

The following was approved as the standard of online racial justice training by the Standards for Accreditation Committee of the Office of Vocation on October 2, 2019.

Online Racial Justice Training Workshop

Purpose of Training

The development of this training was mandated at the 39th General Council 2006 that all active ministry personnel would receive training on racial justice towards becoming an intercultural church and hence promote reconciliation. This training will be delivered online over four sessions with a time allotment of two-and-a-half hours for each session. The training aims to provide the participants a space to reflect and take action(s) to address the issues of racial justice in their ministry engagement(s). This includes engagement (1) within the scope of the participants' leadership capacity as ministers in their respective faith communities, and (2) in daily life experiences in society, both mainstream and in the margins.

A Synopsis of Sessions 1 and 2

Sessions 1 and 2 will focus on raising awareness and widening one's knowledge on issues of racial justice. This will be examined at the personal level and in relation to other peoples we encounter within the works of the church and those in the public and market places.

Session 1 will provide a space to tell individual stories of racism from personal experience. For those of the "racialized" groups, these could be stories of victimization. For those of the dominant "White" group, these could be stories of personal encounter when they witness racism. The session will also include a history of racism in the Canadian context. This will include the dynamics of power based on White privilege. A model of the "staircase of oppression" will also be examined.

Session 2 will seek to widen the knowledge of racism among the participants. The majority White group will explore the subject of "White fragility." The racialized and Indigenous groups will explore other expressions of racism, including colourism and in-group bias. A biblical case story will be examined for further reflection on the subject matter.

For Sessions 1 and 2, which form the mandatory components, we will be meeting in separate groups according to our racial identities: one group are people who self-identify as Indigenous, racialized, and/or bi-racial, and another group are people who self-identify as White. The rationale for this separation is based on the difference in the learning needs between Indigenous, racialized, and/or bi-racial people and White people. Because of their lived experiences, Indigenous, racialized, and/or bi-racial people likely have different day-to-day realities than those of White people. At times, in past educational sessions, racialized, bi-racial and Indigenous peoples were often called on to "educate" White people about racism, but did not necessarily have opportunities to do their own learnings. And White people have sometimes felt the need to self-censor because they did not want to say anything "wrong" in front of an Indigenous, racialized, and/or bi-racial person, even if they had genuine questions about racial justice. As a result, not everyone was receiving the full educational experience.

A Synopsis of Sessions 3 and 4

Sessions 3 and 4 will focus on moving from the victimizing power of racism to an affirming and transforming space. This space will be the loci of reconciliation as defined by healthy intercultural relations. Strategizing expressions of healthy intercultural relations in the system called United Church of Canada would be the end goal of these sessions.

Session 3 will emphasize the importance of naming the spaces impacted by power relations in The United Church of Canada. These spaces are the “racialized” locations that are in need of transformation within the system. A vital vehicle towards building capacity to sustain healthy intercultural relations is to learn the power of hospitality.

Session 4 aims to produce strategic planning on how to engage the system in intercultural relations. This will continue to build on the lessons from Session 3. Appreciative inquiry will be used as a methodological tool to design these strategic planning.

Unlike Sessions 1 and 2, Sessions 3 and 4 will combine the Indigenous, racial and/or bi-racial group with the White group. Whereas the primary objective of Sessions 1 & 2 is to identify the issues and dynamics of systemic racism, the key emphasis of Sessions 3 & 4 is to explore the space of transformation, which will address the need for reconciliation within the racial justice framework. Sessions 1 and 2 do not quite take the participants deep enough where they are able to explore possible actions as a response to the problem of systemic racism. Sessions 3 and 4 would complete the learning circle, which is also known as the hermeneutical circle. In addition, on the one hand, Sessions 1 and 2 provide the tools for individual understanding/awareness of systemic racism; on the other, Sessions 3 and 4 seeks to provide the tools for corporate/communitarian lived out responses to racial justice issues affecting ministering in the United Church context(s).

Pedagogical Approach

Unlike most webinars, this online workshop training attempts to be as interactive as possible, especially between participants. The teaching methodology utilized in this training follows that of Paulo Freire’s dialogue education and Jane Vella’s adult learning processes. Both pedagogical methodologies are rooted in informal education and are globally instrumental in educating grassroots communities. The main focus of these methodologies is on transformative learning. This should not be lost to the purpose of this training. This pedagogical approach provides the environment where the learning process mirrors the necessary lived experience conditions that result in reconciliation.

Training Outcomes

1. The participant will develop common and foundational awareness of racial justice issues.
2. The participant will deepen their shared analysis of racial justice issues.
3. The participant will identify that racism is grounded in White supremacy, and will build an understanding of the history and function of White supremacy to better inform and direct the work of racial justice.

4. The participant will build a collective capacity towards a system of healthy intercultural relations.
5. The participant will strengthen their collective resolve towards reconciliation through appreciative inquiry.

Training Outputs

A Session 1: Raising Awareness

1. Biblical and theological context
 - a. 36th General Council (1997), "That All May Be One"
 - b. Gal 3:28; Micah 6:8; Gen 1:27; Ps 139
2. What is inclusive in the race discourse? Definition of terms
 - a. Telling my part of the story on the race discourse
 - b. Understanding terminology on difference and on race
 - c. The staircase of oppression
3. Social context of racism in Canada
 - a. History of racism in Canada
 - b. Expressions of racism
4. Racism in The United Church of Canada
 - a. Personal stories
 - b. Presence of "White privilege"
5. What do we do?

B Session 2: Widening my Knowledge

1. Racism and the dominant "White" people group
 - a. Review the Staircase of Oppression
 - b. Understanding "White fragility" and reactions to racial harassment
 - c. Repudiation of Doctrine of Discovery
 - d. Markers of white supremacy
2. Expression of racism among racialized and Indigenous groups
 - a. Colourism
 - b. In-group bias
3. Biblical case story
 - a. Gen 9:18-29
 - b. Matthew 15

C Session 3: Social Awareness: Building Capacity for Intercultural Communication

1. Interpreting power in a system of oppression
 - a. A brief review of Staircase of Oppression
 - b. Dynamics of power that oppress the "Others"
2. Looking from the "other side": Naming "racialized" spaces impacted by power relations in the United Church context

- a. Fragility of dominant culture (settler mentality)
 - b. On-going colonization of indigenous peoples
 - c. Overlooking the Francophone context
 - d. Neglecting history of black legacy
 - e. Hiding the invisible in-group bias cultures (colonial mentality)
3. Capacity building: Solution is not in integration, but through intentional intercultural relations
 - a. Language problem: How integration fails the Others
 - b. A biblical value: Creating equitable cultural spaces through hospitality towards the Others
- D Session 4: Relationship Management: Engaging in intercultural relations through Appreciative Inquiry
1. Utilizing appreciative inquiry (AI)
 - a. What is appreciative inquiry?
 - b. Spaces for application of appreciative inquiry
 2. Applying AI on racial justice in the context of The United Church of Canada
 - a. Just living - Sharing power
 - i. Power is everywhere
 - ii. What do we do with power in the United Church in relation to the “Others”?
 - b. Loving mercy – Preferential option of the “other”
 - i. The United Church has a history of social justice engagement
 - ii. How can the United Church demonstrate this preferential option of the “other” within its institution?
 - c. Humility - constant attitude
 - i. Re-learning the kenotic attitude in a kenotic moment
 - ii. How do we strategize living (locally, nationally and globally) as proponents of justice in a kenotic space?

Prepared by Emo Yango, DMiss
Draft date: 2019 Aug 25

References and Resources

2019 “Historical compilation of Francophone engagement.” In The United Church of Canada.

2019 “Historical compilation of Indigenous engagement.” In The United Church of Canada.

Canadian Council on Learning

2009 [*Community Dialogues on First Nations Holistic Lifelong Learning: Learning as a Community for Renewal and Growth.*](#)

2005 [*“State of Aboriginal Learning: Background Dialogue on Aboriginal Learning.”*](#)

Collington, Val; Jan Fook

- 2016 [“Instigating change through Appreciative Inquiry: A Case Study,”](#) *International Journal of Higher Education Management (IJHEM)*, vol. 3, no. 1 (August 2016).

DiAngelo, Robin

- _____ [“White Fragility,”](#) *International Journal of Critical Pedagogy*, vol. 3, no. 3 (2011), pp. 54–70.

Ecumenical Resources

- 2017 [White Privilege: Let’s Talk, A Resource for Transformational Dialogue](#), The United Church of Christ.
- 2012 [Cracking Open White Identity Towards Transformation](#), The Canadian Council of Churches.
- _____ [“Deepening Understanding for Intercultural Ministry,”](#) The Canadian Council of Churches.

Freire, Paulo

- 2006 *Pedagogy of the Oppressed*. 30th anniversary edition. New York: Continuum.

Hammond, Sue Annis

- 1998 *The Thin Book of Appreciative Inquiry*. Plano, TX: Thin Book Publishing.

Ng, Wenh-In, ed.

- 2004 *That All May Be One: A Resource for Educating toward Racial Justice*. Toronto: The United Church of Canada.

Pohl, Christine D.

- 2018 [“Hospitality, Trust and Reweaving the Fabric of Community,”](#) *Faith & Leadership*.

Schweitzer, Don; Robert Fennell; Michael Bourgeois

- 2019 *The Theology of The United Church of Canada*. Waterloo, ON: Wilfred Laurier University Press.

The United Church of Canada

- 2018 [“Two Churches Are Better Than One,”](#) Adele Halliday, in *Mandate*, Winter 2018, pp. 15–17.
- 2017 [“White Privilege: A Workshop,”](#) Jennifer Henry, *Mandate*, May 2017, pp. 43–46.
- 2009 [Reviewing Partnership in the Context of Empire](#).
- 2008 [Ending Racial Harassment: Creating Healthy Congregations](#).

- 2006 [*Living Faithfully in the Midst of Empire: Report to the 39th General Council 2006.*](#)
- 2000 ["That All May Be One, Anti-Racism Policy Statement."](#)
- 43rd General Council Glossary of Terms for framing conversation." In [https://unitedchurch.sharepoint.com/:w:/r/sites/GC43Site/layouts/15/Doc.aspx?sourcedoc={65FE65D9-27E2-4D92-B813-C495F81FFE73}&file=Glossary.docx&action=default&mobileredirect=true&DefaultItemOpen=1.](https://unitedchurch.sharepoint.com/:w:/r/sites/GC43Site/layouts/15/Doc.aspx?sourcedoc={65FE65D9-27E2-4D92-B813-C495F81FFE73}&file=Glossary.docx&action=default&mobileredirect=true&DefaultItemOpen=1)
- _____ ["Anti-Racism."](#)
- _____ ["Doctrine of Discovery."](#)
- _____ ["Indigenous Ministries."](#)
- _____ ["Intercultural Ministries."](#) In [www.united-church.ca/community-faith/being-community/intercultural-ministries.](http://www.united-church.ca/community-faith/being-community/intercultural-ministries)
- _____ [Round the Table blogs on anti-racism and White privilege.](#)

Vella, Jane

- 2016 ["The Power of Dialogue in Adult Learning,"](#) *Reflective Practice: Formation and Supervision in Ministry*, vol. 36: How Do Adults Learn?
- 2002 *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults.* San Francisco: Jossey-Bass.

Videos

- _____ ["Buffy Sainte-Marie on God, Reconciliation and the Doctrine of Discovery,"](#)
Context with Lorna Dueck.
- _____ ["Colourism and Black Love: Damned if You Do, Damned if You Don't,"](#) BBC News.
- _____ [*Seeing White Fragility \(RISE District\).*](#)
- _____ ["Why 'I'm not racist' is only half the story,"](#) Robin DiAngelo, *Big Think.*

Whitney, Diana; Amanda Trosten-Bloom

- 2010 *The Power of Appreciative Inquiry: A Practical Guide to Positive Change.* San Francisco: Berrett-Koehler Publishers, Inc.