Best & Promising Practices

# for Hispanic/Latino/a Inclusion in UMC Churches in North Carolina

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## Introduction to this Document

CAPD is pleased to share this report of Best & Promising Practices for Hispanic/Latino/a Inclusion in UMC Churches in North Carolina. The list of practices is the product of a targeted literature review completed as part of the evaluation of the Hispanic House of Studies’ work to support thriving Latino/a ministry.[[1]](#footnote-1)

Several factors contributed to The Duke Endowment and the Hispanic House of Studies interest in our pulling together this resource. The partner stakeholders in the work of the Hispanic House of Studies―the Duke Divinity School, the Western North Carolina UMC Conference, the North Carolina UMC Conference and the Duke Endowment―have all expressed interest in helping their constituencies build their capacities to engage with and include Hispanic/Latino/a populations in the life of the church. At the same time, some clergy and laity do not feel fully competent or confident in what it might take to do that well. The Hispanic House of Studies and the Thriving Rural Communities Initiative have already implemented several strategies towards those ends: Encuentro, Caminantes and Caminantes Pastores, lay ministry training and others. While those efforts are quite effective for those who participate, even life-changing, as is the case for Encuentro, they are limited in scope. CAPD offered to develop this product in the hopes it might be another resource for the Hispanic House, The Duke Endowment and other stakeholders to use as they consider whether or not, and how, to widen and deepen their inclusion work.

### Context

Between 1990 and 2000, the Hispanic population of North Carolina grew 394%, to 4.7% of the state population (per U.S. Census data).[[2]](#footnote-2) Estimates from 2011 place the Hispanic population of North Carolina at roughly 9% (per the Pew Research Center on Hispanic Trends).[[3]](#footnote-3) Survey research from the 2010/2011 Health Survey of active North Carolina United Methodist Clergy suggested a marked need for skills and knowledge on Hispanic/Latino/a inclusion, and more recent survey research and site visits for The Thriving Rural Communities Initiatives expanded on what Rural Fellows feel confident and not confident about towards those ends.

For example, we were given the opportunity to add a few questions on the subject as part of our ongoing evaluation of the Thriving Hispanic/Latino/a Communities Initiative. Those questions were answered by 1305 clergy members. When asked, “At the current time, how competent do you feel to minister to people of Latino/a or Hispanic background who might want to become members of the church/charge you are currently serving?” only 8% of respondents felt “very competent”; 26% described themselves as “not at all competent.” Similarly, when asked about their ability to establish effective missions for Hispanic/Latino/a populations, only 7% selected “very competent,” and 24% felt that they were “not at all competent.”

This work is of course very challenging. As is true in the rest of the United States, there are also very different―sometimes polarized―views on the economic and social benefits and challenges of racial/ethnic diversity in North Carolina that surface in church as they do elsewhere. For example, pastors have told us that some laity hope that they can help Hispanic/Latino/a neighbors assimilate into their churches; some have had laity criticize mission work as supporting criminals; some lay people feel intimidated at the idea of being with people whose English is not as strong as theirs; and some are open and eager to embrace many different kinds of people but don’t know what it takes to make that happen.

The 2014 summative evaluation of the Hispanic House of Studies’ work (then referred to as the Thriving Hispanic/Latino/a Communities Initiative) indicated the following set of opportunities and challenges related to inclusion:[[4]](#footnote-4)

* Value of an infusion model: strengthening capacities for effective engagement of DDS students, UMC clergy and laity with Hispanic/Latino/a populations has been an important component of THLCI’s work, in addition to work to strengthen the leadership capacities of Hispanic/Latino/a Fellows, pastors and apprentices.
* Per interviews with leaders and stakeholders of THLC, “*while separate and dedicated missions or church plantings may be an effective approach in the short term, historically, second- and third-generation individuals show much less interest in being segregated into separate programs*.” The report suggested the ability to lead towards multiracial and multiethnic churches would be an important leadership capacity going forward.
* Reconsidering the placement of Hispanic/Latino/a clergy mostly in service of Hispanic/Latino/a ministry or churches―both to help address the two issues above, and because, at this point, that means that most Hispanic/Latino/a clergy receive lower salaries given part-time appointments.
* The report also highlighted several other issues and opportunities for capacity building and change:
  + Acknowledging the unspoken fear of talking with and being in fellowship with people who don’t speak English or whose English skills are not strong
  + Examining biases and assumptions about undocumented people being criminals
  + Finding a way to acknowledge existing power dynamics in the community
  + Helping people adjust to a more nuanced understanding of diversity within the Hispanic community
  + Adjusting to life patterns of people with different schedules, and
  + Embracing the activist history of Methodism and making it a point of current pride.

### How did we approach this product?

We proposed this synthesis as a resource for people hoping to address some of the issues outlined above. We particularly sought to develop a resource to help those tackling this work strengthen their sense of the full range of elements that might be part of a comprehensive strategy for inclusion, per the literature. Our own understanding is that inclusion requires adaptive, rather than technical, change, as those terms are described by Ronald Heifetz in his work on leadership styles.[[5]](#footnote-5) That is, leadership for inclusion is mostly about movement towards a currently unknown way of being. We hope that this Best and Promising Practices resource will help those working towards adaptive change in their churches “get up on the balcony” for perspective and planning.

Our goal was to find what might be a complete (necessary and sufficient) set of practices and understandings that could help an institution or organization or group become more fully inclusive. In particular, how can UMC churches in North Carolina become more fully inclusive of their Hispanic/Latino/a neighbors?

### Who is the intended audience?

In creating this document, we had in mind an audience which includes any member of the clergy, lay leader or other stakeholder in the NCCUMC or WNCCUMC with an interest in creating more inclusive churches, explicitly, but not exclusively, for Hispanic/Latino/a members.

We also considered how this product could provide value added. Our understanding from the evaluation of the Hispanic House of Studies is that its Director, Fellows and apprentices have considerable expertise in connecting with Latino/a populations. As noted above, the Hispanic House, Hispanic Fellows and Rural Fellows more often cite a challenge of helping Anglo populations include Latino/a populations in their settings, and being *with* in those connections rather than *helping* or *doing for*. That is, inclusion is not premised on “fixing” the people to be invited in, but rather on building appetite, will and capacities of others, particularly from dominant cultures, to create environments where everyone is welcome and difficult conversations can be had.

Thus, our research focused a great deal on recommended practices for multiethnic inclusion in traditionally Anglo spaces, and less on supports for those already working with majority Latino/a populations in their churches or missions. Having said that, we also do highlight some sources that address specific systemic and institutional needs for those working in Hispanic Ministry.[[6]](#footnote-6)

## Methodology

### What do we mean by inclusion?

By inclusion, we mean the creation of spaces and relationships of equity. In considering this definition, we were helped by an article by The Inclusion Network, a disabilities rights organization (see quote below).[[7]](#footnote-7) They offer a thoughtful critique of a traditional definition of inclusion, particularly in terms of the assumptions about who has power to invite or claim the space.

*“Across this country a definition of inclusion is offered. It is generally accepted that ‘Inclusion’ means inviting those who have been historically locked out to ‘come in.’ This well-intentioned meaning must be strengthened. A weakness of this definition is evident. Who has the authority or right to ‘invite’ others in? And how did the ‘inviters’ get in? Finally, who is doing the excluding? It is time we both recognize and accept that we are all born ‘in’! No one has the right to invite others in!”*

Shafik Asante, “What is Inclusion?”

As we did the review, we also found a helpful discussion of terminology in Kathleen Garces-Foley’s 2007 book *Crossing the Ethnic Divide: The Multiethnic Church on a Mission*. The book offers an ethnographic case study of an evangelical Baptist Church whose pastor implemented an intentional strategy to change its composition and identity from a pan-Asian church to a much more broadly diverse church. Garces-Foley struggled to find terminology for the goal of the church that respected the pastor and various congregational members’ language and thinking, and captured what she, as a researcher, could describe as the goal of their work. She points out that “*as religious organizations around the world work to overcome social divisions, one thing they all share is the conviction that the goal is not numerical diversity. Theologian Michael Mata explains, ‘There exists a qualitative aspect to the notion of a multiethnic congregation.’…The two criticisms I heard most often* [in talking with people about diverse churches] *are that these churches are too internally fragmented by diversity to be considered a single community, or they are too homogeneous to be considered ethnically diverse….Besides having demographic diversity, churches must find ways to affirm diversity while still building a sense of shared community. One word that captures both of these goals well is inclusion.”* P. 82-83

### Targeted review of the literature

Our goal was to do a very focused review of scholarship and applied literature that demonstrates and/or recommends “what to do” to build institutional and individual capacity to lead towards inclusion.

This was a targeted search, with no attempt to be exhaustive. In our initial research, we focused on a few particular types of resources, including trainings and other materials targeted to different religious groups, academic research on multiracial/multiethnic inclusion in a church context, UMC-specific resources, and research into the particular context of Hispanic/Latino/a experience in North Carolina. We also looked at applied literature and research in the social justice and racial equity fields, particularly best or promising practice evidence or recommendations for building inclusive organizations and transformative or adaptive change processes.

### Research Questions

We developed a set of research questions to guide our scan of the literature.[[8]](#footnote-8)

They included:

1. What resources are available in United Methodism for inclusion? What are the stated goals of these resources?
2. What kinds of programs/trainings/resources do different Christian and other religious groups use/recommend?
3. What do academic/scientific research suggest are best practices for multiethnic/multiracial inclusion in a Christian context?
4. What issues are specific to Hispanic/Latino/a populations in North Carolina? What barriers appear to be common? What specific knowledge do people need to have about the Hispanic/Latino/a population?
5. What does the field of racial equity/social justice recommend as best/promising practices for inclusion?

As we scanned the literature, we gathered and reviewed in depth resources directly relevant to the research questions above. Some of this content is captured in individual write-ups of particularly helpful documents (see pages 35 to 77). During this process, we also synthesized key ideas into an accumulating list of best and promising practices.

### How did we decide which practices to lift up?

We did not find evidence that would meet the gold standard of evaluation (that is, replicated random assignment or rigorous controlled group studies). This is not surprising. Systemic and institutional equity has never been truly achieved at scale in the U.S., or elsewhere, so we really don’t know what it will take. In addition, social science research generally cannot control for all of the variables that impact broad social behaviors, narratives and outcomes. Thus, while we looked for evidence that meets the gold standard, we were not surprised at its lack.

This means that the practices we lifted up from the literature, shared in this document, should be considered in the category of best/promising practices, rather than in the category of evidence-based practice. Generally, they meet the following criteria:

* They are recommended by multiple sources, who recommend them based on evidence of their success in practice and/or as theoretically important or logical to fill gaps in current practice.
* They address one or more of the issues raised by clergy, laity and other stakeholders working to build leadership for more inclusive UMC churches in North Carolina.

In addition, as a group, these practices offer different entry points for change―individual, church and denominational. Thus, taken together, they might point to a fairly comprehensive way of addressing multiple, interrelated root causes, in addition to their particular benefits.

Best and Promising Practice Areas

### Draw and reflect on a scriptural understanding of multiracial/multiethnic inclusion.

### Draw on Wesleyan tradition to support a call for multiracial/multiethnic inclusion.

### Maintain a regular, reflective and centering spiritual practice.

### Promote active and visible church participation in social justice advocacy and actions and/or community action.

### Develop a nuanced understanding of the diversity of the Hispanic population, nationally and locally, and the unique needs and desires of different groups within that population.

### Provide high quality training in inclusive practices to clergy, laity and other stakeholders.

### Help people know and accept the local, national, international and denominational histories, legacies and current consequences of policies that encouraged or created racial/ethnic and other forms of exclusion.

### Make sure that there is upward mobility within the denomination and within individual districts and churches for Hispanic pastors and laity.

### Be prepared to acknowledge any ways in which the institution is complicit in historical oppression.

### Directly address fear of change at the individual and institutional levels, drawing from diverse fields of work.

**Write-ups of Best and Promising Practice Areas**

### Practice Area 1:

### Draw and reflect on a scriptural understanding of multiracial/multiethnic inclusion

### Explanation:

Every Christian denominational source, including Methodist sources, emphasized the importance of continual exposure to the mission of the church and its teachings as both the imperative and support for inclusion. People often invoke the idea that we should all be as one Body of Christ and teachings of welcome and hospitality.

In a 2015 letter from the United Methodist Council of Bishops, the authors affirm that racism and xenophobia continue to be real problems in the modern world, and that United Methodists and others are called to act against injustice, noting that “*As United Methodists, we affirm that all lives are sacred and that a world free of racism and xenophobia is not only conceivable, but worthy of our pursuit. We renew our commitment to work for a Church that is anti-racist and pro-humanity, believing that beloved community cannot be achieved by ignoring cultural, racial and ethnic differences, but by celebrating diversity and valuing all people.”* The letter closes with 1 John 4:21 (CEB): “*This commandment we have from him: Those who claim to love God ought to love their brother and sister also*.”

In *Radical Welcome,* author and Episcopal priest Stephanie Spellerswrites that“[welcome] *starts with God’s embrace of each and every one of us. It continues with our yearning to embrace God so completely we hardly know where we end and God begins. It manifests and deepens with our embrace and welcome of our brothers and sisters, especially those whom the mainline churches have found it hardest to see, hardest to touch, hardest to love.”* In her book, Spellers teaches from, for example, Ephesians 2:14-16: “*He is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is the hostility between us*.” She also shares what Earl Kooperkamp, the rector at St. Mary’s Episcopal Church in West Harlem, New York offers: “*Radical hospitality is one of the most important spiritual gifts. Look at Abraham and his three angelic visitors in Genesis. Look at Hebrews, where they speak of entertaining angels unawares. Look at Jesus’ open table Fellowship. That’s my vision of where the church should be. Jesus reaches out and bids us to do the same: to open our hearts and hand to those around us, to embrace the abundant life that God graciously offers to all*.”

In the U.S. Conference of Catholic Bishops’ collection of texts on Hispanic/Latino/a ministry, the document “From Many Faces in God’s House: A Catholic Vision for the Third Millennium” shares this explanation of how the concept of Christian hospitality relates to multiethnic and multiracial inclusion: *“Jesus opening a door and inviting us in describes a gracious and transforming hospitality. It is gracious in that Jesus becomes present to us in the midst of this variety of peoples and relationships that were once thought to be closed doors but have come open...We are to follow our Lord in becoming gracious hosts, as we acknowledge and embrace our cultural, ethnic, and linguistic diversity and God’s unique presence in each other’s lives, histories and cultures. This gracious and transforming hospitality also describes a truly Christian understanding of multiculturalism―a multiculturalism that focuses less on a gathering place for many peoples and more on a gracious hospitality that has made a welcoming space for each face among us.”*

### Selected sources citing this practice (with write-ups):

Hemmerle, Cheryl A. “Widen the Circle: A Call to Beloved Community, A Guide for Study and Discussion”*. Interpreter* Magazine: A Ministry of United Methodist Communications. <http://s3.amazonaws.com/Website_Properties/Resources/documents/widen-the-circle-study-guide.pdf>

Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation*. New York: Church Publishing, 2006.

United States Conference of Catholic Bishops. *A New Beginning: Hispanic/Latino* *Ministry, Past, Present, Future*. Washington, DC, 2012.

Marti, Gerardo. "Fluid Ethnicity and Ethnic Transcendence in Multiracial Churches." *Journal for the Scientific Study of Religion* 47.1 (2008): 11-16. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00388.x/full>

Harris III, Otto D. *Transforming Race, Class, and Gender Relationships within the*

*United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. https://libres.uncg.edu/ir/uncg/f/Harris\_uncg\_0154D\_11379.pdf

Yancey, George A. *One Body, One Spirit: Principles of Successful Multiracial Churches.* Downers Grove, IL: InterVarsity, 2003.

### Selected sources for further reading:

United Methodist Council of Bishops. "Pastoral Letter on Racism." Letter, 7 May 2015.

MS. Berlin, Germany. <http://www.umc.org/news-and-media/preview/council-of-bishops-issues-pastoral-letter-on-racism>

Garces-Foley, Kathleen. *Crossing the Ethnic Divide: The Multiethnic Church on a Mission (AAR Academy Series).* New York: Oxford University Press, Paperback 2011.

### Practice Area 2:

### Draw on Wesleyan tradition to support a call for multiracial/multiethnic inclusion

### Explanation:

*“But in the full extent of the word a ‘peacemaker’ is one that as he hath opportunity ‘doth good unto all men’; one that being filled with the love of God and of all mankind cannot confine the expressions of it to his own family, or friends, or acquaintance, or party; no, nor those who are partakers of like precious faith; but steps over all these bounds that he may do good to every man; that he may some way or other manifest his love to neighbors and strangers, friends and enemies.”*

John Wesley, Sermon 23, “Upon Our Lord’s Sermon on the Mount, III”, II.4.

“*Adherents to Wesleyan theology have a rich history and tradition of commitment to social justice and social transformation. Members of the Church are called to be agents of restoration, liberation, and reconciliation and to invite others to become a part of this movement. The operation of the Church had and has the potential to produce personal and social transformation*.”

Otto D. Harris III, *Transforming Race, Class, and Gender Relationships*.

The Wesleyan tradition both encourages loving one’s neighbor, and maintains that loving one’s neighbor is an outgrowth of the Holy Spirit deepening one’s faith. There are many historical examples of Methodists embodying and activating those calls and traditions. This practice is about more fully centering this tradition as a point of pride and identity. This serves as a way of including and informing individuals who may be less familiar with the call and the tradition, and as a way of helping to create a common church identity that is more able to tolerate conflict, risk-taking and controversial stands. Please also see Practice Area 4 (“Promote active and visible church participation in social justice advocacy and actions, and/or community action”) for another way this tradition can be incorporated into inclusion work in the UMC context.

### Selected sources citing this practice (with write-ups):

Otto D., Harris III. *Transforming Race, Class, and Gender Relationships within the United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. <https://libres.uncg.edu/ir/uncg/f/Harris_uncg_0154D_11379.pdf>

Hemmerle, Cheryl A. Widen the Circle: A Call to Beloved Community, A Guide for Study and Discussion*. Interpreter* Magazine, Ministry of United Methodist Communications. <http://s3.amazonaws.com/Website_Properties/Resources/documents/widen-the-circle-study-guide.pdf>

### Practice Area 3:

### Maintain a regular, reflective and centering spiritual practice

### Explanation:

*“Spiritual practice builds a reservoir of spaciousness and equanimity that can provide us with access to our deepest capacities in the midst of great turmoil and difficulty, tension, and conflict.”*

Claudia Horwitz and Jesse Maceo Vega-Frey, *Spiritual Activism & Liberation Spirituality*.

Many anti-racism curricula encourage participants to engage in a regular spiritual practice, and some, including the Unitarian Study Guide, build time for that into each of their lesson plans. The intention and shape of the practice varies slightly across curricula, as does the language used to describe it. But, in common, it is recommended that people doing anti-racism or inclusion work establish an ongoing, regular practice of prayer, mindfulness, meditation and/or quiet to allow them to hear what God might be saying or calling them to do. The practice also becomes helpful as a way to deal with the discomfort and pain that often arises in this work.

In *Widen the Circle,* a UMC training on race, racism and xenophobia, participants begin and end each session with a prayer or litany. For instance, in the closing litany of Session 2, the call and response includes lines such as: “*O God, we confess that by silence and ill-considered word, we have built walls of prejudice*,” and “*Holy Spirit, speak to us. Help us hear your words of forgiveness. Come fill this moment and show us the path of the Samaritan. Amen*.”

In their *Study Guide for Cross-Cultural Engagement*, the Unitarian Universalist College of Social Justice share that, “*To be effective agents of change and transformation in the long run, we must develop the ability to stay connected, even when uncomfortable, without jumping into our automatic modes of defense. This kind of personal work requires a high level of self-awareness, patience, and compassion, which are qualities developed by spiritual practices.”*

### Selected sources citing this practice (with write-ups):

Leach, Josh, and Kathleen McTigue. *Four Study Session: Immigration Justice.* Unitarian Universalist College of Social Justice. <http://uucsj.org/immigrationstudyguide/>

Unitarian Universalist College of Social Justice. *Study Guide for Cross-Cultural* *Engagement.* [http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf](%20http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf)

Hemmerle, Cheryl A. Widen the Circle: A Call to Beloved Community, A Guide for Study and Discussion*. Interpreter* Magazine, Ministry of United Methodist Communications. <http://s3.amazonaws.com/Website_Properties/Resources/documents/widen-the-circle-study-guide.pdf>

### Selected sources for further reading:

Horwitz, Claudia,andJesse MaceoVega-Frey**. “**Spiritual Activism&Liberation Spirituality**:** Pathways To Collective Liberation.” Fieldnotes of the Shambala Institute for Authentic Leadership, October 2006. <http://www.racialequitytools.org/resourcefiles/horwitz.pdf>

Korton, Frances F., and Roberto Vargas. “Movement Building for Transformational

Change: Bringing Together Diverse Leaders for Connection and Vision.” The Positive Futures Network, 2006. <http://www.racialequitytools.org/resourcefiles/Korten&VargaMvmntBldng.pdf>

### Practice Area 4:

### Promote active and visible church participation in social justice advocacy and actions, and/or community action

### Explanation:

This practice is about making solidarity real and taking risks that demonstrate a willingness to share the challenges faced by others. As noted in Practice 2, active and visible church participation in advocacy and action is a bedrock value of Methodism.

Practice 4 calls for developing capacities among laity and clergy to address those wellbeing, political and other controversial issues of key importance to others, particularly those who are not the majority in the congregation, in addition to the capacities called for in Practice 5 (“Developing a nuanced understanding of the diversity of the Hispanic population”). Those additional capacities might include: accepting leadership and perspectives about causes and solutions from those most affected by the issue, taking sides and staying the course (per Leiderman, *Building Partnerships with College Campuses: Community Perspectives*).

In Pew Research Center, data show that social activism represented an important reason that Hispanic adults moved towards Protestantism. The sense that their new church “reaches out and helps its members more” was a factor for 31% of all Latino/a adults surveyed, and for 45% of current mainline Protestants who were raised Catholic. In Eubanks, an interviewed Hispanic church member suggests the importance of UMC’s interest in work benefitting the community; the author points out that shared projects of this type offer opportunities for multiracial/multiethnic relationships to grow and deepen. In addition, Garces-Foley notes that some popular evangelical reconciliation initiatives (Promise Keepers, InterVarsity’s Race Matters Initiative) lost momentum and people when they focused on “individual feelings and relationships [and not] concrete change.” InterVarsity responded to critiques “by a more explicit commitment to what it calls the three-stranded rope of racial reconciliation: justice, ethnic identity and cross-ethnic friendship.” As of the time Garces-Foley’s research was being conducted, InterVarsity’s shift to include social justice actions within its reconciliation framework were drawing more people, and a more racially diverse group of people, to their efforts (pages 72-73).

In their 2005 *Call to Action*(Hernandez)*,* a group of clergy people working in Hispanic/Latino/a ministry described “a pressing need” for “initiatives that would help church leaders to advocate for the social needs of their communities.” For churches and other institutions looking to engage on this practice area, it will be key to demonstrate an accurate understanding of the issues locally and nationally facing Hispanics in the U.S. through research (see some resources below), and by engaging in genuine and ongoing conversation with those impacted by any actions taken.

### Selected sources citing this practice (with write-ups):

Eubanks, Celeste M. Interpersonal Communication: *The Role of Interpersonal Communication in*

*Multicultural Congregations of the United Methodist Church*. Dissertation. Gonzaga University, 2014.

Harris III, Otto D. *Transforming Race, Class, and Gender Relationships within the*

*United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. <https://libres.uncg.edu/ir/uncg/f/Harris_uncg_0154D_11379.pdf>

*The Shifting Religious Identity of Latinos in the United States*. Pew Research Center Religion & Public Life Project Publications, May 2014. <http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/>

Leiderman, Sally A., Andrew Furco, Jennifer Zapf, and Megan Goss. *Building Partnerships with College Campuses: Community Perspectives*. Report. CAPHE of the Council of Independent Colleges, 2003. [http://www.cic.org/News-and-Publications/CIC-Books-and Reports/Documents/engaging\_brochure.pdf](http://www.cic.org/News-and-Publications/CIC-Books-and-Reports/Documents/engaging_brochure.pdf)

Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

Unitarian Universalist College of Social Justice. *Study Guide for Cross-Cultural* *Engagement.* [http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf](%20http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf)

### Selected sources for further reading:

Garces-Foley, Kathleen. *Crossing the Ethnic Divide: The Multiethnic Church on a Mission (AAR Academy Series).* New York: Oxford University Press, Paperback 2011.

González, Justo L. *Each in Our Own Tongue: A History of Hispanic United* *Methodism*. Nashville, TN: Abingdon, 1991.

Hagan, Jacqueline Maria, Rubén Hernández-León, and Jean-Luc Demonsant. *Skills* *of the "Unskilled": Work and Mobility among Mexican Migrants*. Oakland, CA: University of California Press, 2015.

### Practice Area 5:

### Develop a nuanced understanding of the diversity of the Hispanic population, nationally and locally, and the unique needs and desires of different groups within that population

### Explanation:

*“When we speak of the Hispanic presence, it is important to realize that we are speaking about a complex, varied and dynamic reality…*[we] *ask the Church that its programs of education and religious formation in schools, universities, institutes and seminaries reflect the true significance of the Hispanic presence.”*

United States Conference of Catholic Bishops, *“*The Hispanic Presence in the New Evangelization in the United States,” *A New Beginning,* p. 43.

The Hispanic population in North Carolina is not monolithic. Latinos/as in North Carolina are likely to be impacted by different backgrounds/experiences across a number of variables. The National Research Center on Hispanic Children and Families recently released a report suggesting a particular set of data that would be important to capture in order to truly reflect the diversity of Hispanic/Latinos/as in the United States, and to capture experiences of different individuals and families. The list included the following items: Hispanic ancestry/heritage, country of birth, parent country of birth, U.S. citizenship, time in the U.S., English proficiency, languages spoken at home, literacy in any language, highest educational level outside of the U.S., legal residency. A citation for this report (Wildsmith, Ansari and Guzman) is included under “Selected sources for further reading” in this practice area.

Not surprisingly, within different groups there are different lived experiences and different needs to address. Understanding those realities is a vital step towards addressing issues and creating truly inclusive spaces. For instance, those who were born outside the United States, and for whom English is not a first language, will have different challenges and experiences than second- or third-generation Latinos/as, who may not speak Spanish fluently, or at all. *A Call to Action* (Hernandez) specifically cites this generational divide as something to monitor―intergenerational churches need to make sure that there is something in worship services for everyone and that language barriers can be addressed.

In addition, recent brain research underlying current work on implicit bias confirms that every individual creates “schemas” or neural pathways to organize the vast amount of information coming into the brain every day. Those schemas often are at the base of stereotyping and linked to empathetic or fight and flight responses. The research also indicates that seeing people as individuals, not part of groups, is one of the most promising ways to change those pathways, or, at least slow down automatic responses based on them. Understanding the diversity within the Hispanic/Latino/a population is a step towards rewiring those pathways. For more on this concept, please see Papillon’s *Implicit Bias Primer*, cited under “Selected sources for further reading” in this practice area.

### Selected sources citing this practice (with write-ups):

Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

United States Conference of Catholic Bishops. *A New Beginning: Hispanic/Latino* *Ministry, Past, Present, Future*. Washington, DC, 2012.

### Selected sources for further reading:

Chen, Carolyn, and Russell Jeung. *Sustaining Faith Traditions: Race, Ethnicity, and Religion among the Latino and Asian American Second Generation*. New York: New York University Press, 2012.

Gill, Hannah E. *The Latino Migration Experience in North Carolina: New Roots in the Old North State*. Chapel Hill, NC: University of North Carolina, 2010.

Hagan, Jacqueline Maria, Rubén Hernández-León, and Jean-Luc Demonsant. *Skills* *of the "Unskilled": Work and Mobility among Mexican Migrants*. Oakland, CA: University of California Press, 2015.

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Papillon, Kimberly. “The Hard Science of Civil Rights: How Neuroscience Changes the Conversation”. *Implicit Bias Primer*. Equal Justice Society, 24 Sept. 2012. <http://equaljusticesociety.org/law/implicitbias/primer/>.

### Practice Area 6:

### Provide high quality training in inclusive practices to clergy, laity and other stakeholders

### Explanation:

Through multiple sources in the literature, and through our conversations with key stakeholders, it is clear that there is a need and a desire for effective training on inclusion―for both clergy and laity, and at different levels of experience and spiritual formation. The core point of this practice is about helping stakeholders build their capacities to identify trainings likely to be effective in building capacity to implement the other 9 practice areas.

There are two main parts of this practice: 1) developing an understanding of the combination of concepts, habits of mind and skills (or knowledge, attitudes, behaviors) that training might help to promote over time, and 2) developing criteria on which to assess the quality and potential effectiveness of the trainings available.

For example, in terms of understanding the combination of concepts training might or should address, The UMC Social Principles and Creed’s statement on the Rights of Racial and Ethnic Groups implies several: personal, historical and institutional racism, white privilege, just and equal rights, and redress and compensatory programs. Similarly, research and applied work in the fields of social justice and racial equity would suggest attention to, at least: systems of inequity, levels of oppression and privilege (individual, systemic, cultural and structural), and the concepts of “dominant culture” and “whiteness.”

Given the depth and breadth required, a single training is rarely sufficient in and of itself; groups undergoing this process are encouraged to see it as cumulative and ongoing, and to understand that no one session or discussion can, on its own, resolve long-standing and complex problems.

Sources also surfaced another important idea to keep in mind during the training process―dominant cultures should strive to be intentional in their work, and be open to the possibility of transformative change of themselves and of their institutions. In *One Body, One Spirit,* Yancey describes the importance of intentionality: “*It is vital to prepare a congregation for the changes that will occur when a church transitions from being monoracial to being multiracial...the members of the church must think about those changes and be ready to make the adjustments and sacrifices necessary for the transition.”* And in *Radical Welcome*, Spellers shares one way such adaptation may be called for: *“leaders in multiracial churches have to learn to culturally adapt to the numerical minority groups entering the church...members of the majority culture in a multiracial church have to alter the church’s social environment so that minority group members are comfortable in the church. The cultural norms of the numerical majority cannot be so inflexible that people who were not socialized in that culture will be constantly uncomfortable.*”

In terms of assessing a training, Ilana Shapiro, in her *Training for Equity and Inclusion: A Guide to Selected Programs*, provides ways of analyzing various programs in terms of, for example, their theoretical orientation, method of training and many other factors. The guide was published in 2002. While some of the specific information about particular trainings may be out of date, the checklists, comparative analysis framework, questions to ask when assessing a training, and other practical tools remain valuable.

### Selected sources citing this practice (with write-ups):

Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

Capek, Mary Ellen S., and Mead, Molly. *Effective Philanthropy: Organizational Success through Deep Diversity and Gender Equality.* MIT Press, 2006.(“Defining Deep Diversity”; “Defining Norm” P. 6-9) (“Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations” P. 51-158).

Shapiro, Illana. *Training for Racial Equity and Inclusion: A Guide to Selected Programs*. Washington, DC: The Aspen Institute, 2002. <http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/training.pdf>

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“UMC Social Principles and Creed: The Social Community, Rights of Racial and Ethnic

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Trinidad, Saúl. *Training Program for Lay Missioner and Pastor-Mentor Teams.* National Plan for Hispanic Ministry of the United Methodist Church. Nashville, TN: Discipleship Resources, Revised 2002. <http://www.umcmission.org/ArticleDocuments/461/ModuleOne-ModuloUno-BilingualVersion-5Units.pdf.aspx>

### Practice Area 7:

### Help people know and accept the local, national, international and denominational histories, legacies and current consequences of policies that encouraged or created racial/ethnic and other forms of exclusion

### Explanation:

“*We assert the obligation of society and groups within the society to implement compensatory programs that redress long-standing, systemic social deprivation of certain racial and ethnic groups. We further assert the right of members of historically underrepresented racial and ethnic groups to equal opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, in access to public accommodations, and in housing purchase or rental; to credit, financial loans, venture capital, and insurance policies; and to positions of leadership and power in all elements of our life together. We support affirmative action as one method of addressing the inequalities and discriminatory practices within our Church and society.”*

“UMC Social Principles and Creed: The Social Community: Rights of Racial and Ethnic Groups”.

In the ongoing debate between “moving past” our history, and “moving through” our history, social justice and racial equity practitioners tend to come down on the side of “moving through.” Several sources talk about the importance of helping people develop a more complete and accurate understanding of how racial/ethnic, class and other inequities are created and maintained not solely based on individual effort but also through governmental policies and practices (redlining, land displacement, immigration quotas and requirements) that have had the effect of advantaging some groups and disadvantaging others over time.

In *A Call to Action* (Hernandez), the authors affirmed that, for Hispanic/Latino/a clergy and congregants, Anglo co-congregants’ lack of knowledge about Latin American history and culture was in itself a barrier to acceptance and upward mobility. In the context of Hispanic/Latino/a inclusion specifically, some relevant areas include the history of colonization of Latin America and the immigration experience in the past and present day. There are several resources in the “Selected sources for further reading” and “Selected sources citing this practice” sections for this practice area that may be helpful. For example, the Unitarian Universalist College of Social Justice’s Immigration Justice study guide is built around a book, (*How Immigration Became Illegal* by Chomsky) and a documentary (*The Missing Migrants* by the BBC), both of which offer frank, and sometimes not discussed, areas of history. See also notes under ”Practice Area 5,” which addresses developing a nuanced understanding of the diversity of the Hispanic population, nationally and locally, and the unique needs and desires of different groups within that population, as well as under “Practice Area 9,” which discusses acknowledging any ways that your institution was complicit in historical oppression.

### Selected sources citing this practice (with write-ups):

Shapiro, Illana. *Training for Racial Equity and Inclusion: A Guide to Selected Programs. Washington, DC: The Aspen Institute, 2002.* <http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/training.pdf>

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### Selected sources for further reading:

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Gill, Hannah E. *The Latino Migration Experience in North Carolina: New Roots in the*

*Old North State*. Chapel Hill, NC: University of North Carolina, 2010.

González, Justo L. *Each in Our Own Tongue: A History of Hispanic United* *Methodism*. Nashville, TN: Abingdon, 1991.

Hagan, Jacqueline Maria, Rubén Hernández-León, and Jean-Luc Demonsant. *Skills* *of the "Unskilled": Work and Mobility among Mexican Migrants*. Oakland, CA: University of California Press, 2015.

### Practice Area 8:

### Make sure that there is upward mobility within the denomination and within individual districts and churches for Hispanic pastors and laity

### Explanation:

*“People on the margins know the importance of power, mostly because institutional power is so often withheld from them. They know there can be no genuine, radical welcome without a sharing of power.”*

Stephanie Spellers, *Radical Welcome*.

In October 2005, a group of 33 multidenominational Hispanic/Latino/a clergy people met at Duke Divinity School. Following their summit, they released *A Call to Action* (Hernandez), a report that lays out barriers, needs and opportunities for growing Hispanic/Latino/a leadership in churches. They pointed out that, at the time of writing, 2.5% of students in accredited Association of Theological Schools were Latino/a, as compared to an Hispanic population of roughly 13% of the United States. Several of their findings focused on the barriers in place for formation and retention of clergy. This included the sometimes prohibitive cost of seminary training, particularly given that Latino/a Americans as a group tend to have lower income; the report also noted the ripple effect of this issue, since clergy who lack the credentials to be full time will tend to earn less over the course of their service. The authors also raised the point that poorer congregations (such as those made up of first generation immigrants, for example) may also be less able to support a full time pastor or provide him/her with a livable wage. Another issue cited was the lack of culturally inclusive/aware material offered in much of seminary training. Hispanic women in particular, the authors say, face discrimination.

Institutions demonstrate inclusiveness when there are open pathways to leadership for qualified people, and when people with a diversity of perspectives have powerful roles. If individuals, or groups, perceive or observe that there is a glass ceiling limiting their ability to rise in an organization, they are not likely to believe that their presence is truly valued.

Resources offer theological, ethical and practical rationale for this recommendation.

In “Bring Race to the Center,” Edwards writes about the importance of the role of race and representation to individual’s experiences: “*During my time [at a predominately white church], the pastors periodically encouraged people to avoid racial prejudice and be inclusive of others in their day-to-day life. Yet, despite their references to racial inclusion in sermons from time to time, I rarely saw racial or ethnic minorities participate in the worship services. Nor were any of the pastors, church elders, or staff racial or ethnic minorities. I began to contemplate how racial inequality and segregation could be reproduced in an institution that claims to be opposed to such processes.*”

In *One Body, One Spirit*, Yancey notes that, “*It is vital for multiracial churches to find both clergy and lay leaders of different races. It is important that churches intentionally look for people of different races to take up leadership roles. Such efforts may seem contrived and ‘politically correct,’ but they are important for illustrating to members of racial groups who are not in the numerical majority that they have a voice...Designing an inclusive worship style is likely easier if a church’s leadership structure includes different races. It is also easier for a church to develop adaptability regarding the cultural differences of non-majority racial groups if there are individuals of that racial group in leadership.*”

### Selected sources citing this practice (with write-ups):

Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic* *Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

Capek, Mary Ellen S., and Mead, Molly. *Effective Philanthropy: Organizational Success through Deep Diversity and Gender Equality.* MIT Press, 2006.(‘Defining Deep Diversity’; ‘Defining Norm’ P. 6-9) (‘Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations’’ P. 51-158).

Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation*. New York: Church Publishing, 2006.

Edwards, Korie L. "Bring Race to the Center: The Importance of Race in Racially Diverse Religious Organizations." *Journal for the Scientific Study of Religion* 47.1 (2008): 5-9. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00387.x/epdf>

Yancey, George A. *One Body, One Spirit: Principles of Successful Multiracial Churches.* Downers Grove, IL: InterVarsity, 2003.

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Dressel, Paula, and Gregory Hodge. *Analysis of Policies, Practices, and Programs for Advancing Diversity, Equity and Inclusion*. Report. D5 Coalition, 2012.<http://www.d5coalition.org/wp-content/uploads/2013/09/PPP-Resource-Guide-Final-11.18.131.pdf>

Bernard, Luis C. *Hispanics in the Church: Inclusion in Mainline Denominations*. Dissertation. Fort Worth, TX: Brite Divinity School, Texas Christian University, 2010.

### Practice Area 9:

### Be prepared to acknowledge any ways in which the institution is complicit in historical oppression

### Explanation:

This practice area is consistent with Truth and Reconciliation processes. It is a companion to Practice 7, about learning and sharing more accurate histories, but the focus here is especially on acknowledging ways religion was used at different times to justify oppression (such as enslavement) or did not visibly act to end oppression. Several authors offer examples or insights:

South Africa’s Register of Reconciliation was created as part of the larger work of the Truth and Reconciliation Commission as a space where citizens could make public admissions of complicity or guilt for their actions during Apartheid. Mary Burton, a Truth and Reconciliation Commissioner, explained its purpose: “*the register has been established in response to a deep wish for reconciliation in the hearts of many South Africans―people who did not perhaps commit gross violations of human rights but nevertheless wish to indicate their regret for failures in the past to do all they could have done to prevent such violations; people who want to demonstrate in some symbolic way their commitment to a new kind of future in which human rights abuses will not take place…Guilt for wrongdoing needs to be translated into positive commitment to building a better society―the healthiest and most productive form of atonement.*” <http://justice.gov.za/trc/ror/index.htm>

González notes, *“To correct the standard reading of history by calling attention to often-forgotten chapters is much more than an intellectual task, or one we undertake for reasons of antiquarian curiosity. Indeed, Hispanic United Methodists, like many other minorities in our culture, find our very existence denied and marginalized, not only by structures of power and authority that bypass us but also by a telling of history that bypasses us. As the history of the church is envisioned and taught in most United Methodist circles, there is a progressive narrowing of whose history is studied―and in that narrowing process many of us are left out.”*

In her early research on Catholic and evangelical integration efforts (prior to publishing the research on mainline Protestants), Garces-Foley (2008) notes that both Catholics and evangelicals have to overcome the legacy of ways in which they used scripture in the past to justify ethnically divided churches. She says the job is different for Catholics (and mainline Protestants) than for evangelicals, because mainline Protestants and Catholics were involved in the civil rights movement; evangelical churches mostly “ignored” it and focused on evangelism.

There are several resources with guidance on how churches might engage in this process of historical accountability and openness. For example, Spellers offers some questions for churches to ask about themselves during the process of working towards greater multiracial/multiethnic inclusion, including: “*Which groups’ voices and values have historically shaped your congregation and its practices? How? Which groups of people shape the congregation and its practices—who are the ‘insiders’—today? What is the story behind this pattern? Which groups have historically been on the church's margins, either inside or just outside? Why? Which groups are inside the congregation but disempowered today? What is the story behind this pattern?”*

### Selected sources citing this practice (with write-ups):

Hemmerle, Cheryl A. “Widen the Circle: A Call to Beloved Community, A Guide for Study and Discussion”*. Interpreter* Magazine: A Ministry of United Methodist Communications. <http://s3.amazonaws.com/Website_Properties/Resources/documents/widen-the-circle-study-guide.pdf>

Harris III, Otto D. *Transforming Race, Class, and Gender Relationships within the*

*United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. <https://libres.uncg.edu/ir/uncg/f/Harris_uncg_0154D_11379.pdf>

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Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation*. New York: Church Publishing, 2006.

### Selected sources for further reading:

“Annual Conferences,’ Districts’ and Local Congregations’ Responsibilities for Eradication of Racism*,*” *The Book of Resolutions of the United Methodist* *Church*: 2004. <http://www.umc.org/what-we-believe/annual-conferences-districts-and-local-congregations-responsibilities-for-e>

Dias, Robette Ann. “Historical Development Of Institutional Racism”. *Crossroads Anti-Racism & Organizing Training,* 2006. <http://www.crossroadsantiracism.org/wp-content/themes/crossroads/PDFs/Crossroads%20Historical%20Development%20of%20Racism.pdf>

González, Justo L. *Each in Our Own Tongue: A History of Hispanic United* *Methodism*. Nashville, TN: Abingdon. 1991.

### Practice Area 10:

### Directly address fear of change at the individual and institutional levels, drawing from diverse fields of work

### Explanation:

There is a substantial body of applied work about how to help people change the cultures and behaviors of their organizations. Well-respected best or promising practices come from a variety of fields, including, for example, leadership development, transformative adult learning, organizational development, system reform, group psychology and processes, and others. Practice 10 is recommended particularly to address congregational or systemic resistance to change. It can be used in at least two ways towards that end. The first is to help a group make a challenging change, and the other is to help people build their capacities to help others make a challenging change.

For example, as many readers of this resource will know, Ronald A. Heifetz and his colleagues have developed some very specific leadership behaviors to help organizations address what he terms “adaptive” or “technical” problems (see his resources in “Selected sources for further reading” for this area). In *Immunity to Change*, Robert Kegan and Lisa Laskow Lahey describe a multistep process they have used effectively to help organizations clearly identify and address specific sources of resistance to changes that the organizations and individuals say they want to make, but find ways to sabotage. The process has several components. Two important ones are steps by which people can identify the assumptions that make them unwilling to try the new behavior, and designing, implementing and assessing simple experiments to test out for themselves whether those assumptions are valid or not.

Mary Ellen S. Capek and Molly Mead, in *Effective Philanthropy, Organizational Success through Deep Diversity and Gender Equality*, describe ways of identifying exclusive behaviors and assumptions (what they refer to as Norm) with examples of how to overcome resistance to changing them. They are drawing from case studies of philanthropic organizations, many of whom are steeped in dominant culture ways of behaving, even when they are deeply intending to be inclusive. In the 1999 classic, *Building a House for Diversity*, R. Roosevelt Thomas Jr. and Marjorie Woodruff share a very instructive fable about false starts towards inclusion, and steps to address fear and resistance to effectively diversifying organizations. Nobel Peace Prize laureate Jerry White has developed a rubric for engaging people in very complex and conflictual changes with steps that help people align what he terms “wisdom, understanding and knowledge”. He shares this approach in presentations with community groups, activists and others.[[9]](#footnote-9)

Most of the resources cited above include information about the theoretical and/or experiential underpinnings of the approach. Several include worksheets or other tools to make it easier to use the process, and most include case studies or other illustrations to help groups visualize it.

### Selected sources citing this practice (with write-ups):

Capek, Mary Ellen S., and Mead, Molly. *Effective Philanthropy: Organizational Success through Deep Diversity and Gender Equality.* MIT Press, 2006. (‘Defining Deep Diversity’; ‘Defining Norm” P. 6-9) (“Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations” P. 51-158).

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### Selected sources for further reading:

Penick, George. "Navigating Transformation: Uncertainty and Fear of the Unknown." Foundation for the Mid-South. <http://www.racialequitytools.org/resourcefiles/midsouth1.pdf>

Heifetz, Ronald A., Alexander Grashow, and Martin Linsky. *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Boston, MA: Harvard Business Press, 2009.

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TH/LCI Bibliography

\*Note that resources with an asterisk also have a write-up on pages 35-76 of this document.

## What resources are available in United Methodism for inclusion? What are the stated goals of these resources?

“Annual Conferences,’ Districts’ and Local Congregations’ Responsibilities for

Eradication of Racism.” *The Book of Resolutions of the United Methodist*

*Church*: 2004. <http://www.umc.org/what-we-believe/annual-conferences-districts-and-local-congregations-responsibilities-for-e>

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United Methodist Council of Bishops. "Pastoral Letter on Racism." Letter, 7 May 2015.

MS. Berlin, Germany. <http://www.umc.org/news-and-media/preview/council-of-bishops-issues-pastoral-letter-on-racism>

## What kinds of programs/trainings/resources do different Christian and other religious groups use/recommend?

\*Garces-Foley, Kathleen. "Comparing Catholic and Evangelical Integration Efforts." *Journal for the Scientific Study of Religion* 47.1 2008: 17-22. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00389.x/full>

\*Leach, Josh, and Kathleen McTigue. *Four Study Session: Immigration Justice*.

Unitarian Universalist College of Social Justice. <http://uucsj.org/immigrationstudyguide/>

\*Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of*

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\*United States Conference of Catholic Bishops. *A New Beginning: Hispanic/Latino*

*Ministry, Past, Present, Future*. Washington, DC, 2012.

\*Unitarian Universalist College of Social Justice. *Study Guide for Cross-Cultural*

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## What does academic/scientific research suggest are best practices for multiethnic/multiracial inclusion in a Christian context?

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*Reflections: A Magazine of Theological and Ethical Inquiry*. Yale Divinity School, Spring 2013. <http://reflections.yale.edu/article/future-race/new-day-multiracial-congregations>.

\*Eubanks, Celeste M. *Interpersonal Communication:* *The Role of Interpersonal*

*Communication in Multicultural Congregations of the United Methodist Church*. Dissertation. Gonzaga University, 2014.

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\*Yancey, George A. *One Body, One Spirit: Principles of Successful Multiracial*

*Churches.* Downers Grove, IL: InterVarsity, 2003.

## What issues are specific to Hispanic/Latino/a populations in North Carolina? What barriers appear to be common? What specific knowledge do people need to have about the Hispanic/Latino/a population?

Gill, Hannah E. *The Latino Migration Experience in North Carolina: New Roots in the*

*Old North State*. Chapel Hill, NC: University of North Carolina, 2010.

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Malavé, Idelisse, and Esti Giordani*. Latino Stats: American Hispanics by the*

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\**The Shifting Religious Identity of Latinos in the United States*. Pew Research

Center Religion & Public Life Project Publications, May 2014. <http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/>

Wildsmith, Elizabeth, Arya Ansari, and Lina Guzman. *Improving Data Infrastructure to*

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## What does the field of racial equity/social justice recommend as best/promising practices for inclusion?

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\*Capek, Mary Ellen S., and Molly Mead. *Effective Philanthropy: Organizational Success through Deep Diversity and Gender Equality.* Cambridge, MA: MIT Press, 2006. (“Defining Deep Diversity; Defining Norm” P. 6-9) (“Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations” P. 51-158).

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*Anti-Racism Organizing & Training,* 2006. <http://www.crossroadsantiracism.org/wp-content/themes/crossroads/PDFs/Crossroads%20Historical%20Development%20of%20Racism.pdf>

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*a Fable about a Giraffe & an Elephant Offers New Strategies for Today's Workforce*. New York: AMACOM, 1999.

## Other Materials of Interest:

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Making the World Their Parish: The Story of Korean United Methodists

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"The Danger of a Single Story." *Chimamanda Ngozi Adichie.* 01 Sept. 2015. <http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story>

Write-ups of Selected Documents

### RESEARCH QUESTION 1:

# What resources are available in United Methodism for inclusion?

# What are the stated goals of these resources?

Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

Hemmerle, Cheryl A. “Widen the Circle: A Call to Beloved Community, A Guide for

Study and Discussion”*. Interpreter* Magazine: A Ministry of United Methodist

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Hernandez, Edwin I., Milagros Peña, and Kenneth Davis, eds. *Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005.

### PURPOSE OF THE DOCUMENT:

This piece was co-created by Pulpit and Pew and the Center for the Study of Latino Religion. Created as part of a research series conducted at Duke Divinity School and funded by the Lilly Endowment, this report discusses the results of a gathering of 33 Latino/a multidenominational religious leaders in October of 2005. The goal was to understand best practices for improving the quality of Hispanic/Latino/a pastoral leadership.

### CONTENT:

The summit’s attendees ultimately agreed upon six “pressing needs” for this goal:

1. *“Better opportunities for formal theological education,*
2. *Training for laity to assume leadership responsibilities,*
3. *Increased cultivation of second- and third-generation Latino/a youth,*
4. *Initiatives that would help church leaders to advocate for the social needs of their communities,*
5. *Programs to provide lay leaders and clergy with practical administrative skills, and*
6. *A permanent national dialogue on Hispanic pastoral leadership.”* P. 3

Barriers to success for Hispanic/Latino/a clergy cited by summit participants included Anglo co-congregants’ lack of knowledge about their history and culture, difficulty affording seminary school and other training, and the sense that their leadership was desired, but that they would not necessarily be valued in the same ways as other clergy people outside of a Hispanic-specific environment. P. 4-5

**Challenges for Hispanic/Latino/a congregations** cited by this report include:

* **Higher rates of poverty and lower educational achievement** among the overall Hispanic population in the United States.
* **Barriers to Leadership and theological training**―The authors point out that 2.5 percent of students in accredited Association of Theological Schools are Latino/a, as compared to a Hispanic population of roughly 13% of the United States (percentages at time of publication). Because Latino/a Americans tend to have lower income, the cost of seminary can be prohibitive, which may then lead to clergy who lack the credentials to be full time and earn more over the course of their careers. Poorer congregations may also be less able to support a full-time pastor or provide him/her with a livable wage. Another issue is the lack of culturally inclusive/aware material offered in much of seminary training. Women in particular, the authors say, face discrimination.
* **Lack of access to financial resources from non-Hispanic sources**―It can be key to the success of Hispanic Ministries to receive such support, especially in less stable areas, or when the congregation tends to be made up of more recent immigrants with fewer resources of their own.
* **Need for more and better communication** and networking for clergy working with Hispanic populations, including across denominations. The authors suggest that there is potential in creating a national organization/infrastructure to facilitate exchange of dialogue and best practices.

**Understanding the particular needs of youth and second/third generation congregants**―Hispanic populations skew younger than others in the U.S.; these children are less likely than their parents to stay committed to church life as they grow. There is a need to understand their interests and concerns in church. Additionally, because they are more likely to speak English and less to wish to speak Spanish, communication barriers may exist within a congregation cross-generationally. P. 6-9

Hemmerle, Cheryl A. “Widen the Circle: A Call to Beloved Community, A Guide for

Study and Discussion”*. Interpreter* Magazine: A Ministry of United Methodist

Communications. <http://s3.amazonaws.com/Website_Properties/Resources/documents/widen-the-circle-study-guide.pdf>

### PURPOSE OF DOCUMENT:

This is a series designed to open conversation at the local level on issues of racism and xenophobia; the guide includes an array of resources, such as discussion guides, scriptural selections, and self- and community-assessment tools. It was produced by United Methodist Communications.

Sessions are intended to last between 45 and 60 minutes, and include group discussion, readings, guided activities, prayer and “personal assessment reflection quizzes.” Each session opens with a prayer and a reading of scripture and closes with a responsive reading. The focus in these sessions is on developing an understanding of the need for change at the personal and community levels; discussions of broader systemic issues are not emphasized as much.

### CONTENT:

The sessions are:

1. “**Recognize Our Brokenness**”―includes activities designed to lift up discussion on what racism and xenophobia mean, including on a personal level for participants. This session also explores the UMC’s official positions on the role of the church in ending racism.
2. **“Love Our Neighbors**”―asks participants to learn the stories of victims of race-related police violence, and to identify with that experience and discuss how communities cope with it
3. “**Welcome All People**”―discusses the difference between “diversity” and “inclusiveness”; opens the discussion beyond work the individual can do and into what a community/congregation can/should work towards. The document “25 Things Your Congregation Can Do To Affirm Diversity and Challenge Racism” is distributed. http://www.gcorr.org/wp-content/uploads/2016/06/25-things-your-congregation-ca.pdf
4. “**Build the Beloved Community**”―invites participants to imagine what a transformed world/community might look like, and to understand “what acts of justice are required to achieve true reconciliation.” Participants are also invited to complete a Congregational Self-Assessment on race, produced by the United Church of Christ’s Sacred Conversation on Race Initiative. <http://d3n8a8pro7vhmx.cloudfront.net/unitedchurchofchrist/legacy_url/14256/appenB.pdf?1418440786>

### RESEARCH QUESTION 2:

**What kinds of programs/trainings/resources do different Christian and other religious groups use/recommend?**

Garces-Foley, Kathleen. "Comparing Catholic and Evangelical Integration Efforts." *Journal for the Scientific Study of Religion* 47.1 2008: 17-22. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00389.x/full>

Leach, Josh, and Kathleen McTigue. *Four Study Session: Immigration Justice*.

Unitarian Universalist College of Social Justice.<http://uucsj.org/immigrationstudyguide/>

Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of*

*Transformation*. New York: Church Publishing, 2006.

United States Conference of Catholic Bishops. *A New Beginning: Hispanic/Latino*

*Ministry, Past, Present, Future*. Washington, DC, 2012.

Unitarian Universalist College of Social Justice. *Study Guide for Cross-Cultural*

*Engagement.*<http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf>

Garces-Foley, Kathleen. "Comparing Catholic and Evangelical Integration Efforts." *Journal for the Scientific Study of Religion* 47.1 2008: 17-22. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00389.x/full>

### PURPOSE OF DOCUMENT:

The author describes the purpose of this article as “*to bring those leading the charge toward integrated churches within two of these families, the Roman Catholic and evangelical, into contact theoretically for the purpose of comparison on the related questions of why and how*.” (P. 17)This article was contributed as an essay, based on research in process, looking at integration of churches across Catholic, evangelical Christian and mainline Protestant denominations. Please also see Garces-Foley’s *Crossing the Ethnic Divide: The Multiethnic Church on a Mission* for further results of that research.

The essay focuses on a particular difference between Catholic and Evangelical Christian approaches to integrating churches: “*the Catholic approach emphasizes cultural diversity, while evangelical churches emphasize the commonly shared identity of born-again Christians. These differing approaches have been contrasted as color-conscious versus color-blind or ethnic-inclusion versus ethnic-transcendence*.” P. 18

### CONTENT:

The author asserts that, at the time this essay was written, Roman Catholic, evangelical and mainline Protestant churches were all wanting to become more multiracial. She notes two trends driving these changes, though not generally given publicly as the rationale―increasing immigration and “increasing acceptance of integration on the part of white Americans.” (P. 17) She makes a case for and adopts the term “integrated” church to describe what she views as their common goal, while pointing out that neither denomination uses the term “integrated.”

As noted in the “Purpose of the Article” section above, she notes that the biggest difference among the approaches to integration is that Catholics generally were using a “color-conscious approach” or ethnic-inclusion approach at the time the article was written, and evangelicals were generally using a “color-blind” or ethnic-transcendence approach.

She also points out that both Catholics and evangelicals have to overcome the legacy of ways in which they used scripture in the past to justify ethnically divided churches. She says the job is different for Catholics (and mainline Protestants) than for evangelicals, because mainline Protestants and Catholics were involved in the civil rights movement; evangelical churches mostly “ignored” it and focused on evangelism. As part of that, and the increased number of immigrants, they evangelized with immigrant groups but maintained separate ethnic churches (at a time when Catholics were trying to integrate their dioceses).

The author notes that Catholics have had incremental success over 10 years (when this essay was written) using the ethnic-inclusion approach. To accomplish that, they require seminarians to know at least two languages, and they have created paths to leadership such that there are people of color serving as Bishops, and multiracial or multiethnic councils (diversity in lay leadership within a single church).

The essay includes a discussion of the theory of “homogeneous units”―the idea that people want to worship with people like themselves and that church growth is stifled by efforts at integration. She notes that evangelicals had tended to support that idea but have since dropped it in favor of ethnic transcendence. She also notes that in the 1990s evangelicals switched to an emphasis on reconciliation, which requires multiracial, multiethnic and multicultural connections, such that the theory of homogeneous units was less persuasive (see p. 20-21).

Her conclusion at the time this essay was written is essentially that there is no one best way to integrate a church, and there is a lot of learning still to be done.

Leach, Josh, and Kathleen McTigue. *Four Study Session: Immigration Justice*.

Unitarian Universalist College of Social Justice.<http://uucsj.org/immigrationstudyguide/>

### PURPOSE OF DOCUMENT:

As described in the introduction to the document, “*This four-session course on immigration justice is designed primarily for congregational study groups, with the expectation that participants will gather for four successive weeks. Motivated by the growing numbers of migrants entering the United States via the Mexico border, our intention is to help Unitarian Universalists reflect on historic patterns of migration, the role the United States has played (and still plays) in Latin America, and how we might engage meaningfully with immigration reform.*”

### CONTENT:

The guide uses the book *UNDOCUMENTED: How Immigration Became Illegal* by Aviva Chomsky and the BBC World Service radio documentary *The Missing Migrants* as its two main sources.

Beacon Press indicates that Chomsky’s book “*explores what it means to be undocumented in a legal, social, economic and historical context...immigrant rights activist Aviva Chomsky shows how “illegality” and “undocumentedness” are concepts that were created to exclude and exploit. With a focus on U.S. policy, she probes how people, especially Mexicans and Central Americans, have been assigned this status—and to what ends. Blending history with human drama, Chomsky explores what it means to be undocumented in a legal, social, economic, and historical context. The result is a powerful testament of the complex, contradictory, and ever-shifting nature of status in America.”* <http://www.beacon.org/Undocumented-P979.aspx>

*The Missing Migrants* documentary focuses on migrants who die crossing into Pima County, Tucson, Arizona, from the perspectives of, for example, the Border Patrol and an anthropologist, Robin Reineke, who tries to identify bodies so as to inform their families and help them reclaim the bodies for burial. BBC describes the documentary as being “*to witness the challenges they face and understand the financial and human cost of having to deal with scores of migrants - and drug traffickers - who try to cross the desert border on a daily basis. This tough approach is popular among many Americans, especially in Arizona, which has some of the most stringent anti-immigration legislation in the United States. Although some locals have more sympathy, heading out into the desert to leave water, food and blankets for the desperate border-crossers. In Mexico, we also meet some of the relatives contacted by Robin Reineke, and learn about the life-stories of those who have died as they went in search of the American dream. And, despite the risks involved, we meet young men and women from across Central and South America who are still willing to risk their lives embarking on this increasingly dangerous and potentially deadly trip.*” <http://www.bbc.co.uk/programmes/p01v5sq8>

Each unit includes discussion questions based primarily on the book and/or documentary, along with opening and closing reflections, and, in sessions two and four, music.

Below are examples of discussion framing and questions from Units 2 and 3.

Unit 2 includes:

*“There are many perils that migrants face as they seek to travel across Mexico to the border of the United States. Chomsky describes many of them in these chapters, including coyotes, narco-traffickers, criminal networks that kidnap and torture migrants for ransom, and law enforcement officials who collaborate with both.*

* *Based on the readings this week, how would you explain the connections between stricter border law enforcement and a rise in criminality? If you suddenly had the power to change border enforcement in any way that made sense to you, what would you do?*
* *Does this week’s reading leave you with a different understanding of the interaction between government and non-government actors in committing human rights abuses?*
* *A growing number of activist faith communities are challenging our country’s current immigration policies on the grounds that our own government is violating fundamental human rights. What do you think of this argument? What does the voice of our faith say to us, as we engage this challenging idea”* [*http://uucsj.org/immigration-justice-session-two*](http://uucsj.org/immigration-justice-session-two/)

Unit 3 includes:

*“Listen together to the first segment of* The Missing Migrants*, a BBC World Service radio documentary about efforts to identify the remains of people who lost their lives trying to cross the U.S.-Mexico border. The first half of this broadcast is about 22 minutes long.*

*Discussion*

* *As you listened to the stories in this broadcast, what feelings arose for you?*
* *As you learned about the groups featured in* The Missing Migrants*, do you view the work of identifying human remains in the border region as a politically neutral act, or as an engaged action on one or another side of the migration debates?*
* *In what ways might the work of identification and linking back to families be considered a religious or a spiritual act?”*

[*http://uucsj.org/immigration-justice-session-three*](http://uucsj.org/immigration-justice-session-three/)

Spellers, Stephanie. *Radical Welcome: Embracing God, the Other, and the Spirit of*

*Transformation*. New York: Church Publishing, 2006.

### PURPOSE OF DOCUMENT:

Author Stephanie Spellers is an Episcopal Priest, based in Boston MA. Her purpose in this text is to define and expand upon the notion of “radical welcome,” which moves beyond ideas of inclusion/assimilation to envision a church community that accepts marginalized people as full and equal members in a community of God. Spellers asserts that Christian communities and people are called by scripture to transform themselves in order to create such places of welcome. While acknowledging that such transformation may be uncomfortable, and may inspire fear in some members, Spellers encourages readers to embrace certain kinds of needed change in order to make radical welcome a reality.

### CONTENT:

Radically welcoming communities are: “*hospitable, connected, centered, open to conversion, intentional, comprehensive, becoming, beyond diversity, faithful, compassionate and real*.” P. 15 -16

Radical welcome: *“starts with God’s embrace of each and every one of us. It continues with our yearning to embrace God so completely we hardly know where we end and God begins. It manifests and deepens with our embrace and welcome of our brothers and sisters, especially those whom the mainline churches have found it hardest to see, hardest to touch, hardest to love.”* P. 41

In her chapter on the theology of welcome, Speller explains why Christians are called to be welcoming to The Other. She quotes Earl Kooperkamp, the rector at St. Mary’s Episcopal Church in West Harlem, New York: “*Radical hospitality is one of the most important spiritual gifts. Look at Abraham and his three angelic visitors in Genesis. Look at Hebrews, where they speak of entertaining angels unawares. Look at Jesus’ open table Fellowship. That’s my vision of where the church should be. Jesus reaches out and bids us to do the same: to open our hearts and hand to those around us, to embrace the abundant life that God graciously offers to all.”* In this chapter, Speller also extensively quotes scripture on the need for being one body of Christ, including Ephesians 2:14-16*: “He is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is the hostility between us.”* P. 29

Speller defines, using a progressive chart, the possible evolution of a community/church. Steps on that path include: exclusive/segregated, passive/a “club” institution, symbolic change/a multicultural institution, identity change/an anti-racist institution, structural change/a transforming institution to, finally, anti-racist multicultural/fully inclusive. This final step towards a fully inclusive church leads to “a transformative institution in a transformed society.” Such a church would have the following attributes: “*future vision of an institution and wider community that has overcome systemic racism; institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices; full participation in decisions that shape the institution, and inclusion of diverse cultures, lifestyles and interests; a sense of restored community and mutual caring; allies with others in combating all forms of social oppression*.” P. 70-71

“*People on the margins know the importance of power, mostly because institutional power is so often withheld from them. They know there can be no genuine, radical welcome without a sharing of power*.” P. 88

P. 103 to 104: This section of the text offers practical advice for a congregation looking to transform itself into a genuinely multicultural place; these could be very useful tools for a community beginning to have the conversation about their own culture and what it will take for them to make the needed changes to be fully welcoming.

*“Where Are We Now?*

* *Who are you? Take stock of the congregation’s dominant races, ethnicities, linguistic groups, ages, sexual orientations, class backgrounds, physical abilities and so forth.*
* *Which groups’ voices and values have historically shaped your congregation and its practices? How?*
* *Which groups of people shape the congregation and its practices—who are the ‘insiders’—today? What is the story behind this pattern?*
* *Which groups have historically been on the church's margins, either inside or just outside? Why?*
* *Which groups are inside the congregation but disempowered today? What is the story behind this pattern?*
* *Which groups of people live within a one-mile radius? Are they part of the congregation? If so, why? If not, what is the story behind this pattern?*

*Where is God Inviting Us to Go?*

* *Who is The Other on the margins of your community?*
* *How could you publicly, authentically proclaim your desire to radically welcome, particularly with groups usually left on the margins?*
* *How could you prepare members for embracing the culture and identity of people coming from the margins?”*

P. 97 to 119: In the chapter “Reimagine Your Common Live,” there are similar sets of guiding questions for specific aspects of church life, including ministries and relationships, leadership and feedback systems, and worship. The section on worship, for example, suggests thinking about, “*How could the language, symbols, readings, music, preaching, physical movement, and other elements reflect a wider range of cultures, generations or classes?*” and “*How could you ensure the full participation and welcome of people new to the tradition and to your church, especially people who come with the experience of being marginalized by the groups that hold power in your church*?” P. 118

P. 154 to 158: The section of the text holds a great deal of potential value, as it represents a potential set of best practices for creating a fully inclusive/welcoming church (slightly condensed points are written below).

*“The Practices of a Radically Welcoming Community*

Engage in Formation for Radical Welcome

* *Focus your preaching and Christian formation programs on the gospel message of embrace, transformation and liberation.*
* *Prepare people for the reality of change, day in and day out.*
* *Emphasize formation as disciples and apostles; mission and embrace aren’t just the clergy’s responsibility.*
* *Take advantage of anti-oppression trainings and resources in order to develop critical consciousness regarding systems, identity and your participation in oppression (past and present, individual and communal).*
* *Connect to your own history of participating in liberation and welcome.*
* *Tap into your personal and shared experiences of pain and marginalization.*
* *Look at the community through the eyes of The Other: what is exclusive and what is radically welcoming?*
* *Tell the story of the costs and loss your community suffers because of oppression and exclusion.*

Model New Attitudes

* *Nurture an identity that can ‘flex’ to include fresh ideas, perspectives, practices and The Other.*
* *Allow yourself and others to try new things, fail and try again.*
* *Assume conflict is not the end of a relationship or program.*
* *Cultivate patience and persistence and keep returning to the long view.*
* *Be playful and irreverent about yourself, your traditions and new possibilities.*

Create and Nurture Support Structures

* *Revamp and/or plant ministries that are collaborative, with room for different groups to share leadership and teach each other.*
* *Cultivate deep pastoral resources and nurture your community’s holding environment.*
* *Practice open, effective communication, especially across various group lines in the congregation.*
* *Offer a wide variety of forums and opportunities for truth-telling, storytelling and healing throughout the community.*
* *Identify bridge people from the center and from the margins who can help to lead change and nurture mutual relationships.*
* *Nurture ministries of inviting and evangelism, inclusion and hospitality.*
* *Open up new participation in ministries, especially the ones perennially closed to new blood.*
* *Offer regular opportunities to ask questions and offer feedback with key leaders—and then be willing to follow-up, address concerns and incorporate good ideas.*

Welcome the Other

* *Meet people where they are rather than require that they find their way to you.*
* *Advertise and evangelize in ways that connect with The Other’s culture and location, and be sure your stated welcome matches your reality.*
* *Cultivate relationships in the surrounding community—think civic, political and cultural groups and broad-based community organizations—in order to increase your cultural competence, visibility and skill at welcoming and partnering with The Other.*
* *Create space back home to welcome these new gifts and leaders, even if they don’t fit your standard requirements or expectations.*
* *Establish multiple points of entry to and relationship with your congregation: sponsor relevant community programs and events, offer exceptionally hospitable space for community groups.*
* *Ask your marginalized members and your neighbors what issues most concern them and what programs and offerings the community needs from your church.*
* *Recruit and make room not only for the ‘safe’ people on the margins, but eventually those whose presence, voice, and power presents a real change and challenge.*
* *Undertake ‘diversity’ moves (efforts that increase representation and visibility of underrepresented groups), but be sure to back them up with extra encouragement and support for these newer leaders, as well as communication and training for the rest of the community about the values guiding such decisions.*

Prepare for the Journey

* *Who are The Others for you? Whom do you hope to radically welcome?*
* *Why do you want to radically welcome these groups? Are there other groups who are on your doorstep who are just as marginalized?*
* *What do members of this group or these groups say about your church now? What have your interactions been like to this point? If there has been little or no interaction, what would they likely assume about your community?*
* *What would your institution need to change in order to convince The Other that the terms are now different? If they dare to venture inside, what activities, images, messages and events would make it crystal clear that you are making room for their voices, their presence, their power, at the heart of your life together?*
* *Is there an existing group in the congregation already committed to something like a radical welcome vision? Could you engage them in this work?*
* *Do you have even a small, critical mass of people from the marginalized group, with bridge people in place...Or are you starting from zero?*
* *If you are starting from zero, are you willing to develop some cultural competence (that is, how can you become conversant in The Other’s culture, story, arts, style of leadership and of engagement) before The Other arrives?*
* *Are you willing to embrace The Other: not demanding that The Other be like you or minimizing differences, but stretching and re-imagining your way of life so that you might be transformed by those who have never been truly, radically welcomed in your community?*
* *What is the current center of this group’s common life: coffee houses, ethnic groceries, the dog park, the soup kitchen, the refugee center, music stores, schools and colleges? How could you step out to meet them there? How could you incorporate wisdom from their culture into your community’s life? Are you willing to find out ways to build and celebrate God’s reign together?*
* *Are you ready to talk about power: individual power, interpersonal power, institutional power, systemic power? Do you know where to get the resources to have those conversations?*
* *Are you willing to deal honestly and compassionately with your community’s fear of change and fear of The Other? Do you know where to get the resources to nurture a holding environment?”*

United States Conference of Catholic Bishops. *A New Beginning: Hispanic/Latino*

*Ministry, Past, Present, Future*. Washington, DC, 2012.

### PURPOSE OF DOCUMENT:

This document provides a good beginning understanding of how the U.S. Catholic Church views its goals in relation to Hispanic Ministry. Published in 2012, this book collects resources to serve as a “pastoral framework to help further develop ministry among Hispanics,” including official statements from church leadership, sample prayer sessions, histories of Hispanic presence in the Catholic church and a study on best practices.

### CONTENT:

From “Many Faces in God’s House: A Catholic Vision for the Third Millennium”:

P. 29

“*Jesus opening a door and inviting us in describes a gracious and transforming hospitality. It is gracious in that Jesus becomes present to us in the midst of this variety of peoples and relationships that were once thought to be closed doors but have come open...We are to follow our Lord in becoming gracious hosts, as we acknowledge and embrace our cultural, ethnic, and linguistic diversity and God’s unique presence in each other’s lives, histories and cultures. This gracious and transforming hospitality also describes a truly Christian understanding of multiculturalism―a multiculturalism that focuses less on a gathering place for many peoples and more on a gracious hospitality that has made a welcoming space for each face among us.”*

From “The Hispanic Presence in the New Evangelization in the United States”:

P. 43

*“With the Holy Father, we recognize the Hispanic presence in our church as a blessing, a privileged opportunity to work for a culture that reflects the truth about Jesus Christ.”*

“*When we speak of the Hispanic presence, it is important to realize that we are speaking about a complex, varied and dynamic reality…*[we] *ask the Church that its programs of education and religious formation in schools, universities, institutes and seminaries reflect the true significance of the Hispanic presence.”*

From “The National Pastoral Plan for Hispanic Ministry”:

P. 62

*“Integration is not the same as assimilation...by integration we mean that our Hispanic people are to be welcomed to our church institutions at all levels. They are to be served in their language when possible, and their cultural values and religious traditions are to be respected. Beyond that, we must work toward mutual enrichment through interaction among all our cultures. Our physical facilities are to be made accessible to the Hispanic community. Hispanic participation in the institutions, programs, and activities of the Church is to be constantly encouraged and appreciated.”*

Unitarian Universalist College of Social Justice. *Study Guide for Cross-Cultural*

*Engagement.* [http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf](%20http://uucsj.org/wp-content/uploads/2014/09/UUCSJ-Study-Guide-09.14.pdf)

### PURPOSE OF DOCUMENT:

This Study Guide is one of the resources from the Unitarian Universalist College of Social Justice, established in 2012 as a partnership among the Unitarian Universalist Association and the Unitarian Universalist Service Committee. UUCSJ’s mission is to “help Unitarian Universalists deepen and sustain the work of justice in their congregations and communities...through experiential learning: programs that help people cross boundaries, gain insight, and imagine new ways to bring their faith together with their yearning to make a difference in the world.” (per [www.UUCSJ.org](http://www.UUCSJ.org))

The *Study Guide for Cross-Cultural Engagement* was developed to help people expand their analyses of “economic, racial and gender injustice” in preparation for encounters or mission work. The guide notes its intentions to increase the impact of the work both in the congregation from which the worker is coming and in the location where the work is being done.

### CONTENT:

The Study Guide is organized into eight units, six to be completed prior to the trip that is part of each UUCSJ program and two post-trip. In addition to completing the Study Guide, users are encouraged to develop a learning circle with people not going on the trip, to spread learning from the trip more broadly within the congregation, their families or others in their home community. Users are also encouraged to establish or maintain a regular reflective spiritual practice to help them remain mindful and grounded, and to help open them up to transformative learning. Please see the excerpts below for more information about how the guides make a case for, and describes, the learning circles and the spiritual practice.

Each unit follows a similar format. Each includes content on some aspect of economic, racial and/or gender injustice. Topics covered, include, for example: white privilege, colonialism, systemic change and the white-savior industrial complex, using that terminology. Each unit includes readings or links that customize the guide for a particular destination (U.S., India, Haiti or Mexico). Most units also includes an “Introduction” and “Meditation” section, a section on “Stories from Our Faith” and a separate section on “Spiritual Practice” (in addition to the opening meditation).

**The 6 pre-trip units are:**

Unit 1: “Who Are You?” introduces the topic of white privilege.

Unit 2: “Who We Are Together” talks about the denomination, and includes a covenant for journeys and introduces a “lens of human rights” frame.

Unit 3: “Economic Justice” includes content on colonialism and global poverty.

Unit 4: “Crossing Boundaries” includes cross-cultural engagement and invisible assumptions.

Unit 5: “Bearing Witness” addresses the suffering of others and the white-savior industrial complex.

Unit 6: “The Struggle Against Injustice” has a section on “How to Be an Ally.”

**The 2 post-trip units are:**

Unit 7: “The Journey Home” includes a discussion entitled “Many Paths to Justice.”

Unit 8: “Bend the Arc Toward Justice” includes a section on “Systematic Change: Congregation-based Community Organizing.”

Below are two excerpts, one describing the rationale for and method of establishing a learning circle, and the other describing the rationale for the spiritual practice.

**Learning Circle**: “*We want the impact of our UUCSJ programs to spread beyond those who are able to travel with us. You help make this happen when you create a learning circle of people who will make the journey along with you, though they stay at home. This can be any size group, from a few members of your family to a large study group in your church. These people agree to do the reading and study along with you. If they’re part of your faith community, they can remember you in worship services while you’re traveling. When you return, they will be your conversation partners as you figure out new channels for your justice work together.”* (The Study Guide online does not include page numbers.)

**Spiritual Practice**: “*We believe that genuine social transformation is brought about when individuals and groups are willing to be changed, even as they strive to change the world. Our programs are structured to help you integrate the models of inner, personal transformation and outer social transformation, in order to build holistic and sustainable ways of doing and living the work of social justice.*

*Participating in our UUCSJ programs, and doing the justice work that follows, will often lead us out of our comfort zones. We have to struggle with our own biases when dealing with different social issues and cultures. To be effective agents of change and transformation in the long run, we must develop the ability to stay connected, even when uncomfortable, without jumping into our automatic modes of defense. This kind of personal work requires a high level of self-awareness, patience, and compassion, which are qualities developed by spiritual practices.*

*‘*Mental energy is finite, and our mind is diminished in direct proportion to how much its attention is fractured . . . Awareness itself is the primary currency of the human condition, and as such it deserves to be spent carefully.*’ —from “Busy Signal” by Andrew Olendzki*. Tricycle*, Winter 2009*

*The modern world trains us well in the habits of multitasking. Though this can feel efficient, it comes with a price. The ability to stay with a question and deeply probe for its answer; the practices of pondering, of thoughtful consideration and waiting for insight; and the skill to drift down through the layers of thought and awareness in our own minds to discover what we really feel about something. These often fall by the wayside, sacrificed to busyness.*

*The learning offered through a UUCSJ journey is best absorbed through deep attention, so we ask our participants to choose a simple practice that will help develop this kind of attention. We learn how to practice distraction, preoccupation, and busyness all the time, just because of the habits of modern life. Training in things like attention, awareness, gratitude, and patience takes some deliberate effort.”* (The Study Guide online does not include page numbers.)

### RESEARCH QUESTION 3:

**What does academic/scientific research suggest are best practices for multiethnic/multiracial inclusion in a Christian context?**

Edwards, Korie L. "Bring Race to the Center: The Importance of Race in Racially

Diverse Religious Organizations." Journal for the Scientific Study of Religion 47.1 (2008): 5-9. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00387.x/epdf>

Eubanks, Celeste M. *Interpersonal Communication: The Role of Interpersonal*

*Communication in Multicultural Congregations of the United Methodist Church*. Dissertation. Gonzaga University, 2014.

Marti, Gerardo. "Fluid Ethnicity and Ethnic Transcendence in Multiracial Churches." *Journal for the Scientific Study of Religion* 47.1 (2008): 11-16. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00388.x/full>

Harris III, Otto D. *Transforming Race, Class, and Gender Relationships within the United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. <https://libres.uncg.edu/ir/uncg/f/Harris_uncg_0154D_11379.pdf>

Yancey, George A. *One Body, One Spirit: Principles of Successful Multiracial*

*Churches.* Downers Grove, IL: InterVarsity, 2003.

Edwards, Korie L. "Bring Race to the Center: The Importance of Race in Racially

Diverse Religious Organizations." *Journal for the Scientific Study of Religion* 47.1 (2008): 5-9. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00387.x/epdf>

### PURPOSE OF DOCUMENT:

From Journal Abstract:

*“In recent decades we have witnessed increased interest in racially diverse religious organizations. Similar trends are occurring in other institutions, like education and business. In this article I discuss the importance of understanding the role that race, as a system that advantages whites, plays in the congregational life of racially integrated churches. Drawing upon the critical race literature, I propose that because race is central to how our society is organized, interracial churches will need to placate white members’ and affirm their religio-cultural preferences and interests in order to sustain a racially diverse congregation. I offer some evidence supporting this claim. I also discuss the strengths and limitations of other perspectives used to explain racially diverse religious organizations*.”

P. 5

### CONTENT:

The author notes that she attended predominantly African-American churches most of her life, until after college graduation when she moved to a white suburban area and began attending a predominantly white church. She attended for 3 years, and noticed that: “*During my time there, the pastors periodically encouraged people to avoid racial prejudice and be inclusive of others in their day-to-day life. Yet, despite their references to racial inclusion in sermons from time to time, I rarely saw racial or ethnic minorities participate in the worship services. Nor were any of the pastors, church elders, or staff racial or ethnic minorities. I began to contemplate how racial inequality and segregation could be reproduced in an institution that claims to be opposed to such processes.“* P. 5

She attended several interracial churches to identify common features contributing to their success. She observed that: “*Interracial churches where whites were a substantial portion of the attendance did not tend to reflect a racially and ethnically egalitarian community. Rather, these churches more closely emulated the worship practices, organizational structure, and cultural style of the white churches that I attended or observed. There were symbolic elements representing African-American, Latino, or Asian culture during the worship services or in the physical space—a sermon translated into Spanish, flags from different countries hung around the sanctuary, discussion of mission trips to Africa or South America, gospel choir singing a selection, photos of nonwhites in the church literature—but the more core congregational characteristics, such as the theological orientation, worship service structure, sermonic presentation, and leadership structure, did not reflect the cultures of racial or ethnic minorities*.” P. 5-6

**Her conclusion is that interracial churches will only sustain being interracial if they work for whites**. She notes that white privilege is so ingrained and unknown to many whites that it has become normalized. She also notes that people who wish to study religion and race need to study whiteness as the core issue. Her discussion on “whiteness” is extracted verbatim below.

**The article offers a critique of “ethnic transcendence” as reinforcing whiteness and failing to acknowledge the central role race plays in people’s lives, and its economic and social impacts.** She also asserts that, “*the impact of whiteness on interracial churches is not necessarily a ‘white versus black’ (or red or brown) issue. It is appealing to reduce racial issues to such a scenario, but such a perspective does not acknowledge the complexity of human relations, or the diversity of preferences, ideas, and experiences within racial groups. Sustaining a structure and culture in interracial churches that affirms the particular religio-cultural tools and predilections of whites in a given context will be dependent upon their structural advantage, cultural normativity, and racial transparency,* ***but also on nonwhite persons’ submitting to the expectation of white attendees, out of their own submergence in dominant culture or desire to attract and retain white attendees***.” P. 10

The author also hypothesizes that what she notes in terms of the role of “whiteness” and “white hegemony” (terms she uses to describe the phenomena she observed) in the churches she visited, will apply regardless of the specific race/ethnicity of the people of color: “*The outcome of whiteness, white hegemony, will persist despite which racial minority group is subjected to it (Lipsitz 1998). Similar issues over control of structure and culture in the congregation will arise. I propose that it is only the particular ways in which whiteness manifests itself that will differ in interracial churches where Native Americans, Latinos, or Asians are the primary racial/ethnic minority group in the organization*.” P. 10

#### REVIEW AND DISCUSSION OF WHITENESS

“*THE ROLE OF WHITENESS*

*“Race theorists argue that white hegemony is the rule in the United States (Bonilla-Silva 2001; Mills 2003; Omi and Winant 1994; Wellman 1993). Institutions within white hegemonies sustain a culture and structure that distributes and redistributes power and wealth to whites (Mills 2003), but that also sufficiently incorporates the consent of nonwhites by promoting an appealing ideological and cultural system (Omi and Winant 1994). Critical race theorists propose that central to the reproduction of white hegemonies is white racial identity or whiteness. They have begun to problematize “whiteness” to deconstruct the underpinnings of white hegemony.*

*“Whiteness has three dimensions: white structural advantage, white normativity, and white transparency (Doane 2003; Frankenberg 1993; Lewis 2004). White structural advantage is whites’ disproportionate control or influence over nearly every social institution in this country. This affords whites the ability to structure social life so that it privileges them (Andersen 2003; Doane 2003; Flagg 1993). White normativity is the normalization of whites’ cultural practices, ideologies, and location within the racial hierarchy. How whites do things, their understandings the world, and their dominant social location over other racial groups are accepted as just how things are. White normativity also privileges whites because they, unlike nonwhites, do not need to justify their way of doing or being. Nor are they accustomed to doing so. Instead, the burden of explanation rests upon those who stray from what are deemed normative beliefs and practices. White transparency is a lack of awareness among whites that they are also a “raced” group and that being white has consequences for their lives. They perceive whites as cultureless and other racial and ethnic groups as possessing distinctive cultural or ethnic practices (Waters 1990).*

*“None of this is to suggest that all whites are equally privileged or dominant, or that there are not multiple subcultures among whites (Hartigan 1999; Lewis 2004). But historical and social scientific research shows that whites from different economic strata, ethnic backgrounds, and religious affiliations—among other lines of distinction—have more easily assimilated into the dominant culture (Barkan 1995; Tuan 1998; Waters 1990), constructed and accessed social structures to their benefit (Guglielmo 2003; Jacobson 1999), possess similar overarching values and ideologies (Bonilla-Silva 2001; Lipsitz 1998; Schuman, Steeh, and Bobo 1985), and do not see race as something that affects them (Feagin, Vera, and Bartur 2001; Waters 1990). These qualities connect whites across various white subgroups.*

*“In my research, I draw upon the National Congregations Study (NCS; Chaves 1998; Chaves et al. 1999) and a case study to understand if and how whiteness matters for the congregational life of interracial churches, specifically those largely composed of African Americans and whites. In short, the survey results show that African-American/white interracial churches’ culture and structures differ from that of African-American churches on nearly every measure of worship practice and congregational activity I examined. Yet, they are consistently similar to predominately white churches along these same indicators. Therefore, it does not appear that interracial churches develop a particularly distinct kind of congregational life or one that represents a balance between the religious cultures evident in predominately African-American and predominantly white churches. Their worship practices and congregational activities suggest that the congregational life of interracial churches is far more inclined to emulate that of predominately white churches than predominately African-American churches.* ***My case study of an interracial church suggests that this is due to white attendees’ limited interest in addressing race-related issues and accommodating the worship and religious preferences of African-American attendees, as well as their minimal understanding of how being white privileges them****.* ***But, the affirmation of whiteness by some African-American attendees also contributes to producing this outcome*** *(Edwards 2008).”* P. 6-7

Eubanks, Celeste M. *Interpersonal Communication: The Role of Interpersonal*

*Communication in Multicultural Congregations of the United Methodist Church*. Dissertation. Gonzaga University, 2014.

### PURPOSE OF DOCUMENT:

The author of this dissertation draws on studies of two UMC congregations, both with racially diverse memberships, one in Louisiana and one in Alabama. Data was drawn primarily from in-depth interviews with members of the two churches, as well as with church leadership, along with observation at church activities and worship. This document also contains a helpful discussion of some of the literature/research on best practices in creating multiracial/multiethnic church spaces.

### CONTENT:

#### Review of the Literature (Eubanks):

The author notes that the literature suggests two primary reasons churches become multicultural: 1. There are changes in the resources of the church that necessitate reaching out to different populations (such as declining membership or budget); or 2. A church becomes committed to multiracial populations as a result of a thoughtful interpretation of their central mission. Research suggests that the latter reason is more sustainable and successful over time. Further, sustainability for churches wishing to increase their diversity and inclusion to multiracial populations (to be become more multiracial) is linked to **ownership of that idea by the entire congregation**: “*multiracial congregations that are birthed out of a decision made by someone outside of the congregation (e.g., a Bishop or other authority figure) have an even greater risk of instability resulting in a smaller chance of remaining multiracial.”* Eubanks also cites research suggesting greater chance of sustainability when **strong social networks exist for members, there is diverse church leadership, and when a charismatic worship style is employed.** P. 10-15

At one of the churches Eubanks observed, Hispanic ministry is a core activity, and there is significant Hispanic membership. Particularly, the church makes an effort to engage with issues of immigration, such as, a Welcoming Dinner for unaccompanied children from Mexico and Guatemala. Eubanks does point out that even though it is an event consciously set up as a “safe space,” there is still little interaction between the Hispanic majority present and the white congregants, and that there are few Anglo members there. When interviewed, a Hispanic member specifically mentions that she appreciates how “the Methodist Church is very focused on social work,” though later she points out that she wishes that more social events were planned to bring the Hispanic and Anglo members together.

*“As the literature talks about the changing population in the United States, the need for multiracial congregations are clearly realized.* ***These congregations are being sought out by people who desire to worship in a place that looks more like the world that they live in.*** *One of the interviewees in this study shared how she was drawn to her multiracial congregation because of her children. Additionally, she stated that she preferred that her children worship in an environment that was much like the one that they live in. Aside from wanting to worship in a diverse environment, it is important that people learn how to communicate with those of a different race. Being a part of a multiracial congregation can help a person in developing and/or improving their communication skill with someone of a different race. The increased interaction between members of multiracial congregations ultimately reduces uncertainties and lessens the anxieties that people have when meeting a stranger, and especially a stranger of a different race.”* P. 53

#### From Conclusions section:

***“It is important that The UMC not only work on making the communication between its*** ***members in multiracial congregations more effective, but they must also focus on developing relationships among the members of these congregations.*** *The same can be said for any organization with a multiracial group of members. Effective communication among members of any multiracial group will aid in the development of relationships among the members which will likely make the group more cohesive and directly affect the longevity of the group’s existence. A focus on making communication more effective, increasing dialogue, and developing relationships among members will not only help The UMC build as well as sustain its multiracial congregations, but it will help any multiracial organization (religious or nonreligious) develop into a strong organization that will sustain its membership (Dougherty & Huyser, 2008; Emerson & Woo, 2006; Marti, 2010; Martinez & Dougherty, 2013). This will be of the utmost importance as organizations (religious as well as non-religious) become more racially diverse in the coming years.”* P. 57

*“As multiracial congregations draw a diverse group of people, leadership cannot avoid*

*dealing with anxieties and uncertainties that members face when encountering a stranger.* *However, the leaders of multiracial congregations can learn how to reduce the uncertainties and manage the anxieties of their members.* ***Leaders of these congregations must be intentional in addressing these anxieties and uncertainties.****”* P. 56

Marti, Gerardo. "Fluid Ethnicity and Ethnic Transcendence in Multiracial Churches." *Journal for the Scientific Study of Religion* 47.1 (2008): 11-16. <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2008.00388.x/full>

### PURPOSE OF DOCUMENT:

From Journal Abstract:

“*Assumptions of racial essentialism lead to inadequate analysis of multiracial churches. Instead, acknowledging ethnic identity as a negotiated phenomenon encourages a richer investigation of how congregational participation stimulates and redefines a person’s racial and ethnic identity. The malleability of ethnic identity is such that it is often obscured in favor of other aspects of self. Ethnographic analysis of two multiracial churches, Mosaic and Oasis, indicates that particularistic ethnic affiliations recede when otherworldly, value-rational interests are emphasized. Ethnic transcendence occurs when members adopt a shared identity based on a uniquely congregational understanding of what it means to be a properly religious person (a proper “Christian,” “Jew,” “Muslim,” “Buddhist,” etc.).* ***In short, the distinctive accomplishment of multiracial congregations is the cultivation of an inclusive religious identity that overrides divisive aspects of ethnic identity. Moreover, recognizing the varying salience of racial and ethnic identity evokes greater caution regarding what can be assumed when researchers apply the label “multiracial” to congregations*.”**

### CONTENT:

The author points out that people, including social scientists, often conflate religion and race/ethnicity, citing examples such WASPS and Jews, and noting that people often “*guess*” a person’s ethnicity from their religion or their religion from their ethnicity, citing the mistaken idea that all Hindus are Indian or all Confucians are Chinese. Based on his research, supported by literature he cites on page 12, he notes that people have multiple group identities and a variety of ways they may or may not express their ethnicity depending on the setting and importance of ethnicity in that setting.

Given that ethnicity is fluid, his major point is that successful multiracial churches are able to create a common identity that “transcends race/ethnicity.” The two churches he observed did this by “*leverag*[ing] *their theological resources to realign the personal interests of a diverse congregation toward a shared identity that ‘trumps’ their racial and ethnic designations.”* P. 14

The author recognizes that “*scholars and church leaders who value strong racial-ethnic identifications may find this distressing, and some proponents of “multicultural churches” oppose a more integrative approach to diversity. However, during my research in both Mosaic and Oasis I found that members committed to keeping their racially/ethnically centrist identification soon leave these churches in favor of congregations more wholly committed to their particular racial-ethnic expressions of faith. And the new congregations they join are, unsurprisingly, almost entirely homogenous.”* P. 14

Marti notes that churches build the new identity using theology and religious resources.

In the churches Marti studied, “identity reorientation” towards a common congregational identity was created through constant exposure to and participation in: “*sermons, worship music, small groups, Bible classes, practical workshops, books, pamphlets, and an array of other ministry efforts to which an attender is continually exposed. Identity reorientation is also promoted through informal relationships either through the intentional involvement of church leaders in the life of an individual or through the more casual involvement of already-committed members who share their testimonies, provide advice, and ‘nudge’ people toward a fuller participation in the church. While these interactions may not overthrow the entrenched divisions of the broader society, they certainly forge kinship-like bonds within these local contexts*.” P. 16

In the two churches Marti studied, subgroups also formed, based on shared experience or interests―though not on ethnicity. Marti points out that what is going on is “ethnic transcendence”―which is different from being color-blind―because it is about choosing to operate within an alternative identity within the church setting.

Harris III, Otto D. *Transforming Race, Class, and Gender Relationships within the*

*United Methodist Church through Wesleyan Theology and Black Church Interpretive Traditions*. Dissertation. University of North Carolina at Greensboro, 2014. <https://libres.uncg.edu/ir/uncg/f/Harris_uncg_0154D_11379.pdf>

### PURPOSE OF DOCUMENT:

In this dissertation, the author looks at several strains of black theology, including an understanding of how distinct ideas and worship styles emerged in an African American context. He then explores the notion that this focus on understanding oppression/liberation in a “God-centered” context, as developed in black theology, can be used in handling the relationships between the church and other marginalized groups―including LGBTQ individuals, those living in poverty, and other ethnic groups within UMC, including Latinos. Harris expresses dissatisfaction with the present state of UMC inclusion, and explores how liberation theology and other frameworks may impact the goal of transformation.

### CONTENT:

#### On the history and importance of Black theology within Methodism and U.S. History:

*“The invisible church [*of African Americans*] birthed songs, liturgies, preaching styles, theological emphases, and ecclesiology that were unique to the Black experience, which also provided an anti-oppression counter-frame...the entire church participated in the worship experience...Black preaching emerged as more energetic than White preaching...In the Black church, Black people collectively experience freedom unlike in any other establishment in American society.* ***The ‘singing, swaying, dancing, preaching, talking and walking,’ that occur in the Black church are instruments of subversion through which Black persons maintain joy in spite of oppression and exile***.” P. 34-35

There are multiple Black theologies, but they share a goal to create a framework for understanding oppression and liberation―for the oppressed, they are a way to center their own experiences, and for the dominant, they are a way to work towards racial reconciliation; as Harris writes, “***They offer Black people in the American culture a lens through which to understand and navigate their journeys through a culture with a dominant White racial frame.****”* P. 35

#### On the challenges of “being who we say we are” within the UMC:

As an example of the contradictory messages that the modern UMC struggles with, Harris cites the church’s official motto of “Open Minds. Open Doors. Open Hearts.,” then contrasts this with the user experience on the official UMC website: “*On one of these same webpages, The United Methodist Church provides a local church search tool that includes a filter for ethnicity...the intentions are likely to provide a tool for those who are searching for a local church to help find a setting where they may ‘fit in.’ The intended message is not likely that those whose ethnicity is filtered out will not be welcome in local churches that do not share their ethnicity.* ***However, it conveys a message that there are local churches where ‘Caucasian/White’ United Methodists share space and resources which are distinct from where ‘African/Black’ United Methodists share their own space and resources. Likewise ‘Asian,’ ‘Hispanic,’ ‘Native American’ and ‘Pacific Islander.’”*** P.71

*“United Methodists have an enormous mission and some resources to project them towards that mission. They have rich heritage that supports the mission. The disconnection is not with content, desire, heritage or resources. United Methodist structure presents significant obstacles against the mission...****According to its Social Creed, United Methodists have a vision of social peace, natural preservation, equitable distribution of provisions, just working conditions, and an appreciation for diversity...****Arguably, none of the elements of the United Methodist vision are operational at a level that contributes significantly to social transformation. Arguably, social conditions are digressing away from the vision of The United Methodist Church.* ***Arguably, the vision is not being achieved even within The United Methodist Church.****”* P. 76-77

#### On other ethnic groups in UMC, including Latinos:

*“The U.S. White racial social frame has impacted and continues to impact other groups along with African Americans, with White views and values being presented as normative...the term ‘American’ is often associated with whiteness...As a result, ethnic groups set up anti-oppression counter frames and home-culture frames, which has contributed to segregation from White congregations and congregations of other ethnic groups.”* P. 229

In this discussion, Harris again cites the issue of UMC’s apparent de facto acceptance of ethnic segregation (as evidenced, for example, by the separate ethnic churches listed on the UMC website’s search section). There is a problem of creating distinct ethnically based silos, thereby limiting understanding between different groups: *“****The silos not only alienate each ethnic group from sharing space with White congregations, but also alienate each ethnic group from one another. Without significant holy conversation with other ethnic groups, each ethnic group assumes the White social frame representation about the other ethnic groups, making it difficult for them to progress from being untied to united***.” P. 234

***“Local churches in their quest for a more just ethnic social frame should not settle for a culture of toleration, acceptance or even respect. Local churches should struggle through these stages and strive for a dominant social frame which has a primary ethos of affirmation, solidarity, and critique.”*** P. 237

Yancey, George A. *One Body, One Spirit: Principles of Successful Multiracial Churches.*

Downers Grove, IL: InterVarsity, 2003.

### PURPOSE OF DOCUMENT:

In this text, Sociologist George Yancey uses individual case studies, combined with data from the 1998 Hartford Institute for Religion Research's Multiracial Congregations Project (<http://www.hartfordinstitute.org/cong/research_multiracl.html>), to look at what factors contribute to the creation and long-term sustainability of multiracial churches. Yancey defines such churches as places where “no one racial group makes up more than 80 percent of the attendees of at least one of the major worship services,” a category that includes approximately 8% of American churches.

### CONTENT:

#### Answers to some common questions about multiracial vs. monoracial churches:

(According to the Hartford Institute Multiracial Congregations Project data) P. 30-34

*Which type of church experiences faster growth?*

66.1% of multiracial churches experienced growth over the past year, versus 57.1% of monoracial churches.

*Which type of church is more likely to experience conflict:*

In the eight areas of potential conflict studied, only one area saw a statistically significant increase in conflict in multiracial churches. Yancey does not feel that there is evidence that multiracial congregations, overall, experience more hostility or conflict.

#### Notes on Best Practices for monoracial congregations that seek to become multiracial:

The author advises churches to find ways to be **inclusive and representative in worship style** (while acknowledging that this is a difficult and potentially contentious area). Some techniques for finding such an inclusive style may include creating original songs as a multiracial group; recognizing and incorporating songs of different cultures; or rotating cultural music styles on a weekly or other basis.

Yancey emphasizes the importance of **intentional, thoughtful preparatory work**: “*It is vital to prepare a congregation for the changes that will occur when a church transitions from being monoracial to being multiracial...the members of the church must think about those changes and be ready to make the adjustments and sacrifices necessary for the transition*.” P. 113

Church **leadership should expect to build their own personal skills** for multiracial ministry. Yancey highlights four key areas of skill-building, based on his conversations with pastors:

1. **Sensitivity to different needs**. This includes an understanding that some members will likely leave the church during the transition period, or otherwise push back against change. Also important for leadership is developing the ability to adjust to different cultural expectations and social norms, and to be flexible and graceful when mistake happen.
2. **Patience**. This skill comes into play when managing potentially tense interpersonal conflict, as well as in allowing the time needed for ministries to grow and develop.
3. **Empowering other individuals.** Leaders need to create a multiracial discipleship―“*If a leader can empower the laity to handle the challenges of being in a multiracial congregation, then that leader will have powerful allies to help when times get tough*.” P. 124
4. **Relating to those of different races**. The best way to develop this skill set, according to Yancey, is by frequent and genuine conversation with diverse members of the congregation―to learn what they need in order to be best served by the church, what they may find insensitive/offensive, etc.

#### Congregations should embrace adaptability to change:

“*research suggests that leaders in multiracial churches have to learn to culturally adapt to the numerical minority groups entering the church...members of the majority culture in a multiracial church have to alter the church’s social environment so that minority group members are comfortable in the church.* ***The cultural norms of the numerical majority cannot be so inflexible that people who were not socialized in that culture will be constantly uncomfortable***.” P. 143

#### On the importance of diverse church leadership:

“*It is vital for multiracial churches to find both clergy and lay leaders of different races. It is important that churches intentionally look for people of different races to take up leadership roles. Such efforts may seem contrived and ‘politically correct,’ but they are important for illustrating to members of racial groups who are not in the numerical majority that they have a voice...Designing an inclusive worship style is likely easier if a church’s leadership structure includes different races. It is also easier for a church to develop adaptability regarding the cultural differences of non-majority racial groups if there are individuals of that racial group in leadership.”* P. 97

#### Critique of a “colorblind” approach to inclusion:

“*Perhaps one day we can have a colorblind society. But in today’s world so-called colorblindness is a denial of the fact that racial identity continues to play an important role in our lives. For many racial minorities the notion of colorblindness becomes a barrier to racial justice since it denies the reality of racism and prejudice that they face*.” P. 24

### RESEARCH QUESTION 4:

**What issues are specific to Hispanic/Latino populations in North Carolina? What barriers appear to be common? What specific knowledge do people need to have about the Hispanic/Latino population?**

*The Shifting Religious Identity of Latinos in the United States*. Pew

Research Center Religion & Public Life Project Publications. May 2014. [http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states](http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/)

*The Shifting Religious Identity of Latinos in the United States*. Pew Research Center Religion & Public Life Project Publications. May 2014. <http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/>

### PURPOSE OF DOCUMENT:

This article distills data from the Pew Research Center, including their 2013 National Survey of Latinos/as and Religion, 2012 American Community Survey and U.S. Religious Landscape Survey, along with U.S. Census data. The goal is to provide an overview of the religious identities and histories of Latinos/as in the U.S. There is also an extensive discussion of how and why Latino/a adults change from one religion/denomination to another (see [http://www.pewforum.org/2014/05/07/chapter-2-religious-switching](http://www.pewforum.org/2014/05/07/chapter-2-religious-switching/)).

### CONTEXT:

There is a great deal of material here that may be of use in developing a full understanding of U.S. Latino/a religious identity. A few key points are highlighted below.

#### Findings on U.S. Hispanic Religious Identity:

In 2013, 55% of adult Latinos/as identified as Catholic, 18% as unaffiliated, 22% as Protestant (16% Evangelical, 5% Mainline), 3% as Other Christian and 1% as Other.

**Trends away from Catholicism:**

Evidence from trends over time suggests that many Latinos/as in the U.S. are moving from Catholic to evangelical practice, with some also moving from Catholic to unaffiliated. Those changing their affiliation tend to be between 18 and 49 years old, though they cross other demographic points, including nation of origin, foreign- or U.S.-born status and education level. The paper points out that, at the same time, the percent of Hispanics in the U.S. Catholic Church continues to grow (33% as of 2013); this is a result of a growing Latino/a population in the United States overall.

**Hispanic movement towards Protestantism:**

*“Looking at religious switching among the native born, the biggest gains have been among the unaffiliated (a net gain of 17 percentage points) and Protestants (a net gain of seven points).”*

**An important reason that Hispanic adults moved towards Protestantism was the sense that their new church “reaches out and helps its members more” (a factor for 31% of all Latino/a adults surveyed, and for 45% of current mainline Protestants who were raised Catholic).**

Other frequently cited reasons for religious shifting included: personal spirituality (27%); a move to a new community (19%); and family factors, such as marrying a person of a different faith (8%). 13% of those who moved from Catholicism to Protestantism as adults cited a disapproval of the worship of saints as a reason for their change.

**Religious Practice within Mainline Protestantism:**

*“With few exceptions, Hispanic religious groups are similar to their non-Hispanic counterparts in the general public in terms of religious commitment.* ***The main exception is Hispanic mainline Protestants, who tend to be somewhat more religious, by conventional measures, than white (non-Hispanic) mainline Protestants.*** *The differences stem primarily from higher levels of religious practice among foreign-born mainliners. U.S.-born Hispanic mainline Protestants resemble white (non-Hispanic) mainline Protestants in their levels of religious commitment.”*

#### Selected survey data on religious observance among Latino/a mainline Protestants:

* 35% attend worship service at least once per week
* 60% pray daily
* 14% are involved in church ministry
* 38% have volunteered in the church in the last 12 months
* 25% participate in weekly prayer/Bible study groups
* 36% share their religion weekly or more
* 56% say that religion is very important to them

#### Other Notes from elsewhere in the Pew Center’s research on race/religion in the U.S.:

*“****As the U.S. grows more racially and ethnically diverse, mainline Protestants remain one of the most heavily white Christian traditions.*** *The share of mainline Protestants who are non-Hispanic white has declined in recent years (from 91% in 2007 to 86% in 2014), but it is currently higher than the comparable shares for Catholics (59%) and evangelical Protestants (76%) as well as U.S. adults overall (66%).”* <http://www.pewresearch.org/fact-tank/2015/05/18/mainline-protestants-make-up-shrinking-number-of-u-s-adults/>

### RESEARCH QUESTION 5:

**What does the field of racial equity/social justice recommend as best/promising practices for inclusion?**

Capek, Mary Ellen S., and Mead, Molly. *Effective Philanthropy: Organizational*

*Success through Deep Diversity and Gender Equality.* MIT Press, 2006. (“Defining Deep Diversity”; “Defining Norm” P. 6-9) (“Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations” P. 51-158).

Kegan, Robert, and Lisa Laskow Lahey. *Immunity to Change.* Boston, MA: Harvard

Business School Publishing, 2005. ( “Overcoming the Groupwide Immunity to Change” P. 87-124)

Leiderman, Sally A., Andrew Furco, Jennifer Zapf, and Megan Goss. *Building*

*Partnerships with College Campuses: Community Perspectives*. Report. CAPHE of the Council of Independent Colleges, 2003. <http://www.cic.org/News-and-Publications/CIC-Books-and-Reports/Documents/engaging_brochure.pdf>

Shapiro, Illana. *Training for Racial Equity and Inclusion: A Guide to Selected*

*Programs*. Washington, DC: The Aspen Institute, 2002.

<http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/training.pdf>

Capek, Mary Ellen S., and Mead, Molly. *Effective Philanthropy: Organizational*

*Success through Deep Diversity and Gender Equality.* MIT Press, 2006. (“Defining Deep Diversity”; “Defining Norm” P. 6-9) (“Institutionalizing Deep Diversity as an Asset and Capitalizing on Deep Diversity: Case Studies of Successful Foundations” P. 51-158).

### PURPOSE OF DOCUMENT:

The purpose of this book is to share best practices for changing philanthropic institutions to make them more fully inclusive and equitable. While its focus is on full gender inclusion and equity in philanthropy, the author’s believe their findings can be useful for many historically white and privileged institutions working towards greater equity with previously underserved and underrepresented groups.

This book was developed from research and learning from a cluster investment of the W.K. Kellogg Foundation to several philanthropic women’s infrastructure and affinity groups. The groups were helping to “develop collaborative long-range planning strategies to improve philanthropy for women and girls*.*” (Preface). They include the Global Fund for Women, Michigan Women’s Foundation, Resourceful Women, Women & Philanthropy, and the Women’s Funding Network.

### CONTENT:

The authors lay out two driving concepts in the introduction to the book. The first is the idea of “deep diversity” as an institutional goal. By “deep diversity” they mean, “*an institutional understanding that goes wide as well as deep,*” wide to include a full range of “*physiological, social, cultural, and economically defined differences that categorize groups of individuals,*” and deep “*into an organization’s DNA...deep into the taproot of an organization and intertwined in the wide network of roots that anchors and feeds the whole of an organization’s culture*.” P. 7

The second is the idea of “Norm*.*” The authors begin their definition of “Norm” by noting that “*foundations that institutionalize deep diversity have learned to challenge norms*.” They continue, “*We define Norm, as a capitalized noun, to be the insidious, often subtle, and unacknowledged tyranny of ‘normal.’ So the key questions about Norm are: Who gets to decide ‘proper and acceptable behavior’? Who decides who looks normal? Why do these controls and guides so often become blind spots that get in the way of effective philanthropy?*”P. 8

The best practices described in the remainder of the book provide examples and discussions of ways that institutions are “dismantling norms” and institutionalizing “deep diversity.”

The book includes cases studies of six institutions that the authors found to have “developed nuanced understandings of deep diversity”(P. 8) and report on how they *“*institutionalized that understanding on their Boards and staffs using intentionality, recognition of process and leadership” (P. 89). The case studies provide more detail about what it took to accomplish these changes in the institution, what some of the challenges were and some of the results. Table 3-1 (P. 90) summarizes what the authors believe are some of the important features of the six case-studied philanthropic institutions. The table indicates how many of the six exhibited each of the features noted in the table. The list of common features (all six were judged to exhibit these features), in addition to several gender specific ones (e.g., understanding gender diversity), are:

* Leadership is committed to deep diversity
* Leadership and staff work to add diverse staff members
* Board and staff understand how differences like race, class and gender “intersect”
* Leadership allows the organization to change to fit new Board and staff
* Board and staff are committed to learning new skills to communicate across differences
* Board is comfortable taking risks
* Staff is comfortable taking risks
* Staff partner with grantees, where possible

Kegan, Robert, and Lisa Laskow Lahey. *Immunity to Change.* Boston, MA: Harvard

Business School Publishing Corporation, 2005. ( “Overcoming the Groupwide Immunity to Change” P. 87-124)

PURPOSE OF DOCUMENT:

The purpose of this book is to guide organizations in making changes that they want to make, but haven’t made. The book lays out a particular process for identifying and addressing often unconscious barriers to change, at the individual and group level. Concepts, case studies, the process and tools for applying the process are included, drawing from experiences and research of two leadership consultants/faculty associated with the Center for Public Leadership at the Kennedy School of Government Harvard University.

### CONTENT:

The book is organized into three parts. Part One shares the essential insights from the applied work, theoretical underpinnings and looks at how the process works at an individual level. Part Two explains how to extrapolate the individual-level process for groups. It does that by sharing various tools, and through vignettes and case studies showing their application and what information they provide. Part Three provides a step-by-step set of instructions, worksheets and discussions that are designed to allow people to use the process individually and collectively.

The process itself has five steps, each of which is explained in detail. The steps help individuals or groups identify what they are committed to changing (their improvement goal), and then what they are actually spending their time doing or not doing rather than making that change. The following (third) step is to map out the competing hidden commitments that the group is actually keeping (what the fear is that keeps them from doing what they committed to do and to hold on to competing commitments). The fourth step is to identify the “big assumptions” behind those competing commitments. The last step entails designing, implementing and assessing results of thought experiments or action tests of the “big assumptions” the group is most concerned about. These steps are intended to help adult learners expand their understandings of themselves, and to keep each other accountable for group commitments by having a language to talk about what is keeping them stuck.

The book also provides considerable information about why certain steps are important, as well as how to implement them. It also notes that the most effective changes come when work proceeds at both an individual and group level.

Leiderman, Sally A., Andrew Furco, Jennifer Zapf, and Megan Goss. *Building*

*Partnerships with College Campuses: Community Perspectives*. Report. CAPHE of the Council of Independent Colleges, 2003. <http://www.cic.org/News-and-Publications/CIC-Books-and-Reports/Documents/engaging_brochure.pdf>

### PURPOSE OF DOCUMENT:

This article was produced as part of an evaluation of the Engaging Communities and Campuses Initiative of the Consortium for the Advancement of Private Higher Education (CAPHE) of the Council of Independent Colleges (CIC). The idea for the summit arose from the frequency with which the evaluators were hearing community partners consistently raise particular concerns, often related to race, class or privilege, about the partnerships. Community partners were predominantly people of color, in neighborhoods with substantial people of color. Most, though not all, of the 13 partner institutions were predominantly white colleges.

The summit’s purpose was to provide community partners an opportunity to speak frankly with each other about their perspectives on the partnerships and to generate a set of lessons to be shared with their campus partners. Community partners wanted those lessons shared more widely, resulting in the specific monograph reviewed here. We added this article to the literature review because of the potential relevance of the recommendations that were generated.

### CONTENT:

The monograph is organized into four sections: 1) what community partners believe are the core elements of effective partnerships; 2) how community partners weigh the costs and benefits to their organization and the community of engaging in this type of partnership; 3) how parity and power play out, and what signals exploitation to the community partners; and 4) recommendations for practice and policy.

For example, community partners note that:

* Equity is measured in terms of how resources are distributed and controlled; how meticulous the campus partner is in meeting stated deadlines or following through on commitments; whether the institution’s policies are aligned with the interests of the community; and the commitment of the campus partner and the campus institution to staying the course until a community problem is fixed.
* Good campus partners make sure that student or faculty volunteers have a locally specific understanding about the issues on which the community organization is working, as well as an analysis of why community conditions are as they are that takes into account systemic privilege and race.
* Community leaders note that they are putting their own credibility and hard-won relationships with people in the community on the line when they allow a campus partner to volunteer with them. They often take that risk because they hope the volunteers will be better allies and leaders on issues of importance to the community over time, as well as more informed and active voters and citizens. What the students learn, and how they apply that learning within their own institutions and lives, is at least if not more, important to them as any short-term work they accomplish.

Shapiro, Illana. *Training for Racial Equity and Inclusion: A Guide to Selected*

*Programs.* Washington, DC: The Aspen Institute, 2002.

<http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/training.pdf>

### PURPOSE OF DOCUMENT:

This guide was developed to help groups assess the usefulness of various well-respected racial equity and inclusion trainings for their particular needs. Please note, the document was published in 2002, and, thus, specific descriptive information about particular trainings should be updated. However, the overview, typologies and comparative analyses of the training and tools provided (a checklist of questions to help people to choose trainings) remain relevant and useful.

### CONTENT:

The guide includes summaries of 10 inclusion, racial equity and anti-racism training efforts. Each description begins with a summary table that describes:

* The training group’s organizational focus
* The training group’s organization history and context
* Its theory of practice
* Its organizational practice
* Its organizational capacity
* Its services
* Type of participants (typical for the trainings of that group)
* Level of analysis (described more fully below)
* Problem analysis
* Intervention principles
* Training methods
* Intended outcomes
* Theory of change
* Contact information, as of publication date

The author participated or observed trainings of each group. In addition to the summary chart, each chapter includes a vignette giving a flavor of the training and provides narrative elaboration on each of the topics above. Each program chapter also includes a theory of practice and change chart that illustrates ways the training’s understanding of racial equity and inclusion lead to specific framing and goals for the training and choice of methods for training, how those methods are expected to lead to change and what that change is intended to contribute to achieving.

For example, at the time the guide was written, the People’s Institute for Survival & Beyond, was basing its training on an analysis that considers “*systems of oppression and privilege, lack of self-determination, internalized racial inferiority and superiority, institutional gatekeepers and lack of an analytical framework*” as issues to be addressed in training. Its intended outcomes were *“institutional and systemic change toward equity and justice, self-determination in communities of color, whites speak out against structural racism and new understandings of structural racism.”* (P. 13) By contrast, the World of Difference Institute (of the Anti-Defamation League), was basing its training on an analysis that considered “*socially learned bias and discrimination, exclusion of ‘others’ who are different and ignorance and fear of cultural differences*.” The intended outcomes of the World of Difference Institute at that time were “*individual attitude and behavior change, awareness of cultural differences, non-discriminatory social messages and practices and inclusive, tolerant and diverse communities and workplaces*.” (P. 37)

The guide also includes a set of questions programs can use to choose a training program that best aligns with their goals and current needs (P. 113-114), covering:

* Training philosophy and goals, for example: “*What is the program’s underlying philosophy regarding the significance of race in our society? How does the training help change individuals, intergroup relations, and/or community structures?*” P.113
* Program capacity
* Participants
* 1Trainers
* Methods and Materials
* Assessment
* Outcomes
* Follow-up and support, for example: “*What follow-up support can the program provide after training? What is ‘required’ of participants after the training is over?”* P.114
* Commitment and logistics

The guide also includes a checklist “Marks of a Healthy Race-Related Training Program” that makes clear the perspective, biases and conclusions drawn by the author about her sense of best practices for trainings of these kinds. The guide also includes her research protocol and a bibliography, useful for those who want to gather similar information about trainings they are considering or for describing trainings in development.

Shapiro’s guidelines for a healthy program are as follows:

* *“Clearly explain its theory of practice and change?*
* *Demonstrate consistency between what it says it does and what it actually does?*
* *Integrate a structural analysis of racism into its social change efforts?*
* *Address the different needs of diverse racial, ethnic and cultural groups in both its content and methods?*
* *Discuss differences among various kinds of racism and explain the relationship between racism and other forms of oppression?*
* *Recognize and support the variety of spiritual/moral, emotional, political, cultural and social aspects of anti-racism work?*
* *Help participants translate new awareness and understandings into action?*
* *Establish clear goals and systematically assess its contribution to changing individuals, intergroup relationships and community structures?*
* *Provide follow-up or support to participants beyond the training program?*
* *Cooperate or coordinate its activities with those of other programs working toward racial equity and inclusion?”* P.114

1. A note about language: Throughout this document, we use the terms Latino/a, or Hispanic/Latino/a. Latino/a is one of a number of accepted, and sometimes contested, terms for referencing a broad group of people (see Practice 5). Scholars and activists recommend the term Latino/a as one of several ways to recognize that using the masculine Latino as gender neutral excludes people other than men. Other common forms that address gender inclusiveness are Latin@ and Latinx. [↑](#footnote-ref-1)
2. The 2000 U.S. Census Brief on the Hispanic Population, May 2001. <http://www.census.gov/prod/2001pubs/c2kbr01-3.pdf> [↑](#footnote-ref-2)
3. *The Shifting Religious Identity of Latinos in the United States*. Pew Research Center Religion & Public Life Project Publications, May 2014. [http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states](http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/) [↑](#footnote-ref-3)
4. These findings are paraphrased from the Executive Summary of *Thriving Hispanic/Latino Communities Initiative Summative Report: 2008-2014* (September 2014). [↑](#footnote-ref-4)
5. See, for example, Heifetz, Ronald A., and Martin Linsky. *Leadership on the Line: Staying Alive through the Dangers of Leading*. Boston, MA: Harvard Business School Publishing, 2002. [↑](#footnote-ref-5)
6. For an-depth and specific discussion of the institutional challenges faced by clergy working with Hispanic/Latino populations, along with suggestions for addressing them, please see: Edwin I. Hernandez, Milagros Peña, and Kenneth Davis, eds*. Strengthening Hispanic Ministry Across Denominations: A Call to Action.* Durham, NC: Duke Divinity School, 2005. [↑](#footnote-ref-6)
7. See Asante, Shafik. "What Is Inclusion?" Inclusion Network. <http://www.inclusion.com/inclusion.html> [↑](#footnote-ref-7)
8. Note that we use this color scheme consistently throughout this document to identify under which research questions documents are organized. [↑](#footnote-ref-8)
9. See, for example, <http://uvamagazine.org/articles/in_the_name_of_god>.

   [↑](#footnote-ref-9)