The Becoming CTS Implementation Task Force
Community Forum: Is CTS Having an Identity Crisis?
February 17, 2022

One: Together, God in us, in human life,

All: Creating us, in our uniqueness,

One: Uniting us in our solidarity,

All: Supporting us in our suffering,

One: Holding us in our belonging,

All: Cradling us in our vulnerability,

One: Accepting us in all our nakedness,

All: Seeking us in our searching for peace,

One: Together, God in us, in our humanity. Amen.

Student Survey Results

Survey Results #2

What adjectives would describe an ideal CTS for you?

Survey Results #3

Continuum on Becoming an Anti-Racist, Multicultural Institution

Source: *Becoming An Anti-Racist Church: Journeying Toward Wholeness* by Joseph Barndt (Fortress Press 2011)

Continuum on Becoming an Anti-Racist, Multicultural Institution

MONOCULTURAL → MULTICULTURAL → ANTI-RACIST → ANTI-RACIST MULTICULTURAL

Racial and Cultural Differences Seen as Defects		Tolerant of Racial and Cultural Differences		Racial and Cultural Differences Seen as Assets	
1. Exclusive A Segregated Institution	**2. Passive** A "Club" Institution	**3. Symbolic Change** A Multicultural Institution	**4. Identity Change** An Anti-Racist Institution	**5. Structural Change** A Transforming Institution	**6. Fully Inclusive** A Transformed Institution in a Transformed Society
• Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos and Asian Americans • Intentionally and publicly enforces the racist status quo throughout institution • Institutionalization of racism includes formal policies and practices, teachings and decision-making on all levels • Usually has similar intentional policies and practices toward other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc.	• Tolerant of a limited number of People of Color with "proper" perspective and credentials • May still secretly limit or exclude People of Color in contradiction to public policies • Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings and decision-making on all levels of institutional life • Often declares, "We don't have a problem."	• Makes official policy pronouncements regarding multicultural diversity • Sees itself as "non-racist" institution with open doors to People of Color • Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff • Expanding view of diversity includes other socially oppressed groups, such as women, disabled, elderly and children, lesbians and gays, Third World citizens, etc. But . . . • "Not those who make waves" • Little or no contextual change in culture, policies and decision-making • Is still relatively unaware of continuing patterns of privilege, paternalism and control	• Growing understanding of racism as barrier to effective diversity • Develops analysis of systemic racism • Sponsors programs of anti-racism training • New consciousness of institutionalized white power and privilege • Develops intentional identity as an "anti-racist" institution • Begins to develop accountability to racially oppressed communities • Increasing commitment to dismantle racism and eliminate inherent white advantage But . . . • Institutional structures and culture that maintain white power and privilege still intact and relatively untouched	• Commits to process of intentional institutional restructuring, based on anti-racist analysis and identity • Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their worldview, culture and lifestyles • Implements structures, policies and practices with inclusive decision-making and other forms of power sharing on all levels of the institution's life and work • Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities • Anti-racist multicultural diversity becomes an institutionalized asset • Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments	• Future vision of an institution and wider community that has overcome systemic racism • Institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices • Full participation in decisions that shape the institution, and inclusion of diverse cultures, lifestyles and interests • A sense of restored community and mutual caring • Allies with others in combating all forms of social oppression © By Crossroads Ministry: Adapted from original concept by Baily Jackson and Rita Hardiman, and further developed by Andrea Avazian and Ronice Branding.

Survey Results #4
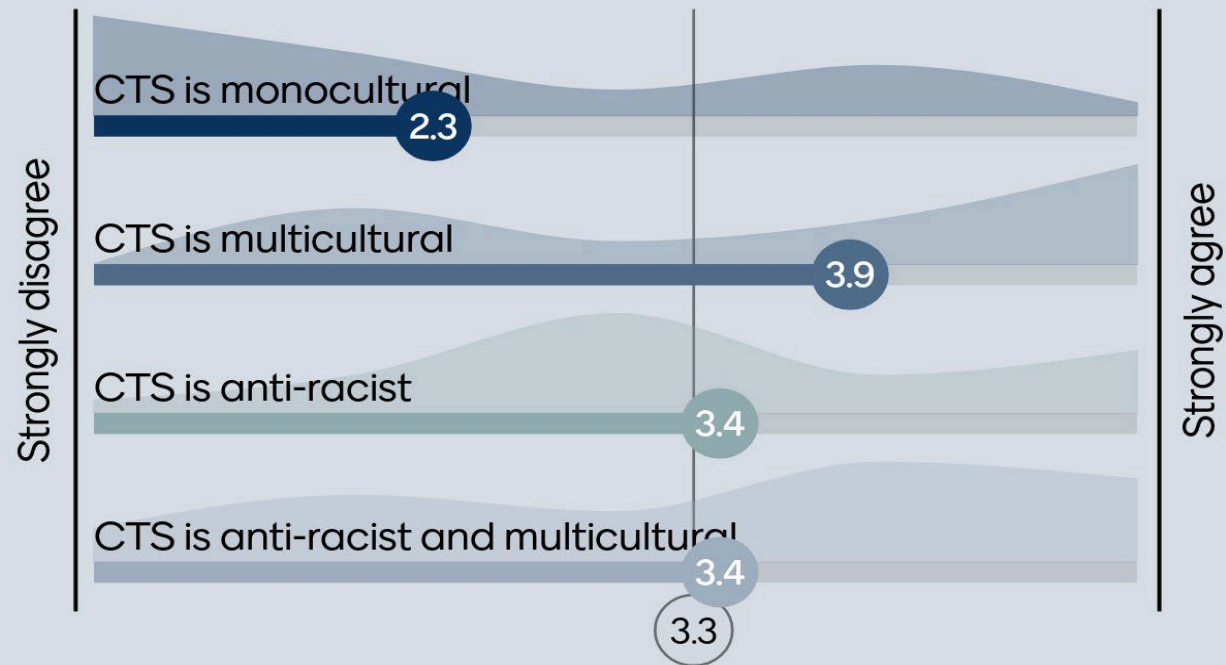
CTS is inching toward #4

Source: *Becoming An Anti-Racist Church: Journeying Toward Wholeness* by Joseph Barndt (Fortress Press 2011)

4. Identity Change
An Anti-Racist Institution

- Growing understanding of racism as barrier to effective diversity

- Develops analysis of systemic racism

- Sponsors programs of anti-racism training

- New consciousness of institutionalized white power and privilege

- Develops intentional identity as an "anti- racist" institution

- Begins to develop accountability to racially oppressed communities

- Increasing commitment to dismantle racism and eliminate inherent white advantage

But . . .

- Institutional structures and culture that maintain white power and privilege still intact and relatively untouched

Barndt suggests that these are elements of an identity change

- Building a common analysis
- Undoing Internalized socialization
- Learning accountability to communities of color
- Auditing and evaluation
- Reaching a critical mass
- Institutionalizing the anti-racist identity

Becoming an
Anti-Racist Church
Journeying toward Wholeness

Joseph Barr

AND . . .

- Organizing to shape a new anti-racist identity includes unifying large numbers of people to:
  - Agree on common understandings and definitions;
  - Adopt new values and principles;
  - Shape new ways of thinking, feeling, celebrating, and confessing;
  - Create new cultural symbols, icons, and rituals;
  - Add to and subtract from the way we collectively do things.

Organizational Justice

Distributive Justice
Fairness of the distribution of resources

Procedural Justice
The process by which resources are allocated and decisions are made

Interpersonal Justice
How individuals are treated as policies/procedures are enacted

Informational Justice
Communication of timely, accurate, truthful, and sufficient information regarding policies, procedures, and actions taken