Evangelical Lutheran Church in America

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WORKING DEFINITIONS
ELCA Racial Justice/Anti-Racism
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Race is a social "construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time."[1]

Racial formation refers to "the process by which social, economic, and political forces construct racial categories and meanings."[2]

Ethnicity is a "social construct that divides people into social groups based on characteristics such as shared sense of group membership, values, behavioral patters, language, political and economic interests, history, and ancestral geographical location. Members of an ethnic group are often presumed to be culturally or biologically similar, although this is not in fact necessarily the case."[3]

"To the geographic place of origin of an individual's family and group identity" ethnicity can offer "a historical framework to understand an individual's cultural context."[4]

Ethnocentricism conveys "the cultural domination of a specific ethnic (often majority) group in a larger national context."[5]

Ethnoreligious is a term used to "suggest the 'intertwined and mutually reinforcing' symbiosis between racial and ethnic attributions and religion, whereby religion is used to justify and mobilize ethnic aspirations, and ethnicity is seen as a 'birthplace of religions'. In this sense, the term *ethnoreligious* conveys the coexistence of multiple identity categories – religion, ethnicity, race, and culture."[6]

[1] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook.* (2007) New York: Rutledge. Appendix 6B.

[2] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook.* (2007) New York: Rutledge. pg. 118.

[3] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook.* (2007) New York: Rutledge. Appendix 6B.

[4] Derman-Sparks, Louise and Carol Brunson Phillips. *Teaching/learning Anti-racism: A Developmental Approach.* (1997) New York: Teachers College Press. pg. 13.

[5] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook.* (2007) New York: Rutledge. pg. 250.

[6] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook.* (2007) New York: Rutledge. pg. 250.

Prejudice is a "prejudgment, often negative, about a person or group. Prejudice derives from making broad assumptions about people without taking into account their individual characters."[7]

Discrimination is the "unequal treatment of people based on their membership in a group. Unlike prejudice, which is only cognitive, discrimination is *behavior*. Nonetheless, discrimination is based on prejudiced thinking. To discriminate is to turn prejudice into an action against an individual. Discrimination can either be *de jure (legal*, as in Jim Crow laws) or *de facto* (discrimination in fact, without legal sanction, as in job and housing discrimination)."[8]

Privilege is the "institutional power of individuals to construct systems based on their needs and values."[9]

"Unearned access to resources (social power) only readily available to some people as a result of their advantaged social group membership."[10]

White privilege is, "having a collection of benefits based on belonging to a group perceived to be white, when the same or similar benefits are denied to members of other groups, not because of one's individual accomplishments or actions."[11] White privilege is not earned; it can not be given away; and there is no choice of non-participation. It is the "spill over effect of racial prejudice and white institutional power."[12]

White supremacy is "an integrated system of individual, institutional, societal, and civilizational racism in which whiteness...is seen as normative and superior. Those seen as 'non-white' are perceived as deviant or inferior, and commonly denied access to the opportunities and resources granted 'white' persons."[13]

Racism is race prejudice combined with the misuse of institutional and systemic power. "An institutionalized system of economic, political, social, and cultural relations that ensures that one racial group has and maintains power and privilege over all others in all aspects of life. Individual participation in racism occurs when the objective outcome of behavior reinforces these relations, regardless of the subjective intent. Consequently, an individual may act in a racist manner unintentionally."[14]

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[7] Parker, Robin and Pamela Smith Chambers. *The Anti-Racist Cookbook*. (2005) Roselle, NJ: Crandall, Dostie & Douglass. pg. 68.

[8] Parker, Robin and Pamela Smith Chambers. *The Anti-Racist Cookbook*. (2005) Roselle, NJ: Crandall, Dostie & Douglass. pg. 68.

[9] Kendall, Frances E. *Understanding White Privilege: Creating Pathways to Authentic Relationships Across Race*. (2006) New York: Rutledge. pg. 59.

[10] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook*. (2007) New York: Rutledge. pg. 59.

[11] *Flipping the Script: White Privilege and Community Building*. 2005. MP Associates & Center for Assessment and Policy Development. pg 5.

[12] *Troubling the Waters for the Healing of the Church: A Journey From Privilege to Partnership for White Christians.* 2004. ELCA. pg 5.

[13] *Disrupting White Supremacy from Within.* Eds., Jennifer Harvey, Karen Case and Robin Hawley Gorsline. Cleveland: The Pilgrim Press, 2004. pg. 287.

[14] Derman-Sparks, Louise and Carol Brunson Phillips. *Teaching/Learning Anti-Racism: A Developmental Approach*. (1997) New York: Teachers College. pg. 2.

It "is a power dynamic – a relationship between privilege and oppression – that advantages white people and disadvantages people of color. Key indicators of racism are inequities in power, opportunities, treatment, impacts and outcomes across race – whether intentional or not."[15]

It is "a system of advantage based on race and supported by institutional structures, policies, and practices that create and sustain benefits for the dominant white group, and structure discrimination, oppression, and disadvantage for people from targeted racial groups. Racism is a social expression of power and privilege, the consequence of discriminatory policies in the past that endure, always adapting to new circumstances but ultimately prevailing through practices of inequality that continue and sometimes manifest in new but persistent ways."[16]

It "infects and affects everyone. It deforms relationships between and within racial, ethnic, or cultural groups. It undermines the promise of community and exacerbates prejudice and unhealthy competition among these groups. It roes white people of the possibility of authentic relationships with people of color, and people of color of the possibility of authentic relationships with white people."[17]

Structural racism includes "aspects of our history and culture that have allowed the privilege associated with 'whiteness' and the disadvantage of 'color' to endure and adapt over time. It points out the ways in which public policies and institutional practices contribute to inequitable racial outcomes. It lays out assumptions and stereotypes that are embedded in our culture that, in effect, legitimize racial disparities, and it illuminates the ways in which progress toward racial equity is undermined."[18] Structural racism plays out on three levels:

Institutional – "ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as non-white."

Cultural – "behaviors that reflect a worldview that overtly and covertly attributes value and normalcy to white people and whiteness, and devalues, stereotypes and labels People of Color as "other", different, less than, or render them invisible. Many of the behaviors of institutions and individuals that we call 'patronizing' are in fact forms of cultural racism. The culture of a people determines the culture, language, and value systems of the institutions they create."

Individual – "beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing." [19]

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[15] Applied Research Center. *Racial Justice Education and Action Manual*. 2002 revised 7/01/04. Attachment 3.

[16] Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice: A Sourcebook*. (2007) New York: Rutledge. pg. 118.

[17] ELCA Social Statement *Freed In Christ: Race, Ethnicity and Culture*. http://archive.elca.org/socialstatements/freedinchrist/, pg. 4.

[18] *Flipping the Script: White Privilege and Community Building*. 2005. MP Associates & Center for Assessment and Policy Development. pg 38.

[19] *Flipping the Script: White Privilege and Community Building*. 2005. MP Associates & Center for Assessment and Policy Development. pg 39-40.

Silent racism is comprised of "unspoken negative thoughts, emotions, and assumptions about black Americans that dwell in the minds of white Americans, including well-meaning whites that care about racial equality, some of which are called 'new abolitionists'."[20]

Anti-racism is the "process of actively and consistently confronting racism" wherever it occurs.[21]

Racial justice is the approach or combined strategies that work to address the inequities of structural racism. It is "the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, opportunities, treatment, impacts and outcomes for all. Equitable impacts and outcome across race is the key indicator of racial justice."[22]

"Racial Justice is not the same as racial diversity. There can be diversity without equity…A 'diversity' focus primarily addresses the symptoms of racism – with the goal of minimizing racial tensions and maximizing people's ability to tolerate difference and get along. A 'racial justice focus primarily addresses the causes of inequality and the solutions and strategies for producing equity.

Racial Justice is not the same as multi-culturalism. Culture is only one aspect of race. Another, even more significant aspect of race is power…Efforts to promote cultural awareness, sensitivity and inclusiveness are important steps towards, but are not the same as, racial justice. If one ignores the dynamics of power and simply treats race as a cultural phenomenon, racism will be perpetuated, even if things appear to be more multi-cultural.

Racial Justice is not simply equity. Things can be equal, but still not fair. For example, schools with the highest concentrations of students of color, often have a disproportionate number of students who need subsidized meals, special education services and bilingual education services. These schools require more funding than schools that have more wealthy and white students. Rather than each school receive the same – or equal – funding, schools should receive fair or equitable – funding, based on need.

Diversity	=	Variety
Equality	=	Sameness
Equity	=	Fairness, Justice"[23]

Internalized racial or racist oppression is "people of color believing the lie that they are less than because they are not White. Racism lies to people of color, making them believe that they are less than intelligent, less beautiful, less capable, and less worthy because they are who they are African American, Latino/Hispanic, Native American, Asian American, Arab American, or Pacific Islander. Internalized racial oppression is understanding this basic lie to be true and then living it out."[24]

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[20] Trepagnier, Barbara. *Silent Racism: How Well-Meaning White People Perpetuate the Racial Divide.* (2006) Boulder: Paradigm Publishers. pg. 15.

[21] Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice.* 1996. New Society Publishers: Gabriola Island, B.C. pg. 211.

[22] Applied Research Center. *Racial Justice Education and Action Manual.* 2002 revised 7/01/04. Attachment 4.

[23] Applied Research Center. *Racial Justice Education and Action Manual.* 2002 revised 7/01/04. Attachment 4.

[24] *Set Free: A Journey Toward Solidarity Against Racism.* de Leon-Hartshorn, Iris, Miller Shearer, Tobin and Shands Stoltzfus, Regina. 2001. Scottsdale, PA: Harold Press. pg. 20.

Diversity "includes all characteristics and experiences that define each of us as individuals."[25]

Culture can be described as the "attitudes and patterns of life."[26]

> It is "…always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. It is *the collective programming of the mind which distinguishes the members of one group or category of people from another.*"[27]

Multicultural is the "practice of acknowledging and respecting the various cultures, religions, races, ethnicities, attitudes and opinions within an environment."[28]

> "Multiculturalism without attention to issues of wealth and power can become a collusion among professionals, both white and of color, to maintain control of the movement to end racism and to benefit themselves."[29]

Cultural competency simply stated is "the ability to understand another culture well enough to be able to communicate and work with people from that culture."[30] More deeply, it is "a process of learning about and becoming allies for people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them."[31]

Cultural proficiency relates to both "the *policies and practices* of an organization or the *values and behaviors* of an individual that enable that agency or person to interact effectively in a diverse environment."[32]

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[25] "Best Practices in Achieving Workforces Diversity." (2000) U.S. Department of Commerce and Vice President Al Gore's National Partnership for Reinventing Government Benchmarking Study.

[26] ELCA Social Statement *Freed In Christ: Race, Ethnicity and Culture*. http://archive.elca.org/socialstatements/freedinchrist/, pg. 3.

[27] Hofstede, Geert. *Cultures and Organizations: Software of the Mind Intercultural Cooperation and its Importance for Survival*. (1997) New York: McGraw Hill. pg. 5.

[28] National Association of Multicultural Education. http://diversity.tamu.edu/dictionary/index.asp#M. Retrieved 10 December 2008.

[29] Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice*. 1996. New Society Publishers: Gabriola Island, B.C. pg. 213.

[30] Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice*. 1996. New Society Publishers: Gabriola Island, B.C. pg. 207.

[31] Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice*. 1996. New Society Publishers: Gabriola Island, B.C. pg. 209.

[32] Robins, Kikanza Nuri, Randall B. Lindsey, Delores B. Lindsey, Raymond D. Terrell. Robins. *Culturally Proficient Instruction: A Guide for People Who Teach.* 2002. Corwin Press, Inc.: Thousand Oaks, CA. pg. 4.