

Continuum on Becoming an Anti-Racist Church

Racial and Cultural Differences Named as Deficits	
EXCLUSIVE	PASSIVE
<p>An excluding church:</p> <ul style="list-style-type: none"> • Enforces the racist status quo of dominance. • Intentionally excludes Indigenous Peoples, racialized peoples, and minoritized peoples through its official program, practice, policy, procedures, constituency, structures and mission. • Reflects sinful attitudes and systems of surrounding society. • Does not understand or acknowledge how racism manifests itself in church. 	<p>Church of the status quo:</p> <ul style="list-style-type: none"> • Eurocentric in ambiance. May say, “We don’t have a problem.” • Tolerant of a limited number of Indigenous or racialized people, but the power of White privilege is maintained throughout the institution. • Language may include “Those people.” Racial superiority attitudes remain intact. • Intent may have changed, but there is a high level of incongruence between stated intentions and results. • May partially acknowledge that racism exists in church, but only notices a small part of the tip.
Intentions = Results	Intentions ≠ Results

Tolerant of Racial and Cultural Differences	
SYMBOLIC CHANGE	IDENTITY CHANGE
<p>An open church:</p> <ul style="list-style-type: none"> • Names itself as committed to inclusion of Indigenous Peoples and racialized peoples as well as other minority groups. • Affirms denomination’s pronouncements around anti-racism, but is often unaware of habits of privilege and paternalism. • Some symbolic inclusion such as recruiting some Indigenous or racialized peoples on committees or staff, but not too many to avoid disrupting the status quo. • No contextual change in culture, policies, or decision-making. • Characterized by high attrition rates of Indigenous Peoples and people of colour. • Some discomfort with incongruence between intentions and results. Anti-racist language may be present, but not fully owned by all. Only notices surface racism, but not necessarily deeper or more systemic racism. 	<p>An awakening church:</p> <ul style="list-style-type: none"> • Claims an anti-racist identity. • Desires to eliminate discriminatory practices and inherent advantages. • Anti-racism education is owned and practiced throughout the institution. • Expanding perspectives of diversity may include other socially oppressed groups, but decision-makers still conform to norms and practices derived from the majority group’s world view. • Theology claims essential anti-racist identity. • Teams are equipped to dismantle racism. • Institutional culture not yet thoroughly representative of cultures of Indigenous Peoples and racialized peoples. • Beginning to work at racism beneath the surface. • Accountability to Indigenous and racialized communities discussed but not yet fully implemented.
Intentions ≠ Results	Intentions ≅ Results

Racial and Cultural Differences Named as Assets	
STRUCTURAL CHANGE	INCLUSIVE
<p>A redefining church:</p> <ul style="list-style-type: none"> • Not satisfied with just being anti-racist; names the benefits of broader racial and cultural perspective in its ministry and mission. • Audits all aspects of church life to represent anti-racist commitments. • Stated agreement on willingness to struggle; values various conflict styles. • New policies and models for fuller participation in decision-making, mission, and ministry. • Redefining constituency and structure to ones no longer based on White power or colonial models. • Anti-racism education is owned across the institution. • Accountability to Indigenous and racialized communities is now structured with identifiable power. • Working at the core of the racism beneath the surface. 	<p>A transformed church:</p> <ul style="list-style-type: none"> • Racial diversity is named as essential. • Church reflects contributions and interests of diverse racial, cultural and economic groups in determining its mission, ministry, policies and practices; full participation in decisions that shape the church. • A sense of community and mutual caring is named, noticed, and felt. • Commitment to confront and dismantle racism within the church and the broader community. • Allies with others in battling social oppression. • Able to develop anti-racist programs. An active anti-racist identity understood and accepted as normal by the institution and constituency. • Institution equipped to meet new forms of racism itself in the church.
Intentions \cong Results	Intentions = Results

Adapted by Adele Halliday and Steve Willey with permission from MCC US/Damascus Road. Adapted from original chart by Ronice Branding, developed from concepts in multicultural organization by Baily Jackson and Rita Hardiman, and further developed by Andrea Avazian.