



The United Church of Canada

# ENDING RACIAL HARASSMENT

CREATING  
HEALTHY CONGREGATIONS

# The United Church of Canada Anti-Racism Policy Statement

## Statement of Beliefs

**We believe** we are all equal before God.

**We believe** racism is a sin and violates God's desire for humanity.

**We believe** racism is present in our society and in our church, and throughout time has manifested itself in many forms to varying degrees.

**We believe** that the struggle against racism is a continuous effort. Therefore, our anti-racism policy statement is only a first step. It provides the basis for the creation of a church where all are welcome, where all feel welcome, and where diversity is as natural as breathing.

**We believe** change is possible. We believe in forgiveness, reconciliation, and transformation and the potential to learn from stories and experiences.

**We believe** we are called to work against racism and for a society in which the words of the gospel are realized among us.

**We believe** in a vision of society in which these words of the gospel are realized:

It is through faith that all of you are God's people in union with Christ Jesus. You were baptized into union with Christ, and now you are clothed, so to speak, with the life of Christ. So there is no difference between Jews and Gentiles, between slaves and free persons, between men and women; you are all one in union with Christ Jesus. (Galatians 3:26–28)

Drawn from the Anti-Racism Policy Statement "That All May Be One" adopted by the 37th General Council (2000).

Available online at: [www.united-church.ca/beliefs/policies/2000/t314](http://www.united-church.ca/beliefs/policies/2000/t314)

Scripture text adapted from the *Good News Bible* © ABS 1995.

# ENDING RACIAL HARASSMENT: CREATING HEALTHY CONGREGATIONS

About This Booklet .....	2
Why Guidelines on Racial Harassment?.....	4
Sample Workshop Outline .....	8
The Face of Modern Racism .....	10
A Note to White People .....	12
First Reactions .....	12
About Whiteness, Racialization, and White Privilege .....	15
A Note to Aboriginal People and Racialized People.....	18
One Face of Racial Harassment: "Where Do You Come From?" .....	20
An Aboriginal Perspective .....	22
An Asian Perspective .....	24
A Black Canadian Perspective .....	26
A White Perspective .....	27
Recognizing Racial Harassment in the Church .....	28
Welcoming and Reaching Out to People.....	29
Working on Committees .....	33
Learning: What Is Helpful? .....	35
Anti-Racism Policy.....	39
References .....	43

Copyright © 2008 The United Church of Canada / L'Église Unie du Canada  
All rights reserved.



All biblical quotations, unless otherwise noted, are from the *New Revised Standard Version Bible*, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.



Supported by the Mission and Service Fund.

## ABOUT THIS BOOKLET

This booklet was created for United Church of Canada congregations and for people involved in church work. It offers guidelines to help church members, ministers, and congregational committees recognize, understand, and stop racial harassment.

Can a booklet tell you and your community exactly what to do to avoid racial harassment? Unfortunately, no. Learning is ongoing. Context and human relationships always demand our particular attention. But this booklet has three aims:

1. To explain racial harassment and The United Church of Canada's commitment to anti-racism
2. To invite you to note your personal response to situations of racial harassment, in order to help you identify and analyze your context and your starting point for combatting racial harassment
3. To share suggestions about what is helpful in various situations, based on learning in the church and in the world

You can find working definitions of key terms in **bold type** throughout the booklet.

### Racial Discrimination and Harassment

**Racial discrimination** is discrimination based on “race,” denying equal treatment, civil liberties, and equal opportunity to targeted groups and individuals.

**Racial harassment** aimed at an individual or group is unwelcome verbal or physical conduct that offends, threatens, insults, or treats someone unfairly on the basis of race, colour, ancestry, ethnic background, or place of origin, and that results in the creation of a hostile or poisoned environment.

Racial harassment and discrimination are human rights issues. Both are against the law. Federal and provincial legislation prohibit racial harassment and discrimination.

## God of Life

*by Cathy Hird and Susannah Schmidt*

God of life,  
You who created all people in your image of goodness.  
We acknowledge that among the diverse peoples  
of your church and the world,  
your people are hurting.  
May the need for recognizing, understanding,  
and stopping racism and racial harassment grow in us.  
May your desire for full humanity take root in us.  
May the gift of your vision move us  
into dialogue with others.  
We ask this so that the fractures in our communities,  
and the pain of your people  
caused by racism and racial harassment  
may be healed,  
so that all people's spirits may blossom,  
and just and tender relationships may come to life. Amen.

## WHY GUIDELINES ON RACIAL HARASSMENT?

The United Church of Canada created and adopted an **anti-racism** policy statement in 2000 (reprinted fully at the back of this booklet).

The policy calls for resources to help the church work against racism in all its forms. This resource and the situations it explores take guidance from the four goals named in the church's policy:

1. Participate fully
2. Organize for diversity
3. Act justly
4. Speak to the world

The policy statement is a good starting place for anti-racism work in The United Church of Canada. The United Church has declared racism to be a sin “present in our society and in our church.” Racism, in all its different forms, exists in The United Church of Canada, just as it exists in Canadian society. In defining who we are, The United Church of Canada must continually acknowledge that racism is a sin that wounds people, causes division and alienation, and has no place within the church's life.

**Racism** is a system of advantage and privilege based on “race,” in which one group of people exercise abusive power over others on the basis of skin colour and racial heritage. A set of implicit or explicit beliefs, erroneous assumptions, and actions based upon an ideology which accords inherent superiority of one racial or ethnic group over another or others.

- Racism is measured not by intent, but by its impact on those oppressed.
- Racism can be overt or covert, individual or systemic, intentional or unintentional.
- Racism confers privilege on and sustains the dominant/powerful group.
- Racism exists everywhere in our society, in all institutions, and in our church.

## Working Definitions

*Language used to talk about race and racism changes with the times, reflecting the fact that “race” is not a biological or essential category, but a social construct shaped by changing values and notions of identity.*

**Aboriginal (or First Nations) peoples** are the original inhabitants and Indigenous peoples of the land we now call Canada—“Indian” (status and non-status), Inuit, or Métis. Media, government bodies, and popular culture may “racialize” Aboriginal people. But as original peoples in the land we now call Canada, Aboriginal peoples have distinct national identities and distinct legal and treaty rights, as well as inherent human rights.

**Anti-racism** aims to eradicate racism by identifying, challenging, and changing attitudes, behaviours, and structures that perpetuate it.

**Multiculturalism** is the practice of recognizing and celebrating cultural diversity. Since 1971, it has been nominal federal government policy in Canada to affirm and support a diversity of ethnocultural communities to preserve their distinct languages and cultures alongside official English–French bilingualism and biculturalism.

**Race** is a contested term referring to a socially defined group seen by others (or seeing itself) as being distinct by sharing external features such as skin colour, facial or bodily characteristics, hair texture, and/or a common descent. There is no proven scientific basis for such categorization. Historically, race is an arbitrary socio-biological category created by European (male) colonists in the 15th century used to assign human worth and social status. The process of constructing “race” is called **racialization**.

**Racialized people** is a term used to indicate that race is socially constructed rather than an inherent physical identity that one is born with. It also draws attention to the fact that in racist systems, people seen as White are often regarded as “neutral” or having no “markings” of race. The term refers to people who are viewed as different from the status quo or unequal.

The United Church has worked hard since the late 1980s to build a new relationship with **Aboriginal peoples** both within and outside the church. These relationships have taught the church how important it is to recognize the racism of the residential schools and to understand the broader impact of Canada's colonialism.\*

At the same time, **racialized people** in the church and in the world have also invited the church to become more aware of racism in Canada.

Many White people are becoming more aware of the privileges of their White race identities. In dialogue with both Aboriginal peoples and racialized people, many White people are working at recognizing racism. In this process, they are becoming allies against oppression and racial discrimination. Amid these new and renewed relationships, more questions emerge about the relationships between colonialism, racism, diversity, and **multiculturalism** in Canada.

Since The United Church of Canada adopted its anti-racism policy, more work continues to be done to address racism.

For example, in accepting "Building toward Right Relationships," the Residential Schools Steering Committee's report of 2003, the Executive of the General Council recognized anti-racism and decolonization work as an important focus.

Some congregations have organized workshops, activities, or worship services to try to make their congregations more equitable. Groups of White people have organized discussion circles to examine the benefits and costs of White privilege and to develop strategies to overcome racism in their contexts. Others have struggled to know where to begin.

To end racism completely within our society will undoubtedly take a long time. We must begin where we can, with one small step at a time.

Understanding and ending racial harassment in congregations and church work is one such small step.

## A Prayer for the Road

by Heather Macdonald

Our Father who mends earth and heaven  
with a Mother's passion,  
Holy and blessed be your name.  
May your will be done through us.  
Give us this day the strength and humility  
needed for action.  
Forgive us our insensitivity,  
and help us ask to be forgiven.  
Save us from the detours and despair,  
And lead us not into the temptation of privilege.  
For your glory is human community  
alive with equity and truth.  
Now and forever. Amen.

---

From *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

---

\*Many of the people who came to Canada in the early history of our country did not recognize at that time that their actions were racist. They functioned out of a different understanding. Many saw themselves as superior to the original people of this land. That feeling of superiority was passed down from generation to generation. These were the seeds of a racist attitude and this attitude was also transferred over to people who came to Canada from other cultures. We are products of the teachings we receive. Many of those teachings are subtle and are part of the fabrics of lifestyle that we have weaved over the centuries. Many from European ancestry are willing to wrestle with those teachings of racism and change their way of thinking and being. Others have a long way to travel. Racism is an issue that all human beings must wrestle and is not lodged in one people. In the process, all of us who recognize our racism are becoming allies against oppression and racial discrimination.—Alf Dumont

## SAMPLE WORKSHOP OUTLINE (2 HOURS)

### *Preparation*

- Have enough copies of this booklet and hymn books for workshop participants.
- Arrange chairs in a circle.

### *Welcome (10 min.)*

- Introduce the workshop, referring to the three aims stated on p. 2.
- Prayer: “God of Life” (p. 3)
- Scripture suggestions: Jeremiah 7:5–6 (“if you truly act justly one with another”); Ezekiel 36:22–28 (“a new heart I will give you”); Matthew 7:1–5 (“do not judge”); 1 Corinthians 12:12–31 (“the body is one and has many members”)
- Hymn suggestions: “In Loving Partnership We Come” (VU 603) or “Open Our Hearts/Ouvre nos coeurs” (MV 21)

### *Naming Racism (10 min.)*

- Read “Anti-Racism Statement of Beliefs” (inside front cover).
- Present material from “The Face of Modern Racism” (p. 10) and “About Whiteness, Racialization, and White Privilege” (p. 15).

### *“Where Do You Come From?” (30 min.)*

- Take turns reading aloud the perspectives on this question on pp. 22–27.
- Discuss your reactions. Do participants have their own stories to share?
- Review the learnings on p. 21.

---

PARTICIPATE FULLY

---

### *Recognizing Racial Harassment in the Church (30 min.)*

- Read and respond to the five scenes on pp. 29–34. If your group is large enough, break into five smaller groups and have each group look at a different scene. Or choose one scene from “Welcoming and Reaching Out to People” and one scene from “Working on Committees.”
- Respond to the questions for each scene in the small group, then share your responses with the larger group.

### *What Can We Do? (10 min.)*

- Present material from “Unlearning White Privilege” (p. 16) and “A Note to Aboriginal People and Racialized People” (p. 18).

### *Where Do We Begin? (20 min.)*

- Review some of the suggestions under “Learning: What Is Helpful?” (pp. 35–37). Brainstorm additional ideas.
- As a group, commit to following through with one or two concrete initiatives from your list.

### *Closing (10 min.)*

- Hymn suggestions: “Bless Now, O God, the Journey” (VU 633) or “Let Us Build a House” (MV 1)
- Prayer: “A Prayer for the Road” (p. 7) or “Teachings Prayer” (p. 38)

---

ORGANIZE FOR  
DIVERSITY

---

## THE FACE OF MODERN RACISM

What do you think of when you hear the word *racism*?

North American popular culture often associates racism with things like slavery and British colonialism, South African apartheid, or White supremacist groups and racial slurs. Canadians may associate racism with the Indian Residential Schools or the internment of Japanese Canadians during the Second World War.

Racism today is often more subtle in its presentation, yet just as damaging in its impact. It is easy to dismiss racism if we see it as something perpetrated only by White supremacists, or as a historic system, now ended, that was put in place by bad or ignorant people. We may find it's easy to blame White people in the past for being part of old systems. Undoubtedly, it's harder to consider how the cultural, social, and economic legacy of racism continues to affect all of us today.

The church's policy work on racism and this resource about racial harassment came out of the learning that racism happens on three levels: systemic, cultural, and individual.

**Systemic (or institutional) racism** refers to structural policies that target groups of people, directly or indirectly, on the basis of race, colour, or ethnic background.

**Cultural racism** refers to a system of values that supports one group above others on the basis of race, colour, or ethnic background.

**Individual racism** refers to individual behaviours that reflect racist attitudes. A person may express individual racism in comments or behaviours even though he or she is not intentionally trying to diminish or disrespect people.

---

ACT JUSTLY

---

The three kinds of racism have one thing in common—they all maintain **White privilege**, systems of power that benefit and favour White people over racialized people. White privilege is unearned power enjoyed by White people, giving them economic, political, social, and cultural advantages.

Thus, although we may not consider ourselves racist, through our unquestioning—often oblivious—participation in racist systems, we contribute to and maintain these systems of power.

Such social systems demonstrating racism could be

- formal or informal policies and “common sense” or unwritten understandings of how things work and what certain behaviours mean
- habits of interacting based on fixed stereotypes about people
- perceptions of personal and social space shaping how we suggest or declare who has a right to speak or belong

In order to end racism, we need to actively question and challenge the systems within which we live and work, as well as the underlying values of our society that make such systems possible.

---

SPEAK TO  
THE WORLD

---



## A NOTE TO WHITE PEOPLE

### First Reactions

You may have noticed that this resource capitalizes the term *White*. Does that make you uncomfortable? Capitalizing *Black* as a self-affirmed identity has become widely accepted in North America. Capitalizing *White*, however, is an emerging standard in anti-racism work. Why? Lowercasing it may suggest that white is “normal.” Capitalizing the word draws attention to Whiteness as an identifiable dominant cultural group with attendant privileges, history, and responsibility.

Consider these experiences and feelings that many White people may voice as we start talking about racism and racial harassment:

#### Denial

“People are people. We’ve always treated everyone the same in our church. Why are we talking about racial harassment?”

“We were pioneers in dealing with sexism and homophobia, so we have always been attentive to oppression.”

“I’ve never experienced racism—what are these people talking about?”

#### Incredulity

“We live in one of the best countries in the world.”

“Someone needs to explain to these people that things are pretty good here.”

“Maybe things could be better, but it’s hard to understand why we are wasting time on this when people are starving and wars are raging around the world.”

#### Hurt

“After everything our church has done to be inclusive, it just seems like it’s never good enough. What more do people want?”

“Maybe they find stereotypes about them oppressive, but what about stereotypes and expectations of White people? I’m so exhausted from having to put on a good face at every meeting.”

#### Anger

“I wish people would stop putting this issue in my face. I can’t say anything anymore. Everything was fine before we started focusing on racism.”

#### Anxiety

“I think it’s important to talk about anti-racism. But if this means we are going to start embracing more sexist language and patriarchal God imagery, I’m not going to feel comfortable here anymore.”

#### Astonishment

“When I hear how painful the effects of racism and colonialism are for people, it overwhelms and surprises me. I just don’t know how I didn’t see this before. And I don’t know how much more I can take.”

#### Internalized trauma

“When I heard about the abuse people endured in residential schools, it stirred up horrible feelings from when I was raped. I had to stop going to events where I knew people would talk about residential schools.”

“As a queer-identified White person, I’ve always tried to accept that straight people have good intentions but they don’t get it. It’s less painful that way. Now with talking about racism, we’re just opening a can of worms.”

#### Humiliation

“I tried to talk to a White co-worker about anti-racism, and I really put my foot in my mouth and offended him. Now everybody thinks I’m crazy. It was so embarrassing.”

“When I think about the way I used to be earlier in my life before I confronted racism, I feel so foolish.”

#### Regret/sadness

“I had no idea I affected racialized people in a negative way before. I’m just starting to realize a friendship ended with someone I loved because I was blind to racism inside myself and in society—what a waste.”



### **Guilt**

“I feel awful when White people say racist things. People will think I’m like that, too.”

“I feel so guilty that I didn’t know about residential schools and I grew up not far from one.”

### **Betrayal**

“My mother doesn’t mean any harm, but her ignorant comments mean that I don’t feel I can bring racialized friends home. I feel so bad being embarrassed of her, but I am.”

### **Curiosity**

“Why has it been so difficult for me to accept what people say about racism in the church and society?”

“Where did my family really come from?”

“Why didn’t I think about this years ago?”

### **Acceptance**

“This barrage of feelings I’ve been having is finally settling down since I’ve been addressing it on my own and with others. I’m starting to be able to hear what Aboriginal people and racialized people are saying.”

### **Openness**

“I wonder what I could do in my life and in the life of my community to support anti-racism?”

### **Questions**

---

- Which reactions are familiar to you? Which are unfamiliar or uncomfortable?
- What does this range of experiences and feelings say about what is shared between White people? What does it say about diversity among White people?
- Can you add any feelings that are not named here?

## **About Whiteness, Racialization, and White Privilege**

What does it mean to be White?

On the one hand, “White” refers to people who originate from Europe. Yet historically, there is no consensus in Canada or in other Western nations about who is White.

More and more, anti-racism work calls attention to the fact that “race” is not an essential biological human characteristic (see p. 5). Our sense of what race we are and what race others are is the product of cultural, historical, social, and economic factors. Yet, this isn’t to say that our experience of race isn’t real.

Our views, perceptions, social contexts, and social privileges are shaped by generations of laws and customs that drew distinctions on the basis of **racialization**. This is the process by which societies construct races and learn to regard them as different, with unequal impacts on economic, political, and social life.

While not all White people share a common ethnic or original national background, those who are viewed as White share **White privilege**—unearned power enjoyed by White people that gives us economic, political, social, and cultural advantages above racialized and Aboriginal people.

It’s true that White people today or historically haven’t shared the same political, social, and cultural advantages. Even the notion of who is considered “White” has shifted. For example, the history of immigration to Canada shows that it didn’t take much distinction from a western European background to face racialization—people of southern or eastern European backgrounds were discriminated against when they first arrived.

But when we name White privilege, we’re naming how social systems have favoured Whites above racialized people and Aboriginal people. For all people viewed as White today, regardless of their history, their White privilege in comparison to people who are racialized as non-White is real. All White people need to take responsibility for White privilege.

## Unlearning White Privilege

More than ever, we, White people in Canada and the United Church, need to unlearn the racial or social conditioning we have been immersed in from childhood. We have rarely been taught anti-racist life skills. Instead, we have absorbed from those around us everything we need to know to maintain our position of White privilege.

Taking action against racism means we need to remove our blinkers and unlearn what we have been taught about the superiority of the White race. We need to become aware of White privilege and how it shapes our perceptions and social positions.

We especially need to be on the lookout for **White entitlement**. This is the belief that accords White people the right to access and receive a benefit of power, position, and privilege at the exclusion of people of colour.

With greater awareness, we can begin to take action against racism.

---

For more information, see

- *That All May Be One: A Resource for Educating toward Racial Justice*, particularly “Raising Awareness for White People” (pp. 38–47) and “Revelations from the ‘Power Flower’” (pp. 53–55)
- Peggy McIntosh, “White Privilege: Unpacking the Invisible Knapsack” (available online at [www.case.edu/president/aaction/UnpackingTheKnapsack.pdf](http://www.case.edu/president/aaction/UnpackingTheKnapsack.pdf))

---

PARTICIPATE FULLY

---

## Questions

---

1. White people experience White privilege every day, in part because of the social norms shaped by historical systems. Can you think of examples of White privilege related to
  - employment laws
  - immigration laws
  - land laws
  - treaty-making and interpretation
2. When and why did you first become aware of your White privilege? If you were not aware of it, what do you think prevented you from seeing it?
3. Many anti-racist thinkers have emphasized the costs of White privilege as well as the benefits. What do you think they mean? Consider both the benefits and the costs in your own life.
4. What do you think is a moral response to White privilege? What would it look like in your life to give up specific forms of White privilege? What about “using” White privilege? Is it possible to “use” White privilege to advocate for racial justice? What opportunities or dangers does this idea suggest to you?

---

ORGANIZE FOR  
DIVERSITY

---

## A NOTE TO ABORIGINAL PEOPLE AND RACIALIZED PEOPLE

Staying positive can be a challenge when we experience racism. As Aboriginal people and racialized people, we know we live in a racist society: we live here, we work here, we raise our children here. In looking to a better future, in staying positive, we say no to racism.

It's not a matter of ignoring racism, but of naming it and recognizing that even if it sometimes feels overwhelming, racism is not our life. There is more to our lives than racism. By refusing to make racism central, we lessen its grip on us.

We also need to look at our own **internalized racism**. Growing up, we were exposed to many types of racist teachings from which we learned our “place” in society. Even as we question and challenge these lessons, some of them become internalized. We know that White people have to take responsibility for stopping racism, but if we don't look at our own internalized racism, we too end up supporting the system of oppression.

**People of colour** is a term coined by some racialized people to name themselves with a positive identity.

Finally, we need to find support for ourselves. Finding allies and friends is crucial for our survival, and for maintaining and increasing our strength both individually and together. Working together, we can hope to overcome racism eventually. The struggle continues!

---

For more information on taking action against racism, see *That All May Be One: A Resource for Educating toward Racial Justice*, particularly “Raising Awareness for Aboriginals and People of Colour” (pp. 48–52) and “Revelations from the ‘Power Flower’” (pp. 53–55).

---

ACT JUSTLY

---

**Internalized racism** occurs when the “poison” of racism seeps into the psyche of racialized people and Aboriginals leading to their acceptance of the superiority of Eurocentric values and causing them to see themselves and others like them as inferior to White people. Internalized oppression takes place as a direct result of discrimination and mistreatment. This is a form of “internalized oppression” that also pervades other oppressions such as sexism, classism, heterosexism, and ablism.

### Questions:

1. How have you been named based your appearance of race? How have you named yourself?
2. When did you first become aware of internalized racism? Can you think of examples of racialized people or Aboriginal people drawing on this awareness to build solidarity with other racialized people or Aboriginal people?
3. Who are the people who present you with positive models of living a vibrant life, unhindered by racism?

---

SPEAK TO  
THE WORLD

---

## ONE FACE OF RACIAL HARASSMENT: “WHERE DO YOU COME FROM?”

Consider a common type of racial harassment that may unfold when a person's origins become a conversation piece. This section was developed because Aboriginal people and racialized people commonly experience this form of racial harassment as a result of a speaker's lack of awareness of White privilege.

We live in an increasingly multicultural environment today in Canada. In our context, the question “Where do you come from?” is one that comes up frequently. This question is one of identity—the positive sense of self that is key to who we are as human beings.

“Where do you come from?” might be meant as a conversation starter or an expression of curiosity—just wanting to know. It might be asked when encountering someone who is different from us—different accent, unfamiliar cultural expressions, or different physical looks, such as skin colour. Sometimes, the person being asked does not fit our socially constructed understanding of who is Canadian. And sometimes, the question can hint at prejudice or prejudgment of people of different cultural backgrounds than our own or our own assumptions based on White privilege.

When does the question become racial harassment?

“No, where do you *really* come from?”

Do not assume it is okay to ask people about their racial background. For some racialized people, speaking about personal roots and identity are political issues. For some, the question can provide an educational moment to share about their identity and their rootedness in this land. Yet for many others, the same question might raise a deep-seated experience of racism. It may evoke very strong feelings of being discriminated against, excluded, and harassed. It can bring up feelings of being treated as an object or of not being regarded as truly Canadian. Intentionally or not, the question can show a lack of recognition of Canada's diversity and a denial of the respondent's birthright, heritage, and place in the Canadian diversity. It can convey ignorance and the

assumption that if you are not White you must come from somewhere else or you simply do not belong here.

It is racial harassment when the question conveys a message of inferiority and judgment. It is racial harassment when the question is more concerned with the speaker's curiosity or “right to know” than considering the other person's potential feelings.

As you read and reflect on the perspectives on this question, consider the following learnings:

- Racial harassment is not about the speaker's intent, but about the impact of the speaker's words or actions.
- Be sensitive to the other person, not just to your need to know or to ask the question. Questioning someone who looks different from you can be harassment.
- Remember that it is psychologically taxing for racialized people to always be asked to explain where they come from.
- There are other ways to start a conversation. Consider looking at similarities rather than differences.
- An important learning point for White people is to ask ourselves “Where do I really come from?” Colonialism has systematically tried to naturalize the presence of Whites in Canada while also stressing the decline of the primacy of Aboriginal peoples and the foreignness of racialized people. What have White people lost or forgotten in leaving behind diverse histories, ethnicities, and cultures?
- Have you ever heard someone respond to the question “Where do you come from” with “From my mother's womb” or “Except for the Native people, the rest of us are just immigrants, anyway”? Catch the humour that might come in such a response, and let this lead you into a conversation.

## Where Do You Come From? An Aboriginal Perspective

Laverne Jacobs

This question is a very important one for First Nations peoples. It is a question of identity. When addressing a group, Aboriginal speakers will often begin by saying their “spiritual name”—the name given to them by an Elder, the clan to which they belong, and the Nation or community they live in. Each of these terms helps to place a person and to establish the community he or she comes from.

In Aboriginal culture, community is of prime importance. The individual is subservient to the community. One is expected to respect and follow the norms and mores of the community, conducting oneself in ways that protect and honour the community. Thus, when speakers begin a conversation or address by giving their name and community, they are bringing honour to their community.

On the other hand, the question “Where do you come from?” also presents a real dilemma. Unlike a newcomer to this land called “Canada” who responds to the question with “I’m from Britain” or “I’m from China,” I have difficulty saying “I’m from Canada.” The existence of my people on this land now called Canada predates what is now known as Canada. The “Canada” my people knew was taken from them.

With the coming of new people to this land, the laws and customs of my people were eradicated and new laws were established. One of those “new” laws, the *Indian Act*, took away my personhood. According to early versions of this Act, an Indian was not a person and had no rights. Every aspect of the Indian’s life was decided and controlled by agents of the government. The Indian Agent, the government’s White representative on the reserve, was the justice of the peace, truant officer, welfare officer, lands officer, and so on. In many reserves, an Indian wanting to go to a neighbouring town, or anywhere off the reserve, had to get permission from the Indian Agent.

I remember my parents planning to build a new house. Like any couple, they dreamed about a new home, talking about the kind of home they wanted. Dad bought some plans for their “dream home.” Construction began, and before long, the Indian Agent came around and demanded to see the plans. He said the house was too fancy and made Dad change the roof!

Unfortunately, laws and Indians’ plans were not the only things that changed. Vast areas of First Nations territory have been flooded, destroying people’s homes and sacred places. Huge areas of forest have been clear-cut, wiping out the habitat of wildlife and consequently the livelihood of First Nations peoples. Lakes have been overfished. Rivers have been polluted, affecting the health of many First Nations people.

“O Canada! Our home and native land!” When I hear those words I feel very uncomfortable. All that surrounds me is not “my home and native land.” My “home and native land” no longer exists.

Where do I come from? I am Anishnaabe from Bkejwanong Territory.

## Where Do You Come From? An Asian Perspective

Peggy Pay Chia Chu

The matter was decided after a quick telephone conversation during a break at work. I would make a reservation at a popular downtown Toronto restaurant for my friends and myself to meet for an “all-you-can-eat brunch” the following Sunday.

After work, I walked into the restaurant for the first time, my eyes trying to adjust to the dimness inside after the glare of the late lingering summer sunshine outside. Not seeing any staff around, not even other diners, I was startled to hear the cheerful greeting, “Hello, Sushi!”

There, behind a bar, was a smiling young man—dark hair, dark eyes, olive skin, standing beside a short-order kitchen grill, spatula in hand. Mystified, I looked around and, still not seeing anyone else around—let alone someone whose name might be “Susie”—I asked, “Are you speaking to me?”

“Don’t you eat sushi?” he replied.

I was still thrown, but with dawning clarity, realized that to this young man my person had been reduced to an association with a foreign type of food. And although I adored Japanese cuisine, especially sashimi (raw fish) and its tamer cousin sushi (which does not necessarily contain raw fish), I returned his enquiry with a pleasant “No.”

He seemed a little taken aback and asked again, “You don’t eat sushi at home?”

To which I replied, “I’m not Japanese, and I’ve never eaten sushi.”

I then concluded my business and left with as courteous a “Goodbye” as I could manage.

I still wonder sometimes if I should have been more firm with my Canadian neighbour, the short-order cook. Should I have appeared outraged and belligerent? Should I have taken the role of teacher and lectured him on stereotypes, prejudices, and racism?

Or was it enough that I know who I am, and that I take care my friends know who I am?

My name is Peggy Pay Chia Chu, and no, I don’t answer to “Sushi.”

---

From *Our Roots, Our Lives*, pp. 94–95. Used with permission.

## Where Do You Come From? A Black Canadian Perspective

Wanda West

Who am I? I feel this is a question that I can easily answer in two sentences.

First, and most importantly, I acknowledge that I am a child of God. This affirmation describes by far the essentials of who I am.

Secondly, I am Black and Canadian. To me this seems fairly straightforward. Why is it, then, that certain people have a problem when I define myself in this way?

Working as a nursing professional, I encounter a large number of people from various cultures on a daily basis. Two questions often asked of me are, “What are you?” and “Where are your parents from?” I would simply state, “I am Black and Canadian.”

“No, where are you really from?” comes the ever-present follow-up question. I would find myself feeling frustrated. As I continue to respond, travelling backward through my lineage, this question would be repeated until eventually “Africa” is reached. Predictably, the conversation would end there. I am not sure whether this was because they were satisfied to hear me acknowledge “Africa,” or because they had not appreciated my earlier response, “From Africa, where everyone is originally from.”

I am puzzled. How many generations of being Canadian must one acquire before an “ethnic” person is finally considered a Canadian in the eyes of a “non-ethnic” person?

---

From *Our Roots, Our Lives*, p. 101. Used with permission.

## Where Do You Come From? A White Perspective

Sarah Cooper

When I was 15, we were given little Canada pins at school. My friend Katie and I happily pinned them to our coats, feeling proud of our Canadian selves. A week later I noticed that she wasn't wearing hers anymore, so I asked if she had lost it. She said no, that she had taken it off because she was tired of people coming up to her and asking her how long she had lived in Canada, and was she proud to be a Canadian? She is of Chinese ancestry, but her family has been in Canada much longer than mine.

Once, at a conference, I asked the woman next to me where she was from, assuming that she might be from a different part of Canada. She looked at me as if I were an idiot, and said sharply, “I'm from Toronto.” I wondered why she was so curt, until I looked at my conference package and realized that many people from around the world were also attending it. Without intending to, I had offended her—she thought I assumed she was not Canadian. It's easy to dismiss this, to say that she overreacted, assuming something I hadn't meant to say. But in reality, I had—however unintentionally—insulted her. How many other times have I done something similar and not noticed?

I haven't been asked where I come from much in my life. Being White, and speaking with a mostly Canadian accent, I seem “Canadian” enough that I don't appear “foreign” or “exotic.” It's strange to me—I wasn't born in Canada, and both my parents are obviously first-generation Canadian. Sometimes I don't feel Canadian, and yet I am accepted as Canadian in a way that my friend Katie isn't. “Where do you come from?” seems like a simple question, but it has many potential hidden meanings.



## RECOGNIZING RACIAL HARASSMENT IN THE CHURCH

Below are five different scenes that illustrate examples of racial harassment. The first three are about welcoming and inviting people, and the last two are about committee work.

Read through each of the five scenes. Feel free to stop if one scene or phrase stands out for you along the way. At the end of each scene you are invited to recollect your feelings and impressions. As you read, keep in mind the questions below.

### Response & Reflection

---

1. What scene or moment speaks most to your experience? Take time to note your response.
2. What character or speaker do you most identify with? What character do you least identify with?
3. Consider the range of feelings you feel reading these scenes. Take time to note your feelings. For example: confused, angry, sad, embarrassed, incredulous, etc.
4. Do any of the characters you identify with, or your feelings, surprise you? Which ones? Why?

## Welcoming and Reaching Out to People

### Scene 1: “What a wonderful traditional skirt!”

A Black Canadian woman who is a long-time United Church member moves to a new area and attends a new congregation that is largely White. Despite the fact that she has attended services regularly at the new congregation for months, each week people continue to comment on her presence.

“Welcome to our church! It’s so wonderful to have you here.”

“What a wonderful traditional skirt! I would love to wear something so exotic and beautiful, but I could never get away with it.”

“We really need some more diversity in this church. Would you be interested in chairing our diversity committee?”

Over time, instead of feeling welcomed, the woman feels constantly reminded that she is seen as an outsider. Her status is judged by her looks and appearance. Eventually, she stops attending the congregation.

---

Based on personal accounts and a scenario presented in *Living the Welcome: The Journal*.

### Questions

---

1. What kinds of power relations are seen between those who “welcome” and the woman who is being “greeted”?
2. What do the comments about the woman’s wardrobe say about the beliefs of the speaker? Why might the comments contribute to creating a hostile environment?
3. Why do congregants assume that the new attendee is interested in a diversity committee? How might the question be received by the woman?

### Scene 2: “Don’t be bashful”

At a Conference meeting, a Japanese Canadian church member is invited to share his experience of the internment of Japanese Canadians during the Second World War. The facilitator prods him: “Don’t be bashful.” Rather reluctantly, he begins to speak. A White man cuts in saying, “It was wartime. The government had a right to do what it did to protect the country against the enemy.” The Japanese Canadian church member feels hurt and unsure of how to respond.

At lunch, the distressed church member and some acquaintances of Japanese heritage sit down at a table together. A White woman walks over to the table and says enthusiastically, “Don’t be bashful.” As she says this, she motions to invite the table to sit with a group of White people.

---

Based on Victor Kitagawa’s story in *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

### Questions

1. How might people’s experiences of racism, their cultural background, or their personal temperament shape their willingness to comment about experiences of race, culture, ethnic or national origin?
2. How might the Japanese Canadian person feel about the comment heard twice, “Don’t be bashful”? What stereotype or assumption does this comment suggest?
3. Why might the Japanese Canadian church member have preferred to spend time together with other people with a Japanese background, without Whites?
4. What assumptions are working when the White woman invites the table to join the White group?

### Scene 3: “Why should we give them anything else?”

A few United Church members are having lunch at a local restaurant. They overhear a young Aboriginal patron say that the nearby First Nation is developing plans for a new youth computer library. One church member suggests to the others that the congregation send a card with good wishes and a small donation to the reserve for the youth centre. She thinks this is a good idea. Since the congregation itself has no youth anymore, it finds few opportunities to support younger generations.

Also, she’d heard at the gas station that there was a youth suicide on the reserve last year. The gesture could be supportive, she says. And as she points out, although it is close by, few United Church people including herself have ever personally known anyone from the reserve.

When the woman goes to the washroom, the other church members talk about her idea:

“I don’t mind a card, but they get everything for free already. Why should we give them anything else?”

“It’s a real shame, but a new centre will just rot. It’s just a fact that they’re lazy and don’t know how to keep things up. Just watch them—they bought the Smiths’ farm, and it’s gone to hell in a handbasket.”

“First I’d like to see them obey the law. I saw on TV that the chief was supporting the kinds of recklessness they’ve had in Caledonia and with those Mohawks.”

The Aboriginal patron sitting nearby overhears the comments and feels angry, hurt, and misunderstood. He didn’t even ask for the church people’s help, but here they are, insulting his community and his dream. Next time he’ll think twice before talking about reserve life when he’s in town.

Later, the United Church member is disappointed when her church decides not to send a card or a donation to the computer library.

## Questions

---

1. What negative assumptions about Aboriginal people are reflected in the comments made by the United Church members? How do you think these beliefs came to exist?
2. Would you describe the comments in this scene as racial harassment if the Aboriginal patron hadn't heard them? Why or why not? If not, how would you describe them?
3. What do the comments suggest about the church members' relationship with the woman who is trying to be an ally with Aboriginal people?
4. What are the particular challenges of dealing with racism and racial harassment in a context where there is little contact between racial or cultural communities?
5. Rewrite the scene with an ending from the church members' perspective.

## Working on Committees

### *Scene 4: "He just looks shifty"*

A qualified and experienced minister has just been interviewed for a position with a congregation. The committee had initially felt excited at the prospect of hiring a minister who was part of a racialized community. However, after his interview, the committee feels depressed. They have come to the conclusion that the candidate's lack of eye contact showed rudeness and a lack of confidence.

"I can't tell if he's listening or not."

"It looks like he's distracted—I just can't trust someone who doesn't look me in the eye."

"His resumé says he's an experienced pastoral counsellor, but he can't even look at a speaker."

"He just looks shifty."

The hiring committee rejects the candidate. He later follows up about what went wrong and hears it was because he didn't make eye contact. The candidate feels devastated. In his South Asian cultural understanding, it would be invasive or disrespectful to look hiring committee members in the eye. At his previous ministerial placement, his manner of engaging people had been viewed as a key strength.

## Questions

---

1. What problems might arise when a congregation hopes to create a more diverse community by recruiting a racialized or Aboriginal minister? How might this strategy be harmful to racialized people or Aboriginal people?
2. What might a congregation or committee first need to learn or to change before being genuinely open to recognizing and accepting the gifts and leadership of people who don't share the same cultural, ethnic, or national background?
3. In your congregation, what kind of training or discussions do committees have before assessing or evaluating new potential leaders or initiatives?

### Scene 5: “I wonder who else could make the presentation?”

Sung Ha, a Korean Canadian member of a social concerns committee, researches and prepares a presentation about the unjust treatment of Chinese Canadians through the Head Tax. She first presents the material to the committee. After minimal discussion, the committee says it supports and agrees with Sung Ha’s work and findings, and approves her motion to bring the information forward to presbytery. But at a coffee break, a few committee members converse in private:

“I find Sung Ha hard to understand.”

“Having her present might look a bit like self-interest on her part.”

“We wouldn’t want Sung Ha to get ambushed, would we?”

“I wonder who else could make the presentation to presbytery—maybe somebody with more experience?”

After the break, Glenda, the chairperson, announces that Cyril, the group’s most experienced presbytery representative and a lawyer, will make the presentation. The chairperson thanks Sung Ha for bringing the issue to the committee’s attention. Sung Ha is stunned and struggles to control her emotions. The group closes with a reading of Galatians 3:28: “There is no longer Jew nor Greek, there is no longer slave or free, there is no longer male and female; for all of you are all one in Christ Jesus.”

---

Based on David Kai’s skit reprinted in *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

### Questions

1. What assumption is at play when a committee member says Sung Ha’s presentation might look “self-interested”?
2. When the committee members displace Sung Ha, one of their stated intentions is to protect her, but their actions hurt and disrespect her. How do you explain this?
4. What are the particular challenges of addressing racism in situations with people who care about social concerns and social justice?
5. How might it affect the different people involved to hear the Galatians scripture in a situation where racism is unaddressed?

### Learning: What Is Helpful?

Consider the following learning points that have emerged in other discussion groups about the dynamics illustrated in these scenes. Are there points with which you strongly agree or disagree? Why? What might you change or add to the list based on your own discussion or observation? Remember, this is a learning journey.

#### Personal Steps

- A smile can be a warm and discreet way of expressing welcome.
- Don’t confuse your own perceptions of people and their circumstances with “the reality.” Check out your impressions with other records and accounts that differ from yours.
- Educate yourself about the historical, cultural, economic, geographic, and social diversity among all racial, ethnic, and national groups, including your own. Don’t assume that apparent racial similarity means that people share values, interests, or geographic ties.
- Get curious about where you live. Think outside of the box to respectfully investigate what’s behind how Aboriginal, White, and racialized people live and interact in your community.
- Consider attending or organizing events or educational opportunities, including using the Internet, reading books, and watching films, to learn more about different people’s experiences of racism.
- Realize that anti-racism work is primarily the responsibility of White people. If you are White, try to talk with other White people about racism, racial harassment, and becoming allies in anti-racism.
- Remember that valuing diversity is not only about reaching out, but about reaching within and committing to anti-racism.
- Pray for openness to hear what God might be calling you to learn.

### *In Your Congregation or Community*

- Don't assume a person is "new" or an outsider just because you have never noticed her or him.
- Use judgment and sensitivity when deciding whether or not to compliment people's clothing, hair, or adornment. And never touch a person's body, clothing, hair or belongings unless you're sure it's welcome. Realize it can be invasive and draining for racialized people to repeatedly have White people focus attention on their physical appearances or to encroach on their personal space without permission.
- In showing hospitality, try to give people equal or proportionate attention. Avoid focusing disproportionately on racialized people.
- Examine how cultural assumptions in congregational activities can marginalize or exclude people. Don't assume that such things as contributions to a potluck meal should be from your heritage and anything else is "other."
- Realize that the desire and tendency to exclude racialized people or Aboriginal people to protect them from racism is itself racism. If you foresee racism in a certain circumstance, focus on changing the racism, not the behaviour of the person from the racialized group.
- Try to be flexible and sensitive to both individual needs and group dynamics. Be open, but don't patronize groups of racialized people and Aboriginal people by assuming they "need to be included" in White groups. White people's desire to "include" can suggest they believe their circle to be the centre.
- Consider the Bible from a postcolonial perspective (see *That All May Be One*). Don't confuse spiritual "oneness" with conformity, easy obedience, or harmony.
- Set up a racial justice committee in your congregation.

### *In Committee or Group Meetings*

- Consider doing an "anti-racism audit" of an element of your congregation's work, such as the hiring process, to systemically consider where racism may be operating. Consult the resource list at the end of the booklet for suggestions.
- Be aware of who speaks and doesn't speak in groups when decisions are made. Are racialized people being heard? Are they invited to speak?
- Try to be open to non-verbal cues and body language when facilitating a group. Listen to silences as well as speech.
- Understand that many factors such as culture, ethnicity, personality, and gender may shape the way people prefer to interact in a group. Consider developing shared group norms for meetings or gatherings. This may help to avoid imposing one way of interacting.
- Don't assume that all racialized people or Aboriginal people are interested in or suited to particular kinds of work, any more than all White people would share an interest in a particular committee.
- Your assessment of performance should not overshadow the significance of respecting participation and people's work. Remember that your own sense of "what is best or right" is shaped by your own limited personal and cultural viewpoint.
- Hold all group members accountable to a transparent process. Resist backroom discussions that exclude people.

## Teachings Prayer (excerpt)

by Alf Dumont

Meegwetch  
Che Manitou...

We thank you  
that you gave us the teaching of respect,  
that we might hold all of your creation  
in the proper perspective  
and see ourselves as one part of the created order,  
and see all parts as important,  
and see that we are not greater or less than any part,  
that we have a role to play,  
and a balance to maintain.

From *That All May Be One: A Resource for Educating toward Racial Justice*. Used with permission.

## The United Church of Canada...

### 1. Participate Fully

Encourages the full participation of Aboriginal and First Nations peoples and people of racial and ethnocultural minorities within The United Church of Canada at every level of the church, particularly decision-making bodies, by

- 1.1 facilitating equitable participation of all people within decision-making processes in the church
- 1.2 encouraging the effective participation of Aboriginal and First Nations peoples and people of racial and ethnocultural minorities in decision-making processes, and in leadership and mentoring roles within the church
- 1.3 ensuring that various types of resources (i.e., human, media, and financial) are in place to support Aboriginal and First Nations peoples and people of racial and ethnocultural minorities as they assume these positions
- 1.4 adopting and applying just and equitable hiring and employment policies and practices
- 1.5 making an active effort to recruit and hire Aboriginal and First Nations persons and persons of racial and ethnocultural minorities for various positions within the church, especially in communications, education, and professional development
- 1.6 encouraging and supporting Aboriginal and First Nations peoples and people of racial and ethnocultural minorities to undertake theological studies

## 2. Organize for Diversity

Supports anti-racism work and promotes positive relationships among the diverse racial and ethnocultural groups within The United Church of Canada, by

- 2.1 including anti-racism activities and focus (coordination, resources, advocacy, and support functions), within staff portfolios at all levels of the church
- 2.2 through the interdivisional core staff team, encouraging, monitoring, reporting, and fostering self-assessment of anti-racism work across the church
- 2.3 developing, compiling, and making available education resources on anti-racism, cross-cultural relations and realities, and conflict resolution at various levels of the church
- 2.4 encouraging the use of curriculum materials that are set in diverse racial and ethnocultural contexts
- 2.5 including diverse Aboriginal, racial, and ethnocultural content and approaches to learning in church curricula
- 2.6 encouraging the review of worship and Christian education resources, and other visual and written materials at all levels of the church from an anti-racism perspective (see the anti-racism education resource, *That All May Be One*, compiled by the Education Working Group)
- 2.7 providing training and continuing education in anti-racism for students, staff at theological colleges, volunteers, clergy, local, regional, and national staff, and summer camp staff
- 2.8 enhancing our worship and ministry by using sources and interpretations from racial and ethnocultural minority experiences, theologies and analyses
- 2.9 enriching our worship and ministry through the use of diverse racial and ethnocultural music, song, images of God, stories, and practices
- 2.10 including preaching exchanges and joint worship services among groups of different races, ethnicity, language, and culture

2.11 encouraging clergy, staff, and other participants in the church to bring people together from the church and the surrounding community to enhance mutual understanding across race, ethnicity, and culture

2.12 encouraging the establishment of local, regional, and national networks to share experiences and successes

## 3. Act Justly

Will endeavour to act justly within its own structures, courts, policies, and practice, by

- 3.1 applying an anti-racist lens in practising ethical and just financial stewardship
- 3.2 reviewing the candidacy, settlement, and post-settlement processes for clergy to ensure that they are supportive and non-discriminatory
- 3.3 developing and publicizing the availability of policies and procedures to address complaints and conflicts with respect to racism
- 3.4 helping people to become aware of and support others in accessing church and public services/processes when rights are violated by acts of racism
- 3.5 helping those who have committed acts of racism to recognize the sin of racism and to be transformed
- 3.6 working to create or maintain just relations with persons of racial and ethnocultural minority
- 3.7 working to create or maintain just relations with Aboriginal and First Nations peoples



#### 4. *Speak to the World*

Supports anti-racism work within broader society, by

- 4.1 monitoring, evaluating, and advocating with respect to human rights and equity legislation, regulations, policy, and practice
- 4.2 monitoring, evaluating, and advocating portrayals of Aboriginal and First Nations peoples and people of racial and ethnocultural minorities in the media
- 4.3 monitoring and responding to racist coverage of local and global events, and editorials and commentaries covered or not covered by the media, ensuring the media either through the presentation of facts or through innuendo does not inflame, provoke, or support racist sentiments
- 4.4 providing the anti-racist voice for those who cannot respond for fear of retribution
- 4.5 urging all levels of the church to speak out against human rights violations, including instances of racial injustice
- 4.6 participating in wider society initiatives that address anti-racism, human rights, and social justice issues
- 4.7 participating in wider society initiatives that promote mutual understanding among groups of different race, ethnicity, and culture

---

37th General Council, 2000  
*Record of Proceedings* 2000, pp. 724–726

## REFERENCES

### United Church Resources

*Living the Welcome Journal* (Toronto: Emerging Spirit, The United Church of Canada, 2007).

Ng, G.A. Wenh-In, ed., *Our Roots, Our Lives: Glimpses of Faith and Life from Black and Asian Canadian Women* (Toronto: United Church Publishing House, 2003).

Ng, Wenh-In, ed., *That All May Be One: A Resource for Educating toward Racial Justice* (Toronto: The United Church of Canada, 2004).

*Toward Justice and Right Relationship with First Nations People: A Beginning* (Toronto: The United Church of Canada, 2003).

---

*Our Roots, Our Lives; That All May Be One; and Toward Justice and Right Relationship* are available through United Church Resource Distribution (UCRD). Call toll free 1-800-288-7365 or locally 416-253-1630, e-mail [ucrd@united-church.ca](mailto:ucrd@united-church.ca), or contact a presbytery resource centre near you.

### Online Resources

Canadian Ecumenical Anti-Racism Network resources and website  
([www.ccc-cce.ca/english/justice/racism.htm](http://www.ccc-cce.ca/english/justice/racism.htm))

McIntosh, Peggy, “White Privilege: Unpacking the Invisible Knapsack.”  
([www.case.edu/president/aaction/UnpackingTheKnapsack.pdf](http://www.case.edu/president/aaction/UnpackingTheKnapsack.pdf))

The United Church of Canada website ([www.united-church.ca](http://www.united-church.ca))

## How This Resource Was Developed

This booklet is adapted from United Church human resources guidelines to raise awareness about racism and racial harassment in the church workplace. The policy applies to employees of the church's General Council Office and Conference offices. The Racial Justice Advisory Committee decided to adapt the guidelines for use in congregations. Susannah Schmidt was contracted to write the adaptation with the guidance of Kim Uyede-Kai, General Council Minister, Racial Justice and Gender Justice. Several United Church ministers and lay people across the country in diverse contexts were consulted in the development of the resource.

**Our deepest thanks** go to those who took the time to offer thoughtful and constructive comments: John Burton, Alf Dumont, Julie Graham, Cathy Hird, Emmanuel Ofori, Robin Sherman, and Diana Sung. Our thanks also go to Sarah Cooper and the many people who offered words of encouragement along the way toward becoming a racially just church.

## About the Editor

Susannah Schmidt's anti-racism path started as a volunteer with the Alternatives to Violence Project in Quebec and Ontario prisons and as a member of the Coalition for a Public Inquiry into Ipperwash. She has worked as a literacy tutor in Prince Albert, SK, and has developed several anti-racism popular education tools. She has studied anti-racist and postcolonial ministry at Emmanuel College at the Toronto School of Theology. Susannah has a Bachelor of Arts from McGill University and a Bachelor of Journalism from Ryerson University.

PARTICIPATE FULLY • ORGANIZE FOR DIVERSITY • ACT JUSTLY • SPEAK TO THE WORLD