

United Methodist Women

Resources for Racial Justice

Tools for UMW Leaders

- Bible Studies
- Worship
- Programs/Workshops
- Articles
- Resource Lists
- Action Ideas



**Racial Justice Program, Section of Christian Social Responsibility
Women's Division - General Board of Global Ministries, United Methodist Church
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Women's Division, General Board of Global Ministries
The United Methodist Church
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Dear United Methodist Women:

The Women's Division is pleased to share with you ***Resources for Racial Justice: Tools for UMW Leaders***. It offers you many ways to get involved in implementing the *Charter for Racial Justice*, including Bible studies, worship services, programs, workshops, displays, issues and action ideas.

During 2006 United Methodist Women celebrated the *Charter for Racial Justice*. Twenty-five years after the *Charter* was adopted by General Conference and more than 50 years since its creation, United Methodist Women are actively exploring what the Charter means in today's world and how they can re-commit themselves to racial justice. These resources are an important way to explore their biblical and theological roots, and their current realities, and to discern how they can take faithful action for justice.

The resources in this booklet have been created during the process of the Racial Justice Program's work with United Methodist Women. We thank you for your insights. The result is designed for use at the local, district, conference and national level. Feel free to reproduce materials citing the source. Most materials will also be available on the Women's Division website at <http://gbgm-umc.org/umw> for further circulation.

Please share your ideas, concerns and feedback with us! This will help us to collectively shape how we move forward together for racial justice. After a workshop or program, if you have notes and insights please send them to the Racial Justice Program, Women's Division. At the back of this booklet is an evaluation form. You can fax or mail it to us with your comments.

We honor your commitment to faithful Christian witness in our world, including for racial justice.

Carol Barton & Elmira Nazombe
Racial Justice Program, Women's Division

Resources for Racial Justice: Tools for UMW Leaders

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This new resource is for United Methodist Women at the local, district and conference level. It is available on-line at <http://gbgm-umc.org/umw>, or contact your Conference *Racial Justice Charter Committee*. Publication date: August 2006. For further information contact the Racial Justice Program, Women’s Division-GBGM, 475 Riverside Drive, Room 1502, New York, NY 10115, 212-870-3732.

Racial Justice Symbol

This image represents United Methodist Women and the Women's Division's commitment to work for racial justice. It symbolizes a world of racially and ethnically diverse peoples working together side-by-side to create a world in which every person has a voice, rights and opportunity for abundant life. Within the image are two hands joined together to work for justice for all God's children.

Watch for this symbol in *Response* magazine, on the Women's Division website and throughout resources for United Methodist Women. Wherever you see it, you will find information and ideas enabling you to participate in United Methodist Women's ongoing effort to combat racism.



Bible Studies



The Good Samaritan—A Role Play Exploring Racial Justice

By elmira Nazombe

Goal: To look at Biblical imperatives regarding racism (including what perspectives we bring to reading the Bible—how we position ourselves in our reading of the Bible).

Time: 90 min.

1. Facilitators read 2 versions of text: Luke 10:25-37. Before reading, ask people to listen actively and to think about:
 - Who do we tend to identify with?
 - Where else might we be positioned in this story?
 - What would it mean to think about ourselves in the different roles?(5 minutes)
2. Divide the group into small groups of 7 or more. Groups are to imagine that the events in the story happened today in your community. The person that is hurt is of a different race or ethnic group than the person who tries to help or the religious people who pass by, or the innkeeper. Have five people at your table take the parts of each one of the people in the story (Levite, Rabbi, Samaritan, Wounded Man, Inn-keeper). Have a recorder take notes, and one or more people who will observe the role play. The task of each group is to portray the story but add dialogue that the Bible does not give us.

The first action will be *monologues*. Each person will carry on a conversation with herself about how she feels about the situation, within her role. She might recall the history of relationships with that racial/ethnic group in general, any personal experiences she may have had with that group, hesitations she may have about getting involved with someone of that race. Feel free to identify the racial groups involved, since there are different kinds of attitudes toward different racial and ethnic groups. Get into your roles! (15 minutes)

3. Observers can be writing down some of the attitudes about race that emerge. What other issues come up? Share these with the group (5 minutes)
4. The group of five then move to dialogues between people in the story: the wounded person with the person of another group who tries to help; the helping person with the innkeeper; the religious people with the wounded

5. person...Keep in mind the attitudes expressed in the monologues. Maintain these attitudes but still try to have a conversation with the other person. Each dialogue could be about 2 minutes. Some of the observers might want to change places with the “actors” for this part. (30 minutes)
6. Plenary: Come back together. Facilitators invite one of the small groups to present their scenario. How might the situation be changed? Instead of answering, an audience member is invited to step into one of the characters. As the actors replay the improvisation, the new player helps to make change in the situation through dramatization. Depending on time, ask a second group to present a scenario.
7. Discussion: Following the dramatization, discuss: What are some reactions to the exercise? What new insights? What does it say about how we are “raced”? What did you learn about being a good Samaritan when the person we might help or receive help from is from another racial group?

What Acts of Faithfulness Do You Choose? Guidelines for Bible Study Using Isaiah 58: 1-14 by elmira Nazombe

This Bible Study will focus on Isaiah's call for acts of social justice as the true meaning of fasting as God's preferred demonstration of faithfulness. At the time of Isaiah, Jews fasted as a sign of the obedience to God. In this Bible Study, you will be asked to consider several questions related to injustice – a) Where do you see injustice in your own community as well as in the broader society, b) Is it experienced differently by different racial and economic groups, and finally, c) Are you prepared to take up Isaiah's challenge?

1. Read together Isaiah Chapter 58: verses 1-14 (see pages 10 - 11).

2. Ask a member of the group to read verse 6:

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Here are some questions to consider and discuss:

- Does injustice have colors and ethnic identities?
- Who are the oppressed? Who might they have been in Isaiah's time? Who are they today?
- What does it mean to "let the oppressed go free?"
- What are the yokes that need to be broken in your community? in our nation?

3. Ask a member of the group to read verse 7

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Here are some questions to consider and discuss:

- Who are the hungry in your community?
- Who were the homeless poor in New Orleans and the Gulf Coast, and what has happened to them?
- Did you feel differently about those people affected by Hurricanes Katrina and Rita than those affected by the Tsunami?
- How are all of us implicated in what happened to the homeless poor in the Hurricanes Katrina and Rita crises?
- What are some ways you are sharing your bread with the hungry?

4. Now, let's turn our attention to Verses 9b-10a. Notice how Isaiah points to bad personal practices as part of the problems of the faithful.

Verse 9b-10a: If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted,

- How do we point the finger at the poor?
- Whom do we blame for poverty?
- When are we satisfied to offer crusts of bread rather than enough to satisfy hunger?

5. Finally, ask one member of the group to read aloud verses 10b-14, and ask members of the group to consider God's wonderful promises to those who choose acts of justice as their proper fast.

Verse 10B — 11a: then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong;

Verse 11B: and you shall be like a watered garden, like a spring of water, whose waters never fail.

Verse 12: Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

Verse 13: If you refrain from trampling the Sabbath, from pursuing your own interests on my holy day; if you call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs;

Verse 14: then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken.

Isaiah 58: 1-14

Verse 1: Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins.

Verse 2: Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

Verse 3a: "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?"

Verse 3b-4a: Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist.

Verse 4b: Such fasting as you do today will not make your voice heard on high.

Verse 5: Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes?

Verse 5B: Will you call this a fast, a day acceptable to the LORD?

Verse 6-7: Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Verse 8a: Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator (righteousness) shall go before you,

Verse 8b-9a: the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.

Verse 9b-10a: If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted,

Verse 10 B: then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong;

Verse 11B: and you shall be like a watered garden, like a spring of water, whose waters never fail.

Verse 12: Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

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Verse 14: then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken.

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How Are We “Raced”?

A Bible Study by Lois M. Dauway

Leader Preparations

1. Set this Bible Study in the context of worship; begin and end with prayer and song.
2. Prepare a separate handout for each biblical passage (Esther 3:1-6, Deuteronomy 17: 14-15, Matthew 2:16-23, Exodus 1:8-14, Luke 10:29-37). The page will include one Scripture passage, and questions to be answered, using its perspective. Divide participants into at least five small groups to explore each of the five passages. If there are a large number of participants, several small groups can explore the same Bible passage.
3. Distribute copies of Dr. Carolyn Johnson's quotation.
4. The study will take at least 90 minutes (to 2 hours).
5. Ask several people before the study begins to assist with the reading.

Process

Facilitator shares introduction on “How Are We 'Raced.'” Invite a reader to read the quote from Carolyn Johnson, former President of the Women’s Division (15 minutes). Because of lengthy passages, the facilitator may wish to share reading responsibilities with other persons, designated in advance.

Facilitator invites each small group to read its Bible passage and discuss the questions in the context of “How Are We 'Raced’” (25 minutes).

The facilitator will read each Bible passage aloud, and then invite the small group(s) which studied that text to share its answers, insights, and reflections. Allow ample time for discussion of all five Bible passages (40 minutes or more). Facilitator should be prepared to respond to questions and concerns that arise, and to help build on insights from one group to the next. Invite a few of the women to briefly share their observations on what they learned from the Bible study (10 minutes).

Introduction

Facilitator Reads:
(The following reflection is by Lois M. Dauway, Section of Christian Social Responsibility, Women’s Division, General Board of Global Ministries, The United Methodist Church.)

Among the issues we will be exploring is an intriguing question raised by Dr. Carolyn Johnson, a former Women’s Division President. The question is “How you 'raced'?”

This means: How were you taught about whom you are and how that impacts your relationships with those around you – whether they are like or different from you? Dr. Johnson says:

“For the Women's Division, there have been so many women whose names are known and unknown, who have done very courageous things. It means that all of us United Methodist Women have to ask ourselves a series of things and be willing to deal with those very honestly.

One, we really have to know our own personal story in how we were “raced.” Now, people will ask you, how were you r-a-i-s-e-d. I want you to also think how you are r-a-c-e-d. And then, you have to say to yourself, “Which aspects of that am I going to find, to correct, to let go or whatever?”

Another issue is, “Do I have the willingness to act when action is needed, even if that action is something I have to do by myself?” Sometimes, the moment when you will have to speak is not a moment when the rest of your sisters will be with you, and so if you find yourself in a “woulda, coulda, shoulda” position, then you did not act at the moment. The Division still has to have moments when it acts corporately, obviously. But there are also times when we have to be courageous in the moment.

We also have to continue to say that we will try to continue to discover and understand the complexities and the dynamics of racism. We have to continue to engage with each other and with other people around the issue of racism. We have to continue to learn.”

-- Dr. Carolyn Johnson, former President of the Women's Division, addressing the Women's Division Directors' Meeting, October 2004.

Our Bible Study will invite us to dig deeply – to explore the question for ourselves and for the Organization of United Methodist Women.

Let us begin with a basic premise – if you were born in this country or if you immigrated and have lived here for more than five minutes – you have been “raced”. (Repeat the sentence.)

Racial oppression in this country has occurred historically by the identification and treatment of some groups (i.e., African Americans, Hispanics/Latinos, Asian/Pacific Islanders, and Native Americans) as “less than.”

Sexism, ageism and classism are examples of additional forms of systemic oppression. That is, specific groups are systemically identified or treated as "less than" or "different from" because of their gender, age, sexual/affective preference, and role or job status. It is important to recognize that we are called to struggle against all forms of oppression. To paraphrase Dr. Martin Luther King, Jr., "None of us are free until all of us are free."

The focus of this Bible Study is on racism. This is because racism hits us at the visceral level. If you call a man a sexist, unfortunately, he is likely to laugh and say, "Yes, my wife is always telling me that!" The challenge to his behavior is minimized. If, however, you call someone a racist, he or she tends to react with real anger. In other words, a charge of racism hits hard. Learning methods for addressing racism can provide us with a model for teaching the process of becoming multicultural. Many of the methods and learnings can be applied to efforts to confront sexism, ageism, classism, etc.

Before we move further, let's look at some definitions so that we can approach this Bible Study on some common ground.

The harboring of negative feelings toward people of other groups (i.e., anti-white or anti-Semitism) is personal-level prejudice, and is often the result of -- and reinforces -- institutional racism. The institutionalization of oppression has several levels. At the personal level, Whites and people of color consciously or unconsciously learn to be either perpetrators of oppression or perpetrators of the victim position. No human being is born with racist attitudes and beliefs.

Are you familiar with the song from the play/movie, "South Pacific," "You Have To Be Carefully Taught?" Then you understand that we are "raced at an early age." "Carefully taught..."

Children of African descent, for example, are "raced" with a particular set of coping skills in order to maneuver their way around and past the barriers which society presents. The coping skills for young Latina are different. As are those for Native American girls or a young immigrant from the Asian continent. Young White girls are also taught skills, "raced," for making it in society. This may include privilege. The point is that we are all developmentally impacted by issues of race in this country.

Such information is acquired involuntarily at an early age through a conditioning process that is both emotionally painful and harmful. There are personal costs for all groups. This is not to say that the emotional experience of Native Americans and Whites are the same. It is not. One way, however, that White people come to empathize with the pain of oppression for target groups is to acknowledge the pain that results from their own prejudices. Reclaiming one's ethnic background is part of this process. For example,

persons of Irish descent need to learn about the discrimination which was perpetuated against the Irish in the early history in Boston, Massachusetts. Signs were hung: "No dogs and Irishmen allowed." Does that communicate? I cannot underscore enough that the challenge is not to compete with each other around the question of whose pain is deeper or more valid. We are committed to soothing the pain of all who hurt. It is counter-productive, and indeed, offensive to attempt to compare pain. Pain hurts -- that is enough to spur us to action.

Two more definitions and then you can go to work!

Racism is the systemic oppression of people of color. It occurs at the individual, interpersonal, institutional and/or cultural level. It may be overt or covert, intentional or unintentional. Racism is different from racial prejudice, hatred or discrimination. Racism involves having the power to carry out systemic discriminatory practices through the institutions of our society.

Modern racism suggests that the character of racial prejudice in America has changed. Rather than engaging in overt manifestations of racism, many people currently use non-race-related reasons to continue to deny racial-ethnic persons equal access to opportunity.

Modern racism is an interesting term. Here's an example of how it works. In Boston, forces against school desegregation in the sixties did not say that they did not want their White children to go to school with Black children. What they said is that they were "against busing." Do you get the point? It was an interesting argument given the fact that children had traditionally been bused to school, and with desegregation, the distances that many children would be bused would be lessened.

Now we are going to look at the Bible in relation to the issue of being "raced." The racial-ethnic groupings of today are not analogous to the kinds of oppression that occurred in biblical times. However, we can learn from examining Bible stories.

Many would argue that modern racism is not "modern" at all. Let's look at the Book of Daniel, particularly, Chapter 6.

Jerusalem was conquered by the Babylonians. King Nebuchadnezzar commanded that "Israelites of the royal family and of nobility, young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight and competent to serve in the king's palace" be trained to serve the needs of the king. Daniel was such a man, and because he was an astute and forthright man, he began to rise up within the government structures.

Daniel was a Jew. He was “raced” as a Jew. He was a person on the margin, but was “raised” as a person of privilege. An interesting dilemma!

Resenting Daniel’s favored position within the structure; Babylonian bureaucrats became determined to get rid of him because he was not “one of them.” They realized that it would be unwise to engage in overt anti-Jewish behavior and, therefore, plotted to use institutional procedures to eliminate their rival. They intentionally established policies and procedures that Daniel, a devout Jew, would be unable to comply with.

Then, they convinced the king to mandate that anyone who did not worship the golden idol, fashioned in the image of Nebuchadnezzar, would be thrown into the lion’s den. Aware that Daniel would worship only his God (because that is how he had been “raced”) his enemies knew that he inevitably would suffer the penalty for disobeying the king. No racial slurs were heard nor were “Babylonians Only” signs displayed. Simply, the structures of the times were in place to keep those who were different from assuming too much power.

Does that communicate?

Another example: Think of a young African American girl hearing the passage from the Song of Solomon ... “I am Black, but comely.” For young people who may believe that God wrote every word of the Bible (instead of human beings writing it in a particular social context), this passage communicates that even God is “racing” people, that Blacks are less beautiful, less worthy, even rejected.

Now it is time for you to do some reflection. On your table are sheets of paper with a biblical passage and a few questions written on them. Within your table groups, read the passage and respond to the questions. You will have approximately 15 minutes for discussion and then we will take a few minutes to hear from your tables.

(Reminder to the Leader: Have copies of one the following five biblical passages and questions on each table when participants arrive so that each group has its own passage/questions to consider. Provide enough copies so that each person seated at a table has her own copy. After they have had the opportunity for table discussion, invite them to share insights before the whole plenary.)

Passages and Questions

Esther 3:1-6

How was Mordecai “raced”? How were the servants “raced”? Haman?

Did you note that, although Haman had a conflict with one person, his solution was to destroy all Jews? Can you identify instances in which whole groups of people are characterized by the actions of one member of the group?

Deuteronomy 17: 14-15

How were the Israelites “raced”? These were people who had been oppressed, but now, they were occupying another people’s land. How did the manner in which they were “raced” inform their relationship with others? Do you find it ironic that those who have been oppressed could exclude others so easily?

Matthew 2:16-23

How did the circumstances of Jesus birth and early childhood—Herod’s edict and his family’s sojourn in Egypt-- impact the manner in which Jesus was “raced”? How do you believe that the manner in which Jesus was “raced” in childhood affected his adult ministry?

Exodus 1:8-14

How were the Egyptians “raced”? As a result, how were the Israelites “raced”? How were structures used to perpetuate the status of the Israelites? Do we have systems in the church to “keep people in their place?” If so, name some.

Luke 10:29-37

How do you believe these different men were “raced” – the man who fell among robbers, the priest, the Levite, and the Samaritan? How did the way each was “raced” inform their responses to the crisis, as related in the story of the man who fell among thieves?

Leader (Following discussion): Thank you for your reflections. We hope you will continue to struggle with the question of how we are “raced” and the implications of that for the Organization of United Methodist Women.

Bible Study Narratives

by Hwa Ryu and elmira Nazombe

II. Bible Study on Book of Jonah

Goals

- To learn how the experience of racism affects our ability to respond to God's call
- To learn again about the breadth of God's love and what a challenge it is for our life in the community and in the world

Guidelines for Bible Study

Participants shall read the Book of Jonah as preparation for the Bible Study. Make a brief outline of the major events of the story on a chalk board or on newsprint.

Focus

This Bible Study focuses on Jonah's Call, his personal problem in following God's Call, and what was behind Jonah's refusal to answer God's Call.

Steps

Step 1. Ask a member of the group to read Jonah's personal story as if Jonah were speaking to the group.

Step 2. Ask group members to take a few minutes to think in silence about their feelings and their first reactions to what they have heard.

Step 3. Ask members of the group to share their feelings and reactions, and to write them on newsprint as they are verbalized.

Step 4. Choose several questions for further discussion on racial justice.

Jonah's Story

When God told me to preach in Nineveh, I was stunned. How could God ask me to do that? It was not only risky for me because I am a Jew, but also the people of Nineveh are not God-fearing. I felt as if this was absolutely the wrong thing for me to do. Why did God ask me to do this? The Ninevites had everything they needed – all the blessings of the earth. That is, except as far as I was concerned, because they had an abusive attitude. They had no interest in Jewish religious culture, nor did they respect our social culture. How could God

want me to speak to these people, this oppressive majority? And, why would God want to speak through me? I felt the only thing that I could do was to run away. I could neither preach nor prophesy to the Ninevites. I had to do the only thing left for me – run as far and as fast as I could. I was thinking, “Well, God will find somebody else.”

My first attempt at escape was a complete failure -- all I managed to do by boarding that ship going in the opposite direction was to endanger the lives of other passengers. To make it worse, even the sailors realized that I was the problem. They weren't Jews, but they understood that the ocean was troubled because of me. I didn't want to endanger the others, but neither did I want to answer God's call – what else could I do? This time, I felt the only thing that I could do was to die. To die was better than trying to preach to people who didn't want to hear me, and who I didn't want to preach to. I couldn't hide my prejudice and hatred against these people, even if God might consider them to be forgiving. I couldn't handle that. I confess that I knew I could not love these people. So God, in order to save the others, pitched me into the sea, where I came to live in the belly of a huge fish for three days. Sitting there in the dark, I didn't know what was going to happen to me but I realized my love for my own people was standing between me and the mercy that God wanted to show to the Ninevites.

After three days in the belly of that fish, God forced it to spit me out, but God wasn't finished with me. I still couldn't escape. In the end, I went to Nineveh and preached as God had asked. You know, all the things that I feared never happened. The people heard God's message through my preaching, and they repented. They put on sack cloth and ashes, and God forgave them. I still couldn't understand why God was forgiving them instead of punishing them. We Jews have been punished by exile for our sins. Why wasn't God doing that to the Ninevites? I couldn't hide my own feelings as I watched God's forgiveness to those people, so I decided to sit down alone, by the side of the road, and just watch – I wanted to see what was really going to happen. I still felt that something was not right.

As it turned out, God still had another lesson to teach me. As I was sitting by the road in the sun, God planted a vine which grew and gave me shade. I thought, “Well, maybe this is something that can come out right.” But, during the night God caused the vine to die, so there I was the next day, scorching in the sun again. Then, God asked me if I felt that I had the right to be angry because the vine had withered.

God taught me the rest of the lesson. I had taken God's goodness and God's gifts for granted. I took for granted the vine that shaded me, imagining that I deserved it. It was then that God asked me the question that I couldn't answer – If I were worried about one vine that I had not caused to grow myself, and that was a gift from God, how could God not be concerned about all of the people who live in Nineveh and who still need God's forgiveness?

Questions for Discussion

Have you ever felt like Jonah, having difficulty loving a person of another race because you had negative personal experiences with that race, or because you feel they might be a danger to your community or your nation? If you have that experience, how did you feel about your own inability to love or show kindness to that person in the way that God expects?

2. What does Jonah's story tell us about the source of forgiveness? In Jonah's experience, do we learn anything about the difference between God's limitless forgiveness and our own conditional forgiveness?

3. Can you think of examples when we sometimes project our own racism on God, insisting that God loves us but not our enemies? Share some recent examples of that experience. There are people who feel that they are not racist, but still don't want to associate with people of another race. What you think of them? Is racism hidden in there somewhere?

II. Bible Study on the Book of Ruth

Goal

- To share experiences about making friends with a person of another race, and learning what the price of that friendship may be.

Leader Guidelines for the Bible Study

Ask members of the group to read the Book of Ruth, and Chapters 9 and 10 of the Book of Ezra, prior to the Study. Make a brief outline of the major events of the story on a chalk board or on newsprint.

Focus

This Bible Study focuses on Naomi's relationship to her two Moabite daughters-in-law and how, because of her faithfulness, Ruth, a foreigner, counted David and Jesus among her descendants.

Steps

Step 1: Ask three members of the group to read Ruth's Story, taking the roles of Ruth, Naomi, and Orpah.

Step 2. Allow group members to have several minutes of silence after the story is ready to gather their thoughts and feelings about what they heard.

Step 3: Ask members to share these feelings and write them up on the chalk board.

Step 4: Discuss some of the questions as they are related to racial justice.

Ruth's Story

Ruth: My name is Ruth. I am a widow, and my home is in Moab. For the last 10 years, I was married to Mahlon, a Jew from Bethlehem in Judah. Mahlon came to Moab with his mother Naomi and his father, Elimelech and his brother, Chilion, during a time when there was a famine in Judah. After a while, Elimelech died, but his sons Chilion and Mahlon married women from Moab -Orpah and me. From the beginning, we got along very well together.

I am a friendly person – after all, my name means "friend." I became close to both my mother-in-law, Naomi and my sister-in-law, Orpah. Tragically, after 10 years of marriage, both my husband and Orpah's husband died, meaning that Naomi, Orpah and I were left alone. We comforted each other as we mourned for our husbands.

Eventually, Naomi decided it would be better if she returned to her home in Bethlehem, because she learned that God had blessed her homeland once more with prosperity, and the famine was over. This meant that Orpah and I had to decide what we were going to do. We had a conversation about our futures.

Naomi: Ruth, you and Orpah should stay here in your own country. I am an old woman can't bear any more sons for you to marry, so you have no need to stay with me. You will do better to stay with your own people, so you can marry again. I don't think that I can live in Moab anymore because it reminds me too much of my husband and my sons. I still have relatives in Judah. I think they will help me when I get there, but I can't be certain. Right now, I feel only bitterness because I believe that God has turned his face from me.

Ruth: I have to decide what I shall do. I know it will be difficult for Naomi to survive alone. I don't know whether people in her home community will help her. Should I go with her?

Orpah: We should go with you, Naomi, at least until you settle on your own. We know it will be difficult for us but we also know we need to help you. We love you.

Naomi: I can't promise that you'll have an easy life in Bethlehem, because people will blame the Moabites for all that had happened to my family. From the time of Ezra, we Jews have been forbidden to marry people of other races and religions, so we would not forget our own faith.

Ruth: What Naomi said made me feel very afraid. I say to myself, "What if I get there and nobody likes me, or what happens if they shun Naomi because of me? What will I do? However, I have thought about it for a long time, and Naomi, I must say this. I know that it will be difficult for you, but I have made my decision I will go where you go. I will stay where you stay. Your people will be my people, and your God my God."

Orpah: "I'm not so sure that that's a good idea, Ruth. We don't know what's waiting for us there. I think I cannot go. I love Naomi, but I will need to stay with my own people."

Ruth: "Orpah, I prefer to go with Naomi. I want to help her. As her friend, I cannot let her go alone. I feel this is what God wants me to do. My parents don't need me as much as Naomi needs me. I will go with her. Naomi, I know you think I need to stay here, but you can't change my mind. " (Naomi shakes her head in disagreement.)

You and I have gone through a lot together, and I have seen something of your God. I cannot explain it, but my answer stays the same - Where you go, I will go where you stay, I will stay. Your people will be my people and your God, my God. Where you die, I will die and there I will be buried. "

Ruth turns to audience: "Naomi did not question me again. This was the greatest decision in my life, but I knew in my heart that it was right to help her. I knew I would live a different life if I stayed at home. Yet, I felt that this was what I needed to do for her as my friend."

Questions for Discussion

1. Have you ever been in a situation such as Ruth's, a friendship with a person of another race, in which you had to make some difficult decisions and some obstacles to face? What was that friendship like for you?
2. As a United Methodist Woman, knowing the prejudice that you --- as Ruth did -- might have to face, can you understand Naomi's advice to Ruth? Have you ever received advice like that?
3. What happens to people in your community who marry across race or ethnic lines? What have been the reactions of people in your church to these marriages?
4. What do you think were some of the factors that made it possible for Ruth to make a decision to go with Naomi, which might mean facing racism herself? What made the marriage of Ruth and Boaz different from the marriage of Ruth and Mahlon?
5. What can we learn from the fact that, in spite of the prohibition against intermarriage, the descendants of Ruth and Boaz included David and Jesus?

III. Bible Study on the Story of Hagar

Genesis Chapters 16-25

Goals

- To understand how racism can breed insecurity and a sense the superiority at the same time.
- To understand how racism can lead to disruption of personal relationships, especially in the face of demands for equality.
- To learn to understand the complexity of those who face victimization by racism.

Guidelines for Bible Study

Participants should read Genesis 16: 1 -16, Genesis 21: 1 – 21, and Genesis 25: 9 - 11. Before the Study, outline the key events of the story on a chalk board or newsprint for all to see.

Focus

This Bible Study focuses on the relationships between Hagar the slave woman and her mistress Sarai the wife of Abraham the father of the Jewish people, and how feelings of superiority and inferiority can poison relationships.

Steps

Step 1: Ask one member of the group to read Hagar's personal story as the voice of Hagar.

Step 2: Take a few minutes for silence to allow group members to gather their feelings and thoughts about the story they have just heard.

Step 3: Take a few minutes to share, and then write down some of the group's feelings about the story. For example, do they have sympathy for Hagar or Sarah?

Step 4: Answer the questions for discussion, reflecting on Hagar in light of issues of racial justice in your neighborhood.

Hagar's Story

My name is Hagar and I am from Egypt. I spent much of my life as a slave. I still feel bitter whenever I am reminded of my experiences with Sarai and Abram. I was Sarai's slave when they lived in Canaan. At first, it seemed that we had a good relationship. We became close friends, even though she was an elderly woman, more than 60 years older than I. But, that is how the trouble began. Even in her youth, she had never borne children, and as she grew older, she decided to think that I should bear a child by Abraham for her. She made this suggestion to Abram and he agreed. I didn't realize how this event was going to turn my life upside-down.

After I bore my son Ishmael, Sarai felt insecure, and it seemed she couldn't find any peace. Now, she realized that Abram and others would consider me as the mother of the heir of Abram. I must admit that I felt very proud that I had borne a child for Abram, such an important man. It wasn't right for Sarai to blame me – after all, it has been her idea for me to bear Abram's child. If she had to blame anyone, she should have blamed herself for her lack of faith. She didn't have faith that God would give her a son in her old age.

Well, things got worse everyday, and soon a big family conflict erupted. Sarai imagined that it was my fault that I had borne Abram a son, and now she wanted to throw me out of the household. It didn't matter to her that leaving me in the wilderness would be a death sentence for me and my young son. How could we survive? Unfortunately for me, Abram chose peace within the family rather than protecting me or his child, Ishmael. He told Sarai that she could do whatever she wanted. He didn't want to be a part of any of this conflict. So, I became the scapegoat – my son and I were sent out, with only a little water and food, to die in the desert. Thankfully, God came to me in the desert and saved our lives. He also told me that my son Ishmael would be the father of a multitude of offspring. Unfortunately for me, he also told me that I had to go back into Abram's household as a slave, and obey Sarai. Having no other option but to go back or to die I chose to return.

However, that wasn't the end of my troubles because, amazingly, at over 80 years old, Sarai bore a son. It was then that God changed her name from Sarai to Sarah and Abram to Abraham as signs of God's covenant with Abraham. Sarai's son was called Isaac and he became Abram's favorite, even though Ishmael was there with me, playing around the encampment every day. I feared my son and I were in danger. I was right -- one day, Sarah saw Ishmael playing with Isaac, and she became furious. Once again, because she didn't want anyone jeopardizing Isaac's inheritance, Sarah demanded that we be cast into the wilderness.

So, there we were, out in the wilderness again. This time, we had neither water nor food, and I believed that Ishmael and I would certainly die. He was crying so much that I placed him on the ground at some distance from where I was sitting because I couldn't bear to watch him die. God heard his crying and saved us. God led me to water, and Ishmael and I drank. This time, thankfully, we were not sent back to Abraham's camp. Once again, God promised that Ishmael would be the father of a multitude. It became true.

Questions for Discussion

1. Can you think times when you have been in Sarah's shoes? Think of any examples of times when you invited a person of another race or nationality in to be a part of your fellowship and then, you were surprised or frustrated when that person actually took leadership? What did it feel like to go from being the dominant person to a person feeling the insecurity of no longer having that domination?

2. Can you think of examples when new persons in United Methodist Women or in the community have been accepted and then ostracized because they spoke up for their rights or didn't display the expected subservience to veteran United Methodist Women or long-time residents of the community?
3. Abraham didn't seek justice from Sarai when he saw Hagar's troubles. What might another leader have done in a similar situation? What could members of the United Methodist Women do in such a situation?

Worship



Charter for Racial Justice Worship

Call to Worship

Leader: This is the day that our God has made.

People: Let us rejoice in the marvelous diversity and infinite possibilities that God has created in us and our world.

Opening Hymn "For the Sake of Life," #25 *Global Praise 1*, (See *Racial Justice theme verses on page 31*)

Scripture Reading Acts 11:1-18, Galatians 2

Reading of the Charter for Racial Justice Policies

All: Because we believe that God is the Creator of all people and all are God's children in one family; that racism is a rejection...

Speaker One: (interrupting the reading) Hold on! Hold on a minute! I know that it says those things in the Charter and they may have sounded good in 1980, but the people who wrote those words didn't have to deal with what we are dealing with today.

Speaker Two: Just what do you mean?

One: Can you all just sit down for a minute? I don't think we can go any further until we talk about a few things.

Two: Okay, where do you want to start?

One: Let's think about this being in one family. Do you understand that means we are in the same family with those suicide bombers from the Middle East and all those illegal immigrants who want to come here and take our jobs?

Two: But, do you remember what we just heard in the Scripture from Acts, how the circumcised believers were criticizing Peter because he was preaching to the Gentiles?

One: Do you think any of those Gentiles could have been people who, either had grievances against Jews or wanted to move into Judea?

Two: I don't know but the Scripture says that the gift of the Holy Spirit was poured out on the Gentiles and they were heard to be speaking in tongues and extolling God.

One: Well, maybe it happened to Peter that way, but I am not so sure that it could happen now...those people don't even want to speak our language. What about the jobs that we are losing because they are being taken by immigrants?

Two: I know a lot of people are suffering in this community, but the problem may not be that simple. The Charter says that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

One: Well, I suppose some of those people come to this country because they have experienced social, economic and political exploitation in their own countries.

Sometimes, this is rooted in the policies of the U.S. government and U.S. companies that exploit their countries. They say that is why they need to immigrate--because they have no jobs at home.

Two: Peter was criticized for eating with people who were not Jews. I often wonder if we won't get criticized if we try to reach out to these newcomers in our community. You know, most of our people have never been completely comfortable with them. We've tried to reach out to women of other races, even the ones who have lived in our community since we were born. We sometimes even blame people who are poor for their own poverty especially when they are different from us.

One: But, after all, this is our community; my family has been here for nearly one hundred years, and we have a right to criticize whomever we want.

Two: Your family and mine, too, originally came from someplace else and there may have been a time when they were considered outsiders, and perhaps not fit to eat with. Maybe we will need to remember that and take the advice of the Charter and confess our racism to God and to anyone we have wronged.

One: But still, so many people are really different from us. I don't care if they come from other countries or were born here but are of a different race or ethnicity. It is just hard to feel comfortable in the midst of difference.

Two: I don't know... that passage from Acts makes me wonder if we are wrong in thinking about them as so different if God has let the Holy Spirit pour down on them the same as on you and me. Do you remember Peter said, "Can anyone withhold the water of baptizing these people who have received the Holy Spirit just as we have?"

One: Maybe we can't say that the Holy Spirit is just for us.

Two: Maybe we've learned to accept that men and women are equally valuable in God's sight, just as it says in the Charter. Maybe we've learned how it has opened the way for many women to get a chance to demonstrate their gifts. Maybe we need to find new ways to see if the Charter is right about our strength being in our racial and cultural diversity.

One: I guess the Charter is right...we are going to need new attitudes, understanding and relationships that are reflected in both church and state.

Two: Do you remember Acts: 11:26? "And so it was for an entire year they associated with that church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."

One: I see where you are going. If we attempt to live out the things that the Charter challenges us to make real, perhaps the people in our community will know we are Christians.

Two: Let us all rise and repeat together the Commitment Statement of the Charter:

All: WE COMMIT OURSELVES AS INDIVIDUALS AND AS A COMMUNITY TO FOLLOW JESUS CHRIST IN WORD AND IN DEED AND TO STRUGGLE FOR THE RIGHTS AND THE SELF-DETERMINATION OF EVERY PERSON AND GROUP OF PERSONS.

Hymn "They'll Know We Are Christians by Our Love," #2223, *The Faith We Sing*

Prayers of Intercession

Leader: In order to prepare ourselves for Prayers of Intercession, please turn to your neighbor and take a few moments to look at the eight tasks on which the Charter asks us to work.

With your neighbor, discuss one specific thing that you could do to fulfill one of these tasks. If what you need to do doesn't fit within the task, add it to the list of what you want to do. Write it on one of the cards you will find at your seat. After five minutes, we will begin our prayers and share our tasks.

Leader: I invite anyone who wishes to share her action on behalf of the Charter to speak now. (*After each sharing is completed, we will say together the following responses*):

All: O God, help us to remember the lessons of the first Christians – Holy Spirit, pour out on us.

O God, help us to understand that all are clean – Holy Spirit, pour out on us.

O God, help us to recognize that all races and all nations belong to you – Holy Spirit, pour out on us. (*When all sharing is finished*) AMEN

Closing Hymn "Help Us to Be Peace-makers," # 29, *Global Praise 1*, or
"Help Us Accept Each Other," # 560, *United Methodist Hymnal*

Benediction

All: As the first Christians, we go forth, called to join in God's blessing of all peoples and the whole creation. Amen.

"For the Sake of Life" - Racial Justice Theme Verses

For the sake of life we dare to cross the boundaries,
For the sake of life race can't erect a wall,
For the sake of life we are not nation's prisoners,
God's children are we all for the sake of life,

For the sake of life we celebrate each color,
For the sake of life a wondrous tapestry,
For the sake of life we rise against injustice,
Standing together here for the sake of life.

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Good Samaritan Worship Service

by **elmira Nazombe**

(Created as a closing worship to accompany the “Good Samaritan” Bible Study)

Opening Hymn “What Does the Lord Require of You?”, #2174

The Faith We Sing

Prayer of Confession

Right: O God, we confess our day-to-day failure to be truly a good neighbor.

All: We confess to you.

Left: O God, we confess that we fail to love extravagantly because we do not fully understand what loving means, and because we are afraid of risking ourselves.

All: We confess to you.

Right: O God, we cut ourselves off from those in our communities and around the world, and we erect barriers of division.

All: We confess to you.

Left: O God, we confess that by silence and ill-considered word

All: We have built walls of prejudice.

Right: O God, we confess that we have sought our own security first.

All: We have blamed others for their struggle for security.

Left: O God, we confess that we have denied the reality of the pain of racism

All: Even when it confronts us. Holy Spirit, speak to us. Help us hear your words of forgiveness, for we are deaf. Come fill this moment and show us the path of the Samaritan. AMEN.

(Adapted by Permission from Prayer of Confession, p. 893, The United Methodist Hymnal (©1989), The United Methodist Publishing House)

Hymn “Help Us Accept Each Other,” #560, *The United Methodist Hymnal*

Prayer of Intercession

Leader: O God we lift up the names of those who are in need of, and require us to be, the neighbor.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible Study. As each name is called,

All will respond:

Help us, O God, to love as the Samaritan did.

Leader: O God we lift up the names of those to whom we need to be a neighbor, in order that community and national problems might be addressed.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible Study. As each name is called,

All will respond:

Help us O God to recognize and accept the love of the Samaritan.

Hymn "What Does the Lord Require of You," #2174, *The Faith We Sing*

Benediction

All **We go forth to love the neighbor and to receive love from the neighbor.**
AMEN

A Service on the Charter For Racial Justice

Call to Worship: Great and rich is the legacy we bring. Many are the gifts we offer to each other. We are a rainbow of colors: a mosaic of cultures. Jointly we are a tower of wisdom and a fellowship of strength. Male and female, we are created in the image of one eternal God!*

Hymn: "Where Cross the Crowded Ways of Life," #427, *The United Methodist Hymnal*, verses 1 - 4

Scripture: Matthew 25:31-46

Prayer of Confession*

Liturgist: O Lord, you created us as equal; yet we have treated one another unjustly.

People: Forgive us, O God.

Liturgist: You created us in your holy image. Yet we have failed to recognize the dignity and sacredness of your image in every person.

People: Forgive us, O God.

Liturgist: Some of the old wounds of injustices are still bleeding, and the callousness of our scars prevent us from being as sensitive to others as we ought to be.

People: Heal us, O God.

Liturgist: Help us listen to those to whom injustices have been done until we hear your cry in theirs, and feel your pain in theirs.

People: Help us, O God.

Liturgist: As new, tender skin emerges from under old scars, create in us a new humanity through the brokenness of our experiences.

People: Create in us, O God, a new humanity.

Liturgist: That we may celebrate together the dignity and sacredness of humanity in one another for the sake of your glory.

People: For the sake of your glory. Amen.

* From the Journal of the National United Methodist Convocation on Racism, September 13-16, 1987, Kelley Fitzgerald, editor, General Commission on Religion and Race, The United Methodist Church.

From Ceremonies III, Women's Division-GBGM, 1996. Used by permission. Available from Service Center, #2575, www.scorders.org

Hymn: “For the Healing of the Nations,” *The United Methodist Hymnal*, #428

Prayer of Commitment

All: We believe...

Left: that God is the creator of all people and all are God’s children in one family;

Right: that racism is a rejection of the teachings of Jesus Christ;

Left: that racism denies the redemption and reconciliation of Jesus Christ;

Right: that racism robs all human beings of their wholeness, and is used as a justification for social, economic and political exploitation;

Left: that we must declare before God and before each other that we have sinned against our sisters and brothers of other races in thought, in word and in deed;

Right: that in our common humanity in creation, all women and men are made in God’s image, and all persons are equally valuable in the sight of God;

Left: that our strength lies in our racial and cultural diversity, and that we must work toward a world in which each person’s value is respected and nurtured;

Right: that our struggle for justice must be based on new attitudes, new understandings, and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

All: As United Methodist Women, we commit ourselves as individuals and as a community to follow Jesus Christ, in word and in deed, and to struggle for the rights and the self-determination of every person and group persons.”

Hymn: “We Are Marching to Zion,” #733, *The United Methodist Hymnal*

Benediction: Go with commitment to do justice and in resistance to racism. Go in the power and freedom of God’s love.

CHARTER FOR RACIAL JUSTICE POLICIES: LISTEN! LISTEN! LISTEN!

by Judy Nutter

Call to Worship

Leader: So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them....God saw everything that he had made, and indeed it was very good. (Genesis 1:27, 28a, 31a)

Hymn: "Help Us Accept Each Other," #560, verses 1-2, *The United Methodist Hymnal*

"Come, Let Us Worship, #253, verses 1-2, *The Korean-English United Methodist Hymnal*

"Jesucristo, esperanza del mundo," #387, verses 1-2, *Mil Voces Para Celebrar: Himnario Metodista*

Litany: Listen! Listen! Listen!

Leader: Listen! Listen! Listen! All humankind is created in God's image, blessed and considered very good by God. Yet we do not always treat others with the respect God has shown to all of us. Listen to sisters and brothers from our global community.

Voice 1: I took my young son to a football game. When he saw a banner unfurled that said, "Slaughter the Indians!" he asked me: "Daddy, why do they want to slaughter us?" I went to ask the coach to have it taken down and was told that I should take my political correctness and go sit down.

All: Listen! Listen! Listen! God created humankind!

Voice 2: While waiting in the checkout line, I always notice the person working the register. She greets and chats with all the customers until I check out. Then she simply states the amount I owe. I remember to have my purchase placed in a bag, with the receipt enclosed, so I won't be questioned as I exit the store.

All: Listen! Listen! Listen! All humankind is created in God's image.

From Ceremonies IV, Women's Division-GBGM, 2003. Used by permission. Available from Service Center, #03225, www.scorders.org

Voice 3: I am an undocumented worker. I stand on a street corner in New Jersey early in the morning to see who needs a day laborer. When my friends were picked up yesterday and I went home without work, I was sad. But when I heard they had been beaten with metal pipes and almost died – I was devastated. My sadness grew as the days went by and no one protested – no one marched – no one cried except my friends and me.

All: Listen! Listen! Listen! Everyone made in God’s image is very, very good.

Voice 4: An African American mother whose son is playing in a college bowl game is very excited. The whole family is going to the game. But just before the family leaves for the game, the phone rings. Fear overwhelms the mother. Her son is in trouble. She is afraid her son has been arrested even though he is innocent. This time her son has an injury.

All: Listen! Listen! Listen! God created humankind in God’s image, and everything God made was very good.

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Hymn: “Help Us Accept Each Other,” #560, verses 3-4, *The United Methodist Hymnal*

“Come, Let Us Worship,” #253, verses 3-4, *The Korean English United Methodist Hymnal*

“Jesucristo, esperanza del mundo,” #387, verses 3-4, *Mil Voces Para Celebrar: Himnario Metodista*

Leader: Imagine a blond, 5’11”, 132 lbs., 18 year old European American male running in an unfamiliar city. A police car comes up on him, following for a half-mile or more. Why? Later the young man is told this was for his protection. Would that have been the case if he were from a different ethnic group?

Reader: “[Racism] is a common thread running through virtually every inequality in our society.... White European Americans enjoy a wide range of privileges that are denied to persons of color in our society...These privileges enable White persons to escape the injustices and inconveniences which are the daily experience of racial ethnic persons (sic). Those who are white assume that they can purchase a home wherever they choose if they have the money; that they can expect courteous service in stores and restaurants; that if they are pulled over by a police car it will be for a valid reason unrelated to their skin color. Persons of color cannot make these assumptions...The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds a particular person and groups of persons.”

“*White Privilege in the United States*” *The Book of Resolutions of the United Methodist Church 2000*, pp. 416, 417.

Leader: God created humankind in God’s image, and everything God made was very good. Visualize the global community. (*Pause.*) Envision the gifts and talents God has created in all of us. (*Pause.*) All suffer when privileges are withheld from a particular person or group.

Hymn: “Jesu, Jesu,” #432, verses 1-2, *The United Methodist Hymnal*
“Jesus, Jesus, #288, verses 1-2, *Mil Voces Para Celebrar: Himnario Metodista*
“Jesu, Jesu,” #179, verses 1-2, *Come, Let Us Worship: The Korean English United Methodist Hymnal*

“Because We Believe” – Litany on the Charter for Racial Justice Policies *

Left: We will righteously struggle against racism because we believe that God is the Creator of all people and all are God’s children in one family;

Right: We will follow the example of Jesus Christ because we believe that racism is a rejection of the teachings of Jesus Christ;

Left: We will achieve salvation through the struggle against racism because we believe that racism denies the redemption and reconciliation of Jesus Christ;

Right: We will reject racism and the profits gained through it because we believe that racism robs all human beings of their wholeness and is used as a justification for social, economic, and political exploitation;

Left: We will confess our complicity in the perpetuation of racism because we believe that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word, and deed.

Right: We will affirm each other through the struggle against racism because we believe that, in our common humanity in creation, all women and men are made in God’s image and all individuals are equally valuable in the sight of God;

Left: We will not falter in the struggle against racism because we believe that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured;

Right: We will be creative and intentional in the struggle against racism because we believe that our struggle for justice must be based on new attitudes, new understandings, and new relationships and must be reflected in the laws, policies, structures, and practices of both church and state;

All: Because of all we believe, we commit ourselves as individuals and as a community to follow Jesus Christ in word and deed. Therefore, as United Methodist Women, we commit ourselves to struggle for the rights and the self-determination of every person and group of persons in every place across the land. Amen.

* *Litany developed by Lois M. Dauway, based on the Charter for Racial Justice Policies.*

Hymn: “Jesu, Jesu,” #432, verses 3-5, *The United Methodist Hymnal*
“Jesus, Jesus, #288, verse 3-5, *Mil Voces Para Celebrar: Himnario Metodista*
“Jesu, Jesu,” #179, verses 3-5, *Come, Let Us Worship: The Korean English United Methodist Hymnal*

Benediction: “Go forth and be the change God wishes to see in the world.”

Preparation

Go on line to <http://gbgm-umc.org/umw/racial.html> to find a copy of the Charter for Racial Justice Policies.” Other important resources are listed and linked at the bottom of that page. Copy at least one of these pages so that participants will know where to find additional resources. An entire program can be created out of the resources and can provide a motivation for ministries.

For this service, you will need to designate a worship leader, four readers for the voices, and a fifth reader for the racism excerpt. If you do not have a pianist, recruit a song leader to set the pitch for each hymn and lead the singing. You will need copies of *The United Methodist Hymnal* and/or *Mil Voces Para Celebrar: Himnario Metodista* and *Come, Let Us Worship: The Korean-English United Methodist Hymnal*, as appropriate. Your worship center might be a table with a Bible, a copy of the Charter for Racial Justice Policies, and a display of pictures from *Response and New World Outlook* showing people from a wide variety of ethnic and racial groups.

“THERE IS NO RELIGION BUT SOCIAL RELIGION”

(THE WORLD METHODIST SOCIAL AFFIRMATION)

by Lois M. Dauway

Hymn: “O Young and Fearless Prophet,” #444, verses 1-2, *The United Methodist Hymnal*
(Tune: “Lead On, O King Eternal”)

All: United Methodist Social Affirmation

We believe in God, creator of the world and of all people, and in Jesus Christ, incarnate among us, who died and rose again, and in the Holy Spirit, present with us to guide, strengthen, and comfort.

We believe, God help our unbelief.

We rejoice in every sign of God’s kingdom:

In the upholding of human dignity and community;

In every expression of love, justice, and reconciliation;

In each act of self-giving on behalf of others;

In the abundance of God’s gifts entrusted to us that all may have enough;

In all responsible use of earth’s resources.

Glory be to God on high; and on earth, Peace.

Optional Program ideas: Invite a mission worker to speak; have a slide show of mission projects; present a Power Point program developed out of *Response, New World Outlook*, or on-line information; have members share their knowledge of one or more mission projects.

Hymn: “O Young and Fearless Prophet,” #444, verse 3, *The United Methodist Hymnal*

Reading (in unison)

We confess our sin, individual and collective, by silence or action:

Through the violation of human dignity based on race, class, age, sex, nation, or faith;

Through the exploitation of people because of greed and indifference;

Through the misuse of power in personal, communal, national, and international life;

Through the search for security by those military and economic forces that threaten human existence;

Through the abuse of technology, which endangers the earth and all life upon it.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

From Ceremonies IV, Women’s Division-GBGM, 2003. Used by permission. Available from Service Center, #03225, www.scorders.org

Hymm: “O Young and Fearless Prophet,” #444, verse 4, *The United Methodist Hymnal*

Reading (in unison)

We commit ourselves as individuals and as a community to the way of Christ:
To take up the cross;
To seek abundant life for all humanity;
To struggle for peace with justice and freedom;
To risk ourselves in faith, hope, and love, praying that God’s Kingdom may come.

Hymm: “O Young and Fearless Prophet,” #444, verse 5, *The United Methodist Hymnal*

Blessing (in unison)

We go forth in the knowledge that we come from a long tradition of standing for justice, generosity, peace, and resistance. Many have gone before. Many will come after us and look back on our lives and say, “If they could do it, we can do it.” We will not turn back. We’ve come this far by faith. There will be freedom and there is always hope. So be it, and so it is!

Preparation

Create a focus center and decorate it with a Bible, a cross, candles, a Prayer Calendar, and mission symbols. Include a display of pictures and collect mission stories from *Response*, *New World Outlook*, and/or the website; <http://gbgm-umc.org>. You will need slides if you plan a slide show on a mission project. *Other options:* You might arrange for a missionary to come and share a mission story, or you might plan to visit a mission site. Suggest in advance that participants bring mission supplies for UMCOR, such as School Kits, Health Kits, Sewing Kits, or Medicine Boxes. Ask them to bring any supplies needed for mission projects in your area.

Selected Hymns for Racial Justice Themes

Suggested by Jorge Lockward*

United Methodist Hymnal

“Go Down, Moses,” #448 (Traditional African American)

“For the Healing of the Nations,” #428, Revelation 21:1-22:5 (also #2060, The Faith We Sing, alternative tune) (United States)

“Let There Be Light”, #440 (United States)

“Help Us Accept Each Other”, #560, John 15:2 (United States)

The Faith We Sing

“What Does the Lord Require of You, #2174, Micah 6:8, (United States)

“Sent Out in Jesus Name, # 2184, (Traditional Cuban)

Global Praise 1

“O-so-so” (“Come Now, Prince of Peace”),#16, (also in The Faith We Sing #2232), Isaiah 9:6; John 17:22-23(Korea)

“For Sake of Life”, #25, (Sweden)

“Help Us to Be Peace-makers, #29, (In memory of Steve Biko, murdered in South African prison)

“The Right Hand of God”, #60, (Caribbean – St. Vincent, Jamaica)

* Program Coordinator Global Praise, General Board of Global Ministries

Global Praise 2

“Enviado soy de Dios” (Sent out in Jesus' name), #113, (also in #2184 The Faith We Sing), (Cuba)

“Ttugoun maum” (With passion in our hearts), #120,(English), #121, (Korean Translit), (Korea)

Global Praise 3

“You Came Down to Earth,” #161, (Denmark)

Mil Voces para Celebrar (Spanish Language Methodist Hymnal)

“Jesucristo, esperanza del mundo” (“Jesus Christ, Hope of the World”), #387 (bilingual setting) (Brazil)

Workshops

And

Programs



Because We Believe....

A workshop exploring the United Methodist Charter for Racial Justice and United Methodist Women's Leadership Development

by Carol Barton and elmira Nazombe

Set up:

This is a workshop designed for 90 minutes. You may adapt it to fit your time allotment. You will need:

1. Charter for Racial Justice (Preferably one per person; at least one per small group). Available from the Service Center, [1(800) 305-9857, #5297, free plus postage and handling.]
2. Copy of "We Believe Discussion Questions" for each person.
3. Copy of "Overcoming Dimensions of Racism: Taking Leadership" grid for each person
4. Copy of "United Methodist Women Leadership Scenarios" booklet for each *group*
5. Statement from Charter (section VI below) put on newsprint (have this ready in advance)

- I. **Worship:** Begin with a brief worship service. Create a space for participants to bring themselves into the room, center, and be open to the Spirit and each other. (10 min.)
- II. **Introduction:** Briefly explain the purpose of the workshop, and what participants will be doing. If you have not already done so, use this time to have people introduce each other briefly (They can give just their name and where they are from; or their name and one thought about race in our lives. What you do depends on the size of the group, and how much time you have.) (5 minutes).

Purpose: To re-explore the Charter for Racial Justice in the current context of our lives in UMW, our communities, the nation and the world. To explore the biblical and theological underpinnings of the Charter, and their challenges for us as Christians.

Process:

- We will explore the "We Believe" section of the Charter in small groups to explore biblical and theological understandings about racism.
- We will examine a chart to consider how racism manifests itself at different levels of our lives.

- We will discuss scenarios from the life of United Methodist Women to consider how we can build on the biblical challenges to address complex realities of race and ethnicity in our relationships and our institutions.

III. Because We Believe... (25 minutes total)

- Gather people into small groups. The number will depend on how many people are present. Groups of 4-5 work best, but be flexible. Make sure each table has a copy of the Charter for Racial Justice and the “We Believe” questions. There are eight “We Believe” statements in the Charter for Racial Justice. If there are enough people, divide into 8 groups and have each group discuss just one question related to one of the “We Believe” statements (group one discusses question one, group two discusses question two, etc.). If there are fewer groups, some can discuss two questions. If there are more than eight groups, two groups can discuss the same question.
- Invite the group to read the assigned “We Believe” and questions and to sit and think quietly for a moment before discussion. Then they can share thoughts as a group, in response to the question(s). They will spend about 15 minutes in small groups.
- In plenary, one person from each group shares one new thought/insight about the Charter preamble, very briefly (there is not time for a full report back from the groups). (10 minutes)

IV. Exploring Dimensions of Racism (5 minutes)

Hand out the grid “Overcoming Dimensions of Racism: Taking Leadership,” adapted from the Women’s Theological Center. Briefly walk the group through this grid. It introduces four dimensions of racism—manifested at the internal, interpersonal, institutional and cultural levels. The purpose is to recognize that racism works at many levels. It is both internalized and institutionalized. Part of our work is to recognize when racism is at work and to name it, so that we can address it. We will be exploring some scenarios that look at how racism works at these different levels. Don’t get stuck in a long discussion about the grid itself. If people are confused, move into the scenarios which give examples of these different dimensions of racism.

V. Taking Leadership for Racial Justice (25 minutes)

Groups have been given a set of “United Methodist Women Leadership Scenarios” adapted from real situations that United Methodist Women face. Many of these refer to conference leadership, but can equally apply to District and local unit leaders and members. The scenarios explore how leaders (both elected and informal) are nurtured, developed and affirmed, or sometimes blocked from taking leadership roles. It also explores what it means to assume our own leadership

potential to “step up” when we see racist situations, to name and confront them in love. *How can we think boldly and in new ways about how we bring in new leadership, not just to officer roles, but to the life of our organization in general? What are some of the current obstacles? What steps can we take to address them in new and creative ways?*

Process:

- Assign each group one of the scenarios in the “Leadership Scenarios” booklet. (You can give them a page number, or have them draw numbers from a hat, have them draw a card with one of the “We Believe’s” on it, or other ways of selecting.) On their assigned page they will find a “We Believe” statement, a brief reflection on the “We Believe,” and a scenario from United Methodist Women about leadership issues.
- People can share their own reactions to the scenario with their small group. Is it recognizable? Have they experienced similar situations? As a group, discuss ideas to address the situation in light of the particular “We Believe” principle. If time allows, they can move on to another card. (15 min)
- In plenary, a few groups will briefly share their scenario (not read the whole thing, but give us the gist of it and refer to the page number), and one suggestion on how to respond to the scenario, based on the Charter mandate. There will only be time for 3-4 groups to share. (Note: if someone is able to record these ideas and suggestions, the Racial Justice Program of the Women’s Division would love to receive notes of your discussion to strengthen our collective work on the Charter.) (10 min)

VI. Make a New Vision... (15 minutes)

To make concrete proposals on attracting and developing new leaders, drawing on the Charter.

- This statement comes from the “We will...” section of the Charter. Put up on newsprint in front of the group:
 3. ***We Will... increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination.***

Also give all participants a copy of the blank “Dimensions of Leadership” grid, with space for them to write.

- Explain the small group process. Women, working in small groups, will use the grid to make suggestions for how we can work on racism within UMW in very specific ways, at the *personal, interpersonal, institutional* and *cultural* levels to fulfill this commitment from the Charter. Groups should try to come up with one example for each level, writing it in the space on the grid. *How does this challenge us to go beyond diversity, to changed relationships and culture, that is, towards racial justice?* (15 min.)

- Groups can report back if there is time, or instead, choose recorders at each group to summarize the discussion in writing and give to facilitators. This will be useful for your own planning for future work within your local, district or conference unit. Also feel free to share it with the Racial Justice Program, Women's Division, if you choose.

VII. Closing (5 minutes)

- Have a few people briefly share new insights from the workshop and how this will impact us as United Methodist Women.
- Closing prayer for insights and courage as we work to overcome racism.

Discussion Questions

We Believe...

“that God is the creator of all people and all are God’s children in one family;”

- Why do we believe this is true?
- What are some of the events and experiences that make us sure this is true?
- What about immigrants, suicide bombers, the Minutemen - how do we embrace them as a part of “our” family?

that racism is a rejection of the teaching of Jesus Christ;

- What are some of the specific teachings that come to mind?
- Think of specific lessons Jesus taught about racism.
- How did Jesus deal with different racial groups?

that racism denies the redemption and reconciliation of Jesus Christ;

- How is racism a barrier to redemption? Give a concrete example.
- How does racism deny reconciliation in the church?
- How does racism deny reconciliation in the broader society?

that racism robs all human beings of their wholeness, and is used as a justification for social, economic and political exploitation;

- Give an example of how racism has robbed you or someone you know of wholeness as a perpetrator or victim of racism.
- Share some examples of how racism can conflate social, economic and political exploitation.
- What arguments does racism use to justify itself in any of the situations discussed?

that we must declare before God and before each other, that we have sinned against our sisters and brothers of other races in thought, in word and in deed;

- From what perspective is this written? The dominant majority or the minority?
- Can this statement be applied equally to all? Why? Why not?
- What confession can we make to one another?

that in our common humanity in creation, all women and men are made in God’s image, and all persons are equally valuable in God’s sight;

- What is God’s “image” that we recognize in others who are different from ourselves?
- When we are faced with competition from workers in other countries or an “enemy” how do we reconcile “equally valuable in God’s sight” with our nationalistic political views?
- What actions do we undertake because of common humanity?

that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured;

- What are some examples in the life of United Methodist Women when our strength has come from our racial and cultural diversity?
- What steps do we take in United Methodist Women to respect and nurture each person, including their racial and ethnic identity?
- Where are the places in the world that most need our attention to build respect and nurture for each person's value?

that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies and structures of both church and state;

- What new attitudes both about race would you like to see reflected in the structures and policies of United Methodist Women and the church? What change would they make?
- What new relationships need to be built within the nation between racial and ethnic groups that will reflect justice?
Give examples of practices in local communities that reflect new attitudes and understandings of justice for all racial and ethnic groups.

Overcoming Dimensions of Racism – Taking Leadership

<p>Internal Dimension What we want - an inclusive and racially just UMW; - each member:</p> <ul style="list-style-type: none"> • Has a sense of well-being • Understands we are all connected • Shares responsibility • Commits to lifelong learning and growth <p>How Racism gets in the way:</p> <ul style="list-style-type: none"> • Lack of awareness or denial that we are shaped by a larger unjust system • Intentionally or unintentionally support the injustice <p>Signs: If you are feeling or experiencing ...</p> <ul style="list-style-type: none"> • Isolation • Fear • Rage • Distrust • Inauthenticity • A stunted sense of own possibilities <p>...Then racism may be present</p>	<p>Interpersonal Dimension What we want - an inclusive and racially just UMW; -our relationships with each other and with others outside our movement:</p> <ul style="list-style-type: none"> • Honor and elicit others' gifts • Encourage awareness of and compassion for others • Inspire and support learning, growth and transformation • Are mutually accountable <p>How Racism gets in the way:</p> <ul style="list-style-type: none"> • People favor and privilege people who are "white" • Collude with others to keep the unjust system in place • See people of color as objects to be used and/or discarded • Tending relationships is not valued as much as keeping alive the lie of race <p>Signs: If you are feeling or experiencing in relationships</p> <ul style="list-style-type: none"> • Destructive conflict • Insufficient caring • Unique gifts stifled • Exploitation <p>...Then racism may be present</p>
<p>Leadership to address racism personally... For example: being more aware of how my own racial attitudes were developed and how they affect my understanding of people and events</p>	<p>Leadership to address racism in relationships with others... For example: learning how to engage in healthy and creative conflict</p>

* 'White' is used to represent a social definition rather than biology. Here it describes those who hold power and define the dominant practices of our society and its institutions. Definitions of who is "white" have changed over time.

[Resource adapted from: Women's Theological Center, [Leading from the Spirit: Tools for Transformation Training](#), September, 2005; www.theWTC.org]

[Resource adapted from: Women's Theological Center, Leading from the Spirit: Tools for Transformation Training, September, 2005; www.theWTC.org]

<p>Institutional Dimension</p> <p>What we want - an inclusive and racially just UMW; - Within institutions:</p> <ul style="list-style-type: none"> • Everyone's leadership is valued and expressed • Everyone feels ownership and responsibility • Everyone benefits <p>How Racism Gets in the Way—Within institutions, people:</p> <ul style="list-style-type: none"> • Make and enforce decisions that support 'white' privilege • Use everyone's resources in the service of 'white' privilege <p>Signs: If the organization is feeling or is experiencing</p> <ul style="list-style-type: none"> • Fewer resources to sustain community • Limited wisdom in decision-making • Nobody feels that they are or they have "enough" <p>...Then racism may be present</p>	<p>Cultural Dimension</p> <p>[Culture is how we ascribe meaning, norms, traditions and symbols. It is how a group decides what matters and what does not.]</p> <p>What we want (an inclusive and racially just UMW):</p> <ul style="list-style-type: none"> • The group creates ways of being, thinking and doing that works for all <p>How Racism gets in the way—people use their power to:</p> <ul style="list-style-type: none"> • Name who/what the problems are • Set the standards and norms • Decide what's true in a way that privileges those who are 'white' <p>Signs: If the values and practices we pursue reflect</p> <ul style="list-style-type: none"> • "we" only includes people like me • desperation & panic • rejection of difference and diversity • critical systemic problems are ignored • everyone's humanity is diminished <p>...Then racism may be present</p>
<p>Leadership to address racism institutionally...</p> <p>For example: discovering new ways to move from tokenism to genuine participation for all</p>	<p>Leadership to address racism culturally...</p> <p>For example: deepening and expanding our collective sense of "us" and shared vision</p>

Missed Opportunity – School of Christian Mission (Cultural)

WE BELIEVE, #1

God is the Creator of all people and all are God’s children in one family

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders, or step-children—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships, it requires building institutional and cultural structures that nurture and preserve this kinship.

“X Conference” has made great strides in attracting Korean United Methodist women to the Conference School of Christian Mission. They now have a whole class meeting in Korean, and have a separate hand-out in Korean on the study-theme—South Asia. It’s been difficult finding Korean study leaders, because they need to be completely bi-lingual, to digest materials in English and present them in Korean. Entire studies have to be reduced to a single page. At the same time, the study is written primarily with White, U.S.-born United Methodists in mind. The plenaries at the school are in English. The visuals in the front of the plenary are mostly of White people, and do not convey the diversity of the women gathered. Korean women participate in the English language plenaries, sometimes providing a choir. There is little opportunity for all the women attending the School of Christian Mission to have a broad exchange of insights and perspectives and to learn from each other.

Racial Justice in an “All White” Situation (Institutional)

WE BELIEVE, # 1

God is the Creator of all people and all are God’s children in one family

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders, or step-children—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships, it requires building institutional and cultural structures that nurture and preserve this kinship.

“Y Conference” includes many congregations that are all White. There is a new influx of Mexican immigrants into the area who are working in meatpacking, but they are believed to be Roman Catholic. There is also a large Mexican American population that has lived in the area for generations. The Native American reservations in the area are Episcopalian—legacy of a historic division of Native American communities among the denominations. Thus, when challenged to diversify their Conference United Methodist Women leadership, women say they just can’t find any women of color who are United Methodist. As a result, the leadership feels that racial justice is simply not an issue that is relevant to their situation. When asked, the Conference Mission Team leadership has been heard to say; “We aren’t prejudiced—we don’t even have people of color around. We would like to involve women of color, but since there are none, we are working on issues of diversity with regard to age and ability”

Mexican immigrants and Native Americans are facing many difficult problems in the area. Threatened raids on meatpacking plants by Immigration and Customs Enforcement (formerly INS) mean immigrant families fear to participate fully in their communities. Native American parents feel that the *No Child Left Behind* federal education bill actually succeeds in leaving many Native Children behind.

The Challenge of Change (Institutional)

WE BELIEVE, #2

Racism is a rejection of the teachings of Jesus Christ

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

“Z Conference” is proud that it’s achieved greater diversity on the Mission Team. It was all White women, and now they have an African American woman, a Korean woman, and a Hispanic woman. None of these three women are officers. At a recent Mission Team meeting, the women of color had some questions about the way the meetings are run, and some questions about how the School of Christian Mission is set up. After the meeting, a few of the White women debriefed:

“We let them in, now what do they want?”, says Margaret. “This is the way we do things. We want diversity, but we don’t want to change things when they’re working fine.”

“Yes, and the translation issues that they were raising are just too expensive. We don’t have that kind of a budget, so it’s really out of the question. Someone should meet with them to tell them how things are done, and our limitations,” added Joan.

The Price of Silence (Interpersonal)

WE BELIEVE, #2

Racism is a rejection of the teachings of Jesus Christ

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

At the Annual Meeting in “G Conference,” those who participated in the United Methodist Women Public Education Summit have been asked to give a report of their experiences. Barbara, an African American woman who is a District Officer, is the first to give a report of her experiences. There is noise in the room, with lots of side conversations going on. Not too many women, in a primarily white audience, are paying much attention. When she finishes her presentation, Wendy, a White woman who is also a District Officer, begins to tell of her experiences at the Summit. There is a hushed silence, as everyone turns to listen to her. Later, the women are debating a new program initiative on public education. Barbara proposes an idea about mentoring in the schools. Several White women are skeptical of the idea, saying it is “too ambitious,” “we’re not ready,” “it isn’t likely to work,” etc. After more discussion, Wendy reintroduces the same mentoring proposal suggested earlier by Barbara. This time the women think it’s a great idea, and rally behind it, and the plan is approved.

Barbara feels certain that racial attitudes towards herself and Wendy affected the discussion. Barbara fears that if she were to name and challenge this racist behavior, she would be told she’s imagining things, or, that people didn’t really mean it and they’re quite well-meaning, or, that she’s too sensitive and the White women are not prejudiced, or, that it’s better not to make a big deal about it, “as we don’t want conflict among us.” So, she can stay in her leadership position if she doesn’t name these issues, or walk away from her position and leave the power and control in the hands of the White women.

Standing Up (Institutional)

WE BELIEVE, #3

Racism denies the redemption and reconciliation of Jesus Christ

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Maria Suarez is a staff person for the Women's Division. She gave a presentation at a national training event. As the group broke for coffee, one of the White United Methodist Women members came up to a White Director over coffee to complain about Maria, expecting that another White woman would concur with her.

"I just can't understand a word that Hispanic woman says. She should speak better English if she's going to make presentations," the United Methodist Women leader, Sally, commented. Maria was standing right behind her, in full earshot.

The Director turned to Maria, and brought her into the conversation. "Well, Sally, Maria is right here. If you didn't understand, I'm sure she will be very happy to go over some of the material with you and answer any questions."

The Geography of Race (Cultural)

WE BELIEVE, #3

Racism denies the redemption and reconciliation of Jesus Christ

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

"F Conference" covers a big area, and has both urban and rural areas within the conference. The urban areas tend to concentrate African American and Latino churches, while the rural and suburban areas are predominantly white. For Jen, a White woman who is conference vice president, it's always a challenge finding a site for the Annual Meeting. It seems fair to rotate the meeting to different regions of the conference, both urban and rural. However, the vast majority of the members are older White women, from the rural and suburban areas. They are fearful of the city, and don't feel "comfortable" going to a meeting there.

The Bethel United Methodist Women, which is African American, invited the conference to hold its meeting at their inner-city church for three years and the conference has declined the invitation. Some of the women from Bethel came to Jen and asked why. They said they also felt uncomfortable going to the white suburbs, where there are no people of color in the streets, and police are more likely to stop them as suspected interlopers. So Jen scheduled the Annual Meeting at Bethel and did lots of great publicity, but there was very poor attendance. Most of the older white women voted with their feet, and stayed home. It was incredibly disappointing after all the planning work, and was offensive to their hosts. Jen doesn't know what to try next.

Penalized for Speaking Up? (Institutional)

WE BELIEVE, #3

Racism denies the redemption and reconciliation of Jesus Christ

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Radhika is a South Asian woman who serves as Mission Coordinator for Membership Nurture and Outreach in her annual conference. She has been active in training district counterparts, and the Conference welcomed three new units last year. She feels that it is important for her to bring to light issues of racial justice whenever it is appropriate. However, after serving for one year, she was told by the Committee on Nominations that she was not adequately fulfilling her mandate, and they chose another woman (a White woman) to fill her slot on the slate. However, she was nominated from the floor and was re-elected last year. During the year Radhika once again tried to carry out her responsibilities to the best of her ability. In addition, she questioned the Mission Team Leadership about why the conference Racial Justice Charter Committee has not held any meetings. This fall, she received a letter from the Committee on Nominations saying that although positions can be held for up to four years, the Nominations Committee considers all positions open each year and reviews the performance of all officers in determining the slate for the coming year. The letter informed her that, in the view of the Committee, she had failed to meet her responsibilities and that another woman has been nominated for her position. She had not been notified by the Executive Committee about any concerns regarding her performance in this office—something that is their responsibility according to the by-laws.

Radhika feels she has been doing her job, and the Committee's reasons for nominating another woman are the result of their dissatisfaction with her for raising issues of racial justice and, in general, asking questions that challenge the "White" leadership of the conference. She feels their decision reflects the attitude that women of color are supposed to be grateful for being a part of the leadership team and should keep their views to themselves.

Facing New Realities

(Institutional)

WE BELIEVE, #4

Racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation

Exploitation of others has no place in the “kingdom” of God because it separates/alienates us from other members of God’s family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

Nancy has been active in United Methodist Women since the Charter for Racial Justice Policy was adopted by the denomination in 1980. When she began, United Methodist Women was an all white organization in her district and conference in the Midwest. She has seen many changes. During the 1980s, a large number of Southeast Asian immigrants were resettled in her area, taking up employment in a refrigerator factory. In the 1990s, large numbers of Spanish- speaking immigrants came to the area to work on truck farms.

Nancy feels that the present situation represents an opportunity for her conference United Methodist Women to step up to meet the challenge of this new demographic reality. She believes that they should reach out to the area’s new residents, try to understand their problems and encourage their participation in United Methodist Women. She feels that this may be difficult because area attitudes toward other racial and ethnic groups have not changed to keep up with its changing demographics.

Dysfunctional Family (Institutional)

WE BELIEVE, #4

Racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation

Exploitation of others has no place in the “kingdom” of God because it separates/alienates us from other members of God’s family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

“C Conference” has a Mission Team with two Language Coordinators, Korean and Spanish, appointed by the President. Their primary job is to help build new Hispanic and Korean United Methodist Women units in the conference. Some of the officers are a bit disgruntled that these two women are part of the Mission Team even though they haven’t been elected. From their perspective, these women should not have equal voice on the team since they didn’t come through the nominations process.

The Korean and Hispanic Language Coordinators, don’t feel like active members because they’re usually called on only to discuss their specific work, not the broader conference team concerns. At the same time, because their work is limited to Hispanic and Korean congregations and United Methodist Women units, they recognize that they have no awareness of what’s happening in the rest of the conference. Thus, it’s difficult for them to get involved. Most of their women have little to do with district and conference United Methodist Women structures, since language is a barrier and some women complained when whispered translations were held in one corner of the room. Occasionally they are called upon to provide cultural presentations, but have no greater involvement. The Language Coordinators, who must be bi-lingual, serve as go-betweens. Only the School of Christian Mission has succeeded in attracting their members, because classes are taught in Spanish and Korean—but the women still remain separate. This makes it difficult to move into mainstream United Methodist Women leadership, or even to get to know the broader conference United Methodist Women concerns.

One Reality – Three Views (Interpersonal)

WE BELIEVE, #5

We must declare before God and before each other that we have sinned against our sisters and brothers of other races in thought, in word and in deed

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships, or allowed broken relationships to go unchallenged in the household of God. Hatred and indifference and hurt to the pain and struggle of others, and the deep pains and anger can separate us from the possibilities of reconciliation.

Women are gathered at a conference Annual Meeting. There is a session to discuss the Charter for Racial Justice. The White women are not sure why the topic keeps coming up.

“We’re not prejudiced,” comments Audrey, a White woman. “This just isn’t an issue for us. Look, we’ve got Carmen here, and we don’t see her color. She’s just one of us. God loves everyone, and we shouldn’t be focusing so much on our differences. We should focus on what we all have in common—our love of Jesus and our commitment to mission.”

Carmen, from Puerto Rico, has learned to be part of the group by fitting in. She keeps silent when people make uncomfortable remarks about her accent or her leadership abilities, and she tries to do things the way the White women expect them to be done. Fitting in is what has enabled her to have a place in this group. She agrees, “Yes, I wish we didn’t keep having these conversations that point up our differences.”

Roberta, an African American, is listening and seething. This group wants women of color who will fit in, not women who will stir things up. Not women who want to be themselves, and who want to challenge the steady slights she receives. Either she has to be invisible as a Black woman, and act the same as White women in order to be included, or her leadership is dismissed. When she has challenged women about comments they’ve made, she’s considered conflictive and abrasive. The comments aren’t seen as abrasive! Last year she was approached by the Nominating Committee for consideration as an officer. She decided to share some of her ideas about increasing the inclusiveness of the conference. To her disappointment, she was not nominated for any office. She believes that it was her frankness that made her “ineligible.”

The 30 Percent

(Internal)

WE BELIEVE, # 5

We must declare before God and before each other that we have sinned against our sisters and brothers of other races in thought, in word and in deed (We Believe, #5)

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships, or allowed broken relationships to go unchallenged in the household of God. Hatred and indifference and hurt to the pain and struggle of others, and the deep pains and anger can separate us from the possibilities of reconciliation.

Martha, a White woman, has been active in United Methodist Women for many years. She lives in a district with a large African American United Methodist population. She has been a Conference Officer and even served one quadrennium as a Women's Division Director. During the course of her years as a United Methodist Women member, she has seen and assisted in the growth of new United Methodist Women units in predominately African American churches. This has meant a shift from all-White leadership of the conference to increasing diversity, and now, to a conference leadership that is predominately African American.

Martha is increasingly bitter, feeling that the new leadership is shutting out experienced White leaders such as she is. She feels that she is being unfairly treated, and is the victim of "reverse racism."

Creating Our Own Barriers (Internal)

WE BELIEVE, #6

In our common humanity all women and men are made in God's image and all persons are equally valuable in the sight of God

In a family, all children should be precious and connected. A family cannot truly be a family if some members are denigrated while others have the power to act as if they were superior.

Nan Yin is a leader in her local Korean United Methodist Women, and has been active in national activities for Korean United Methodist Women. She has attended many conference Schools of Mission, and has begun to be active in other United Methodist Women activities at the conference level. She's passionate about the organization. While she has held leadership positions among the Korean women, she is hesitant to take on leadership roles at the conference level because she feels insecure about her English abilities. Recently, the Committee on Nominations asked her to consider a conference officer role, but she declined because she felt she could not do the job properly without more English.

“Our” Way (Internal)

WE BELIEVE, #7

Our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured ()

Valuing, making use of the variety of our gifts and perspectives within our communities and nations, is our way of honoring God’s gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

Hilda is the first woman of color president of her conference United Methodist Women. She’s excited about what the Mission Team can do together, and eager to take on this leadership position. As she chairs her second Mission Team meeting, there are conversations going on in two officers’ minds:

White woman: “I don’t know if she’s really up to the task. She didn’t do the agenda the way we always do it. I think she might undo a lot of the great efforts we’ve made to get organized and build a working team. It’s important that we keep an eye on the situation and make sure things get done, even if she’s not properly taking charge. I like diverse leadership, but I’m not comfortable with some of the changes she wants to make in our meetings and in programming. It doesn’t really fit with who we are and what our women want. She should let us give her more advice.

Hilda: “I want to do this job, but I don’t know if I can do it as they do. If I do things differently, they don’t respect my leadership. Already, some of the women don’t return my phone calls, or relay their messages to me through our vice president, Lucy. But, the way the last president did things is not my style. When she was new, and tried some new things, she was not challenged the way I have been—with United Methodist Women By-laws and Roberts Rules of Order, and calling the Women’s Division to check if I’m doing it right. I feel as if I’m invited to be here, but not invited to be myself.

Trying to Make Diversity Work (Cultural)

WE BELIEVE, #7

Our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured

Valuing, making use of the variety of our gifts and perspectives within our communities and nations, is our way of honoring God's gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

“Conference A” is having a special program on inter-cultural understanding at their Annual Meeting, with a guest from the Women’s Division to lead the focus on racial justice. In their conference, which is mostly White, they have three Fijian churches and a small number of Korean and only one Native American church. They have invited the women from one of the Fijian United Methodist churches to open the whole event with dancing, and to stay for supper. The Fijian women have a rich Methodist heritage from their home churches in Fiji, but their traditions and family responsibilities make it difficult for them to participate in overnight meetings. They will not staying for the rest of the meeting, and will not be participating in the conversations on inter-cultural understanding and on race. Conference leaders commented that most of the Fijian women don’t really want to stay for the rest of the meeting. “It’s really their choice, but they said they didn’t want to stay.”

“We’re Trying” (Cultural)

WE BELIEVE, #8

Our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the law, policies, structures and practices of both church and state

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

The conference Nominating Committee is meeting to decide on a slate for next year. All of the members are White. As usual, it is hard to fill some of the demanding positions, and very hard to get racial diversity on the slate. Much of the active leadership is White, and it’s hard to find women of color who are willing to serve.

Susan: “Well, we should nominate Elisa, again, who’s from Mexico. She’s really the only active ‘diverse’ woman right now. She may be ‘maxing out’ on her tenure soon, since we keep asking her—I don’t know what we’ll do when she’s no longer eligible to serve.”

Mary: “You’re right. We just can’t get women of color. Lots of women have to work, and don’t have time to do the jobs. We’ve sent letters to ask people, and many turn us down. We’ve had a few who began jobs and dropped out. If it weren’t for Elisa, we really wouldn’t have any diversity at all. It’s not because we’re not trying...”

Susan: “Yes. We invite, but people don’t come. It may be because they’re just not used to the way we do things.”

Who Will Stand? (Cultural)

WE BELIEVE, #8

Our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the law, policies, structures and practices of both church and state

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

After 9-11, there was an upsurge of attacks on South Asians and Muslims, as alleged terrorists. Some were detained without cause, and without even informing their families of their whereabouts. Many were, and are still being, deported. In “Conference B,” a well-respected Muslim doctor in the community was accused of supporting terrorism by funneling funds to Al Qaeda through a local Muslim non-profit organization. There was no evidence of the charges. The only issue was that he had not formally registered the non-profit organization. He was jailed, and held without bail. Groups in the community, including faith-based groups such as Catholic Charities, mobilized to stand in solidarity with the doctor, against unfounded accusations that represented racial/ethnic and religious profiling. They held a community dialogue against racism, and planned to attend his arraignment in solidarity. The groups called on United Methodist Women to stand with this man. In calling women around the conference, the Social Action Chair had no one openly oppose the idea. Instead, she got dozens and dozens of excuses as to why the women were too busy to be present. In the end, not one woman was willing to come, and United Methodist Woman was not present to stand with this man and with their community.

Dialogue With The Charter for Racial Justice A Workshop

by elmira Nazombe

This exercise invites us to revisit the Charter and consider what it means for the present. It is to help us create a picture of racial justice concerns in today and in the future, as well as a vision of our response as United Methodist Women.

Purpose: To take deeper look at the Charter to answer the following questions:

- What are the critical racial justice issues within our organization, church and society?
- How well have we done and what tasks lie ahead?
- What is new since the Charter was written that needs our attention and our explicit commitment?

Set Up:

This is a workshop designed ideally for a 2-½ hours program. You may wish to do it in a single session - a half day workshop on the Charter - or in three 50- minute sessions at consecutive meetings. If you need to shorten the time, you may wish to let members of the group take each part of the workshop home as “homework” and then bring it to the next meeting for discussion and sharing. It is important to give ample time for sharing responses and building consensus. This is why 45 minutes is suggested for each part of the workshop.

I. You will need:

1. Copies of the Handout #1 (a-h) - Eight “*We Believe*” pages for each person
2. Copies of the Handout #2 (a-c) - Three “*We Will*” pages: “United Methodist Women”, “Local Churches”, and “National and International” for each person
3. Copies of Handout #3 (a-c) - Three “New Issues and Places” pages: “United Methodist Women”, “Local Church and Community”, and “National and International” for each person
4. Optional – Copies of the “Charter for Racial Justice Policies”

II. Alternative Workshop Method:

- Write each of the “*We Believe*” statements and questions, “*We Will*” questions and “*New Issues and Places*” questions on large newsprint sheets and post around the room
- Have markers and sticky/post-it paper available so that each person can record their responses and post them on the large newsprint sheets.
- Instructions for this option are in parentheses below.

III. Display Option

- You can also use this material to create an interactive display for annual meetings, schools of mission or other events. Put each “We Believe” and questions on a separate paper or panel. Put each group of “We Wills” on a separate paper or panel. Put the “New Issues and Places” on three separate papers or panels. Provide markers and post-its. Feel free to include photos. A sign will invite women to respond to questions by placing their post-it responses on the panels and encourage them to read and respond to others’ comments as well. The responses may give new insights for how your unit may take specific next steps on racial justice.

Introduction: The Charter for Racial Justice has been revisited and revised over the years as United Methodist Women faced new challenges within the organization and society. It has been an ongoing process of listening and responding to specific realities:

- **1952 - addressing internal concerns in the United Methodist church, including legalized segregation,**
- **1962 - lifting up efforts to abolish the segregated black Central Jurisdiction and supporting civil rights struggles,**
- **1978 - building on the counsel of separate national gatherings for African American, Latina and Native American women, a commitment by United Methodist Women to cultivate and honor the leadership of all, including women of color from many racial and ethnic backgrounds and to address institutional racism.**

It has been 25 years since the current Charter was adopted by the whole denomination at General Conference (1980). Building on this tradition of ongoing discernment and witness, we invite you to join in a dialogue with the Charter and other United Methodist Women. There have been significant changes within the organization, the church, and national demographics over the past 25 years in terms of the realities of race and ethnicity.

Part One – We Believe [45 minutes]:

This is your chance to reconsider the eight “We Believe” biblical and theological foundations of the Charter. They are powerful but not always easy to live-out. Can we identify some of the stumbling blocks? This is a chance to share your thoughts and concerns and learn what others are thinking. If your group is large you may wish to break into smaller groups.

1. **Ask each person to read each of the “We Believe” statements and the questions that follow and write a response. Allow time for each person to write her response to all eight “We Believe” statements on her own sheet (or on the post-its). 10 minutes**

2. Ask members of the group to quickly share with each other. The facilitator/recorder can record comments on blank “*We Believe*” sheets or on newsprint. If participants are responding with post-its, they can post these on the appropriate sheets on the wall and then share with each other. (10 minutes)
3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of responses. Repeat this process until all the “*We Believe*” statements and questions have been addressed. (20 minutes)
4. Take 5 minutes to draw some conclusions about what has been learned from the exercise and what it may mean for your unit.

Part Two – We Will (45 minutes):

This is our chance to consider again the eight “*We Will*” statements. Instead of considering each separately, they are grouped in relation to: “United Methodist Women”, “Local Churches and Communities”, “National and International Structures.” In 1978 these “*We Wills*” outlined our current challenges but much has changed. Where have we been successful and what do we still need to do?

Following a similar procedure to Part One:

1. Ask each person to read each of the “*We Will*” statements and questions and write their responses. (10 minutes)
2. Ask members of the group to quickly share with each other. The facilitator/recorder can record comments on blank “*We Will*” sheets or on newsprint. If participants are responding with post-its, they can post these on the appropriate sheets on the wall and then share with each other. (10 minutes)
3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of response. Repeat this process until all the “*We Will*” statements and questions have been addressed. (20 minutes)
4. Take 5 minutes to draw some conclusions about what has been learned from the exercise and what it might mean for your unit.

Part Three -- New Issues and Places (45 minutes)

In the final part of the exercise we have a opportunity to think about what issues and actions you believe need to be added to the Charter in order to make it more effective in the years ahead. What are the new things that we should speak about for the present and the future?

1. Ask each person to turn to the “*New Issues and Places*” pages and write their suggestions for new areas of work. (10 minutes)
2. Ask members of the group to quickly share with each other. The facilitator/recorder can record comments on blank “*New Issues and Places*” sheets or on newsprint. If participants are responding with

- post-its, they can post these on the appropriate sheets on the wall and then share with each other. (10 minutes)
3. As a whole group, take a few moments to discuss the similarities and differences in the responses and record consensus and divergence of response. Repeat this process until all the “New Issues and Places” suggestions have been discussed. (20 Minutes)

Summing Up

Take a few minutes at the end of the exercise to talk about what you have learned from the exercise and how your unit could begin putting the some of the ideas into action.

You may join the national dialogue on the Charter by sending the results of your discussion to: Racial Justice Program, Women’s Division-GBGM, 475 Riverside Drive, Room 1502, New York, NY 10115, 212-870-3732

HANDOUT #1a "We Believe"

Before we can reaffirm our basic beliefs we need to probe the deeper meaning of these beliefs. If we believe these tenets, we must face some hard realities.

We Believe...

1 - that God is the creator of all people and all are God's children in one family

Yes, but...

"What about undocumented immigrants, suicide bombers, the Minutemen, or "others" who are different from us in race, ethnicity, political or biblical perspective? What are the barriers to embracing them as a part of "our" family?"

Comments and Reactions

HANDOUT #1b

We Believe...

2 - that racism is a rejection of the teaching of Jesus Christ

Yes, but...

People often say “charity begins at home.” Shouldn’t I give priority to my own race? How can we reconcile this?”

Some people say “‘our country’ was built by ‘my people’, and ‘we’ are the majority and majority rules.”

Comments and Reactions

HANDOUT #1c

We Believe...

3 - that racism denies the redemption and reconciliation of Jesus Christ

Yes, but...

“Are the failures in reconciliation our fault? Some say we are not at fault because we have tried as individuals and as a nation to help others but they have often rejected our help or are jealous of us.”

Comments and Reactions

HANDOUT #1d

We Believe...

4 - that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation

Yes, but...

“Our country is economically dominant because we work hard and our companies do what they have to do to be competitive. They are protecting our jobs, and those people really don’t want to work hard”

Comments and Reactions

HANDOUT #1e

We Believe...

5 - that we must declare before God and before each other that we have sinned against our sisters and brothers of other races in thought, in word and in deed;

Yes, but...

"I never did anything to harm anyone personally. I am always very careful about what I say and do around other races. Isn't that enough?"

"Yes, but, this doesn't apply to me. I am the one who has been sinned against."

Comments and Reactions

HANDOUT #1f

We Believe...

6 - that in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in God's sight

Yes, but...

“Even if they are equally valuable in God's sight it doesn't mean we should have equal economic resources. It takes more money for us to live in our country and it is not fair for them to take our jobs. Don't we have a right to protect our jobs and our communities?”

Comments and Reactions

HANDOUT #1g

We Believe...

7 - that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured

Yes, but...

"Every group feels most comfortable when they are with their own group. I live with people who are like me, I value and respect those other groups - I just don't have any contact with them. Isn't that enough?"

Comments and Reactions

HANDOUT #1h

We Believe...

8 - that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies and structures of both church and state

Yes, but...

“Look at all the changes we have already made in United Methodist Women, isn't it enough? Those other groups never want to talk to us. And now after September 11, 2001, don't we really have to concentrate on protecting our own?”

Comments and Reactions

HANDOUT #2a – “We Will”

The “We Wills” of the Charter challenged us to act for racial justice within UMW, within our local churches, within communities and in our nation and around the world. How do we rate our efforts over the last 25 years? Where have we made progress? What work must still be done? What new issues and situations were not imagined by the framers of the Charter but must be undertaken now?

United Methodist Women

We will...

- **Increase our efforts to recruit women of all races into membership of United Methodist Women and provide leadership development opportunities without discrimination Support nomination and election processes which include all racial groups employing a quota system until the time that our voluntary performance make such practice unnecessary**

How Well Are We Doing?

What More Should We Do?

HANDOUT #2b

Local Church and Community

We will:

- **Create opportunities in local churches to deal honestly with existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together.**
- **Create workshops and seminars in local churches to study, understand and appreciate the historical and cultural contributions of each race to the church and community.**
- **Increase local churches awareness of the continuing needs for equal education, housing, employment and medical care for all members of the community, and create opportunities to work for these things across racial lines.**

How Well Are We Doing?

What More Should We Do?

National and International

We will:

Eliminate all forms of institutional racism in the total ministry of the church with special attention given to those institutions which we support, beginning with their employment practices, purchasing practices and availability of services and facilities.

- **Work for the development and implementation of national and international policies to protect the civil, political, economic, social and cultural rights of all people such as through support for the ratification of United Nations covenants on human rights.**
- **Support and participate in the worldwide struggle for liberation in church and community.**

How Well Are We Doing?

HANDOUT #3a

New Issues and Places

United Methodist Women

We will:

HANDOUT #3b

New Issues and Places

Local Church and Community

We will:

HANDOUT #3c

New Issues and Places

National and International

We Will:

Study Guide

Response Magazine January 2006

Working for Racial Justice by Carol Barton

This Study Guide has been prepared by the Women's Division Office of Racial Justice Program to accompany the January 2006 issue of *Response*. This year, "Charter 2006" is being celebrated as United Methodist Women re-explore The United Methodist Church's Charter for Racial Justice, fifty-four years after it was created, and twenty-five years after it was adopted by General Conference. The January *Response* serves as a guide for United Methodist Women as they focus on the Charter, and it provides the platform from which to recommit themselves to the work of racial justice in their lives, their communities, the nation and the world.

Plan to use the magazine issue as a program resource for circle, local, district and conference United Methodist Women unit events. The Study Guide includes questions for discussion and suggested programs that can be adapted for different length programs and venues—a brief reflection, a one-hour session, or a day-long retreat. Please contact the Office of the Racial Justice Program for further ideas on adapting specific programs to your needs [(212)-870-3732].

All page references refer to the January 2006 issue of *Response*, the official publication of the Women's Division, General Board of Global Ministries, The United Methodist Church. Single or bulk copies of the issue may be ordered from the Service Center, (800) 305-9857.

- I. **Living the Charter, Month by Month** (p. 45). Consider these and other ideas for focusing attention on the Charter for Racial Justice, and on action for racial justice.
- II. **Encountering Difference, Deepening Faith**, by Jan Love (p. 4). This may be used as a program for a circle or United Methodist Women meeting, or as part of worship. One person reads the reflection. Each participant should have a copy.

In small groups, or pairs, discuss the following questions:

1. Reflect on the comment that 11 a.m. Sunday morning is “the most segregated hour in the week.” To what extent is this true for churches in your community? What might be done to bridge those divides? (Also read “Arkansas United Methodist Women Study Charter,” p. 28).
2. What experiences do you have in “following and taking direction from those who (do) things differently” than you? What have you learned from those experiences?
3. Have you had opportunities to experience community with people different than yourself? If so, what “gifts and graces” did you gain and share?
4. Consider what it might be like for your United Methodist Women to help create a “Celebration Community” across racial lines, in a church or churches in your community. What would be the challenges, fears, hesitations? How might you overcome these? Is this something you might consider acting on?

Provide a brief time for people to share ideas for acting on what they have discussed, and to create concrete plans for follow-up.

- III. **The Good Samaritan**, a Bible Study by Elmira Nazombe (p. 5). This Bible Study provides an interactive version of the Bible Study, a role play model, and a worship service. It is part of a resource packet on racial justice from the Office of the Racial Justice Program, (212) 870-3732, or online (www.gb-gm-umc.org/umw). It is also available from the conference president (chair, conference Racial Justice Charter Committee).
- IV. **Global Racism: Disrupting Racism Cover-up**, by Loretta Williams (p. 8). Encourage participants to read the article in advance. If not possible, provide time for everyone to read the article. Then, discuss the following questions:
 1. Williams examines how racism is institutionalized, within the U.S. and globally, and shows how institutionalizing racism permits it to operate “in societies and institutions that explicitly condemn prejudice and discrimination” (p. 13). She challenges “racism cover-up” in the following statements or phrases:
 - Talk advocating “being color-blind” and “getting beyond race” shrouds our vision (p. 9)
 - A *color-filled* room too often can be equal opportunism, not racial equality (p. 9)

- The whitewash of U.S. *multiculturalism* (p.9)
- Words such as *diversity* are often used opportunistically (p.10)
- Polite race relations are insufficient to end racial inequities. Statements of good intentions are insufficient to build better ways to live together (p.12).
- We must move beyond thinking, “Can’t we all just get along?” (p.13)

Discuss one or more of these statements. What are your reactions? What surprises you? What are some of the realities behind these statements? What kind of action do they call us to take, if it means going *beyond* diversity, multiculturalism, colorful groups, and getting along?

2. Global racism allows elites, particularly in the West, to “expand their interest via conquest and expropriation.” The article discusses how “those raised in the U.S. were taught that our culture was the...embodiment of the best, most superior culture possible” (p.11), and how “non-European cultures are not seen as cultures but as catch basins of ignorance” (p. 10). This has been used to justify economic, political and military interventions against alleged “enemies of civilization” or to “bring democracy.” What are some current examples of this reality, particularly in terms of U.S. economic and political interests, and the use of U.S. military force? As Christians, how are we challenged to respond?
3. “Let us not settle for racist *security* of our *homeland*” (p.13). The article refers to how “counter-terrorism policies generate new forms of discrimination against groups and entire communities, religions and spiritual traditions” (p. 11), and gives specific examples. What are the tensions between “homeland security” and racial profiling and oppression? What examples can you give? What concrete ways can we enact to name injustices and ally ourselves with those who are victimized?

- V. **White Privilege: Breaking the Code of Good Intentions**, by Melanie Bush (p. 14), and **North Carolina United Methodist Women Tackle White Privilege**, by Barbara Smith (p. 17). Provide copies of the United Methodist Church Resolution, **White Privilege in the United States** (*The Book of Resolutions 2004*, #170, p. 431, Abingdon Press). Encourage participants to read the articles in advance. If not possible, provide time for participants to read the articles prior to discussion.

This article is particularly helpful for white United Methodist Women. In a group that has a racial and ethnic mix, the leader may consider creating spaces in which women may work in small groups determined by race. That is, White women would discuss together, and women of color would discuss together. This is because women experience different realities because of their race. In mixed group discussion, it is important that White women have opportunities to ask, to listen and to learn from women of color, while not relying on women of color to do all the hard work of shining the light on white privilege.

Consider the following questions or activities:

1. Melanie Bush asserts that racism is not so much about attitude as about systems. Even if White people are against racism, their work is to learn to recognize how Whites are systematically privileged and to challenge this privilege, if they want to participate in dismantling racism. "Whites can choose to acknowledge or deny racism's everyday manifestations. People of color do not have this luxury" (p.15). White people's existence is constantly validated by virtue of being part of the racial dominant (p.16).

Explore ways that white privilege works in our society and becomes so "normalized" that it is difficult for White people to see. Bush lists several examples. What examples can you give?

2. For White people who are against racism, it is very common to respond to challenges of white privilege out of guilt. Many do not want to be the beneficiaries of an unjust system, yet, they are. Bush offers some concrete tools to enable Whites to step beyond guilt, to action (p.16). "Rather than being consumed with being called a racist," work to change power relationships in systems and institutions. "Seize opportunities to learn rather than to defend" what one does not know. "Cultivate humility rather than explain intentions." In a White group, discuss why this is so hard. What are some ways to begin to move beyond guilt to action? If you can, consider a concrete experience where you moved to a place of guilt, and what you might do differently next time.

In a mixed group, consider sharing examples of efforts to dialogue about racism across races. What are experiences of guilt? Defensiveness? Frustration? Not being heard? What is one concrete action that might open the space for more dialogue and honesty about fears, hurts and power dynamics?

3. On p.16, Bush lists questions Whites can ask in an effort to begin to understand what people of color face on a daily basis.
 - Whose voices and experiences are heard and whose are left out?
 - Who is guiding conversations, and who is setting policy?
 - Who is impacted by policies and in what ways?
 - What can be done to change long-standing patterns?

Individually, think of a situation in your work or volunteer life and consider these questions. Jot them down on a piece of paper. In small groups invite those who choose to share their examples. Consider what you might do differently the next time you are with that particular group.

- VI. **Looking Anew at the Charter for Racial Justice**, by Carol Barton (p. 18). Provide copies of the article, and encourage participants to read it in advance. Also, provide copies of the Charter for Racial Justice, available online (<http://gbgm-umc.org/umw>) or from the Service Center, in English, Spanish and Korean.

In 2006, United Methodist Women are urged to re-examine the Charter for Racial Justice, to explore the realities of racism surrounding them, and to consider how the Charter continues to speak to them and challenge them today. It is an opportunity to deepen their understanding, to renew their focus, and to consider what new realities must be addressed. The Office of the Racial Justice Program has developed many resources to explore the Charter, including Bible Studies, worship, workshops and programs, and calls for action. These are available on-line (<http://gbgm-umc.org/umw>), from their Conference United Methodist Women president (chair of the Racial Justice Charter Committee), or from the Office of Racial Justice Program, 475 Riverside Drive, Room 1502, New York, NY 10115; (212) 870-3732; cbarton@gbgm-umc.org and enazombe@gbgm-umc.org). To deepen understanding and work with the Charter, consider a variety of resources.

Activities (choose one or more to create a participatory program):

1. Begin with worship on the Charter (available online at <http://gbgm-umc.org/umw>). Break into small groups.
2. Consider using the workshop, "Because we Believe," which explores the theological facet of the Charter, considers how modern racism works, and engages United Methodist Women in a look at dynamics within the organization. [Available on-line (<http://gbgm-umc.org/umw>), from the conference United Methodist Women president (chair of the Racial Justice Charter

Committee), or from the Office of the Racial Justice Program, 475 Riverside Dr. Room 1502, New York, NY 10115; (212) 870-3732; cbarton@gbgm-umc.org and enazombe@gbgm-umc.org.

3. Do the workshop “Dialogue with the Charter for Racial Justice” which helps us to delve into the Charter to assess our achievements and continued obstacles, and asks us to name new realities and issues regarding racial justice. Available at <http://gbgm-umc.org/umw> or in Resources for Racial Justice.

This exercise may also be a useful interactive display for local or district meetings/training events or for conference Annual Meetings.

Please consider sharing your results with the Office of the Racial Justice Program of the Women’s Division, as it gathers information from across the country about the Charter today.

4. Looking at Ourselves: Explore the list (p. 20) on what United Methodist Women can do. Discuss it in small groups. Consider what specific actions your unit may take to address internal practices and power relationships. Consider what your unit may do to address a specific racial justice concern in your community.
5. Looking at the World: Read the list (pp. 20-21) describing the complexities of race, culture, class and privilege in America today. Discuss some of the situations listed.. What examples can you add? How do structures of privilege create hierarchies and pit one group against another? What are some specific ways that United Methodist Women may use to challenge these hierarchies, beginning in their own communities?
6. Consider having a movie night, complete with popcorn, to view the Academy Award winning film, *Crash*, which addresses the complexity of race, ethnicity and class in the U.S. Have a group discussion afterwards. Be aware of the different lenses through which different racial groups may view the film.

- VII. **Timeline** (p. 24). A participatory exercise. To prepare, copy and enlarge the timeline (pp. 24-25). Get a roll of poster paper and display it on the wall (5 to 6 feet long). Mark years, from 1930 to present. Cut out the items from the timeline and paste them, chronologically, on your poster-paper timeline. The timeline is also available on-line (<http://gbgm-umc.org/umw/wdnews.cfm?articleid=3775>). Bring colorful post-its and pens or markers.

Have participants move about the room to read the timelines of United Methodist Women and Women's Division involvement in racial justice work. Have them take post-its and add additional information to the timeline. What are their personal stories? What events can they remember that involved local, district, conference or national United Methodist Women? What are the stories of United Methodist Women from many different racial and ethnic backgrounds? (30 minutes)

As a group, gather around the timeline and ask women to share some of the items they put on the timeline. What new things were learned about the Women's Division's and the United Methodist Women's past and present? What more information may be sought regarding women of other racial and ethnic backgrounds within United Methodist Women?

Discuss the challenges before United Methodist Women today, as they prepare to step up and take bold action for Racial Justice. What may this mean for the local unit? For districts and conferences? For United Methodist Women and the Women's Division, nationally? What concrete commitments can individuals make?

The timeline is also an excellent tool for United Methodist Women Racial Justice exhibits at local, district and conference meetings and training events, and at conference annual meetings. Please share timeline additions and recommendations for action with the Office of the Racial Justice Program: cbarton@gbgm-umc.org, enazombe@gbgm-umc.org.

VIII. **Protecting the Right to Vote** (p. 26), and "Working for Voting Rights" (p. 44). Read the articles, and consider the questions and action suggestions from "Working for Voting Rights: (p. 44). In addition, consider discussing the following:

- Memories of the struggle for voting rights, part of the civil rights movement, in the 1960s? How does these relate to the United Methodist Women racial justice timeline (p. 22) and personal histories?
- Reflect on the presidential elections of 2000 and 2004. What concerns were raised about the right of people of color or non-English speakers in specific cities or states to vote and to have their votes counted? What efforts, locally or nationally, were taken to help guarantee those rights?
- How is voting rights an issue for all United Methodist Women, even if they have not experienced any restraints on their right to vote? How does this connect to the biblical mandate outlined in the Charter for Racial Justice?

Contact the Office of the Racial Justice Program, (212) 870-3732, or the Public Policy Office, (202) 488-5660, for updates on the status of legislation.

- IX. **Arkansas United Methodist Women Study Charter** (p.28). For a copy of the interactive Bible Study on the Good Samaritan and the workshop on the Charter used by local United Methodist Women in Arkansas, contact the Women's Division Office of the Racial Justice Program, (212) 870-3732.

If local units, districts, or conferences have creative ways that for studying and acting on the Charter for Racial Justice, please send a brief description to the Office of the Racial Justice Program (cbarton@gbgm-umc.org; enazombe@gbgm-umc.org), 475 Riverside Drive, Room 1502, New York, NY 10115. This will enable others to learn from your creative work!

- X. **Responding to Katrina's Racial Divide** (p. 44). Consider the action suggestions in Response. For further reflection and action on racial justice responses to Hurricane Katrina, see:
- Women's Division Resolution, "Being Restorers of the Breach" (October 2005), (www.gbgm-umc.org/umw)
 - "Hurricane Katrina Talking Points (<http://gbgm-umc.org/umw/wdnews.cfm?articleid=3592>)
 - "Katrina: How Did We Get Such Devastation? How Do We Re-Construct?", (<http://gbgm-umc.org/umw/wdnews.cfm?articleid=3586>)
 - "An Exercise of Perspective", Julie Taylor, for a group exercise on race, class and emergency preparedness.

This is available in *Resources for Racial Justice* or online (www.gbgm-umc.org/umc/umw).

BUILDING A CULTURE OF PEACE, LIVING GOD'S SHALOM

BY
CAROL BARTON

Focus Statement: We are called by God to be peacemakers in the world. Because violence is expressed in our most intimate relationships, within family and community, the nation and the world, so too, must peace be built at all levels of our lives. We will seek to understand God's vision of Shalom and its challenge for us as Christians. We will explore actions to build a culture of peace that supports diversity, seeks to resolve conflict peacefully, and reaches out to the "other" in our midst and across the world as sisters and brothers in God's creation.

Focus Scriptures: Isaiah 32:16-18; Isaiah 54:10; Matthew 5:9; Ephesians 2:14-19

Focus Image: Cover a low round table with an Italian Peace Flag (see Preparation), or another colorful cloth. Place an open Bible, a copy of the "Social Principles," and a copy of one of the suggested readings on peacemaking (see Resources) on the table. Place a candle in the middle to symbolize God's light in the world. If you wish, place a large bowl full of dirt for the planting of the peace pole.

PROGRAM

(Before the program begins and as people gather, have materials on a table for them to assemble small peace poles out of construction paper. These will be used in the closing ritual. Or, alternatively, make peace poles in advance. You

may also have this as an activity built into the program.)

Opening Hymn: "This Is My Song," #437, *The United Methodist Hymnal*

ACTIVITY

Leader: "Let us pursue what makes for peace and for mutual upbuilding," (Romans 14:19). Turn to a neighbor for two to three minutes, and share some ideas of

the things that make for peace at all levels of our lives. *(Briefly have just a few people share some of the ideas. Put these on newsprint for all to see.)*

Originally published in *Building Peace, Piece by Piece*, 2006 Women's Division Program Book, Page 41. Used by permission.

READING/BIBLE STUDY

Leader: "Blessed are the peacemakers. . ." (Matthew 5:9) What does it mean to be peacemakers in our world? How do we begin to build peace through all our relationships? Listen to the 1986 Foundation Document of our United Methodist Council of Bishops about God's peace, entitled *In Defense of Creation*.¹

Reader 1: "At the heart of Old Testament Scripture is the Hebrew understanding of *shalom*. *Shalom* means positive peace, joyful peace, just peace. *Shalom* is harmony between humanity and all of God's creation. In *shalom* there is no contradiction between justice and peace or between peace and security or between love and justice. In the *shalom* of God's good creation, every person of every race in every nation is a sacred being, made in God's image and entitled to life and peace, health and freedom." (p. 12) Thus peace is not just about the absence of war or conflict, but about relationships at all levels.

Leader: The Old Testament speaks of God's sovereignty in terms of *covenant*—a covenant of peace which binds that people to God's *shalom*. Isaiah 32:16-18 tells us that peace is the outcome of righteousness—doing justice in the world. (p. 25)

Reader 2: "Swords into plowshares, arms converted to food and death to life, no more wars or training for wars, peaceable kingdoms, joy and peace such that the trees clap their hands, new covenants written on the heart—these are the radiant images of *shalom* at the visionary heights of Old Testament prophecy...The images forecast the coming of One who will be the Prince of Peace." (p. 27)

Leader: Jesus Christ "invokes the most special blessings upon peacemakers. He exalts

the humanity of aliens. He commands us to love our enemies; for he knows, even if we do not, that if we hate our enemies, we blind and destroy ourselves." Paul tells us that Christ has "broken down the dividing wall of hostility," creating one humanity, so making peace (Ephesians 2:14-19). (pp. 27-28)

Reader 1: When we are subjects of God's new Kingdom, we have conflicting loyalties between our nation and God. God's laws of love may compel us to challenge our nation and its policies. (p. 29) Jesus' challenge of the "principalities and powers" brought death on the cross, but also the victory of the Resurrection. "Beyond all brutality, suffering, and death, God's costly gift of peace awaits us. Peace is the ultimate victory." (p. 29)

Reader 2: Our United Methodist *Social Principles* affirm, "We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy...and insist that the first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them; that human values must outweigh military claims as governments determine their priorities; that the militarization of society must be challenged and stopped..." (*Social Principles*, Paragraph 165).

Leader: "The church of Jesus Christ...is called to serve as an alternative community to an alienated and fractured world—a loving and peaceable international company of disciples transcending all governments, races, and ideologies; reaching out to all 'enemies;' and ministering to all the victims of poverty and oppression." (p. 36-37)

Hymn: "For the Healing of the Nations," #428, *The United Methodist Hymnal*

Responsive Reading: (*Divide group in half. One group reads Left, the other group reads Right.*)

Leader: The United Nations Education, Scientific and Cultural Organization (UNESCO) has affirmed that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding, are among the best guarantees of international peace and security.² For the UN, “a Culture of Peace is a set of values, attitudes, modes of behavior, and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.”³

Reader 1: Violence is expressed in our most intimate relationships, with family and the community, the nation, and the world. We see it in domestic violence, bullying and ostracism in schools, violence in the media, attacks on immigrant groups in our communities, the violence of poverty in our nation and world, police racial profiling, the use of torture against prisoners of war, military intervention in other nations, an often unacknowledged history of conquest in the U.S., or the demonization of another people to justify war.

Leader: Because violence is a continuum, so too must peace be built at all levels of our lives. We are currently in the United

Nations International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010).⁴ The goal of this decade is to build a Culture of Peace which helps parents, families and children learn.

Left: Respect for all life: respect the rights and dignity of each human being;

Right: Non-violence: reject violence, obtain justice by convincing and understanding;

Left: Sharing: develop attitudes and skills for living together in harmony, ending exclusion and oppression;

Right: Listening to understand: give everyone a chance to learn and share through the free flow of information and ideas;

Left: Preserving the planet: make sure that progress and development are good for everyone and for the environment;

Right: Tolerance and solidarity: appreciate that people are different and that everyone has something to contribute to the community;

Left: The equality of women and men: ensure an equal place for women and men in building society; and

Right: Democracy: everyone participates in making decisions.

STORIES AND GROUP ACTIVITY

Leader: Let us listen to some stories of how people have taken concrete actions for peace in their communities.

Reader 1: A family living in Hancock County, Tennessee, befriended a Latino family that moved into town. The family had observed that Latino newcomers were

being discriminated against and organized a festival. Newcomers told their stories and the children got to know each other. It is an act of peacemaking when we reach out to outsiders, and bring them into our midst.⁵

Unison Response: We are called to be Peacemakers. Blessed are the Peacemakers.

Reader 2: In an ecumenical initiative, three churches in the Washington, DC-Baltimore area responded to the call of the Decade to Overcome Violence. Twenty-four youth, ages 14-17, traveled to North Dakota to work with Arrikara, Mandan and Hidatsa Native American tribes, and to Memphis, Tennessee, for a Civil Rights Immersion program. They participated in educational retreats, and then traveled to the World Council of Churches in Geneva and the Taizé spiritual community in Cluny, France.⁶ It is an act of peacemaking when we learn about and challenge systems that oppress.

Unison Response: We are called to be Peacemakers. Blessed are the Peacemakers

Reader 3: United Methodists are creating Shalom Zones to address tensions stemming from racial and economic divides. In 1991 the public witnessed a videotape of Los Angeles police brutally beating a black man, Rodney King. A year later an all-white jury acquitted the police, and Los Angeles exploded in riots, flames, and rage. In response, churches in inner-city Los Angeles established Shalom Zones to create a space for dialogue across difference, and to begin to build community amidst the ruins. In Gallatin, Tennessee, an interracial, ecumenical Shalom coalition of seven churches, along with community leaders and residents, cleaned up and refurbished a city park overrun with drug dealers, and helped fund a recreation program.⁷ It is an act of peacemaking when we overcome fear, hatred, and difference to build community.

Unison Response: We are called to be Peacemakers. Blessed are the Peacemakers

Reader 4: In the wake of September 11, 2001 and the U.S. war in Afghanistan, an ecumenical group gathered in Richmond,

Indiana, to consider how to respond. On Christmas Eve, 2001, they began a silent prayer vigil on a busy corner in front of city hall, quietly making a public witness with a simple banner saying, "Peace on Earth." More than three years later, the group, Richmond Peaceful Response, has never missed a week in their continuous peace vigil. The *Palladium-Item* newspaper recognized their efforts with a citation, noting, "whether or not people agree with them, they are putting forth a reasoned response to what they believe is an intolerable situation. It's an American tradition just as valid and important as beating the drums for war."⁸ It is an act of peacemaking when we reach out to take a stand against war.

Unison Response: We are called to be Peacemakers. Blessed are the Peacemakers

Leader: In groups of three to four, spend 10 minutes discussing what concrete actions you might take in your homes, community, and nation to begin to build a culture of peace. This could range from peace education in Sunday school or public schools; to actions that involve those viewed as "outsiders" including efforts that address racism and homophobia; to advocacy for a reduction in federal arms spending; to a ceremony to plant a peace pole; to local vigils and other actions for an end to the war in Iraq; to support for United Nations efforts to advance human rights and international law, to anything you can think of! How might such efforts be intergenerational, interfaith, interracial, and perhaps, international? *(After the discussion period, share some of the action ideas with the whole group, and record on newsprint. Consider whether your UMW unit might want to take a collective action in your church or community, and set a date to plan that action.)*

CLOSING RITUAL—PLANTING PEACE POLES

Leader: Lord, you have offered us the gift of *shalom*, a positive peace of justice and right relationships with all the world's people. You have given us your son as the Prince of Peace, the example of love in our midst. Help us to be peacemakers. Help us to challenge the apparent "norms" of violence at every level of our lives. Help us to act individually and collectively to build a Culture of Peace.

Reader 1: The Peace Pole Project was started in Japan by the Society of Prayer for World Peace. It was founded in 1955 after the terrible destruction of World War II, including the U.S. atom bombing of Hiroshima and Nagasaki. The prayer, "May Peace Prevail on Earth," is mounted on a pole in many languages. There are now some 10,000 poles in 160 nations. The Golden, Colorado First United Methodist Church planted two poles that form a gateway. As people pass through they can pray silently "to live peaceably in all our relationships and to work for peace which is

the fruit of justice, rooted in faith, hope and love." The second pole, which includes the prayer in Korean, was planted to welcome their pastor, Youngsook Kang, originally of South Korea, into their midst.⁹

Leader: We plant this peace pole as a sign of our commitment to taking concrete actions for peace. (*The Leader goes forward with the peace pole, and places it in the middle of the round table, or in the bowl of dirt*). I invite each of you to come forward and "plant" your peace pole in a circle on the floor around the table. As you do so you can silently or publicly affirm your specific commitment to action for peace. When you depart today you are welcome to take your peace pole with you as a reminder of your commitment. (*If you have an accompanist, play "Dona Nobis Pacem," #376, The United Methodist Hymnal*) during this ritual.

Hymn: "Let There Be Peace on Earth," #431, *The United Methodist Hymnal*

BENEDICTION

Leader: May we live peaceably in all our relationships and work for peace, which is

the fruit of justice, rooted in faith, hope, and love.

PREPARATION

1. Read through the entire program in advance. Order and look over some of the resources listed in this program. Visit web sites listed here for more information about resources and potential follow-up activities.
2. Order an Italian Peace Flag if you choose to use one (See Resources).
3. Create the focus image as outlined at the beginning of this program. Leave space around the low table for peace poles.
4. Set up an activity table to make small peace poles as people enter. You will need a piece of 11" x 17" construction paper for each person, tape, glue sticks, and phrases. Fold paper in quarters lengthwise. Cut a triangle shape at the

top. (Have several cardboard stencils for people to use to cut the shape, or have pre-cut shapes ready.) Have 12-inch phrases, "May Peace Prevail on Earth," pre-cut, in many languages. To obtain the phrase "May Peace Prevail on Earth" in some 80 languages, go to <http://www.worldpeace.org/prayer.html>. Download the list and enlarge the phrases on a photocopier to about a foot long. Cut out the phrases and place them on the activity table. Participants will choose the phrase in four languages, and attach them lengthwise to the paper with a glue stick. They will fold the "pole" into a four-sided structure and tape the side and the triangle at the top. It will resemble the Washington Monument. They should add their names, and set the

poles aside for the closing ritual. Have one completed peace pole as a model for the group. Use this one as the central pole in the ritual.

5. Have newsprint on an easel, or posted on one wall, to record responses from two activities.
6. Have enough copies of the hymnal for everyone.
7. Recruit four volunteers to serve as Readers 1-4. Copy readings for them and have them read through in advance.
8. Make copies of the Resources list, and Culture of Peace Responsive Reading for all participants. Post the three hymn numbers.

RESOURCES*

Embracing the World: Praying for Justice and Peace, Jane E. Vennard, Reading Program 2005 (#2220) \$18.95.

In Defense of Creation, Foundation Document, the United Methodist Council of Bishops, Graded Press, Nashville, TN, 1986. To order, call 1-800-672-1789.

Italian Peace Flag: Rainbow Flag with PACE (Peace in Italian) written in white. This symbol for peace was hung from millions of homes and workplaces all over Italy prior to the war on Iraq. It is now used around the world as a call for peace. You can order the flag from The Peace Company, (www.thepeacecompany.com/store/prod_flag_paceflag.php) for \$19.95.

Making Peace with Conflict: Practical Skills for Conflict Transformation, edited by Carol Schrock-Shenk and Lawrence Ressler. Reading Program 2005 (#2215) \$15.00.

New World Outlook, the mission magazine of The United Methodist Church, \$19.95 a year (six issues); \$34.95 for two years. See *Response* for order information.

Peace in Troubled Cities, Dafne Plou, Risk Series, World Council of Churches, (800) 944-6190; e-mail: Orders@isbs.com.

Peace Pole: to order, see Peace Pole Makers, USA, www.peacepoles.com. For instructions on how to make an outdoor peace pole, see www.worldpeace.org.

Prayers for Peace can be found at <http://gbgm-umc.org/umw/prayers4peace.html>.

Prayer Calendar 2005 (#3490) \$8.50; *Prayer Calendar 2006* (#3655) \$TBD** Available in early November.

Response, the magazine for United Methodist Women. Subscriptions, \$15 a year (11

issues); \$27 for two years. Order toll-free at 877-881-2385. Fax: 845-267-3478.

"Social Principles," *The Book of Discipline of The United Methodist Church—2004*, Nashville: The United Methodist Publishing House, 2004.

Teaching Tolerance, a biannual publication of the Southern Poverty Law Center. See special "best of" issue on Building Community in Our Schools, fall 2004, Issue 26. Available free to educators. To order, call

334-956-8486 or www.teachintolerance.org.

The Power of Nonviolence: Writings by Advocates of Peace, Introduction by Howard Zinn, Beacon Press: Boston, 2002.

What Keeps Me Standing: Letters from Black Grandmothers on Peace, Hope and Inspiration, Dennis Kimbro. Reading Program 2005 (#2266) \$23.95.

For more resource information, contact Carol Barton: cbarton@nyc.rr.com; or by telephone at (212) 870-3732.

NOTES

1. *In Defense of Creation*, Foundation Document, the United Methodist Council of Bishops, Graded Press, Nashville, TN, 1986.
2. UNESCO Universal Declaration on Cultural Diversity, Paris, 2 November 2001, www.unesco.org
3. UN Resolution A/RES/52/13, www.un.org. See also, "Culture of Peace: what is it?," UNESCO, www3.unesco.org
4. UNESCO, United Nations Educational, Scientific and Cultural Organization, web site, Kids Space, <http://portal.unesco.org/education>
5. "Highlander Hosts 20th Children's Camp," by Charlene Whelan. *Highlander Reports*, August - November 2004, Highlander Research and Education Center, www.highlandercenter.org
6. Youth Global Experiential Learning Initiative, by Jennifer Morazes, World Council of Churches Decade to Overcome Violence (2001-2010), www.overcomingviolence.org
7. *Communities of Shalom* brochure (#5239), free for postage and handling.
8. *Palladium-Item*, Richmond, Indiana, 26 October 2002, "Roses for..." and 21 December, 2003 "Roses for..." www.pal-item.com
9. From Golden, Colorado First United Methodist Church web site, "Dedication of Peace Poles," www.goldenfirstumc.org/history/dedications/peacepoles/ppolded.htm. For more information on peace poles, see www.worldpeace.org

GLOBALIZATION, WOMEN, AND WAR

BY
ELMIRA NAZOMBE

Focus Statement: The purpose of this program is to understand how globalization, as it concerns policies of privatization of water, affects women's lives—their access to basic resources in times of war and peace—and what globalization means for every United Methodist Woman.

Focus Scripture and Social Principles:

2 Corinthians 8:13-14: "I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance."

"Social Principles," Paragraph 161: "The community provides the potential for nurturing human beings into the fullness of their humanity. We believe we have a

responsibility to innovate, sponsor, and evaluate new forms of community that will encourage development of the fullest potential in individuals....We therefore support social climates in which human communities are maintained and strengthened for the sake of all persons and their growth."

Focus Image: Create a worship center by covering a table with several colorful cloths to symbolize the wonderful diversity of God's world. On the table place the following elements: a large clear bowl or clear bottle filled with water; a flower or a growing plant to symbolize peace; copies of the Bible, the "Social Principles"; perhaps the *Universal Declaration of Human Rights*; and a large candle to represent the presence of the Spirit in the midst of the world.

PROGRAM

Opening Activity: (*Ask the members of the group to name the ways they use water every day. Record all these contributions on a sheet of newsprint and post. Post a second sheet of paper with three questions.*)

1. Where does the water that we use come from?

2. What do we take for granted about access to water?

3. Who decides who has access to water?

(*Hand out small cards or pieces of paper and ask members to jot down quick responses to these questions. Hand out additional cards for use in the next activity.*)

Originally published in *Building Peace, Piece by Piece*, 2006 Women's Division Program Book, Page 49. Used by permission.

WOMEN, WATER, WAR, AND PRIVATIZATION

Activity 2: (*Ask for three volunteers to read the following three examples of the experiences of women with policies of privatization taken from Response November 2004. After each example is read, allow members to jot down quick reactions. Who wins and who loses from privatization?*)

Leader: Now we will hear about women in three different places who are experiencing that *form* of globalization known as privatization. Privatization is the idea that a private individual or company can do a better job of providing a service or resource that serves all citizens than a government can. The government gives up its responsibility to provide that service and there is a loss of direct democratic control. The services might be water, electricity, telephone, radio, highway construction, even social security.

Reader 1: Afghanistan. "Much of Afghanistan has suffered six years of drought. . . . Lack of water for irrigation and drinking are threatening the survival of whole villages. . . . One woman gave this explanation: 'The warlord (local leaders, many of whom joined the U.S. in the overthrow of the Taliban) upstream is diverting all the water to irrigate fields in villages that support him,' she said. 'He's even dumping water into the desert to keep it from reaching our village where a rival warlord is in charge' . . . The burden of finding water falls heaviest on women and children. As they are forced to walk greater distances to get water, they become more vulnerable to attacks by men with guns." International agencies like UMCOR are supporting water and reforestation projects to help communities resist this privatization

resulting from war. International partners are helping to harness streams and irrigation canals as a source of renewable hydroelectric power.

Reader 2: Michigan. "United Methodist Women members in Michigan are among citizens challenging Nestlé Waters North America for bottling water pumped from four wells drilled in a delicate ecosystem one hour north of Grand Rapids. The company is extracting...720,000 gallons a day...Nestlé Waters...told the State of Michigan that harvesting the water would not harm the environment [and] would provide as many as 200 jobs in an area of high unemployment. Nestlé received a permit to dig the wells, a \$9.5 million tax break, and a 12-year reprieve in paying property or school taxes...Michigan...has no clear authority to regulate underground water unless there is a health threat. . . . Privatization of water, selling of water, water rights, public trust and water diversion are being debated in many arenas....Lois Hartzler, a member of United Methodist Women in Wideman, Michigan, says, 'Water must stay under public domain. If it is allowed to be under private control, there will be no conservation and poor people won't be able to afford it.' . . . Vicky Sladek, United Methodist Women mission coordinator for social action [added], . . . 'We decided to make this issue a priority because not only is this a local happening but it affects the world.'" United Methodist Women resist privatization for the sake of poor people and the environment.

Reader 3: Laurel Fork Valley, Frakes, Kentucky. "Water seeping through aban-

doned mines left groundwater and surface water contaminated with arsenic, mercury, lead, copper, chromium, sulphuric acid and other chemicals. . . . available government funding for [safe] water systems is often subject to systems of patronage that leave the most isolated communities waiting for solutions...contaminated well water not only left clothes and dishes orange and smelling like rotten eggs, it also turned gray hair green. To avoid drinking sulfur-flavored water, [residents] drove 36 miles to a store to buy jugs of drinking water. ...Tired of waiting for state or county officials to help...residents of the valley

decided to put in their own water system....Laurel Fork, where three-quarters of the population lives below the poverty level...has long been home to Henderson Settlement, a United Methodist mission....Frustrated with...elected officials, local residents turned to the settlement and appealed to the United Methodist General Board of Global Ministries for assistance. The board provided Henderson Settlement with \$100,000 toward the water project....[residents said] 'They (local government) had laughed us off until we got that \$100,000.'" Citizen privatization forced government action.

GENERAL DISCUSSION

Activity 3: *(Ask each member to take a moment to compare their responses to the first questions about their own uses of water to their reactions to the situations of the other women. Ask for volunteers to share their reflections and write the ideas briefly on sheets of newsprint in*

the front of the room. They might want to group their reflections in terms of: (1) new ways of thinking about water; (2) understandings about privatization; and (3) any ideas for action. Record reflections on newsprint.)

CLOSING WORSHIP

PRAYERS FOR WOMEN AND WATER

Reader 1: 2 Corinthians 8:13-14.

Reader 2: The "Social Principles," Paragraph 161.

Leader: Scripture tells us that the way to equality is to give to others in need because we have abundance now and that they will give to us when they have abundance and we are in need.

All: We know that some have an abundance of water and others have none, that some policies in peace and in war deliberately deprive others of water. **Help us to**

find the path to equality so that all can share in the life-giving blessing of water.

Leader: Our principles affirm a vision of community where each person and each community have the possibility of full realization.

All: We know that our community is the whole world and that water is a precious resource for all. We acknowledge the need for complicated and creative policies and strategies to protect this common resource for the good of all.

Unison Prayer: O God, creator of waters that quench every thirst, water every crop, cleanse bodies and spirits, help us to learn the path of equality and work to build community that nurtures and strengthens us all.

Hymn: "Come, All of You," #350, or "Guide Me, O Thou Great Jehovah," #127, *The United Methodist Hymnal*. Other possible selections are, "Your word in our lives," #65, or "O hidden depth of love divine," #21, *Global Praise 1*.

OPTIONAL ACTIVITY

(Spend time in reflection on the readings from 2 Corinthians 8:13-14 and Matthew 20:1-16, the parable of the laborers. Work in small groups or in one large group. After reading aloud, consider such questions as: What do these readings mean for our personal lives, the

lives of our community, our national policies, and for the world as a whole? You may want to brainstorm possible changes that these readings suggest, contradictions that will need to be resolved, and actions that might be taken.)

OPTIONAL ACTIVITY 2

(Use the session to plan how to gather information about water in your community. For example, how many use bottled water and why? How safe is local water? Who decides the

water rates and what happens to those who cannot pay? Does everyone in the community have access to safe water? Think about how this information might be used.)

PREPARATION

1. The leaders of this program may wish to prepare themselves by reading the entire November 2004 issue of *Response* on Women and Water and thinking ahead about which topics will be most meaningful to the unit.
2. Prepare the worship center as described under Focus Image above. Collect colorful cloths from members.
3. Provide enough hymnals for everyone.
4. Assign volunteers to read the three excerpts from *Response* and the two Closing Worship readings.
5. Make copies of the three *Response* excerpts, of 2 Corinthians 8:13-14, and of the "Social Principles," Paragraph

161, *The Book of Discipline—2004*, for the Readers.

6. Prepare and hang newsprint sheets with the topics for the brainstorming activity. Also prepare newsprint sheets of the questions so they can be read easily. Have enough index cards or papers cut to 3" x 5" for all activities. You will need approximately four per person, with extras available.
7. If possible, provide copies for each person of 2 Corinthians 8:13-14; Matthew 20:1-16; "Social Principles," Paragraph 161; the definition of privatization; questions for Activity 1 and the Closing Worship.

RESOURCES*

The Book of Discipline of The United Methodist Church—2004, Nashville: The United Methodist Publishing House, 2004.

Brubaker, Pamela K. *Globalization at What Price—Economic Change and Daily Life*. Pilgrim Press, 2001 (#3527) \$12.00.

Global Praise 1 Songbook. (#2572) \$6.95.

New World Outlook, the mission magazine of The United Methodist Church, \$19.95 a year (six issues); \$34.95 for two years. See *Response* for order information.

New World Outlook, "Iraq: A Humanitarian Perspective" by Ray Buchanan, May/June 2003. Includes information on the U.S. Gulf War strategy on water resources in Iraq. For a copy of the article, contact *New World Outlook* at 212-870-3765; or e-mail nwo@gbgm-umc.org.

Prayer Calendar 2005 (#3490) \$8.50; *Prayer Calendar 2006* (#3655) \$TBD** Available in

early November.

Response, the magazine for United Methodist Women. Subscriptions, \$15 a year (11 issues); \$27 for two years. Order toll free at 877-881-2385. Fax: 845-267-3478.

Response issue on Women and Water, November 2004. (#3501) \$1.75. Problems of access to water in the U.S. and around the world, with action suggestions.

Shiva, Vandana. *Water Wars: Privatization, Pollution and Profit*. South End Press, 2002 (#3582) \$14.00. Examines international water trade and loss of rights to clean water.

Spart, Pamela. *Global Economics—Seeking a Christian Ethic*. General Board of Global Ministries, June 1993. Basic general resource on global economic issues.

WEB RESOURCES

Women's Environment and Development Organization. *Untapped Connections—Gender, Water and Poverty*. 2002. www.wedo.org. Basic issues and international commitments. Women's International

Coalition for Economic Justice. Financing for Development Tools for Women's Advocacy #3. www.wic-i.org. Provides examples of women meeting challenges of globalization.

*Resources listed with stock numbers are available from the Service Center, General Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Caller No. 1800, Cincinnati, OH 45222-1800. Order online: www.scorders.org. Telephone: 1-800-305-9857; Fax: 1-513-761-3722; E-mail: scorders@gbgm-umc.org. Prices do not include shipping and handling. See inside back cover for information on how to figure these additional costs.

**Price to be determined.

**UNITED
METHODIST
WOMEN
IN ACTION**



United Methodist Women in Action

California-Pacific Conference: Long-term Anti-Racist Training

The California-Pacific conference encompasses a very diverse population, both within and outside of United Methodist Women. Aware of the importance of understanding power relationships in this context, the conference began a series of team meetings in 2004 to probe racial justice issues within the conference. They decided to look at themselves as conference leaders first, in order to better serve a diverse United Methodist Women.

The ongoing sessions are open to the entire mission team (elected officers, appointed Language Coordinators, Dean of School of Christian Mission, Nominating Committee members, district presidents and three Women's Division and Western Jurisdiction leaders living in the conference.) They have held three six-hour sessions as part of the weekend of executive meetings, and plan another event for May 2006. The conference pays for overnight lodging for those persons attending both meetings. There have been about 25 in attendance each time.

The conference invited Kathy Thomas-Sano and Suanne Ware-Diaz of the General Commission on Religion and Race to facilitate the sessions. The gatherings have incorporated biblical study with an exploration of how racism works in individual lives and society, including a focus on White Privilege. One session specifically addressed diverse styles of communication to enable the mission team to better communicate with one another. A key aspect of this process is the continuity of training and relationship-building over several years, and a commitment to work on this over a long period of time. The results are already being seen, in the ways that the mission team works together, and in the leadership roles these women are able to assume regarding racial justice issues in other contexts.

Contact: Debbie Haustedt, Conference President, 2006,
dhaustedt@cox.net, (619) 397-5315

Racial Justice Charter Clubs: Missouri and Nebraska

Several conferences have created Racial Justice Charter Clubs to engage United Methodist Women in addressing racism. Others are making plans to do so.

The **Missouri Conference** has the Mai Gray “Charter for Racial Justice” Club. Mai Gray is the first African American woman to serve as President of the Women’s Division (1970-1989). In that capacity she was a member of the “Committee of 24” that proposed the organizational structure of United Methodist Women in 1972. She introduced the current Charter for Racial Justice at the United Methodist Women’s Assembly in 1978 in Louisville, Kentucky, and led thousands of members in a silent vigil at the site where the Methodist Episcopal Church had split over the issue of slavery more than 100 years earlier. She resides in Kansas City.

The conference provides a set of criteria for action by local units in order for them to become members of the club. Units must carry out a minimum of four activities. A certificate is prepared by conference president and is sent to each of the districts for presentation at one of their meetings. They must then complete an additional requirement annually. If membership lapses, the unit begins again with four activities. Some of these include:

- Work to end unfair and abusive conditions of Mexican workers in Missouri poultry plants.
- View and discuss specific videos on racial justice, and determine specific advocacy to eliminate
- Create or attend holiday festivities of a culture other than one's own.
- Present a program on equal education, housing, employment or medical care, exploring how race is a factor in the area.
- Contact legislators on issues disseminated by the Social Action Coordinator.
- Send a local unit member to a Conference Charter for Racial Justice event, and have her present a report to the local unit. Get involved in follow-up activities.
- Covenant to read and attend events on inclusiveness, justice and social action.
- Develop cultural exchanges to increase awareness of people different than themselves. They may visit groups in their own area, attend their festivals, etc.
- As a unit explore the publication, “Words that Hurt – Words that Heal,” to understand how the use of language can divide.

The program began in 1998 in Missouri West Conference, under the presidency of Dortha Mae Olsen, as a means to implement the Charter for Racial Justice. It continued when the two Missouri Conferences merged.

Contact: Nancy Kincaid, Conference President 2006, BriarKin@aol.com , (816) 454-9471.

The **Nebraska Conference** has established Charter Clubs to renew members' commitment to the Charter for Racial Justice. Local units are invited to fulfill two of the following activities annually:

- Sponsor a refugee family;
- Provide space or childcare for ESL (English as a Second Language) classes (led by a community college);
- Have a pulpit exchange with a pastor of another race;
- Participate in a Bible Study on racism;
- Celebrate Black history month in February;
- Use the Reading Program book, **Race and Prayer**, in a unit meeting;
- Plan an event with a unit of a different race or ethnic background (a celebration, worship, Vacation Bible School, etc.)

Local units report to the conference Mission Coordinator for Social Action, who awards certificates at the conference annual meeting. The Racial Justice Charter Committee revises criteria annually.

Contact: Linda Warren, Mission Coordinator for Social Action, 2006, lmwarren@pocketmail.com, (402) 740-8875

Western New York Conference: Spiritual Growth and Racial Justice

The Western New York Conference continually attempts to heighten the awareness of its membership to methods with which the Charter for Racial Justice and Social Holiness may be embraced. In spring 2005, a full day conference-wide Spiritual Growth retreat on racial justice was held. This was followed by a focus group on the topic at the 2005 annual conference. The retreat was organized by the conference Spiritual Growth coordinator, Carmen Vianese, working in a multi-racial team with Valerie Clark, president of the Genesee Valley District. They worked together with the Women's Division Racial Justice team in planning the program, and four women jointly facilitated the day. The initiative modeled how racial justice is part of the "portfolio" of many members on the conference mission team, and all can take leadership in helping to deepen understanding of and action on the Charter. Team leadership was also modeled. The event enabled the participants to explore how deeply the Charter and the conference's commitment to racial justice are grounded in their biblical understanding of Christian love of neighbor and commitment to just relationships.

The basis for this workshop entitled **Social Holiness & Diversities' Challenges** is found in Isaiah 58. The workshop began with a Bible Study to build the framework, followed by small group sessions and full group sharing, concluding with worship. The participants learned that the Wesleyan understanding of Social Holiness calls for deep faith and spiritual practice, linked with bold action for justice in God's world. In Isaiah 58, Isaiah challenges the acts of piety of God's people that ring hollow when they ignore the injustices around them. "Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? (Isaiah 58: 6)" God promises guidance, strength and never-failing waters to those whose "fast" is doing justice. This passage points to justice-work as a spiritual practice. Through dramatizations, participants explored current issues of how people are "raced," and what it means to respond in faithfulness to racial injustice. These included addressing racist comments by co-workers; fearful reactions to South Asians in the wake of September 11, 2001 (fed by media images of "terrorists"); and dynamics within United Methodist Women.

The goals of the workshop were:

- (1) to help women gain a greater sense of themselves by making personal discoveries regarding race,
- (2) to begin to open their hearts and minds and push past comfort zones,
- (3) to learn not only personally but as a group, and
- (4) to decide what each woman can do about racial justice collectively.

Social Holiness was one of five focus groups offered at the Annual Meeting. Social Holiness is the icing on a well-baked cake of Diversities' Challenges, flavored with God's expectations of women of faith. The biblical foundation for this group was John 4:4-30, the story of the Samaritan Woman. The group agrees that they, as United Methodist Women, and as Christians, have allowed the exclusionary "isms" (racism and sexism, to name a few) of the world to control them. However, they no longer will accept or create barriers that continue to divide and separate all people. They will follow the example of Jesus, by doing what "isn't popular," and by moving forward and bridging the gap, even when those close to them do not approve.

Contact: Carmen Vianese, Spiritual Growth Coordinator, 2006
vianese4@frontiernet.net and Valerie Clark, President, Genesee Valley District,
2006, valcreates@frontiernet.net, (585) 468-5935

North Carolina—Conference Racial Justice Workshops

The North Carolina conference has been holding annual day-long conference-wide events on Racial Justice for the past 10 years. The 2005 event focused on White Privilege (see January *Response* magazine, p. 17). The events draw conference officers; district presidents, vice presidents and mission coordinators for social action; and two women from each district who have expressed interest in planning racial justice workshops. One goal is to enable district leaders to hold similar events at the district level, and to engage local United Methodist Women in discussions on the Charter for Racial Justice and racism. The workshops are held in various locations around the conference to engage all districts.

Participants explore their prejudices, gain understanding of individual and institutional racism, and learn ways to impact change. Topics have also included combating hate groups, racial justice in communities, building relationships between United Methodist Women and women of the African Methodist Episcopal Zion Church; celebrating Native-American history, heritage and tradition in North Carolina; and ministry with migrant workers. Workshop formats range from lectures to panels to small group discussions and videos. The days include worship and suggestions for action. They are planned by diverse conference-level teams, and have become an important tradition as well as a challenge for ongoing action on racial justice.

Contact: Jimmie Shuler, President, 2006, North Carolina Conference UMW, jbschuler_md@hotmail, (252) 335-4920

Issues

- **Voting Rights**
- **The “War on Terrorism”
Racial/Ethnic Profiling**
- **Hurricane Katrina and Its
Aftermath**
- **Immigrant Rights**



Protecting the RIGHT TO VOTE

by ELMIRA NAZOMBE



Key provisions of the Voting Rights Act — a hard-won victory of the Civil Rights Movement — will expire in 2007. It's time to mobilize in defense of the right to vote for all U.S. citizens.

For many in the United States, voting is such a regular part of their lives, they find it hard to believe not everyone in the United States enjoys this right. Because 40 years have passed since civil-rights activism secured the passage of the Voting Rights Act, they believe the problems addressed by the act have been solved. Many United Methodist Women members regularly serve as poll watchers and election officials because they believe in the electoral pro-

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From *Response*, January 2006

cess and want to be actively engaged in it.

The racial/ethnic makeup of United Methodist Women, like the makeup of the United States, has changed since 1965. United Methodist Women members include more women of color — African American, Hispanic American, Asian American, Native American, Pacific Islander, Caribbean American. Can we be sure all these United Methodist Women members and the communities from which they come equally enjoy the right to vote?

United Methodist Women's Charter for Racial Justice demands a close look at the realities in communities across the United States to determine if the promise of the Voting Rights Act and its 1982 amendments are being realized. The act established protection of the right to vote for all citizens. It

set up special requirements of states and counties in which there was a history of discrimination against African-American voters and inadequate consideration of the special needs of citizens who do not have fluency in English. The legacy of racism represented by poll taxes, Whites-only primaries and English-only voter information have been eliminated, but are there other vestiges of racism?

The Voting Rights Act at 40

There is no doubt progress has been made. According to the Leadership Conference on Civil Rights, a coalition partner of the Women's Division, the number of African Americans in public office has increased from 300 in 1964 to more than 9,100 in 2005, including 43 members of the U.S. Congress. In addition, 6,000 Latina/o public of-

ficials have been elected or appointed across the country including 260 at the state or federal level, including 27 members of the U.S. Congress. Political participation of Asian Americans, Native Americans and others has also increased.

Act reauthorization

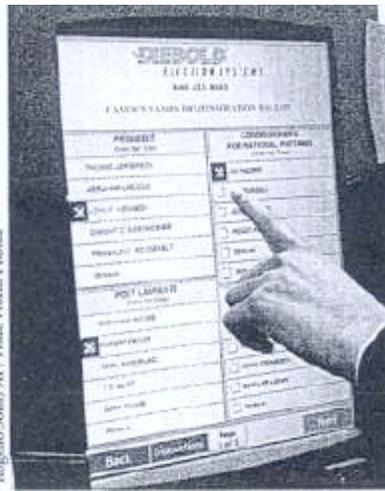
After its passage in 1965, Congress reauthorized the act in 1982 for 25 years. Key provisions are scheduled to expire in 2007. Two provisions are important to United Methodist Women:

- Section 5 requires states with a history of discrimination to submit evidence to the U.S. Justice Department and/or federal court that changes in voting procedures — such as changes in polling stations or redistricting — do not have the effect of denying or abridging the right to vote because of race, color or membership in a language-minority group. Debo Adegbile, a lawyer with the NAACP Legal Defense Fund, said Section 5 “turns the light on the voting process and lets the community into the process.” Section 5 puts the burden of proof on local and state government and makes room for community groups to submit comments.
- Section 203 requires states with substantial populations of people not proficient in the English language to produce bilingual election materials. Sixteen states are covered under this provision.

Since 1982, some 1,000 proposed election law changes have been rejected as discriminatory by the federal government.

Concerns are not just in the past. Count Every Vote, a Women’s Division coalition partner, found concerns during monitoring of the 2004 election including:

- Lack of adequate resources,
- Partisan election officials,



At left, Mississippi Secretary of State intern Davetta Cooke tests an electronic voting machine. Below from left, a Spanish-speaking woman receives assistance while voting from a representative of the Spanish Speaking Citizens’ Foundation in Oakland, Calif. Opposite page, Aug. 10, 1948, African Americans in Columbia, S.C., line up to vote in a South Carolina Democratic primary for the first time since 1876 after the U.S. Supreme Court ruled Blacks could not be denied the right to vote in primary elections.



- Intimidation of voters of color,
- Unclear and contradictory procedures, and
- Problems with the election machinery.

In 2005, the Georgia State Legislature passed a bill to require voters to have state-issued identification cards at a cost of \$20. Voting-rights advocates say this law discriminates against minorities, the poor and the disabled, many of whom cannot afford the ID cards.

In October, a federal judge blocked Georgia from enforcing the law. *The Washington Post* said, “U.S. District Judge Harold Murphy said the law amounts to an unconstitutional poll tax because the state is not doing enough to make identification cards available

to those who cannot afford them.”

In 1982 when the Voting Rights Act was reauthorized, religious groups testified before the U.S. Congress about its importance. This year presents another opportunity for the religious community to raise its voice to make a difference. Congressional plans call for holding two kinds of hearings:

- Hearings to gather information on the effects of the Voting Rights Act from citizens, and
- Hearings to review new Voting Rights Act legislation.

Congress is likely to focus on these discussions in the early months of 2006. United Methodist Women’s voice needs to be one they hear.



Working for Voting Rights

by elmira Nazombe, Carol Barton and Kelly C. Martini



Read "Protecting the Right to Vote," page 26. Think about the following questions:

- Do you vote regularly? Why or why not?
- Have you ever been denied the right to vote? Why? What did you do about it?
- Have you seen others denied the right to vote? Why? How did you respond?

Following are ideas of how you and your United Methodist Women's unit or circle can become involved in working for extension of the Voting Rights Act:

- Learn what is going on in your community. Learn voting conditions and requirements. Learn your community's history on extending or limiting voting rights.
- Share your findings with your member of the U.S. Congress. Urge your representative to restore key provisions — especially Section 5 and Section 203 — to the Voting Rights Act so the full promise of the act can be realized. Urge lawmakers to use this information to support the act and resist challenges to its continuing importance.
- Organize informational meetings in your church and community. Discuss the importance of the Voting Rights Act and the need for it to continue. Establish partnerships with your local NAACP and other groups organizing around voting-rights issues.
- Initiate or join others to create information sessions for young people to tell the story of the struggle for voting rights for all.
- Join with other United Methodist Women units across race, ethnicity and language to support the realization of the right to vote for all.

For program resources on the Voting Rights Act, contact the Women's Division's racial-justice office. Call 212-870-3732. Email: cbarton@gbgm-umc.org and enazombe@gbgm-umc.org.

elmira Nazombe and Carol Barton are co-executive secretaries for racial justice for the Women's Division of the United Methodist General Board of Global Ministries. Kelly C. Martini is communications director/information officer for the Women's Division.

South Asians and Muslims Detained without Rights

By Kelly C. Martini

United Methodists will have opportunities this summer to take up the cause of South Asians, Muslims, and Arabs who are detained or being deported from the USA without consideration of their basic human rights.

A plea to become the voice of these voiceless persons is being made by the United Methodist Women's Division to more 20,000 women, clergy and lay persons taking part in summer Schools of Christian Mission. It comes in a letter linked to a study on India and Pakistan.

The India-Pakistan study focuses in part on how globalization, interfaith relations, and the war on terror affect these countries. A related concern is how Pakistanis and South Asians are being treated within the U.S. borders.

The Division's letter asks United Methodists to approach the media on behalf of the detainee's rights and their human dignity. The letter states:

"Since September 11, the fear of terrorist attacks has been used to justify a series of laws and regulations that have restricted immigrant rights, legitimized racial profiling by law enforcement agents, and led to the detention of thousands of South Asian, Muslim and Arab boys and men in the US, and the deportation of hundreds. As United Methodist Women study India and Pakistan in schools of mission this year, we can also become aware of how fear and new legislation are affecting South Asian and other Muslim communities in the US, and take action."

According to a May 24 *New York Times* article, a program known as "Special Registration" during 2002 and 2003 required boys and men in the United States from more than 20 Muslim-majority countries to "voluntarily" report for registration. They were fingerprinted, photographed and questioned, with the goal of hunting for terrorists. An estimated 83,000 men came forward though only a handful have been charged with terrorism-related offenses. However, 13,000 of those who voluntarily registered were placed into deportation proceedings because of irregularities in their immigration status that would have required simple legal corrections prior to Sept. 11. New immigration laws allow for the detention and criminal interrogation of immigrants for minor immigration violations such as delay in registering a change in address, visa overstay, or other infractions. While Special Registration has ended, some registrants are still in detention under threat of deportation.

On May 24, The Coney Island Project, an advocacy group in Brooklyn, NY, reported that the United States government deported 57 Pakistanis from a Louisiana detention center, including three women and four children, without allowing them to notify family members still living in the U.S. On arrival in Pakistan they were handed over to Pakistani immigration authorities before being released.

The Women's Division letter states that Pakistani immigrants who are deported are often in a precarious position. It cites a Human Rights Watch report, where in one instance, "Pakistani authorities detained two US citizens of Pakistani origin and brutally tortured them for nine months while the US 'turned a blind eye in the hopes of gaining information in the war on terror.'"

Since 2002, thousands have been sent back to Pakistan, many on minor immigration irregularities, with no accusation of a crime, according to a May Human Rights Watch report.

New laws since September 11, 2001 increase government power to detain terrorist suspects without charge and broaden the powers of search, surveillance and indefinite detention for those awaiting a deportation decision. Racial profiling of Arab, Muslim and South Asian men has been legitimized through national registrations and local police practices, according to the Division's letter.

The mass deportations, violation of civil rights, and racial profiling has been is a concern of The United Methodist Church. The 2004 General Conference, the legislative-making body of the denomination approved a resolution on "Immigrants and Refugees: To Love the Sojourner." The resolution calls upon United Methodists to ensure that immigrant rights and dignity are upheld as the government develops policies to combat terrorism.

The Women's Division closes its appeal for action with:

"As Christians we are called to love 'the other' as much as we do ourselves— and especially to treat the "sojourner" with hospitality, compassion and justice. In seeking our own security, we can act to assure that the security and rights of others are not denied. When we treat 'the other' as a criminal because of race, ethnicity, religion or national origin, we are separating ourselves from parts of God's family."

Go to www.qbgm-umc.org/umw for more information on:

- [the action alert on the Patriot Act and Pledge form](#)
- [the action letter](#)
- [sample letters to the editor](#)
- [tips for writing letters to the editors](#)

From: Regional Schools of Christian Mission Action, June 2005.

Hurricane Katrina and Race – A Workshop

by Julia Tulloch, Carol Barton and elmira Nazombe

“Today, we are ever more called to be ‘repairers of the breach’ and ‘change agents’ for the ‘least of these’ in our midst.....How do we take the treasures of our organization, the courageous and arduous work over a 136-year-history and build on it, and transform this great organization to more fully speak to the needs of our today – and our tomorrows?”

Kyung Za Yim, President, Women’s Division

90 Minutes

1. Invite participants to sit so that they may participate in a conversation group with 5 or 6 others
2. Briefly explain that during the workshop we will:
 - a. Participate in Bible Study
 - b. Examine the ways we relate to each other in our society
 - c. Challenge our commitment, both personally and as United Methodist Women, to be anti-racist. **5 minutes**
3. Ask the women to (individually) recall events in our nation in 2005 regarding Hurricane Katrina.
 - a. Invite feedback, using prompts such as: **15 minutes**
 - i. What/who did you see? On the TV, in the newspaper?
 - ii. What did you hear (in the media, in your neighborhood)?
 - iii. What are some of your feelings, reactions, insights?
 - b. Facilitate discussion
 - i. Recognize responses with a “thank you”
 - ii. Permit negative statements to be answered by the group
 - iii. Allow recognition of racism to come from the group
 - c. On August 30, 2005, two photos appeared on the Yahoo News website. One from Getty Images said two White people were “finding bread and soda.” Another from Associated Press said a Black man was “looting a grocery store.” Both showed people dragging bags through waist-high water in New Orleans. If you can locate the photos on the web, share a copy with table groups and allow time for comments. You can download these photos from:
<http://www.nytimes.com/2005/09/05/business/05caption.html>.

4. Bible Study on Luke 10:25-37 (Good Samaritan) **40 minutes**

- a. Read passage aloud. Provide direction for individual reflection; group discussion and then feedback. Distribute Handout #1. (5 minutes)
- b. Group discussion (handout questions) **20 minutes**
Remind women to be attentive to everyone in small group having a chance to speak. Alert groups that there will be some whole group discussion, so they can identify a spokesperson for their group.
1. Imagine yourself in the story...with which character do you identify? Why? How do you feel as this character?
 2. Imagine that you are the man who was beaten? What are your feelings? How does it feel to be helped by someone from a despised group?
 3. Why did Jesus choose to help us understand faithfulness through a story of a person of a different race?

Listen for sounds in room to discern whether discussion is on the topic. Alert groups when 5 minutes are left.

- c. Draw group back together. Hear responses from group: *allow each group to report on one insight and then move to another group. Tell them that you will come back to the groups again. Remind them that this will permit every group to have time to contribute to something.* (15 minutes)

5. Luke, Katrina and us.... **30 minutes**

- d. In the full group, engage in a discussion relating insights from Luke 10 to the context of Hurricane Katrina, particularly in regard to racial justice. Circulate Handout #2. Ask, "What does this have to do with us as United Methodist Women in the _____ Conference?" (i.e., what are our issues of race and class division that may be revealed in a crisis? How do we begin to address these before such crises occur, as a matter of biblical justice?) Use hand-outs as a guide for the discussion. Record on newsprint if possible. (25 minutes)

- i. Possible images, thinking points (from handout)
 - 1. What “levees” could break here?
 - 2. What would be revealed?
 - 3. What needs to be repaired?
 - 4. Why are we slow to respond?
 - 5. How can we do anti-racism in a predominately white setting or context? / How can United Methodist Women be “repairers” and why should they?

 - e. Summarize, recap, affirm. [Cite the Charter for Racial Justice, and invite participants to look at it in the context of current realities, and consider how it challenges us today.]
-

Handout 1 – Bible Study

Luke 10:25-37

Just then a lawyer stood up to test Jesus. “Teacher”, he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” And he said to him, “You have given the right answer; do this, and you will live.”

But wanting to justify himself, he asked Jesus, “And who is my neighbour?” Jesus replied “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

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Small group reflection and discussion

Read and reflect on the Luke 10:25-37 passage discuss the following questions:

1. Imagine yourself in the story...with which character do you identify? Why? How do you feel as this character?

2. Imagine that you are the man who was beaten? What are your feelings? How does it feel to be helped by someone from a despised group?

3. Why did Jesus choose to help us understand faithfulness through a story of a person of a different race?

Handout 2: **Table group discussion**

What are the “levees” that could break in your conference/area?

What would be revealed?

What needs to be repaired?

Why are we slow to respond?

How can we do anti-racism in a predominately White setting or context? How can United Methodist Women be “repairers”? Why?

An Exercise of Perspective

by Julie Taylor

It's a good idea to plan ahead for potential difficulties. Sometimes, there are storms, accidents, natural disasters, family emergencies, etc. Individuals, families, businesses, churches, communities, states and the nation – all these need to formulate plans which will maximize efficiency and control the level of damage/difficulties that could occur.

The first step is to be prepared. Good health, adequate finances, well-maintained and reliable transportation, insurance coverage, dependable equipment, supportive friends and family, good education, community connections, quality communication and personal awareness are all important factors in being well-prepared for unexpected events in life.

The second step is awareness. In some cases, predictions are made that can be helpful in gauging a response such as watching weather reports, reading the newspaper, etc. These can often help us do specific things to get ready and/or stock up on supplies we might need if something does happen.

This is reasonable, rational thinking.....for most of us.

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FEMA – Federal Emergency Management Agency, Red Cross and others provide suggested guidelines for Emergency Preparedness and creating a Family Disaster Plan (see <http://www.fema.gov> or <http://www.redcross.org>).

Read through the following list.

From the section on creating a **Family Disaster Plan**:

Ask an out-of-state friend to be your "family contact." After a disaster, it's often easier to call long distance. Other family members should call this person and tell them where they are. Everyone must know your contact's phone number. \*

### Complete This Checklist

- ✓ Post emergency telephone numbers by phones (fire, police, ambulance, etc.).
- ✓ Teach children how and when to call 911 or your local Emergency Medical Services number for emergency help.
- ✓ Show each family member how and when to turn off the water, gas and electricity at the main switches.

- ✓ Check if you have adequate insurance coverage. \*
- ✓ Teach each family member how to use the fire extinguisher (ABC type), and show them where it's kept. \*
- ✓ Install smoke detectors on each level of your home, especially near bedrooms. \*
- ✓ Conduct a home hazard hunt.
- ✓ Stock emergency supplies and assemble a Disaster Supplies Kit. \*
- ✓ Take a Red Cross first aid and CPR class. \*
- ✓ Determine the best escape routes from your home. Find two ways out of each room.
- ✓ Find the safe spots in your home for each type of disaster.

#### Practice and Maintain Your Plan

- ✓ Quiz your kids every six months so they remember what to do.
- ✓ Conduct fire and emergency evacuation drills.
- ✓ Replace stored water every three months and stored food every six months. \*
- ✓ Test and recharge your fire extinguisher(s) according to manufacturer's instructions. \*
- ✓ Test your smoke detectors monthly and change the batteries at least once a year. \*

#### Emergency Supplies

Keep enough supplies in your home to meet your needs for at least three days. Assemble a Disaster Supplies Kit with items you may need in an evacuation. Store these supplies in sturdy, easy-to-carry containers such as backpacks, duffle bags or covered trash containers.

Include:

- ✓ A three-day supply of water (one gallon per person per day) and food that won't spoil. \*
- ✓ One change of clothing and footwear per person, and one blanket or sleeping bag per person.
- ✓ A first aid kit that includes your family's prescription medications.
- ✓ Emergency tools including a battery-powered radio, flashlight and plenty of extra batteries. \*
- ✓ An extra set of car keys and a credit card, cash or traveler's checks. \*
- ✓ Sanitation supplies.
- ✓ Special items for infant, elderly or disabled family members.
- ✓ An extra pair of glasses.
- ✓ Keep important family documents in a waterproof container. Keep a smaller kit in the trunk of your car. \*

### NEIGHBORS HELPING NEIGHBORS\*

Working with neighbors can save lives and property. Meet with your neighbors to plan how the neighborhood could work together after a disaster until help arrives. If you're a member of a neighborhood organization, such as a home association or crime watch group, introduce disaster preparedness as a new activity. Know your neighbors' special skills (e.g., medical, technical) and consider how you could help neighbors who have special needs, such as disabled and elderly persons. Make plans for child care in case parents can't get home.

Local sponsorship provided by: FEMA L-191, ARC 4466, September 1991  
From the FEMA website: <http://www.fema.gov/library/famplan.shtm>

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Now, read through the list again, slowly, considering how this sounds to people in the following categories:

- If you are single;
- if you are estranged from your family and/or extended family;
- if you are a person who has no income;
- if you are homeless;
- if you are elderly and alone;
- if you are unable to read;
- if you have no car;
- if you have no space in which to store these things;
- if you are a shut-in;
- if you are an undocumented immigrant;
- if you have special challenges such as blindness, deafness, special needs, etc.
- if you are employed at minimum wage.

Look at the FEMA checklist in light of the fact that persons with no income, on fixed incomes or who have minimum wage jobs or who have low income jobs (most without benefits like pension or health insurance) really do not have enough money for their food, housing, health care, etc on a regular basis. If they cannot afford the basics, then how can they afford any stockpile of food, insurance, transportation (besides the cost to purchase a car, there is maintenance, insurance and gas), telephone – especially long distance to out- of-state family, supplies (like fire extinguishers, smoke detectors, batteries, sleeping

bags, etc)? These cost precious money that is usually not available. Even packaged water (anything more than what is available from the tap) has costs that, when compared to a person's basic need for survival seems frivolous or unnecessary. In addition, in today's transient society we must recognize that many people do not know or trust their neighbors.

Use this lens to discover the “assumptions” made on these websites, especially the items marked with an asterisk (*).

Created for the Section of Christian Social Responsibility Director's meeting, Stamford, CT., October 2005.

Be Repairers of the Breach

**Resolution
by
Women's Division
General Board of Global Ministries
October 10, 2005**

Background

Hurricanes Katrina and Rita have revealed national issues of deep racial and class inequality, as well as negligence and incompetence of people across the United States, and in our local, state, and federal governments. We recognize and are thankful that the world community has heard and seen the suffering of the victims of the Gulf Coast and has responded with unprecedented generosity of spirit, time, resources, hospitality, and prayers. At this historic moment, the Women's Division and United Methodist Women seek to provide a prophetic voice about the current crisis and its underlying injustices. We must be "Repairers of the Breach."

According to Women's Division President Kyung Za Yim: "In Isaiah we see that the ancient Hebrews focused so much on offering the appropriate sacrifices and observing the proper fasts. But God, through the voice of the prophet, redefined fasting and praying. The sacrifice acceptable to God is to put an end to injustice and oppression...Prophet Isaiah teaches us that doing justice is a spiritual act, social witness is as essential as prayer in a Christian's life."

Hurricane Katrina has uncovered a three-dimensional disaster: physical, public policy, and social. Our response must address the systemic causes. Central to each element has been the dismantling of public sector programs that serve the common good over private gain. Government programs that meet people's basic needs and prioritize a sustainable environment have been systematically dismantled in overt as well as less obvious ways over a period of many years.

While we identify and address the systemic and institutional sources of injustice, we must also recognize our own culpability. Often, while protecting our own needs for jobs, lower taxes, and private schools over the common good, we bought into the mentality of reducing taxes and privatizing public services, leaving larger and larger groups of people behind. This trend has been coupled with an increasing shift from public

services to military spending, and military responses to crises – from Afghanistan and Iraq to New Orleans – has occasioned guards to point machine guns at local residents to protect property rather than save lives.

In a race-based society that privileges Whites, these policy decisions are not neutral. They affect people of color disproportionately, locking many into poverty and death. We have witnessed this in an intense and painful way as we watched the poor of New Orleans, particularly Black people, abandoned in the flooded city. Immigrant populations, including thousands of undocumented persons (often nameless and unseen), are not able to access benefits, yet may be called on to rebuild the city at sub-minimum wages if labor rights are waived for reconstruction. Our response, based on the United Methodist Charter for Racial Justice and our historic commitment to racial justice, must be immediate and long-term – dismantle racism at all levels.

We urge United Methodist Women to:

- 1. Celebrate the diverse and faithful communities who have joined, in a spirit of common humanity, to support their sisters and brothers of the Gulf Coast.**
- 2. Study our biblical and ethical obligations to respond and address both immediate and long-term systemic injustices.**
- 3. Advocate building the capacity and will of government to serve the public good, and insist that the voices of those most affected are included at the table.**
- 4. Raise race, class, and public policy issues in conversations with our neighbors, in response to the media, and in monitoring of public policy.**
- 5. Support community organizations in the Gulf region that have long worked for people's rights in unequal and unjust situations.**
- 6. Serve as advocates for displaced persons to claim resources and relief, to request services, and to return to their communities.**
- 7. Affirm the rights and self-determination of those affected by natural and man-made disasters. This includes the right to determine the fate of their communities; to find jobs at fair wages and benefits; to address critical environmental issues; and to participate in the conceptualization and rebuilding process.**
- 8. Actively work for the return of thousands of displaced persons to their communities and to reach out to these persons in mutuality, respect, and solidarity.**
- 9. Lead and participate in dialogues in our communities on what it means to welcome strangers in our midst, and to be communities of hospitality.**

10. Provide resources for assisting local units to analyze and respond to the systemic injustices unveiled by Hurricane Katrina.

Scripture Base: Isaiah 58:6-12
Luke 10:25-37

Policy Base:

United Methodist Discipline. Social Principles ¶ 162A: The Social Community: Rights of Racial and Ethnic Persons

United Methodist Discipline. Social Principles ¶ 163E: The Economic Community: Poverty

United Methodist Book of Resolutions 2004 #205. Immigrants and Refugees: To Love the Sojourner

United Methodist Book of Resolutions 2004 #8. Environmental Law – The Precautionary Principle

Responding to Katrina's Racial Divide

by
Kelly Martini

United Methodist Women members and units are responding to racial-justice issues raised in the wake of Hurricane Katrina. Following are ways to respond:

- United Methodist Women has historically built and supported mission institutions and programs among the poorest people in the United States. Several of these were destroyed or badly damaged. See <http://gbgm-umc.org/> for continuing updates on these institutions. Undesignated-giving dollars go to these institutions. Keeping our giving current and increasing it as you are able can help the institutions rebuild even as they continue serving their communities in recovery.
- United Methodist Women in conferences impacted by the hurricane were not able to fully meet their Pledges to Mission in 2005. Have your United Methodist Women unit or circle make an extra donation toward helping them meet the shortfall.
- Make flood, health and schools kits for the United Methodist Committee on Relief and send them to Women's Division-owned Sager Brown Depot in Baldwin, Louisiana.
- Help drive people back to New Orleans who don't have a way to return.
- Monitor what's going on along the Gulf Coast and advocate for displaced people to return and to find jobs and shelter. Demand contractors provide jobs for local laborers before they bring in other workers.
- Be advocates for people. Go with them to claim government and relief services, fight for them when they are denied services, and demand they be treated with respect. Advocate for undocumented immigrants, who are denied Federal Emergency Management Agency (FEMA) aid, and find state, local and private assistance for them.
- Write Congressional leaders to call for a re-instatement of the Davis-Bacon bill, which calls on federal contractors to pay prevailing wages and has Affirmative Action clauses.
- Advocate for federal guarantees, like those in place after September 11, 2001. These guarantees ensure undocumented immigrants will not be deported if they seek emergency assistance, and that raids of emergency shelters by immigration officials will cease.
- Get in touch with Vietnamese community organizations in the Gulf region and learn about the particular needs of Vietnamese-American women, many of whom are displaced fisher folk who lost livelihoods.

From Chaos to Creativity

A DVD created by the GROOTS International Network. This 15 minute film features local community women in India, Turkey and Honduras as they organized to rebuild their lives following devastating natural disasters. Viewers hear how women acted to redirect relief aid, secure food and shelter, combat corruption, and later organize themselves to run community women and children centers and income generating activities following earthquakes and hurricanes.

To Order Contact:

GROOTS International
Communications
249 Manhattan Avenue
Brooklyn, NY 1121
Tel: (718) 388-8915
Fax: (718) 399-0285
Email: grootsss@aol.com

Cost: \$13.00 plus shipping

Immigration Study and Action Resources

At its April 2006 meeting, the Women's Division Board of Directors approved a recommendation for the development of an Initiative on Immigrant and Refugee Rights. It is hoped that, as an initiative, it will involve United Methodist Women around the country at all levels -- local, district, conference and national. The attached materials have been developed by the Section on Christian Social Responsibility (CSR) of the Women's Division to provide some starting points for discussions and development of the Initiative.

The Bible Study – Laborers – in the Vineyard is designed to help participants to think about changes occurring in local communities from a biblical perspective.

The “Community Dialogue on Immigration and Immigration Laws” Role Play helps people think about options for faithful action strategies. CSR looks forward to feedback.

Laborers in the Vineyard Bible Study

by elmira Nazombe

One Hour

Goals

- ✓ to think about the reactions of the groups of different day laborers in the parable
- ✓ to consider God's perspective on the "equality" of the workers
- ✓ to think about the similarities and differences between the situation of the parable with
- ✓ the situation in our communities today in which groups feel they should have different
- ✓ rights based on how long they have been in the community

Focus

This Bible Study focuses on the differences between God's understanding of "fairness and equality" and our own.

Preparation

Arrange chairs or tables in the room so that the group can be subdivided into five groups representing the five groups of laborers in the parable:

- # 1 -- Early Morning
- # 2 -- Nine O'clock
- # 3 -- 12 O'clock Noon
- # 4 -- 3 O'clock
- # 5 -- 5 O'clock

As participants enter the room, hand out slips of paper numbered 1 - 5. Ask all persons with the same number to sit close to each other.

Prepare copies of handout sheets: Matthew 20: 1-16, and the "Mutuality Principles" for each person

Post on newsprint the task of each small group

Outline key points about the situation from the perspective of your group of workers.

Introduction (5 minutes)

Facilitator 1

Our Bible Study today will be on Matthew 20, verses 1-16 – The parable of the Laborers in the Vineyard. It is a parable that has some interesting parallels with current reality in the United States. Jesus told this parable shortly before his entry into Jerusalem. In the conversation that precedes this story, the issue was raised about achieving eternal life. One young man went away sad because he found it too difficult to contemplate the price of giving all his possessions. Peter also voiced his concern about the future of the disciples who had given up everything to follow Jesus. Jesus' reassurance to Peter was not necessarily any easier. The story of the laborers in the vineyard provided an illustration of its meaning.

Facilitator 2

Listen to Matthew 20-1-16. (Read the entire text.)

Part One – The Day Laborers

Small Group Discussions (10 minutes)

Facilitator 1

In each group, please take five minutes and share your feelings about the outcome of the parable, listing key points to share with the larger group. Each table has been assigned the identity of one of the five groups of laborers in the story, based on the time of day that they began work. How long has your group been in the community? How do you feel about what happened to your group of laborers? If these were laborers in your own community, what might be the racial and ethnic identity of different groups? How are your feelings affected by your group's past in the community?

You have 10 minutes for your discussion.

Reporting Back (10 Minutes)

(Facilitator 2 begins with the group(s) identified as "Early Morning" and asks for their brief comments. Facilitator asks reporters not repeat what others have said but to add on additional insights. Take reports until all groups have had a chance to speak. Facilitator 1 may take notes on the groups' views on newsprint.)

Part Two – Mutuality

Introduction (5 minutes)

Facilitator 1

Let's read verses 13-16 again. Let's read these verses again. (Facilitator 2 rereads verses 13-16.)

What do we learn about God's principles of equality and fairness that seem to be at odds with the reactions of the labor groups that we have just heard?

(Give time for a few brief responses. Facilitator 2 may record the responses on newsprint.)

Small Group Discussion (10 minutes)

Facilitator 2

Do you think these workers have a common stake in what happens? Take out the sheet entitled "Mutuality". For the second part of this Bible Study, think about what would occur if the workers thought about ways to work together – mutuality – as a way in which all might benefit. These statements are taken from a book, **Mutuality in Mission**, written by Dr. Glory and Dr. Jacob Dharmaraj. Glory is on the staff of the Women's Division and her husband is a local pastor.

Here are the tasks for your second small group discussion:

Each table should first pick two principles that apply to their situation. Then, think about what your group might do differently with these concepts of mutuality in mind. How might these principles inform our response to immigrants and immigrant rights in the U.S. today?
You have 10 minutes.

Reporting Back (10 minutes)

Facilitator 1

Select a representative from each table share one insight from your discussion, telling how it may help United Methodist Women at the local, district, conference and national levels think about their approach to immigrant rights issues. (10 minutes)

Wrap Up (5 minutes)

Facilitator 2

We hope that this Bible Study has given you new ideas as you examine issues concerning immigrant and refugee rights, especially as they challenge us to act. We must keep what we have learned about God's understanding of "fairness and equality" as a guide for our actions, and strive to put Principles of Mutuality in Mission into practice.

Closing Prayer or Song (5 minutes)

The Laborers in the Vineyard

For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the market-place; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard." When evening came, the owner of the vineyard said to his manager, "Call the laborers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat."

But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last.

-- **Matthew 20:1-16**

Mutuality

If you come to help me, you can go home again. But if you see my struggles as part of your own survival, then perhaps we can work together.

-- Lila Watson, *An Aboriginal Woman from Australia*

Mutuality is an attitude. It is an environment. It does not form on its own. It evolves when the partners realize there is love, trust, and acceptance.

Mutuality is sharing power in such a way that each person is called forth more fully into becoming who she/he is – a whole person.

Mutuality is committed to a culture of equality.

Mutuality opens a dialogue. It enables partners to communicate honestly and behave with integrity. We see the world from the other's perspective.

Mutuality enables people to change their view of those who are different.

Mutuality means understanding, acknowledging and respecting cultural and racial differences.

Mutuality does not provide room to control the other.

Mutuality has no room for the spirit of narrow patriotism. It transcends jingoism, individualism, political idealism and economic greed.

Mutuality...authentic mutual relations will not be created in the absence of justice.

-- Adapted from **Mutuality in Mission**, Glory and Jacob Dharmaraj, GBGM-UMC, 2001

Community Dialogue on Immigrants and Immigration Laws

Role Play Exercise – One Hour

by **elmira Nazombe**

Goals:

- ✓ To better understand the complexities of issues and relationships in communities experiencing growth in immigrant population;
- ✓ To think about the perspectives of different group within the community with an opportunity for honest sharing;
- ✓ To consider different strategies for working together as a community;
- ✓ To consider options for 'faithful' responses.

Preparation

Prepare copies of the Community Dialogue description for each participant.

Arrange chairs or tables in the room so that the group can be subdivided into five groups representing the five groups to participate in the dialogue.

Prepare a slip for each participant with name of one of the five groups.

As participants enter give each person an identity slip and ask them to sit near others of their identity group.

If possible, have newsprint or a chalk board available to record group reports and proposals.

Introduction to the Role Play

Facilitator 1

We'd like to welcome you to this community meeting. United Methodist Women are concerned about changes that are occurring in our community. We believe that the only way to begin to work on our problems is to come together and discuss them. All of us have a stake in the future of this community.

As you can see we have asked each of you to sit in one of five groups. These groups represent five different groups that live and work in our community:

1 – Long-Time Residents

2 – Long-Time Residents – Minimum Wage Workers

3 -- Managers of the Chicken Processing Factory

4 -- United Methodist Women Volunteering with Justice for Our Neighbors

5 -- Immigrant Workers

Before we begin our general discussion, please have some preliminary discussion within each of these groups. Begin your discussion by reading together the background information on our role play community. The first task for the group is to discuss your feelings and attitudes about the present situation in our community. It will be helpful if you can identify the race and ethnicity of members within your group. We will have 10 minutes for these discussions and then we will come back together to hear from each group.

Small Group Discussions (10 minutes)

Reporting Back – Sharing Our Perspectives

Facilitator 2

Shall we begin with the Long Time Residents? Our recorder (Facilitator 1) will take brief notes so all of us can keep track of what has been said. Each group will have two minutes to share their feelings and concerns.

Let each of the five groups report in order of their time of arrival without comment from others. However, you may want to give opportunity for persons to ask brief questions of clarification.

After hearing all the reports, it is anticipated that each participant will have a better understanding of each other and how each of our groups defines the situation.

In light of what has been said, please go back into your groups for another 10 minutes and try to develop a proposal for solutions to several of the perceived problems. They may be addressed to specific "other" groups or they might be proposals for all to consider. Remember to keep in mind your original attitudes and concerns while seeking ways to work together. These are problems that cannot be solved easily. (20 minutes)

Small Group Discussion

General Discussion – Sharing Our Proposals

Facilitator 1

Let's come back together for 20 minutes of general discussion. Who wants to make the first proposal? (From this point on, let the discussion flow freely. Encourage groups to enter into the discussion, reacting to other proposals, presenting their own, making compromises and counter proposals. After 20 minutes, call the discussion to a close. It is not necessary to come to final resolution of the issues. Again, it may be helpful to record the suggestions on newsprint or a chalk board.)

Wrap Up

Facilitator 2

In the ten minutes we have left, let's make a list of some things that we learned from this role play, or perhaps, some ideas that it gives us about how we ought to proceed as United Methodist Women. Record these suggestions and ideas for later action.

Closing Prayer or Song

Small Town, U.S.A.

Small Town, U.S.A., is a rural community in the Midwest with fewer than 25,000 residents. Recently, a migration of individuals and families from Mexico and Central America has become part of the community. The immigrants have come to work at the new chicken processing plant, one of several in the state that has been opened recently by a national food corporation. Some of these migrants are documented and others are undocumented. Most of the workers at the plant are paid the minimum wage and many of the workers are women. The new workers are competing for jobs with others who are long-term residents of the area (both white and African American) and who have worked for minimum wages in truck farming and other jobs in a shrinking agricultural sector. Many younger residents are discouraged by the poor job market and are leaving the community in search of better job opportunities elsewhere.

The longtime residents and the new immigrant residents do not have many places for interaction, although immigrant children are enrolled in local schools. There are some in the community who have expressed public opposition to the presence of the new residents because of the additional costs to the community for education of immigrant children (“Those immigrant kids are running all over town”) and the fact that there is little or no reasonably priced housing available for the new residents.

The United Methodist Church has responded. Missionaries have been sent from the United Methodist Church in Mexico to help establish Spanish-speaking congregations. In addition, members of the local unit of United Methodist Women have made their church a site for the Justice for Our Neighbors Program of the United Methodist Committee on Relief (UMCOR) which offers legal counseling services to the new residents. The women provide childcare and hospitality.

United Methodist Women has decided to call a public meeting to discuss immigration legislation proposals that are being made at the state and federal level. Some of these proposals would make it a felony to be an undocumented immigrant. Others would make any person or group (this would include churches involved in the Justice for Our Neighbors Program) who assists an undocumented immigrant guilty of smuggling.

Participants in the community

- Long time residents of the community
- Long time residents — minimum wage workers
- Managers of the Chicken Processing Factory
- UMW — Justice for Our Neighbors
- Immigrant workers

Immigration Facts and Figures – A Display

by Carol Barton

The following text is from the Immigration Rights display in the Racial Justice exhibit at the United Methodist Women's Assembly, Anaheim, California, May 4-7, 2006. The display was created by Carol Barton, Office of the Racial Justice Program, Women's Division, General Board of Global Ministries

Each page is designed as a panel in the display. In the display, each panel included photos, cartoons or other graphics.

Feel free to use this information, citing sources.

New Immigrant Realities in the U.S.

- The total immigrant population in the U.S. is 35.7 million (people born outside the U.S.). Of that, at least 10.3 million were undocumented in 2005. This has grown to an estimated 11.5 million in 2006.
- The U.S. allows only about 750,000 visas per year for new immigrants and refugees. It is almost impossible for young single people, poor people, or people without special skills to get visas, and yet there is great demand for their labor in the U.S.
- Until 15 years ago most of these workers and their families were concentrated in California, New York, Texas, Florida, Illinois and New Jersey. Today, close to half of undocumented workers are in other states across the nation.
- Most undocumented workers in the U.S. are in young families. Of these, 1.6 million are children, and close to half are women. In addition, 3.1 million U.S.-born children have parents who are undocumented. Thus, close to 5 million children could be affected by deportations.
- Most undocumented families are poor. Their average family income is 40% less than that of U.S.-born families. 39% of undocumented children live below the poverty line and 53% lack health insurance.

“Illegal Alien”

What’s in a Word?

Officially, undocumented immigrants are referred to as “illegal aliens.” This legal term refers to non-citizens who enter without visas, overstay visas, or violate the specific terms of a visa—all those who do not have legal documents to live and work in the United States. Currently, it is a civil offense to be in the country without documents. There is legislation under debate in Congress to make this a felony, leading to jail and deportation.

However, these legal terms carry a lot of baggage. For many, “alien” evokes Martians out of “War of the Worlds,” or at least someone who is “not like us.” “Illegal” conveys the image of a criminal. Most undocumented immigrants have come to the U.S. seeking jobs, fleeing wars, or for family reunification. They are not criminals, yet have not found the way to legalize their status. Similarly, there are times we may break the law, such as when we drive over the speed limit, but we are not considered criminals.

The use of the term “illegal aliens” helps to make these newcomers seem like the “other” instead of an important part of the fabric of this country. In that sense, it is racist. It also blurs the fact that so many U.S. citizens’ own ancestors came to the U.S. without documents in previous generations and that “legal and illegal” was not even part of U.S. policy until the National Origins Act of 1929. Changing immigration laws throughout U.S. history have served different economic and political needs, sometimes welcoming immigrant workers and sometimes expelling them. Racism has been an intrinsic part of this policy.

Immigrant Rights groups prefer the terms “immigrants” or “undocumented workers.” They see their claims for rights as a human rights struggle and affirm that “no human being is illegal.”

Are “*They*” Taking “*Our*” Jobs?

One of the primary concerns raised about the number of undocumented immigrants in the U.S. is a competition for jobs with U.S. workers. In fact...

- Undocumented workers are only 4.3% of the U.S. workforce.
- 77% of undocumented workers in the U.S. work in unskilled occupations, including farm labor, domestic work, construction and food preparation. 10% of undocumented workers are in management, and 13% work in sales and administrative support.
- U.S. workers are hurt by federal *employer sanctions* which penalize employers for hiring undocumented workers. Employers hire undocumented workers at sub-minimum wages anyway. They use *sanctions* as a weapon that prevents all workers from demanding fair wages, benefits and adequate conditions. Undocumented workers are forced to work in super-exploitative conditions while documented workers feel resentment at the loss of quality jobs, even as employers continue to profit.
- Solutions to U.S. employment realities for all workers must address the lack of equal access to quality education, deeply rooted poverty and racial profiling – aspects of systemic racism in the U.S. that have marginalized many people of color from the job market.
- If U.S. workers could earn living wages with decent working conditions in sectors such as farm labor, gardening, childcare and construction, they would fill jobs currently going to immigrants.

Sources: Jeffrey Passel, “Unauthorized Migrants: Numbers and Characteristics”, Pew Hispanic Center, June 2005, <http://pewhispanic.org/files/reports/46.pdf>; “The First Step Toward True Progressive Immigration Reform: Repeal Employer Sanctions,” Break the Chains Alliance, National Mobilization Against Sweatshops, www.nmass.org

“They’re Using Our Services Without Paying for Them!”

- 15% of total Social Security income is paid by undocumented immigrants. An estimated three quarters of undocumented immigrants pay Social Security tax.
- Undocumented immigrants pay about \$7 billion in Social Security tax and \$1.5 billion in Medicare tax each year, but will not be eligible to collect because they do not have legal residency. They contribute without benefiting from any pension and in the process they are helping to keep Social Security solvent.
- Most undocumented workers pay income taxes. In 2002, undocumented workers filed an estimated nine million W-2 forms with the IRS. They earned a total of \$56 billion or 15% of total reported wages that year. Their federal, state and local income taxes pay for public services. But, in an increasing number of states, undocumented immigrants are only eligible for emergency services. This means the poorest sector of our nation is subsidizing the rest of us.
- In addition, undocumented workers pay sales tax and real estate taxes-- directly if they are homeowners, indirectly if they are renters.

Illegal Immigrants Are Bolstering Social Security With Billions, Eduardo Porter, New York Times, April 5, 2005;
Undocumented Workers Contribute Plenty, Derrick Jackson, Boston Globe, April 12, 2006.

“Why are so many people coming?”

There is a "push" and a "pull" of immigration. The "pull" includes family members, the possibility of higher wages and educational opportunities, and sometimes the active recruitment by corporations seeking low-wage workers. ¹

The “push” includes problems of economic and political instability; poverty; and war in other countries; often related to U.S. foreign policy. For example, Mexican immigrants have felt the impact of NAFTA, a U.S.-Mexico-Canada free trade deal that replaced local Mexican corn with cheaper U.S. corn subsidized by the U.S. government. That has driven thousands of Mexican agricultural workers off the land into cities or across the U.S. border in search of work. A new Central American trade deal with the United States, CAFTA, is already displacing rural workers, many of whom head north.

Says the *National Network for Immigrant and Refugee Rights*, U.S. policy “needs to consider support for economic stability, fair trade agreements and peace as vital to addressing the migration of people in search of work, survival and safety.”

¹ In New York City, for example, the *Chinese Staff and Workers Center* cites cases of garment sweatshop employers paying smuggling fees in order to get undocumented Chinese workers. Similarly, workers are encouraged to recruit family members with the promise of a job if they come from China. (www.cswa.org)

Congress Debates

Immigration Legislation

Current legislative proposals in both the House and the Senate do not offer fair and just alternatives for immigrants. Both have aspects that would criminalize segments of the immigrant community, authorize local police to enforce immigration law, intensify militarization of the border and lead to massive deportations. Such a program would divide communities, including mixed-status families, and erode wage and benefits for all.

In May, 2006, R. Randy Day, General Secretary of the General Board of Global Ministries, The United Methodist Church, called on Congress to “adopt comprehensive immigration policy that respects the full human rights of all immigrants. This should include full labor protections, family reunification, preservation of due process, and a path to genuine legalization.” He noted that “sending the National Guard to patrol the border with Mexico and declaring English to be the national language are little more than scare tactics and measures of malice, intended to bend the will of voters toward harsh treatment of people seeking opportunity and hospitality... It would be a travesty if the ‘land of the free and the home of the brave’ were to become the land of exclusion and the home of the frightened; a land of expulsion and incivility.”

(<http://new.gb-gm-umc.org/about/gscorner/immigration/?search=immigration>)

Building walls and militarizing the U.S.-Mexico border has already cost over \$30 billion in 12 years, and has not deterred unauthorized border crossings. Instead, it has caused a humanitarian crisis with the deaths of some 4,000 people in the desert.

“We call upon Congress and the Administration to heed the voices of immigrant communities demanding genuine immigration reforms: real legalization, equitable inclusion in our society, justice, and respect for human rights.”

[National Statement to Support Human and Civil Rights for All Immigrants and to Oppose Compromise Immigration Reform Proposals, April 2006]

The United Methodist Church Responds

The social policy of the United Methodist Church calls us to embrace and act justly toward the “sojourner” — a biblical reference to strangers in our midst. We are called to *“support legislative action that protects the poor and oppressed in their quest for survival and peace; to advocate for human rights for all people, including the strangers who sojourn in our land; and to...work with community organizations to provide forums for citizens to voice concerns, educate on another and confront the problems of racism and fear or hatred of foreigners as obstacles to building community.”*

-- Book of Resolutions of the UMC, 2004; #265, 266

The Women’s Division will explore a priority initiative on immigrant and refugee rights, which may include “enabling United Methodist Women to better understand the changing realities in their own communities and the nation; ...encouraging United Methodist Women to explore the faith imperatives relevant to these realities; ...encouraging UMW to open dialogue on responses to these realities with others inside and outside the church; and ...to promote and support action on behalf of justice for immigrants...with special attention to public policy advocacy for women, children and youth.”

-- Women's Division (April 2006)

“President Bush and the Congress, break down the wall of hostility against some of our most hard-working sisters and brothers who are working under the most difficult circumstances and the most disadvantaged situations. Build bridges for them to become full partners in building up this great nation...Together with them, we will help to make our American dream bigger, our nation stronger, our life richer, and our future better.”

-- Bishop Jeremiah Park, New York Annual Conference

“Comprehensive immigration reform needs to take into consideration good and fair and just conditions for immigrants who are doing work, particularly agribusiness work. Biblically, theologically, I am concerned we have forgotten what Scripture says about how we treat the immigrant. I would hold up Leviticus 19 where it says the sojourner among us is to be treated as native born. Jesus Christ held the love of neighbor as second only to the love of God. This is who we understand ourselves to be and we need to remember that.”

-- Bishop Minerva Carcaño, Desert Southwest Annual Conference [Bishop

Carcaño and Bishop Max Whitfield of New Mexico and Northwest Texas Annual Conferences convene the Council of Bishops Task Force on Immigration].

In July 2005, United Methodists from the Desert-Southwest Annual Conference held a vigil at the U.S.-Mexico border in the Arizona desert, led by Bishop Carcaño to lift up the human rights of immigrants and mourn the loss of life of many crossing the border.

“Members of the General Board of Global Ministries call on the U.S. Congress to refrain from passing laws relating to immigration that would divide families, make felons out of millions of workers now in the U.S. who are without Green Cards or Visas, or encourage mistreatment of immigrants. We stand with United Methodists and others who advocate and are working for fair and just immigration policies in the U.S. and in other places in the world.”

-- General Board of Global Ministries Resolution adopted April, 2006

“HR 4437 criminalizes both the undocumented immigrant and those who serve the immigrant...We are compelled by our faith to publicly state that if such a bill is passed into U.S. law we will have no other choice than to follow the commands of Jesus to minister to the stranger, and to obey our conscience and our Scriptures, even if that leads us to commit acts of civil disobedience. We urge the U.S. Senate and House to act justly and pass comprehensive immigration reform.”

-- General Board of Church and Society, "Statement In Support of Comprehensive Immigration Reform in the U.S.," April, 2006

A Call for Fair and Just Immigration Reform

Fair and just immigration reform means:

- Genuine legalization and opportunities to adjust status for all undocumented immigrants, including youth and farm workers;
- Preservation of due process for immigrants;
- No indefinite detention or expansion of mandatory detention;
- No expansion of guest worker programs;
- No more wasted resources allocated to militarization of our borders and to contribute to the crisis of human rights and lives in the border regions;
- An end to employer sanctions;
- The strengthening and enforcement of labor law protections for all workers, native and foreign born;
- No use of city, state or other government agencies in the enforcement of immigration law;
- No more criminalization of immigrants or their service providers;
- Expansion of legal immigration opportunities, support for family; reunification and immediate processing of the backlog of pending visa applications;
- Elimination of harsh obstacles to immigrating including high income requirements for immigrant sponsors.

[National Statement to Support Human and Civil Rights for All Immigrants And to Oppose Compromise Immigration Reform Proposals, April 2006. This statement is sponsored by the National Network for Immigrant and Refugee Rights, Contact: www.nnirr.org]

United Methodist Women Join Mobilizations for Immigrant Rights

On April 10, more than 50 United Methodist Women of the New York Annual Conference, and Women's Division staff in New York and Washington gathered with hundreds of thousands in more than 70 cities across the United States in advocating for the rights of an estimated 12 million undocumented immigrants.

Jae Won Kim, New York's United Methodist Women Education and Interpretation officer, came to the United States from Korea 36 years ago, but had no problems getting citizenship because of her profession as a physician. Kim said it's disturbing for her to watch immigrants struggling for decades to gain citizenship.

"People come here to come to have a better life and for generations immigrants have given a new energy to this country," Kim said. "Immigrants labor for the country, they work hard, they sacrifice, and we need to support them. Different cultures bring an abundance to life. "

¹ In New York City, for example, the *Chinese Staff and Workers Center* cites cases of garment sweatshop employers paying smuggling fees in order to get undocumented Chinese workers. Similarly, workers are encouraged to recruit family members, with the promise of a job if they come from China, www.cswa.org.



Photocopy of Immigrant Rights button

Immigrant Rights buttons are available while supplies last, from Racial Justice Program, 475 Riverside Drive, Room 1502, New York, NY 10115. (212) 870-3732

The “Hearthhold Of God” In Our Midst:

A Reflection On Immigrants

by Glory E. Dharmaraj

Every day, I go to work on a commuter train, from Peekskill, New York to the Grand Central Station, New York City, and walk to my office at the Church Center for the United Nations, a United Methodist Women’s Division-owned building. This building houses several denominational offices as well as non-profit organizations that work with the United Nations on peace and justice.

Last month, on a day of heavy snow, I almost missed the train, due to traffic on my way from home to the train station. When I ran to the station from the parking lot, the train had just begun moving. But something happened. The conductor of the train kept the door open, stretched his hand out for me to jump in, and then held my hand till I steadied myself on the slow-moving train.

I made it that day.

It felt a sheer sense of hospitality offered to me on the commuter train. For me, that commuter train, moving with hundreds of people, reminded me of those local churches where innumerable nameless people have stretched out their welcoming hands to strangers in their journey to God.

The conductor of the train had a name. I, who had not previously cared to learn his name, intentionally found it out that day.

Bobby.... Bobby crossed race, class, gender, culture, age, and all the hurdles that often obstruct one’s vision.

As Christian community, each of us is a recipient of God’s daily hospitality. The church itself is enjoined to be the “household of God” extending its hospitality to everyone (Ephesians 2:19). A constant challenge is hosting the other and making the other feel at home in the midst of the faith community.

There is another word that brings the concept of hospitality equally close to one’s heart.

Hearthhold.

African families center around the hearths of women who manage that space and provide warmth, cordiality, and hospitality. In its best sense, the hearthhold seeks to include “the other,” enveloping them in hospitality. Using this image from African realities, Mercy Oduyoye comes up with the concept of “Hearthhold of God,” where basic hospitality is extended to the “other” in spite of differences in race, culture, religion, and nationality.(i)

HOSTING THE OTHER:

Letty M. Russell says, “The Church as a household of faith is called to be a sign of God’s power at work among all the nations of the oikoumene.”(ii) The household of God is also the space where the faith community is struggling with forces that destroy the God-given task of bringing about the New Creation.(iii) A challenge today is twofold: 1) expanding our concept of mission to imagine the world as the “Household of God,” even as the “Hearthhold of God,” and 2) hosting the “other.”

Often, talking about God or theology may not interest people who encounter the faith community. But, people are interested in how we neighbor with others. Kosuke Koyama, a renowned theologian, has coined the term “neighborology” to describe the way we neighbor with others, especially with those who do not share common beliefs with us.

THE BIBLE AND IMMIGRANTS

The Bible is the “Ultimate Immigration Handbook, written by, for, and about Migrants, Immigrants, Refugees, and Asylum Seekers.”(iv) The God of the Bible is a Traveling God. Father Rene Castaneda calls Jesus, “the Migrant Jesus.”(v) Our God is a Migrant God who always travels to the margins, and takes up his residence with people at the margins.

The Bible abounds with examples.

God calls Abram and Sarai to leave their land and go to the land God showed them (Genesis 12:1). At Sarah’s suggestion, Abraham takes in Hagar, a stranger. She has a son, Ishmael. Both Hagar and Ishmael endure the “wilderness” experience at the hands of Sarah. God appears to Hagar, and this oppressed woman becomes the first person to name God in the Bible.

The Bible, at its core, mandates hospitality to the stranger. Deuteronomy 10:17-19 says,

For the Lord your God is the God of gods, Lord of Lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt.

The God of the Bible is a lover – a lover of the alien, the orphan, and the widow.

To the alien, this God offers a mutual mandate. God says, “You shall not detest an Egyptian, because you were an alien in his land.” (Deuteronomy 23:7).

A mutuality of humane treatment in human interactions.

The story of Exodus is a story of an uprooted people. The story of Ruth, the Moabite who follows her mother-in-law, Naomi, is a story of an immigrant. Jesus himself was born in the family line of an immigrant and foreigner.

The story of Jesus is a story of a refugee child. It is also the story of a God who made himself a migrant and a homeless person. He himself said, “The foxes have holes, and the birds of the air have nests, but the Son of God has nowhere to lay his head.”

The final test of a person, a local church, and nation is summed up in Jesus’ words in the Judgment of the Nations: “I was a stranger. You welcomed me.”

In short, the moral question is, “Have you hosted the other?”

The summary of Matthew 25:31-46 is not about what you say about God, but what you do to your neighbor. It is not about theology, but “neighborology.”

In a strange way, it is the Guest Worker in our midst who provides food for us. It is the migrant, agricultural worker, working for low wages, who often provides the food that we buy from the market. In a sense, it is the seasonal migrant farm worker, the one who works to provide food on our tables, who is our host.

Without due protection of their jobs, thousands of workers have engaged in dangerous border crossings.

Immigrant legislation will be incomplete without favorable immigrant Guest Worker provision. Because this provision is omitted, the Bill passed in the House of Representatives (HR 4437) is not favorable to the farm workers.

Border-security and illegal immigrant enforcement legislations are looking at the issue solely from the “migration-management” point of view, and not from the migrants’ human rights point of view.

FEMINIZATION OF MIGRATION

Historically, worldwide economic migration was undertaken primarily by single men, but today, among those migrating to other countries seeking employment, more than 50 percent are women. They offer low-cost labor as domestic and agricultural labor. Many are trafficked for economic or sexual exploitation. Forced prostitution and bonded labor are part of violence against women.

Most of the workers in sweatshops in the United States are women. In 1999 and 2000, United Methodist Women members wrote postcards demanding fair wages for sweatshop laborers. They wrote postcards supporting the “Ain’t I A Woman?” campaign, and “Immigrant Garment Workers in New York City Demand an End to Donna Karan’s Sweatshops.” The National Movement Against Sweat Shops (NMASS) organized these two advocacy initiatives.

They successfully organized the Garment Workers in New York City, and launched a class-action lawsuit against Donna Karen to protest illegal and inhumane conditions the manufacturer has promoted. A Federal judge denied Donna Karan’s request for the immigration status of the workers, stating that it was irrelevant and could be used to intimidate.

It is imperative to continue to raise awareness that labor and services of the migrant worker are often welcome in our land, though the persons who perform the work are not.

UNITED METHODIST CHURCH

The United Methodist Church calls upon its members to:

- ✓ Encourage and support international economic policies that promote sustainable development.
- ✓ Work to eliminate, within the Immigration and Naturalization Service (INS), all abuses of civil and human rights including such practices as the violation of due process, denial of bond, and hasty deportation of people who are undocumented or have overstayed.

- ✓ Monitor all attempted reforms on immigration and refugee policy and practices in order to ensure fair and adequate process in regard to asylum petitions, judicial review, refugee resettlement priorities, and immigrant categories.
- ✓ Denounce and oppose the rise of xenophobic and racist reactions against newcomers in the United States and elsewhere, and to support any and all efforts to build bridges between people of diverse ethnicities and cultures.
- ✓ Continue to work with community-based organizations to provide forums for citizens to voice concerns, educate one another, and confront the problems of racism and xenophobia as obstacles to building community.
- ✓ These are some of the policy statements, guides and models, for the Church's work and ministry with the immigrants. ("Immigrants and Refugees: To Love the Sojourner," The Book of Resolutions #265)
- ✓ Further, find out if there are volunteer-supported church-based law-clinics in your areas that provide legal advice, education, and hospitality to vulnerable low-income immigrants and undocumented workers. These are sponsored by Justice for Our Neighbors, a network of church-based volunteers. Educate church members and others on discrimination and prejudice that immigrants face, and also, offer workshops on "Know-Your Rights" to immigrants.

FAITH COMMUNITY AS A PILGRIM COMMUNITY

After all, the faith community itself is a pilgrim community. "Love your neighbor" requires the host in us to understand the "other," and even take on a certain amount of "foreignness." The call for the hour is to be an inner émigré, and be engaged in lifting up the right of the immigrant through humane solutions.

The greatest challenge in mission today is to see God's image in one who is not in our image.

Lest the faith community miss the train, it is time for us to get on board as God's hand stretches out to help us leap on the Gospel Train. Will that faith community practice Gospel concern for a public policy that is a comprehensive embrace of others who are running to catch up with the rest of us who already have made it?

The God in Christ who takes us aboard in the Gospel Train is the same One who sets up God's hearthhold of food and warmth, and then, lovingly invites us to "Come and eat" (John 21:12)

(i) Mercy Amba Oduyoye borrows the term, "hearthhold," from a sociologist, Felicia I Ekejuiba,, and uses it for theological purposes in the book, *Introducing African Women's Theology* (Sheffield, England: Academic Press, 2001), 78.

(ii) Letty M. Russell, in her book, *Church in the Round: Feminist Interpretation of the Church* (Louisville, Kentucky: Westminster/John Knox Press, 1993), 129.

(iii) Russell, 129.

(iv) See the Rev. Joan M. Maruskin's article on this topic at www.churchworldservice.org/Immigration/bible-as-handbook.html

(v) Quoted, Rick Ufford-Chase in his article, "Seeking God's Justice for People on the Move," *Migration* July-August issue of *Church & Society* (Louisville, KY: Presbyterian Church, 2005), Vol. 95:No.6, 5.



ACTION ALERT

Welcoming the “Stranger”

“The history of the United States is a history of migration. Except for Native American Indians, who numbered over five million at the time that colonial European settlers first arrived, everyone in the United States is either an immigrant, or the descendent of immigrants or forced migrants.”

**-BRIDGE: Building a Race and Immigration Dialogue in the Global Economy
(National Network for Immigrant and Refugee Rights)**

According to the 2000 Census, 11% of the total U.S. population, or 30 million, is made up of immigrants.¹ Women accounted for over half of the 9.1 million legal immigrants to the United States during the 1990’s and female immigration is expected to increase over time.² Many immigrant women arrive in the United States to seek a better life for themselves and their families. They face challenges that differ from those faced by immigrant men. These include challenges to “physical safety and potential victimization; barriers in access to health benefits, housing, social services, and education; limited legal protections; exploitative employment situations; and multiple family and work responsibilities.”³ Unfortunately, there are not many laws to protect immigrant women from these challenges.

Economic opportunity is one of the major driving forces behind immigration to the U.S. “Female economic migrants are an increasing presence... where demand is not for men to pick lettuce or process poultry, but for women to pick up the scraps of a collapsed manufacturing sector, or to serve in the vast underground economy of domestic service.”⁴ “Women make up 44% of the nation’s low-wage immigrant work force, and worldwide more and more women are migrating for work.”⁵ According to the Urban Institute Immigration Studies Program, immigrants make up 20% of the nation’s low-wage labor force, or 8.6 million. In 2002, two million immigrant workers earned less than the minimum wage and immigrant women earn substantially lower wages than immigrant men or native women.⁶

Immigrants, both documented [persons allowed to work in the U.S. legally] and undocumented [persons not allowed to work in the U.S.], add about \$10 billion each year to the U.S. economy. In 1997, immigrant households paid an estimated \$133 billion in direct taxes to federal, state and local governments.⁷ Although immigrants pay their share of taxes they are limited in the services they can access. Current laws prevent a large number of documented immigrants from securing assistance and work support services available to other low-income families. These include TANF-funded services such as job training, child care and literacy programs.⁸ Also, legal (documented) immigrants, including pregnant women and children who arrived in the U.S. after August 22, 1996 are barred for five years from accessing Medicaid and SCHIP (State Children’s Health Insurance Program) benefits. Female children under the age of eighteen have the highest poverty rate of all groups and because of this programs such as SCHIP are crucial. “TANF and SCHIP benefits are particularly important for families headed by single parents, young workers, minority workers and workers with less than a high school degree.”⁹

There is very little protection for the large number of women who work in domestic service. “Although all documented and undocumented workers are protected by U.S. labor laws, it is not uncommon to hear reports of domestic workers being paid 50 cents or a dollar an hour or, in some cases not at all. Many women are forced into dawn-to-midnight work schedules, six to seven days a week. They are often told they may not make friends, use the phone, or leave the house unescorted.”¹⁰ In addition, 15,500 to 17,500 foreigners are trafficked into the U.S. each year. Many of the women who are trafficked into the U.S. are forced to work in sweatshops or as domestic servants.¹¹

In 1994 Congress passed the Violence Against Women Act (VAWA) of 1994 which protected undocumented immigrant victims of domestic violence by allowing them to safely flee from their abusers and have the opportunity to prosecute them. The Act was updated and reauthorized in 2000 when Congress passed VAWA 2000 which extended immigration relief to immigrant victims of sexual assault, human trafficking and other violent crimes. According to the National Task Force to End Sexual and Domestic Violence Against Women, “VAWA allows immigrant victims to obtain immigration relief without their abusers’ cooperation or knowledge.”¹² On October 1, 2005 VAWA 2000 will expire. Currently there is a bill in the House of Representatives to reauthorize VAWA (bill H.R. 2876). This bill has been referred to the House subcommittee on Select Education.



UNITED METHODIST WOMEN’S ACTION NETWORK

Women’s Division – General Board of Global Ministries
100 Maryland Avenue, NE Suite 530 – Washington, DC 20002
Tel. (202) 488-5660 * Fax (202) 488-5681

Immigrants have been risking their lives to come to the United States to build better futures for themselves and their families. One issue which has had extensive media coverage and government attention is border crossings between Mexico and the United States. Since the late 1990's the government started an aggressive policy to stop border crossings by increasing Border Patrol agents in Texas, California and other urban areas along the U.S.-Mexico border. This has resulted in smugglers taking immigrants through the harsh Arizona desert to get into the U.S. This year alone there have been 207 border-crossing deaths where summer temperatures reach 115 degrees.¹³ In one incident 79 people were found in a Phoenix alley cramped into a commercial horse trailer where they had been staying for several days in 100 degrees whether. There were 11 children, including a 4 month old baby, among them.¹⁴

The lack of comprehensive immigration laws allow for such incidents to continue. In May of 2005 the Real ID Act of 2005 was passed by Congress and signed into law. The Real ID Act establishes national standards for driver licenses and mandates "that applicants for licenses are legal U.S. residents within three years, a process expected to cost \$500 million. Licenses and IDs from states that do not follow these guidelines could not be used for federal purposes, such as boarding airplanes."¹⁵ Currently there are two different immigration reform bills in the Senate which are receiving a lot of attention. One is the Comprehensive Enforcement and Immigration Reform Act (S.1438) introduced by Senators John Cornyn (TX) and Jon Kyl (AZ) and the other is the Secure America and Orderly Immigration (SAOIA) Act (S. 1033 and H.R. 2330) introduced by Senators John McCain (AZ) and Ted Kennedy (MA) and Representatives Jim Kolbe (AZ), Jeff Flake (AZ) and Luis Gutierrez (IL).

The Comprehensive Enforcement and Immigration Reform Act creates a Deferred Mandatory Departure (DMD) program which gives work and travel authorization for up to 5 years for illegal immigrants who have entered the country as of July 20, 2005. Workers who receive work authorization under the DMD program must leave the country within 5 years. The bill also creates a "W" worker visa program. Under this program, immigrants wanting to come to the U.S. to work may apply for a worker visa which would be valid for 2 years, after which the worker must return home for 1 year before coming the U.S. again. The worker may apply to come again up to three times. After the visas have expired the worker must return home. The worker is not allowed to take any steps to become a permanent resident of the U.S. This bill also includes provisions for other enforcements such as labor law and border enforcements.¹⁶

The Secure America and Orderly Immigration Act (SAOIA) would allow illegal immigrants who are in the U.S. as of May 12, 2005 to obtain a six year visa (the H5B) that would allow the visa holder to work legally. The visa holder is allowed to take steps to become a permanent resident of the U.S. Immigrants who are not currently in the U.S but would like to come to work may apply for a new temporary H-5A visa under the SAOIA Act. This visa would be valid for 3 years and can be renewed once for a total of 6 years, after which the worker must return home or have a green card application pending. This bill also includes several provisions about labor law, immigration law enforcement and border control.¹⁷

Immigrant rights groups such as the National Council of La Raza are pleased to see steps taken towards immigration reform. They state, "While the current U.S. immigration system appears fair, reasonable, and highly regulated on paper, the current system is broken and in need of reform. Under the current system, people are dying at the border, families endure long separations, people are forced to live an underground existence...We cannot continue to apply short-term solutions to our immigration problems; rather, we need comprehensive solutions that target the root causes of the problems." Comprehensive immigration reform will also allow us to address the many challenges immigrant women are facing today.



- Read the *Book of Resolutions 2004* #118 Opposition to the Illegal Immigration Reform and Immigration Resolution Act (pg. 340-341), #119 Refugees, Immigrants, and Visitors to the United States of America (pg. 341-343), #265 Immigrants and Refugees: To Love the Sojourner (pg. 677-686), #266 Immigrants in the United States: Ministries of Hospitality, Advocacy, and Justice (pg. 686-688).
- Urgent! Write or call your Senators and Representatives and ask them to support the reauthorization of the Violence Against Women Act. The bill number for the Violence Against Women Reauthorization Act of 2005 in the Senate is S.1197 and in the House of Representatives is H.R.2876.
- Learn more about the Break The Chains Campaign to Repeal the Employer Sanctions Provision of the Immigration Reform and Control Act (IRCA). For more information contact elmira Nazombe or Carol Barton of the Women's Division at (212) 870-3732.

¹³ National Immigration Law Center. Facts About Immigration. July 2004. www.nilc.org

¹⁴ Justina M. and Deborah W. Meyer (Migration Policy Institute). *Women Immigrant in the United States*. Executive Summary, pg. 1. September 9, 2002.

¹⁵ *Ibid.*

¹⁶ *Executive, News*. Inevitable to Most, Immigrant Women Line Up for Day Labor. *The New York Times*, 08/15/05.

¹⁷ *Ibid.*

¹⁸ The Urban Institute Immigration Studies Program. *Immigrant Families and Workers: Facts and Perspectives*. Brief No. 4. *A Profile of the Low-wage Immigrant Workforce*. November 2002.

¹⁹ The National Immigration Forum. <http://www.immigrationforum.org/Default2.aspx?tabid=112>

²⁰ *Executive, Search*. *Women Immigrants in the United States: Women Immigrants in the U.S. Labor Market: Second-Rate Jobs in the First World*, pg. 86. September 9, 2002.

²¹ *Ibid.*

²² Zambrada, Jay Marano. *Women Immigrants in the United States: Mind to Order*, pg. 96. September 9, 2002.

²³ *In Brief*. The Newsletter of Legal Momentum. June 2005. www.legalmomentum.org

²⁴ National Task Force to End Sexual and Domestic Violence Against Women. *Press Release: Violence Against Women Act 2005*

²⁵ *Wagner, Dennis*. 18-year-old girl found dead in Arizona desert. *USA Today*, August 19-21, 2005.

²⁶ *Press Release*. Statement of Senator John McCain Before the Senate Committee on the Judiciary about Comprehensive Immigration Reform. U.S. Senator John McCain's office. July 26, 2005.

²⁷ *Migration News*. *Congress: Real ID, Guest Worker*. <http://www.migrationnews.com>

²⁸ National Immigration Forum. *Over 200 by Job Cooperative of Current Immigrant Apply Bill*. August 2005. ²⁹ *Ibid.*

Immigrant Victims of Hurricane Katrina

Among the many victims that were displaced by Hurricane Katrina were thousands of immigrants left with missing family members, belongings and jobs. Some of the victims are guest workers who have come to the U.S. for temporary employment at the casino resorts along the Gulf Coast. About 950 Jamaicans were employed in those casinos through a nine-month guest worker program. Now they are left with unanswered questions about who will pay for their remaining contracts and how they will return back to Jamaica.¹ According to the Mexican government there are about 145,000 Mexicans living in the Gulf Region. The Mexican government has set up mobile Consulates to help hurricane victims locate missing family members, inform family members back home that they are safe, and to find shelter. The Honduran government has stated that at least 40,000 Hondurans could have been affected by Hurricane Katrina. Many Hondurans were granted temporary legal status by the U.S. government in 1998 because they were fleeing the devastating destruction caused by Hurricane Mitch.²

Many undocumented immigrants have also been affected by the hurricane. Many relief groups have had problems reaching undocumented immigrants because they are too afraid to seek aid. According to a report in the *Seattle Post-Intelligencer* tens of thousands of illegal immigrants live in the hardest-hit areas and many have either opted to stay in the destroyed areas with little or no food, water or shelter or have chosen to seek help only from local churches or Spanish-speaking communities to avoid deportation.³

1 Urbina, Ian. Foreign Workers Are Caught in a Double Trap. *The New York Times*. 09/06/05.

2 Avila Oscar and Hugh Dellios. Immigrants told to seek help, whatever their legal status. *The Chicago Tribune*. 09/08/05.

3 Castillo Eduardo (Associated Press Writer). Illegal immigrants afraid to get storm aid. *Seattle Post-Intelligencer*. 09/09/05.

The following sections on immigrant women in the U.S and the Bridge Fact Sheet are from the Education Resource guide "BRIDGE: Building a Race and Immigration Dialogue in the Global Economy" by Eunice Hyunbye Cho, Francisco Arguelles Paz y Puente, Miriam Ching Yoon Louie, and Sasha of the National Network for Immigrant and Refugee Rights. To purchase a copy of this book you may contact the National Network for Immigrant and Refugee Rights at (510) 465-1984.

immigrant women's leadership

Backgrounder: The State of Immigrant Women in the U.S.

Immigrant women in the U.S. are not a homogeneous group; they come from diverse situations and regions throughout the world, but are linked through the process of migration. Over the past forty years, the number of women migrants have increased dramatically, reflecting the growing number of migrants worldwide and the changing conditions of migration. For example, in 1960, there were 35 million women in migration. By the year 2000, the number of women migrants increased to over 85 million. Women now constitute over half of all new immigrants coming to the U.S. each year.

Over the last twenty-five years, globalization has also contributed to changes that have significantly increased women's burden of both paid and unpaid labor. As real wages decline, more women are forced into the paid labor force, usually without any reduction in their share of household and family responsibilities. Women have increasingly become a large part of migration, and women migrants often work in the "3-D's" dirty, dangerous, and demeaning jobs segregated by gender.

Once in the U.S., immigrant women face particular obstacles as workers due to immigration status, language, and/or citizenship, in addition to factors of discrimination based on gender and/or race. Immigrant women often lack adequate health care—both for economic reasons, as well as for fear of losing immigration status or being deported for accessing health programs. Almost one out of every five immigrant women live in poverty, and immigrant women, on average, earn less than their U.S.-born counterparts.

Anti-immigrant groups have taken particular aim at immigrant women and their children, portraying them as the cause for overpopulation, poverty, and even environmental degradation. These arguments color public policy debates that concern women, especially around issues such as access to health and social services.

Women play a central role in organizing efforts for immigrant rights in the U.S. Their contributions, however, are often underappreciated and unrecognized, and at times, our own organizations can replicate sexism, racism, and other forms of oppression...

BRIDGE Fact Sheet

Where Have Immigrants Come From?

1900 13.6% of the U.S. population was born outside the U.S.
86.0% of all immigrants were from Europe
11.4% of all immigrants were from Northern America (including Mexico)
2.6% of all immigrants were from other areas

1900: Top Ten Sending Countries: Germany, Ireland, Great Britain, Canada, Sweden, Italy, Poland, Russia, Poland, Norway, Austria.

1960 6.9% of the U.S. population was born outside the U.S.
75% of all immigrants were from Europe
9.8% of all immigrants were from Northern America (including Mexico)
9.4% of all immigrants were from Latin America
5.1% of all immigrants were from Asia
0.7% of all immigrants were from other areas

1960: Top Ten Sending Countries: Italy, Germany, Canada, United Kingdom, Poland, Soviet Union, Mexico, Ireland, Austria and Hungary.

1980 6.2% of the U.S. population was born outside the U.S.
39.0% of all immigrants were from Europe
6.5% of all immigrants were from North America
33.1% of all immigrants were from Latin America
19.3% of all immigrants were from Asia
2.1 % of all immigrants were from other areas

1980: Top Ten Sending Countries: Mexico, Germany, Canada, Italy, United Kingdom, Cuba, Philippines, Poland, Soviet Union, Korea.

2000 10.4% of the U.S. population was born outside the U.S.
15.3% of all immigrants were from Europe
2.5% of all immigrants were from Northern America
51.0% of all immigrants were from Latin America
25.5% of all immigrants were from Asia
5.7% of all immigrants were from other areas

2000: Top Ten Sending Countries: Mexico, China, Philippines, India, Cuba, Vietnam, El Salvador, Korea, Dominican Republic, Canada.

NATIONAL IMMIGRATION LAW CENTER

2005 State Legislation Restricting Benefits for Immigrants or Promoting State and Local Enforcement of Immigration Laws

December 14, 2005

STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
AL	HB 452	> Would amend the state constitution to prohibit the state from providing nonemergency services to undocumented immigrants.	Died.
	HB 808	> Persons registering to vote must provide proof of U.S. citizenship. > Applicants for public assistance (as defined in 8 USC § 1621, excluding the exemptions) or for a state ID must provide proof of U.S. citizenship or lawful presence in the U.S. Acceptable documents to be specified by the Dept. of Public Safety. Agencies administering state and local benefits cannot accept as ID a document issued to a person whose immigration status was not verified in the issuing of the document. Applicants may obtain temporary benefits or a temporary ID card by submitting an affidavit and an SSN. > State or local government agencies shall report in writing to the state attorney general and to federal immigration authorities any applicants or beneficiaries who fail to verify that their presence in the U.S. is lawful. Employees who fail to report and supervisors who fail to direct employees to report violations of federal immigration law are guilty of a Class B misdemeanor.	Died (could come up next session).
AR	SB 206	> Persons registering to vote must provide specific proof of U.S. citizenship. > Employees administering state/local public benefits must verify identity and immigration status of applicants. Failure to report discovered immigration violations to the DHS, or for a supervisor to direct that such report be filed, is a Class B misdemeanor.	Died. Holt, the author, vowed to pursue an initiative.
	HB 1012	> Authorizes the director of the Arkansas State Police to designate that certain state law enforcement officers be trained to assist in the enforcement of immigration laws, pursuant to an MOU with the DHS, and sets forth some conditions for negotiating, reviewing, and signing such an MOU.	Signed into law.
AZ	HB 2030	> Restricts access to adult basic education, instruction in English as a second language, in-state tuition, financial aid, and child care assistance for immigrants who are not "legal residents." > Agencies administering these services must report to the legislative budget committee the number of persons denied due to the lawful presence requirement.	Vetoed by governor, 5/20/05.
	HB 2395	> The Dept. of Economic Security must verify the immigration status of applicants for child welfare services and certain other public benefits.	Died.
	HB 2592	> Prohibits cities, towns, and counties from constructing/maintaining new workers' (e.g., day laborer) centers if any part facilitates the hiring of undocumented immigrants.	Signed into law.

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National Immigration Law Center, www.nilc.org. Used by permission.

STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
AZ (cont'd)	HB 2264	> Denies financial aid and tuition waivers to undocumented students.	Died (see also HB 2030).
	HB 2263	> Denies financial aid and tuition waivers to undocumented students (see HB 2030).	Died.
	HB 2394	> Applies Proposition 200's verification and reporting requirements to health services. ¹	Died.
	HB 2384	> Imposes state penalties on employers subject to sanctions under IRCA.	Died.
	HB 2386	> Authorizes police to cooperate with DHS (investigate, detain, and remove immigrants).	Died.
	SB 1306	> Authorizes police to investigate, apprehend, detain, or remove immigrants in the enforcement of federal immigration laws.	Vetoed by governor, 5/20/05.
	HCR 2028	> Denies bail to individuals who have entered or remained in the U.S. unlawfully.	Transmitted to secretary of state on 5/12/05 – will appear on ballot.
CA	ACA 6	> An initiative that failed to qualify for the ballot would have amended the California constitution to prohibit the state from providing in-state tuition, or state or local public benefits to undocumented immigrants (unless required by federal law), and from issuing driver's licenses or ID cards to undocumented residents. ACA 6 proposes that the people amend the state constitution as set forth in the initiative.	Died.
	AB 1686	> Amends (slightly) a provision of California's 1994 initiative, Proposition 187, that was struck by courts, authorizing law enforcement agencies to fully cooperate with the INS/DHS regarding arrested persons suspected of being in the U.S. unlawfully, requiring police to verify their immigration status, direct them to obtain legal status or leave the U.S., and report them to the INS/DHS. > Prohibits laws that prevent or limit cooperation between police and immigration authorities.	Died.
	AB 934	> Requires individuals who register to vote after 1/1/06 to present specific proof of U.S. citizenship prior to voting.	Died.
	SB 692	> California State University would conduct a study to assess benefits and costs of illegal immigration, including social services, health services, law enforcement, education, prices, labor costs, insurance, unemployment levels, and productivity of industries. > Adds the California Highway Patrol to the members of the Joint Enforcement Strike Force on the underground economy.	Hearing cancelled at request of author. May be heard in January 2006.

¹ Proposition 200 requires state and local employees to verify the identity and immigration status of applicants for certain services and to report "discovered" immigration law violations to federal immigration authorities. It makes failure to file such a report, or to direct an employee to file a report, a criminal offense. It also mandates that persons registering to vote provide specific documents to establish that they are U.S. citizens. For more information, see "9th Circuit Dismisses Challenge to Arizona's Prop. 200 and Vacates District Court Ruling Denying Injunction," IMMIGRANTS' RIGHTS UPDATE, Oct. 5, 2005, available at www.nilc.org/immigrants/vr/verifreqp200.htm.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
CA (cont'd)	SB 694	<ul style="list-style-type: none"> ➤ Authorizes schools to collect information regarding students' immigration status. The bill would not prohibit undocumented students from attending schools, but would use the data to calculate the costs of illegal immigration. 	Died.
	AB 589	<ul style="list-style-type: none"> ➤ Denies in-state tuition to undocumented students. 	Died.
	SB 349	<ul style="list-style-type: none"> ➤ Denies in-state tuition to undocumented students. 	Died.
	AB 332	<ul style="list-style-type: none"> ➤ Bans state law enforcement or local governing boards from establishing local ordinances that prohibit law enforcement from initiating actions to discover a person's immigration status or arresting undocumented immigrants. 	Died.
	ACA 20	<ul style="list-style-type: none"> ➤ Would establish the California Border Police, a state law enforcement agency charged with assisting the federal government in enforcing federal immigration laws. Would allow the governor to declare an emergency if the legislature fails to appropriate funds that are adequate to maintain or perform the duties of the California Border Police, and would allow the governor to expend funds for this purpose. Would authorize peace officers to arrest persons if there is probable cause to believe that they have violated federal immigration laws, whether or not in an officer's presence. 	Died. Similar initiative also failed to secure the requisite number of signatures.
	SB 1075	<ul style="list-style-type: none"> ➤ Would add "illegal immigration" to the types of conditions that could form the basis for the governor to declare a state of emergency or a local emergency. 	In committee.
	SA2005RF0099 (proposed initiative)	<ul style="list-style-type: none"> ➤ Only U.S. citizens, LPRs, and those lawfully admitted for a temporary period of time may receive public social services; requires agencies to deny services to those suspected of being in the U.S. in violation of federal law. ➤ Only U.S. citizens, LPRs and those lawfully admitted to the U.S. for a temporary period of time may receive publicly funded health care, except for emergency medical care. Requires publicly funded health care facilities to deny services to those suspected of being in the U.S. in violation of federal law. ➤ Requires state to issue driver's licenses acceptable for federal identification purposes under the federal REAL ID Act; prohibits state from issuing licenses to those not eligible for regular licenses under REAL ID. ➤ Prohibits postsecondary institutions from admitting students who are not authorized to be present in the U.S. ➤ Requires state and local law enforcement to cooperate with U.S. Citizenship & Immigration Services regarding persons arrested who are suspected of being in the U.S. in violation of the federal immigration laws and prohibiting local noncooperation ordinances. ➤ Requires persons to present an affidavit and specific proof of identity and U.S. citizenship when applying to vote or voting. ➤ Increases penalties for sale, distribution, or use of false documents to conceal citizenship or immigration status. 	Proposed initiative is circulating for signatures.
CO	HB 05-1271	<ul style="list-style-type: none"> ➤ Prevents state and counties from providing public benefits (except elementary and secondary education, emergency health care or services necessary for public health emergencies, incarceration, or services required by federal law) to undocumented immigrants; requires state and local governments to maintain records of immigration documents of benefit applicants. 	Failed in committee, 6-5, on 2/2/05.
	HJR 05-1060	<ul style="list-style-type: none"> ➤ Creates an interim committee to study the impact of "illegal immigration" on Colorado. 	Died.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
CO (cont'd)	HJR 05-1062	<ul style="list-style-type: none"> ➤ Urges support from the U.S. government in the enforcement of federal immigration law. ➤ Requests that the Colorado delegation to the U.S. Congress support actions to discourage the influx of illegal immigrants, reimburse the state for illegal immigrants' impact on state citizens and taxpayers, assure that nonemergency services require documentation of citizenship or legal status, oppose certain guest worker programs. ➤ Encourages adoption of a federal bill to standardize driver's licenses. 	Died.
	HCR 05-1007	<ul style="list-style-type: none"> ➤ Ballot initiative that would require a state or county agency to provide services or public benefits only to citizens of the U.S. and persons legally present in the U.S. 	Died.
	Proposed initiative submitted to legislative counsel — number not yet available	<ul style="list-style-type: none"> ➤ Would amend the state constitution to deny nonemergency services provided by state or local governments to immigrants who are not lawfully present in the U.S. 	Similar initiative failed to garner enough signatures for 2004 ballot. Proponents of the potential new initiative are aiming for the 2006 ballot.
FL	HB 1039/ SB 1936	<ul style="list-style-type: none"> ➤ Allows hospitals to request payment in advance and to discharge patients who do not have an emergency medical condition, if payment for services cannot be secured. ➤ Requires Dept. of Health Services to conduct a study for the legislature regarding the use of emergency care by lawfully present persons and undocumented immigrants, as well as issues involving transport to their home country. 	Died.
GA	HR 256	<ul style="list-style-type: none"> ➤ Amends state constitution to require state law enforcement agencies to verify immigration status of arrested persons, report them to DHS, and inform those suspected of being undocumented that they must obtain legal status or leave the U.S. ➤ Prohibits local laws that limit cooperation with DHS. ➤ Denies social services, nonemergency medical care, elementary, secondary and postsecondary education, licenses, permits and "official authorization of any kind" to persons who are not U.S. citizens, LPRs, or lawfully admitted to the U.S. for a temporary time. ➤ Proposes ballot language, for voters to decide whether the state constitution should be so amended. 	Left in committee. Failed to pass in 2005.
	HB 911	<ul style="list-style-type: none"> ➤ Requires proof of U.S. citizenship to register to vote. ➤ Applicants for certain public assistance benefits must provide proof of U.S. citizenship or lawful presence. ➤ Provides temporary benefits when an individual cannot provide proof at time of application. ➤ Requires certain state agencies to cooperate with local governments and DHS to develop a system to verify lawful presence. 	Left in committee. Failed to pass in 2005.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
GA (cont'd)	SB 171	> Prohibits unauthorized immigrants from enrolling in Georgia universities.	Left in committee. Failed to pass in 2005.
	HB 177	> Misdemeanor for state, counties, or municipalities to employ or to use any public funds to pay any person who is in the U.S. in violation of the laws of the U.S.	Left in committee. Failed to pass in 2005.
	SB 170	> Creates procedures for verifying lawful presence. > Undocumented persons cannot be residents or domiciled in the state, except where required by federal law. > Requires verification of lawful presence in the U.S. for federal, state and local benefit programs. > Persons failing to establish lawful presence as required shall be reported to DHS.	Left in committee. Failed to pass in 2005.
ID	S 1105	> Restricts access to county health care for undocumented immigrants. > Counties pay to transport back to their home country undocumented patients who use emergency services. > Employers held responsible for costs of providing uncompensated care to undocumented employees.	Died.
IN	HB 1120	> Directs superintendent of the state police to negotiate with the U.S. Dept. of Justice to create a pilot project authorizing state police employees to perform certain immigration enforcement functions.	Died.
KY	HB 203	> To be admitted to a public postsecondary school, students must be a U.S. citizen, national LPR, nonimmigrant, or be able to show proof from the immigration authorities that they are in the U.S. on more than a temporary basis with the intent of becoming a permanent resident or a U.S. citizen. > Only U.S. citizens or LPRs may be eligible for postsecondary grants or scholarships, college access program grants, or the Kentucky tuition grant program.	Died.
ME	LD 1079/ HP 732	> Requires employees, agents, owners, directors, or persons associated with a public/private organization receiving state funds to notify DHS if they believe a person with whom they have contact is undocumented.	Died.
MD	HB 1153	> Only U.S. citizens may receive direct public assistance from the state/local government, unless denying such benefits would conflict with federal requirements.	Withdrawn by sponsor on 3/3/05.
	HB 1151	> Task force would study the impact of undocumented immigrants on uncompensated care.	Died.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
MD (cont'd)	HB 1174	> Task force would study the costs of illegal immigration to Maryland.	Defeated in committee by a vote of 18-4 on 3/25/05.
	HB 1217	> Police officers in Baltimore County shall detain persons whom they determine (in the normal course of business) to be undocumented until they can be transferred to DHS custody, and shall inform DHS — but may not search for undocumented immigrants for sole purpose of detaining them.	Unfavorable report by judiciary.
	HB 1172	> Makes it a crime for a car owner to allow his/her car to be driven by a person who is not lawfully present in the U.S.	Died.
MI	HB 5184	> Requires proof of U.S. citizenship to be eligible for the state's TANF and medical assistance benefits.	Left in committee. Failed to pass in 2005.
MS	HB 1220	> Clarifies that undocumented immigrants are not eligible for Medicaid.	Died.
	HB 1427	> Prohibits <i>matricula consular</i> cards from being accepted as proof of identification or qualification for state benefits or privileges.	Died.
	HB 1524	> Prohibits public entities from accepting identification documents that are not secure and verifiable.	Died.
	HB 1553	> Denies state contracts to contractors who employ undocumented workers, and penalizes contractors who do not comply with this requirement. > Authorizes the commissioner of public safety to create rules to direct law enforcement officers to assist the federal government with immigration efforts.	
NH	HB 566	> Denies state and local public benefits and driver's licenses to persons who are not lawfully present in the U.S. (defined as "qualified" immigrants).	Died. "Inexpedient to legislate."
NJ	AB 471	> Requires proof of lawful presence in the U.S. to obtain certain state and local benefits. (Introduced in 2004.)	In committee.
NY	S 409	> Requires police to cooperate with the DHS regarding arrested persons who are reasonably suspected of being undocumented, including verifying immigration status and reporting to the DHS; bans local ordinances that prohibit such cooperation.	Died.
	S 410	> Denies social services to persons who are not U.S. citizens, LPRs, or permanently residing in the U.S. under color of law, and requires agencies to report to the DHS persons reasonably suspected of being in the U.S. unlawfully.	Died.
	S 411	> Denies health services to persons who are not U.S. citizens, LPRs, or permanently residing in the U.S. under color of law, and requires agencies to report to the DHS persons reasonably suspected of being in the U.S. unlawfully.	Died.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
NY (cont'd)	S 1489	> Bars undocumented students from attending postsecondary institutions.	Died.
	AB 3507	> Provides for cooperation between police and DHS regarding any person arrested under state law who is reasonably suspected of being present in the U.S. in violation of federal immigration laws.	Died.
	S 405/ AB 7735	> Permits local government employees to cooperate with the DHS in reporting undocumented individuals whom they suspect of engaging in criminal activity or of being in violation of federal immigration law.	Died.
NC	S 976/ H 1018	> Persons registering to vote must present proof of U.S. citizenship. > Applicants for state/local public benefits or identity documents must submit proof of lawful presence (documents must be recognized by state DMV; no ID cards from states that do not verify immigration status). If they sign an affidavit that they are U.S. citizens or have LPR status, and provide an SSN, they can obtain temporary benefits. > State/local agencies shall report to state attorney general and DHS any applicants/beneficiaries who fail to verify that their presence in the U.S. is lawful. Failure to so report is a Class 2 misdemeanor. > Persons who willfully employ non-U.S. citizens who are not residents of the state are responsible for paying medical services for the workers and household members if the medical condition arises during course of employment. State may sue employer for cost of medical services (exempts persons who rely on employment authorization documents that appear authentic).	Died.
	HB 1474	> Requires that applicants for public assistance be U.S. citizens or lawfully present in the U.S., with exceptions for medical assistance to those residing in long-term care facilities as of 6/30/97, to children who would have been eligible for medical assistance under the federal laws in effect prior to 8/22/96, and to state or local benefits that are mandated by federal law pursuant to 8 USC § 1621. > Requires adults to provide specific proof of U.S. citizenship or lawful presence — by providing documents recognized by the DMV or a verified SSN. And requires that agencies cooperate with the DHS in verifying the immigration status of benefits applicants. > Those who cannot provide such proof can receive temporary benefits if they sign an affidavit attesting to this status. Those who provide false information shall be reported to the state attorney general.	Died.
	HB 1362	> Authorizes state and local law enforcement officers to enforce federal immigration laws to the extent authorized by federal law.	In committee.
SC	HB 3208	> Compensation, either lost wages or medical, is not allowed for an injury or death, when the injury or death occurred to an individual who is an undocumented non-U.S. citizen, who gained employment through fraudulent means or methods, or both, including, but not limited, to falsification of application, invalid SSN, or falsified or invalid immigration papers.	Left in committee. Failed to pass in 2005.
	HB 4022	> Requires proof of U.S. citizenship to register to vote. > Requires proof of lawful presence in the U.S. to receive certain public assistance benefits. > Requires that employers of workers who are not lawfully present in the U.S. are responsible for the workers' medical services.	Left in committee. Failed to pass in 2005.

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STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
SC (cont'd)	HB3136	➤ To the fullest extent permitted by federal law, all state, county, and municipal law enforcement officials in the state, and any other person having the power of arrest in the state, are authorized to arrest and detain an individual for a criminal violation of the federal Immigration and Nationality Act and any federal law relating to immigrants illegally present in the U.S.	Left in committee. Failed to pass in 2005.
	HB 3753	➤ Prohibits a hospital that receives state funds, including Medicaid, to provide nonreimbursable, nonemergency health care services to undocumented non-U.S. citizens, unless the latter provide payment for the services.	Left in committee. Failed to pass in 2005.
	HB 3872	➤ Creates the offense of "illegal alien trespass." ➤ Permits the forfeiture of property, money, and other valuables when a person is convicted of illegal alien trespass.	Left in committee. Failed to pass in 2005.
	HB 3287	➤ Amends various provisions of the state's Medicaid code, and adds requirement that Medicaid applicants present proof of citizenship or lawful immigrant status if the department has reasonable grounds to believe that the applicant is not a U.S. citizen or lawfully present immigrant.	Left in committee. Failed to pass in 2005.
	HB 4034	➤ Amends various provisions of the state's Medicaid code and add requirement that Medicaid applicants present proof of citizenship or lawful immigrant status if the department has reasonable grounds to believe that the applicant is not a U.S. citizen or lawfully present immigrant.	Left in committee. Failed to pass in 2005.
	SB 305	➤ Amends various provisions of the state's Medicaid code, and adds requirement that Medicaid applicants present proof of citizenship or lawful immigrant status if the department has reasonable grounds to believe that the applicant is not a U.S. citizen or lawfully present immigrant.	Passed House and Senate. Left in conference committee.
TN	HB 196/ SB1595	➤ Copycat of Arizona's Proposition 200. ¹ ➤ Requires persons registering to vote to submit specific proof of U.S. citizenship. ➤ State/local agencies must verify identity and immigration status of applicants for services and must report discovered immigration violations to the DHS; failure to so report is a Class A misdemeanor.	Failed in subcommittee. 3/30/05. Bill is dead.
	SB 1906/ HB 2218	➤ Prohibits the state from providing health, cash, food stamps, driver's licenses, post-secondary education grants or tuition assistance to undocumented immigrants over 18 years of age, unless required by federal law.	Left in committee. Failed to pass in 2005.
	SB 2426	➤ Authorizes the department of safety to negotiate an agreement with federal authorities to train highway patrol officers to perform certain immigration law enforcement functions. ➤ Authorizes highway patrol officers certified as trained under such an agreement to enforce federal immigration and customs laws in Tennessee.	Left in committee. Failed to pass in 2005.

See note 1.

ABBREVIATIONS: DHS: Dept. of Homeland Security • DMV: department of motor vehicles • ESL: English as a second language • ID: identification
• INS: Immigration and Naturalization Service • IRCA: Immigration Reform and Control Act of 1986 • LPR: lawful permanent resident
• MOU: memorandum of understanding • SSA: Social Security Administration • SSN: Social Security number

STATE	BILL NUMBER	SUMMARY	STATUS/ COMMENTS
VA	HB 1798/ SB 1143	<ul style="list-style-type: none"> ➤ Prohibits undocumented immigrants from receiving state or local public benefits, unless required by federal law. Exempts state-funded medical assistance for certain immigrant children and long-term care patients. ➤ Adults must provide proof of U.S. citizenship or lawful presence. Applicants can sign affidavit declaring U.S. citizenship or lawful presence and receive temporary benefits. ➤ State shall develop procedures for verifying that benefits applicants' presence in the U.S. is lawful. ➤ Effective Jan. 1, 2006. 	Governor signed, 3/28/05.
	HB 2056	<ul style="list-style-type: none"> ➤ Denies nonmedical worker's compensation to undocumented immigrants. Senate amendments would provide exceptions for certain services if employer knew or should have known that the worker was undocumented prior to the injury. 	Held in committee.
	HB 2910	<ul style="list-style-type: none"> ➤ Persons who are unlawfully present in the U.S. may not be admitted to any public institution of higher education in Virginia. 	Passed House 2/3/05. Held in Senate committee.
	HB 1837	<ul style="list-style-type: none"> ➤ Grants law enforcement officers authority to enforce immigration laws. When acting upon reasonable suspicion that an individual has committed or is committing a crime, they may arrest the individual without a warrant if they receive confirmation from DHS that the individual is unlawfully present in the U.S. and has previously been convicted of a felony in the U.S. 	Tabled in committee.
WA	I-343	<ul style="list-style-type: none"> ➤ Persons registering to vote must provide proof of U.S. citizenship. ➤ State and local agencies must verify the identity and immigration status of applicants for state and local public benefits, and cannot accept as ID any documents (including a driver's license) issued by a state if document-holder's immigration status was not verified in the issuing of the document. ➤ Any employee of a state and local agency must report in writing to federal immigration authorities regarding any violation of federal immigration law that is discovered by the employee. Employees who fail to report and supervisors who fail to direct employees to report violations of federal immigration law are guilty of a misdemeanor. 	Initiative is circulating for signature.

ABBREVIATIONS: DHS: Dept. of Homeland Security • DMV: department of motor vehicles • ESL: English as a second language • ID: identification
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Resources



Timeline



Staff of the Women's Division of the Methodist Church were among those calling for an end to the Central Jurisdiction at the 1964 Methodist Church General Conference in Pittsburgh, Pa. Photo from UIM Archives.

United Methodist Women's predecessor organization's early involvement in racial-justice work set the stage for the first Charter for Racial Policies. Following are key dates leading to the first charter, work since then, and challenges today and into the future.

1930s and 1940s: Black and white Methodist women in the South joined the movement to oppose lynching.

1939: The Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church merged, creating the Central Jurisdiction, which covered 39 states, segregating Blacks. The Methodist Church's Woman's Society of Christian Service, the Wesleyan Service Guild and the Woman's Division of Christian Service were formed.

1940s: The Woman's Division of the Methodist Church spoke out during World War II against the internment of Japanese Americans, and years later called for reparations for camp survivors.

1941: The Woman's Division adopted a policy of "holding its meeting only in places where all members of its group can be entertained without any form of racial discrimination."

1942: The first national Assembly of the Methodist Woman's Division was to be in St. Louis, Mo. When black women were denied access to hotels, the Assembly was moved to Columbus, Ohio, with guarantees of hotel access. Zeba Parks of the Central Jurisdiction broadcast a citywide radio reflection from Assembly.

1947: National Seminar participants recommended a charter on racial policies.

1951: Pauli Murray's book on state's *Laws on Race and Color*, commissioned by the Woman's Division's Section of Christian Social Relations, was published. The book was a key source for research for the U.S. Supreme Court in its deliberations on *Brown v. Board of Education*.

1952: The Woman's Division adopted its first Charter of Racial Policies. It focused on challenging legal segregation.

1954: The Woman's Division asked annual conferences and jurisdictions to ratify the charter and to commit to its implementation.

1955: The Women's Council/Women's Division of the Evangelical United Brethren Church voted to work toward "lessening racial tensions" and to aid in desegregation of public schools.

1962: A new Charter for Racial Policies was adopted. Schools of Christian mission became *regional* rather than *jurisdictional* to challenge the segregation of the Central Jurisdiction.

1964: The Woman's Division joined a demonstration calling for abolishing the Central Jurisdiction at the United Methodist General Conference in Pittsburgh, Pa.

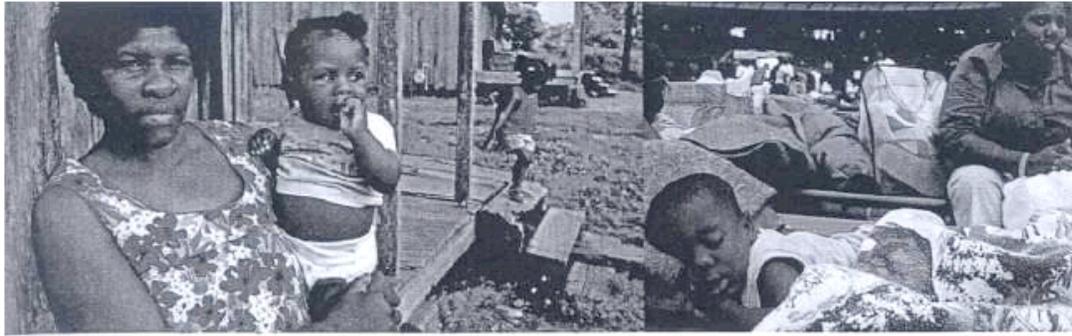
1968: General Conference abolished the Central Jurisdiction. Yet black women lost leadership opportunities in the new structure.

1970: The Woman's Division was part of an ecumenical support network in a standoff between the American Indian Movement and U.S. officials at Wounded Knee, S.D. The division sent observers, medical personnel, equipment, food and supplies.

1974: The first Asian-American United Methodist Women consultation was held in Honolulu, Hawaii.

1974-75: The Women's Division held two leadership-development workshops for women of color in dialogue with white women. Recommendations included creation of a talent bank for nominations and training for committees on nominations. These efforts led to a larger presence of women of color in leadership.

Response



Above left, a mother and her children in rural Mississippi before Hurricane Katrina. Photo by Robin Nelson/PhotoEdit. Above right, Seika Thomas with her two-year-old son Erroll Thomas were among New Orleans residents evacuated to Houston's Astrodome following Hurricane Katrina. Photo by Pat Sullivan/AP/Wide World Photos.

1975: The Native American Women's Caucus was born at a Native American United Methodist Women consultation in Kansas City, Mo. The caucus raised visibility of Native-American issues in general agencies and General Conferences of the United Methodist Church.

1976: A Hispanic women's consultation with Latin American Methodist women was held in Cuernavaca, Mexico. A similar consultation was held in Puerto Rico in 1977.

1977-79: The Women's Division held consultations to assess black women's leadership and participation since the abolition of the Central Jurisdiction.

1978: A new Charter for Racial Justice Policies was adopted. It reflected learnings from seminars with ethnic women over seven years. The goal was to become "an inclusive church in an inclusive society." The word *Justice* was added to charter's title. The new charter addressed institutional racism and set domestic and international goals. Mai Gray, the first black president of the Women's Division, introduced the charter at the United Methodist Women's Assembly in Louisville, Ky. Thou-

sands of United Methodist Women members marched in silent vigil outside the site where the Methodist Episcopal Church had split over the issue of slavery more than 100 years earlier.

1980: General Conference adopted the Charter for Racial Justice as churchwide policy.

1986: The Women's Division divested from 14 companies with investments in South Africa to pressure for an end to apartheid.

1994: The Women's Division assigned its policy committee to work to monitor institutional racism within the division.

Mid 1990s: United Methodist Women monitored and mobilized against church burnings targeting African-American churches.

1996: A Women's Division resolution supporting "Reparations for African Americans" was passed by General Conference.

1997-2005: United Methodist Women members participated in a project to monitor hate crimes across the United States. They documented broadcasts and clipped newspaper articles, which were compiled by the Center for Democratic Renewal into a national report for use in advocacy and education.

2001: The Women's Division sent a delegation to the U.N. World Conference Against Racism in Durban, South Africa.

2003: The Women's Division adopted a resolution, "Global Racism and Xenophobia: Impact on Women, Children and Youth," affirming principles contained in the declaration from the U.N. World Conference Against Racism.

2003-2004: United Methodist Women members engaged a spiritual-growth study of Exodus that looked at how African-American Methodists have dealt with racism in the Methodist family.

2004: United Methodist Women members mobilized through the Enhancing Democracy campaign before presidential elections to ensure every vote was counted. Actions included poll watching and know-your-rights campaigns.

2005: The Women's Division approved a resolution, "Repairers of the Breach," addressing racism and class issues in the context of Hurricane Katrina.

2006: Through Charter 2006, United Methodist Women is celebrating the Charter for Racial Justice with efforts to recommit to its goals through study and action.

January 2006

Organizations Working on Racial Justice

- Applied Research Center: <http://www.arc.org>
- The Center for New Community: <http://www.newcomm.org>
- Interfaith Worker Justice: <http://www.iwj.org>
- National Network for Immigrant and Refugee Rights: <http://www.nnir.org>
- People's Institute for Survival and Beyond: <http://www.thepeoplesinstitute.org>
- Women of Color Resource Center: <http://www.coloredgirls.org>
- Women's Theological Center: <http://www.thewtc.org>
- "The Racial Wealth Divide" from United for a Fair Economy: <http://www.faireconomy.org>

United Methodist Church Resolutions Related to Race

Book of Resolutions 2004

- Social Principles, Pg. 37
Social Creed, Pg. 66
Environmental Racism, Pg. 91
- #62. Support Reparations for African Americans
Page 191
- #72. Affirming the Use of Diverse Language in
the United States and Opposing a
Constitutional Amendment Making English
the Official Language. Page 210
- #73. Biracial/Multiracial Inclusive Language.
Page 212
- #77. Inclusiveness in All Dimensions of the
Church. Page 217
- #78. Prejudice Against Muslims and Arabs in
the U.S. Page 220
- #79. Spiritual Unity in Human Diversity.
Page 221.
- #81. The Church's Response to Ethnic and
Religious Conflict. Page 223
- #100. The Right of All to Quality Education.
Page 277
- #118. Opposition to the Illegal Immigration
Reform and Immigrant Resolution Act.
Page 340
- #119. Refugees, Immigrants, and Visitors to the
United States of America. Page 341
- #130. Concerning Demeaning Names to Native
Americans. Page 359
- #131. Respecting the Native American Legacy
and Tradition. Page 360
- #132. Confession to Native Americans.
Page 361
- #134. Health Care for Native Americans.
Page 363
- #135. Human Rights of Native People of the
Americas. Page 364
- #141. Native American Dialogue About "Chief
Wahoo." Page 369
- #143. Native American Religious Freedom Act.
Page 372
- #147. Regarding Native American Culture and
Traditions as Sacred. Page 379
- #148. The Protection of Native American Sacred
Sites. Page 381
- #149. Native American Tribal Sovereignty
Protection Initiative. Page 382
- #161. A Charter for Racial Justice Policies in an
Interdependent Global Community.
Page 417
- #162. Act of Repentance for Racism. Page 420
- #163. Affirmative Action. Page 421
- #164. Annual Conference Responsibility to
Eradicate Racism. Page 425
- #167. Membership in Clubs or Organizations
that Practice Exclusivity. Page 428
- #168. Project Equality. Page 429
- #169. Racial Profiling in the USA. Page 429
- #170. White Privilege in the United States.
Page 431
- #182. Acts of Hate. Page 460
- #184. Hate Crimes. Page 464
- #185. Hate Crimes in the United States.
Page 466
- #214. Native Americans – A Study of Economic
Strategies. Page 559
- #215. Economic Development for Native
American People. Page 560
- #235. Rights of African American Farmers.
Page 586
- #249. Transforming Injustices in Criminal
Justice Systems. Page 633
- #252. Human Rights. Page 639
- #253. Opposition to USA PATRIOT ACT to
Violate Human Rights. Page 642
- #257. Prison Industrial Complex. Page 651
- #261. Bilingual Education. Page 667
- #264. Assistance, Sanctuary, and Deportation
Relief for Central American, Caribbean,
Salvadorean, and Other Refugees.
Page 676
- #265. Immigrants and Refugees: To Love the
Sojourner. Page 677
- #266. Immigrants in the United States:
Ministries of Hospitality, Advocacy, and
Justice. Page 266
- #267. Civil Rights of Undocumented Workers
and Employee Benefits. Page 688
- #268. Support Men and Women in the Military.
Page 689
- #286. Global Racism and Xenophobia: Impact
on Women, Children, and Youth.
Page 713
- #287. Responsible Travel. Page 716
- #290. Ending the Colonial Status of Puerto Rico.
Page 726
- #291. Haitian Asylum Seekers. Page 729
- #309. Globalization and Its Impact on Human
Dignity and Human Rights. Page 773
- #315. Our Muslim Neighbors. Page 797
- #321. Empowering and Equipping Young
Indochinese Americans for the future.
Page 809
- #361. Privatization. Page 937

2002-2006 READING PROGRAM LIST

2002 LIST

When I Was Puerto Rican 124 pp.
(Vintage Books, 1993) #3474 \$13.00
Esmeralda Santiago

Born in Puerto Rico as one of eight children in a lively and loving family, the author found her life interrupted when the family moved to New York City where the rules and the language were bewildering. This autobiography describes her remarkable journey to overcome adversity and her graduation from Harvard with highest honors.

Defending the Spirit: A Black Life In America
(Plume Books, 1999) 304 pp.
Randall Robinson #3410 \$12.95

The author rose from a poor childhood in the segregated South to become a distinguished political activist. His powerful and poignant story of personal and political struggle is a searing depiction of racism at home and abroad. *This book counts as two Social Action books.*

Ending Racism In The Church S&D
(Pilgrim Press, 1998) 149 pp.
Susan E. Davies and Sister Paul Teresa Hennessee, Editors
#3415 \$12.95

Speaking boldly to church members everywhere, this book raises awareness of how racism influences behavior and spawns hatred. Four case studies illustrate how groups are working to eliminate racism. A guide is included to help groups discuss issues. **Harvest of Empire: A History of Latinos In America**
(Penguin USA, 2001) 346 pp.
Juan Gonzalez 430 \$14.00

This epic and inspiring story traces the triumphs and tragedies of immigrant pioneers from South and Central America, exposing the conditions that force many to seek a new life in this country. A helpful resource for the 2002-2003 mission study on Mexico. This book counts as

two books – one in Social Action and one in Education for Mission.

The African Presence In The Bible: Gospel Sermons Rooted In History
(Judson Press, 2000) 117 pp.
William D. Watley and Raquel Annette St. Clair #3402 \$14.00

A new level of understanding and appreciation of the African presence in Scripture is portrayed through 18 eye-opening sermons. The authors also address many contemporary issues for people of all races.

Let It Shine
(Gulliver Books/Harcourt, Inc., 2000) 107 pp.
Andrea Davis Pinkney #3437 \$20.00

This handsomely illustrated book tells the story of ten courageous African American women from Sojourner Truth and Biddy Mason to Fannie Lou Hamer and Shirley Chisholm. They faced inequality, oppression, prejudice and fear, yet spoke out for what they believed, even when they felt no one was listening. Their lights shone in their time and shine today. For youth and adults. An excellent resource for the 2001-2002 youth and adult study on Jesus and Courageous Women.

2003 LIST

From The Glittering World: A Navajo Story
(University of Oklahoma Press, 1997) 257 pp.
Irvin Morris #3326 \$17.95

In vivid language, the writer weaves a collection of stories and legends to convey a personal look into the world of the traditional and the contemporary that is the modern Navajo Nation.

Breaking Barriers: An African American Family & The Methodist Story SLP
(Abingdon Press, 2001) 133 pp.
Lyle E. Schaller #3305 \$13.00

The story of Leontine Turpeau Current Kelly, the first African American woman to be elected bishop in a mainline Protestant denomination is recounted by her daughter. It is also the history of a black family and its longtime passion for and involvement with Methodism. Her family's story echoes the experience of other African American women and families.

Daughters Of Dignity: African Women In The Bible And The Virtues Of Black Womanhood
(The Pilgrim Press, 2000) 140 pp.
LaVerne McCain Gill #3312 \$17.00

This new and delightful study of the five main virtues of Christian women describes how these virtues relate to African Americans and all women of yesterday and today.

The Evolution Of The American Public High School: From Prep School To Prison To New Partnerships SLP
(Abingdon Press, 2000) 200 pp.
Lyle E. Schaeffer #3317 \$15.00

Complete with varying examples of what the American public high school was, is, and can be, this book urges parents, school officials, public policymakers, and church women to envision and work toward a healthy, dynamic learning environment that is a source of joy for both teenagers and teachers. An excellent resource for Phase III of the Campaign for Children.

Home Across The Road
(Random House, 1999) 249 pp.
Nancy Peacock #3332 \$11.95

This beautiful, haunting, and timeless story is the poignant drama of two families –one Black, one White- and the North Carolina house that binds their lives together for more than a hundred years. It will touch your heart and soul.

All Our Relations: Native Struggles For Land And Life
(South End Press, 1999) 241 pp.
Winona LaDuke #3301 \$16.00

This in-depth account of Native people's resistance to environmental and cultural

degradation speaks forcefully for self-determination and community. It presents a beautiful and daring vision of political, spiritual, and ecological transformation.

Disposable Domestic: Immigrant Women Workers In The Global Economy DR, S&D
(South End Press, 2000) 235 pp.
Grace Chang #3313 \$15.00

In a nation with an unprecedented history of immigration, the prevailing image – in particular, of women of color at childbearing age – is that of a drain on society. Grace Chan's vital account proves just the opportunity as she highlights the unrewarded work immigrant women perform as caregivers, cleaners, and servers and shows how they actively resist exploitation.

In Our Own Best Interest: How Defending Human Rights Benefits Us All ER
(Beacon Press, 2001) 235 pp.
William F. Schulz #3335 \$15.00

This insightful work, laced with compelling stories from all continents, clearly delineates the connection between American prosperity and basic human rights violations all over the globe. A powerful case is built for defending U.S. interests by vigorously safeguarding the human rights of people everywhere.

It's The Little Things: Everyday Interactions That Anger, Annoy, And Divide The Races ER
(Harcourt, Inc., 2000) 278 pp.
Lena Williams #3336 \$13.00

Frank, funny and smart, this book takes a candid approach to race relations by translating the words, expressions, gestures and body language we use each day to help us better understand and live with each other.

Lying Down With The Lions: A Public Life From The Streets Of Oakland to The Halls Of Power
(Beacon Press, 2000) 220 pp.
Ronald V. Dellums & H. Lee Halterman #3339 \$15.00

In an approach both profound and humane, Mr. Dellums chronicles his years in the U.S. House of Representatives, and offers crucial lessons for Americans committed to democratic social change.

A Mighty Long Journey: Reflections On Racial Reconciliation
 (Broadman & Holman, 2000) 228 pp.
 Timothy George & #3339 \$15.00
 Robert Smith, Jr.

In moving and inspiring reflections, writers and pastors from various backgrounds reflect on the state of affairs of race relations in the church – past sins, present repentance, and future redemption.

Say It Loud: Middle Class Blacks Talk About Racism And What To Do About It
 (The Pilgrim Press, 2000) 177 pp.
 Annie Barnes #3359 \$16.95

This collection of personal accounts by 150 college students document their frequent encounters with racism at school, at work, in their neighborhoods, at restaurants and shopping malls, bring to light the daily indignities still suffered by Black Americans. Here are simple, yet profound suggestions for confronting and responding to racism.

The Culture C.O.-O.P., 1999) 32 pp.
 Sandy Lynne Holman #3329 \$15.00

A very special book for all children, this book contains a precious lesson for everyone, and valuable medicine for societal ills. It helps children to understand, and the rest of us to remember, that God didn't create hateful, bad children.

What Are You? Voices Of Mixed-Raced Young People
 (Henry Holt & Co., 1999) 273 pp.
 Pearl Fuyo Gaskins #3378 \$15.00

What Are You? reflects the author's ears of in-depth interviews with eighty young people. In their own words they address issues such as dating, family life, prejudice and identity struggles. Still, they celebrate the unique hope and possibility that come from living life in multicolors and multicultures.

Black Angels
 (Random House, 2001) 163 pp.
 Rita Murphy #3304 \$5.00

Young Celli Jenkins struggles as her family's housekeeper becomes involved in the fight for

equality. Her paternal grandmother changes the way Celli looks at life, color, faith, and family.

2004 LIST

Growing Compassionate Kids: Helping Kids See Beyond Their Backyard
 Jan Johnson 164 pp.
 Upper Room Books, 2001 #03529 \$12.00

This book guides parents, grandparents and caregivers as they help children grow as disciples of Christ who care about others and seek justice in the world.

The Lakota Way: Stories And Lessons For Living
 Joseph M. Marshall III 240 pp.
 Penguin Putnam, Inc., 2001 #03543 \$14.00

This collection of traditional stories captures the beliefs, values and wisdom that have sustained the Lakota People. People of diverse cultures will find valuable lessons in these stories.

The Middle Of Everywhere: Helping Refugees Enter The American Community
 Mary Pipher 383 pp.
 Harcourt, 2002 #03548 \$14.00

Author Mary Pipher connects readers to refugees in the United States. Their stories provide insight into their lives in U.S. neighborhoods and communities.

The Other Face Of America: Chronicles Of The Immigrants Shaping Our Future
 Jorge Ramos 252 pp.
 Harper Collins Publisher, 2002 #03556 \$13.95

Do we really know who makes up the bulk of immigrants in the United States? Writing from his perspective as an immigrant, Jorge Ramos, Spanish language TV news broadcaster, listens to and explores stories of dozens of people who decided to change their lives, risking everything to pursue futures as U.S. citizens.

American Needs Human Rights
 Anuradha Mittal & Peter Rosset 237 pp.
 Food First Books, 1999 #0351 \$13.95

Millions of people in the United States do not share the nation's economic benefits. This book makes a persuasive case that the letter and spirit

of universally recognized human rights are routinely violated by U.S. government policies that safeguard profits rather than people.

The Black Church In The Post-Civil Rights Era

Anthony B. Pinn 175 pp.
Orbis Books, 2002 #03515 \$18.00

This snapshot of the Black Church puts a spotlight on its vibrant worship, its approach to doctrine and its role in social activism. It is a valuable introduction to the Black Church in the present era.

For Freedom's Sake: The Life Of Fannie Lou Hamer

Chana Kai Lee 255 pp.
University of Illinois Press, 2000
#03526 \$14.95

This is a biography of civil rights activist Fannie Lou Hamer. It documents her lifelong crusade to empower the poor through collective action, her rise to national prominence, and the personal costs of her struggle to win a political voice and economic.

I'd Rather Teach Peace

Coleman McCarthy Hardcover 140 pp.
Orbis Books, 2002 #03536 \$18.00

This is the story of one man's passion for peace education, as seen during one semester in six schools where risk taking students found themselves challenged and inspired by an unconventional course and by a man who believes if we don't teach our children peace, someone will teach them violence.

Set Free: A Journey Toward Solidarity Against Racism

Iris de Leon-Hartshom, Tobin Miller Shearer & Regina Shands Stoltzfus 167 pp.
Herald Press, 2001 #03566 \$15.00

Using story, analysis and scriptural reflection, this collaborative project brings together decades of experience dismantling racism and the perspectives of an African American woman, a Mexican Amerindian woman and an Anglo American male. Grounded in real life, this is a resource for those ready to move beyond surface solutions to addressing racism's subtle evil.

Silencing Political Dissent: How Post-September 11 Anti Terrorism Measures Threaten Our Civil Liberties

Nancy Chang 168 pp.
Seven Stories Press, 2002 #03568 \$9.95

Just six weeks after Sept. 11, 2001, the U.S. Congress approved the USA Patriot Act with virtually no public hearing or debate. This book examines how the act endows the executive branch of the federal government with unchecked powers, erodes civil liberties and privacy, and impacts immigrants.

Sweatshop Warriors: Immigrant Women Workers Take On The Global Factory

Miriam Ching Yoon Louie 306 pp.
South End Press, 2002 #03583 \$14.00

Sweatshop Warriors introduces women who refuse to accept their assigned place at the bottom of the sweatshop pyramid. The Chinese, Korean and Mexican immigrant women whose testimonies are included in this book provide inspiration and leadership for those who seek ways to resist corporate globalization.

Vandana Shiva 156 pp.
South End Press, 2002 #03582 \$14.00

Vandana Shiva uses her knowledge of science and society to analyze the historical erosion of communal water rights. Examining such issues as damming, mining and the international water trade, she exposes the destruction of the earth and the disenfranchisement of the world's poor as they are stripped of their right to clean water.

There Comes A Time: The Struggle For Civil Rights

Milton Meltzer 194 pp.
Random House, 2001 #03577 \$9.00

This book examines the Civil Rights Movement and events that came before it. An unflinching look at the history of racism in the United States, it is important reading for young and old.

Vernon Can Read! A Memoir

Vernon E. Jordan, Jr. 352 pp.
BasicCivitas Books, 2002 \$16.00

The story of Vernon E. Jordan, Jr.'s life is a U.S. success story emblematic of the journey of

Blacks in the U.S. since World War II. It is a testament to Mr. Vernon's family, whose support and courage provided the framework for his achievements. This is a memoir of a life of pride, sacrifice, style and accomplishment.

2005 LIST

Breathing Space: A Spiritual Journey in the South Bronx

Heidi B. Neumark 282 pp.
Beacon Press, 2003 #2207 \$16.00

Breathing Space is the story of the author and the Hispanic and African-American congregation of a church named Transfiguration, as they encounter powerful forces of hope and renewal. Through poignant, intimate stories, Ms. Neumark charts her journey along side her parishioners as pastor, church and community grow in wisdom and together experience transformation.

Inside Islam: The Faith, The People, And The Conflicts Of The World's Fastest Growing Religion

John Miller & Aaron Kenedi, Editors 263 pp.
Marlowe & Company, 2002 #2252 \$15.95

This title offers an unprecedented and timely exploration of Islam in all its complexity – from the prophet Muhammad and the book of Qur'an to the sacred city of Mecca, the role of women in Islam, and the status of the modern faith in cities and countries around the world. Fourteen accessible, insightful essays by many of the world's pre-eminent writers, historians, journalists, and scholars address the religion whose influence is being felt around the world now more than ever.

What Keeps Me Standing: Letters From Black Grandmothers On Peace, Hope, And Inspiration

Dennis Kimbro 268 pp.
Random House, 2003 #2266 \$23.95

Author Dennis Kimbro asked one thousand grandmothers this question: "If you had to write a one-page letter to your children or the next generation, what would you tell them about life?" Their answers are collected here. Filled with examples of how even the smallest acts of kindness and compassion can make a difference in the world. *What Keeps Me Standing* is a treasure trove of the wisdom that comes with

years of experience, transformation and growth. *This book counts as two books in nurturing for community.*

Will Standards Save Public Education?

Deborah Meir 90 pp.
Beacon Press, 2000 #2210 \$13.00

Acclaimed educator Deborah Meier offers a fresh take on standardized testing. While others have criticized standards and what they measure, Meier argues that standardization prevents citizens – including teachers – from emerging as thoughtful, responsible adults seriously engaged with shaping their own schools and communities; the primary goal of public education in a democracy. *Excellent resource for the current study on Public Education.*

Journeys That Opened Up The World: Women, Student Christian Movements, And Social Justice, 1955-1975

Sara M. Evans, Editor 286 pp.
Rutgers University, 2003 #2242 \$24.95

This volume contains inspiring memoirs from 16 women active in the civil rights movement, anti-war campaigns, and the rise of feminism in the Cold War era. It places religious activism at the center of social movements previously thought to be largely secular. Includes contributions by former GBGM executive staff member Ruth Harris, and UMC Pastor M. Sheila McCurdy. *This book counts as two books in social action.*

Open Wide The Freedom Gates: A Memoir

Dorothy Height 322 pp.
PublicAffairs Inc., 2003 #2214 \$26.00

Dorothy Height tells us what really happened in those crucial closed door meetings with Dr. King and other lights of the Civil Rights Movement. Honest and steadfast, her diplomatic counsel has been sought by U.S. Presidents from Eisenhower to Clinton. It is a present day documentation of a life-long struggle for justice: both women's and human rights. *This book counts as one book in Social Action and one book in Nurturing for Community. Available in large print.*
#2297 \$28.96

Race And Prayer: Collected Voices – Many Dreams

Malcolm Boyd & Chester Talton, Editors
Morehouse Publishing, 2003
202 pp. #2219 \$17.97

The contributors to this anthology represent all age groups, from teenagers to the elderly, and range across gender, race and ethnicity. The mixture of prose, poetry and prayer reveals the pain of division and places it before a loving God for healing and reconciliation. *An excellent resource for the current study on Concerning Prayer.*

The Bible And African Americans: A Brief History

Vincent L. Wimbush 98 pp.
Augsburg Fortress #2240 \$6.00

The unique encounter of African Americans with the Bible has shaped centuries of the spirituality and social engagement of a whole continent. Highly respected biblical scholar Vincent Wimbush here outlines five phases of biblical reading and shows how the language of the Bible enabled African Americans to negotiate the strange world into which they were thrust.

CHILDREN'S BOOKS

First For Mission

L. King Perez 30 pp.
Lee & Low Books, Inc. 2002 #2226 \$16.95

Readers of all backgrounds will relate to Chico's bravery and the creative way he finds to resolve conflict. This story of personal triumph is a testament to the inner strength in all of us.

I Have A Dream, Too!

Jean Alicia Elster 32 pp.
Judson Press, 2002 #2225 \$12.00

In *I Have a Dream, Too!* serious minded Joe Joe faces friends who ridicule him for dreaming of going to college someday. While searching for answers, Joe Joe discovers a book about Mary McLeod Bethune, which helps him realize that attaining his dream won't be easy, but encouraged by his family and his faith, he chooses to pursue his dream in spite of peers who tease him.

2006 LIST

Beyond Greens And Cornbread: Reflections On African American Christian Identity

Diane Givens Moffett 76 pp.
Judson Press, 2001 #1948 \$10.00

Using poetry, sermon, and song to call Christians of every ethnicity to move beyond the past into a vision of hope for the future, this book shares the message of African American aspirations. *Larger than average print.*

O Lord, Hold Our Hands: How A Church Thrives In A Multicultural World

Nibs Stroupe & Caroline Leach
Westminster John Knox Press, 2003
156 pp. #1967 \$19.95

Oakhurst Presbyterian Church in Decatur, Ga., is nationally recognized as a model of a successful multicultural church. Pastors Stroupe and Leach share the church's story with its peaks and valleys, and in doing so, provide a guide to multicultural ministry.

Blood Done Sign My Name: A True Story

Timothy B. Tyson 355 pp.
Random House, 2004 #1926 \$14.00

Mr. Tyson was 10 years old when violence and fear enveloped his town, and his father, pastor at the Methodist Church, pleaded for peace and justice. After 30 years, Tyson returns to Oxford, N.C. to make sense of a brutal murder and its repercussions in that town during the 1970s. *Larger than average print.*

Race And Resistance: African Americans In The 21st Century

Herb Boyd, Editor 206 pp.
South End Press, 2002 #1920 \$17.00

Leading African American scholars and activists discuss the state of Black America today and strategies for achieving full civil rights and equality. The inclusive anthology contributed to understanding and overcoming racism.

Silent Covenants: Brown V. Board of Education And The Unfulfilled Hopes For Racial Reform

Derrick Bell 230 pp.
Oxford University Press, 2004 #1916 \$14.95

Despite its legal irrelevance, and the persistence of segregated and ineffective public schooling for most black children, the Brown decision is still viewed by many as the perfect precedent. Derrick Bell shatters its shining image by questioning how different things would be if "separate but equal" had been retained rather than overturned. *Counts as two books in this category.*

Southern Africa In World Politics: Local Aspirations And Global Entanglements

Janice Love 235 pp.
The Perseus Book Group #1962 \$24.00

Janice Love demonstrates the complex interplay of local, regional, and global politics, specifically in southern Africa. She examines recent changes in military, political, and economic globalization. Readers will find the region's experiences instructive in understanding larger trends in the world.

CHILDREN'S BOOK

My Name Is Yoon

Helen Recorvits 32 pp.
Farrar Straus Giroux, 2003 #1923 \$16.00

Yoon's name means Shining Wisdom. When she writes it in Korean, it looks like happy dancing figures, but in English, all the lines and circles stand alone, which is just how Yoon feels in the United States. Will she find her place in this new country?

YOUTH BOOK

Linda Brown, You Are Not Alone: The Brown V. Board Of Education Decision

Joyce Carol Thomas, Editor 114 pp.
Hyperion Books, 2003 #1950 \$16.00

This book presents personal stories and poems from 10 writers for children, all young people themselves at the time of the Brown v. Board of Education decision. With their collective experiences, and outstanding artwork by Curtis James, the book celebrates the hard-earned promise of equality in education.

Resources for Racial Justice—Tools for UMW Leaders

Evaluation Form (use back as needed)

- How has this resource book been useful to you? What resources did you use? Did they help your group to engage in effective conversations about race, and/or action for racial justice? How?

- What would you have added or changed?

- What do you see as next steps for you on racial justice concerns within United Methodist Women?

- Name one issue that you see as most urgent for UMW to address
Concerning racial justice within our organization...

Concerning racial justice within our communities, nation, world...

- What would be most helpful to you in the way of additional resources, training, programming to support your efforts towards racial justice?

Please return to Racial Justice Program, Women's Division, 475 Riverside Drive, Rm. 1502, New York, NY 10115; 212-870-3736 (fax). Phone: 212-870-3732.