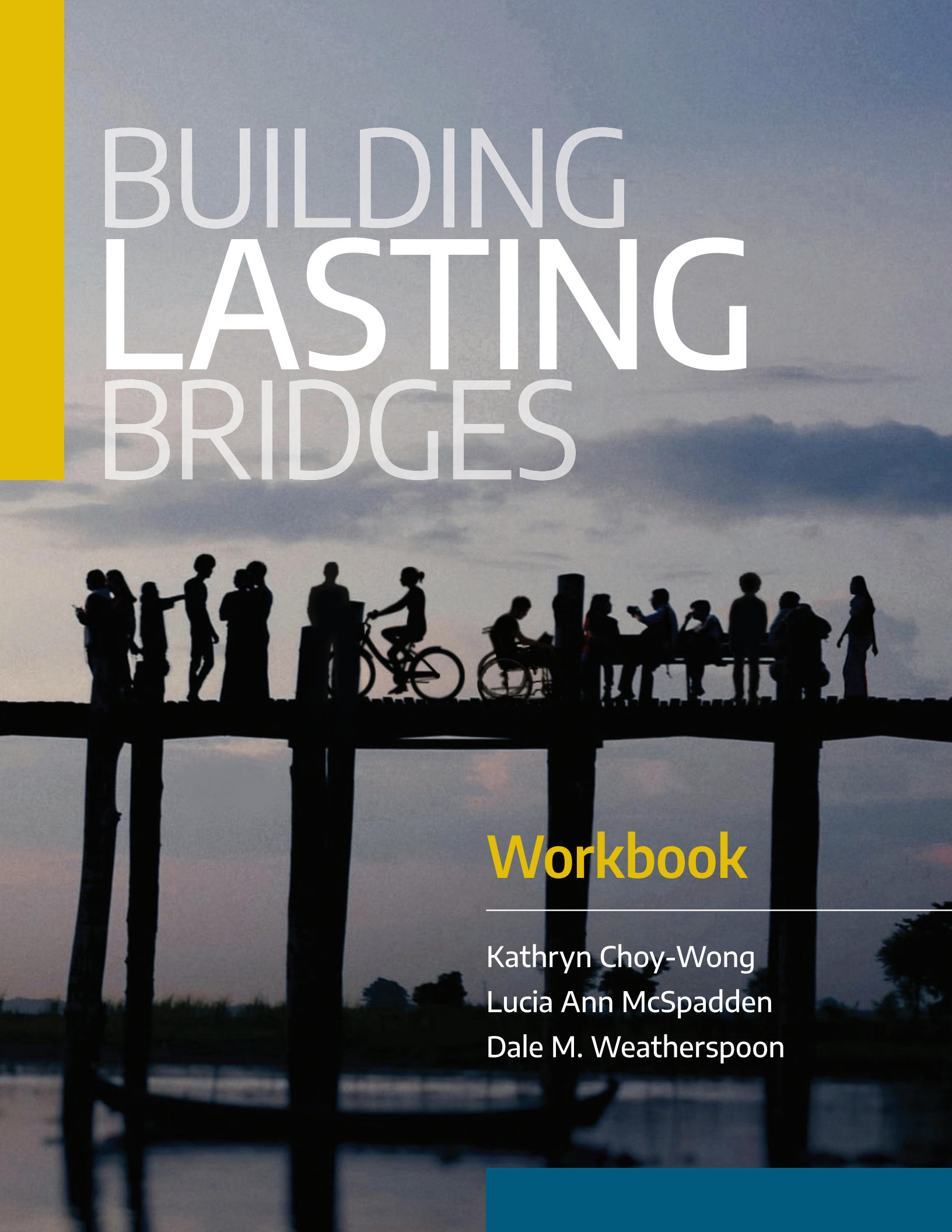

BUILDING LASTING BRIDGES

Workbook

Kathryn Choy-Wong
Lucia Ann McSpadden
Dale M. Weatherspoon

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Building Lasting Bridges Workbook

This workbook is to be used along with the book *Building Lasting Bridges: An Updated Handbook for Intercultural Ministries*. To order the book go to **Judson Press**.

If you are working through this workbook as an individual, you may want to have the following items nearby for use: a journal, drawing paper, writing instruments, and a copy of Building Lasting Bridges.

If you are the facilitator, the following items will be needed: newsprint/giant post-it note paper/ large white sheets of paper, markers, hand outs of exercises you intend to use, and a copy of Building Lasting Bridges. Each student should bring a copy of Building Lasting Bridges, writing instruments, and a writing tablet.

Suggestions, comments, and corrections: Please send correspondence by email to **editor@judsonpress.com**.

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Rev. Kathryn Choy-Wong

Katie describes the impact of the learning experiences that she described in the introduction to Building Bridges.

My college learning experiences crystallized my post college involvements. I began working for an ecumenical organization along with dedicated Christians who were making a difference in marginalized people's lives by addressing hunger and homelessness. Through this experience, I felt the call to full-time ministry and went to seminary. After seminary, I was hired to be the first full-time Asian ministries national director for American Baptist Churches USA. There I worked closely with my multicultural colleagues. We learned from each other's portfolio and designed intentional experiences in different cultures. I was able to spend time with my Black American colleagues in Harlem, my Native American colleague at Crow Agency in Montana, my white American colleague in Appalachia, and my Latino American colleagues in Chicago and later in Puerto Rico. Together, my Native American colleague and I planned a joint reunion and remembrance event with the Hopi tribe and Japanese Americans, who shared a history at Poston, Arizona, during World War II.

Later, I had the privilege of working with forty-four churches as an area minister with the American Baptists in the east bay area of northern California. Half of the churches were Black American, and the rest were other ethnic churches, with just a few white American churches. This was a most enriching and gratifying experience.

From these experiences I wrote two manuals, one called *Covenant Prayer Group Manual* (National Ministries/now American Baptist Home Mission Societies, 1988) and *Building Bridges*: *A Handbook for Cross-Cultural Ministry* (Judson Press, 1998).

As pastor of a multiracial church (New Life Christian Fellowship in Castro Valley, California) for the fifteen years prior to my retirement, I am grateful for firsthand experiences ministering with thirteen different racial or ethnic groups. I grew in knowledge, and I was allowed to make mistakes. I am glad for the church's willingness to take chances and risks.

Rev. Dr. Dale M. Weatherspoon

My life was touched by people of ethnic diversity at a young age. The doctor who delivered me was an African American. My pediatrician was Jewish and wanted me to attend an all-boys Jewish high school. My dentist was Japanese. My piano teacher was an older African American woman. My accordion teachers were two Italian men, and an accordion was given to me by a white woman. I didn't think much about it growing up, but later I realized how rich my life is because it was touched by such diversity of culture and thought.

But the 1960s were a turbulent time. We were in the height of the civil rights movement, the Vietnam war, and the hippy movement with an emphasis on "Flower Power." I wasn't really aware of the race problems then. Maybe it was because my parents shielded and protected my older brother, younger sister, and me. Maybe I just didn't understand then. My older brother later shared with me in a conversation how the pastor at our church preached on economic development for Black people, on the importance of voting, and about fighting racism through involvement in the civil rights movement. I knew then that things weren't right in the world.

Before becoming ordained as clergy in The United Methodist Church, I served as a district lay leader in my annual conference from 1990 to 1996. I was privileged to visit many churches of various sizes in rural, suburban, and urban areas. Some were ethnic congregations, some were white, and a few had a mix of congregants. I learned of the challenges and struggles congregations experienced in reaching out to people in their communities who were different from their own membership. Congregations wanted to reach out to people but didn't know how. Some were afraid the young people would damage and deface the church property. This raised the concern whether these older members would have enough money to maintain and repair their buildings if their suspicions were to come true.

Too many churches want more young people as long as they act like old people. More newcomers as long as they act like old-timers, more children as long as they are as quiet as adults, more ethnic families as long as they act like the majority in the congregation.[1]

White American congregations, surrounded by changing communities, were anxious about extending an invitation to the new dominant ethnic group. Not only were they uncertain how to approach these folks who were different from themselves, but also they were concerned that this new ethnic group might take over *their* church. Feelings like these, of course, were never stated out in the open. People didn't want to appear to be racist or to harbor non-Christian feelings toward their neighbors. In committee meetings these unspoken feelings were often the proverbial elephant in the room that affected many discussions and decisions.

The difference between some of my secular professional experiences and the church is in the relationships. In my secular workplace, it was good to get to know people and build relationships. However, because the secular workplace focus was on the project, the product, and the service, relationships weren't always primary. But in the church, it's all about relationships. People join the choir not just to sing but to get to know others. People join small groups not just to acquire more knowledge or read more books but also to deepen relationships and their faith. Because the church is a volunteer organization, not much gets done without relationships.

Key to relationship building is communication. Communication is often difficult because there is a chance that we will be misunderstood or that we will misunderstand someone. How can an environment be created where each person can be seen as a valued team member and where each person is willing to be vulnerable and honest with another? How can pastors and congregations learn to live and work together in healthy ways, especially in multiracial and intercultural settings?

I have served in four multiracial and intercultural appointments. My first appointment was to a church in San Jose, the third largest city in California. The population in this upper-class section of the city where the church was located had approximately 37,000 people. The church with about 450 members was approximately 94 percent white American with about 6 percent Filipino American. My second appointment was to

a church in Redwood City, on the San Francisco Peninsula, a city halfway between San Francisco and San Jose. Redwood City is a diverse city of approximately 75,000 people. Redwood City is mainly upper middle class, although the eastern section of the city highly resembles the neighboring city of East Palo Alto in demographic ethnic make-up and income level, which is Hispanic, Black, Pacific Islanders, and economically lower class. The congregation was 65 percent Tongan (Pacific Islanders) from Redwood City and East Palo Alto, older white Americans, and one African American from Redwood City. My third congregation was back in San Jose on the east side, in a predominantly middle-class Hispanic and white section of the city. The congregation was multicultural with whites, Hispanics, Filipinos, and Native Americans, and did not reflect the makeup of the community. The fourth congregation was in the suburbs of Silicon Valley. This 300-plus-member congregation consisted of Mandarin-speaking Chinese Americans and white American members with a sprinkling of others.

Dr. Lucia Ann McSpadden

The social realities I described in the introduction of our book, realities of ethnic and racial prejudices, became clearer and clearer as I, with friends, with my husband, and with colleagues at a Methodist seminary, became immersed in the civil rights efforts of the 1960s. One of my husband's seminary classmates had an experience that involved us vicariously and then directly. These were tense times; our white friend, a native Mississippian, had been arrested in Mississippi while attempting to eat with a Black man in a local restaurant. My white husband accompanied this friend who needed to return to Mississippi to appear in court. My husband stated that upon their return, he had never been so frightened in his life. A white man had attempted to hit them by driving a car onto the sidewalk.

As my education continued formally and experientially, I entered a master's program funded by the Office of Economic Opportunity to deepen my knowledge of and skills for teaching in low-income communities. As part of the program, I interned at a day care in a poor Black neighborhood of Chicago. I also interned at the nearby Job Corps center where the barriers to social resources, especially education for Black persons, became glaringly visible. Employment as the director of a

university day care program for Native American children—a position where I was learning on the job—led me to understand how little I knew about the realities of life on the reservations.

Later, as director of an experimental Head Start daycare center program with the charge of developing a multi-ethnic curriculum for preschool children, I became acutely aware of how being a member of the dominant social group shaped behavior and belief. The white teachers maintained their resistance to facing racial or ethnic issues while the other teachers, African American, Mexican American, and Native American, with less formal education, entered into the process, developing activities, sometimes challenging my assumptions.

My doctoral programs in cultural foundations of education and in cultural anthropology opened a window to the world of educational inequities as experienced by Mexican American children. As refugee coordinator for the United Methodists and American Baptist Churches of the West (its former regional name in the American Baptist Churches USA) I saw the challenges faced by African refugees—Ethiopians and Eritreans—resettled in the racial climate of the US. This revealed, in part, how the cultural assumptions of sponsors and the regulations of the US government often guided these refugees into a survival mode without a hopeful future.

My naïveté peeled back bit by bit as my ethnocentric glasses shattered. That experience continues since I have much to learn and unlearn. I find from time to time that those glasses reappear. Such happenings motivate me to self-reflect and to seek out bridge people[2] as I attempt to understand and to remove my ethnocentric glasses so I am better able to establish positive relationships. My goal is to understand and be empowered to act in ways that counter social injustices, encourage racial and religious engagement, and deepen understanding of what blocks these things from happening.

My journey has led me to a magnificent life of experiences, of friendships, of family, of challenges. There have been disappointments as well, such as when my awareness and actions fall short of my intentions. I have been blessed with opportunities to live and work in Japan, Mexico, Nepal, and Sweden. I married a man who shared my life goals, a man who became ordained in the United Methodist Church, and who challenged me to an even greater engagement with social justice. We have an

interracial and international family with children (now adults) who have both enriched and challenged me with such statements as, "Mom, you just don't understand my experience as a Black man (or as a woman of color) of how it is every day!"

Dale Weatherspoon's Questions for Pastors

1. How do pastors and leaders in multiracial, intercultural congregations communicate effectively with their members and staff to engage in effective and fruitful ministry?
2. How do pastors and leaders communicate so members can grow in their relationships with Jesus Christ?
3. How do pastors and leaders communicate in a way that enables members to discover and use their spiritual gifts and talents?
4. How do pastors and leaders communicate to be inclusive of all members of their congregations?
5. How do pastors and leaders survive and thrive in an environment different from their ethnicity?
6. How do pastors and leaders get to know people and cultures that are different from their ethnicity? How do pastors and leaders help the congregation to know them?

NOTES

1. Robert Schnase, *Five Practices of Fruitful Congregations* (Nashville: Abingdon, 2007), 18.

2. Bridge people are persons who have a deep awareness of the experiences and values of persons in both cultural or racial groups and are, therefore, able to translate behavior across the experiential gap.

PART 1

GOD'S STORY

The Word *Goy*

What's the background of the word *goy*? *Goy* or *goyim* is the standard Hebrew biblical term for nation. It appears more than 550 times in the Torah. Sometimes it refers to the Hebrew people themselves, and at other times, to others. In Genesis 10:5, *goy* refers to non-Israelite nations. Genesis 12:2 says Abraham's descendants "will be a great nation." In Exodus 19:6, it refers to the Israelites being a holy nation. In Genesis 14:1, *Goyim* (Tidal, king of *goyim*) is untranslated because it refers to the name of a specific country.

The earliest English translation of *goy* is nation. The word *nation* did not have the political connotations that it has today. For example, it also has been translated as *Gentile*, which means stranger or non-Jew, someone of a non-Jewish religion, or just another ethnic group. There were times when the Hebrew people were intolerant of other nations that they believed to be idolatrous. Chapters 7 and 12 of Deuteronomy contain examples. Then there were other times when God warned the Hebrew people to be merciful and generous toward these other nations.

Ethnos Is an Ethnic Group

Let's study the concept of *ethnos* further. *Ethnos* or an ethnic group is a group of people who self-identify usually on the basis of common genealogy, ancestry, or similarities of language, history, culture, society, or nation. Ethnicity is not race. Race is another category. Ethnicity is self-defined. Race is defined by outsiders and is a social construct, usually from a society. Because of this, it is possible for a person or groups to leave one ethnic group and become a part of another. The exception is for the ethnic groups that define themselves solely on homogeneity or "racial purity." For example, a person of Asian ancestry, born and raised in Latin America, who speaks only a native Spanish and knows only the local native culture, can decide to define herself or himself as ethnically Hispanic or Latinx.

Ethnic groups can also be subdivided into subgroups or tribes. For example, the "Kachin ethnicity" from Myanmar (Burma), located in the

western portion of mainland Southeast Asia, encompasses six different linguistic groups with overlapping territories and some social structures, or what they consider ethnicities. Thus, the Kachin ethnic group of Myanmar includes six major ethnic (tribal) groups: Rawang, Lisu, Jingpo, Zaiwa, Lashi/Lachik and the Lawngwaw/Maru. These six ethnic groups within the Kachin ethnic group are distinct from one another.[1]

On the other hand, several ethnicities can merge into a pan-ethnicity, such as the Han Chinese, an ethnic identity which consists of millions of people.

You can see that ethnicity is complicated and ethnicity is self-defined.

NOTES

1. According to Rev. Naw San Dee, pastor of the San Francisco Kachin Baptist Church, these are loosely political groupings of the ethnic groups that live in the Kachin State, Shan State in Burma, northern India, and Yunnan Province in China. They are generally referred to as the Kachins. The groups share some similar cultural practices and geographical locations, but the degrees of a sense of affinity or belonging vary (e.g., many Lisus and Rawangs do not feel or consider themselves to be part of or under the umbrella of the Kachin, a convenient political designation).

Ten Friends

Here's an Exercise . . .

Fill out the sheet titled "Ten Friends," starting with yourself.

Write their names in the first column.

Fill out each box for each friend.

Once completed, review the chart. Take note of the ethnicity, age, educational level, religion, marital status, gender, and sexual orientation of yourself and your nine friends.

Then answer the questions on page 17.

TEN FRIENDS

Person	Ethnicity	Age	Education	Religion	Marital Status	Gender	Sexual Orientation
Me							

Questions to Ponder . . .

1. With whom do you have the most encounters or closest relationships? What categories of people? Why do you think that is so?
2. With what categories of people do you have the least association? Why do you think that is so?
3. What might you do to increase your relationships with people in other categories?

Discussion of Jesus and the Woman at the Well

Here is another example of Jesus making a point about ethnic differences (John 4:3-9). Jesus was on his way from Judea to Galilee. "He had to go through Samaria." Jesus did not have to go through Samaria. In fact, most Jews would avoid going through Samaria. They would even take the longer route to avoid going through Samaria. Why did Jesus have to go through Samaria? To teach his disciples a lesson about bias and prejudice.

To Jesus, all people are worthy of knowing about God. All people are important in God's story of salvation. For the church to grow after Jesus' departure from this world, Jesus knew that his disciples must overcome their own cultural and ethnocentric biases.[1] This is one of many lessons that Jesus taught and showed his disciples.

Jesus' asking the Samaritan woman for a drink made a statement to her that she was worthy of his attention and love. Though she was a woman, and supposedly one of ill-repute (the possible reason that she was drawing water alone at noon, the hottest time of day, when the other women were not around), Jesus, a Jewish man, showed love for her as both a woman and a non-Jew. In doing so, he demonstrated that he was willing to forgo the prohibition against men speaking with women in public, and he was willing to sacrifice his standing as a Jew (Jews did not socialize with Samaritans) and his reputation as a teacher to see her as a worthy person. He wanted to relate to her one on one.

Jesus went beyond his upbringing, his culture, his religious education, to cross the bridge to relate to this woman. Jesus challenges us to do likewise (John 4:21-26). Jesus tells us in these verses, that although God's story began with the Jews, it will not end up there. From the day Jesus arrived, the story expanded. True worshippers are now anyone who believes, Jew or Gentile. Jesus openly admits to this non-Jew that he is the Messiah. And then a remarkable thing happens (John 4:27-30, 39).

Through this non-Jew, a Samaritan woman, other people from her ethnic group began to believe. Jesus demonstrates that God's story is an expanding story. It begins with the Jews, expands to the Samaritans, then to all other non-Jews.

NOTES

1. The term *ethnocentrism* is explained in part 3, Chapter 12. It refers to the centering of the cultural and ethnic view, conscious or unconscious, of one's own group. When we look through our lens, we believe that our particular cultural or ethnic view is normal, ideal, or correct, while other cultures' or ethnicities' views are not.

PART 2

OUR STORY

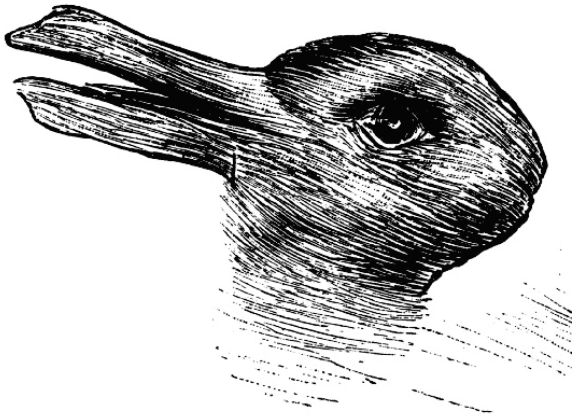
Look at the Images

Here's an Exercise . . .

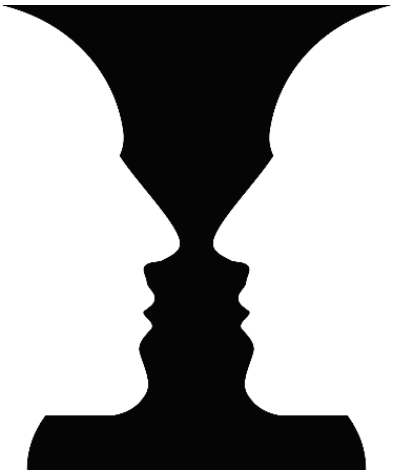
Take a look at the following images. Make a mental note of your first impressions. Now take a second look and see if you notice a different image. In other words, there is more than one way to look at things.

1.

2.



3.



Then ask yourself, what assumptions do you make when you first meet people who are ethnically or culturally different from you, who see things differently, or act differently?

1. Did you see a young woman or an old woman?
2. Did you see a rabbit or a duck?
3. Did you see a goblet or two people?

Relationship Quotes

Here's an Exercise . . .

This exercise helps us understand better our feelings about building relationships with people who are different from us.

1. Read the following quotes below.[1]
2. Mark or highlight three quotes that most speak to you.
3. Why are you drawn to these quotes?
4. Thinking about these quotes, what assumptions or feelings of fear, desire, or hope do you have on this journey of bridge building with people different from you?

- Build bridges instead of walls, and you will have a friend. —Unknown
- Each friend represents a world in us, a world possibly not born until they arrive, and it is only by this meeting that a new world is born. —Anais Nin
- I demolish my bridges behind me—then there is no choice but forward. —Fridtjorf Nansen
- Some of the biggest challenges in relationships come from the fact that most people enter a relationship in order to get something: they're trying to find someone who's going to make them feel good. In reality, the only way a relationship will last is if you see your relationship as a place that you go to give, and not a place that you go to take. —Anthony Robbins
- Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character. Watch your character; it becomes your destiny. —Lao Tzo

- When dealing with people, remember you are not dealing with creatures of logic, but creatures of emotion. —Dale Carnegie
- Who speaks, sows; who listens, reaps. —Argentine proverb
- No bread is too hard for warm coffee. —Filipino saying
- We are one people forever woven together in a tapestry. . . And it is our job, our duty and our great challenge to fight the voices of division and to seek the salve of reconciliation. —Roy Barnes
- Friendship isn't a big thing—it's a million little things. —Unknown

Intercultural Sensitivity Exercises

Here's an Exercise . . .

Say the following questions and statements out loud to yourself. In your own words, reword or paraphrase each one. Make these words comfortable for you.[2]

Prior Question of Trust

Is what I am doing, thinking, or saying building or undermining trust? Is what I am doing, thinking, or saying potential for building trust or potential for undermining trust?

This is a question one asks oneself before speaking.

Prior Forgiveness Exercise

Please forgive me if I offend you in some way. I don't intend to, but if I do, please help me so I won't offend you or someone else in the same way again.

This exercise helps one to ask for forgiveness from others for possibly offending them. This is stated up front, in the beginning of the relationship or the beginning of the intercultural experience. This exercise makes the assumption that in intercultural relationships, making mistakes or inadvertently offending someone is inevitable.

Slogan Recitation Exercise

I have most to give and most to gain when I build loving relationships with those very different from me.

This exercise is a helpful reminder that we are blessed and can gain so much from being in an intercultural relationship. This exercise is self-administered.

Naïve Question Exercise

It appears to me that we have reached a point in our relationship where we can feel free to express ourselves and ask questions we may have been afraid to share and ask before for fear of offending, being rejected, or appearing ignorant. In order to eliminate obstacles preventing us from developing an even deeper relationship, I would like to take this opportunity to ask the following question(s) or say something.

This exercise helps to eliminate preexisting obstacles that may prevent a deeper intercultural experience. This exercise can be done only after a relationship of trust has been built. Prior to this exercise, the intercultural experience and individual should be affirmed. People should be asked if they are open to possibly offensive questions or viewpoints. ***If there is any hesitation or reservation, this exercise should not be done***. Although this is a risky exercise, it can offer an avenue to move the relationship into a deeper level.

NOTES

1. The quotes can be found at https://www.goodreads.com/quotes/tag/reality.

2. These exercises were designed by Stanley Inouye of IWA, an organization that seeks to develop more effective evangelism among people of Japanese ancestry. These exercises may also be found in Kathryn Choy-Wong, *Building Bridges: A Handbook for Cross-Cultural Ministry* (Valley Forge, PA: Judson Press, 1998), 15–17.

Values Exercise

Values are important in all our lives. They help to shape us and make us who we are. Often, we do not think about our values until we are in a situation where we have to, such as when we are trying to understand or build relationships with people from a different ethnicity, or culture. We call this the iceberg, or Pacific lslanders prefer to call it, the island.

The part that shows above the water line is the values and behaviors that are visible and easily seen. The part below the water line is not seen, and sometimes we aren't even aware of these values. This exercise will help us look at our own values, how they have influenced us, and which ones are crucial to our identity.

Here's an Exercise . . .

1. Among the values listed, choose ten that are important to you.
2. Of these ten, choose five that are extremely important to you.
3. Choose three of the five to consider with the questions to ponder in Chapter 8, page 36.

Values List

_____ Cheerful	_____ Courteous	_____ Helpful
_____ Obedient	_____ Clean	_____ Creative
_____ Honest	_____ Open-minded	_____ Competent
_____ Dependable	_____ Independent	_____ Rational or logical
_____ Consistent	_____ Forgiving	_____ Intellectual
_____ Respectful	_____ Courageous	_____ Hardworking
_____ Loving	_____ Self-disciplined	_____ Loyal
_____ Other(s):		

Aloha Spirit

Here is an excerpt from chapter 5 of Hawaii Revised Statutes.

> **[§ 5-7.5]** ***"Aloha Spirit".*** (a) "Aloha Spirit" is the coordination of mind and heart within each person. It brings each person to the self. Each person must think and emote good feelings to others. In the contemplation and presence of the life force, "Aloha", the following unuhi laula loa may be used:
>
> "Akahai", meaning kindness to be expressed with tenderness;
>
> "Lokahi", meaning unity, to be expressed with harmony;
>
> "Oluolu", meaning agreeable, to be expressed with pleasantness;
>
> "Haahaa", meaning humility, to be expressed with modesty;
>
> "Ahonui", meaning patience, to be expressed with perseverance.
>
> These are traits of character that express the charm, warmth and sincerity of Hawaii's people. It was the working philosophy of native Hawaiians and was presented as a gift to the people of Hawaii. "Aloha" is more than a word of greeting or farewell or a salutation. "Aloha" means mutual regard and affection and extends warmth in caring with no obligation in return. "Aloha" is the essence of relationships in which each person is important to every other person for collective existence. "Aloha" means to hear what is not said, to see what cannot be seen and to know the unknowable.
>
> (b) In exercising their power on behalf of the people and in fulfillment of their responsibilities, obligations and service to the people, the legislature, governor, lieutenant governor, executive officers of each department, the chief justice, associate justices, and judges of the appellate, circuit, and district courts may contemplate and reside with the life force and give consideration to the "Aloha Spirit". [L 1986, c 202, §1]

NOTE

1. See https://www.capitol.hawaii.gov/hrscurrent/Vol01_Ch0001-0042F/HRS0005/HRS_0005-0007_0005.htm.

Describe the Beloved Community

Here's an Exercise . . .

On page 38 of the book, we discuss Rev. Dr. Martin Luther King Jr.'s vision of America becoming the Beloved Community. King defined the Beloved Community as "the solidarity of the human family." Using one of the methods below or one of your own, describe what a Beloved Community looks like to you.

1. Write in your journal what the ideal Beloved Community would be to you.
2. Write a poem or essay describing the Beloved Community.
3. Make an artistic description of the Beloved Community using different media.
4. Create a song expressing the Beloved Community.
5. What other ideas do you have about the Beloved Community?

If possible, share your creation with another person who is different from you.

PART 3

BEGINNING THE JOURNEY

Who Am I? Who Are We? Five Circles of Identity

Here's an Exercise . . . Who Am I? Who Are We?

Culture hides much more than it reveals, and strangely enough what it hides, it hides… from its own participants. Years of study have convinced me that, as Edward T. Hall wrote, "the real job is not to understand foreign culture but to understand our own."[1]

1. Receiving this challenge from Edward Hall, focus on the various factors that have influenced and continue to influence who you are, how you understand yourself, what seems important to you, what shapes and refines your values and behavior. Use the "Five Circles of Identity" on page 29 to guide your reflections.

2. The "Five Circles of Identity" illustrates various dimensions or spheres of influence of our biological, social, and professional experiences, as well as the social, economic, and political contexts of importance.

   a. Looking at these spheres, pick five dimensions that are very significant as part of your identity. (Ignore "personality"; do this quickly and don't overthink.)

   b. Of those five, choose three that are the most important in influencing your identity.

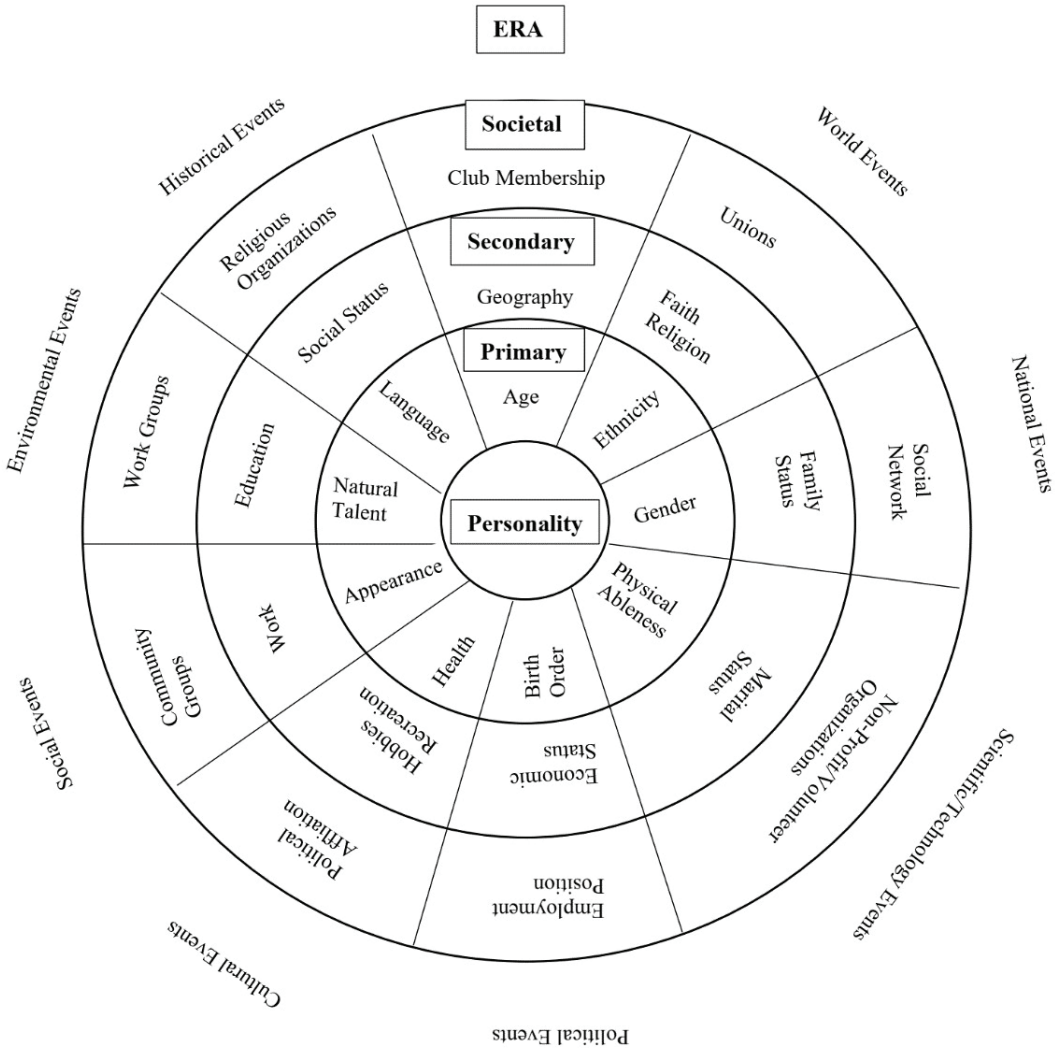
3. Now, reflect on why these are so significant to you and how they affect your opinions and behavior. Take time to let this soak in.

4. If possible, do this with another person so that you have the opportunity to verbalize and explain your responses in some depth. Working with someone else will allow you to hear the other person's explanations, too.

It is worth noting that when we have used this exercise in a group, we ask whether individuals think that anyone else in the group has the same responses that they have. Without exception, all recognize that the answer is no. We are, indeed, unique individuals. The Five Circles of Identity illustrates this complexity.

Five Circles of Identity[2]

As unique individuals we are defined by many identities, including age, education, socioeconomic class, ethnicity, gender, language, religion, physical and mental challenges, affiliations, and associations, as well as the times and era we live in.



NOTES

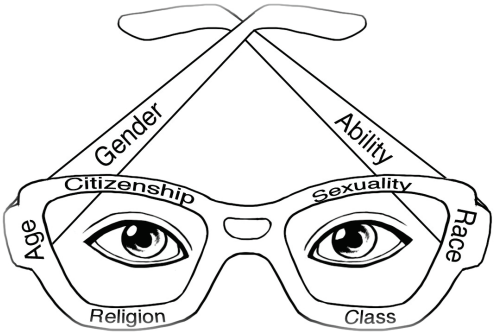
1. Edward T. Hall, *The Silent Language* (New York: Doubleday, 1959), 53. Hall is considered the father of intercultural communication.

2. Adapted from *Workforce America! Managing Employee Diversity as a Vital Resource,* by Marilyn Loden and Judy Rosener, (New York: McGraw-Hill Professional Publishing, 1991).

The Mirror

1. Draw an image to represent a mirror on a piece of paper.
2. Think back to when you were a baby. What characteristics would you ascribe to yourself as a baby? For example, curious, expressive, self-aware, spontaneous, dependent, selfish. Write these on your "mirror."
3. Now think of yourself as a six- to ten-year-old. What messages were given to you at that age from adults, classmates, media, society of who you are and how you should behave? If you are an assumed male? If you are an assumed female? Write these down on the "mirror."
4. What messages did you receive as a teenager? Assumed males? Assumed females? Write these down on your "mirror."
5. If you are white, what messages were given to you? If you are a person of color, what messages were given to you? Write these down on your "mirror."
6. Take a look at your "mirror." Does it look like a "mess"? What started out as more simplistic, as a baby, became much more complicated with the different messages given to you as you grew to an adult.
7. Think about how these messages have influenced you over the years.
8. Now think about messages that were given to you about people from other ethnicities and cultures. What was told to you and what did you observe growing up? How do these messages influence your view of other ethnicities or cultures today?

Wearing Cultural Lenses



When (or if) wearing glasses, the strength of our lenses determines how we see and what we see. Utilizing a frame of reference exercise is another way to deepen our self-understanding.[1] Self-understanding is the bedrock that allows us to increase our ability to develop and/or deepen relationships interculturally. My experience is that deepening my self-understanding continues to be an ongoing journey with bends and dips, highs and lows.

First, spend a few minutes thinking about your frames or lenses. Second, consider some overall questions:

1. How have these lenses shaped how you view yourself and others?
2. What might your lenses lead you *not* to notice as well as what they lead you *to* notice?
3. How might these lenses shape your expectations in life, and what you do or don't take for granted?

NOTES

1. Accessed from Robin DiAngelo's website, https://www.robindiangelo.com/, in the resource section, https://robindiangelo.com/wp-content/uploads/2016/04/Frame-of-Ref.pdf. Artist Andrea O'Brian. Permission for use given.

Dimensions to Explore

The following instructions are for group facilitation.

The process: The facilitator will instruct the group with the following. Prior to the participants sharing their answers, the facilitator can begin by answering the questions first. Not all the questions need to be answered.

Facilitator:

- I will begin in order to model the exercise for you, but you do not have to choose the same things to share that I do.
- This is a listening exercise. Please don't ask questions, make comments, call out jokes. Just be as attentive and respectful as possible.
- Each of us will have two to three minutes to share our thoughts. When the timer goes off, please finish your sentence, and we will go automatically to the person next to you.
- After we have gone around the room, we'll spend some time reflecting on the exercise.

Place: While you were growing up, how did the regions, neighborhoods, or country(s) where you lived influence how you see the world? How diverse was your neighborhood(s)? What messages did your neighborhood(s) give you about your value? What language(s) did you speak, and how did your first language influence how others perceived you? Have you always lived in the same country, and if so, how does this shape what you see?

Class: How did your class background (i.e., poor, working class, middle class, upper class) shape your expectations about your future? Where you believe you can go? What resources you have access to? How you view those in different class groups? How you view yourself? How you appear in the world (e.g., talk, dress, eat, play)?

Religion: If you were raised with a certain religious tradition, how did it shape you? What kind of framework did (does) it provide for you? What is the relationship between your religion and the dominant religion of the culture you live in? What privileges do you or don't you have

due to that relationship? If you were not raised in any given religion, how did that shape you?

Race or ethnicity: Did you grow up with a sense of yourself as a member of a racial or ethnic group? Did other people respond to you that way? How did it shape your sense of place in the world? If you did not have a sense of yourself as member of a racial or ethnic group, how did that happen, and how did that shape your identity?

Body: How do aspects of your body influence your orientation to the world? How do others treat you? How do definitions of normalcy shape your identity in relation to your body? How about your skin color? Ability? Age? Health? Size? Definitions of attractiveness?

Gender: What messages did you get about what it means to be your assigned gender? What roles and expectations did others have for you based on gender? (One way to surface gender socialization is to consider the consequences of being perceived as acting too much like the other gender.) What appears to be open to you based on gender? How does your gender identity shape your daily experience and routine?

Sexuality: How does your sexuality shape how you see the world? How you define yourself? Your expectations for your life, your partner(s), your family? How others see you? What rights and privileges do you or don't you have access to?

Family: How did your family dynamics shape you? Consider birth order, how you define family, changes in your family make-up over time, and other aspects of your family.

Experiences: Are there key experiences you have had that shape how you see the world? If yes, how have they influenced you?

Different Cultural Contexts

Listen to some of what we heard in our workshops.

> My family came to the US from Haiti. I was so confused when I experienced people keeping one hand in their lap when eating at a table. I knew they were supposed to have both hands on the table. I thought what kind of people are these to have such bad manners? Maybe they are not nice people![1]

> I don't understand you Americans: you are always saying, "Thank you!" We would never do that in Vietnam; it is so disrespectful. If someone gives me a gift, for example, and I say "Thank you," I am saying that I never expected this person to be nice enough to give me a gift. It shows surprise and a negative attitude toward that person. When people love you or when someone is a good friend, of course they will give you a gift or do something nice for you. So, you would not think about thanking them; it is their natural way of showing their positive feelings and our good relationship.[2]

Perhaps you have had a similar experience and can guess what reactions a person might have and where those reactions could lead. A likely scenario would be

> Oh, how (rude, nasty, arrogant, shy, dishonest, unkind, distant, untrustworthy . . .) or what bad manners they have. Didn't their mother raise them to be civil, helpful, courteous, thankful . . . ?

This can easily lead to prejudices, which moves a person to that *other* group. Prejudice is typically expressed as believing and expressing the belief that what people from other cultures do is unnatural and incorrect. In fact, one often labels their behavior as bad, immoral, or unethical, so it is not surprising that prejudices often result in avoiding "those people" and sharing one's negative feelings with friends and colleagues. Interactions can easily become disrespectful or even hostile.
It is us versus them.

Questions to Ponder . . .

1. What is your immediate response to these two people's (from our workshops) reactions to our mainstream US expectations of good behavior? Describe your feelings as best you can. What surprised you about their analysis? About your own reaction? If possible, share this with another person.
2. What questions for further reflection does this raise for you? Perhaps the following will stimulate your thinking. You might think about how you were brought up, what *polite* behavior was expected of you? As a young person, what did it mean to be *good*? How were you expected to show gratitude?

3. Recall a time when you reacted negatively to another person's behavior that you did not think was right or appropriate. This could be a situation within your social circle, within your church, or even across generations in your family.

   a. What was the behavior, and what was your judgment of it?

   b. What would you typically expect for right or good behavior in that situation?

NOTES

1. A clergywoman originally from Haiti.
2. A Vietnamese woman working with churches on refugee resettlement.

The Danger of a Single Story

Watch the Ted Talk, "The Danger of a Single Story," with Chimamanda Ngozi Adichie, a young Nigerian author whose books are widely read in the United States, https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story.

1. Take ten minutes to write down your impressions, thoughts, questions. If you are doing this with another person, each of you share your thinking guided by the following questions. Otherwise, write down your responses.

   a. What stood out for you in her talk? What about that seems important and/or interesting?

   b. What were the strengths of her presentation? How could these strengths model a way to discuss and perhaps counter stereotypes respectfully?

2. Would this talk be important to show in your church? If so, why? If not, why not?

Shredding Stereotypes

Watch this video, "A Timely Two-Minute Lesson for Now and Forever", https://www.youtube.com/watch?v=D9Ihs241zeg.

1. What were your feelings watching this video?

2. What stereotypes did the Asian American woman call attention to?

3. Why do you think these stereotypes were offensive to the Asian American woman? How might the stereotypes be perceived as a negative to Asian Americans?

Reflect on Your own Socialization

For further clarification on the difference between stereotypes and generalizations, see Appendix 4 on page 125.

Using the chart on page 37, under each label, write three to five stereotypes that immediately come to mind for each. Do not pause, censor yourself, correct, or think too hard. Let your first thoughts emerge. You do not have to share your list with anyone, so be honest.

Black Americans

Asian/Pacific Islander Americans

Native Americans

Latinx Americans

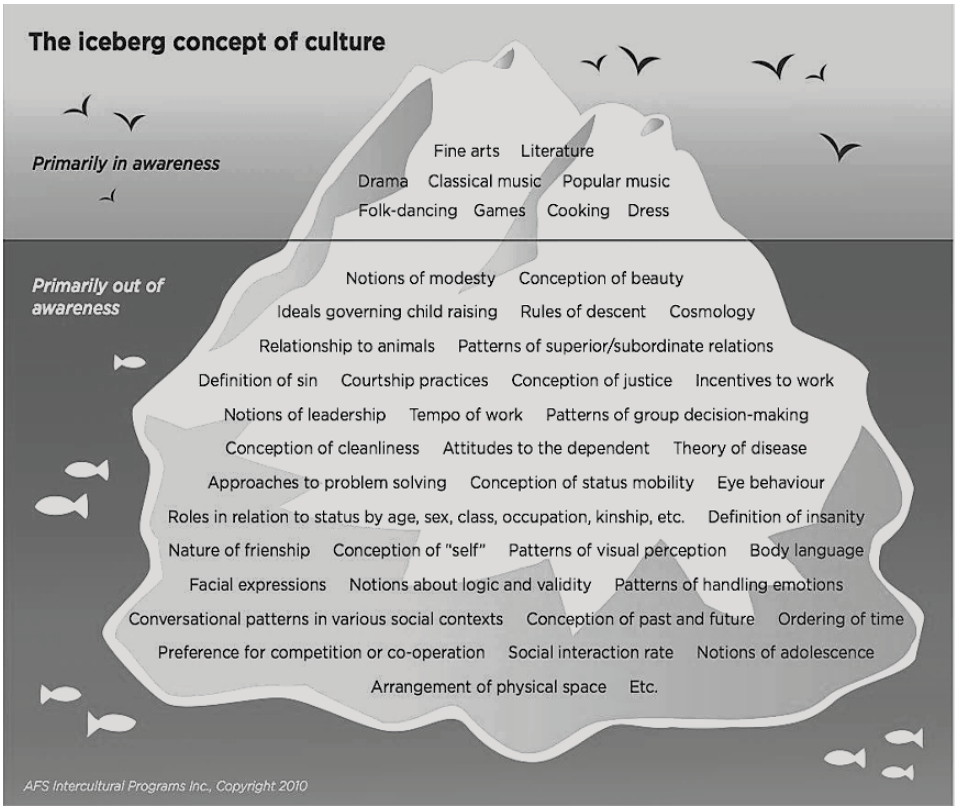
White Americans

Arab Americans

Jewish Americans

Now, look at what you have written. What is your reaction? Does it surprise you? If you are white, do you have any stereotypes for whites? Why do you think this is?

Iceberg Culture



Read the following and respond to the follow-up question.

> You are riding with your friend on the back of his motorcycle. You notice as you are driving through an area with a speed limit of 25 miles per hour, your friend is, in fact, going much faster—over 40 miles per hour.
>
> He hits a person. Some short time after the accident, you are approached by your friend's lawyer, who asks you to testify that your friend was driving within the speed limit. This will save your friend from serious legal consequences.
>
> How would you respond? Yes No

Why would you make that decision? What did you take into consideration? Is there anything you would wish to know before you decide? Was it easy to come to a decision? Why or why not?

Ask another person to do this exercise. If possible, choose someone different from you in some specific way (e.g., age, gender, religion, ethnicity, racial identity, raised in a different part of the country). Discuss together your responses to the lawyer's request. How are the responses the same? How are they different? What are important values for each of you?

It is interesting to reflect on how this exercise reveals our thinking about honesty, friendship, trust, safety, and commitment.

Review of the Media and Entertainment Arts

Reflect on the media you typically use to get news and/or opinions. Explore how people are described and/or portrayed. Search especially for stereotypes and implicit bias. What did you discover? How often were these descriptions or portrayals presented?

1. Remember *Hollywood So White*? Reflect on the shows you watch on television or movies you've seen. How many people of color were in these shows or movies? If they were in them, how were they portrayed? How many were positive? How many were negative? How many do you think were stereotypical? How might implicit bias play a part in the roles people of color get?
2. In the protests focused on police brutality toward BIPOC, many people were in the streets and feelings were strong. How were the protestors described or labeled? What intentions were assumed? How did you assess the veracity of these various descriptions? How might these statements illustrate implicit biases?
3. Look at the two images on page 40 from August 30, 2005, regarding the aftermath of Hurricane Katrina. How were the white people and Black people described? What are the implications?

Did You See It?

Here are a couple of fun videos to test your observations and perceptions. As you watch these videos how might your own bias effect your observations?

Watch the following video on YouTube, following the directions presented: https://www.youtube.com/watch?v=6GMgvfNAFQs (The Moonwalking Bear).

Surprises?

Now watch the following video on YouTube, following the directions and reflecting on the comments at the end: https://www.youtube.com/watch?v=IGQmdoK_ZfY (The Monkey Business Illusion).

Surprises?

Author's note: I have watched these videos over and over and, even though I know what to look for, I still sometimes do not see what is right in front of my face! Perhaps we could call this selective attention. Selective attention results in my missing what is going on. Watching these videos, it is natural to laugh and wonder how you missed an action.

Test Your Implicit Bias

1 = extremely uncomfortable

2 = uncomfortable

3 = neutral

4 = comfortable

5 = extremely comfortable

Circle your response to the following statements. Be honest and ask yourself why you feel this way.

Your best friend starts dating a recent immigrant.

1 2 3 4 5

You're the only person of your ethnicity in the community you just moved into.

1 2 3 4 5

Your doctor is an immigrant from East India.

1 2 3 4 5

You find out the person in the seat next to you on the plane is an Arab American.

1 2 3 4 5

You are walking on the sidewalk late at night and see a Black man coming toward you.

1 2 3 4 5

You watch a movie which stars only people of color and is written and directed by a person of color.

1 2 3 4 5

You attend a meeting, and you are the only person of your ethnicity.

1 2 3 4 5

You go into a Chinese restaurant and there are only Chinese people eating in it.

1 2 3 4 5

You see a group of Pacific Islander teenage men, with tattoos, hanging out in front of your home.

1 2 3 4 5

You go into a grocery store, and everyone is speaking Spanish.

1 2 3 4 5

1 = extremely uncomfortable

2 = uncomfortable

3 = neutral

4 = comfortable

5 = extremely comfortable

You get into a car accident and the driver of the other car is Asian.

1 2 3 4 5

The person you call to repair the leak in your home is a Latinx American.

1 2 3 4 5

Your church decides to call a Korean American to be your new pastor.

1 2 3 4 5

Your community just elected a Native American woman to be your representative.

1 2 3 4 5

Your church's potluck has ethnic foods you have never seen before.

1 2 3 4 5

Now ask yourself these questions.

- How might your answers reflect implicit bias?
- Is there a pattern that you have discovered?
- If so, what did you discover?
- How might these biases be good or bad, healthy or unhealthy, helpful or hurtful?
- How might you find ways to control your biases or combat these biases
  if necessary?

PART 4

TOOLS FOR BUILDING BRIDGES

What Do These Words Mean?

Think about words you have heard, but are unsure of their meaning or context. Here are some examples:

Minority/majority

Diversity/inclusion

Black Lives Matter/All Lives Matter/Blue Lives Matter

Assimilation

Cultural appropriation

Colonization

Anti-racism

Model minority

Research these words and their meaning in today's context. Sample places to research: Internet, books and articles, bridge people.

What did you discover?

Be open to learning and adjusting to new understandings.

Race Is a Social Construct

Depending on where you live, racial classifications differ. Here are examples from a few countries that illustrate how race is a social construct.

Racial Classifications in Latin America[1]

Over the last five hundred years, three groups have been a factor in Latin America: the indigenous groups, the European colonizers, and the enslaved Black people brought from Africa. The colonies were ruled by the dominant caste, the Europeans. All other groups were subjected to harsh conditions, discrimination, exploitation, slaughter, and slavery. White males could have many children from the different women they had subjugated. Wealth, inheritance, and estates became an issue. As a result, it was necessary to assign racial categories to everyone and to define their places in society. Under Spanish rule, a racialized caste system was initiated in Mexico to classify persons based on their parents' racial or cultural type. Here are five examples of these classifications:

1. Mestizo: Spanish father and Indian mother
2. Castizo: Spanish father and Mestizo mother
3. Mulatto: Spanish and Black African parents
4. Moor: Spanish and Mulatto parents
5. Albino: Spanish father and Moor mother

Racial Categories in Brazil[2]

In a 1976 study in Brazil, the participants were asked to identify their race by skin color, and they came up with 134 categories. The findings of this study were then used to create a race-based system to identify people. The following are some of the race categories: cashew-like tint, off white, bleached white, white with pink highlights, yellowish, burnt yellow, tannish, reddish, bluish, deep bluish, ebony, very dusky, darkish white, sunburned white, dirty white, bronze, black, coffee, coffee with milk, cinnamon, chocolate brown, copper, tea colored, waxy, blood orange, dark greyish, honey colored, mocha, purplish, greenish, opaque, and translucent.

American Categories of Race

What makes a person a certain race in the United States? Is it color? A very dark person from South India may be closer to the shade of a Black American, yet the South Indian is considered Asian. A very fair-skinned Korean American might be lighter than a white person in the United States, yet she is considered Asian. A Puerto Rican man might be white-colored or dark-colored, yet he is considered a Hispanic (or Brazilian, Portuguese, or Latinx). You can see the difficulties.

When we are talking about race, we really are talking about ethnicities and cultures. When we are talking about racism, we really are talking about a caste system. Just as in India's famous caste system, the United States has a dominant caste—the white caste—and subordinate castes—people of color. The "untouchables" or Dalits are the very bottom caste in India; Black Americans, and specifically African Americans, and Native Americans are the bottom castes in the United States. Other people of color, Latinx Americans, and Asian/Pacific Islander Americans comprise the "in-between castes," as defined by Isabel Wilkerson in *Caste*.[3] History and systemic racism have cemented these castes in place. As mentioned before, by the year 2045, by some estimates, the United States' "minority," people of color, will become the majority. Already, children of color make up the majority of children in the United States.

Does this mean then that people of color will become the dominant caste in the United States, and therefore displace the dominant white caste? We must be careful to not automatically translate numbers into privilege and power. Systemic racism and the caste system play a role in keeping the dominant caste, the white caste, at the top of the hierarchy. We are not talking about individuals but a society. This is not to say all whites have individual power and privilege, but systemic racism means a system based on race has been set up historically and currently that advantages the dominant group and culture. For example, 90 percent of Congress is white, 93 percent of people who make decisions on television shows are white, people who decide on what books are published are 90 percent white, people who decide on news coverage are 85 percent white, people who decide which music is produced is 95 percent white, teachers are 82 percent white, full-time college professors are 84 percent white, and owners of professional football teams are 97 percent white.[4] How then do we bring about equality and equity for all and ultimately the Beloved Community?

Questions to Ponder . . .

1. What is (are) the story of your ancestry? If you are not Native American, where did your people come from? If you are Native American, what is your tribe(s)?
2. In what ways do you identify with the culture of your ancestry? What cultural aspects have you incorporated into your life? What values have been handed down to you that you keep?
3. What do you see in your culture that can contribute to better relating to or understanding people of other cultures?
4. What would you like to learn more about someone else's culture?

NOTES

1. See http://www.zonalatina.com/Zldata55.htm.
2. Ibid.
3. Isabel Wilkerson, *Caste: The Origins of Our Discontents* (New York: Random House, 2020).
4. Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (Boston: Beacon Press, 2018), 31.

Active Listening

Seek first to understand, then to be understood.[1] —Stephen Covey

Listen to bear witness and to learn.[2] —Debby Irving

Active listening is a focused approach to listening. How often, when someone is talking with us, are we thinking about how we will respond or the next thing we have to do, checking our internal clock? Silence, so we can truly hear, is a fundamental quality of listening. When you are actively listening, you

- Listen with undivided, focused attention. Think about how you know someone is really listening to you. How do you know when a person is not listening?
- Listen without interruptions or comments. There will be time to ask for clarification of something you do not understand. Listening

without interruptions is one way to demonstrate that you are paying attention and trying to understand. Cultivate the discipline of silence. Use subtle body language to indicate that your silence does not mean you are not paying attention.

- Pay attention to body language, tone of voice, facial expression. Caution: remember that these nonverbal actions are also culturally shaped. We mentioned earlier making eye contact varies between cultures, as does acceptable tone and volume. A Tongan pastor explained to me that when he (as a Tongan) is really listening, he stares at the ceiling with his hands behind his head. Non-Tongans have often accused him of not being interested and therefore, not listening. This was completely new information to me.

- Try to understand the speaker's thoughts *and* feelings. Empathy is trying to feel what another person is feeling. It is easy to confuse empathy with sympathy; they are not the same. When we sympathize, we feel for the other person; we do not necessarily try to understand how or what he or she is feeling. Empathy does not rely on liking or even believing what a person is saying. It depends on understanding as fully as possible.

Overall, the goals of active listening are to understand the speaker's meaning as fully as possible, to gain awareness of experiences other than our own, and to encourage the speaker to explore his or her thoughts and feelings further.

All of this is for the purpose of developing trusting and engaged relationships. In order to do this, we need to understand more fully, more clearly the other person's experiences and the feelings that come from those experiences. This kind of understanding can be challenging if these experiences are outside of our own experiences.

When you want to understand more clearly, use information-gathering questions.

- Can you tell me more about that?

- That is not anything I have experienced. What is that like?

- I would like to hear more from your perspective/your viewpoint/ your experience.

NOTES

1. Stephen Covey, *The Seven Habits of Highly Effective People: Restoring the Character Ethic* (New York: Simon & Schuster, 1989), quoted in R. Brian Stanfield, *The Art of Focused Conversation: 100 Ways to Access Group Wisdom in the Workplace* (Toronto: The Canadian Institute of Cultural Affairs, 2000), 162.
2. Debby Irving, *Waking Up White and Finding Myself in the Story of Race* (Cambridge, MA: Elephant Room Press, 2014), 232.

Listening Is a Gift

. . . listening is far more than hearing words.[1] —Kay Lindahl

Overall, active listening requires being truly present with the other. You are offering a rare gift in your busy life. This is especially powerful because we live in a cultural context in which being verbally active is rewarded while silence feels strange and uneasy. Being fully present allows us to listen with our hearts.

A bit of research strongly brings to our attention how true listening is a gift. The International Listening Association stated the following:

- We spend approximately 45 percent of our time listening
- However, we are "distracted, preoccupied, or forgetful about 75 percent of that time"
- The average attention span of adults is 22 seconds
- Typically, we recall only about 20 percent of what we heard[2]

What does it feel like when someone is really listening to you? If you have provided this kind of listening to someone else, what did it feel like to be present for another person? What helped you to do that? In the midst of our cultural, religious, and political diversity what is the value to you in listening to others' stories? What can you gain?

Have you ever listened so intently that you begin to lose yourself and almost become one with the speaker? That happened at an Asian American Baptist pastors' retreat. I was leading the session along with my colleague Rev. Jose Ortiz (who was staff for the Hispanic churches in the denomination but was

invited to help me lead this retreat for the Asian pastors). We were discussing immigration and the difficulties and challenges facing churches ministering to new immigrants. It was a lively discussion, and questions were asked of my colleague. As he began to answer question after question, suddenly, instead of speaking English, he began to answer in Spanish! Everyone in the room became quiet and confused. He had followed the discussion so closely and the questions were so similar to his own experiences as a Hispanic serving Hispanic churches that he temporarily forgot where he was, thinking he was with fellow Hispanics! We had a great laugh. That's what I call active listening! —Katie

NOTES

1. Kay Lindahl, *The Sacred Art of Listening: Forty Reflections for Cultivating a Spiritual Practice* (Woodstock, VT: Skylight Paths Publishing, 2002), 5.
2. Lindahl, *The Sacred Art of Listening,* 89.

Practicing Listening

If you have the opportunity to join with several other persons, form groups of three persons. One person will take the lead in the discussion (speaker). One person will be the listener who is in dialogue with the speaker. The third person is an observer.

1. Choose a relevant topic so this will be a more or less natural conversation.
2. Set a time limit such as 5 to 7 minutes.
3. During the conversation the observer should take particular note of how the listener engages with the speaker (e.g., what types of questions and responses he or she makes). Note how the speaker is affected by the listener's engagement.
4. At the end of the conversation the observer will share what he or she has noted. Then the speaker and the listener will each reflect on the experience from their role position.
5. Allot enough time so that this exercise can be repeated with the persons changing roles.

Yes/But, Yes/And

Let's try an experiment. You will need three persons for this activity. Two persons will form a pair to discuss the plans. The third person will be the timekeeper.

Each pair will have 30 seconds to plan a party. Each person needs to contribute ideas back and forth. However, you must respond to your partner's suggestion with "Yes, but."

After 30 seconds call, "Time! Stop!"

Ready, set, go.

Debrief: The facilitator will ask the group/s the following questions:

1. Did you plan a party? (Probably not.)
2. What prevented you from planning the party?
3. How did it feel when your partner said, "Yes, but?"

Now let's plan the party again. You have 30 seconds, and you must respond to your partner's suggestion with "Yes, and." After 30 seconds call, "Time! Stop!" Ready, set, go!

Debrief: The facilitator will ask the group/s the following questions:

1. Did you plan a party? (They probably will have.)
2. What helped you to get the party planned?
3. How did it feel when you partner said "Yes, and?"

Oftentimes in our church meetings we don't get anything accomplished, and we stop the Spirit from working because we respond to someone's suggestion with, "Yes, but." This makes people feel devalued and excluded. They will likely shut down and stop contributing.

Responding to the other's ideas with "Yes, and" brings energy and excitement to the conversation. All are included, and all ideas get a hearing. This allows for brainstorming and for the Spirit to flow. Do any church meetings come to mind for you?

When the group is diverse in significant ways (e.g., language capacity, age, racial identity, ethnic identity, economic levels, or gender identity), sensitivity to being excluded and/or included is high. The experience of

respect or lack thereof is as true in a church community as it is in the community in general. Let us listen empathetically to the other and think how we might respond with "Yes, and" as a way to enhance our decision-making so that it might be more inclusive.

Relationship Building and Effective Communication

Rev. Eric Law, an intercultural trainer and Episcopal priest, has developed an acronym as an easy-to-remember guide for respectful communication.[1]

R = Take **RESPONSIBILITY** for what you say and feel without blaming others.

E= Listen with **EMPATHY.**

S = Be **SENSITIVE** to differences in communication styles.

P = **PONDER** what you hear and feel before you speak.

E = **EXAMINE** your own assumptions and perceptions.

C = Keep **CONFIDENTIALITY.**

T = **TOLERATE** ambiguity and do not assume "right and wrong."

Refer to this guide as we engage in some practical tools to develop understanding. When we are involved in discussions with persons who are different from us in significant ways, misunderstandings easily arise. This guidance will be especially useful.

Tools for Deep Understanding

Surely you have noticed how self-awareness and active listening have been stressed as essential and basic to building a strong foundation for intercultural or interracial understanding. From this foundation we can be more confident in reaching outward to others with different life experiences and worldviews than our own. Therefore, the question looms, how can we concretely engage in such relationship-building

efforts in effective and respectful ways? At this point, good-hearted people who propelled by the gospel, desire to jump in the boat and embark on this journey, stall. The engine sputters because we don't have tools to rev the engine.

Let's take a practical journey through techniques that could be helpful to you in building relationships. Sometimes we use the term "building bridges," which for me brings up an image of two persons walking toward each other on a bridge. Each of them is wondering, "Do I know this person? Does he or she look friendly?" They might want to greet each other but are unsure what the reaction might be. This happened to me (Shan) in Sweden as well as in the US, two significantly different cultural and racial contexts.

While out walking in the US, I was accustomed to smiling at persons I didn't know. I would often say, "Good morning," as I continued to move along. However, I experienced that one doesn't do this in Sweden. When I was there, I walked to my office every day and over time saw some people regularly. Wanting to be friendly and, at the same time, practice my beginning Swedish, I would greet a person with "*God Morgon*" (good morning), or "*God Dag*" (good day). The response was immediate. Persons seemed to jerk back, looking surprised and very uncomfortable. I was also surprised, bewildered, and uneasy at their reaction.

After my Swedish colleagues explained, "Swedes don't greet persons they do not know," I decided to experiment. Instead of greeting a person in Swedish, I began to greet in English. The reaction was totally different. Clearly, I was a foreigner and didn't know how to behave properly. I was not a mentally unbalanced Swede!

In the totally different cultural context of the United States, I worked closely in community organizing with several African American men. They shared with me that they were aware that white women were often frightened when they, as Black men, approached women while out walking in the communities where they worked. In order to avoid frightening the women, these men adjusted how they were walking, slowed their speed, or moved to provide "safe space." What was telling for me was that they did this without saying anything to each other. It was the normal thing to do in these situations.

Questions to Ponder . . .

1. Think about what *friendly* looks like to you. What are signs that someone is friendly and non-threatening to you?
2. What are signs that someone might be unfriendly to you?
3. What are signs that someone trusts you? What are signs that someone doesn't trust you?
4. If you encounter someone who doesn't seem friendly or trust you, what do you do?
5. How might you go about finding out if your assumptions about who is friendly, unfriendly, trustworthy, untrustworthy are true or not?

Key Elements in Building Trust[2]

Though the following elements are listed separately, they weave together into a whole. I am grateful to Benjamin J. Broome for his ability to separate these key components so we can more easily understand and remember. I draw on his wisdom throughout.

Openness to cultural differences: If I am open and expect the possibility of a positive experience, I am more willing to engage in conversation and to take the time needed to get to know the other person. If I come with a positive attitude and anticipate enjoyment with cultural differences, I am more able to accept different values and customs and less likely to judge negatively. Knowing that I don't have to change my values and beliefs to do this helps me maintain that openness. I can accept differences without necessarily agreeing.

Comfort with ambiguity: The examples we have presented clearly demonstrate that persons are in situations where they lack the information they need. It is easy to become frustrated and even negative. "I can't understand, and I don't know what to do!"

Mindfulness is helpful here. Calmness is needed. Time will be needed to do some research. Throughout the book, we have suggested ways to get the needed information, ways to learn more. With a tolerance for ambiguity comes a willingness to experiment, trying various approaches in order to understand.

Listening to learn: Notice that this is the reverse of urging someone to learn to listen. We have a whole section devoted to that challenge. If we

put the emphasis on learning from the other person(s), we take a stance of humbleness. "If individuals listen to learn, the possibility of transforming the situation is created, so that trust has a chance to develop."[3] Gaining a more nuanced or deeper understanding of the views and beliefs of the other becomes possible.

Respect for others: As we have experienced politically in recent years, disrespecting persons with whom we disagree or whom we don't understand is destructive. Walls go up; stereotypes become stronger; there is no possibility of trust. Listening to learn opens the door to humanize others, recognizing their concerns and understanding their responses to those concerns. If I experience that someone is acknowledging my situation, my emotional response to it, and my actions, I am more likely to develop trust. Underlying all of these key elements is the commitment to put time and energy into developing trusting relationships. It is in our hands to encourage and participate in that process!

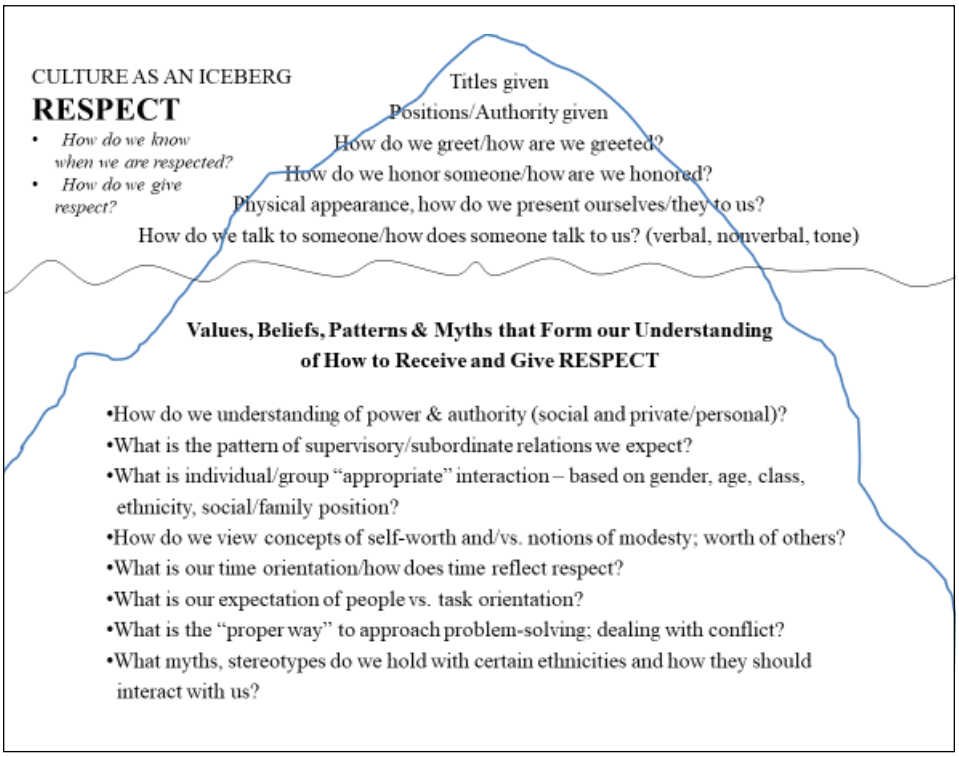
NOTES

1. Rev. Dr. Eric H. F. Law, Kaleidoscope Institute, www.kscopeinstitute.org. See Appendix 9 for his publications.
2. Benjamin J. Broome, "Trust," *The Sage Encyclopedia of Intercultural Competence*, vol. 2, ed. Janet M. Bennett (Thousand Oaks, CA: Sage, 2015), 826–27.
3. Broome, "Trust," 826.

Culture as an Iceberg

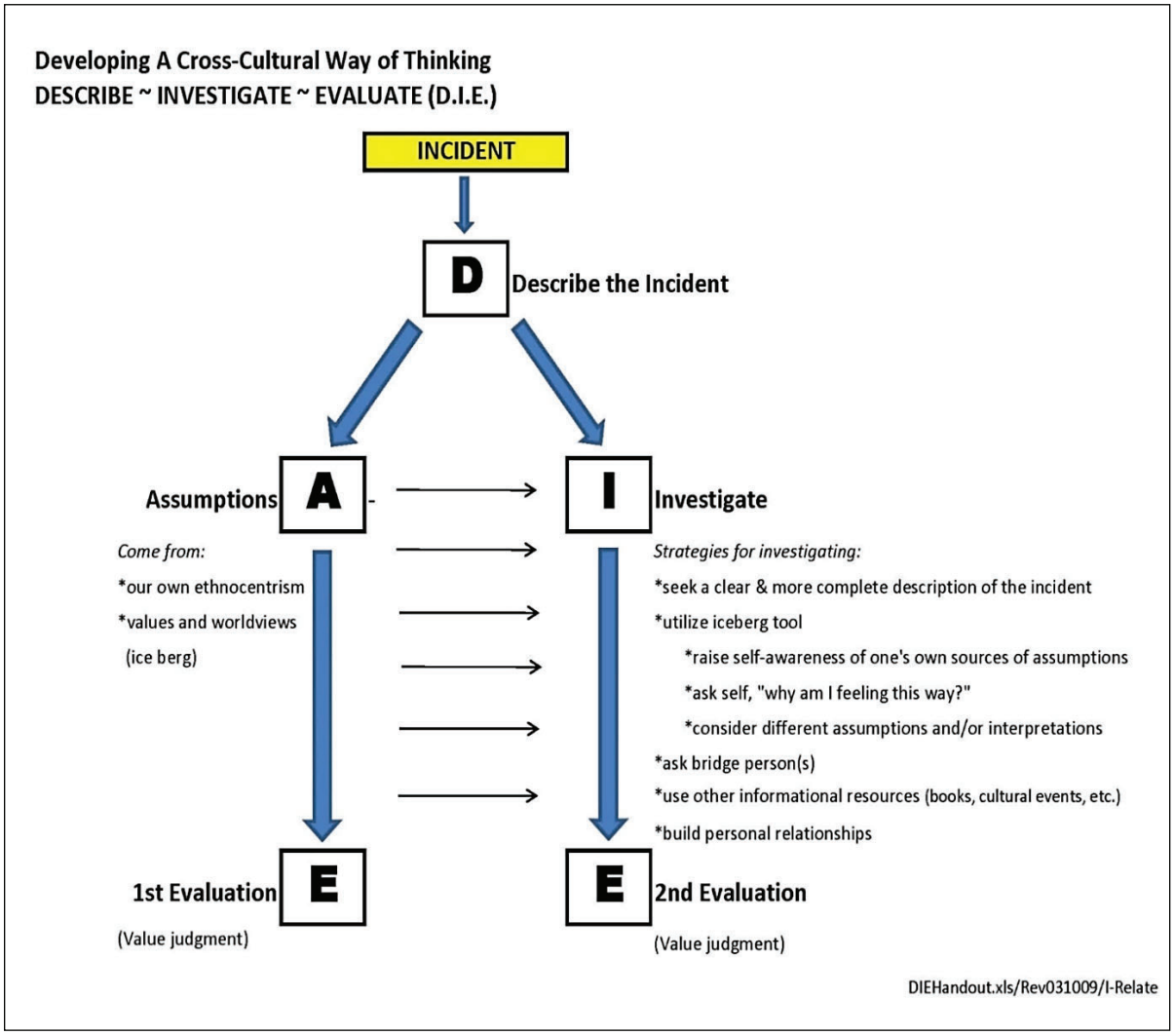
In this exercise, let's review and reflect on the Respect Iceberg. Above the waterline are observable, visible ways we give respect and receive respect. Below the waterline are the beliefs and assumptions we have regarding respect.

- Write down what is above and below the waterline for you.
- Ask yourself how might someone from a different culture view what respect looks like above and below the waterline? It might be easier above the waterline. Below the waterline, you might need to do some research or find a bridge person.
- Now do the same exercise with friendliness or trust.



Using D.I.E., Clarify Your Reactions

Describe, Investigate, Evaluate (D.I.E.) the approach helps us to clarify our reactions.[1]



Think of an intercultural experience or situation that left you puzzled. It might be something that happened to you or someone else. What are your reactions among description, interpretation, and evaluation?

Our initial reaction is to jump from describing what we observed **(D)** to our assumptions **(A)**. Then we make our value judgment and initial evaluation **(E)**, which can lead to wrong conclusions.

Stop, or at least delay, giving your first evaluation. It is much too easy to jump here because our individual values are hardwired. Don't judge, or at least delay judging. Interpretations and evaluations are based on our own culture and worldview. They likely are based on the meaning of that same behavior if performed or said in our own culture. These standards are often inappropriate in another culture.[2]

- Go back and take a second look at the action, behavior, what was said. Describe **(D)** again.
- Now take the time to investigate **(I)** before interpreting.
- After investigating, come to a second evaluation or value judgment. **(E)**
- Most likely, your second evaluation is closer to the original intent of the person or the reality of the situation observed. However, always be open to being corrected . . . that's cultural humility!

NOTES

1. The D.I.E. approach diagram is adapted from the Describe, Interpret, and Evaluate model developed by Janet Bennett, the director of the Summer Institute of Intercultural Communication in Portland, Oregon. Her model is widely used among intercultural communication practitioners and academics. This particular adaptation was developed by Rev. Dr. Marie Onwubuariri in her work with i-Relate.

2. Gary Althen, *American Ways: A Guide for Foreigners in the United States* (Yarmouth, ME: Intercultural Press 1988), 153–55.

D.I.E. Analysis

Using the D.I.E. approach, analyze the following, based on a real situation.

> Rev. Kim, a young Korean man educated in Korea, was hired by an urban church to do outreach into the increasingly Asian immigrant community surrounding the church. The senior pastor, a white American, was a good friend of Rev. Kim. The outreach was an experimental effort on the part of the pastor to relate the predominately white church to the changing Asian neighborhood.
>
> After several months, the church board asked Rev. Kim to meet with them to discuss what he was doing. The board members asked him how he was spending his time, whom he had contacted, what results he was achieving, and what his plans were for the next steps.
>
> Immediately after the meeting, Rev. Kim came to the white pastor and said he intended to resign. He could not be persuaded to reconsider. He stated, "You don't treat a pastor this way!" The white pastor responded that this is the way the people on the church board talk to him as well. It is "just their way." Rev. Kim was not persuaded, and he resigned.

Describe: But do not interpret or evaluate what happened. What did the white pastor do? The Korean pastor? The lay persons (church board)? **(D)**

Interpret (since you can't investigate right now): What seem to be the values or beliefs of each participant? (Brainstorming is a helpful technique here. Don't worry about being right or wrong; open your mind to a variety of possibilities.) These will be your initial assumptions. **(A)**

Evaluate: What is your first evaluation? **(E)**

Describe: Now go back and describe again the situation. Be clear on all the details of what happened. **(D)**

Investigate: What information would have helped you to understand the dynamics more clearly? If you could investigate, how would you go about doing that? **(I)** Now think about what could have made this a positive experience for all. You might think of what could have been done before the meeting to avoid this negative outcome.

Evaluate: What might be your conclusion and evaluation now? **(E)**

See Appendix 5 for some background information regarding worldview and values of Eastern/Asian and white/Western/Euro-Americans.

Cultural Detective Approach Analysis

Let's take a look again at the D.I.E. example of the Korean pastor, white pastor, and white church on page 59 in the workbook. However, this time let's use another tool, the Cultural Detective Worksheet on page 129. Using the Cultural Detective Approach, how might you go about investigating (I) what happened with the Korean pastor?

Describe again what happened, what was said, who said what.

Assuming positive intent on everyone's part, what values and beliefs did everyone hold . . . for instance, the Korean pastor? The white pastor? The board? How were these values expressed or might be expressed? This might be a good time to have a bridge person (if you have one) work with you to explore the values, beliefs, and expressions of these.

When you are reasonably satisfied with all the possibilities of what might be guiding everyone's behaviors or actions, how might you build a bridge so that all persons involved would experience their values and beliefs were recognized and respected?

However, some compromises will be necessary in order to build strong pillars. For example, the Korean pastor would still need to report to the church board, but the white pastor could share with him the type of information the board members want and in what format. The Korean pastor could then write his report and submit it prior to the meeting without having to submit to direct questioning at the meeting. By so doing, the board would get what it wants although not in the way they are accustomed. The Korean pastor would remain in control of his position without—according to his thinking—having to defend his work. Were it not for such compromises, there would never be a functioning bridge.

To Sing or Not to Sing

It would be best if this exercise were done in a small group so a variety of insights would be available. Read through the following case.[1] Use the Cultural Detective Approach to analyze the situation and develop recommendations for building the cultural bridge that allows understanding and relationship.

Every [culture] has its own way of saying things. The important thing is that which lies behind people's words.[2] —Freya Stark

It's just not part of their culture to tell or even suggest what they think you should do. . . . [e]ven when you are asking.[3]

Setting: An intercultural church which throughout its long history has been predominately white has a large Filipino component in the congregation. The pastor is an African American man.

Situation: The pastor has requested that the Filipino Praise Choir (which is excellent and sings once per month) sing with the regular Sunday choir every Sunday. This is the pastor's description of what happened.

> I approached the Filipino choir with this request and the members simply nodded and smiled. I took this to be their yes to my request, but I soon realized that after one month the Filipinos were still not coming to the regular choir rehearsal. To me it was clear that the Filipino choir was disrespectful and two-faced and deliberately defying my wishes! I called the director of the Filipino choir into my office for a confrontation.

If you wish, use the Cultural Detective Worksheet in Appendix 1, page 129.

1. Describe exactly what happened. What things did the pastor do? Say? What did the Filipinos do? Say? Be specific. This is description, not intention.

2. Assuming positive intent, what might be the values or beliefs of the pastor? What might be the values or beliefs of the Filipinos? What

might be the larger world view of each about status, role, and context? What could be other influencing factors? What might each expect of the other? Of themselves? What confusions and/or misunderstandings are likely happening and why? What does each seem to intend to have happen in this interchange—their goals?

3. Possible solutions to build a workable bridge: The values or beliefs that you have determined are at play when trying to form the pillars for the bridge between the pastor and the Filipinos. What seem to be the most important values or beliefs? What kind of compromises could happen so that the basic values of each are honored and the result meets the basic goals of each? Try a variety of options. What are you trying to accomplish with each option?

Note: In Appendix 2 on page 130, you will find how the situation was resolved. Compare the solution with the options you came up with. What further questions do you have?

NOTES

1. This is a real-life situation shared during an intercultural training workshop led by one of the authors.

2. Freya Stark, *The Journey's Echo*, quoted in Craig Storti and Laurette Bennhold-Samaan, *Culture Matters: The Peace Corps Cross-Cultural Workbook* (Washington, DC: US Government Printing Office, n.d.), 75.

3. Craig Storti and Laurette Bennhold-Samaan, *Culture Matters: The Peace Corps Cross-Cultural Workbook* (Washington, DC: US Government Printing Office, n.d.).

Direct and Indirect Speech

To get a sense of the differences between indirect and direct speech as discussed in Chapter 21, pages 95–98, in the space at the end of each statement, write **I** if you think the statement applies to a culture that communicates indirectly.[1] Write **D** if you think it reflects a culture that communicates directly. The answers are in Appendix 3 on page 132.

1. People are reluctant to say no. _____
2. A concrete situation is presented as an illustration of an issue. _____
3. It is best to tell it like it is. _____
4. The leader of a discussion is expected to call on persons to contribute. _____
5. You have to read between the lines. _____
6. People will offer a variety of differing opinions in a group meeting. _____
7. Use of understatement is frequent. _____
8. Yes means yes. _____
9. People tell you what they think you want to hear. _____
10. Whoever is present or absent affects what can be decided. _____
11. People will offer a tentative alternative possibility to an idea. _____
12. It is okay to disagree with your grandmother at a family dinner. _____
13. Yes means "I hear you." _____
14. People engage in small talk and catching up when a meeting begins. _____
15. The one presenting the idea is as important as the idea. _____[2]

Putting this list together is a reminder of experiences we have had leading intercultural workshops when the participants had different ethnic or racial identities. Typically, Dale, Katie, and I would begin with an exercise aimed at having each person speak about something nonthreatening (e.g., "How did your grandparents support themselves?"). This took time, sometimes a lot of time. Once, because of our concern about the time, we decided to skip this type of exercise and just have persons give their names. Well, when we just asked for names, the session lacked the connections and engagement that we had previously experienced. Much of the interpersonal energy was gone, so we did not omit asking about nonthreatening personal information again! We did, however, design an introduction that could be shortened somewhat.

As a side note, it seems that many of the indirect tactics are also common for women in the white community. If this is generally true, it reflects the gender power dynamics within that community. Perhaps that is generational. I will leave it to you readers to decide.

NOTES

1. For more on this, see Craig Storti and Laurette Bennhold-Samaan, *Culture Matters: The Peace Corps Cross-Cultural Workbook* (Washington, DC: US Government Printing Office, n.d.).
2. Ibid.

Decoding Indirectness

Try your hand at decoding indirect speech.[1] If possible, do this as a group so that you can share with others and perhaps laugh at your efforts together. The intent is that you and the group will become more aware of the challenges in interpreting indirect speech. In this activity, you are presented with a series of indirect statements and asked to decode them—to explain in direct language what the speaker probably means. Looking at the first statement, "That is a very interesting viewpoint," remember that the person may mean exactly that, but sometimes it's an indirect way of saying "I disagree with you." In communicating across cultures, you need to at least entertain the possibility that the speaker may mean something other than what she or he has said. The first statement has been rephrased as an example. Possible answers are in Appendix 4 on page 133.

Indirect Statement	Direct Statement/Meaning
1. That is a very interesting viewpoint.	*I don't agree.* *We need to talk more about this.* *You're wrong.*
2. I know very little about this, but . . .	
3. This proposal has some interesting points.	
4. The idea seems clear.	
5. Yesterday, my cousin mentioned this project.	
6. The next topic is very important.	
7. What did Señor Sanchez say about this?	

When you have finished, share your translations with others. Together you may gain more insights. Enjoy the challenge while understanding the seriousness of mistaken communication.

While conversing with me, a Filipina colleague reflected that the challenge for indirect speakers is to not feel offended or disrespected when communicating with a direct speaker, whereas the challenge for the direct speaker is to understand what, in fact, is being communicated when speaking with an indirect speaker. This was said bluntly in a workshop when, after discussing the contexts in which the direct and indirect communication developed, one white American woman blurted out, "Oh, I have been thinking all the time that Filipinos never tell the truth and can't be trusted!"

NOTES

1. Lucia Ann McSpadden, *Meeting God at the Boundaries: A Manual for Church Leaders* (Nashville: United Methodist General Board of Higher Education, 2006), 163. Adapted from Craig Storti and Laurette Bennhold-Samaan, *Culture Matters: The Peace Corps Cross-Cultural Workbook* (Washington, DC: US Government Printing Office, n.d.), 97.

A Self-Assessment

High Context (HC) or Low Context (LC) Communication[1]

(HC = Indirect, non-verbal, relationship oriented)
(LC = direct, verbal, explicit, precise)

1. On a scale of 1 to 6, 6 being very high context communication and 1 being very low context communication, where do you think you are? (Circle a number)

   Very low context **1** **2** **3** **4** **5** **6** Very high context

2. Describe as many self-observations as you can to support your assessment. Be as specific about behaviors as possible.

3. Answer only **one** of the following three questions (bullet points):

low context = direct, verbal, explicit, precise

- If you are on the **low-context** side of the continuum, what kind of potential problems can you anticipate when communicating with a person from a high-context culture? (List 3)

   1.

   2.

   3.

What specific self-adjustment would you make in order to avoid these potential problems? (List 3)

1.

2.

3.

high context = Indirect, non-verbal, relationship oriented)

- If you are on the **high-context** side of the continuum, what kind of potential problems can you anticipate when communicating with a person from a low-context culture? (List 3)

1.

2.

3.

What specific self-adjustment would you make in order to avoid these potential problems? (List 3)

1.

2.

3.

- If you are in the **middle** of the continuum, what specific behavior, communication skill, attitude, and value would you emphasize when communicating with a person from a high-context culture? (List 3)

  1.

  2.

  3.

  With a person from a low-context culture? (List 3)

  1.

  2.

  3.

NOTES

1. Adapted from Eric H. F. Law, *The Bush Was Blazing but Not Consumed* (St. Louis: Chalice Press, 1996), 157. Rev. Law is the founder and former executive director of the Kaleidoscope Institute for Competent Leadership in a Diverse Changing World.

Interpret Nonverbal Behaviors

Building on the information in chapter 22, pages 99–104, below is a list of nonverbal behaviors. Next to each item interpret the meaning of the behavior. For some behaviors, describe how you would feel if this happened. Doing this in a small group can bring up such a variety of interpretations. Have fun.

The person . . .	I think this means . . .
Leans back in his or her chair while you or others are talking	
Leans forward while you are talking	
Stands with his or her arms crossed in front	
Stares off into space	
Gives you a strong, very firm handshake	
Refuses your handshake	
Grabs your upper arm when introduced	

(continued on next page)

The person . . .	I think this means . . .
Covers his or her mouth and laughs	
Gives you a hug and a kiss on the cheek when meeting you	
Shies away from your touch	
Taps a tune on the table while people are talking	
Jumps into the conversation while you are talking	
Moves in front of you in a line and speaks with the clerk	
Comes very close to you while you are speaking	

In different cultures, eye contact and arm positions can mean significantly different things. Think about facial expressions. Facial expressions are among the most universal forms of body language. The expression on a person's face can even help determine if we trust or believe what the individual is saying.[1]

NOTES

1. For more on facial expressions see https://www.verywellmind.com/an-overview-of-the-types-of-emotions-4163976 by Kendra Cherry, updated April 15, 2021.

Showing Emotions

Express the following emotions to a partner and take note of any differences you observe, then discuss what you saw as a group.

How would you show the following emotions outwardly and nonverbally?

Happiness	Surprise
Fear	Sadness
Disgust	Anger
Desire	Confusion
Contempt	Joy

How Different Cultures Deal with Conflict

Certainly, we do not seek out conflict. However, in all human relationships conflict is inevitable. The Bible is replete with examples of conflict: individual, community, political, and religious. Individuals are unique and, as such, there are differences, minor and major. This is true even when persons from the same cultural, social, political, and economic background interact with each other. At the most intimate level, marriage is a testament to working through differences. In other words, marriage is an iceberg experience of commitment.

When we enter into intercultural and interracial communication and relationships, the iceberg is very present. We are bound to misunderstand. Misunderstandings can and often do lead to conflicts. All through *Building Lasting Bridges,* we have explored ways to avoid or mitigate intercultural conflict. However, it will happen, as many of our illustrations and cases demonstrate. It's okay to make mistakes.

The tools and guidance explored previously already present a number of ways to deal with and, we hope, lessen the seriousness of conflict when it happens. We turn again to self-awareness as an essential tool.

The following are possible ways different cultures have dealt with conflict. Not only do we have our personal way (based on our personality and upbringing) but also, we have a cultural way (what is acceptable in our cultural context of handling conflict). Take a look at each style (see pages 105–108 in the book for definitions):

denial or suppression,
third-party intermediary,
direct discussion,
waiting it out.
power of authority,
group consensus,
patience

Reflect on which style you are comfortable with.

- What is expected of you from your culture?
- What style are you the most uncomfortable with, and why?

As a group, discuss the following questions:

- How might you deal with someone whose style makes you uncomfortable?
- What are some changes or compromises you can make in yourself in order to relate to someone with that style?

If possible, do this exercise with a person of another culture or a group from different cultures and share your responses.

- What styles do you have in common?
- If your styles differ from each other, how comfortable or uncomfortable is it for each person?
- How might each person work with someone with a very different style of dealing with conflict?

Identify Conflict Styles and Who Uses Them

We recommend that this exercise be done in a small group if possible.

Read through the following true case studies. Referring to the "Cross-Cultural Styles of Conflict Resolution" in Chapter 23, pages 105–108, identify the conflict styles that are present and who is using them.

Case Study #1: A Visiting Pastor

Keeping cross-cultural styles of conflict resolution in mind, analyze the case using the Cultural Detective tool (see Chapter 20, pp. 91–94).

Situation: A church in the United States had two worship services, one in English and one in a Pacific Islander language. The English-only speaking pastor of the congregation was visiting the Pacific Islander worship service and saw a Pacific Islander member who was his friend. The pastor sat down beside his friend and asked if he would translate the service for him. The Pacific Islander friend agreed to do so.

Later, after the worship service, the lay leader of the Pacific Island congregation confronted the visiting pastor and said, "I will not work with you anymore! You do not respect me. I cannot trust you." The visiting pastor was shocked and confused and asked what he had done. The Pacific Islander responded, "You asked your friend to translate. I am the lay leader. You should have asked me."

Cultural Detective Process: a reminder—assume positive intent.

1. Describe the exact behavior of each participant.
2. What values are operating for each?
3. What communication styles are demonstrated or can be assumed?
4. Identify whether each person is operating out of a high or low social context based on his or her actions.
5. Building a bridge of understanding and collaboration: Given this situation as you have analyzed it, assume you are a consultant providing options for making a positive connection, building the bridge. What cross-cultural styles of conflict resolution would you use? What

could be done to resolve the conflict using this style of conflict resolution? What changes in behavior would be needed from the pastor in order to avert a similar conflict in the future?

Case study 1 revisited: Now, let's look at this case again. Refer to "Cross-Cultural Styles of Conflict Resolution" on pages 105–108. What conflict styles are present and being used by whom?

This time look at the case study regarding communications, "High Context/Indirect and Low Context/Direct Communication Styles" for analysis (refer back to pages 67–69). Use D.I.E. as a tool (see Chapter 19, page 89).

1. Describe the exact behavior of each participant.
2. Think about each participant. What style of communication can you assume that each one is using?
3. Identify whether each person is operating out of a high context/indirect communication style or low context/direct communication style.
4. What is your first evaluation or conclusion about why there is a conflict? What is the source of the problem?
5. Now, go back to check if your first evaluation correctly assesses the problem.
6. Describe the behavior of each participant. Pay attention to the words that are spoken as well as the actions.
7. What communication style is being used by each one?
8. How do you know they are using the communication styles you identify? How would you confirm this? If you are unsure, how might you find out?
9. Now, what is your assessment of the situation?
    - What cross-cultural styles of conflict resolution would you use?
    - What do you recommend to each person to help resolve the conflict, or to assist them in building a bridge toward a better relationship?
    - What new information does each person need?

- What changes in behavior—and by whom—would be needed to build that bridge?
- What changes in behavior are needed to avert a similar conflict in the future?

Case Study 2: He Won't Listen to a Woman![1]

Keeping cross-cultural styles of conflict resolution in mind, analyze this true case using the iceberg as a tool (see Chapter 14, page 57). You may explore this case study individually or, if possible, in a small group to expand understanding.

Situation: A medium-sized church is located in a changing neighborhood with a predominately white congregation. The experienced pastor is Mexican American. Mary Smith, chairperson of the mission committee for the past four years, is white.

As a community liaison for the city police department, Mary has extensive experience in community organizing in economically depressed neighborhoods. She feels that her church should be more proactive in reaching out to the surrounding neighborhood and has approached the pastor, Rev. Rodríguez, several times with ideas of specific ways to involve the congregation in developing an after-school program. He has not responded to her suggestions, nor has he discussed any alternative ideas with her. Feeling increasingly alienated and angry, Mary exclaimed, "No matter what I suggest, he simply doesn't listen to me. He doesn't give any importance to suggestions from a woman! I don't see any purpose in my staying on as chair of the mission committee. I can't accomplish anything!"

A. Individually, answer the questions below. If you have a small group, share your responses and come to a consensus about the values and assumptions in this real-life scenario.

- Above the iceberg, what did Mary say or do that is observable to Rev. Rodríguez?
- What do you think are the most important values to Mary in this situation? (under the waterline)
- What are likely the most important values for the mission committee? (above or under the waterline)

- What might be the most important values for Rev. Rodríguez? (under the waterline)
- What assumptions seem to be operating for each party?
- What could be shared values under the waterline for Mary and Rev. Rodríguez? For Mary, Rev. Rodríguez, and the mission committee?

B. Rank the following possibilities for Mary Smith to build a process for resolving this conflict. (1 = most useful and 8 = least useful). Each possibility reflects a cross-cultural style of conflict resolution. Think which style would work best for Rev. Rodríguez and his values (under the waterline).

If I were Mary Smith, I would . . .

_____ a) Keep trying to get my ideas across, reinforcing the ideas with biblical examples. After all, I am the chairperson. I won't confront the pastor with my frustrations. Maybe he just doesn't understand the theological foundation for my suggestions.

_____ b) Enlist the assistance of a man on the mission committee. I would have the man present the suggestions to the pastor. I would have the man ask the pastor for his suggestions and to suggest possible approaches for getting the congregation involved.

_____ c) Ask the relevant denomination official to meet with the pastor and me to resolve the situation. I know that the denomination is very aware of gender issues and will not tolerate such sexism from a pastor.

_____ d) Have the whole mission committee meet with the pastor and directly discuss these ideas with him and ask why he is not supportive of them. The mission committee can then work with the pastor to agree upon more effective ways of doing planning.

_____ e) Give up the new ideas and do not make a fuss about it. The congregation is declining, and conflict will make things more difficult. Besides, I understand that in the pastor's culture, women do not take strong, open leadership roles, so to keep on pushing is of no use. I just have to understand and accept.

_____ f) Directly confront the pastor with my sense of alienation and anger. I would insist that he recognize my authority as chair of the committee. Once he recognizes how demeaning his behavior is, I am sure he will be more cooperative.

_____ g) Quit and send a letter to the chair of the church board and the denomination official clearly detailing the issue, the conflict, and the pastor's unyielding sexism.

_____ h) Be patient and seek other approaches that might work.

If you have a small group, discuss your responses and come to a consensus as to the best, most effective way for Mary to respond. Identify the reasons why you, as a group, believe this is the best response. What, if any, further information would be helpful? If you are not completely satisfied with your conclusions, what resources would you try to find?

If you are doing this individually, identify the reasons why you ranked each possibility as you did. What factors did you take into consideration? What further information would have been helpful? What resources could help you analyze the dynamics in each possibility?

Bodily Reactions to Negativity in Conflict Situations

Think back on times when you experienced conflict and sensed a strong negativity concerning something you said or did. Perhaps the negative reaction occurred in a group or in direct contact with another person. Sometimes even before we are consciously aware of negativity or conflict, our body is sending us signals that something is causing stress. What signals might you get from your body? (For example, my mouth gets dry and my body tenses up.)

- Without much thinking, draw a sketch of yourself experiencing a conflict.
- Write down your bodily sensations as emotions heat up.

- How aware are you of these responses?
- When you become aware, what do you do?
- If you are in a small group, share these reactions with each other.

We must be attentive to our inner work!

Handling your emotions so that they don't overpower your ability to stay positively engaged is needed. Implicit biases and stereotypes are waiting just outside the door to enter and play a part. As you have likely heard before, "Take a deep breath," and don't immediately respond. Time is your friend. A spiritual practice of meditation helps. It doesn't have to be anything formal. It can be as simple as concentrating on breathing and slowing down your breath. Medical research has shown that taking four to five deep breaths changes the chemistry of our brains. Such self-calming opens up the possibility of staying present in the moment, thus allowing us to get more information and to be proactive rather than reactive.

As we calm ourselves, some important inner work of awareness and responsibility awaits our attention, especially the following.[1]

- Be aware of your feelings as the issues and questions are brought forward.
- Know what in our history gives rise to these feelings.
- Claim these feelings as our own and take responsibility for them.
- Be open to explore and engage the issues being presented even though you have strong feelings.
- Be open to the possibility of alternative understandings by being honest about your feelings and the values behind them.
- Overall, do what is needed to take care of yourself. For example, take time to reflect before continuing to engage, and set a specific time to reconnect and continue.

Attending to our self-work makes it more likely that the confrontation will shift into a dialogue. We will be striving to have meanings and understandings flowing back and forth toward a mutual goal.

Think again of the examples discussed earlier about information-gathering questions. Clarity is needed to understand more about the

conflict. Information-gathering questions demonstrate that we are listening, we are not going to abandon the relationship, and that we respect the person(s) and the concerns. We are not agreeing or disagreeing; we are not denying there is an issue of importance in our relationship. We need clarity. We do not intend to add fuel to the fire. Since strong emotions are involved, gathering information may take building on one response to ask another information-gathering question—peeling away the layers one by one. Quite often, as we stay with the person and the issue, the strong emotions subside, and deeper layers are revealed.

The following general guidelines for a respectful dialogue are especially important in conflict.[2]

- Cultivate curiosity.
- Be aware of your defensiveness. Remember that defensiveness is normal as a first response, but you don't need to stay there.
- Acknowledge defensiveness.
- Explore the assumptions behind your defensiveness. What in your background and/or experiences connects to the issue?
- Be as open as possible to other assumptions or points of view. Is this conflict an iceberg moment (i.e., underlying value difference)? Is it a personality and/or learning style difference?
- Commit to taking the time needed to listen, to gather information, and to develop a bridge-building resolution if at all possible.
- Keep focused on the reason for the conversation.
- Entertain the possibility that intercultural issues may be a factor.

Using this approach is wise for any kind of conflict you might experience. However, in an intercultural or interracial relationship, keeping these guidelines in mind is helpful, especially as other dynamics can come into play that you may not be culturally aware.

NOTES

1. Adapted from material prepared by Sister Nancy Westmeyer, a Franciscan from Ohio, who works with parish groups on effective communication. She can be contacted at nancyw@totallink.net.
2. Ibid.

How to Develop Trusting Cross-Cultural or Racial Relationships

We have:

- discussed many communication challenges and possibilities.
- presented tools to analyze communication and conflict issues.
- suggested actions to create understanding and to build bridges.

With the goal of developing trusting relationships across cultural and racial differences:

1. List what you think are the most important things to be aware of and to understand as you work on building bridges across differences.
2. List suggestions and recommendations that you are willing to try that lead to deeper relationships.
3. List the self-care and spiritual practices you will use to center yourself as you build these bridges toward a Beloved Community.

PART 5

LEARNING TO UNLEARN

Reality Check

How do we know what is reality and what is our perception? Sometimes our perception can seem very real to us. Sometimes we can be mistaken in our observations and our assumptions. Remember the Iceberg? Remember our D.I.E. tool? Remember the Cultural Detective? Read and reflect on the following quotes and story. Can you think of a time when you experienced something that you thought was real or factual and then later found out this wasn't true? Create your own quote about reality.

There are some people who live in a dream world, and there are some who face reality; and then there are those who turn one into the other.
—Douglas H. Everett

The eye sees only what the mind is prepared to comprehend.
—Robertson Davies

Real dishes break. That's how you know they're real. —Marty Rubin

Diversity is a Reality. Inclusion Is a Choice. —Stephen Frost

Warm and Friendly?

When asked to describe their church, faithful members of almost any church would describe it as warm and friendly. Obviously, that is one of the reasons why they are members in the first place!

When I (Dale) served as a district lay leader from 1990 to 1996, I had the wonderful opportunity to visit the approximately fifty churches in our large geographic area. Our district encompassed five counties and included churches in urban, suburban, and rural areas. Often, my visits would be unannounced, and on a few occasions—whether the church was suburban or rural—I would encounter a typical reaction: being stared at as I, an African American, entered the church. Someone would approach me in this all-white church and ask if I was lost, if I was looking for such-and-such a church, the Black church in town.

As the district lay leader, I carried my United Methodist conference journal with me when I visited these churches. Before I got out of the car, I would look in the journal to see who the local lay leader was, if the church had any lay speakers, and who might be some of the other

church leaders. So, when asked if I was lost, I would ask if so-and-so was present. An instant attitude change would then occur when my greeter realized I knew someone in the church, even if I hadn't met that person.

Sometimes, I would walk into a church and take a seat, and nobody would welcome me other than the "Good morning" given when someone handed me the bulletin. I felt invisible though I was obviously visible. Sometimes I would let the pastor know that I would be attending. When the pastor would recognize me in the worship service, all heads would turn. After the service, the members would come to me telling me of the great ministries of the church. They would share some of the problems and ask if I had suggestions or knew of resources that could help.

I remember a member in one of these churches once sharing with me what a warm and friendly church theirs was. I had doubts about that because of the way I was welcomed. This member complained about not having any youth and wanting to grow. I said that I had noticed fifteen to twenty youth skateboarding down the street as I approached the church, and I asked if they had been invited. Sometimes churches need a reality check.

Can This Be Real?

One of the hardest things for people of color to do is to convince white people about their reality and lived experiences in this country. Read through these basic facts and answer the questions at the top of page 85.

- Pregnant Black women die from childbirth at a higher rate in some US states than in sub-Saharan Africa.[1]
- People of color have the longest average commute time, leading to higher transportation costs, childcare costs, job instability, and lower quality of life.[2]
- During tough economic times, Blacks are twice as unemployed as whites.[3]
- White-sounding names get 50 percent more callbacks for interviews than resumes with Black-sounding names.[4]
- Communities of color in New York City are exposed to 30 percent of city waste and 70 percent of sewage sludge compared with other neighborhoods in the city.[5]

- Despite comparable rates of drug use, possession, and sales between whites and Blacks, Blacks are arrested and convicted at higher rates than whites. And when convicted, they are more likely to serve harsher sentences.[6]
- White students are least likely to attend high-poverty schools out of all racial and ethnic groups[7]
- From 2013 to 2017, white patients in the US received better quality health care than about 34 percent of Hispanic patients, 40 percent of Black patients, and 40 percent of Native American patients.[8]

Do you need a reality check?

How does knowing these realities change your perspective?

How might you find ways to test out your "reality," perceptions or assumptions are true or not? Use any resources available to assist you with your reality check.

NOTES

1. "Pregnant Women's Medical Care Too Often Affected by Race," *Newsweek*, July 3, 2016.
2. PolicyLink/USC Equity Research Institute, National Equity Atlas, www.nationalequityatlas.org, https://nationalequityatlas.org/indicators/Commute_time#/?geo=01000000000000000.
3. See https://www.pewresearch.org/fact-tank/2013/08/21/through-good-times-and-bad-black-unemployment-is-consistently-double-that-of-whites/.
4. See "2014 State of Science: Implicit Bias Review," Kirwan Institute for the Study of Race and Ethnicity, https://kirwaninstitute.osu.edu/research/2014-state-science-implicit-bias-review.
5. Wesleyan University: Bishop Apps: NYC Environmental Racism, https://sites.google.com/a/owu.edu/nyc-environmental-racism/environmental-racism-case-study-new-york-city.
6. "Testimony of Marc Mauer, Executive Director, The Sentencing Project," congressional testimony, 2009, https://www.judiciary.senate.gov/imo/media/doc/10-19-15%20Mauer%20Testimony.pdf.
7. PolicyLink/USC Equity Research Institute, National Equity Atlas, www.nationalequityatlas.org, https://nationalequityatlas.org/indicators/School_poverty#/?breakdown=2&geo=01000000000000000.
8. Agency for Healthcare Research and Quality, "National Healthcare Quality and Disparities Report," https://www.ahrq.gov/sites/default/files/wysiwyg/research/findings/nhqrdr/2018qdr-final.pdf.

What Happens When You Can't Believe Something to Be True?

The following are ways we have a hard time facing some truths and the realities experienced by others who are very different from us. We all have our blind spots. It's important to realize these and to deal with them honestly. Review the following and underline the statements that apply to you. Be as truthful about yourself as possible.

Cognitive conservatism (conserving brain power)

- I rely or depend on gut feelings and emotions.
- I don't always apply my brain power.
- I am persuaded by others, irrelevant information, "fake" news.
- I look at the gist of things and ignore the details.
- I don't like to study and research things.
- My time is limited, so why bother to check things out?

Biased reasoning (seeing everything in "black" and "white")

- I think in a one-sided manner; it's this or the other but not both.
- I have polarized political views. There are no gray areas.
- I view everything from my point of view.
- I don't see the need or have the desire to see a different viewpoint.
- I don't want to put myself in someone else's shoes.
- I have my agenda, and that's what is important.
- My values are *the* values.
- God is on my side.

My expertise (I know best)

- I am quite knowledgeable, so I am in automatic mode.
- I cannot be wrong or misjudge because I know I am always correct.
- I find things and perspectives that confirm my beliefs.
- I can see only what agrees with my beliefs.
- I've been right in the past, and there's no reason it should be different now.
- I have people coming to me for advice, so I can't be wrong.

My talent (I am quite capable)

- I am proud of my abilities and talents.
- I will compete and argue just for the thrill of it.
- I love to win no matter what and I hate to lose.
- My ego and pride want attention.
- I have been recognized and rewarded for being "gifted."
- I have been extremely successful in all I do.

Ways to go beyond yourself to see from a different perspective, or seek out the truth

- Try arguing with yourself. Play the devil's advocate and take a different view.
- Try distancing yourself or put yourself in the other person's shoes.
- Try mental time travel. Jump ahead into the future and look back at your views and decisions.
- Try to look honestly at your emotions. Why are you having these feelings, and what caused them?
- Try having a conversation with another person who has a different viewpoint. Practice active listening.

Systemic Racism: The Frog in the Kettle

You may have heard the fable about a frog being slowly boiled alive. The idea is that if you cook a frog in room temperature water first, and slowly bring the water to a boil, the frog will not know it is being cooked. I (Katie) can say this is true. In San Francisco, we are fond of our Dungeness crabs. When you cook a live crab and place it in boiling water, it will try to climb out. Even if you put a heavy lid on top, it will desperately hit against the lid in hopes of escaping. However, if you place the crab in cold water and slowly heat up the water, then it stays quiet, never realizing that it is being cooked, until it's too late.

We might look at racism in the same way. It may begin as ethnic jokes, name calling, things we call microaggressions, but slowly it can take forms that in the end will destroy a person or persons, and even a society. Beginning to see racism as normal, and even desirable can become a slippery slope. We may ask, "How can these things happen? How can good and decent German people follow a man named Hitler, and the Nazis? How can faithful followers of Jesus Christ be racist or participate in acts of prejudice and discrimination?"

Sometimes fear of people who are different from us leads to *race anxiety*, fear of losing out, or *race replacement*. In theological terms, this fear would be an example of the theology of scarcity—the belief that God's love is limited, provisional, and will provide only so much for humanity. The opposite theological view is that God is a God of generosity and endless bounty that can be given to all of humanity.

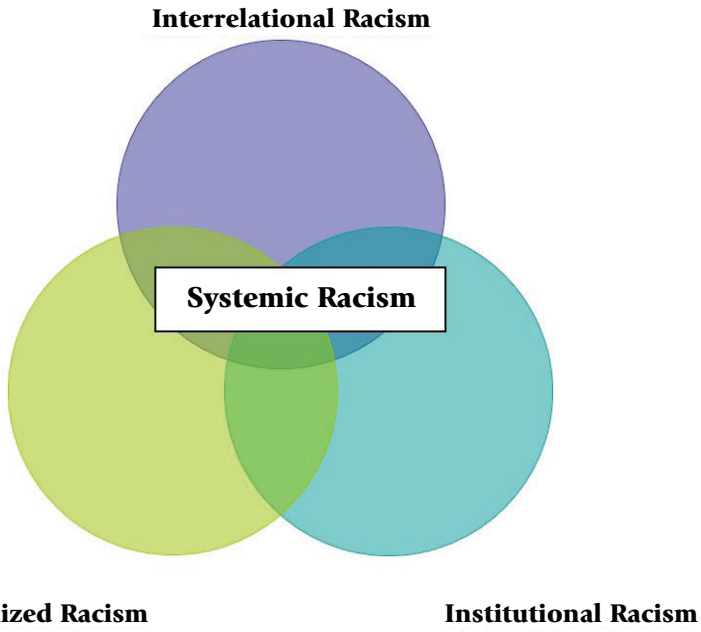
In 2008, when Barack Obama was elected the first Black president of the United States, many people thought that the United States had finally become a post-racial society. Yet, eight years later when Donald Trump was elected president, there was an increase in documented hate crimes, anti-immigrant sentiments, and more emboldened acts from white supremacists. "The main problem nowadays is not the folks with the hoods, but the folks dressed in suits."[1]

A simple way to define systemic racism is "prejudice plus power and/or privilege plus power."[2] Or we can look at it as a system that encompasses the personal (internalized racism), inter-personal (interrelational racism), and structural (institutional racism). All three aspects of racism

make up systemic (and systematic) racism. This means that we are all participants in systemic racism whether we want to be or not. We are all living in this system and therefore we're a part of this system. Let's take a deeper look at systemic racism. If you haven't already, please read Chapter 24, pages 112–115. Then study the diagram below and ponder the following questions.

Questions to ponder . . .

1. How do you understand the following "race anxiety," "losing out," and "race replacement?" Can you give examples of these?
2. What is your reaction/response to the quote "The main problem nowadays is not the folks with the hoods but the folks dressed in suits."
3. What does "prejudice plus power and/or privilege plus power" mean to you? Can you think of examples from society?



NOTES

1. Eduardo Bonilla-Silva, Quotes, https://www.quotes.net/citizen-quote/22763 .

2. See the glossary in *Building Lasting Bridges* on page 165 for the entry on racism.

Internalized Racism

Internalized racism comprises the racist attitudes and beliefs that we have internalized through upbringing, environment, geography, customs, cultures, relationships, media, social media, and even religion. These messages are given to us about different racial and ethnic groups. Over time, the messages begin to become part of our subconscious, and we internalize them, often without realizing it. We begin to believe that the messages are true, which affects our actions and behavior. Examples of this internalization are self-hatred and loathing, putting down one's own culture, or feeling inferior to or superior over other ethnic or racial groups.

Read the following firsthand experiences.

When my son was in pre-kindergarten, he was watching television one night and said to me, "I'm not Chinese. I don't look Chinese; I look like them." He was pointing to all the white people on television. During that time, 90 percent of the television characters were white. —Katie

Racism is a daily stressor on people of color. The daily acts of slights, insults, disrespect, hostility, as well as overt acts of prejudice and racism over time affect the mental and physical health of people of color. Imagine being told over and over you're not welcomed, you don't belong, you're less than, you don't count, you're not worthy, your physical features are not beautiful, you're invisible, you're powerless. —Dale

Years ago, I was attending a conference meeting at our United Methodist Conference office. I was one of two or three ethnic people attending this meeting of about twelve to fourteen committee members. I can't remember the topic that we were discussing, but I raised my hand, the chairperson acknowledged me, and I offered a suggestion. The chairperson then invited two or three other people to share. One of the white women offered a suggestion that was almost verbatim what I had suggested. The chairperson exclaimed what a great idea that was. The group proceeded to have some discussion on the suggestion. I was dumbfounded and angry

When the committee took a break, I approached the chairperson, who happened to be a person of color, and I asked, "What was up

with that? I made the same suggestion as she did, and it was like you didn't even hear me."

This is a complaint I hear often from people of color, especially women. It is as if what we say is dismissed or not taken seriously. Yet, when a white person offers the same or something similar, lots of excitement and enthusiasm follow. This is frustrating and sometimes causes questions to surface: Why am I here? Why am I here if I am going to be dismissed, not recognized, not valued?

Are people of color at the table as tokens? Are people of color at the table so that the organization can say it is diverse? Diversity and inclusion are two different things! Diversity is about numbers and representation. Inclusion is about inviting people to participate fully. Our churches and our committees must become fully inclusive of all races, ethnicities, cultures, genders, ages, and abilities. Our churches and committees must also learn to become inclusive in sharing power and information, and to include people of color more fully in the side conversations where decisions are sometimes made or the direction of the conversations is determined. —Dale

Reflect on what was experienced and answer the questions that follow.

Questions to Ponder . . .

1. What messages are given to people of color when they are dismissed or unheard, not taken seriously, insulted, or disrespected on a consistent basis? How might it affect them over time?
2. In the story about the chairperson (a person of color who dismissed Dale's suggestion), why did this chairperson act in this way? How might systemic racism affect this chairperson's view of oneself?
3. What messages are given when white persons are given more attention, taken more seriously, and receive more respect?
4. Can you think of instances where you have observed these behaviors or actions toward your family members, friends, classmates, or colleagues? What happened? How did you respond? Would you do anything different now?

If you are unsure of some of your answers, find a bridge person or a person of color to help you understand.

Interrelational Racism

The racist attitudes and beliefs that we perpetuate or act out on each other are called *interrelational racism* or *interpersonal racism*. This type of racism is identified by overt acts of prejudice and bias. Some may not typically view these actions as racism. Therefore, many people claim not to be racist. Examples of interrelational racism are outward discrimination, white supremacy, hate crimes, and the harassment and abuse of people of color.

In 2019, the FBI officially reported more than 7,300 hate crimes in the United States, the most seen in a decade. Yet these are just the reported hate crimes. In a number of locations in the United States, law enforcement agencies still do not collect the data on hate crimes or participate fully in collection efforts.[1]

From March 19, 2020, to December 31, 2021, a total of 10,905 hate and violent incidents against Asian American and Pacific Islander (AAPI) persons were reported to Stop AAPI Hate. Of the hate incidents reported, 4,632 occurred in 2020 (42.5%) and 6,273 occurred in 2021 (57.5%). Asian Americans, in particular, were being blamed for the virus.[2] Violent attacks against elderly Asian Americans were especially heinous, some ending in serious injuries and death. On March 16, 2021, a twenty-one-year-old Christian white man targeted Asian spa businesses and killed eight people, among whom were six Asian American women.

In 2021, a letter was signed by more than one hundred prominent evangelical Christian pastors and leaders speaking out on Christian nationalism and the role it played in the January 6, 2021, insurrection at the US Capitol. The letter stated that Christianity is incompatible with "calls to violence, support of white Christian nationalism, conspiracy theories, and all religious and racial prejudice." Christian nationalism is the belief that the United States is a Christian country, run by and for white Christian Americans. Christian nationalists believe that their racist actions are blessed by God. Images from the insurrection showed rioters carrying crosses and signs that said, "Jesus Saves" and "In God We Trust."[3]

Read and reflect the following two personal reflections from the authors.

When I have experienced prejudice, discrimination, and overt acts of racism, as an African American man, I am always questioning whether what I am experiencing is racism or not. Am I being treated like everyone else or differently because of my skin color? This wondering plays on me emotionally and psychologically. It is harmful and hurtful. —Dale

Being clearly a product of the Euro-American value of individualism, I was still very unaware of how racial, religious, and cultural attitudes were built upon systemic social processes. My naïveté was initially shattered when I joined a Methodist Volunteer in Mission summer experience in Calexico, on the border of Mexico and California. Calexico is in the very hot Imperial Valley; the heat was so intense that our group was not able to do productive manual work during midday, so cooling off in the town swimming pool was a splendid alternative. I urged Juan, a young Mexican American who worked with us on the project, to join us. When he said he didn't know how to swim, I couldn't believe him and continued to urge him to come. Finally, he burst out in frustration, "Don't you get it? I can't go there! Mexicans aren't allowed in the swimming pool!" I was stunned. It had never occurred to me that there were social blocks limiting a person from accessing public resources because of race. —Shan

Here's an Exercise . . . Resistance—What Is It?

From infancy to death, we humans continue to put up a struggle when our own or others' humanity is challenged or denied. When we first attempt to resist the messages that are coming at us, we often encounter more difficulty. Therefore, we learn to adapt modes of survival that help us at the time but might not work for us in the future. It makes sense to celebrate the ways in which we tried to hang on, for what we did helped us to make it through. Celebrating how we survived also helps us to counter feelings of helplessness and victimization. In addition, appreciating ourselves and others for how we resisted fosters courage and becomes a resource to try more effective forms of resistance. What are some ways we can resist interrelational racism?

The following is a partial list of the ways in which we cope with or resist our own and other people's mistreatment. From this list, circle all the ways you have resisted interrelational racism for yourself or for others. Reflect on the situations you faced or observed. Why did you respond the way you did, and how would you respond today?[4]

Act out	Cry
Pretend to go along	Organize others on behalf of victims
Isolate	Use drugs, food, or other devices
Hurt others	Get even
Wait	Be confused
Act as though we don't care	Be super good, nice
Escape into fantasy, books, etc.	Reach out
Ask questions	Act like you agree
Conform	Get sick
Get involved in community	Eat
Refuse to comply	Hide out
Segregate	Argue
Hurt ourselves	Join gangs
Get depressed	Run away
Prove them wrong	Excel at something
Laugh	Be polite
Intellectualize	Comply
Get enraged	Find new friends
Come to workshops	Use persuasion
	Other responses?

NOTES

1. See https://www.nytimes.com/2020/11/16/us/hate-crime-rate.html.
2. Stop AAPI Hate reporting center, https://stopaapihate.org/national-report-through-december-31-2021/.
3. See https://www.theguardian.com/world/2021/feb/24/evangelical-leaders-christian-nationalism-capitol-riot.
4. Used by permission of TODOS, Sherover Simms Alliance Building Institute, 1992.

Institutional Racism

Institutional or structural racism consists of the racist attitudes and beliefs that are institutionalized, embedded, and normalized in all aspects of societal structures. These can be codified in policies as well as written and unwritten practices and laws. Examples of institutional racism are:

- redlining in housing
- predatory lending practices
- stereotypical media portrayals
- intolerant social media messages
- impediments to achieving higher positions of power
- corporate culture of discrimination
- educational biases
- healthcare inequities
- food deserts[1]
- prohibitive transportation costs
- employment discrimination
- an unjust criminal justice system
- prejudiced immigration enforcement
- voter suppression
- unhealthy and hazardous living environments

Consider the role of Institutional racism in this conversation.

My son was eleven when Trayvon Martin was murdered. Even before Trayvon was shot and killed in Florida on February 26, 2012, my oldest son loved wearing hoodies, and would wear them in both hot and cold weather. He had his own style.

I feared for his life, so I had to talk to him about wearing his hoodies. I did not tell him he had to stop wearing them because he had a right to dress how he wanted as long as his clothes were clean and not offensive. I did tell him that some police officers might think he could look suspicious wearing a hoodie, especially on a hot day. I told him, if the police pulled him over, that he should listen to them and move slowly when removing his head covering. I reminded him to speak politely.

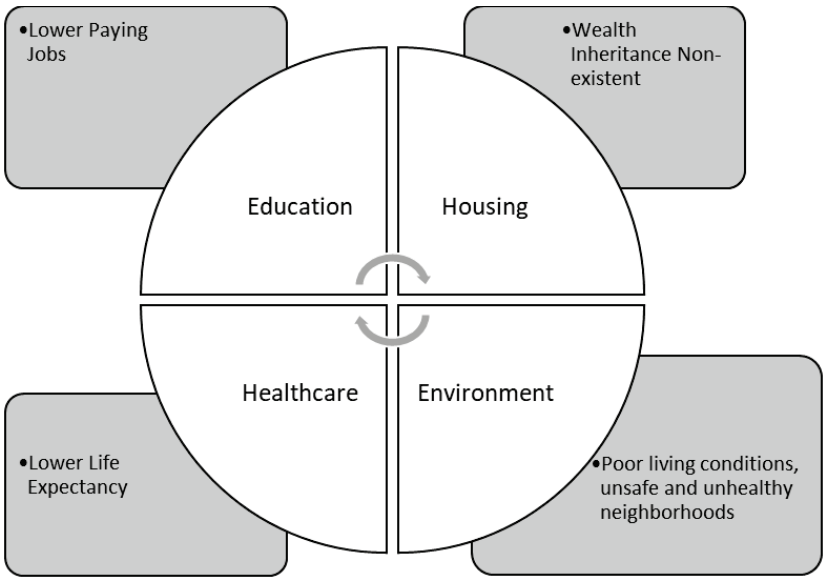
He liked listening to music with his earbuds in his ears. Therefore, I instructed him not to reach for his phone to turn the volume down or the music off as the police might think he was reaching for a weapon, and he could get shot. I told him to make sure he always carried his school identification card so his picture ID would be with him. Why is it that Black and brown parents have to have these conversations with their children, especially their sons? —Dale

Let's take a look at two examples and see how institutional or structural racism works.

GI Bill

In *When Affirmative Action Was White: An Untold History of Racial Inequality in Twentieth-Century America,*[2] Ira Katznelson tells the story of the well-regarded GI Bill that lifted many returning veterans of World War II into America's middle class.[3] However, the bill was applied unequally to veterans of color, particularly Black American veterans. Katznelson described the GI Bill as affirmative action for whites. He cites one 1940s study that concluded that it was "as though the GI Bill had been earmarked 'For White Veterans Only.'" By 1946, 6,500 former soldiers had been placed in nonfarm jobs by the employment service in Mississippi; of these 86 percent of the skilled and semiskilled jobs were filled by whites, 92 percent of the unskilled ones by Blacks. In New York and northern New Jersey, "fewer than 100 of the 67,000 mortgages insured by the GI Bill supported home purchases by nonwhites."

The failure of the bill to benefit people of color, particularly Black Americans, had a lasting impact for generations. It essentially prevented Black Americans from having the financial resources to attend colleges, thereby limiting job opportunities and income earning. Black Americans had a harder time qualifying for loans to purchase homes, which relegated them to being renters, and to not having inheritance property to pass on to future generations. The GI Bill has been criticized for increasing racial wealth disparities. Here's what institutional or structural racism looks like when considering the GI Bill.



COVID-19 Pandemic

According to the US Bureau of Labor Statistics, during the first year of the pandemic, 44 percent of unemployed Asian American women were out of work six months or more, compared to Black women at 40.8 percent, Latina women at 38.3 percent, and all women at 38.6 percent. A 2020 University of California Los Angeles report found that one in four employed Asian Americans worked in hospitality, leisure, retail and other services, and that the unemployment rate for this group was a staggering 40 percent.[4]

We know that in 2020 the pandemic did not affect every demographic group the same. Older, Black, Latinx, and indigenous peoples were hospitalized and died at a higher rate than other age, racial, or ethnic groups. The economic toll also affected people of color disproportionately. There were a number of factors contributing to these devastating outcomes.

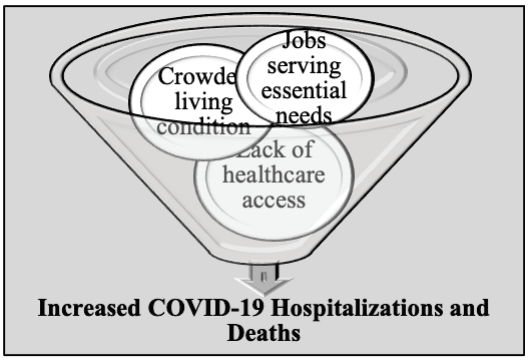
Because people of color work in lower-paying jobs that require their presence, and they cannot work from home, they are more frequently exposed to potential carriers of the virus. Factory workers, grocery store clerks, restaurant staff, janitors, bus drivers, sanitation workers, hair and nail salon workers and owners, and small mom-and-pop owners were frequently people of color who could not afford to take time off and who lived paycheck to paycheck. They also tended to not have paid sick leave. Many of them lived in apartments in the inner city with multiple family members in small spaces, making isolating and quarantining impossible. It was no wonder, then, that in 2020 people of color were getting sick from the virus and dying at higher rates.

In 2020, the Centers for Disease Control and Prevention reported that Native Americans were the single racial or ethnic group hit hardest by the COVID-19 pandemic. They had twice the rate of infection as whites, were hospitalized four times as frequently, and died at two-and-a-half times that of the white population. Prior to the pandemic, Native Americans were already vulnerable because of higher incidence of diabetes, heart disease, and hypertension.[5]

And when the vaccines were given out, vaccination centers in some states were almost entirely in white sections of town versus the sections housing people of color. The vaccines were being distributed through hospitals, medical clinics, pharmacies, and doctors' offices, which in many towns were located in white areas. People of color had a hard time

making appointments online, taking time off from work, and getting transportation to these vaccination centers.

Here's what institutional or structural racism would look like for the at-risk populations mentioned above during the pandemic.



Here's an Exercise . . . Institutional and Structural Racism

Take a moment and think about one aspect of your life that is very important to you today. Is it your employment? Your healthcare? Your education? Your retirement? Your voting rights? Your access to fair policing? Your leisure and recreational activities?

Now think about the different components that affect this aspect of your life. How are they inter-related? How do they influence each other? How do they affect the outcome for you? Then think about how racism affects these different areas and can change the outcome. Draw a structural diagram of what this looks like. You can refer to the sample diagram in this chapter or illustrated previously. Or you can draw a new one.

NOTES

1. Food deserts are communities lacking access to fresh food resources and healthy foods such as grocery stores and supermarkets.

2. Ira Katznelson, *When Affirmative Action Was White: An Untold History of Racial Inequality in Twentieth-Century America* (New York: Norton, 2005).

3. The Servicemen's Readjustment Act of 1944 (the GI Bill) was a law that provided a range of benefits for returning World War II veterans.

4. Katherine Kam, "Why Asian American Women Have Had Highest Jobless Rates During Last Six Months of Covid," Asian American, NBC New, January 27, 2021, https://www.nbcnews.com/news/asian-america/why-asian-american-women-have-had-highest-jobless-rates-during-n1255699.

5. See https://www.mayoclinic.org/diseases-conditions/coronavirus/expert-answers/coronavirus-infection-by-race/faq-20488802.

Microaggressions and the Messages They Send

When reading the following comments, consider why these are microaggressions. Why might these be microaggressions? What messages are given to people of color?

1. "I like your box braids. Can I touch your hair?"

   Message:

2. "You don't sound Black, Latinx, Asian, Native American."

   Message:

3. "You are a credit to your race."

   Message:

4. "I thought all you people were good in math."

   Message:

5. "I thought all you people are natural athletes and great at singing and dancing."

   Message:

6. "You don't look Latinx, Asian, Black, Native American—you're too white."

   Message:

7. "Where do you come from?"

   Message:

8. "What are you?"

   Message:

Microaggressions and Their Messages[1]

Premise	Microagression	Message
The foreigner • Asian Americans and Latinx assumed to be foreign-born • Assumes English is a second language	• Where are you from? • Where were you born? • Where did you learn English? • How do you say "this" in your language?	• You will never be accepted as a "true" American • Doesn't matter how many generations of your family have been in the US
Intelligence by race • Intelligence by the color of one's skin • People of color are born inferior	• You are a credit to your race • You are articulate • Your people are good at ____.	• Because you are not white you can't be as intelligent • People of color are good only at prescribed things or have abilities only in certain areas • It is unusual for someone of your race to excel
Color blindness • Denial of the reality of race in America • Not wanting to appear racist	• I don't see color; I don't see race • There is only one race, the human race • We should all live and let live • Can't we all just get along?	• Your rich culture, heritage, or ethnic experiences don't count or mean anything • You need to assimilate or acculturate to the dominant white caste • You are not a cultural being
Fear of the other • Persons of color are to be feared because of their appearance	• Clutching your belongings as a person of color comes near you • Walking to the other side of the street as a person of color approaches • Following or watching closely a person of color around a store • Refusing to get in an elevator with a person of color • Calling the police when a person of color is in a white neighborhood	• You are suspicious • You are dangerous • You are a criminal • You are not innocent • You cannot be trusted

(continued on next page)

Premise	Microagression	Message
Denial of white privilege, with individual racism and prejudice • The possibility of being completely "clean" in a racist society	• I am not racist because I have friends who are people of color • It's not possible for me to be racist because I'm a woman and I know what it is to be discriminated against	• I can't be truly honest with you and have an intimate relationship with you until you are honest about the privilege and power you have in society • White women cannot be racist, prejudiced, or have biased attitudes • White women do not have privilege
Meritocracy and fairness • Race doesn't play a role in hiring or in promotions • It is a fair system	• A person can be hired if he or she is qualified for the job • If you're good enough, you'll get the promotion • Everyone has a fair chance to succeed; work harder	• If you get the job, it's because of affirmative action • If people of color fail, it's because they didn't work hard enough or weren't good enough • People of color have an unfair advantage now because of diversity quotas
Communication style • Communication styles of white society are ideal	• Why are Black people so loud? • Why are you Asians, Latinx, or Native Americans so quiet?	• Talk like a white person—you will be better off, or you won't be as scary • You need to become like a white person to succeed in this society
Second class • White people given preferential treatment over people of color • White people feel questioning people of color is an innocent and appropriate act	• Person of color mistaken as domestic or service worker • Person of color being ignored service as a customer or having to wait longer than appropriate or asked to pay up front for services, but white people pay after service is rendered	• Your role in society is to be servants • You can't possibly be in higher-status positions • You are not a valued customer • No matter your education, financial, or social position, you are challenged or questioned as to whether you belong

NOTES

1. Derald Wing Sue, Christian M. Capodilupo, Gina C. Torino, Jennifer M. Buccei, Aisha M. B. Holder, Kevin L. Nadal, and Marta Esquilin, adapted from "Racial Microaggressions in Everyday Life Implications for Clinical Practice," American Psychologist, Vol. 62, No. 4 (May–June 2007): 271–286. https://www.cpedv.org/sites/main/files/file-attachments/how_to_be_an_effective_ally-lessons_learned_microaggressions.pdf.

PART 6

MORE THAN BRIDGE BUILDING: BECOMING AN ALLY

Learning About and Appreciating a Culture

Remember the iceberg? Refer to page 57 in the book for a refresher. Here's an exercise to discover more about a particular culture. Choose a culture that you want to learn more about. On the chart below, fill in the blanks by researching, studying, reading, or talking with a bridge person. Remember, this is a beginning point and that we cannot possibly know all about a particular culture, but we can begin learning about and appreciating a culture. We have provided an example of a bridge person, Angel.

Name	Culture Group	Value	How Expressed
Angel	Filipino	Respect	• Use titles for those in authority • Use "sir" or "ma'am" • Never criticize anyone in public
		Family	• Acknowledge upon greeting with warmth, hug, kissing within the family • Acknowledge elders

A Colorblind White Congregation with a Black Pastor

Read the following story and then in a group or individually, answer the questions on page 106.

This major city church was in a rural/industrial environment that was predominately white and working class. There was no significant African American population. When I (Shan) heard that an African American pastor had been assigned to that church, I was concerned for him and his family. Would this be a hostile environment? Would they thrive? What about the church—how were they responding? When I was informed that this was to be one of the research sites, I entered into the process with many open questions.

When I interviewed the pastor, a highly experienced person who had held major positions within the United Methodist Church, he reported that he and his family had been welcomed. Although the context was definitely challenging, he was enjoying the challenge. His teen-aged sons had made friends and entered into school sports. I was relieved to hear this and looked forward to learning from the focus group of lay persons.

As the lay persons gathered and the discussion progressed, the feedback was basically positive and matched what the pastor had told me. However, when I asked what difference it made to the church that their pastor was Black, the silence was palpable. After a moment or two, persons responded, "We never think of him as Black!" They clearly were not comfortable reflecting on what difference the pastor's race made to the congregation or in the community. Since my role was to take in information and guide the discussion, I did not push back. (My thought, which I did not share, was, "He certainly knows he is Black and that this is significant.") Clearly, for the lay persons that day, identifying the pastor as Black was to point to something negative. Minimizing the racial difference was apparently the comfortable, non-stress response. It pained me to realize what opportunities they were missing. Their pastor was a thoughtful, kind man whom I had known for many years. He could have enriched their understandings in so many ways from his experiences and perspectives as a Black man steeped in faith and devoted to the church.

I followed up with the question, "Why do you think your pastor was assigned to this church?" The lay persons seemed thoughtful and offered

several guesses, one of which was he was sent to their church to learn how to pastor! At this point, I slipped out of my researcher's role. I couldn't let this pass without a comment. In as neutral way as possible, I reflected that their pastor was highly experienced, so there likely were other reasons he was assigned.

This second response revealed a cognitive dilemma to me. On one hand, it was important to minimize the racial difference. On the other hand, they indicated that the pastor must be lacking in essential skills, that at some level he was deemed inadequate due to his racial identity. How does one hold these two ideas at one time? I will leave it to you, the readers, to explore this very common social dilemma.

Questions to Ponder . . .

In a small group or in pairs, reflect on this story.

1. What stands out for you?
2. What surprises you and why? What does not surprise you and why?
3. How have you encountered these dynamics? What were the circumstances?
4. How, in your mind, does this cognitive dilemma affect intercultural/interracial relationships? Affect the church?

Adaptation

As we grow in our acceptance, we begin to adapt. In the adaptation stage, we are developing skills that enable us to be more comfortable and confident in navigating different cultures. We develop empathy and can begin to see from the other's perspective. Consider the following story.

Corpus Christi, Texas, is right on the border with Mexico. Although there is significant movement back and forth across the border, and the community has a large Mexican American population, the white and Mexican American churches are mainly ethnically homogeneous. A well-liked Mexican American pastor of a white church served there for seven years. He told me that he was enjoying his ministry and contrasted it with an earlier appointment to another

white church that had been exceedingly hostile. When I met with the focus group of white lay persons, they told me a delightful story. They said that the pastor really wanted a lot of participation and response from the congregation during the worship service. However, they said, "We white folks are just not comfortable with that." However, they understood the pastor's wish and decided to respond in a way comfortable to them. Their compromise was to make large white cardboard signs with written comments like "Amen," "Hallelujah," "Praise God." They would hold these up above their heads during the worship service and sermon! I told them I would like to clone them and take them to other churches as a live example of Christian care and celebration. Whenever I think back about this, I smile deeply inside myself. The other bridge-building effort they shared with me was when the pastor, who was aware he had an accent, would say during preaching, "Oh, sometimes I just can't get the accent out of this microphone!" Thereby, he was acknowledging that he knew he had an accent and that it might be an issue for some of the parishioners. He wasn't ignoring it and wasn't pretending it didn't exist. —Shan

While you consider your own stories about adaptation, we invite you to read about the concept of integration in the next section.

Integration

In the integration stage, we have a sense of self that can move in and out of different cultures. We can maintain our original identity and be comfortable in any culture. We can also be on the margins of any culture, having the ability to see many perspectives.

Consider the following story.

When I worked in our denomination's national office, I was part of a department of ethnic ministries. Our African American supervisor thought it would be good if the people in our department experienced each other's work, so she had us provide encounters for the group within our individual cultural settings. We were able to listen to church and community leaders from Harlem, Crow Agency in Montana, San Francisco Chinatown, Hispanic communities

in Chicago and Puerto Rico, and Appalachia. Not only did we learn so much about the needs and concerns of the churches and the communities, we learned so much about each other. We really began to understand the magnitude of our work, so that we were comfortable advocating for each other in different settings, even if our colleague was not present. We built a strong bond and trusted each other. We were able to make connections with our different ministries and sponsor joint projects. We pulled our resources together instead of competing with each other. We strengthened each of our programs with suggestions and ideas from the team. —Katie

Now that we have examined adaptation and integration, let's continue to Developmental Model of Intercultural Sensitivity.

Developmental Model of Intercultural Sensitivity Exercise

Read the following states of Developmental Model of Intercultural Sensitivity.

Denial of difference: disinterest and avoidance of difference, isolation, or separation

Defense over difference: recognition of cultural difference with negative evaluation, denigration, superiority, as, us vs. them

Minimization of difference: viewing others as basically like us or believing others operate on the same basic set of values, all human beings are essentially the same, differences exist but don't matter

Acceptance of difference: recognition and appreciation of cultural differences and seeing the complexities of difference

Adaptation of difference: development of behavioral skills to achieve comfortable behavior in more than one culture, empathy

Integration of difference: sense of self and the ability to move in and out of different cultures, yet maintaining one's own identity with any given culture, able to contribute to another culture

Here's an Exercise . . .

Circle the appropriate stage for each statement below. The answers are at the end of the exercise.[1]

1. I say live and let live. I don't need to know his or her story.

   Denial Defense Minimization Acceptance Adaptation Integration

2. Deep down, we are all the same.

   Denial Defense Minimization Acceptance Adaptation Integration

3. Most immigrants do not want to learn English and be good Americans.

   Denial Defense Minimization Acceptance Adaptation Integration

4. Essentially everyone is like me, under the surface.

   Denial Defense Minimization Acceptance Adaptation Integration

5. I want to hear more about the experiences of others and how their lives differ from mine.

   Denial Defense Minimization Acceptance Adaptation Integration

6. At times, I am able to take the perspective of someone who is of a different culture for the purpose of better understanding the question or situation before me.

   Denial Defense Minimization Acceptance Adaptation Integration

7. I am not comfortable with people who are different from me and that's why I stick to my own kind.

   Denial Defense Minimization Acceptance Adaptation Integration

8. The more difference in the room the better because more difference means more creative ideas and the wiser the gathered community.

   Denial Defense Minimization Acceptance Adaptation Integration

9. Whatever the situation, I can usually look at it from a variety of cultural viewpoints.

Denial Defense Minimization Acceptance Adaptation Integration

10. I do not seek out the company of people who are different from me.

Denial Defense Minimization Acceptance Adaptation Integration

11. I believe we must teach and preach God's love from a variety of cultural perspectives.

Denial Defense Minimization Acceptance Adaptation Integration

12. Sure, I have a good relationship with or respect them, but they are the exception to the rule, if you know what I mean.

Denial Defense Minimization Acceptance Adaptation Integration

13. I treat people the way I would like to be treated.

Denial Defense Minimization Acceptance Adaptation Integration

14. My decision-making skills are enhanced by having multiple frames of reference.

Denial Defense Minimization Acceptance Adaptation Integration

15. I believe we need to hold onto our American traditional values like the ones my grandmother taught me.

Denial Defense Minimization Acceptance Adaptation Integration

Answers:

1. Denial; 2. Minimization; 3. Defense; 4. Minimization; 5. Acceptance; 6. Adaptation; 7. Denial; 8. Acceptance; 9. Integration; 10. Defense; 11. Adaptation; 12. Defense; 13. Minimization; 14. Integration; 15. Denial

How did you do? The differences between adaptation and integration are not always easy to distinguish. Adaptation is the ability to move among different cultures, utilizing culturally expected behavior and be comfortable doing so. Integration is the ability to be completely immersed in another culture, while maintaining one's own cultural identity and contributing to that cultural group.

NOTES

1. Adapted from workshop experiences at several Summer Institute of Intercultural Communication (SIIC) held at Reed College in Portland, Oregon.

Next Steps[1]

Take a look at each developmental stage toward cultural competency again, on page 108, and these next steps. Determine which stage you are currently in and consider the following next steps.

Denial: recognize the existence of difference in cultures; learn about these differences

Defense: recognize common humanity and values; find similarities

Minimization: learn more about the different cultures; deepen relationships across cultures; learn about how power, privilege, and systemic racism work and affect lives

Acceptance: seek out deeper relationships with other cultures; understand values and beliefs other than your own; be comfortable with being uncomfortable about not understanding everything; ask questions

Adaptation: be willing to take risks and challenges; create even deeper relationships with other cultures; immerse yourself in other cultures; be willing to change behavior and actions in relating to other cultures although you may be confused about retaining your own culture and identity

Integration: become more flexible in identity and your role in different cultures, yet maintain your essential identity; develop personal boundaries; work on authentic relationships across cultures; be open to continued growth and learning

How might you be able to move to the next stage in intercultural sensitivity?

What steps might you take?

Where might you find help or assistance?

Is there a mentor, bridge person, or guide who can help you?

What types of resources do you need?

It is important to recognize that not everyone will be starting at the same stage, even within a family or a church community. Be okay with your starting point. We start at different stages based on our upbringing, our experiences, and our environment.

NOTES

1. Adapted from workshop experiences at several Summer Institute of Intercultural Communication (SIIC) held at Reed College in Portland, Oregon.

Becoming a Bridge Person

Read Chapter 29, pages 139–142, in the book and then ponder over the following questions.

Questions to Ponder . . .

1. What is your intention in building an intercultural relationship? Why do you want to be a bridge person?
2. What do you hope will happen? For yourself? For the other persons involved?
3. How will you identify and connect with the people with whom you want to build a relationship?

4. What will be your approach? How will you be inclusive? What steps will you take to encourage inclusion?
5. How will you ensure a safe and trusting environment?
6. How will you plan together? How will you assess the progress of the relationship?
7. How will you handle setbacks? What will be your response?

Key Thoughts

Consider the following guidelines for functioning as a bridge person.

Power sharing is important. Planning, executing, evaluating, leading should be inclusive. You might begin with designing a covenant together, so everyone has guidelines on how the relationship is to proceed.

Always start with personal stories and sharing. Start with safe topics, exercises, and activities.

As the relationship builds and trust is established, topics, exercises, and activities can aim toward going deeper.

Be sensitive to different cultural styles of expression and inclusion. In some cultures, people are not expected to talk unless invited.

Always put yourself in the other person's shoes. Try to see through their eyes.

Don't question or challenge the validity of what you hear. Just because you have never experienced what was said doesn't mean it didn't happen. For the other person, the experience is very real.

Self-reflect and make yourself vulnerable. Your vulnerability enlists trust from others.

As stated before, avoid communication blockers such as

- Yes, but . . .
- I don't see it or feel that . . .
- You don't have it as bad as . . .
- There's a perfectly logical explanation for . . .
- I know someone who . . .
- I think you misunderstood . . .
- Can't you just . . .

When you hear or see something that hurts, doesn't seem appropriate, or doesn't sound right, say "ouch" and share why. And then ask for clarification, being specific about what was said or done.

Above all, be a humble learner.

21-Day Racial Equity Habit Building Challenge[1]

Dr. Eddie Moore, educator, motivational speaker, and trainer, developed the 21-Day Racial Equity Habit-Building Challenge. The challenge recognizes that change is difficult, especially lifestyle changes, and it is based on the theory that it takes twenty-one days for habits to begin to form. The goal is to create social justice habits, especially around power and privilege, in twenty-one days, doing one action each day to further our understanding and sensitivity to power and privilege.

Suggested actions might include:

- reading articles, essays, or books
- listening to a story from someone who is in the target category
- watching videos or movies about another culture and its struggles
- observing interactions among different groups of people in everyday life
- intentionally connecting with someone who is very different from ourselves
- reflecting on our own reactions and actions when we see something that is unjust
- taking note of media portrayals of people of color
- observing how people of color are treated in the church and in the local community.

Here's an Exercise

Write down your observations, reflections, and learnings for twenty-one days. At the end, what would you change in your own lifestyle to personally resist systemic racism?

NOTES

1. Check out Dr. Eddie Moore's website for more detailed plans, and 21-Day Racial Equity Challenge—America & Moore https://www.eddiemoorejr.com. This is also presented in the book by Debby Irving, *Waking Up White: and Finding Myself in the Story of Race* (Cambridge, MA; Elephant Room Press, 2014).

Two Mindsets Toward Cultural Competency[1]

Take a look at the table below. Then work through the following tasks:

Where are the areas of growth for you?

Highlight the areas you feel you need to work on.

Then strategize how you might help yourself grow in these areas.

How might you think outside the box?

	Fixed Mindset	Growth Mindset
Central belief	• If you are a good person, you must be culturally competent • Bias can be removed once revealed • Once you have insight into cultural competency, you will never make mistakes	• We are all on a journey; competence is aspirational • Incompetent people just don't have enough exposure/experience • We continue to unlearn what the world instills into us regarding other cultures
Challenges	• I don't feel safe • I'm not ready to have this conversation on race and culture • I am afraid to talk about it because things might get worse	• I am uncomfortable, so I must be learning a lot • I have so much more to learn, so let's keep engaging • Not talking about it will keep the status quo, and that is not an option for me

(continued on next page)

	Fixed Mindset	Growth Mindset
Obstacles	• We had that conversation once, and it was disastrous, so I want to stop this conversation • I tried to build relationships with members of that group, but they weren't interested in connecting	• Mistakes in this work are inevitable • I learned so much in that setback, and that learning will be so useful for me going forward
Effort	• Some of my best friends are . . . • I already know this stuff • Why can't we just get along?	• If I really want to have authentic connection, I have to try harder • Anything worth doing will be difficult
Criticism	• Why are you calling me a racist? I'm not • We're a great and loving group. You are just being negative • Things were fine until you brought it up	• Thank you for bringing this to my attention • Wow, I didn't realize that was a blind spot for me until now • Thank you, now I know
Success of others	• Well, of course he or she knows about race and culture. How am I supposed to know as much? • I have my own way of doing things	• I should ask that person for advice for how I can grow • What does this person do that I can incorporate into my practice?
Overall outcome	• Stuck in inaction • Worried that others think he or she is culturally incompetent • Energy spent on intellectualizing, deflecting, and defending	• Becoming more and more culturally competent • Authentic relationship with people from other cultures is more comfortable • More resilient, flexible, confident

NOTES

1. Adapted from Rosetta Eun Ryong Lee, an educator and diversity consultant for Seattle Girls' School in Seattle, Washington.

Three Stories

The following are three stories of churches and communities building bridges across cultural differences and concerns. Read the stories, then write your own story of your experience in building bridges. If you have not done so yet, write a story of how you might start to build a bridge with a different cultural group or with people who are different from you.

Story #1

In 2014, when the Nepalese refugee community had grown in East Oakland, California, they were placed in a low-income residential area in a predominantly Black neighborhood. There, they were victims of a number of robberies and assaults. Some of the Nepalese were members of an Asian American church. The leaders from this church and a Black church came together with the Nepalese community to walk the streets and pray at the locations where the attacks occurred. The two churches wanted to show their solidarity with the refugee community and demonstrate to the neighborhood of Asian and Black residents that they were concerned for everyone's safety.

Story #2

The power of youth came together for a number of years at an event called Youthquake. My being from California where earthquakes were common, Youthquake was established to bring a "quake" to our churches. The goal was for youth from different racial or ethnic churches to gather together to break down barriers and work on common missions. Youth from Asian, Latinx, Black, white, and multicultural churches came to learn, grow, and serve. In addition to worship, small group experiences, and Bible studies, the youth served in dozens of local community projects, such as establishing a library at an elementary school in a low-income neighborhood, feeding and washing the feet of the homeless, praying with drug addicts, secretly giving out rescue phone numbers to trafficked young girls and women, and cleaning beaches and parks.

For their final project, the youth participated in a larger mission helping to rebuild the Ninth Ward in New Orleans, which was still devastated years after Hurricane Katrina.

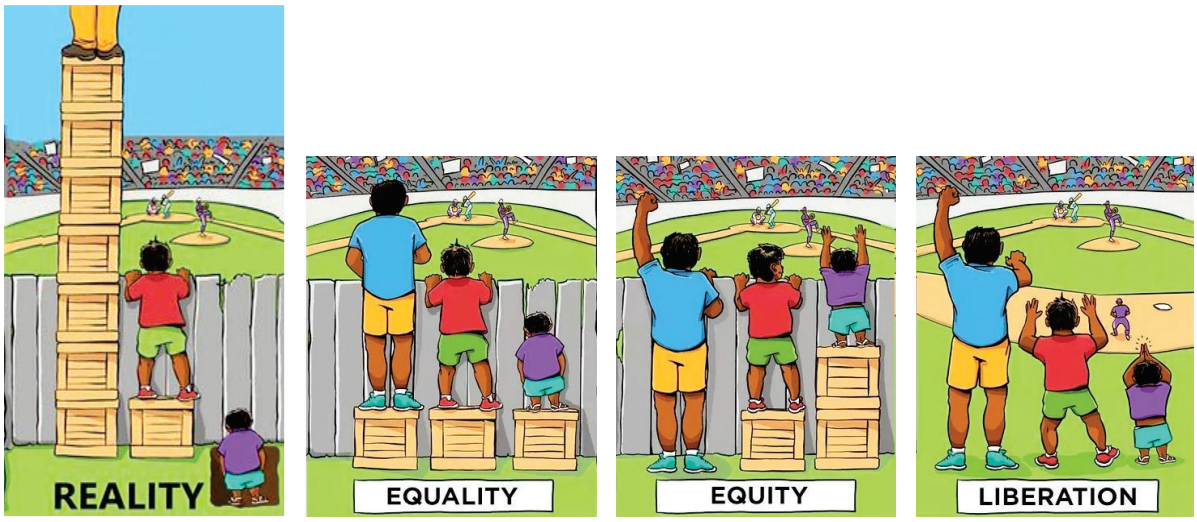
Story #3

Young adults from three churches—a Chinese-American urban church, an African American urban church, and a white suburban church—got together for a year in a "growth group." The purpose was to share common concerns, break down barriers, learn from each other, and pray together. Once a month they gathered in each other's homes, had dinner together, then met for sixty to ninety minutes. From the beginning, the Chinese American and African American young people discovered that both groups often arrived late. It was something they had in common.

They laughed because the Chinese Americans went by "Chinese time," and the African Americans went by "CP" (colored people's) time. Only the white church's youth came on time. During the summer, the three groups spent a week in each other's churches, stayed with local families, and helped with that church's ministries.

Moving toward Liberation

Take a look at the four pictures below.[1]



Write a story or essay using the questions below about how we might move in a given situation from the current reality to equality and then to equity and to liberation.

- If we could envision a future of equity and liberation, what would it look like?
- What changes are needed to make that vision a possibility? In your community? In your personal commitment?

Share your story or essay with another person.

NOTES

1. Interaction Institute for Social Change, interactioninstitute.org, Artist: Angus Maguire, madewithangus.com.

MORE GROWTH OPPORTUNITIES

Toolbox of Materials for Personal Growth and Bridge Building

Intercultural or Racial Competency: A Continuous Process[1]

Self-awareness skills: Recognize your own background, your values, recognize and challenge your perceptions, assumptions, and biases, recognize your areas of insecurity, examine your communication style, ask questions about yourself, use the D.I.E. strategies to work on your self-awareness

Listening: Frequently check the accuracy of your perceptions, use paraphrasing and summarizing, listen to learn about others

Empathy: Actively attempt to see things from another person's point of view, think about times you have been a member of a non-dominant group and how you felt, appreciate differences in background, values, and communication

Nonverbal communication: Remember gestures, space, and other body language, watch for indications that someone is confused or embarrassed

Understand different communication styles: Understand the general nature of different styles of communication and learn all you can about the communication styles of the groups with whom you are working or living

Effective communication skills: Be open, listen actively, communicate with empathy, be supportive, be flexible

Leadership skills: Take responsibility, find the emerging stories and use them to build effective relationships and understanding, develop problem-solving skills

Power dynamics: Be aware and sensitive to the power differentials between yourself and others in the situation as well as the power differentials between the other persons, roles and responsibilities are embedded within the context, and typically differential power goes along with those

NOTES

1. Adapted from various works by Rev. Dr. Eric Law.

Cultural Clashes[1]

When dealing with different cultures, be aware of these differences. Then think of ways you might be able to engage constructively, in other words, build bridges.

I	**HIGH POWER DISTANCE**	**LOW POWER DISTANCE**
	dis-identify with leaders hierarchy: socially, politically, theologically	identify with leaders egalitarian: socially, politically, theologically

(For example, in group participation or in relating to leaders, high-power distance persons remain silent unless invited, by name, to speak. Low-power distance persons will expect or demand to be heard.)

II	**HIGH CONTEXT**	**LOW CONTEXT**
	meaning conveyed through complex of symbols, ritual, office	meaning conveyed through content of language

(For example, in personal communication, high-context persons may not remember content of language, other aspects are more important than content, tone, non-verbal communication, attitude, dress. Low-context persons may not get what is happening during the event, only what was said and may not pick up other forms of communication.)

III	**POLYCHRONIC TIME**	**MONOCHRONIC TIME**
	live life, accept time as a gift	use, manage, don't waste time
	relational orientation	task orientation

(For example, for polychronic persons, beginning and ending times of worship are fluid and flexible. For monochronic persons, worship begins and ends "on time," following a prescribed order.)

IV	COLLECTIVIST CULTURE	INDIVIDUALIST CULTURE
	family, clan, group is basic unit	person is basic unit
	extended family	nuclear family
	(For example, when seeking help for problem solving, collectivist cultures stay within family or group and won't go to strangers. Individualists wouldn't burden family but would seek out strangers as counselors or advisers)	

Note: White-dominated American congregations predominantly operate with cultural values of low power distance, low context, monochromic time, and individualist.

NOTES

1. Adapted from a chart developed by Rev. Arthur Gafke for use in United Methodist churches in California/Nevada district training. This version may also be found in Lucia Ann McSpadden, *Meeting God at the Boundaries: Cross-Cultural/Cross-Racial Clergy Appointments* (Nashville: The General Board of Higher Education and Ministry, The United Methodist Church, 2003), 60.

The Difference between Stereotypes and Generalizations

Stereotypes

- Attempt to bring order to a large diversity of information and perceptions
- Are based on some level of reality although we may not have had any personal experience of the characteristic or persons
- Are persistent even when we want to get rid of them
- Are typically simplistic
- Imply that particular people groups' beliefs and behaviors are predictable and the same for all members of the group
- Lead to wrong judgments which can have quite bad consequences and can create negative or hostile feelings or feelings of being attacked: "I know that Swedes . . ."

Generalizations

- Understand that people from a given culture vary
- Give a loose framework within which to analyze what is going on. For example, "In general, white Americans are very uneasy with silence in a group." "In general, Swedes appreciate silence in a group"
- Lead to trying to learn more, both about the culture generally and about people as individuals
- Appreciate differences within the culture as well as between the cultures

Challenges in Leading and Meeting Interculturally

We hope you will have a chance to meet with others interculturally. To meet in person is the best way to build bridges. Here are some important things to remember as you plan and meet.

- **Building longer breaks**
  When meeting with persons who do not have English as their primary language, it can be taxing on those who are leading and those who are participating. If possible, allow translation to happen. If this can't be done, then allow time for people to answer.

- **Be careful about eye contact**
  Depending on your culture, eye contact means different things. In more Asian culture it is insulting and disrespectful to make direct eye contact. In the Western culture such as the United States, it is the opposite. When in doubt, ask.

- **Watch your gestures**
  Many of us have gestures that we do unconsciously. We were taught these from childhood and they have become second nature to us. We often don't realize we are doing these gestures. However, be careful. Gestures mean different things in different cultures. For instance, in Thailand, patting the head of a child is offensive. However, in the United States, it's a sign of affection or acknowledgment.

- **It's okay to have humor, but be careful**
  Probably the best advice is not to use humor in the case of jokes. Humor of making fun of yourself is a sign of humility. The other can derail your efforts at building bridges. Humor is cultural. Do be careful of making too much fun of yourself; in some cultures where authority is important, this could undermine the respect participants may have for you.

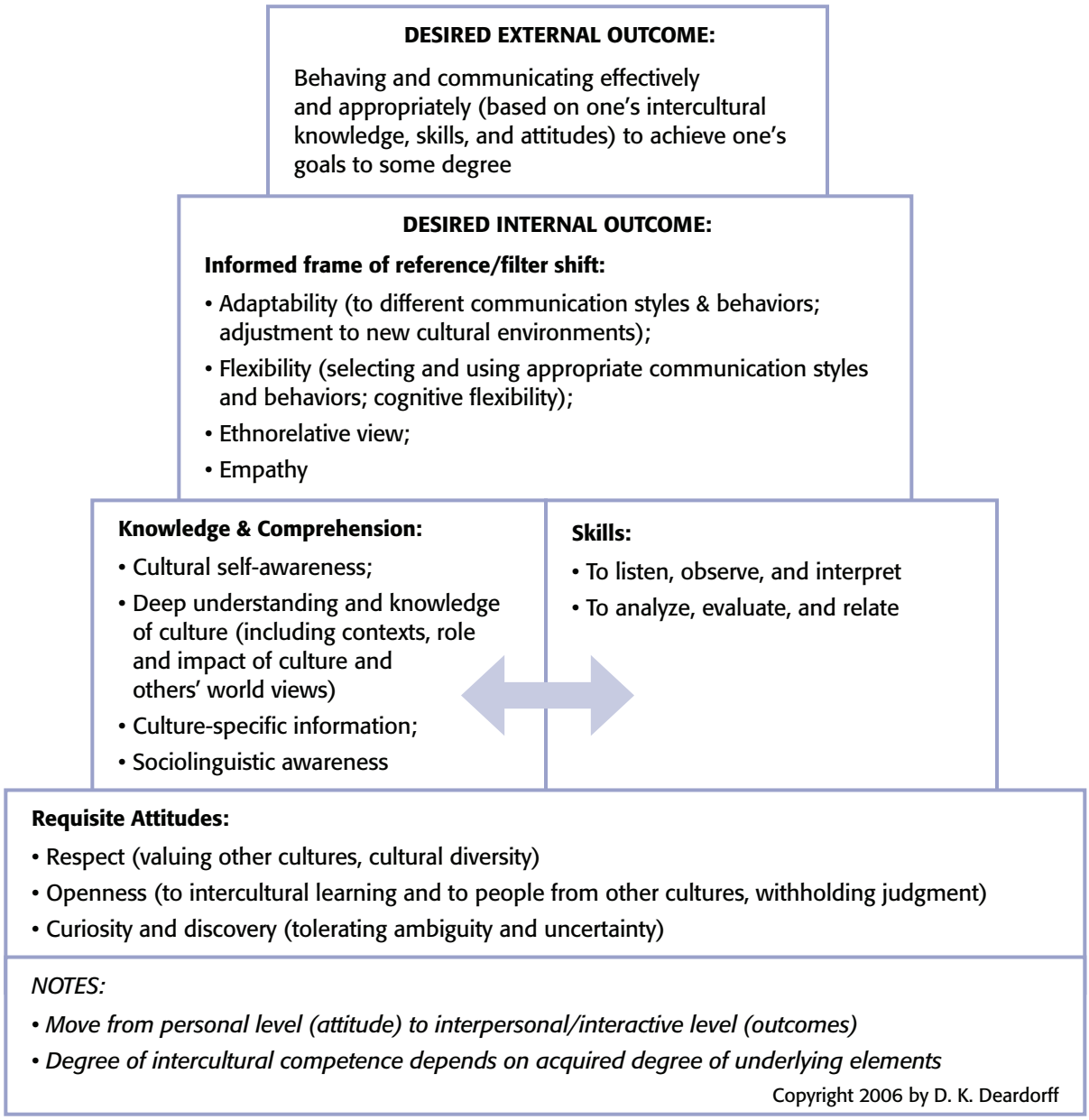
- **Ask in advance about the use of visuals**
  Again, when in doubt about using visuals or other aids, ask a bridge person or do some research in advance.

- **Know your graphics and icons**
  Related to visuals is to know the colors, graphics, or icons that could cause confusion or negative reactions. The color green as a background for your PowerPoint might not go well with participants from Islamic countries.

- **Be careful about individual and group participation**
  In more collectivist cultures such as in Asia or Latin America (even Sweden) singling out a person for attention causes embarrassment and loss of face. Group needs take precedence over the individual needs. Clearly state the expectations of the group process you are using so there is no misunderstanding,

- **Respect established cultural relationships**
  In hierarchical cultures, it is important before you begin planning or meeting to respect the established hierarchy. For instance, in African American and Asian American churches, contact, approach and meet with the senior pastor before approaching laity. This might not be needed in a white church. However, it is still respectful to always approach the pastor and leaders in a church prior to involving members of the church.

Intercultural Competence Definition/Framework



This first research-based definition of intercultural competence is by Darla K. Deardorff, "The Identification and Assessment of Intercultural competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States," *Journal of Studies in International Education* (Fall 2006), 10, 241-66, and in D. K. Deardorff, *The SAGE Handbook of Intercultural Competence* (Thousand Oaks: CA: Sage, 2009) and Duke University, d.deardorff@duke.edu, 2012, 8.

Intercultural Competence[1]

Goal: to lower the waterline and uncover more values so we can make a judgment about how to behave and how to understand the behavior of the other person(s).

Basic approach: We are learners not experts; making mistakes is natural.

Relationships are key: Take the time [time, time, time] to develop authentic relationships.

Ask questions that will gather knowledge:

1. About intention, meaning, purpose
2. About people and their lives
3. Avoid asking why?

Listen with respect for differences: in realities, in experiences, in values, in expected behavior

Believe what you hear.

Tolerate ambiguity.

1. You will be surprised.
2. Things will not go as you expect.
3. You will not always know what to do or say or how to behave.

Observe, observe, observe.

Suspend judgment.

1. Watch and listen.
2. Remember—this is not your own cultural context.
3. Attempt to understand what the behavior means in the other person's cultural context.

A well-developed sense of humor is the lifeboat.

NOTES

1. Presented in many of Rev. Dr. Eric Law's workshops and often utilized in workshops at the Summer Institute of Intercultural Communication (SIIC).

Appendices

APPENDIX 1

Cultural Detective Worksheet

To be used with exercises on pages 60 and 61.

Person(s) A	Person(s) B
Behavior	Behavior
Assume Positive Intent	
Values	Values
Building A Bridge	

APPENDIX 2

"To Sing or Not to Sing"

The Values below the Waterline of the Iceberg

There is miscommunication: two different languages (ways of communicating) are being spoken here. The pastor is communicating in a low context, direct style. The Filipino members are communicating in a high context, indirect style.

There are also two different sets of values in operation. There are unknowns working below the waterline of the iceberg in both cultures. These different values concern the power, authority, and respect of the pastor and how the Filipino choir can disagree with the pastor but still save face.

From the pastor's value perspective, his role establishes his right to make a direct request and have it honored. This is understood as respect and acknowledging the pastor's authority. In the African American church, this respect of the pastor is extremely strong on the part of the lay persons as well as the pastor.

The Filipino members hold the pastor in extremely high respect and acknowledge his right to have such a wish regarding the choir. However, the pastor's style of direct request puts the Filipinos in a difficult situation since they do not want to sing every week and have no intention of doing so. Their indirect manner of communicating is an attempt to show respect to the pastor while communicating their disagreement with his idea and request. The pastor did not pick up on the cultural communication signals.

Here is how the situation was resolved.

1. The pastor requested a meeting with the Filipino choir director. The director brought a third party to the meeting.
2. The third party explained that the Filipino members do not wish to approach the pastor to discuss the issue because the pastor does have the power and authority to make such a request. To say no to the pastor verbally would be perceived as disrespectful and bring shame on the Filipino community. They do not like the idea of singing every Sunday but want to save face, keep harmony within the church, and avoid confrontation with the pastor. Their implied yes really means no.
3. The pastor then renegotiated with the Filipino choir director to sing just once a month with the regular choir.

APPENDIX 3

Direct and Indirect Communication Answers

Here are the answers to the Direct and Indirect Speech exercise found on page 63.

1. I
2. D
3. D
4. I
5. I
6. D
7. I
8. D
9. I
10. I
11. I
12. D
13. I
14. I
15. I

APPENDIX 4

Decoding Indirectness Suggested Answers

See page 65 for the exercise.

Actual Indirect Statement	Possible Meanings (as Direct Statement)
1. That is a very interesting viewpoint.	• I don't agree. • We need to talk more about this. • You're wrong.
2. I know very little about this, but . . .	• I'm an expert, and I can/will guide you to a good conclusion.
3. This proposal has some interesting points.	• I/we don't like this project. • You're misguided (wrong). • This needs so much more work.
4. The idea seems clear.	• It may be clear, but I/we don't like the idea. • You are going in the wrong direction. • Your thinking is muddled.
5. Yesterday, my cousin mentioned this project.	• There are other ways to do this task. • There are better ideas out there. • You need to rethink this and come up with different approaches.
6. The next topic is very important.	• We don't like this (idea, topic, suggestion, project). • Let's talk about something else and not try to come to any conclusions now. • Let's table this until . . .
7. What did Señor Sanchez say about this?	• If Señor Sanchez is not here, we cannot deal with this topic now. • Señor Sanchez is the one to guide us. • Only Señor Sanchez knows about the details that are important. • Without Señor Sanchez we cannot come to any decision.

APPENDIX 5

A Comparison of Western and Eastern Values

Every culture and society hold certain values higher than others. Sometimes values are similar across cultures but expressed in different ways. For example, every culture or society holds the value of *love* high. Yet it is expressed differently. In Western cultures such as the United States, love is often expressed outwardly with hugs, kisses, or the words "I love you." In Eastern cultures, love is often expressed by concrete actions such as providing the necessities of life, doing all you can to help a person succeed, or providing for a person's future. The following are examples of basic differences in Western and Eastern cultures and what they hold in high value.

Western/US/European	Eastern/Asian
Individualism	Community/Village
Competition/Winning	Harmony
Time Is Valuable	Time Is Relative/Fluid
Material Possessions and Comfort	Future Provision/Legacy
Youth/Physical Beauty	Age/Wisdom
Primary Family/Close Friends	Extended Family
Equality	Hierarchy
Meritocracy	Hard Work/Loyalty
Progress	Stability
Guilt/Repentance	Saving Face/Honor

APPENDIX 6

Intercultural Dialogue

The following are three intercultural dialogues. Read each dialogue and try to understand what is happening within it.

- What are the cultural nuances happening in each dialogue?
- Where and how did the characters misunderstand or miscommunicate?
- What could be the consequences when there is misunderstanding or miscommunication?

Then read the explanation under each dialogue.

- What insights did you gain from reading the explanation?
- If you could rewrite the dialogue, how would you rewrite it?

It is important to note that not everyone from the same culture would have the same attitude or behave in the same way. However, we are talking about generally in a culture (not stereotyping, which assumes everyone in the same culture behaves in the same way). Keeping this in mind, we are saying there are always exceptions. However, for the purposes of these exercises, we are talking about particular cultures in general.

Saturday Event

Pastor Jim: It looks like we're going to need help to host the denominational leaders at their meeting on Saturday.

Mrs. Wong: I see.

Pastor Jim: Can you come in on Saturday?

Mrs. Wong: Yes, I think so.

Pastor Jim: That'll be a great help.

Mrs. Wong: Yes. Saturday's a special day, did you know?

Pastor Jim: How do you mean?

Mrs. Wong: It's my son's birthday.

Pastor Jim: How nice. I hope you all enjoy it very much.

Mrs. Wong: Thank you. I appreciate your understanding.

In some cultures, it is impolite to say no directly to someone, especially someone who has some authority, such as a supervisor, a teacher, or a pastor. It would mean disrespect to that person. When Mrs. Wong said, Yes, I think so," she is assuming that Pastor Jim understands the "I think so" to mean no. If Pastor Jim was of the same culture, he would understand she meant no. However, Pastor Jim misses the message. He assumes a yes is a yes, even if there are other qualifying words following the yes.

So, Mrs. Wong has been placed in an awkward position of having to say no, again to Pastor Jim. This time she mentions that Saturday is a special day, her son's birthday. People within Mrs. Wong's culture would understand that special days are *special days*. In other words, it is a day of visitors or guests, usually requiring much preparation. This means Mrs. Wong will be very busy and won't have time to help Pastor Jim. Mrs. Wong assumes Pastor Jim understands this, and leaves this meeting with Pastor Jim thinking Pastor Jim has heard her no. However, it is questionable whether or not Pastor Jim indeed heard her no.

The New Chairperson

Pastor Clarice: This is my first nominating committee meeting with all of you. I understand we need to choose a new board chairperson. Any suggestions?

Mrs. Domingo: Yes, we want to nominate Dr. Manuel Ruiz of the Ruiz family.

Pastor Clarice: Who is he? Have I met him yet?

Mrs. Domingo: He's from an old family who has been in this church for many generations.

Pastor Clarice: But what's his background?

Mrs. Domingo: I just told you.

Pastor Clarice: I mean does he know anything about running a board and church?

Mrs. Domingo: I don't know.

Pastor Clarice: Do you think he is a good choice?

Mrs. Domingo: Dr. Ruiz? I'm sure.

Pastor Clarice assumes that the chairperson would know something about running a board and church business. She assumes anyone who is nominated for this role will have the skill, expertise, experience, and knowledge to do a proficient job in this role. Pastor Clarice assumes these are the important qualifications for this job. She comes from a culture that values individual accomplishments and one's own standing in society.

However, Mrs. Domingo comes from a culture that values family relationships, networks, and status. For Mrs. Domingo qualifications are based on these values more than practical skills and knowledge. Within Mrs. Domingo's culture, things get done by status, networks, and relationships, not the other. Note it is *Dr. Ruiz.* Mrs. Domingo's culture values one's standing within the community.

When Pastor Clarice asked, "But what's his background," Mrs. Domingo was taken aback and now has to explain again (which she doesn't have to do in her own culture) that what matters is Dr. Ruiz's personal background.

Harmony and Consensus

Pastor Tom: How did the meeting go last night?

Mr. Yamamoto: It was a very useful discussion.

Pastor Tom: How so?

Mr. Yamamoto: We all talked. And Mr. Hiyashi explained his reservations about the proposal.

Pastor Tom: Did anyone else agree with him?

Mr. Yamamoto: No. He was the only one who has some doubts.

Pastor Tom: Then we won the vote.

Mr. Yamamoto: Oh, there was no vote, of course. We postponed it.

In Mr. Yamamoto's culture, value is placed on the community and on harmony. To maintain community and keep harmony, often votes are by consensus. If even one person has reservations about something and

then "loses" a vote (majority wins approach), then that person would "lose face," not feel a part of the community, and therefore disharmony would result. This would cause a more serious matter than the vote itself.

The important value is relationship. Mr. Yamamoto will work hard in building a consensus, and when that is accomplished, the item will be brought up at a meeting for a vote. And of course, the vote would be unanimous.

Pastor Tom comes from a culture that values individualism. It is important to know what everyone thinks and then a decision is made. Majority agreement is seen as sufficient and efficient. The important value is completing the task.

Although consensus building takes more time, when consensus is built, the task can move quicker and efficiently. Under a voting process, although a decision can be made quicker, the task can be delayed if it involves trying to convince those who lost the vote to come on board.

It is said the difference here is that in Mr. Yamamoto's culture, consensus is built before the vote, and in Pastor Tom's culture, consensus is built after the vote.

APPENDIX 7

White Privilege and Power Dynamics

One important consideration in intercultural relationships is the difference in power dynamics and privilege. All of us can have both in any given situation, for example adults have power over children, bosses have power over employees, the wealthy have many more privileges and choices than a person in poverty, and homeowners have many more privileges and tax advantages than renters.

Read the following and then complete the exercise on page 142.

When my aunt and uncle and their adult children went to China to visit my cousin who worked at the United States Consulate in Guangzhou, China, they waited in line patiently to gain entrance. My uncle and all my cousins were born in the US and were American citizens. As they were waiting in line with some who were Chinese Americans and some who were citizens of China, two of the young white interns at the consulate came in from their lunch break. They promptly pushed everyone aside and demanded to go through the entrance first, stating very loudly, "We're Americans!" —Katie

During the insurrection at the US Capitol in January 2021, and the arrests that followed, we saw white privilege on display. Many of the rioters who attacked the Capitol felt that they were immune to any repercussions during or even afterwards. They felt that they were within their rights to do what they were doing, for it was their Capitol, after all. After the attack, many went back to their employment, their white-collar jobs, and their businesses, with some even returning home in their private jets that had flown them to Washington. Many were unrepentant and unremorseful, even after five people died as a result of the attack. Two who were arrested made demands to their jailors or judges. One demanded organic food in jail. Another requested that she be allowed to take her planned weekend retreat to Mexico. And their requests were granted! Would this have happened if they had been people of color?

White privilege does not mean that every white person in America has had an easy life, or never suffered, or faced hardships. Many have, of course. Poverty and disadvantages affect people regardless of color. However, whites in America have certain advantages, benefits, and considerations that people of color do not have, just because of the way society and the system are set up. One way of looking at this is by comparing the experiences of people with disabilities to those without disabilities.

People without disabilities have an advantage and benefit over people with disabilities. We who are not disabled do not have to worry about whether or not we can get around sidewalks to cross the street, or how we will get on and off public transportation, whether we can see over countertops in businesses, reach ATM machines, be considered for most jobs, or even have dating opportunities. We don't have to think about these things because the world is made for us. We are the *normal* ones. Those with disabilities have to struggle because the world is not made for them.

It is the same with white privilege. The United States (and much of the world) was made for white people. Being white is seen as normal. If we are white, we can always buy products that fit, see people who look like us on television and in movies, and go pretty much anywhere and not be questioned because we are white. We assume that we won't be denied service because of being white, and we can be assured that we can go to the police if we need help. We can eat anywhere, travel anywhere, and live anywhere we want if we can afford to. If we have the funds and means, we won't be questioned and doubted. We are free to demand our rights and expect that people will respect that. We don't have to think about being white. In fact, it never occurs to us to think of ourselves as being white. We see ourselves as Americans, with no adjectives or hyphen before the term.

This is called white privilege. And with white privilege there is a power advantage.

Power Dynamics

Although not all white people have individual power, systemic racism does give whites in general, a power advantage.

We bridge builders have used a training exercise called "Power Shuffle." During this exercise, we ask people to stand along a line on one side of the room while the leader calls out categories of people. The categories

include a non-target group (people who are on the upside of economic, political, social, and religious power) and a target group (people who are on the downside of economic, political, social, and religious power). When a target group is called out, those who feel they are in this category are asked to move to the other side of the room. We then ask people to observe silently the people who were in the target group and those who were in the non-target group. Then everyone is asked to move back to the starting line-up.

We always start out with the first target category, child, and we direct everyone who has been a child to move to the target side. Of course, everyone moves. The recognition here is that children have less power than adults; therefore, they are a target group. Then we move on to other categories, for example, men/women, young/old from a two-parent home/single parent home, American born/immigrant, parents college educated/parents high school diploma only, able bodied/differently abled, and so on.

The idea is that power dynamics change with our circumstances, but overall, certain categories of people are consistently in the downside of our society, while others are consistently in the upside. And those who are white are consistently on the upside because of historically consistent discrimination and systemic racism. The fact is that most white people did not choose to be on the upside of privilege and power. Rather, we happen to live in a society with systems that enable and ensure our favored status.

When we elevate white as the norm, we make all other cultures *abnormal* or *alien*. And this hurts not only people of color but also white people. How? Here are some reasons why making whiteness the standard for everyone else also hurts white people.

1. It causes whites not to question their own assumptions, values, and prejudices, blindly leading them to assume that everyone thinks like them and is the same as them; therefore, they lose out on the richness other cultures can bring.

2. It doesn't allow whites to grow, change, persevere, and thrive when faced with differences and challenges in relating to other cultures.

3. It causes feelings of anxiety, fear, guilt, and shame when dealing with other cultures, and especially when dealing with racism.

4. It creates barriers toward deeper relationships with other cultures and keeps people of color at arm's length.
5. It contributes to racial tension and systemic racism.
6. It limits the potential that God intended for humanity.

Here's an Exercise . . .

This exercise is modeled on "The Invisible Knapsack."[1]

Read these statements. For every statement that is true, give yourself one point. Total your points at the end.

1. I do not have close friends who are people of color.
2. I can live wherever I want to as long as I can afford to.
3. If I move to a new community, I am sure I would be welcomed by my fellow neighbors.
4. I do not have to worry about wearing certain clothes such as a hoodie when walking in a new neighborhood.
5. I can go to the police for help and not be afraid.
6. When I go shopping, I am assured that I will not be followed or harassed by a salesclerk.
7. I can stay in any motel or hotel without feeling uncomfortable or unwanted in using their facilities such as the pool, exercise rooms, lobby, or business center.
8. I can go to any restaurant or café and be assured that I will be treated fairly.
9. I can turn on the television or go to the movies and see people who are of my ethnicity or race most of the time.
10. I can be sure of reading stories about people of my ethnicity or race in history books and being told of their contributions to the history of this country.
11. When I work for a company, I can be assured that the bosses are from my ethnicity or race.
12. I can be late to a meeting without having the lateness reflect on my race.

13. My hiring has never been questioned by my coworkers because they thought I got the job to meet a diversity quota.
14. I can be sure that I can hang out with coworkers who are of my ethnicity or race and not raise suspicion.
15. I can easily find a mentor of my ethnicity or race.
16. I can go to doctors' offices, dentists' offices, therapists' offices, medical facilities, and hospitals and easily see many professionals who reflect my ethnicity or race.
17. I can go into a store and be sure of finding hair or beauty products that match the needs of my ethnicity or race.
18. I can go to a hair salon or barber shop and be sure they know how to cut my hair.
19. When I am seeking services, I have never been asked to pay up front before they would perform the services.
20. When I look at children's books, the majority of the books and their authors reflect my ethnicity or race.
21. I can be sure that most of my children's teachers are from the same ethnic or racial group.
22. I have never been asked what country I was from.
23. I have never been asked to speak for all the people of my ethnic or racial group.
24. I have never been called racist names or slurs.

What was your score? The points reflect white privilege. The more points, the more privilege you have. The fewer points, the less privilege you have. After seeing your score, what are your next steps?

NOTES

1. "White Privilege: Unpacking the Invisible Knapsack." Adapted from Peggy McIntosh, associate director of the Wellesley College Center for Research on Women, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies" (1989).

APPENDIX 8

Movie Resources

Why movies? Movies are extremely popular. They often reflect the cultural and social issues affecting our time. They are an excellent source for discussion for intercultural relationship building. We recommend that you select movies that deal with different cultures, especially different from your own. If you are able to, view the movie with an intercultural group. After viewing the movie, here are some reflective questions to consider:

1. What scenes in the movie do you remember most? Scenes that stay with you? Why?
2. Were you able to identify with any of the characters? Which ones? Why?
3. Which characters did you have trouble with? Which ones made you uncomfortable? Why?
4. Where did you experience emotion in yourself? How would you describe this emotion? Why do you think this happened?
5. What cultural and social issues did the movie bring out? How were these issues similar or different from your own experiences?
6. Do you see issues raised in this movie happening today? How and where?
7. How has your point of view changed as a result of watching this movie? Or what insights have you gained from watching this movie?
8. Would you recommend this movie to others? Why or why not?
9. If you could ask any of the characters a question, what would your question be and to which character? How might you find an answer to your question in real life?

APPENDIX 9

Reading Resources

The following is a beginning list of reading resources as you journey toward building bridges. We encourage you to continue to explore these resources as well as any others.

Church Resources

Breckenridge, James, and Lillian Breckenridge. *What Color Is Your God?: Multicultural Education in the Church*. Grand Rapids, MI: Baker Academic Press,1995. A dynamic look at multicultural America, this primer shows ministers and others how to honor ethnic differences and avoid pitfalls when presenting the gospel.

Cleveland, Christena. *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart*. Downers Grove, IL: InterVarsity Press, 2013. The latest studies and research on the unseen dynamics at work that tend to separate us from others. Learn why Christians who have a heart for unity have such a hard time actually uniting.

DeYmaz, Mark, and Oneya Fennell Okuwobi. *Multiethnic Conversations: An Eight-Week Journey toward Unity in Your Church*. Fishers, IN: Wesleyan Publishing House, 2016. Structured around eight weeks of daily readings and thought-provoking questions, this attractive and accessible workbook is a Christ-centered, biblically accurate guide that facilitates authentic personal exploration and small group discussion of race, class, and culture.

Law, Eric H. F. *The Bush Was Blazing But Not Consumed*. St. Louis, MO: Chalice Press, 1996. How to work with diverse cultures to create an inclusive community.

———. *Holy Currencies: Six Blessings for Sustainable Missional Ministries.* St. Louis, MO: Chalice Press, 2013. There are six blessings of time and place, gracious leadership, relationship, truth, wellness, and money that flow through successful missional ministries. Tools in the book help evaluate how your church uses each gift and enables church members to measure and value the six blessings.

———. *Inclusion: Making Room for Grace*. St Louis, MO: Chalice Press, 2000. The discipline of extending our boundaries and affirming people of diverse backgrounds. Models, theories, and strategies are provided.

———. *The Wolf Shall Dwell with the Lamb.* St. Louis, MO: Chalice Press, 1993. The book explores how certain cultures consciously and unconsciously dominate in multicultural situations and what can be done about it.

McIntosh, Gary L., and Alan McMahan. *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*. Fishers, IN: Wesleyan Publishing House, 2012. This book is for pastors and congregational leaders who are wrestling with how to reach the ethnic groups next door and welcome them into the multi-ethnic body of Christ.

McSpadden, Lucia Ann. 2003. *Meeting God at the Boundaries: Cross-Cultural/Cross-Racial Clergy Appointments*. Nashville: The Board of Higher Education and Ministry, The United Methodist Church, 2003. The real-life examples of clergy assigned to churches of a different ethnic and/or identity drawn from a three-year interview designed research process across the US Recommendations are drawn from the results.

———. *Meeting God at the Boundaries: A Manual for Church Leaders*. Nashville: The Board of Higher Education and Ministry, The United Methodist Church, 2006. Recognizing the need for local church engagement with intercultural dynamics and a goal of building strong relations across difference. This manual, theologically framed and experientially based, provides exercises at different skill levels for use by church leaders.

Plueddemann, James E. *Leading Across Cultures: Effective Ministry and Mission in the Global Church*. Downers Grove, IL: InterVarsity Press, 2012. A road map for cross-cultural leadership development in the global church. With keen understanding of current research on cultural dynamics, he integrates theology with leadership theory to apply biblical insights to practical issues in world mission.

Rah, Soong-Chan. *Many Colors: Cultural Intelligence for a Changing Church*. Chicago: Moody Publishers, 2010. The book explores equipping evangelicals for ministry and outreach in our changing nation. Borrowing from the business concept of cultural intelligence, the author explores how God's people can become more multiculturally adept.

Rogers, Jeff S. *Building a House for All God's Children: Diversity Leadership in the Church (Discoveries: Insights for Church Leadership)*. Minneapolis: Augsburg Fortress, 2008. Drawing on the new disciplines of diversity management and diversity leadership, Rogers shows congregational leaders how to turn the diverse convictions and characters in the church into an organic whole, fulfilling the congregation's mission to build a house for all God's people.

Woodley, Randy. *Living in Color: Embracing God's Passion for Ethnic Diversity*. Downers Grove, IL: InterVarsity Press, 2004. Woodley, a Keetowah Cherokee, shares a biblical, multiethnic vision. Woodley gives practical insights for how we can relate to one another with sensitivity in our diversity.

White Privilege and Power

DiAngelo, Robin J. *White Fragility: Why It's So Hard for White People to Talk About Racism.* Boston: Beacon Press, 2018. Exploration of the concept of white fragility—white people being defensive in regards to race. She examines how fragility develops and protects racial inequality.

———. *Nice Racism: How Progressive White People Perpetuate Racial Harm.* Boston: Beacon Press, 2021. Following on *White Fragility,* DiAngelo provides a clear exploration of how good intentions aren't enough to break the cycle of systemic racism. Writing candidly about her own missteps and struggles, she models a path forward, encouraging white readers to continually face their complicity and embrace courage, lifelong commitment, and accountability.

Irving, Debby. *Waking Up White, and Finding Myself in the Story of Race*. Cambridge, MA: Elephant Room Press, 2014. By sharing her struggle to understand racism and racial tensions, Irving offers a perspective on bias, stereotypes, manners, and tolerance. She provides exercises at the end of each chapter.

Wallis, Jim. *America's Original Sin: Racism, White Privilege, and the Bridge to a New America.* Grand Rapids, MI: Brazos Press, 2017. Wallis offers a personal call to action in overcoming the racism so ingrained in American society. He speaks candidly to Christians, particularly white Christians.

Wilkerson, Isabel. *Caste: The Origins of Our Discontents.* New York: Random House, 2020. An examination of the caste system in the US and how that has shaped racism.