spaces”	26
III.4.3 Learning Check-ins	26
III.4.4 Customized Activities.....	27
III.4.5 Next Steps	28
IV Curriculum Rubric	28

IV.1 Training Levels.....	29
IV.2 Concepts and Levels.....	30
V Summary.....	32
VI Resources.....	32
VI.1 The Episcopal Church’s (TEC) Executive Council Committee on Anti-Racism (ECCAR).....	32
VI.2 Current Presiding Bishop’s Staff Members.....	33
VI.3 TEC Resources for Racial Reconciliation and Justice.....	33
Endnotes.....	34

Tables

Table 1 Essential Concepts.....	14
Table 2 Skills.....	25
Table 3 Customized Activities.....	27
Table 4 Training Curriculum Rubric.....	30

Table of Figures

Figure 1 White Supremacy Iceberg.....	22
Figure 2 Diversity Wheel.....	23
Figure 3 Anti-Racism Learning Model.....	29

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

– Prayer for the Human Family (Book of Common Prayer, p. 815)

Q: What is the mission of the Church?

A: The mission of the Church is to restore all people to unity with God and each other in Christ.

Q: How does the Church pursue its mission?

A: The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q: Through whom does the Church carry out its mission?

A: The Church carries out its mission through the ministry of all its members.

– An Outline of the Faith (Book of Common Prayer, p. 855)

I Introduction

The above prayer describes our desire to become people of faith and love promoting racial harmony throughout the world. The question many of us ask is, "How do we do this?"

This document begins by describing the background for training on anti-racism and racial reconciliation. It then describes the framework to be used for such training. This framework includes:

- Introduction
- Learning objectives,
- Key concepts and components
- A rubric that describes the levels of knowledge and capabilities necessary for those the Church certifies as prepared to participate in, lead, or teach those in the fight to eliminate personal and institutional racism on the Church's behalf.

It should be noted that this document does not address the ability to develop or deliver training with emotional subject matter. It assumes those skills are obtained prior to the development or delivery of anti-racism training.

II Background

In recent years the reality of what has been called "America's original sin"ⁱ - racism - has come to the forefront. After nine people were shot and killed during a Bible study at Emanuel African Methodist Episcopal Church in Charleston, SC, the realities of white supremacy and violence toward people of color captured the attention of the world. A cursory examination of the latest public evidence occurred in Charlottesville, Virginia on August 11/12, 2017 when protest and counter protest groups clashed in a dispute about the proposed removal of a statue of General Robert E. Lee. Tragically, a young white woman was mowed down by a white supremacist who used his car as a weapon. Occurrences like this have bubbled up throughout American history. They are fueled by fear and hatred that is deep-seated in not all but many individuals.

Because of racism, people of color have either shied away from the church or created congregations of their own. In predominantly white churches, white congregants leave when the "color" balance begins to tip too much toward people of color.

Since the 1950's, after the United Nations Universal Declaration of Human Rightsⁱⁱ, the Episcopal Church, by way of General Convention resolutions, has denounced the injustice of racism. A major awakening of the Church occurred during the 1991 General Convention, when a survey found that, while nearly all non-"white" delegates saw racism as a major problem, only a minority of "white" delegates did. The Convention did then challenge the church to study & dialogue on race, which led to adoption of an initial training design, to the Bishops' action in 1994 and the definitive 2000 GC action.

America's original sin is tied to the creation of the ideology of white supremacy, chattel slavery, power, and oppression which, collectively, continue to reside within our culture as racism. Racism resides in every diocese of the Episcopal Church. It is a complicated and very real dynamic. The apostle Paul continued in his epistle to the Ephesians: "In whom we have boldness and access with confidence by the Faith of the Lord, let us

speak the truth in love to the powers and principalities of this world.” Now is the time to merge prayer with action. Many have now awakened to the reality of racism and the many ways in which it hurts everyone. The Gospel of Christ is grounded in love. Love of God, love of neighbor, and love of self. In the Episcopal Church we profess a covenant that calls us to love one another and respect the dignity of every human being.

III Key Components and Concepts

This section describes the key components of successful training and the concepts we recommend be included to covered them.

III.1 Setup for Success

Participants usually respond differently to materials used and concepts presented when prayer/liturgy is part of a training event. Prayers and liturgical actions should be a trellis for the event. Depending upon the audience, it could be helpful to frame the entire training event as a liturgy. For example, a short program can be framed as an Evening Prayer. A longer program could be framed with the Holy Eucharist.

Also, any good training sets up participants for success by introducing the topic followed by establishing Learning Objectives and Respectful Communication Guidelines.

III.1.1 Introduction

The introduction to any training should describe the following context for the work of racial reconciliation. We are continuing Christ’s redeeming work. In this training, we learn the true meaning of the words, “Thy kingdom come, thy will be done, on earth as it is in heaven.” Jesus Christ did not avoid the pain and sin of the world around him. Instead, filled with the power of the Holy Spirit, Jesus faced it, named it, confronted it, and overcame it in such a way as to be a transformational, healing, and redeeming force of righteousness and new life.

As Joseph Barndt any many others have said, this work will not succeed by people acting alone. “There can never be such a thing as a ‘lone ranger’ antiracist. The work of dismantling racism is always the work of a collective.”ⁱⁱⁱ

III.1.2 Learning Objectives

Learning objectives should be stated at the beginning of a training. The training industry generally uses Bloom’s Taxonomy to create meaningful learning objectives.^{iv} Learning objectives should focus on the participant’s use of the knowledge about anti-racism or racial reconciliation.

Learning objectives should be sensitive to the level of training as described in IV.1 Training Levels. In general, the objectives should be in the following areas:

- Recognizing and addressing our personal racist tendencies and actions

- Understanding that the largest challenge eliminating racism rests in the largely unconscious systemic (including cultural) and institutional practices that reflect historic racially biased assumptions.
- Helping others to eliminate racism and bringing about racial reconciliation.
- Making institutions/systems (cultures) less racist.

It should be made clear that the focus of training is not just on reconciliation racism with those of African American descent, but with all people of color.

III.1.3 Respectful Communication Guidelines

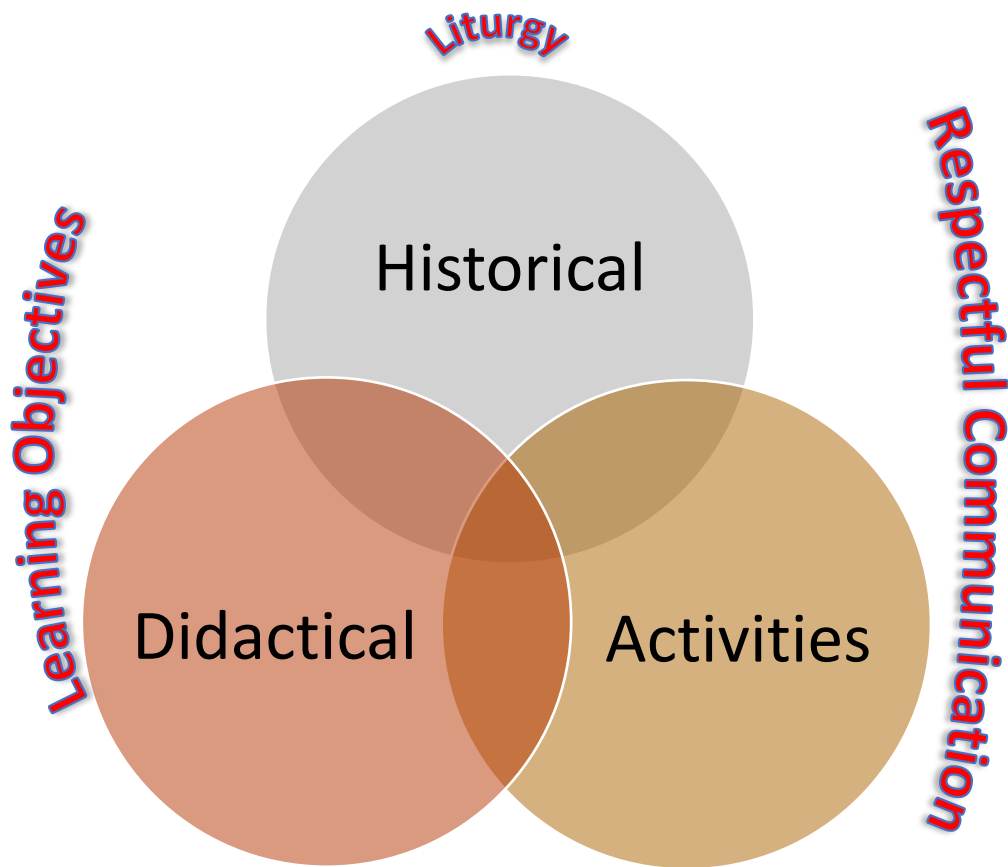
Dialogue between participants should be encouraged as it is critical for learning and growth. The topic of racism is fraught with emotion. Helping people change will cause tension. To help prevent unnecessary tension and promote positive discussion, it is important to agree upon respectful communication guidelines.

Such guidelines can be accomplished in several ways. One set of guidelines will not work for all audiences. For more on establishing respectful communication guidelines, see suggestions from Kaleidoscope institute's Respectful Communication Guidelines.^v A sample Guidelines for Dialogue vs. Debate can be found in the "Seeing the Face of God" curriculum created by the Episcopal Church.^{vi}

III.1.4 Relationship between Key Components

Training for eliminating the sin of racism should encompass key concepts in 3 complimentary areas as shown in the figure below.

Figure: Key Anti-Racism Training Components



In learning any field of endeavor, it is important to begin by understanding the history of the field to provide a context for definitions of terms and skills used. Then, a true understanding of terms should be provided. Activities sprinkled throughout the training should be provided as opportunities to develop and hone the skills necessary to use the knowledge of the history and information to practice in the field.

The concepts within these three training components and their importance to anti-racism and racial reconciliation work are described in the following sections. Keep in mind that there needs to be a strong structure provided by the church nationally, with space for local addition parishes and dioceses throughout the church.

III.2 Historical Components

It is important to understand where one has been so that mistakes of the past are not repeated and steps can be taken to grow in a positive direction. The history of racism in the church should be included in any anti-racism and racial reconciliation training. Specifically,

- History of Racism in the Episcopal Church
- Canonical Requirements for anti-racism training
- “The Church’s Contemporary response to Racism” (Research Report)
- General Convention resolutions relating to racial justice
- Pastoral Letters written by the House of Bishops

- “Becoming Beloved Community”

It is important for participants in an Episcopal Church sponsored event to know that these exist, and to be aware of the evolving understanding that they represent. It does not make sense to spend considerable time dissecting them in training. Copies and references can be given to participants for their use as needed. For people in the ordination process, the place to cover these documents in detail is in seminary.

III.2.1 History of Racism in the Episcopal Church

The United States and neighboring countries/territories have a long and flawed racial history. It is a history of conquest of Native Americans, chattel slavery both of indigenous peoples and the slavery trade that brought slaves from the different African nations. Members of the Episcopal Church have been leaders throughout that history from its establishment. We must learn and understand colonialism and the resulting racism and prejudice that permeate our cultures.

Some will ask why we must learn about the, sometimes, painful past? Scholars have long known the value of studying history. The American Historical Association’s article “Why Study History?”^{vii} describes why in theoretical terms. Archadia Publishing’s article “Why It’s Important That We Study History”^{viii} describes why in more practical terms.

Knowledge of the history of various races in the United States^{ix}, member countries/territories of The Episcopal Church and the Church’s participation in that history (so close to that of the Church in England that it is referred to as "eldest daughter of the Church of England") allows one to reflect on how the encounters of conquerors with long-established and flourishing indigenous civilizations created the historic harms, and our identities.

Training should, also, include local history – town, city, state, local church, region, diocese, institutions. This should include any recent incidents that have caused problems in the community so that participants can readily relate to the training being delivered.

III.2.2 Canonical Requirements for Anti-racism Training

The Episcopal Church’s (TEC) history in regard to racial healing, reconciliation, and justice is a complex story of ministries “done and left undone.” While the church has canonical requirements for anti-racism training for clergy and postulants for ordination^x, different parishes and dioceses have taken very different approaches to meeting this requirement. This canon should be listed but does not need to be explained.

III.2.3 “The Church’s Contemporary Response to Racism”

In 2015, in response to a request from the Executive Council Joint Standing Committee on Advocacy and Networking for Mission, the Archives of TEC compiled [a research report tracking the church’s responses to racism](#)^{xi} dating from 1954 through March of 2015, prior to the 78th General Convention in Salt Lake City, Utah. The following excerpt summarizes the church’s contemporary approaches to anti-racism training:

Summary

The earliest embrace of Civil Rights was a bottom-up development focused on external forms of racism. It led in the late 1960s and 1970s to dramatic changes in the composition, structural relationships, and roles of the Episcopal Church's executive bodies and corporate leadership. Racism had to be recognized before it could be addressed. These changes in place, Church bodies were equipped to turn to confronting racism as an internal blight. General Convention pushed for greater self-examination and Church-wide awareness training, and (Executive) Council began to respond with expectations of staff. It was not until the 1990s, however, that the first training efforts were made for governing bodies. The first curriculum for the Church was issued in 1997. The intensity of Church-wide anti-racism training developed momentum in the decade of 2001-2009. Anti-racism awareness was broadened to include a multi-cultural approach and a mandated requirement for racial and ethnic competency by Church leaders. National training efforts stalled after that period following budget cuts in 2009. The major anti-racism training curriculum was revised and a local trainer pool remained, but anti-racism training languished without the coordination of a centrally-staffed office and an effective means for ensuring compliance.

Since 1978, General Convention has issued a string of resolutions relating to racial justice. The key resolutions for the present include:

- 1994-D136 Recommit Church to Combat Racism Through a New Covenant
- 2000-B049 (2012-A127 affirmation) Require Anti-Racism Training
- 2015-A182 Address Systemic Racial Injustice
- 2015-A183 Encourage Study of the Issue of Mass Incarceration
- 2015-C019 Work for Racial Justice and Reconciliation
- 2015-D039 Send Delegation to AME Symposium on Race
- 2015-D040: Develop Anti-Racism Youth Ministry Curriculum
- 2015-D068 Support Ministries Against the School-to-Prison Pipeline

These and all General Convention resolutions can be found at the [Acts of Convention: Digital Archives](#).

Most importantly, in an effort to build on previous legislation and pastoral letters about the sin of racism, the 78th General Convention of TEC passed resolution C019, which made racial reconciliation a priority for the church.

Training should mention these resolutions because they are the context and call to action for doing the work of eliminating the sin of racism and racial reconciliation.

III.2.4 Pastoral Letters Written By the House of Bishops

The House of Bishops has issued several Pastoral Letters^{xii} on anti-racism and racial reconciliation. Recent letters related to anti-racism and racial reconciliation include:

- "The Sin of Racism" (March 1994)
- "The Sin of Racism: A Call to Covenant" (March 2006)

- “Confession, Repentance, and Commitment to End Racism Sunday” (September 2015)

In addition, the Bishops have also issued pastoral letters to their individual dioceses.

It is important to know about these letters as they provide a theological response to the sins of racism in our own time and provide guidance on how we should react to those sins.

III.2.5 “Becoming Beloved Community”

In the summer of 2015, the 78th General Convention of our Church did a remarkable thing. The General Convention invited us as a church to take up the Jesus Movement^{xiii} identified and named by Presiding Bishop Michael B. Curry. We made a commitment to live into being the Jesus Movement by committing to evangelism and the work of reconciliation – beginning with racial reconciliation across the racial and ethnic borders and boundaries that divide the human family of God.

In response to C019, the Presiding Officers of TEC identified a set of strategic priorities for the church’s work of racial healing, reconciliation, and justice-making, in conjunction with staff officers. Those priorities are included in *Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Reconciliation, and Justice*^{xiv}.

Figure 1 Becoming Beloved Community Labyrinth



The Becoming Beloved Community work is grounded in four frameworks shown in the Becoming Beloved Community Labyrinth figure.

- Telling the truth
- Proclaiming the dream,
- Practicing the way of love, and
- Repairing the breach.

These four frameworks surround the image of a labyrinth, which suggests the interdependence and non-linear nature of these frames. It is important to remember both the contemplative and prayerful nature

of a labyrinth, as well as the need for ongoing movement and action.

While anyone can enter the labyrinth where they currently are, the four frameworks are greatly enhanced and strengthened when people of faith learn the language and tools of

engaging racial justice-making and healing. As such, anti-racism training provides foundational language and theology for understanding the sin of racism. It provides us with opportunities to engage in spiritual formation and transformation that can lead to racial healing and reconciliation.

It is important for everyone to know about the *Becoming Beloved Community the Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation, and Justice*^{xiv} as it describes the work the Church wants to do to dismantle racism and bring about racial reconciliation.

It is also important to know that the title "Becoming Beloved Community" must be understood through an individual's understanding of their historic and cultural lenses and translated to their primary language. As an example, Dcn. Emma Rosaro-Nordlam states that "some Latinos, Latinas, and Latinx see themselves as a "Beloved Community" not as Becoming: "llegando a ser" or convertirse" en Comunidad Amada (a community in the process of becoming). The work of dismantling prejudices, discrimination and all that involves racism for Latinos, Latinas, and Latinx is a path or way to continue "being" "Ser una Comunidad Amada" (a beloved community)."

III.3 Didactical Components

Besides the historical information described in the previous section, non-church non-historical didactical (i.e. informational) knowledge needed to combat the sin of racism from an Episcopal Church perspective includes:

- The Episcopal Church Baptismal Covenant
- Essential Concepts
- Tenants of Racial Reconciliation
- Intersectionality
- The Doctrine of Discovery
- Skills for Becoming Co-conspirators in Racial Reconciliation

This section describes each of these didactical components.

III.3.1 The Episcopal Church Baptismal Covenant

The Episcopal Church Baptismal Covenant is a holy set of promises made before God that proclaims our identity as Christians and commits us to following Jesus Christ in a particular way of life. Foundational to this way of Christian living are the promises to:

- "seek and serve Christ in all persons, loving your neighbor as yourself,"
- "strive for justice and peace among all people, and respect the dignity of every human being," and
- "persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord."

While racism it has been practiced around the world for hundreds of years, in the United States it is a manifestation of the original sin of the United States of

America - white supremacy. In order to honor our Baptismal Covenant and live as true followers of Jesus, Episcopalians must unite through the power of the Holy Spirit to love their neighbors and strive for justice and peace by resisting racism in any and every form it takes.

The Baptismal Covenant frames our active response to the racism that exists within the hearts, minds, actions, and institutions of our society. It demands that the evil of racism and its evil history be identified, acknowledged, confessed, and confronted within our Church and our world. The Baptismal Covenant continually reminds us of our mission as Christians: to restore all people and all creation back to our original state of union with God.

III.3.2 Essential Concepts

The essential concepts in eliminating the sin of racism and fostering racial reconciliation are many. This section lists the concepts in alphabetic order and describes what should be taught about the concept in order to live into the Baptismal Covenant.

Table 1 Essential Concepts

Term	Further Definitions/Takeaways
Active Bystander ^{xv}	Being an “active” bystander takes courage, ingenuity, and practice. Training should be designed to allow the participant to grow into this unnatural behavior.
Anti-Racism ^{xvi, xvii}	Whereas racism is active, anti-racism is responsive. It is the work of countering racism wherever and whenever it is encountered.
Bigotry ^{xviii}	<p>This form of prejudice paired with actions carries the negative side of prejudgment and is not in line with the Baptismal Covenant.</p> <p>For the difference between ‘prejudice’, ‘bigotry’, and ‘racism’, see Debbie Irving’s description at http://www.debbiyorving.com/qa/are-prejudice-bigotryand-racism-the-same-thing/</p>
Black	This term has been used generally to describe people with dark skin. In some cases, the assumption is that these people are descendants of slaves. However, many dark-skinned people who are not descendants of slaves (e.g. immigrants from Africa or the Caribbean) feel that while they are members of the African diaspora, they are “black” because they are not descendants of slaves.
Chattel slavery ^{xix}	While chattel slavery was not unique to the United States, descendants of slaves brought to the U.S. by force and sold into chattel slavery have a unique set of challenges because of the racist attitudes and laws that have come into being specifically against them.
Colorism ^{xx} / Shadeism	The fact that the lightness or darkness of a skin color contributes to prejudice and discrimination distinguishes

	<p>colorism or shadeism as a subset of racism that occurs within a single race.</p> <p>A related term, “color blindness”^{xxi} should be discussed. It should be noted that we are coming to learn that color blindness should not be the goal but rather acceptance and embracing of people of different color should be the goal as we look to recognize the different gifts God has given each of us.</p>
Correlate racism ^{xxii}	It is the result of individuals making decisions in their institutional capacities. The consequences of these legal actions can be as injurious as the consequences of illegal actions.
Cultural Awareness ^{xxiii}	Observing and being conscious of similarities and differences between cultural groups leads to greater understanding of how to deal with an individual. For example, in medicine, it is helpful to understand the way in which culture may affect different people's approach to health, illness and healing.
(Inter-)Cultural Competence ^{xxiv}	Cultural competency is a step beyond cultural awareness. It is about behavior. It is the attitudes, knowledge, and skills necessary to interact inoffensively with different cultures. These skills need to be explicitly taught and practiced.
Culture ^{xxv}	<p>Culture is conveyed from generation to generation through the process of socialization. While culture mainly comprises ideas, some sociologists also argue that it can also cover artifacts: the so called ‘material culture’. The concept of culture is different from race in that race relates to skin color only.</p> <p>While separate, race nevertheless strongly influences culture, from its earliest days, “American culture” was conceptualized as “white,” and that bias has remained a major principle of the dominant culture throughout history; and efforts to challenge it and re-create an equitable cultural model have invariably encountered major racist backlash at the highest levels of power.</p>
Discrimination ^{xxvi}	<p>Discrimination takes many forms from individual behavior such as denying a request to participate in an event to laws or practices such as Redlining^{xxvii}. Discrimination through acting on inaccurate beliefs (i.e. prejudice) is not following the Baptismal Covenant’s direction to always act in the best interest of the other. Discrimination can be positive or negative. For example, affirmative action is seen as positive – righting the wrong of racial discrimination in the past. For more on the difference between discrimination and Prejudice, see https://www.simplypsychology.org/prejudice.html</p>
Diversity ^{xxviii}	The concept of diversity is different than the concept of race. Reference the Diversity Wheel (see figure Diversity Wheel below) encompasses the concept of race and other attributes

	<p>and characteristics of an individual.</p> <p>Diversity is a gift from our creator God and anything which causes us to overlook, devalue, or denigrate that gift is a sin.</p>																		
Environmental racism^{xxix}	<p>An example of a type of systemic or structural racism. Including the concept of the environment in the discussion adds a deeper dimension of connectedness with the world allowing all to realize they are merely part of a broader existence.</p>																		
Epithets (racial)^{xxx}	<p>In this context, the 2nd definition “a disparaging or abusive word or phrase” is of importance.</p> <p>Examples (not an exhaustive list) includes the terms:</p> <table border="1" data-bbox="548 663 1344 995"> <thead> <tr> <th><u>Epithet</u></th> <th><u>Implied Race</u></th> </tr> </thead> <tbody> <tr> <td>Dago</td> <td>Italian</td> </tr> <tr> <td>Chink</td> <td>Chinese, Asian</td> </tr> <tr> <td>Hymie</td> <td>Jewish</td> </tr> <tr> <td>Cracker</td> <td>White, Euro</td> </tr> <tr> <td>Sand Nigger</td> <td>Arab</td> </tr> <tr> <td>Wetback</td> <td>Mexican, Hispanic, Latinx</td> </tr> <tr> <td>Red/Redskin</td> <td>Native American</td> </tr> <tr> <td>Nigger</td> <td>African American</td> </tr> </tbody> </table> <p>Explain that these words, and others like them, can be interpreted differently depending upon the person speaking them and the audience hearing them. For a more detailed discussion on this dynamic, see Ta-Nehisi Coates explanation at https://www.vox.com/identities/2017/11/9/16627900/ta-nehisi-coates-n-word</p> <p>While this explanation focuses on African Americans, the concepts apply to terms applicable to any race.</p> <p>Share that even people of color do not agree on the use of some of these terms. Thus, great care should be taken in their use. It is best to err on the side of caution if you do not know the audience or it is a heterogeneous (racially mixed) speaker/audience. Find ways to refer to the word without using it, such as “the n-word”.</p>	<u>Epithet</u>	<u>Implied Race</u>	Dago	Italian	Chink	Chinese, Asian	Hymie	Jewish	Cracker	White, Euro	Sand Nigger	Arab	Wetback	Mexican, Hispanic, Latinx	Red/Redskin	Native American	Nigger	African American
<u>Epithet</u>	<u>Implied Race</u>																		
Dago	Italian																		
Chink	Chinese, Asian																		
Hymie	Jewish																		
Cracker	White, Euro																		
Sand Nigger	Arab																		
Wetback	Mexican, Hispanic, Latinx																		
Red/Redskin	Native American																		
Nigger	African American																		
Ethnicity^{xxxi}	<p>Race is different than ethnicity. People of the same color do not necessarily have the same culture, goals, or approaches to life. For example, African-Americans descended from slaves brought to the United States involuntarily have a different history and experience than those of African descent who migrated to the United States with their family or of their own volition. Latin-Americans (people from Latin America) are Hispanic-Americans (people descended from people who were born in Spain). But not all Hispanic-Americans are Latin-Americans. A video that further describes the</p>																		

	<p>differences can be found at https://www.youtube.com/watch?v=y_ZW1sSnsjw&auth_user=0</p>
<p>Historical racial myths/Changing the narrative^{xxxii}</p>	<p>Many of us are conditioned to believe misleading and inaccurate historical narratives about different groups. These can perpetuate blindness about how white privilege and structural racism operate. For example: the dominant narrative suggests that anyone can succeed by “pulling themselves up by their bootstraps.” But for so many white people, achievement of the American dream depended on “white affirmative action” and access to “hand-outs” for white families during centuries of race-based unequal access to government programs and resources.</p> <p>Since historical myths are tied up with family stories and one’s identity, they can be challenging to reconsider. Learning accurate history is the best way to correct these myths.</p>
<p>Implicit stereotype^{xxxiii} /Implicit bias^{xxxiv}</p>	<p>Neuroscience research has shown us that we are innately biased against anything that is different from us. That is built into the part of our brain called the amygdala. Thus no one should question whether we are biased - it is a fact that we are! The more important question is, how do we behave knowing that we are implicitly biased? That is where the logical part of our brain (the frontal cortex comes into play). We can decide whether we will let our emotions (driven by the amygdala) determine our behavior or we can let our logic drive our behavior. See Patricia Devine’s video Patricia Devine on Kicking the Prejudice Habit and the Atlantic article Is This How Discrimination Ends? for more on this.</p>
<p>Institutional^{xxxv}/Structural^{xxxvi} racism</p>	<p>Sometimes called “systemic” racism, these terms are virtually interchangeable. It will be extremely helpful to provide examples.</p>
<p>Internalized racism (aka Internalized racial oppression)^{xxxvii}</p>	<p>Internalized racism is a result of the ideology of white Supremacy. It is important to recognize that just because people of color have internalized racism does not make it right. Any efforts to eliminate racism must be sensitive to this dynamic.</p> <p>In teaching this concept, it is important to show a video and/or relate stories that show it in action.</p>
<p>Intersectionality^{xxxviii}</p>	<p>Intersectionality dramatically complicates understanding the source and impact of racism. Most people are not aware of the concept. When speaking with a person of color one must look for the ways in which behavior toward them is influenced by their attributes and characteristics described in the Diversity Wheel.</p>
<p>Microaggressions^{xxxix}</p>	<p>While alone a single microaggression does not seem devastating, when one experiences a number of them over</p>

	time it can have a profound negative impact. The analogy of “death by a thousand cuts” describes this.
Oppression^{xi}	It is critical to understand the source of power in a situation in order to combat oppression.
Power^{xii}	The fact that power can be in the form of control, authority, or influence should be stressed.
Power (social and political)^{xiii}	Power includes the ability to manipulate the environment and events as well as people. The source of power should be identified when addressing racism.
Prejudice^{xiiii}	Because beliefs impact behavior, beliefs about other races must be carefully established to avoid making judgments about other people based on incomplete and inaccurate information.
Privilege^{xliv}	Privilege can be earned, inherited, or conveyed by societal norms. Some people have more privilege than others.
Public and psychological wage^{xlv} (Wages of Whiteness^{xlvi})	Combating the public and psychological wages of whiteness (e.g. by showing and expressing the value of other races is an effective way to work toward the elimination of racism.
Racially-charged or “racialized” emotions^{xlvii}	<p>Many people bring strong emotions to conversations and situations that are about race and racism. European-Americans and people of color can carry any number of emotions: fear, distrust, guilt, shame, resentment, anger, defensiveness, anxiety/nervousness, numbness/overload, despair, grief, exhaustion, etc. Emotions are physiological experiences and can often trigger the fight, flight or freeze response, which shuts down thinking in the prefrontal cortex.</p> <p>It is important to provide activities that allow participants to develop wisdom and emotional intelligence about how best to relate to one’s own or another person’s racialized emotions.</p>
Racial Profiling^{xlviii}	<p>Racial profiling has led to unequal treatment under the law and unjust incarceration for thousands of people.^{xlix} It must be fought at the local and state levels.</p> <p>Racial profiling has, also, led to unequal treatment in other segments of society such as employment, education, health care, and churches.</p>
Reparationsⁱ	<p>“Deployed in Christian context a reparations paradigm insists that repentance and repair must come first. And for them to come first, we must also know and name carefully what the harm has been and how it continues in the present...It requires dwelling in painful truths.”^{li}</p> <p>We consider reparations to be a necessary step toward racial reconciliation.</p>
Race^{lii liii}	The fact that human species is divided by societal conventions into distinct groups on the basis of inherited physical and behavioral differences are not an indicator of an individual’s need or ability. For more depth, also view Race:

	<u>The Power of an Illusion.</u>
Racism ^{liv iv}	<p>Racism is manifest when the belief that one race is superior to another is acted upon - a particular impetus for oppression or discrimination. It is a form of bigotry based on race.</p> <p>Racism occurs when those in power act to maintain the power and control of one group over another – to give one group the ability to say who is in and who is out, who is normal and who is abnormal, and who gets the resources and who does not. It is perpetuated by the refusal of the powerful to relinquish or share power and the inability of the powerless to obtain (or even think that they are entitled to) power for themselves.</p> <p>Webster’s definition means that racism can, also occur when one person chooses not to interact with another person because of their race. It is generally accepted that this definition is more correctly referred to as “racial prejudice”^{lv}. It is addition of the factor of societal and/or institutional power on top of racial prejudice that constitutes racism.</p> <p>Racist systems have intentionally kept us all unaware of the part we play in this system and our power to effect change. Only when we see the overarching role of the racist system can we begin to examine the consequences of racism on all of us and become allies for change, joining together to build a system which honors and values all, is inclusive of all, and models God’s reign of justice and peace.</p> <p>Racism is not limited to oppression against African-Americans as is commonly thought. Racism also is directed at other racial groups such as Asians, Latina/o/x, and Native Americans to name a few.</p> <p>Racism is also exhibited by people within a single race. (See Colorism/Shadeism). For example, some African-Americans believe that some African-Americans are “not black enough” and some Asians who believe that some Asians are “not Asian enough”.</p>
Racial equity ^{lvi}	<p>This is the vision of how people of different races should treat one another. Examples of racial equity exist and should be celebrated as a way of showing it is possible.</p> <p>Racial equity means that one should recognize the unique qualities of an individual, which is another way of saying, one should uphold the dignity of every human being.</p>
Racial justice ^{lvii}	<p>Racial justice is the legal component of racial equity but is not the same as it does not address how individuals behave in interpersonal interactions not regulated by law.</p>
Racial	<p>The Episcopal Church defines reconciliation” as “... the</p>

<p>reconciliation</p>	<p>spiritual practice of seeking loving, liberating and life-giving relationship with God and one another, and striving to heal and transform injustice and brokenness in ourselves, our communities, institutions and society.”</p> <p>Racial reconciliation is different from anti-racism. It is a term used in two ways: 1) to describe actions to heal the wounds caused by the racism that has occurred and 2) to describe the state of relationships healed by those actions.</p> <p>There is discussion in the Church and the greater world about whether to continue to use the term “racial reconciliation” and why we will continue to use it. ^{lviii}</p> <p>We must show what racial reconciliation looks like and how to achieve it. The Episcopal Church materials on racial reconciliation toward Becoming Beloved Community (the vision of successful racial reconciliation work) should be part of our conversations on racism and anti-racism. ^{lix}</p> <p>Key aspects of forgiveness and reconciliation should be identified. ^{lx}</p>
<p>Racial resentment^{lxi}</p>	<p>Racial resentment causes people to act and vote for their perceived race interests rather than for their own economic and social well-being or that of their own family. ^{lxii}</p>
<p>Scapegoat(ing)^{lxiii}</p>	<p>Scapegoating leads to targeted unequal treatment.</p>
<p>Stereotype(ing)^{lxiv}</p>	<p>There are advantages and disadvantages to stereotyping. ^{lxv} However, engaging in stereotyping can lead to bigotry and oppression rather than upholding the dignity of every human being.</p>
<p>White shame^{lxvi}</p>	<p>White shame is a driver of resentment and white supremacy.</p>
<p>White supremacy^{lxvii}</p>	<p>White supremacy can take many forms, e.g. overt actions and covert actions. See Figure 2 White Supremacy Iceberg .</p>
<p>White privilege^{lxviii}</p>	<p>White privilege is one of the most difficult concepts for people to understand and can be polarizing to talk about. A good way to describe it as the product of the belief system continuing today as a product of the white supremacist system and culture into which we were colonized; it must be overcome as part of the process of decolonization.</p> <p>Just as colonization happened over time white people must understand that this privilege has built up over hundreds of years and will take years for society to move substantively toward racial equity. Also, they, not people of color, have the power to actually effect change because of their white privilege.</p> <p>White people need to recognize their white privilege just as people of color (non-European Americans) need to recognize their internalized oppression as a precursor to working on</p>

modifying these corrosive and unhealthy attitudes and behaviors.

White privilege must be understood in such a way that there can be empathy and understanding of what needs to be changed to move toward racial equity. As Peggy McIntosh says “White privilege is often unseen and unknown by white people. Therefore, this blindness to white privilege must be both explored by whites as well people of color, who see the benefits of unearned privilege accorded to whites, understanding the invisibility to most whites”^{lxix}

In teaching this concept, it is important to show a video and/or relate stories that show it in action.

It should also be explained that people of color can only raise awareness to the situation. As recommended by the Rev. Dr. Michael Eric Dyson, it is essential that white people initiate a dialogue among white congregants concerning White Privilege.^{lxx}

There are other terms used in racial reconciliation work, many of which are defined by on the Center for the Study of Social Policy site at <https://www.cssp.org/about/race-equity/GLOSSARY-OF-TERMS.pdf>. Those terms are useful to know but not required as part of this framework.

The White Supremacy Iceberg below provides a framework for discussing behavior that is related to white supremacy. Some will say that the iceberg brings politics into an already emotional discussion which will foster ill-will and promote division rather than unity. Yet not engaging in the discussion does not allow for full preparation in doing the work we need to do. Have faith that the Respectful Communication Guidelines will allow the discussion to go smoothly.

Figure 2 White Supremacy Iceberg^{lxxi}



The behaviors listed above the line are overt, conscious actions exhibited by those who believe in white supremacy. People listed above the line exhibit those behaviors. Overt White Supremacy behaviors are “socially unacceptable” in the sense that they have, over time, been identified as unacceptable acts and behaviors in society and social interactions. However, in some instances, the items were at one time in history “acceptable” to large segments of the population and even the government.

The people listed under the line exhibit the behaviors listed under the line in a “covert” (i.e. unconscious) fashion. Those behaviors are “socially acceptable” in the sense that they often fall below the level of public observation, reporting, and proof that they have happened. It is not generally known that they have had and continue to have unjust impacts on racially disadvantaged people, that is, on people who don’t have the normative privileges that white people with White Privilege enjoy without even being aware of that privilege.

An enhancement to the Iceberg called the “White Supremacy Pyramid”^{lxxii} is being taught at Salisbury University. It adds the concept of levels of White Supremacy that help one to understand societal impact of such behavior.

The Diversity Wheel below identifies some of the major categories of attributes that individuals have that can differentiate them from other individuals. Even siblings from the same family will exhibit differences in attributes that differentiate them from their sisters, brothers, and parents.

Figure 3 Diversity Wheel^{lxxiii}



Having conversations with others about their attributes in some of these categories is a way to deepen our understanding of each other’s experiences and how they view the world differently from us.

III.3.3 Tenets of Racial Reconciliation

Racial reconciliation is a journey toward truly becoming “Beloved Community,” marked by learning and dialogue, and undergirded by bible study and prayer. Training is a key element of intentional learning and dialogue, where participants gain knowledge, understanding, and practice in using tools while sharing stories from each person’s experience and perspective.

The journey toward racial reconciliation must extend beyond the walls of the training room and our churches and outwards into our communities and beyond. Since each person’s journey begins and progresses at a different pace and within different contexts, racial reconciliation is an ongoing journey for each of us to pursue faithfully as fulfillment of our baptismal promises. The *Becoming Beloved Community: The Church’s Long-term Commitment*^{xiv} spells out an outline for that journey.

III.3.4 Intersectionality Pedagogy

Intersectionality is important to the work of anti-racism and racial reconciliation because some participants may not be receptive to fully engaging with racism as the primary objective for training without some acknowledgment that prejudice and discrimination also operate on other components of human identity.

Individuals may find it difficult, if not impossible, to separate their experiences of how others treat them from their multiple identity components. For example, is Mary experiencing discrimination because of her gender, being a lesbian, her truncated education, her country of national origin, or her race? Intersectionality is also the place where a particular training could reference the attributes of class, gender, sexual orientation, physical ability, etc. Pedagogically (i.e. how the topic is taught), it is important to use the Diversity Wheel to set context for the discussion of intersectionality.

III.3.5 The Doctrine of Discovery

Training should explain the Doctrine of Discovery which refers to the Papal Bull “Inter Caetera,” issued by Pope Alexander VI on May 4, 1493. The Bull stated that any land not inhabited by Christians was available to be “discovered,” claimed, and exploited by Christian rulers and declared that “the Catholic faith and the Christian religion be exalted and be everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself.”^{xxiv}

This “Doctrine of Discovery” became the basis of all European claims in colonizing the Americas when King George III’s asserted his own papal-equivalent power for the church in England. It, also, was used as the foundation for the United States’ western expansion. The theology behind this Bull maintained that White Europeans (and later, their descendants) were superior to all other indigenous races and gave permission to enslave and subjugate indigenous peoples. This established a system of racism that served to promote and favor Western Europeans and was further expanded within the United States Policy of Manifest Destiny.

Training should, also, explain the subsequent Pope Pablo III 1537 Bull “sublimis Deus” which declares that indigenous peoples are men in all their capacities. This led to the establishment of “castas” by the Spanish Crown as a system of social stratification distinguishing those of “pure blood” from those of “mixed blood” or “Mestizos” a very important reflection for Latinos and Latinas today.

It is important to understand the Doctrine of Discovery and its legacy as it explains the attitude we must change about indigenous people and those of Spanish descent.

III.3.6 Skills for Becoming Co-conspirators in Racial Reconciliation

As baptized Christians, we Episcopalians are filled with the Holy Spirit and are called to be the force of righteousness and new life in our world. We are members of the Body of Christ. When we face, name, confront the evil and pain caused by the sin of racism we discover Jesus in our midst. When we do this we are being co-conspirators with anyone interested in eliminating the sin of racism – oppressed or privileged.

(N.B. The term “conspirator”, generally, has negative connotations. However, it is a “term of art” so should be taught.)

Training should teach the skills of how to be co-conspirators safely and effectively as that is how prejudice and racism will be combatted when it manifests on the streets of

our cities and towns. Important skills that should be taught are described in the table below.

Table 2 Skills

Skill	Takeaway
<p>Creating a safe (“brave”) space for conversations around race</p>	<p>At the individual level, this includes skills such as active listening, pacing/mirroring the speech of the other, reframing/learning to hear how people frame things, the difference between asking and inviting, and saying “and” rather than “but”.</p> <p>At a group level, this is about creating an environment for discussions to take place as described in the section III.1.3 Respectful Communication Guidelines.</p> <p>This will help people learn about their own racist tendencies and how to overcome them.</p>
<p>Giving a true apology</p>	<p>For reconciliation to occur, trust must be restored between the parties involved. Restoration of trust should start with a sincere apology. A sincere apology can go a long way to repairing a relationship while an insincere apology can make the relationship worse.</p>
<p>Forgiving</p>	<p>For reconciliation to occur, trust must be restored between the parties involved. Those who have been wronged must be able to forgive the person who caused the offence. An informative discussion on this can be found in the article “What Is Reconciliation? How Does The Bible Define It?”^{lxxv}</p>
<p>Crisis intervention - helping those in a situation where they have been oppressed or unjustly treated^{lxxvi}</p>	<p>Naming behavior of individuals based on white privilege (discriminatory acts – including microaggressions) exhibited individuals to prevent future acts of aggression or injustice. It begins to heal the wounds of racism. Taking steps to intervene when racism is manifest requires training and care.</p>
<p>Recognizing systemic racism</p>	<p>The mere naming of systematic racism begins the healing process with those who have been wronged. It allows for a target to be created completing the reconciliation process.</p>
<p>Organizing to eliminate racism^{lxxvii}</p>	<p>This can range from a group boycott of products or services to civil disobedience at a location where discrimination occurs. Those involved should be prepared that there is usually a personal cost associated with this action. But this cost is a necessary payment for the damage done by racism.</p>
<p>Reading/Writing lamentations</p>	<p>This skill can be used to customize creating safe spaces and can an acknowledgement of wrong which helps in the healing process when racist events occur.</p>
<p>Reading/Writing prayers</p>	<p>This skill can be used to customize creating safe spaces and can provide an acknowledgement of wrong which helps in the healing process when racist events occur.</p>

III.4 Activity Components

Activities should be included as a way of exploring and reinforcing the concepts covered and practicing putting those concepts into use to develop and improve relationships between God's people. To that end, activities in the following areas should be included:

- Prayer, Reflection, and Confession (Feedback to Self/Others)
- Creating "Safe Spaces"
- Learning Check-ins (Lessons Learned)
- Customized Activities
- Next Steps

III.4.1 Prayer, Reflection, and Confession

In many instances, allowing space for practice individually and in groups to write prayers and lamentations that specifically address what the training is addressing can be effective catalysts and supports in trainings. Prayer can also take forms such as body prayer and praying with art and music. Prayer acknowledges that God changes hearts and that our responsibility as anti-racists committed to racial reconciliation is to do the work to change ideas and practices that corrupt the path to racial reconciliation. Opportunities to practice what is being learned using prayer help center the individual participants and the group in engaging in this work.

III.4.2 Creating "Safe Spaces"

Effective training can only be accomplished in "safe spaces" where fears of the transformational experience of practicing doing this work through dialog can be overcome and the mistakes from which learning occurs can be made. Each participant should be respected in the hospitality shown in the conduct of the training and in their experience of being listened to and being invited and allowed to participate fully. Trainings are an opportunity to model what a Beloved Community looks and feels like. Respectful communication guidelines (aka "group norms") should be established through participant agreement at the beginning of any training event.

The same is true for the work of transforming hearts and minds of those who are racist. Safe spaces are needed to allow those individual to understand the hurt they have caused and how to respect the dignity of every human being. Thus, training should contain opportunities to practice defining and enforcing group norms.

III.4.3 Learning Check-ins

Training should contain learning check-ins. These should be designed to reinforce participant's learning and to test the level of knowledge and skills obtained. You might consider starting with a pre-event survey to get participants into learning mode. This can serve as a benchmark for learning through the event and when compared with a post-event survey.

Use check-in methods that are private early in the training program, such as a three or four question checklist completed in private. As familiarity and comfort within a training

group progresses, check-in methods can be shared with a table group or the entire group as, exercises such as completing the open-ended sentences, “I learned...” or “I grew in faith....” Check-ins can, also, be designed as exercises to reinforce experiential learning, such as group exercises to practice an essential concept, such as stereotypes or internalized racial oppression.

III.4.4 Customized Activities

The training facilitator may include opportunities for participants to prove their understanding of the above historical and didactical topics and to practice various skills acquired during the training. These activities may be localized to the audience and local.

Types of customized activities are shown in the following table.

Table 3 Customized Activities

Type	Purpose	Examples
Introspective	Understanding of terms (e.g. “implicit bias”)	<ul style="list-style-type: none"> • Personal inventory including activities to undo <ul style="list-style-type: none"> ○ internalized socialization^{lxxviii} ○ learn to be accountable • Reflect on your personal history and finding examples of racism where you didn’t have the vocabulary or awareness to realize it. • Role plays for important terms. • Word association with terms such as grace, blessing, race, racism, perseverance, black, white supremacy, power, equality vs. equity, and reconciliation. • Reconcile internal fears of doing this work with the need to do this work through the theological underpinnings.
Reconciling	Practice skills (use of knowledge)	<ul style="list-style-type: none"> • Have the group suggest an individual-on-individual offensive situation to be handled (e.g. someone said something racist or a list of microaggressions) and have the group role play how to handle it. Make sure to bring out the dynamic of intent vs. impact. • Have the group suggest a systemic racism situation to be handled and have the group discuss how to handle it. • Identify what skills are being used in reconciliation activities

		<ul style="list-style-type: none"> • Write a lamentation • Write a prayer • Use the Restorative Justice
After the class.	Honing/Growing skills	Video w/follow-up questions or activities.

When activities are done, be sure to describe how they relate to the 4 areas of the Church's Becoming Beloved Community initiative.

III.4.5 Next Steps

After covering the concepts and participating in activities, it is important to allow time to reflect on the training experience. Participants should be encouraged to consider the relationship between the concepts discussed and the activities in which they participated, and then determine their next steps. Training should then allow time for participants to share with each other what actions they will take with the knowledge and skills they have acquired.

Explain that the participant's next steps depend upon where they are in the journey to dismantle racism. Possible next steps might include:

- For some who are just recognizing white privilege, the next step might be to learn more about this by studying and meeting with others who have a deeper acknowledgement and understanding of the concept.
- For those who minimize the fact that we are different, the next step might be to learn that the fact that there are differences is not a bad thing and that being curious about differences, especially in the experiences of racism, is a good thing.
- For those who have accepted the reality of racism in their own personal lives, or communities, the next step might be to begin immediately with committing to see and value each person with whom we interact as also a member of Christ's Beloved Community.
- Schedule honest community conversations about issues of race following General Convention Resolution 2005-C019 with actions described in III.2.5 "Becoming Beloved Community" with the goal of moving toward systemic change, etc.
- Commit to stand up for another person when we see them being treated unfairly may begin by simply standing next to another person.

Stress that Small steps matter.

IV Curriculum Rubric

Different levels of knowledge and skill are recommended for different types of work in eliminating racism and providing racial reconciliation. This section describes a rubric for the levels of knowledge necessary accomplish those different types of work.

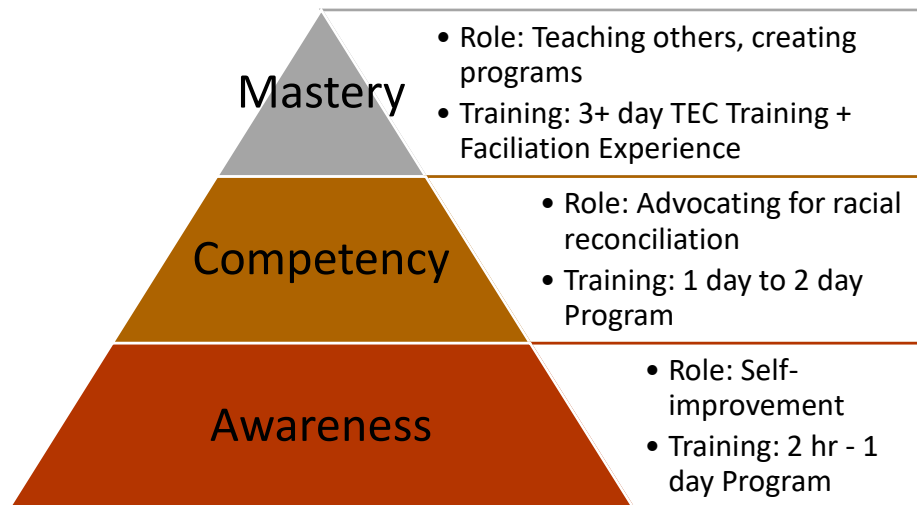
IV.1 Training Levels

There are three (3) levels of abilities for doing anti-racism and racial reconciliation work for the Church:

- 1) **Awareness:** Individuals can recognize racist behavior and know how to behave in a non-racist manner
- 2) **Competency:** Individuals can know how to help others behave in a non-racist manner as individuals or institutions
- 3) **Mastery:** Individuals can develop and deliver anti-racism programs and training.

The Anti-Racism Training Learning Model below illustrates the difference between these levels.

Figure 4 Anti-Racism Learning Model



An informational workshop or program of one (1) to three (3) hours in length is not truly long enough to cover all the components outlined previously. Such events only serve to bring someone to an **awareness** of one or more of those components such that they can incorporate those components into their day-to-day lives. Such events individually should not be considered as meeting the canons of the church or the General Convention mandates of anti-racism training and certification.

Training of more than eight (8) hours including an overnight is necessary to cover all the concepts described herein. Showing proficiency in applying these concepts signifies that someone is **competent** and is ready to begin to do the work of eliminating racism. This level of readiness should be considered as meeting the canons of the church or the General Convention mandates of anti-racism training and certification. This should be acknowledged by Certification by the Diocese according to Canon. Watch the Episcopal Church web site for information about the certification process.

Individuals who have achieved the following levels of proficiency, study, and skill development are considered **Masters** who are able to develop and deliver Awareness level and Competency level training and programs. They have:

- Completed Competency-level training,
- Previously acquired sufficient facilitation skills to deliver the components defined, and
- Committed to continue learning and skill development by becoming part of an on-going learning/teaching community for the purpose of learning new skills, sharing effective models, and co-designing events. This means more than just 3 days of training.

A training curriculum targeted at one level will not be the same as training for a different level, even though some components may be similar. For example, a training curriculum at the Master level will be much more complex. It should discuss such topics as how to handle emotions whereas training at the Awareness level should only address recognizing those emotions.

IV.2 Concepts and Levels

The curriculum rubric that relates the key concepts previously described to levels of knowledge and skills is described in the table below.

Table 4 Training Curriculum Rubric

	Awareness	Competency	Mastery
Historical Components			
History of the church	Can describe the general history of racism in the Episcopal Church as described at http://arc.episcopalchurch.org/episcopal-life/BkRace.html	Can use the history to put anti-racism and racial reconciliation efforts in context	Can explain how the history of the church brought us to the way the church currently sees racism
Canonical Requirements for anti-racism Training	Can articulate the canon	Can use the canon in discussions of church's anti-racism and racial reconciliation efforts	Can articulate why the canon exists and explain why it helps the Church eliminate the sin of racism
“The Church’s Contemporary response to Racism”	Can describe the Church’s response and what the responses (General Convention Resolutions) are trying to achieve	Can list the General Convention resolutions relating to racial justice and can describe how they apply to situations within the Church	Can describe genesis (initiating motivations) of the resolutions and the relationship between them
Pastoral Letters written by the House of Bishops	Can list the letters	Can enunciate what each letter says	Can describe the reason for and the desired impact of each letter

“Becoming Beloved Community”	Can list the four (4) frameworks	Can describe the purpose of each of the frameworks and how they help achieve racial reconciliation	Can explain why the long-term plan was created and how each of the framework areas works as a whole.
Didactical Components			
The Baptismal Covenant	Can describe the Baptismal covenant.	Can explain how the Baptismal Covenant applies to racial reconciliation work	Can explain why the Baptismal Covenant is theologically central to equipping people to do racial reconciliation work
Essential Concepts	Can list the essential concepts	Can explain each of the concepts	Can explain why each of the concepts are important to know to do racial reconciliation work and can help people with the emotions they experience in learning these concepts
Intersectionality	Can describe what it means	Can explain how it impacts this work and knows how to use it to separate racism from other isms	Can explain why it is important in this work and how the Church sees racism in the context of other isms
The Doctrine of Discovery	Can describe what it is	Can explain how it impacts this work	Can explain why it came about and is important in this work
Becoming Co-conspirators	Can describe what it is and what skills are required	Can be a co-conspirator in many situations	Can explain how to convince and teach someone to become a co-conspirator
Activities			
Prayer	Can describe what prayer is	Can lead the different types of prayer are used in this work	Can explain how the different types of prayer relate to one

			another
Creating “Safe Spaces	Can describe what it is	Can develop group respectful guidelines to ensure respectful communication	Can explain how to use different communication techniques in different situations
Next Steps	Can describe their next steps	Can explain different possible next steps depending upon where someone is in their journey or their intent	Can explain how to help people develop next steps

In addition, those at a Mastery level should have the skills described in “Anti-Racist Train the Trainer Programs: A Model”^{lxxix}

V Summary

Many advocates for racial reconciliation and justice have asserted that anti-racism training is *necessary but not sufficient* for engaging the mission of the church; to become reconciled with God and one another in Christ. Yet the process for equipping Episcopalians to engage even in anti-racism training and ministry has been inconsistent.

The components described herein define the framework and curriculum rubric for any anti-racism training that might be developed and delivered on behalf of the Episcopal Church. The curriculum rubric is intended to provide support for individuals, congregations, dioceses, and provinces. It is designed to be the definitive description of what one should know to do this work and what one should be able to do to be certified to lead this work of dismantling racism restoring right relationships between God and God’s people through love as the Episcopal branch of the Jesus Movement.

Whether delivered as a pure training workshop or a liturgical event, the expectation is that those who develop and deliver training will include these components as they are the criteria recommended by the Executive Council Committee on Anti-Racism for "Anti-Racism training certification" mandated by the Church and for those who do this work on behalf of the Church.

VI Resources

Fear not. You are not alone in doing this work. There are people and a website to help you find the information and resources that you need. Your diocesan bishop’s office staff may also be able to help you.

VI.1 The Episcopal Church’s (TEC) Executive Council Committee on Anti-Racism (ECCAR)

ECCAR members stand ready to provide help or referrals. You can find them on the General Convention website at <http://www.GeneralConvention.org> -> Interim Bodies->Executive Council Committee or Commission Executive Council Committee on Anti-Racism.

You may contact ECCAR members through the General Convention Office at (800) 334-7626 or eccar@episcopalchurch.org.

VI.2 Current Presiding Bishop's Staff Members

Members of the Episcopal Church staff focused on Racial Reconciliation and Justice can be found at <https://www.episcopalchurch.org/racial-reconciliation>.

VI.3 TEC Resources for Racial Reconciliation and Justice

Website with downloadable resources at <https://www.episcopalchurch.org/racial-reconciliation>

Endnotes

- ⁱ James Madison, *Attitude Toward the Negro*, https://archive.org/stream/jstor-2713830/2713830_djvu.txt.
- ⁱⁱ *United Nations Universal Declaration of Human Rights*, <http://www.un.org/en/universal-declaration-human-rights/>.
- ⁱⁱⁱ Joseph Barndt, *Understanding and Dismantling Racism: The Twenty-First Century Challenge To White America*, Fortress Press, 2007, pp 226.
- ^{iv} *Using Bloom's Taxonomy to Write Effective Learning Objectives*, <https://tips.uark.edu/using-blooms-taxonomy/>.
- ^v Kaleidoscope institute's *Respectful Communication Guidelines*, <http://www.kscopeinstitute.org/respectful-communication-guidelines/>.
- ^{vi} "Seeing The Face of God", https://www.episcopalchurch.org/files/antiracism_book-revise3.pdf, pp. 97.
- ^{vii} "Why Study History", American Historical Association, [https://www.historians.org/about-aha-and-membership/aha-history-and-archives/historical-archives/why-study-history-\(1998\)](https://www.historians.org/about-aha-and-membership/aha-history-and-archives/historical-archives/why-study-history-(1998)).
- ^{viii} "Why It's Important That We Study History", Arcadia Publishing and The History Press, <https://www.arcadiapublishing.com/Navigation/Community/Arcadia-and-THP-Blog/June-2016/Why-It%E2%80%99s-Important-That-We-Study-History>.
- ^{ix} *A People's History of the United States*, Harper Collins Publishers, 2005.
- ^x 2015 Constitution and Canons, https://www.episcopalchurch.org/files/documents/2015_candc.pdf.
- ^{xi} The Church's Contemporary Response to Racism, https://www.episcopalarchives.org/sites/default/files/anti-racism/anti-racism-training/ResRep_Anti-RacismTraining_AEC03202015.pdf.
- ^{xii} Episcopal Church Pastoral Letters, <https://www.episcopalchurch.org/library/topics/pastoral-letters>.
- ^{xiii} The Episcopal Branch of the Jesus Movement, <https://www.episcopalchurch.org/jesus-movement>.
- ^{xiv} *Becoming Beloved Community: The Episcopal Church's Long-Term Commitment* <https://www.episcopalchurch.org/page/becoming-beloved-community>.
- ^{xv} Definition of "Active bystander", <https://web.mit.edu/bystanders/definition/index.html>.
- ^{xvi} Definition of "anti-racism", <https://en.wikipedia.org/wiki/Anti-racism>.
- ^{xvii} Joseph Barndt, *Understanding and Dismantling Racism: The Twenty-First Century Challenge To White America*, Fortress Press, 2007, pp 223.
- ^{xviii} Definition of "bigotry", <http://www.dictionary.com/browse/bigotry?s=t>.
- ^{xix} Definition of "chattel slavery", https://en.wikipedia.org/wiki/Slavery#Chattel_slavery.
- ^{xx} Definition of "colorism", https://en.wikipedia.org/wiki/Discrimination_based_on_skin_color.
- ^{xxi} Definition of "Color blindness", [https://en.wikipedia.org/wiki/Color_blindness_\(race\)](https://en.wikipedia.org/wiki/Color_blindness_(race)).
- ^{xxii} Joseph Barndt, *Understanding & Dismantling Racism: The Twenty-First Century Challenge to White America*, Fortress Press, 2007, p. 164.
- ^{xxiii} Definition of "cultural awareness", <https://www.collinsdictionary.com/us/dictionary/english/cultural-awareness>.
- ^{xxiv} Definition of "(inter-)cultural competence", https://en.wikipedia.org/wiki/Intercultural_competence.
- ^{xxv} Definition of "culture", <https://en.wikipedia.org/wiki/Culture>.
- ^{xxvi} Definition of "discrimination", <http://www.dictionary.com/browse/discrimination>.
- ^{xxvii} Definition of "redlining", <https://en.wikipedia.org/wiki/Redlining>.
- ^{xxviii} Diversity definition, <http://www.dictionary.com/browse/diversity>.
- ^{xxix} Definition of "Environmental racism", https://en.wikipedia.org/wiki/Environmental_racism.
- ^{xxx} Definition of "epithet", <https://www.merriam-webster.com/dictionary/epithet>.
- ^{xxxi} Definition of "ethnicity", Dictionary.com. Retrieved from <http://www.dictionary.com/browse/ethnicity?s=t>.
- ^{xxxii} Katrina Browne, Producer/Director, *Traces of the Trade*.
- ^{xxxiii} Definition of "implicit stereotype", https://en.wikipedia.org/wiki/Implicit_stereotype.
- ^{xxxiv} Definition of "Implicit bias", <https://plato.stanford.edu/entries/implicit-bias/>.
- ^{xxxv} Definition of "Institutional racism", https://en.wikipedia.org/wiki/Institutional_racism.
- ^{xxxvi} *Structural Racism*, Racial Equity Tools, <https://www.racialequitytools.org/fundamentals/core-concepts/structural-racism>.
- ^{xxxvii} Definition of "internalized racism", https://en.wikipedia.org/wiki/Internalized_racism.
- ^{xxxviii} Definition of "intersectionality", <https://en.wikipedia.org/wiki/Intersectionality>.

-
- xxxix “Microaggressions: More than Just Race”, Psychology Today, <https://www.psychologytoday.com/us/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race>.
- xl Definition of “oppression”, <http://www.dictionary.com/browse/oppression?s=t>.
- xli Definition of “power”, <https://www.merriam-webster.com/dictionary/power>.
- xlii Definition of “power (social and political)”, [https://en.wikipedia.org/wiki/Power_\(social_and_political\)](https://en.wikipedia.org/wiki/Power_(social_and_political))
- xliii Definition of “prejudice”, <http://www.dictionary.com/browse/prejudice?s=t>.
- xliv Definition of “privilege”, <http://www.dictionary.com/browse/privilege>.
- xlv W.E.B. Du Bois, *Black Reconstruction in America, 1860 – 1889*, The Free Press, 1998.
- xlvi Thandeka, *Learning to be White*, Bloomsbury Academic, 1999.
- xlvii Katrina Browne, Producer/Director, *Traces of the Trade*.
- xlviii Definition of “racial profiling”, <http://www.dictionary.com/browse/racial--profiling>.
- xlix *Racial Profiling*, National Institute of Justice, <https://www.nij.gov/topics/law-enforcement/legitimacy/pages/racial-profiling.aspx>.
- ¹ Definition of “reparations”, <https://www.merriam-webster.com/dictionary/reparation>.
- li Jennifer Harvey, *Dear White Christians: For Those Still Longing for Racial Reconciliation*, Wm. B. Eerdmans Publishing Co, 2014.
- lii Definition of “race”, Britannica.com. Retrieved from <https://www.britannica.com/topic/race-human>.
- liii Joseph Barndt, *Understanding and Dismantling Racism: The Twenty-First Century Challenge To White America*, Fortress Press, 2007, pp 62 – 75.
- liiv Definition of “racism”, <https://en.wikipedia.org/wiki/Racism>.
- lv Joseph Barndt, *Understanding and Dismantling Racism: The Twenty-First Century Challenge To White America*, Fortress Press, 2007, pp 55 – 60.
- lvi Definition of “racial equity”, <https://www.cssp.org/about/race-equity/GLOSSARY-OF-TERMS.pdf>.
- lvii Ibid.
- lviii Duke Kwon, *Should We Abandon the Language of ‘Racial Reconciliation’?*, October 3, 2017 <https://www.thegospelcoalition.org/article/should-we-abandon-the-language-of-racial-reconciliation/>.
- lix Episcopal Church Racial Reconciliation page, <https://www.episcopalchurch.org/racial-reconciliation>.
- lx Charter for Compassion Forgiveness and Reconciliation page, <https://charterforcompassion.org/forgiveness-and-reconciliation>.
- lxi Donald M. Kinder and Lynn M. Sanders, *Divided by Color: Racial Politics and Democratic Ideals*, The University of Chicago Press, 1996, pp. 292.
- lxii Thankdeka, *Learning to be White: Money, Race, and God in America*, The Continuum Publishing Group Inc., 1999, pp 91.
- lxiii Definition of “scapegoat”, <https://en.wikipedia.org/wiki/Scapegoating>.
- lxiv Definition of “stereotype”, <https://en.wikipedia.org/wiki/Stereotype>.
- lxv Paul McLeod, *Stereotypes*, Simply Psychology, <https://www.simplypsychology.org/katz-braly.html>.
- lxvi Thankdeka, *Learning to be White: Money, Race, and God in America*, The Continuum Publishing Group Inc., 1999, pp 133.
- lxvii Radical Discipleship White Supremacy (Overt & Covert) <https://radicaldiscipleship.net/2017/07/05/white-supremacy-overt-covert/>.
- lxviii Definition of “white privilege”, https://en.wikipedia.org/wiki/White_privilege
- lxix “Unpacking the Invisible Knapsack”, <https://nationalseedproject.org/white-privilege-unpacking-the-invisible-knapsack>.
- lxx Michael Eric Dyson, *Tears We Cannot Stop: A Sermon to White America*, St. Martin’s Press, 2017.
- lxxi “Building a Multi-Ethnic, Inclusive & Anti-racist Organization: Tools for Liberation Packet for Anti-Racist Activists, Allies, & Critical Thinkers”, The Safehouse Progressive Alliance for Nonviolence.
- lxxii “Salisbury University Needs to Talk About the WHITE Supremacy Pyramid”, <https://www.hercampus.com/school/salisbury/salisbury-university-needs-talk-about-white-supremacy-pyramid>.
- lxxiv Doctrine of Discovery, <https://www.gilderlehrman.org/history-by-era/imperial-ivalries/resources/doctrine-discovery-1493>

^{lxxv} *What Is Reconciliation? How Does The Bible Define It?*, Christian Crier, <http://www.patheos.com/blogs/christiancrier/2015/04/16/what-is-reconciliation-how-does-the-bible-define-it/>.

^{lxxvi} Definition of “Crisis intervention”, https://en.wikipedia.org/wiki/Crisis_intervention.

^{lxxvii} Joseph Barndt, *Understanding & Dismantling Racism: The Twenty-First Century Challenge to White America*, Fortress Press, 2007, p. 231-262.

^{lxxviii} Joseph Barndt, *Understanding & Dismantling Racism: The Twenty-First Century Challenge to White America*, Fortress Press, 2007, p. 228.

^{lxxix} *Anti-Racist Train The Trainer Programs: A Model*, Racial Equity Tools, <http://www.racialequitytools.org/resourcefiles/james3.pdf>, p. 18-21.