

# Continuum on Becoming an Anti-Racist Church

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

Tolerant of Racial and Cultural Differences	
SYMBOLIC CHANGE	IDENTITY CHANGE
<p><b>An open church:</b></p> <ul style="list-style-type: none"> <li>• Names itself as committed to inclusion of Indigenous Peoples and racialized peoples as well as other minority groups.</li> <li>• Affirms denomination’s pronouncements around anti-racism, but is often unaware of habits of privilege and paternalism.</li> <li>• 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.</li> <li>• No contextual change in culture, policies, or decision-making.</li> <li>• Characterized by high attrition rates of Indigenous Peoples and people of colour.</li> <li>• 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.</li> </ul>	<p><b>An awakening church:</b></p> <ul style="list-style-type: none"> <li>• Claims an anti-racist identity.</li> <li>• Desires to eliminate discriminatory practices and inherent advantages.</li> <li>• Anti-racism education is owned and practiced throughout the institution.</li> <li>• 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.</li> <li>• Theology claims essential anti-racist identity.</li> <li>• Teams are equipped to dismantle racism.</li> <li>• Institutional culture not yet thoroughly representative of cultures of Indigenous Peoples and racialized peoples.</li> <li>• Beginning to work at racism beneath the surface.</li> <li>• Accountability to Indigenous and racialized communities discussed but not yet fully implemented.</li> </ul>
Intentions ≠ Results	Intentions ≅ Results

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